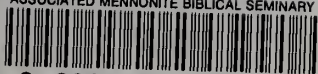


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November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
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Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, APRIL 2, 1936

(Herald of Truth
Established 1864)

No. 1

EDITORIAL

"We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves."

That congregation is fortunate where all the ministry can say of a truth, "Be ye followers of me, even as I also am of Christ;" and where the body of members have the attitude toward the ministry as described in the above quotation. To both of these classes the admonition applies, "Bear ye one another's burdens, and so fulfill the law of Christ."

There is a very close connection between religion and common sense. Whether you apply this to the clothing that you wear, the kind of language that you use, the kind of associates with whom you fellowship, the way you conduct your business, or anything else that you may name, the more completely you use common sense methods, the more nearly you conform to the standards which characterize the religion of Jesus Christ.

The recent flood, felt most severely, perhaps, in western Pennsylvania but also in evidence in many other states, has had the effect of drawing out once more the sympathetic side of humanity. In cases of calamity and distress, people are always ready to give to suffering humanity. We would that this sympathetic side of life were in evidence at all times and under all circumstances. And if suffering of the body brings out the tenderest side of life, why not much more the suffering of the soul? When the soul is right with God death has lost its sting. It is then that we can say, "Precious in the sight of the Lord is the death of his saints." In our ministrations to the needs of the body, let us not neglect the more im-

portant needs of the soul. "As we have therefore opportunity, let us do good unto all men."

"Speaking the Truth in Love."—Speaking of Gospel standards, here is one of them.

In the first place, we are commanded to speak the TRUTH. If we, like Pilate, are moved to ask, "What is truth?" we have the answer in the words of our Lord when praying to the Father: "Thy WORD is TRUTH." The last command given by our Savior while on earth was, "Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you." When Paul testified, "I have not shunned to declare unto you ALL the counsel of God," he gave evidence of obedience to the command of our Savior to teach obedience to "all things whatsoever" He commands us to do. It is the Christian's standard to obey God; in thought, word, and deed.

Secondly, in our obedience to the Word of God, and in teaching this obedience to others, let us not forget to speak "IN LOVE." When Christ said to the young man who had come to inquire the way of life, "One thing thou lackest," and then proceeded to tell him the "one thing" which the young man was not willing to do, He spoke in tones and in the feeling of love. That is, He told him the truth because He "loved him." Especially when it is unpopular truth that we are speaking about, let us be sure that the emotion of sympathy that prompts our testimony is fully as strong as is our loyalty to the truth.

When people have full confidence that whatever you say is the truth, because they never hear you tell anything but the truth, and they feel that in testifying for the truth you are speaking as a friend, your testimony carries double weight. "God so loved the world that He gave" [not "a piece of His mind"] but "his only begotten Son." In all His ministry Christ followed the rule of "speaking the truth in love."

GOSPEL HERALD, VOLUME XXIX

With this issue the Gospel Herald begins the 29th year of its history. It was just thirty-one years ago when our publication work was started at Scottdale, Pa., the first number of the Gospel Witness appearing April 5, 1905. Three years later the Gospel Witness was combined with the Herald of Truth, which had been published at Elkhart, Ind., since 1866, and the combined publication assumed the name of Gospel Herald. A week ago we published a similar editorial in the course of which we made a statement of our aims as a publication. As our past and future aims are identical, we herewith repeat the statement that appeared last week. It has been, and by the grace of God will continue to be, our aim to publish a periodical that will maintain the following standards:

1. A religious weekly, devoted wholly to the advancement of the cause of Christ and the Church, an exponent of the whole-Gospel faith as set forth by Christ and His apostles.
2. A discussion, during the course of each year, of the entire range of Christian doctrine.
3. A discussion, from time to time, of the leading issues of the day, especially such issues as affect the Mennonite Church.
4. A weekly messenger designed to keep each member of the Church informed as to the work and happenings in all other parts of the Church—the weekly news being given in the form of field notes, correspondences, mission letters, reports, marriage notices, obituaries, items and comments, etc.
5. An open forum, allowing freedom of expression on the part of the contributors—coupled with care lest this freedom be used in a way that the discussions become a means of contention rather than of edification.
6. A promoter of the highest interests of each individual, congregation, institution, conference, and Biblical enterprise in the Church.
7. A spokesman for every interest connected with the Mennonite Publishing House, Mennonite Publication Board, Mennonite General Conference, and every Church-approved effort to bring the light of the Gospel into every needy field, at home and abroad.

What kind of a speech we will be able to make at the close of the present volume of the Gospel Herald, God alone can foretell. It is He alone who

knows whether the editors or any of the present readers of this periodical will be here by that time. But so long as God gives us a sufficient degree of health and strength we want to do our best for Him. This is the kind of a speech that we would like to be able to make at that time: That each of the fifty-two issues of the Gospel Herald was full of interesting and scripturally sound reading matter, edifying to every individual, home, congregation, community, conference, and church institution coming within range of its influence. You can help in this through your prayers and your co-operation with us, as you have so nobly done during the past. Also, if you are convinced that the extending of our literature through a larger circulation would be a help to the cause of Christ and the Church, we will co-operate with you in bringing about this much-desired result. By keeping in touch with our literature you are thereby kept in touch with the Church at large. That the Lord may direct us in all that we undertake to do for Him, is our fervent wish and prayer. Here is the motto for every consecrated child of God:

“ . . . Do all to the glory of God. . . . As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

MESSAGES FROM GOD'S WORD

By D. D. Miller

For the Gospel Herald.

III. A Message of Love

“God is love;” and therefore His message cannot help but be a message of love. He plans, deals, and speaks in terms of love. He always carries on His work on the principle of love, even though man often suffers chastisement and rebuke at God's hand. Deut. 8:5; Psalms 89:30-33; Hebrews 12:5, 6.

God's love is plainly manifested in the beginning, when He took the man who was made of earth and placed within him the “God-spark” which made man a living soul. Man was even made in the Maker's own image—in more than one way. God further manifested His love toward man by placing him into the most suitable earthly circumstances possible. “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed” (Gen. 2:8). Think of it—God the Gardener who did the planting and laid the foundation of a most beautiful location and work, and then made man (His creation) responsible “to dress it and to keep it.” God in this proved His love to man by His dealings with him. He placed man into the garden to take care of the garden which God Himself had planted, to carry on the work on earth which God Himself had begun. He trusted man with that

grave responsibility. And even so it is today. God's love is proved to man in this that He entrusts him with not only things earthly, but also places upon man godly responsibilities and duties in asking him to be an ambassador in His stead and in His absence.

After man had fallen into sin through disobedience, God might have allowed the human race to live through the history of time without any further demonstration of His love toward lost man. He might have permitted man's just dues to come to him (man) by saying, “You are doomed. You have chosen the place prepared for the devil and his angels.”

But God loves man with an everlasting love (Jer. 51:3), and let it be understood that His dealings with man are largely determined by man's dealings with Him. For example, note in Deut. 28:1—“And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.” Again, “But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee and overtake thee” (Deut. 28:15). The disobedience of Israel determined the curses which were to follow.

God's infinite and eternal love works only on one principle, and that is the principle of love itself—the God-love, which has only one aim in view, and that is the good of man. And it must be further recognized and understood that the bountiful and just God-love does not reward sinful and disobedient man, even though of God's own creation, with blessings which come only to those who are obedient. Therefore, let it be known to all of us that God allows blessings to come to us for obedience and He also allows punishment to come to us for disobedience, nevertheless it is the same God-love that sends both.

Sin is the enemy of God. Therefore, sinners are at enmity with God. Sin separates between man and God, and God cannot tolerate sin in His presence. Therefore, because of God's exhaustless love, He longs to free every one from sin and again bring each of the human race back to Himself. His love warns; His love rebukes; His love pleads; His love suffers long; His love chastises; His love invites; His love accepts those who come; His love frees the penitent; His love lives for us; and His love certainly leads heavenward, though man may not always be able to see it thus. The Bible, which is the message of love, and was given by a God of love,

manifests this wonderful love throughout.

One time in the history of the human race a people lived, in which God noticed “that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” So God sent the Flood and destroyed them, working on the same principle of God-love that He always deals with the human race. Sodom and Gomorrah were destroyed because God loved the human race. God loved Judas, though He did not love his sinful, betraying and deceptive life. But He loved Judas so much that He allowed him to make his own choices and decisions, and finally “go to his own place” (Acts 1:25).

Many and varied are the impressions, and theories that people express and seem to have of God's love toward man. God's love and the principle of His love always has been the same. God knows and understands true and real love, because it comes from Him. Our ideas and opinions are worthless except as they correspond with His. Man of our modern age makes much of God's love by false and incorrect versions of God's message of love. Statements like the following are quite prominently in use which would have us believe that God's love has nothing to do with justice, but that it sends only the pleasing to man, thus making room for the untruthful teaching that God loves man to such an extent that man may sin but still go unpunished: “The goodness of God,” “The loving God,” “The brotherhood of God,” “The day of greater intellectuality,” “A new age,” “The scholars say,” “The new understanding,” “An era of greater vision,” “The limited privileges of our forefathers,” “Science has demonstrated,” “Larger liberty of interpretation,” “We used to think,” “The Scripture does not mean,” “The mirages of hell,” “We are led to suppose,” etc. etc.

Some of these statements may have valuable meaning in them if properly interpreted, but remember they are a collection of modernistic sayings, which are given to represent a number of things and among them the idea that God is a “Being of love only,” and because of this love He would not think of allowing any of His creatures to suffer hell. Statements like the above, since they come from the minds of modernistic free-thinkers, may well be placed in the same category with the liberal minded minister who cried to his audience, “Thank the Lord, I'm not saved by the blood of any man.” All could be shaken together, “weighed in the balances and found wanting,” and definitely antagonistic and hostile to God's program of love.

God manifested His love to us by the death of His Son (John 3:16). No

greater love ever was shown in all history than that wherein One, and that the pure, holy and sinless One, was made to be sin for us (II Cor. 5:21), the most perfect dying for the most imperfect, the sinless One dying for sinners, again proving the love of God in this that One of the Triune-God left the glory world, took upon Him the form of a servant and was made in the likeness of men and "became obedient unto death, even the death of the cross," and finally in His death hour cried from the cross, "My God, my God, why hast thou forsaken me?" Dear readers, where is a love so deep as that and yet, knowing that "the good shepherd giveth his life for the sheep," are the sheep faithfully obeying the Shepherd's voice when they hear it? Our very love for Christ is tested and proved by our obedience to Him. "He that hath my commandments and keepeth them, he it is that loveth me." "If ye love me, keep my commandments" (Jno. 14:15). "For this is the love of God, that we keep his commandments" (I John 5:3). "Not every one that saith unto me Lord, Lord . . . but he that doeth the will of my Father which is in heaven."

God's Word, will, plan, and workings are all for the good of man, demonstrating to genuine perfection the principle of true love, and our love to Him is demonstrated by loyally and whole-heartedly following His blessed message of love—the Bible.

Protection, Kansas.

(To be continued)

LAW AND GRACE

By Eli Witmer

For the Gospel Herald.

God's law and God's grace are a combination for man's salvation. In studying this subject it is important to distinguish between two laws: the law which God Himself wrote, and the law which God instructed Moses to write. The law which Moses wrote was a law of types and figures of the appeasement of God's law, which God's only Son appeased for. Moses was the message-bearer of God's true law, but he was not the composer of this law although he was faithful in all his house. He was faithful to what he was called for. "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them" (Ex. 24:12). "And the tables were the work of God, and the writing was the writing of God, graven upon the tables" (Ex. 32:16). "And he added no more" (Deut. 5:22).

God's law is brief and sure. "The works of his hands are verity and judgment; all his commandments are sure" (Psa. 111:7). "For I am the Lord, I

change not" (Mal. 3:6). The Ten Commandments were written by God. The ceremonial law was written by Moses in a book. The ten commandments on tables of stone were placed in the ark (Deut. 10:5). The ceremonial law in a book was placed in the side of the ark (Deut. 31:26). One law Christ did not come to destroy (Matt. 5:19). The other law He abolished (Eph. 2:15). The Ten Commandments will endure while heaven and earth stand. The other law has been taken away by Christ. One law is established by faith; the other was abolished on the cross of Christ. One law is spiritual (Rom. 7:14); the other is carnal (Heb. 7:16). One law is holy, just, and good (Rom. 7:12); the other was contrary to us (Col. 2:14). One law contains the whole duty of man (Ecc. 12:13); the other stood only in meats, drinks, divers washings, and carnal ordinances (Heb. 9:10). The ten commandment law is that by which the world will be judged. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). James was referring to the ten commandment law and all it involves. The other law will judge no man. This should suffice to show that the ten commandment law of God and the law of Moses were disunited at the cross of Christ. The law of Moses was taken away, which was a figure for the time, in which were offered both gifts and sacrifices that could not make him that performed the service perfect as pertaining to the conscience. He took away the first that He might establish the second, the covenant of grace.

All the inspired writers of the New Testament refer to the law of the Ten Commandments as being God's law, which cannot be transgressed and at the same time be in favor with God. Christ said to the young man that came to Him, "If thou wilt enter into life, keep the commandments," referring to the Ten Commandments. Christ did not say that the keeping of the commandments is life, but that eternal life is keeping the commandments. Life is first. The young man's tempting Christ only exposed his ignorance as to what eternal life is. The young man had plenty of his own righteousness and apparently wanted to keep it.

God's law of the first covenant was the same law that we have in the second covenant, but the atonement law and other laws of Moses were not the same as we have them in the second atonement law. This second atonement law is established on better promises by the only begotten Son of the Father who is full of grace and truth. For if that first covenant had been faultless, then should we have had no need for the second. This refers to the law of Moses, which could not make a lasting reconciliation for man in respect to God's perfect law which is holy, just, good, and not faulty. But the carnal

mind of man is faulty: "for it is not subject to the law of God, neither indeed can be."

It took a perfect man to make reconciliation for fallen man, to be reconciled to God's perfect law. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." By the law is the knowledge of sin. The apostle Paul said, "For I had not known lust except the law had said: Thou shalt not covet." God's law is not nailed to the cross of Christ; it still stands to reprove sin. The only way to get in favor with God's law is to accept the One who made reconciliation for man in God's sight. The law of Moses does not demand any claim on this side of the cross of Christ. God's grace met God's law on the cross in the person of His only begotten Son, which paid the penalty of sin and death for all mankind, provided they believe in Him Who paid the price for them. It is for whosoever will. God's grace did not cancel God's holy law at the cross, but the penalty of sin which is death, including the law of Moses from which we could not be justified.

"Christ our Passover, is sacrificed for us." Grace is not a destroyer but a magnifier of God's law. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." No other law than a righteous law condemns sin. The same law that holds the unbeliever in bondage is the law that lets the true believer go free. Grace respects God's law and is obedient to it. God's law still stands as a monument of rebuke on sin. "He (the Spirit) will reprove the world of sin, and of righteousness, and of judgment." He will guide the believer into all truth. It is the Spirit of truth that reveals the truth of law and grace. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is the spirit of grace whereby the law is established through faith in Christ. Christ said: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." The fulfilling goes on in the hearts of the believers by the indwelling of Christ.

This clearly shows the importance of God's law. God's law engraved on stone indicates stability. Christ said it was easier for heaven and earth to pass away than it was for one tittle of the law to fail. Law is the deciding factor of death; grace for life. This was the case in the garden of Eden with Adam and Eve. For it is not the hearers of the law that are just before God, but it is the doers of the law that shall be justified. Adam and Eve were hearers, but not doers. The doers are the ones that accept the Justifier, Who will impart

justification to the believer. None other is a doer of the law. "Being justified freely by his grace through the redemption that is in Christ Jesus."

Law under grace is merciful to the believer, but to the unbeliever law is without mercy. Law and grace work in unity where the spirit of grace is given permission. The ten commandment law tells who the living God is. It is the God that made heaven, the earth, the sea, and everything that is in them. Col. 1:13-16 associates the Son of God with the Father in creation, redemption, and sanctification: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." This is plain teaching that the Son was associated with the Father in creating all that there is. Therefore the Son which is the heritage of the Father should be recognized in the ten commandment law as being the Author of them with the Father. "For it pleased the Father that in him should all fulness dwell: For in him dwelleth all the fulness of the Godhead bodily; and ye are complete in him, which is the head of all principality and power." The God of the ten commandment law said, "Thou shalt have no other gods before me," which means no other than the Son of man in whom all fulness dwells.

Christ said, "Without me ye can do nothing." "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "For by the deeds of the law no flesh shall be justified in his sight: for by the law is the knowledge of sin."

"Therefore we conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through faith? God forbid." The law is established. "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth" (1 Jno. 2:7,8). John blends the old commandment and the new commandment into one mass of truth in the true light of the Gospel. It is the true light that welds law and grace.

"God is love." Christ said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall

have the light of life" (Jno. 8:12). "If ye love me, keep my commandments" (Jno. 14:15).

Obedience is the answer of grace to law. "That the righteousness of the law might be fulfilled in us." This clearly shows that the law is not made void, but is established by faith in the spirit of life. "The words that I speak, they are spirit and they are life." The ten commandment law in letter is free from ceremonials and ordinances, but

in principle it involves all the commandments and ordinances that the Author commanded under the first covenant and under the second covenant. Under grace all the teaching of Christ, who is the Author of the ten commandment law with the Father, will come under the principles of the ten commandment law. Christ said: "I and my Father are one." "Thou shalt have no other gods before me." "And there

(Continued on page 6)

PREACHERS' PAGE

OUTLINE STUDIES

Prayer and the Christian Armor

By J. D. Miner

TEXT:—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

I. Pray When?

Praying always.

Christ prayed when He was baptized, and when He was tempted. Christ prayed before He preached the Sermon on the Mount. Christ prayed at the grave of Lazarus. Christ prayed on the Mount of Transfiguration. Christ spent a night in prayer before He appointed the twelve apostles. Christ prayed in Gethsemane. Christ prayed on the cross. His last words were words of prayer. What Christ is doing now is praying. Are we followers of Christ so far as our praying is concerned?

II. Praying How?

1. With all prayer.
2. With all supplication.
3. In the Spirit.
4. With watchfulness.
5. With all perseverance.

III. Praying for Whom?

1. For all saints.
2. For me (Paul). Eph. 6:19.

IV. Praying Why?

1. That we may be able to stand against the wiles of the devil.
2. Because prayer is part of the Christian's armour.
3. That utterance may be given. Eph. 6:19. Kansas City, Kans.

Delivery and Use of Illustrations in Sermons

By C. F. Derstine

"I will open my mouth with parables" (Matt. 13:35).

"Every scribe which is instructed unto the kingdom of heaven is like a man that is an householder, which bringeth forth out of his treasures things NEW and OLD" (Matt. 13:52).

I. Illustrations

That which makes clear as a comparison or an example; that which decorates a text; a heart story to illustrate and enforce religious and moral truth; "a window to let in the light on a subject."

II. Biblical Illustrations

1. Biblical illustrations are the best.
2. Selected by the Spirit of God.
3. Selected through the ages.
4. They are wholesome.
5. They are suitable.
6. They are effective.
7. They cover the range of life's experiences.
8. They are always fresh.

III. Ultra-Biblical Illustrations

1. Our Lord used illustrations suitable to the life of His listeners, and advised

us by the implication of New Treasures to do the same.

2. Our Lord went beyond the Old Testament scope of illustrations.
3. The apostles went beyond the scope of Scriptures (Illus.—"Your poets," "The Cretans").
4. They are the continuation of the work of the Holy Ghost in the hearts of men.
5. The Church fathers used such illustrations.
6. The Reformers used such illustrations.
7. They must be true to the teachings of the Bible.
8. They should be wisely selected.
9. They should have points of contact with the hearers' experiences.
10. They must have action, but should ring true to life.

IV. The Delivery of Illustrations

1. It is an art (Jesus was Master of the art).
2. Good story telling is a rare faculty (natural with some, must be acquired by others).
3. Illustrations make a message more realistic.
4. Illustrations help people peer into new ideas.
5. Illustrations get ideas into a special place in the human mind.
6. Illustrations enable ideas to become fixed.
7. Illustrations well told make you see, feel, smell, and realize new worlds.
8. Illustrations temper the spirit.
9. Illustrations change a man's mental attitudes.
10. Illustrations dispel lassitude, relieve fatigue, prevent drowsiness.
11. Awakens thought.
12. Clears the perceptive faculties.
13. Should not be too sensational.
14. The high points of the story should be well known before telling it.
15. The story should be deeply felt by the narrator.
16. The story should be told naturally.
17. The story should be graphically told.
18. Prune the superfluous.
19. Face your audience squarely; their reaction will assist in telling it naturally.
20. Purpose to succeed.

V. Their Use in Sermons

1. Give Bible stories first place.
2. Use only those true to the teachings of the Bible.
3. Place them properly.
4. Should not be too lengthy.
5. Should be carefully chosen.
6. Limited as to quantity.
7. Properly used they prevent the sermon from becoming too heavy, indigestible to children, youth or age.
8. Occasionally they dare be striking.
9. They should be timely and fitting. (Avoid local illustrations)
10. They often say, and that effectively, what the minister would hardly dare to say otherwise.

Kitchener, Ont.

Ezra's Bible School (Neh. 8)

- I. The Sunday School or Bible Session (8: 1-12).
 1. Organization.
 - a. Ezra the Superintendent (v. 1).
 - b. Teachers. Thirteen are mentioned besides the Levites (v. 4).
 - c. Pupils. Men and women, and all that could hear with understanding. A full attendance of all in one place in open air (vv. 1-3).
 2. Order of service.
 - a. Early morning until midday (v. 3).
 - b. Devotional. Ezra led in prayer and all the people joined in with "Amen" and "Amen" (v. 6).
 - c. Attention. "And the ears of the people were attentive" (v. 3), and they stood (vv. 5, 6).
 - d. Teaching (v. 8).
 - (1) Book of the law.
 - (2) Manner of teaching—good reading and interpretation.
 - (3) The effect.
 - (a) People understood.
 - (b) People repented.
 - (c) People obeyed and acted.
 - (d) People rejoiced.
 - II. Teachers' Meeting (vv. 13-17).
 1. Purpose. That they might be taught so that they might instruct the people (v. 13).
 2. The leader. Ezra the Superintendent (v. 13).
 3. The class (v. 13).
 - a. Chief of the fathers.
 - b. Priests, preachers.
 - c. Levites, religious teachers.
 4. The result (vv. 14, 15). They found their duty in the law.
 - a. Better knowledge.
 - b. Added joy (v. 17).
 - III. The Bible Institute (v. 18).
 1. Duration, eight days. Began on Sunday and ended on Sunday.
 2. Course of instruction. In the book of the law of God.
 3. Closed with a mass-meeting.
 4. Effects seen in Chapters 9 and 10, following:
 - a. Reading.
 - b. Confession.
 - c. Public covenanting and obedience.
 - d. Social reforms—marriage.
 - e. Civil reforms—debts.
 - f. Ceremonial reforms in keeping of feasts and Sabbaths.

—J. B. Tidwell. Sel. by I. W. R.

THE PASTOR

A short course for ministers, prepared by T. K. Hershey for use during the Special Bible Term at Hesston College and Bible School, January, 1936. These articles, eleven in number, were afterwards written out and submitted for publication in the Gospel Herald.

II. The Pastor in His Study

By Jesse Kauffman

For the Gospel Herald.

The Minister as a Student

"Preaching is the natural overflow of our religion. We have received good news, and we want to tell it to others. Thus preaching is not a duty in any sense, but a sheer inevitable joy." (Black) Bubbling over with this enthusiasm, it is again only natural that we want to find out all about this that we can, and therefore we read our Bibles and other reliable works on this

great message and its effectiveness. We call this searching out a study.

Jesus was our example in study. He, the great Founder of Christianity, was called Master, which means teacher. But in order for Jesus to be a teacher He first assumed the position of a learner. We find Him in the Temple, sitting in the midst of the teachers, "both hearing them and asking them questions." He then went about in all Galilee, teaching in their synagogues. He taught His disciples and then said, "Go ye therefore, and teach all nations."

Inspiration the Essential Thing

Honest work will command inspiration. Those who sit around waiting for an inspiration seldom get any. Success in any walk of life is due to efforts. Without the help of the Holy Ghost a sermon is a tragic failure. And, due to that a portion of the study-time must be spent in prayer. Inspiration comes to us by the Holy Spirit as a result of study and prayer. The Holy Ghost was given to "bring all things to your remembrance," and it is impossible for any thing that we never knew to be brought to our remembrance.

What to Study—

Bible:—The Word of God is our weapon, "the sword of the Spirit," and we should actually know how to use it; not only how to carry it but also to apply it to the "piercing even to the dividing asunder of soul and spirit." In this study the minister should have some systematic method to follow; also some special time and place for his devotion. In many cases this is hard to arrange for; but when it can be, the blessing received from it is greater than the sacrifice that has been made.

1. **How to Pray.** Well can we ask with the disciples, "Lord, teach us to pray." We become acquainted with God by conversation with Him, and if we do not know God we are not ministers of His. An inspirational study for any Christian worker is the prayer life of Christ. It also inspires us to pray more to read the lives of men who had power in prayer.

2. **Books.** A good library is helpful to the ministry, but a good suggestion is to have a prayer room in connection with the library. Too much time spent over books is not wise if the prayer is left out of the study, for after all the thing that really counts in a sermon is the power that is behind the message and that comes from God and not from books. Extremes can be exercised in either direction. The one big thing that keeps good books and ministers apart is the price. Possibly the thought could be dropped here that if the laity would buy their minister a book once in a while there would be less complaint in regard to the quality of the sermon. A good hobby for a minister to follow who finds it hard to get books is to frequent second hand stores in your town

and other towns that you may visit and often one finds books there that he would never expect to find at such a place. These books are usually sold very cheap, but one precaution must be taken. Many of these books in these places are "Wolves in sheep's clothing." They have a good title and a good cover, but beware of false "isms." By reading a variety of authors we receive a variety of expressions and illustrations. Another advantage is that of receiving the benefit of some one's hours of study in only a few minutes time.

3. **Church Periodicals.** It is important that we keep posted on the various activities of our own organization and church through its official publications. It is very much to a minister's disadvantage to be ignorant in regard to the activities of his own church. How can we expect to arouse enthusiasm in our congregations if we are not posted on its activities? To stir others we must be stirred, and in order for us to be stirred we must be acquainted with the work, and to be acquainted with the work we must read our church publications.

4. **Current Events.** The minister should be the adviser of his congregation. By way of example: during our alphabetical administration things have come up on which the church members wished advice, things in which we were all involved, and if we were ignorant of these movements how could the minister advise wisely? Again sermons could often be made more helpful and enlightening if the pastor would be posted on the major happenings of the day.

5. **Bible Geography.** To many people towns and places mentioned in the Bible and in sermons are only mythical. They do not imagine them as being actual places. The minister having a good knowledge of Bible geography has the advantage of making these places real to his audience and thus making his sermon more interesting as well as more useful.

Value of Self-made Books

There are five books that ministers ought to have that cannot be bought at the book store. These are made by him and for him.

1. **Scrap Book.** It is most ministers' experience quite often to be working on a sermon and to wish for something that he has read some time or other, and he does not remember where he can again lay his hands on it. The scrap book idea takes care of this difficulty. As you are reading, preserve these articles for your future use. These items and clippings to have value must be arranged in a systematic way. Another idea parallel to the scrap book is the filing system. In this system the various divisions are given general topic heads and the articles placed in file folders arranged alphabetically in a

(Continued on page 13)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HE IS NOT DEAD

By Evelyn Emswiler

For the Gospel Herald.

He is not dead, he is just away;
Gone for a short while—till a brighter day
Shall dawn in the eternal sky,
And Jesus shall gather the ransomed to Him
by and by.

He is not dead, he is just away.
Gone where his soul shall never decay;
Laying his trophies at Jesus' feet,
In that far away land where all saints will
meet.

He is not dead, he is just away.
Peacefully sleeping underneath God's clay;
But his spirit dwells with Christ on high,
In that land eternal where we never more
die.

Royersford, Pa.

INASMUCH

The wayfarer paused again looking at the smooth broad road that ran at times almost parallel with the narrow pathway he was following. Surely the road would take him to the Beautiful City of his dreams. His feet were so bruised from the stones, his body so weary—surely this wide easy-going road would be right. But then again he remembered that voice that had come to him out of the seemingly nowhere, "And on that pathway keep thy feet, even though the stones bruise, even though the hedges grow close, even though the briers scratch and tear, even though the thorns pierce and obstruct, for that pathway is the only way that leadeth to the Beautiful City."

So many things had hindered before he had even reached this pathway. There was the little child with the tear-stained face, who was lost. He had taken it by the hand and led it along until he found the searching parents. There was the dog by the wayside, with a broken leg. He had made splints, and with strips torn from his own clothing had bandaged the leg. There was the time when a man came running, frantically crying for aid. His house was on fire and without assistance he and his family would be homeless. So he carried water to pour on the blaze, carried water until his muscles ached so he could hardly bear the pain; but eventually the fire was extinguished, and after helping repair the damaged roof he again was on his way. Then, again, a farmer rushed out asking for help. His grain was ripe, overripe, and

he must reap it before the then-due rain arrived. So he helped the farmer harvest his grain and was again on his way.

So many seemingly little things had hindered him—the stones he removed from the choking stream, the tiny animal he had released from a snare, the fledgling replaced in the nest, the grass and weeds removed from a smothering flower—all these had taken time, and now although he had found the pathway he was so weary he had to rest, and the road looked so easy and pleasant.

But the desire and determination that had started him on his journey burned steadily within him and he went on, his eyes ever straining for a glimpse of the Beautiful City. The pathway was stony, the hedges did grow closely on each side, the briers did scratch and tear, the thorns did pierce and obstruct, but he went onward.

Soon he overtook a man, aged and bent, ragged and old, who said: "Son, give me thy arm, for I am weary." So he assisted the aged man as kindly as he could. This would delay him, but the man really needed aid. Again the man spoke: "Son, give me thy shoes, for my feet are bruised." He removed his shoes, placed them on the aged man's feet, and helping him along they were again on their way. Yet again the aged man spoke: "Son, the wind is cold; give me thy coat." He placed his coat around the aged shaking shoulders, and again they were on their way. They came to where thorns and briers obstructed. The wayfarer tore them aside till his hands dripped blood, but he got his aged companion through without a scratch. His feet ached, cruelly hurt by the stones; his body was cold and weary, but he kept on, always assisting the aged man. He had been so busy that he had forgotten the broad easy road, but as they now paused a moment to rest he looked over to where it wound along so pleasingly—and then he saw that it suddenly came to an abrupt end. There was simply nothing at the end of that road, nothing save oblivion.

A gentle tug at his arm, the stranger was asking for aid, for the way was very rough and very steep. It seemed as if it would take his last strength to get his companion over this steep, rough place. Suddenly, however, his fatigue left him. The weariness of his body, the hurt of his hands, the bruises of his feet were no more, for before him lay the Beautiful City of his dreams. It surpassed in beauty and splendor anything he had ever imagined. He turned to see how the aged stranger was affected by this wondrous beauty, but the aged, ragged man was aged and ragged no longer. Agelessness was on his face. His garments were wondrously clean and bright, and when he spoke the wayfarer heard a

gain that voice that had come to him out of the seemingly nowhere, "Inasmuch as ye have done it—unto the least of these—ye have done it unto me."—Rosa M. Bennett in Gospel Messenger.

LAW AND GRACE

(Continued from page 4)

came a voice out of the cloud saying, This is my beloved son: hear him."

Neglecting to accept the teaching of the Gospel of grace is transgressing the first command of the ten commandment law, which involves all the commandments of the Gospel. "Love is the fulfilling of the law," not a putting away of the law. If it were not for the ten commandment law, the two greatest commands of the Bible would never be necessary which are in fulfillment, nothing less than the indwelling of Christ in the believers' hearts. "For this is the covenant, I will make with the house of Israel after those days, saith the Lord. I will put my laws into their mind and write them in their heart, and I will be to them a God, and they shall be to me a people."

"Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God." Here the apostle Paul refers to the law that was written with ink. This must mean the law of Moses, for God's law was not written with ink. There was no transferring of the law written with ink, but a putting away of the first covenant which could not make the comer thereunto perfect, and accepting the second covenant which is by grace through faith in the living God. Paul continues his saying, "not in tables of stone, (Referring to the ten commandment law) but in fleshy tables of the heart." This law was not a putting away, but a transmitting from stone into the hearts of the believers by the spirit of God. The same law that headed the first covenant is transmitted into the believer's heart by the indwelling of Christ, which is the second covenant, and involves God's grace and God's law.

"In the beginning was the Word, and the Word was with God, and the Word was God." "And he was clothed with a vesture dipped in blood: and his name is called The Word of God" (Rev. 19:13). "I am the Lord: I change not." The plan of salvation was laid before the foundation of the world. There are no pre and post arrangements in the plan of salvation, from the original plan. Law and grace are a combination for man's salvation. The tree of life, and the tree of knowledge of good and evil were both in the garden of Eden; so is grace and law in the believer's heart, for love is the fulfilling of the law, and the law of life is grace.

Soudersburg, Pa.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for April 12, 1936.—JESUS TRIUMPHS OVER DEATH.

Lesson Scope.—Luke 24:1-35.

Lesson Text.—Luke 24:1-12.

Time and Place.—April, A. D. 30; Jerusalem and its vicinity.

Leading Characters.—Christ, Mary Magdalene and other women, Peter and John.

Golden Text.—Because I live, ye shall live also.—Jno. 14:19.

Points for Meditation.

1. Anointing.
2. The Resurrection.
3. The men "in shining garments."
4. Fulfillment of Prophecy.
5. Mary Magdalene.
6. Peter and John at the tomb.

Introductory Thoughts.—We have before us an Easter lesson. This is an opportune time to meditate upon the great theme of the Resurrection and what that means for us. While it is a fact that the way most people observe Easter would make it better if the day had never been known, this fact does not stand in the way of Christian people making the most of their opportunity to exalt the name of Christ and make this an occasion for impressing upon the minds and hearts of all people the far-reaching results of the resurrection of Jesus.

LESSON COMMENTS

Women at the Tomb (1-8).—For three days and three nights the body of Jesus had lain in the heart of the earth. While the crucifixion of Jesus had a depressing effect upon many who had fondly hoped that this Messiah of prophecy would establish a glorious earthly kingdom, the miraculous demonstrations of the power of God while Jesus hung on the cross had put heart into His most faithful followers, so that the group of consecrated women told about in the lesson before us did not hesitate to go to the tomb of their Lord the first opportunity after the Jewish Sabbath was over.

But when they came to the tomb a greater mystery than ever met their eyes. The former question, "Who shall roll us away the stone?" was already answered, but where is the Lord whom they had come to anoint? But they had not long to wait until they had an explanation. "As they were much perplexed . . . behold two men stood by them in shining garments: and . . . said unto them, Why seek ye the living among the dead? He is not here, but is risen."

These "two men in shining garments" were angels, who reminded these devoted women of what the Lord had previously taught His disciples, namely; that He would be crucified, and that the third day He would rise again. This was something that the disciples had failed to grasp, although it had been plainly told them. These devoted women were rewarded for their faithfulness, in that they had continued evidence of the miracle-working

and marvellous power of God. They had been eye-witnesses to the remarkable occurrences while Jesus hung bleeding and dying upon the cross, and now they had further evidence of His mighty and majestic power in that He had risen triumphantly over every foe, according to prophecy. "And they remembered HIS words."

Witnessing for Jesus (8-12).—"And they remembered HIS words." Even if these words were not recorded, we would still have evidence that they did remember because of what they did after the angels had delivered their message. The first thing that these women did was to go and tell the apostles about it. In this they followed the example of the shepherds of Bethlehem the night of Jesus' birth. They manifested the true missionary spirit which should characterize all God's people. More than this, they gave due recognition to the apostles of Jesus, even though they had for a brief period forsaken their Lord. But at first their message seemed to have but little effect upon the apostles as "their words seemed to them as idle tales, and they believed not."

Nevertheless the message was not in vain. Luke tells of Peter coming to the sepulchre, but according to the narrative of John, he also came to the

sepulchre with Peter. They examined minutely, and went away wondering. But before the day was over they had undoubted evidence that the testimony of the angels and of the women was true, that "the Lord hath risen indeed."

We get a good object-lesson from the prominence of Mary Magdalene, who in former times had been a very wicked woman. In her was verified the promise of God as voiced by the prophet: "Though your sins be as scarlet, they shall be white as snow." God does a complete job with all who yield themselves fully to Him.

Another thought worthy of our notice is the fact that our chief interest in the resurrection of Jesus is the question of what that great event will mean for us. In this act Jesus fulfilled the prophecy that He would rise again. This fact confirms us in the hope that the prophecy concerning our own bodily resurrection (Jno. 5:28, 29) will likewise be fulfilled. And connected with this is the reference to "the resurrection of damnation" as well as "the resurrection of life." With Christ there was no question of this sort, for He was perfectly holy and pure and spotless from infancy up, and therefore the resurrection could mean but one thing for Him—eternity in glory. Likewise, if we are faithful, loyal to God and His Word and His Church, born again and walking "in newness of life," the coming resurrection can mean but one thing for us—"forever with the Lord."

—K.

BIBLE MEETING TOPIC

THE POWER OF THE RESURRECTION.—Rom. 1:1-7; Rev. 1:12-18

Topic for April 12

MOTTO

"The Son of God with power."

OUTLINE STUDY

- I. Manifest in the Resurrection of Jesus Christ.
 1. According to the Scriptures.—I Cor. 15:3-9.
 2. To the consternation of soldiers.—Matt. 28:4.
 3. To the surprise of the disciples.—Luke 24:36-43.
- II. Manifest in the Descent of the Spirit.
 1. He sent Him from heaven.—Acts 2:33-36.
 2. The Spirit is in the believer with power.—Rom. 8:10, 11.
 3. The Spirit brings conviction to sinners.—Jno. 16:8-11.
- III. Manifest in the Quickening of Those Spiritually Dead.
 1. A great change.—Eph. 2:1-10.
 2. Newness in the walk.—Rom. 6:6-12.
 3. Newness in the affections.—Col. 1:1-3.
 4. A new hope.—Rom. 8:23-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, some word referring to the Resurrection.
2. The Story of the Resurrection of Jesus.
 - a. The tomb.
 - b. The body laid in it.

- c. The third day.
 - d. The surprised women and disciples.
 - e. Jesus with the disciples after the resurrection.
3. The Power the Resurrection of Jesus Brings to Men.
 - a. Gifts from heaven from Jesus.
 - b. Hope when we die.
 - c. Power to be with Jesus in glory.
- For Seniors.**
1. The Power That Raised Christ.
 2. The Power to Raise Us.
 3. The Power of the Christian Life.
 4. The Power over the Forces of Darkness.

PERSONAL THOUGHT

Do we believe in the power of the resurrection in such a way that we daily draw our strength from heavenly sources?

SEED THOUGHTS

He dies! He dies! the lowly Man of sorrows!
On whom were laid our many griefs and woes;
Our sins He bore, beneath God's awful billows,
And He hath triumphed over all our foes.
He lives! He lives! what glorious consolation!
Exalted at the Father's own right hand,
He pleads for us, and by His intercession,
Enables all His saints to stand.
He comes! He comes! O blest anticipation!
In keeping with His true and faithful word;
To call us to our heavenly consummation—
Caught up, to be "forever with the Lord."
—C. R. H.

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THURSDAY, APRIL 2, 1936

Field Notes

Bro. C. L. Graber of Goshen, Ind., is in Canada at the time of this writing in the interests of Goshen College.

Bro. L. O. King of Hutchinson, Kans., filled the regular appointments at Larned, Kans., on Sunday, March 22.

Bro. Harry A. Diener of Hutchinson, Kans., preached for the congregation at Greensburg, Kans., on Sunday, March 22. L. O. K.

Bro. M. C. Lehman of Goshen, Ind., filled the regular appointments at the Mennonite Church near Elmdale, Mich., on Sunday, March 22.

A number of interesting mission letters reached us too late to appear in the Mission Supplement and will therefore appear in print a week later.

Bro. Leland Bachman of Morton, Ill., at present a student in Goshen College, preached for the congregation worshipping at the College on Sunday morning, March 22.

Bro. Laban L. Swartzendruber of West Liberty, Ohio, delivered the commencement address, March 19, at the Ontario Mennonite Bible School. M.

Bro. Walter McDowell, appointed rural mission worker for northern Ontario, spoke in the Waterloo, Ont., congregation on Sunday, March 15. M.

This is Conference week in the Lancaster district. Among those from a distance taking part in the Mission Board meeting the beginning of the week and filling appointments at various churches were Brethren D. D. Miller of Elkhart, Ind., and Oscar Burkholder of Breslau, Ont.

The congregation at Belleville, Pa., is looking forward to a series of meetings, beginning on Easter day, with Bro. M. G. Brackbill of Paoli, Pa., in charge.

Bro. Maurice A. Yoder of Hesston, Kans., preached for the congregation at Yoder, Kans., on Sunday morning, March 22, and at the Hutchinson Mission in the afternoon. L. O. K.

A card written at Harrisonburg, Va., dated March 23, says among other things: "Bro. J. Irvin Lehman is holding meetings at Springdale. There are 18 confessions so far." We praise the Lord. May many others come.

We are in possession of the "Home Mission Bulletin" issued by the Chicago Home Mission. This bulletin is quite brief, yet it has enough live features to it to make it a real serviceable sheet to hand out. May the good work go on.

The brotherhood of Pigeon, Mich., has arranged for a "Prophetic Conference" during the week of April 6-10. Bro. C. F. Derstine of Kitchener, Ont., will assist the brotherhood at this time. The presence of those in nearby Churches will be appreciated.

In response to the inquiries coming in with reference to Bro. J. A. Ressler's condition, we are glad to note a steady (even if slow) improvement. He appreciates the interest manifested for him and asks the continued prayers of those who know the worth of prayer.

The Waterloo Co. Ministers' Meeting will convene with the Wanner Church, Hespeler, Ont., on Thursday, April 2. Besides the sermon, and regular business, the "Three A's of Christianity" will be discussed, "The Atonement, Advocacy, and Advent of Christ." D.

July 17 is the date set for the sailing for India by Sisters Mary Good and Gladys Weaver, missionaries to India. The former returns to India for her third term, while the latter goes as a new missionary. They are to sail from Seattle, Wash. May the protecting care of God be with them.

The monthly Bible conference will be held at the Columbia Mennonite Mission Saturday evening and all day Sunday, April 4 and 5, with Brethren Oscar Burkholder of Breslau, Ont., and Elmer Martin of Lancaster, Pa., as instructors. Pray for the meeting. Come and spend some time with us. L.

Bro. Samuel W. Peachey of Belleville, Pa., long in the ministry of the Word and now past seventy-eight, is still hale and hearty, active in the service of God and the Church. We thank

God for our older brethren, whose experience is valuable not only to themselves but to younger workers as well.

Bro. F. F. Bontrager writes us from Midland, Mich.: "Easter Day at the Mennonite Church here. Bro. M. S. Zehr of Pigeon, Mich., will be present to deliver an Easter sermon in the morning. A Victorious Life program will be given in the afternoon and evening. Subjects will be discussed by local members and Bro. Zehr."

A letter from Denbigh, Va., brings us the welcome news that Bro. Geo. R. Brunk of that place has sufficiently recovered from his long spell of serious illness that he was again able to worship with his people at the house of the Lord and, sitting down, delivered the message to his congregation. May his recovery prove to be complete and permanent.

A number of people have written us stating that they failed to get last week's Gospel Herald on time. Considering our own experience with mail during the flood-time, it is possible that some people failed entirely to get their papers. Should that be your lot, we have a small surplus here that we will be glad to send out as long as the supply lasts.

Bro. A. C. Kolb, Kitchener, Ont., widely known through his connections with the Mennonite Publishing House, Elkhart, Ind., of former days, had been seriously ill with heart trouble, but we are glad to report that he has considerably improved, and hope for his full recovery. He spends most of the day in his office again, and fills his place in the Church.

Among recent visitors at the Publishing House are the following: C. F. Derstine, Kitchener, Ont.; Oscar Burkholder, Breslau, Ont.; James Greenwood, Toronto, Ont.; Arthur Gingrich, Preston, Ont.; Wilfred M. Ruth, Earl E. Delp, Line Lexington, Pa.; Sidney A. Schafer, Castorland, N. Y.; Moses Slabaugh, Roy B. Erb, Paul Brubaker, Harrisonburg, Va.

Brethren S. E. Allgyer, John Y. King, Wallace Kauffman, and Eli Yoder of West Liberty, Ohio, attended the recent nonconformity conference near Hollsopple, Pa. The former was expected to worship with the brotherhood at Martinsburg, Pa., over Sunday, while the remainder of the group were intending to return home on Saturday following the meeting.

Brethren Oscar Burkholder and C. F. Derstine left Kitchener, Ont., on the same auto, for Scottsdale, and the Johnstown "Non-Conformity Conference." From this place Bro. Burkholder left for Lancaster Co., and Bro. Derstine

for Springs, Pa., and Pinto, Md. They were accompanied by Brethren James Greenwood of Toronto, Ont., and Arthur Gingrich of Preston, Ont.

While the Allegheny regions and river towns adjacent to the Ohio, Potomac, and Susquehanna and tributary rivers were reporting great losses due to floods, parts of Kansas and Oklahoma were reporting dust storms due to a scarcity of rains. In either case there were reasons why people should call upon the name of the Lord and trust in His promises to care for His own.

Bro. M. M. Brubacher, of St. Jacobs, Ont., whose illness was reported in these columns several weeks ago, has improved in some direction since the last writing, but is still seriously indisposed, and the prayers of the Lord's people in his behalf are requested. The pastors of the Elmira and Floradale congregations, Oliver Snyder and Reuben Detweiler, are carrying out the preaching appointments. D.

Occasionally we receive announcements of special meetings that come too late for the announcements to appear in print before the time appointed for the meetings. The last form of the Gospel Herald is closed on Monday morning of each week. All announcements, whether they appear among the field notes or on last page, that are intended for that week's issue should reach us not later than Saturday before.

An ordination service was held at Lindale Church near Linville Depot, Va., on Saturday, March 21, when Bro. Paul Showalter was ordained to the ministry. The service was in charge of the home bishop, Bro. J. L. Stauffer, assisted by Brethren J. R. Driver, J. I. Lehman, and S. H. Rhodes. May the blessings of the Lord rest upon our young brother, and make him a blessing wherever he is called to serve.

Among those present at the recent nonconformity conference near Hollsopple, Pa., were Brethren J. C. Clemens of Lansdale, Pa., and Garrett Nice of Harleysville, Pa. The former could not fill his place on the program because of an acute billious attack. We are glad to report, however, that he quickly rallied from the attack, and will probably have attained normal health by the time this reaches the eye of the reader.

The nonconformity conference held at the Blough Church near Hollsopple, Pa., proved to be quite an interest-awakener. There were those present from as far north as Kitchener, Ont., as far west as Goshen, Ind., as far east as Lansdale, Pa., and southeast as Waynesboro, Va. There were 12 bishops, 16 ministers, 7 deacons and other interested workers from many places in

attendance. We thank the Lord for His sustaining grace and pray for favorable results.

Communion Dates.—The following dates have been announced for communion services in the bishop district of Bro. Warren G. Bean, Creamery, Pa.:

Skippack, April 19.
Providence, April 26.
Vincent, May 3.
Bally, May 10.
Norristown, P. M., May 17.
Pottstown, P. M., May 24.

Last week was spent by the workers of the Chicago Home Mission in a series of meetings with Bro. I. W. Royer of Orrville, Ohio, in charge. One interesting coincident in these meetings was that Friday of last week was the thirty-second anniversary of the ordination of Bro. Royer and Bro. George Lapp at the Home Mission. Many changes have taken place in these thirty-two years. What the Lord has in store for us during the next thirty-two years is known to Him alone.

Brethren Oscar Burkholder and C. F. Derstine of Waterloo Co., Ont., worshiped with the little flock near Spartansburg, Pa., on Wednesday night of last week. Both these brethren were favorably impressed from several standpoints. They spoke favorably of the work of the Ohio Mission Board in assuming charge of the work at that place, and also of the work of Bro. L. A. Kletzley who has charge of the congregation. Another thing that appealed to them was the favorable prospects for young couples who are looking for a place where land is cheap and there is opportunity for work in the service of the Lord.

Correspondence

Mazeppa, Alta.

Dear Readers, Greetings in Jesus' Name:—We are at this time enjoying warm weather after a long cold winter with an abundance of snow. Some of us had the privilege of attending winter Bible school and were profited by the same. May all who have attended be more closely drawn to our loving Savior.

Our Sunday school was reorganized during our absence at school. The officers are as follows: Supts., Maurice Eby, Joel Reist; Church Chor., Owen Hershberger; Sec., Glen Hershberger.

On March 11 our sewing circle was held at the home of Mrs. Westersund where we reorganized. Sister Isaac Miller is President and Sister Leona Eby Secretary.

We have arranged a program for Easter, beginning on Good Friday and continuing until Sunday. Pray that the

Holy Spirit may rest upon all of us and that it may be a means of progress in our spiritual lives.

There have been a number of deaths in our neighboring community this winter. May we be ready when the death angel calls us home. May God's blessing attend us.

Barbara Guengerich.

March 15, 1936.

Peabody, Kans.

(Catlin congregation)

Greeting in Jesus' Worthy Name:—We have been having wonderful spring weather the past few weeks following the severe winter.

On March 7 and 8 we had the blessing of three meetings by Bro. L. S. Yoder of Lyman, Miss. Texts: Deut. 32:15; Luke 12:24; Matt. 23:36. We surely enjoyed these services.

In the near future, probably the beginning of April, we are looking forward to a series of meetings to be held by Bro. Henry King of Harper. Remember us in your prayers that we may remain faithful.

March 16, 1936. Melvin J. Horst.

Oronogo, Mo.

Dear Readers of the Gospel Herald:—We very much appreciated the recent visit of Bro. T. K. Hershey, missionary on furlough from South America, and Bro. Wm. G. Detwiler, of the Canton, Ohio, mission. They stopped here for one service on their way to the Southwest.

Bro. Hershey made real to us some conditions found in foreign mission work. One special point was that people to whom the Gospel is new receive it in simple faith, and great power is manifest in their lives. We learned to more fully use and cherish the open Bible and put less materialism into its interpretation.

May the blessing of the Lord attend these brethren in their consecrated effort for His cause.

March 18, 1936. Myrtle Shenk.

West Liberty, Ohio

Sunday, March 22, 1936, is a day long to be remembered at the South Union Church. The announcement had been made for an ordination service. The day was beautiful, and a good representation of the congregation was present. After the opening services, and the necessary arrangements for the services were made, the qualifications for a minister, were clearly set forth, with no uncertain sound, the votes were cast for the selection of a minister, the congregation having responded in a very pleasing manner. After the votes were counted there were five candidates chosen.

In the afternoon the brethren chosen, together with their wives, met the four.

(Continued on page 12)

Miscellaneous

DEATH VALLEY TRAGEDIES

By Edith B. Kennel

For the Gospel Herald.

A traveler o'er the desert sands,
With dry, parched tongue and feeble hands,
Urged on his thirsted, dying steed;
O'er burning sands, which seemed to lead
To where in joy they would partake
Of cooling waters of a lake.
Which seemed a little farther on.

Still farther, yes, still farther on
They pressed their weary way along;
Till suddenly the truth appeared,
The lake had surely disappeared.
'Twas but illusion's foul deceit
They learned too late; and faint from heat
And thirst they sank, to rise no more.

Still through death's valley here below,
On weary pilgrimages go;
Souls led by sin's illusive power,
Still forward, onward hour by hour
Till thirsting, dying without hope,
In dread reality invoke,
Too late for help the dying prayer.

Yea, eighty-four souls every hour
Deceived and bound by Satan's power
Are sinking in their christless graves,
Believing not that Jesus saves,
Who like the rich man in his pain
Shall plead for but one drop in vain,
To cool their parched and suffering tongue.

The burning brimstone's fiery lake
Is no illusion or a fake;
But is a true reality,
Ascertained through eternity.
O blinded travelers hell-ward bound
Halt ye, and from your course turn 'round
And to the Living Waters come.

The bleaching bones of the rider and
his steed, found in the region of our
western United States desert known as
Death Valley, bore undeniable evidence
of the loss of life. No less true are the
statistics revealing the appalling fact
that souls are passing from life to eter-
nity without hope and without salva-
tion at the rate of eighty-four every
hour! Let us with Isaiah of old, call
all that thirst to the Water of Life.

Gap, Pa.

"AS OTHERS SEE US"

By John Horsch

For the Gospel Herald.

J. M. Leendertz, a Mennonite minister of Haarlem in Holland, about fifteen years ago made an extended trip to America, as will be recalled by many of us who met him. He visited a considerable number of our congregations and attended a few of our conferences.

Bro. Leendertz has written an article on the Mennonites of America in the Holland Mennonite "Kalender" for the present year. The following is a translation of parts of this valuable article.

"For the Mennonites, suffering under oppression and persecution in various countries of Europe, America was

the land of liberty, where they could live in accordance with their principles and the dictates of their conscience.

Pioneer Life

"The pioneer life which the Mennonites of America have behind them has left its impression on their religious life. Many an old man told me that he, on the spot where he was now living, had as a young man begun to clear the original forest, while he was living in a small hut under the most primitive circumstances, bound to the hardest and most difficult labor. But by this labor this plot of ground was changed into a fruitful farm. Now he lives with his children in houses furnished with all modern comforts. His grandchildren drive in automobiles to the high schools and on Sundays to church.

"This change within a generation they themselves have lived through and they see it daily before their eyes. Therefore they live in the confidence that man, if he but prudently and with faith takes hold of things, can accomplish what he undertakes. This is also noticeable in the tasks undertaken by them as a religious organization. The word 'impossible' is not found in their vocabulary. They look to the Lord for His blessing on their efforts.

Missionary Spirit

"The pioneer spirit shows itself also in a great zeal for missionary work. Since they have seen with their own eyes how the wilderness was changed into a fruitful garden, and have with their own hands made it so, they have the firm belief that it must be possible also to transform the spiritual wilderness of heathenism into a renewed Christian community. They look upon this as the continuation of the pioneer work, and believe that God has called them to it.

"There is then indeed a missionary enthusiasm in the American congregations. The brightest young people offer themselves for this work, and very great sums of money are given for it. Mission work is looked upon as the great task of the Christian Church.

Country Churches

"It is a typical characteristic of the American Mennonites that their churches are located in the country. In the great city of New York, the landing place of nearly all immigrants, you will not find a Mennonite church. And the same is true of most of the great American cities.

"In the country districts they have succeeded in preserving their closely joined-together, patriarchal congregations. Influences peculiar to city life have scarcely touched them. Country-like simplicity and candor have remained to be their principal characteristics, but also a strong religious life which pervades and gives worth to their simple forms of plain living.

The Strength of the Faith in Actual Life

"The strength of their faith manifests itself in their manner of speaking about life and death. One cannot come in contact with them without feeling: Here are men and women who put their trust in God and walk with Christ. The place taken by the Church in actual life is much larger among our American Mennonites than among us.

"One cannot come in touch with them without getting the impression that their faith is a great power in their life, a power which causes their church life to flourish. I have in America, too, heard complaints about various things, but never have I heard the complaint so well known to us: the complaint of a lack of interest in the Church and in the services of the Church. No, the religious life among them is so strong that it causes them to gather in great numbers regularly for the church services.

"It is the strength of their faith which causes so great a willingness for sacrifices and makes them such worthy, industrious, reliable people.

"The readiness to make sacrifices is exceptionally great among the American Mennonites. I have mentioned this already in what I said about missionary zeal. But for other purposes also there is a readiness to give."

Old Mennonites

This is the designation applied by Bro. Leendertz to our immediate brotherhood.

"The Old Mennonites constitute the strongest Mennonite group in America. In a former paragraph I have referred to them as Americanized. On the one hand they, like the most conservative groups, hold fast strictly to the old Mennonite principles and practices: separation from the world, nonresistance, simplicity of attire, an unsalaried ministry, feet washing, etc. On the other hand, it is discernible that their living for so long a period in America has had its influence on them. In their families and public worship the English language is spoken. American energy and organizing talent are manifest in their conferences, where they meet from near and far and where questions relative to the very varied work of instruction and evangelization in which they are engaged, are pointedly discussed.

"In Scottdale, Pa., this group has its own publication house which is as large as that of the *Handelsblad* at Amsterdam. Here all the books, the weekly and monthly periodicals of this group are published. The most important periodical is the *Gospel Herald* with 12,000 subscribers, being actually read in all Old Mennonite homes. So it should be also with our *Zondagsbode*.

Liefde-predikers

(Literally "love preachers", the designation formerly in use in Holland for unsalaried ministers.)

"Not only among the most conservative groups but among all American Mennonites, the system of *liefde* preaching, which formerly was in vogue also in our Holland congregations, is yet highly prized. From among the brethren a few are chosen as ministers. On week days they attend to their work on their land. On Sundays they preach for the congregation. Their manner of speech is simple but is pervaded and enlivened by their personal faith which is shared by the congregation. And in the churches having theological graduates for ministers, church attendance is far less than among the Mennonites with their *liefde-predikers*."

"Since the preachers are chosen from the congregation itself, they are very close to their church members; they fully understand them and are therefore often able to be good spiritual advisers and leaders."

The Devotional Covering

"A typical peculiarity of these Old Mennonites is that the women wear white caps. This also has a Biblical foundation. Paul says in I Cor. 11:13 that it is unbecoming that a woman pray unto God uncovered. The women are asked to wear these coverings only when prayer is being offered, but it is the rule that they wear them at all times."

"When a few years ago a group of Old Mennonites attended the services in our Haarlem church, the women were among all worshipers at once recognizable by these coverings."

The Holy Kiss

"I had heard of the holy kiss as an Old Mennonite usage. In the letters of Paul the admonition, 'Greet each other with a holy kiss' occurs more than once, for example in Rom. 16:16. So there was among our forefathers the custom that brethren, especially ministers, when they had not met for a long time, greeted each other in this way."

"Of this I had read a few times, but in America I experienced it. Repeatedly, when meeting men, a kiss was placed on my cheek by some venerable *liefde-predikers*; at times this took place in the middle of the church in view of the whole congregation. And it was done with such dignity, warmth and holy earnestness, that it made a profound impression on me."

The Principle of Nonresistance

"Great as may be the differences among the various groups of the Mennonites in America, in regard to one principle, the principle of nonresistance, they are all united. They look upon this as a most essential Mennonite principle. When I related to them

that this was different in Holland, and among us as a brotherhood as a whole the refusal to bear arms has been abandoned, they looked at me with surprise and said, 'In what respect then are you yet in a real sense Mennonites?' They consider their refusal of military service a testimony, a testimony of faith in Christ in this world."

"In the great World War the principle of nonresistance of the American Mennonites was put to test. Then it became evident that they stood as one man firmly for this principle and were ready to make sacrifices on account of it. The difficulties came not from the government. The American Mennonites were in those years subjected to persecution mostly through adverse public opinion which saw in them traitors of their country. Unspeakable hurt was done them by their fellow-citizens. But when the war and the war fever had passed, they were praised by many as true, consistent Christians."

Scottdale, Pa.

BECOMING WORLDLY

By Arlene Shoup

For the Gospel Herald.

Are we as the God-chosen bride of Christ becoming worldly? This is something we must all acknowledge as true. We must wonder, "Why do people allow themselves to be drawn in?" Is it anything short of the cunning craftiness of Satan himself?

Among us as young people, I think we can especially see how the Church is drifting. But need we wonder why, when so many of the schools (especially high schools) of our country today are so polluted with ungodliness that a young boy or girl can scarcely attend without becoming tainted with sin? Young people, perhaps, enter high school with high ideals and good intentions; but alas, so often they give in here a little and there a little, and before they are aware of it they are just simply going with the tide.

There are some things going on among the young church people which are really pathetic. Many are the snares where young people can be tripped and made to fall.

In keeping company with the opposite sex, try to do it in a way that God will get glory therefrom. Your company will either be a blessing or the opposite to your life, and also to those with whom you associate. If you are keeping company without the knowledge of your parents, either tell them about it or quit the company.

To young people who are doing what was just mentioned, have you ever thought of Gal. 6:7? "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." Isn't this a warning for us? Perhaps some day you will be sitting as your

parents are today. Then will you want your children to do as you are doing now?

In closing may I ask you to "earnestly contend for the faith once delivered to the saints"? For if we young people of today don't raise our standards up to the place where God wants us to have them and keep the ordinances and commandments He has given us, what will the Church be like when the burdens will be placed on our shoulders if God sees fit that the world should stand that long.

"Watch and pray that ye enter not into temptation."

Marshallville, Ohio.

LINCOLN'S CALL TO PRAYER

Sel. by Enos D. Godshall

In 1863 Abraham Lincoln was deeply worried by the grave problems confronting him. He knew not which way to turn, so on March 30, 1863, he issued a proclamation appointing April 30 as a national day of fasting and prayer in which he said in part:

"In so much as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity."

We have grown in numbers, wealth, and power as no nation has ever grown; but we have forgotten God. We have forgotten the gracious Hand which preserved us in peace, and multiplied, and enriched, and strengthened us: and we have vainly imagined in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

Dear Editor: I feel that this call to prayer by a man whom all people learned to love, is still encouraging in this day, and should be a picture to the heads of our nation today, that this way is the only way that will change conditions; and not only to the heads of nations, but much more so to the people of God. May we take a lesson from this example of prayer that this kingdom of peace from God through Jesus Christ may rule and reign in our hearts.

The way in which we may contend most successfully "for the faith once delivered unto the saints" is to live it out.—J. B. Zook.

TABULAR REPORTS OF WINTER BIBLE SCHOOLS

Name of School	Location	Enrollment	Average Att.	No. of Weeks	Instructors	Remarks
Creston Bible School	Creston, Mont.	33	**30	2	S. G. Shetler J. G. Hochstetler	
Southeastern Iowa Bible School	Sug. Crk. Ch. near Wayland, Ia.	47	45	4	Simon Gingerich Edward Diener	Closed three days early because of snow blockade.
Winter Bible School Alta.-Sask. Menn. Conference Dist.	Tofield, Alta. Carstairs, Alta. Duchess, Alta.	*120	*110	9	M. D. Stutzman C. J. Ramer	Work began Dec. 26 and closed March 2. Interest and attendance good in spite of cold weather.
Goshen College	Goshen, Ind.	50	44+	6	I. W. Royer I. E. Burkhart S. C. Yoder D. A. Yoder Mrs. Miller Mary Royer M. C. Lehman Silas Hertzler Silas Weldy John Coffman C. F. Yake Karl Massanari	Attendance 47% over previous year. Five states represented.
Hesston College & Bible School	Hesston, Kans.	85		6	T. K. Hershey J. C. Gingerich L. S. Yoder Jess Kauffman Paul Erb J. N. Byler M. A. Yoder E. M. Yost Milo Kauffman J. Harold Smith	Largest and best ever. Classes for ministers all six weeks, from eight to twelve in attendance.
Johnstown Bible School	Stahl Ch. near Johnstown, Pa.	65		7	A. J. Metzler Ezra Bender Wm. Detwiler Geo. Hochstetler	Sunday School week Christian Life Conference. Frequent evening lectures.
Bible School, Dak.-Mont. Conf. Dist.	Wolford, N. Dak.	32	35	4	Noah Landis E. G. Hochstetler Simon Slabaugh	Good interest throughout.
Fairview	Fairview, Mich.	70		2	S. G. Shetler C. C. Culp	Seven snowstorms.
Leo	Leo, Ind.	80		2	S. G. Shetler D. A. Yoder	
East. Menn. School	Harrisonb'g, Va.	84		6	J. Irvin Lehman Henry Lutz Milton C. Vogt Ruth Brackbill M. T. Brackbill H. D. Weaver H. A. Brunk	The Lord specially blessed in revival meetings.
Howard-Miami Bible School	Kokomo, Ind.	70	**60	2	S. G. Shetler Milton Brackbill	
Bowne Bible School	Clarksville, Mich.	38	**35	2	S. G. Shetler D. A. Yoder	
Midland Bible School	Midland, Mich.	92	**85	2	S. G. Shetler E. C. Bender Monroe Wyse Ida Bontrager	
Archbold Bible School	Archbold, Ohio	205	195	2	S. G. Shetler D. A. Yoder J. Irvin Lehman	
Maple Grove Bible School	Atglen, Pa.	216	200	2	S. G. Shetler H. E. Shank	
Ontario A. M. Bible School	Poole, Ont.	13	9	4	Jacob R. Bender Jesse B. Martin	Very good interest shown.
Ontario A. M. Bible School	Tavistock, Ont. E. Zorra A. M.	47	30	4	Jacob R. Bender M. S. Zehr	Interest very good.
Ontario A. M. Bible School	Baden, Ont. Steinman Ch.	59	44	4	Jacob R. Bender Nevin Bender	Interest shown very good. We praise the Lord for it.
Ontario Mennonite Bible School	Kitchener, Ont.	203 1569	103	12	S. F. Coffman Oscar Burkholder C. F. Derstine J. B. Martin	A supplementary course giving attention to needs of ministers and Christian workers has proved desirable and practical.

**About.
*At the three places.

MISSIONARY EXPLORATIONS
IN SOUTHWESTERN UNITED STATES

By S. C. Yoder, Secretary
Mennonite Board of Missions
& Charities

For some years there has been a growing feeling that something should be done for the spiritual welfare of the Mexicans who live among us in the southwestern states. Present conditions in Old Mexico practically prohibit any aggressive evangelistic work in that country but there are many thousands of people who live among us and for whom there is little done in the way of ministering to their soul needs.

At the last Annual Meeting of the Board it was decided to send an investigating party into that section to ascertain what the real conditions are. Finally, on March 9, Bro. T. K. Hershey and Bro. William Detwiler started on this tour of investigations. They are traveling by auto, living in a tent and cooking by the roadside as they go. Their plan is to go west along the border through Texas, New Mexico, Arizona, to southern California. They plan to return via Nevada, Utah, Colorado, and Kansas, and hope to get back in time to give their report at the Annual Meeting at Belleville, May 10-12.

The Board solicits the prayers of the Church in behalf of these brethren as they make their way from place to place among the million and a half of Mexicans who have come to us and live among us. The Board, and no doubt, the church is much interested in this venture and we trust that the way may open to do much good among these people.

Goshen, Ind.

CORRESPONDENCE

(Continued from page 9)

bishops present, for the examination, and all proved eligible to pass through the lot.

In the evening a very large company of people assembled to witness the ordination. After the ordination messages were delivered, the books were arranged, and the lot fell to Bro. Wallace Kauffman, a deacon of the church for a period of 10 years. May the Lord richly bless him in his added responsibilities.

The bishops who were present from a distance and gave splendid assistance, were the Brethren E. B. Stoltzfus from Portage Co., Ohio, and E. L. and E. B. Frey, of Fulton Co.

March 24, 1936.

Cor.

Essex, Mo.

Greetings in the Name of Our blessed Lord and Savior:—I want you to know that we have been so thankful for this paper the past year. It has been a great help to us. We are isolated from

the Church and the reading of this paper has been enjoyable to all of us. One of our friends sent in our subscription and we are very thankful for this kindness.

My three daughters and I gave our souls to Jesus and were baptized and received into the Mennonite Church Feb. 5, 1932. We lived at Birch Tree, Mo., at that time and went to Sunday school, church services, and prayer meeting regularly, as we wanted to learn how to live better for the One who suffered so much to save us from sin. We moved to Essex, Mo., a year ago last September because we could not make a living at Birch Tree. We have certainly missed the services which were the best part of life. How we long for a church home here at Essex.

Pray for us, dear friends, that we may get a church established here and have real services here at Essex. Our minister has visited us three times and given us some good messages which were a great help to us. How we wish for regular services! Bro. Berkey came a little over a year ago with Bro. Cowan and gave us a good message. We wish they could come often, for we need God's messages for strength and courage to keep living for Him Who does so much for us every day.

From a Christian friend,

Mrs. Ralph G. Cox.

March 18, 1936.

Montgomery, Ind.

(Berea congregation)

Dear Herald Readers, Greetings:—We are thankful that the Lord has blessed us with health and strength. We should love and praise Him more and more from day to day. We have our Sunday afternoon meetings at the county farm every four weeks. We enjoy singing with them. They also like to read our Sunday school papers. We wish you could be with us some time and help us along with the work there.

On Sunday, March 15, we were glad to have with us visitors from Morocco, Ind. May we ever be found faithful in His service.

March 20, 1936.

Ida Knepp.

La Junta, Colo.

(East Holbrook congregation)

Dear Herald Readers:—"Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). This was the sentiment expressed in the regular mid-weekly prayer service held following our revival meetings March 1-10. Bro. E. M. Yost, evangelist, and wife of Greensburg, Kans., visited in the homes of this valley, coming in personal contact with most of the people. The new Church Hymnal which was secured recently were used in much appreciated song service. The Lord blessed with nice weather and timely messages and good attendance. There

were 21 confessions, four for the first time, and the rest reconsecrations.

Our bishop, Bro. J. A. Heatwole, began a class of instruction Sunday, March 15. He preached from Acts 16: 30 ("What must I do to be saved?"), vividly setting forth the necessity of faith coupled with repentance, and consecration in our justification, sanctification, and glorification.

At a meeting of the sewing circle on March 4 Bro. Yost spoke on Christian Fellowship, which was followed by responses from the ministering brethren, A. M. Leatherman, J. A. Heatwole, Allen Erb, and J. M. Nunemaker. The latter often speaks of his trip in the East last year.

A Christian workers' band has been organized among the young people. A number of them have been assisting Bro. Jesse Kauffman in his appointments in the community of Kim, Colo. Increased interest is reported at that place.

(Continued on last page)

THE PASTOR

(Continued from page 5)

drawer. This system is very satisfactory and is a rapid way to both classify the items and to locate them when wanted.

2. **Common Place Book.** This book is to preserve the fleeting thoughts of the minister. During the day as you are reading or meditating thoughts come to your mind that are really valuable but are often lost and forgotten forever because they have not been given expression to. In this book they are kept and used at various times. This book could also preserve thoughts gathered from reading material that we only have a temporary use of.

3. **Lecture-room-talk Book.** This book would contain the main thoughts given in the mid-week services and on special occasions. Its advantages are two-fold. In the first place anything worth giving is worth preserving and the thoughts could probably be elaborated and used as the basis for a future sermon. Then on the other hand it would give the pastor an idea of what has been discussed and would help to avoid the danger of ruts.

4. **Text Book.** This book will contain varied and valuable material gathered from time to time on various texts. This should be indexed and should have a classification of topics. Then whenever a thought is received in study or meditation or from some sermon it could be classified in the text book. Then some time in the future, when you wish to speak on that subject, your material will be gathered and the advantage of having a good variety will be yours by merely preserving material as you see it.

5. **Record Book.** This book serves as a memory book and is also valuable as a reference to the minister's activi-

ties. It will contain a record of sermons preached together with place, date, and text. It will also contain a record of marriages performed, baptisms and funeral services held. Possibly also the names of those converted under your ministry could be recorded.

These five books should be in every ideal study—books made by the individual minister for himself.

La Junta, Colo.

ONTARIO MENNONITE BIBLE SCHOOL

The Lord richly blessed the activities of the Bible School during the school term of 1936. The enrollment was 203. This was the largest enrollment in the School's history of twenty-nine years. Out of this number fifty-one students were present from the states of New York, Michigan, Pennsylvania, Ohio, Maryland, and Indiana, and one hundred fifty-two from Canada. Among this large number were eight preachers of the Gospel, four mission workers, a large number of Sunday school superintendents and teachers. We especially praise the Lord for the spiritual life and Christian earnestness among the student body. The young people were anxious seekers for the Truth and in many incidents the Truth brought conviction which resulted in changed lives.

On the night of graduation the house was overcrowded. Bro. Laban Swartzendruber of West Liberty, Ohio, delivered the Commencement address. His theme was, "Why Young People Should Have a Bible Equipment." Nineteen young people received diplomas as a token of three years of faithful service. This group also received the Teacher's Certificate issued by the General Sunday School Committee. The school also issued the first diploma in the Advanced Bible Course. Perhaps a brief explanation of the courses would be in order. The School offers six years of study. A diploma is granted when a student finishes the course of three school terms of twelve weeks. Another diploma will be given for advanced work consisting of another three year cycle of twelve weeks each.

The Bible School Board had their annual meeting on Thursday, the 19th. The Board reports a good school year and has a fair balance on the books. The Board again recommends to Conference the reappointment of the faculty—S. F. Coffman, Oscar Burkholder, C. F. Derstine, J. B. Martin.

A good Bible course should be of interest to you. A good time to make plans for attending a Bible School this coming year is right now. We shall gladly give school information to any interested persons if you will write to us. Will you put the Ontario Mennonite Bible School on your prayer list and pray God's blessing and guidance to continue with the School?

J. B. Martin, Sec.

187 W. Erb St.

Waterloo, Ont.

MINISTERIAL MEETING

Report of the Annual Eastern Ohio Ministerial Meeting, held at the Bethel Church Medina Co., Ohio, Saturday, March 14, 1936.

Organization.—A. J. Steiner and I. W. Royer moderators, D. M. Friedt secretary, A. W. Miller chorister.

Officers for the Ensuing Year.—I. J. Buchwalter and H. N. Troyer moderators, D. M. Friedt secretary.

Subjects Treated, and Speakers.—The perils of two present day evils: (a) Intemperance; (b) Communism. The minister's relation to the young people: (a) In their social and literary activities; (b) In the Young People's Bible Meeting. Bible study, Luke 11:1-13. Speakers: Howard Yoder, James Steiner, O. N. Johns, Calvin Mast, Stanford Mumaw.

Thoughts Presented.—We form habits easily. The liquor habit is deceptive and strong.

Before prohibition liquors were sold in saloons, under restrictions, no saloon to be near a church or school. Today liquors are sold nearly everywhere; in places of necessary business. Society looked down on the man who patronized the saloons, and repelled the woman that patronized them. Now respectable people almost compelled to enter those places on necessary business. Years ago the best magazines would not carry liquor advertisements, but not so now. The advertising is deceptive and misleading; making it appear that the consumption of liquor is for the happiness and welfare of humanity. "Abstain from all appearance of evil." Abstain for the sake of others, even as Paul taught and did. As great an evil as the liquor traffic is, we have a right to stand against. Teach the boys and girls of the present generation against this evil; keep the Church pure. I have noticed in the high schools, the subtle influence of communism. Communism looks very rosy on the surface. The spirit of the primitive Church was in one sense communistic. They sold their possessions and gave the price to the apostles; and distribution was made unto every man according as he had need. (See Acts 2:44, 45; 4:32-37; 5:1-11.) The spirit of the early Church was centered on God. Communism today is not centered on God, but against God. God is hated. Communism is man-made, man-governed, man-centered. That which prompts the communistic spirit in the Church is love. Communism is prompted by selfishness. The advantage of Christianity over communism is love, peace, and saving of the soul; instead of hatred, warfare, and loss of soul. The general responsibilities of the minister are: To be an example (I Pet. 5:3); to be a preacher (II Tim. 4:2); to be an overseer (Acts 20:28); to remember in prayer (I Tim. 2:1). Literary activities are of a social nature. Not all social activities are literary. The minister must not necessarily be present at every social. All socials should be of such a nature that the minister might be present. The pastor should set an example. The minister is responsible for setting up a high standard, both social and literary. Direct the right kind of a program. The minister should be in touch with the young people, so that he will be able to direct and pray for intelligently. Careful directing and supervising is important. The one great need in the present dangerous times is to draw very near to the Lord. There is a great need of training the young people. As young souls come into the Church, keep on training and instructing; guard and watch over their lives. Young minds are open to the truth. Jesus as our example, gathered the twelve together, taught them, and performed miracles in their presence. The minister should intercede in prayer for the young people. It isn't the things that we say here that count, but it is the things that we do when we get back home. The lesson on Bible study sets forth: (1) a right relationship; (2) the right attitude; (3) the right spirit. Our dependence is upon God. Three things necessary to effectual intercessory prayer: knowledge of the need; faith in God; assurance that He hears and answers prayer. Importunity is encouraged. Jesus rebuked vain repetitions.

Bishops present, 5. Ministers present, 15.
Deacons present, 7. Secretary.

Married

Mast—Yoder.—Bro. Henry A. Mast of Riverside, Iowa, and Sister Wilma A. Yoder of Kalona, Iowa, were united in holy matrimony by Bishop Edwin Hershberger. May the Lord's blessings attend them.

Birky—Zimmerman.—Bro. Clarence Birky of Manson, Iowa, and Sister Vieta Zimmerman of Milford, Neb., were united in holy marriage on March 4, 1936 at the home of the officiating minister, Bro. Nicholas Stoltzfus, Manson, Iowa. May Heaven's blessings attend them.

Lantz—Yoder.—Bro. Fred Lantz of near Goshen, Ind., and Sister Bertha Yoder, of Grabill, Ind., were united in marriage at the Leo, Ind., Mennonite Church on March 15, 1936, Bro. O. S. Hostetler of Topeka, Ind., officiating. May the Lord bless this union with many happy days and a pleasant future life for His service.

Gingerich—Eash.—On Sunday, March 1, 1936, at the home of the bride's foster parents, Bro. and Sister John A. Stutzman, Kalona, Iowa, Bro. Truman W. Gingerich of the West Union congregation near Wellman, Iowa, and Sister Velma Eash of the East Union congregation were joined in holy wedlock, the father of the groom, Bro. Amos Gingerich of Hesston, Kans., officiating. May God's blessings attend them through life.

Obituary

Byers.—Lydia (Blough) Byers was born Feb. 20, 1882; died March 10, 1936; aged 54 y. 20 d. She was a life-long member of the Blough Mennonite Church. She is survived by her husband (Wm. H. Byers) and the following children: Harry of Davidsville, Pa., Robert of Los Angeles, Calif., Vera of Carpenters Park, Pa., Irene of Hollsopple, Pa., Mary of Windber, Pa., and William Jr., at home. One son (Irvin Sterling) died March 6, 1924. Funeral services at the home and at the church were in charge of Bros. Sanford G. Shetler and Irvin Holsopple.

Livingstone.—Lena, daughter of John and Katherine Kaufman, was born Sept. 23, 1854; died March 13, 1936; aged 81 y. 5 m. 20 d. She was the widow of Moses Livingstone who died a number of years ago. She had been a member of the Stahl Mennonite Church near Johnstown, Pa., for many years; and although not conveniently situated to attend church services, she always showed a readiness to attend when the opportunity was granted. Her sickness of the past few months kept her bedfast, but in spite of her sickness she showed a congenial spirit up to the last. Funeral services were held at the Stahl Church in charge of Bros. Sanford G. Shetler and Harry C. Blough. Text, Jas. 1:27.

Blough.—Harvey K., son of Bro. and Sister Henry Blough, was born Oct. 1, 1859; died Feb. 6, 1936; aged 76 y. 4 m. 6 d. He is survived by one son (Charles) of near Salix, five grandchildren (Cloyd, Beatrice, Earl, Roy and Charles Jr.), and 1 great-grandchild (Devon Kay). He is also survived by 3 brothers and 1 sister (Jacob Blough of Hollsopple, Elias Blough of Ohio, Ephraim Blough of West Virginia, and Mrs. Caroline Kaufman of near Davidsville). Bro. Blough was preceded to the grave by his wife, Mrs. Anna (Pfeil) Blough ten years ago. He had been a member of the Stahl Mennonite Church for many years. Funeral services were held at the home and at the Stahl Church near Johnstown, Pa., in charge of Bros. Sanford G. Shetler and George Hostetler.

Hoylman.—Reuben Lester, son of William and Hettie Hoylman, was born near Roseland, Neb., Jan. 12, 1921; died at University Hospital, Iowa City, Ia., March 1, 1936; aged 15 y. 1 m. 19 d. At the age of 5 he came with his parents to Iowa, where they have since made their home. At the age of 13 years he accepted Christ and united with the Mennonite Church, remaining a faithful member until death. He had been in his usual health until last Monday, when he became ill very suddenly with pneumonia. On Wednesday he was taken to the hospital, but he continued to grow worse and on Sunday he peacefully fell asleep. He leaves his father, mother, 2 brothers (Wayne and Elroy), 2 sisters (Hilda and Shirley). Funeral services March 3 in charge of Abner G. Yoder and Norman Hobbs were held at the West Union Church. Burial in West Union Cemetery. Text, I Sam. 20:18.

Kauffman.—Jacob Kauffman was born in Lawrence Co., Pa., Dec. 1, 1862; died at his home near Hartsville, Ohio, March 7, 1936; aged 73 y. 3 m. 6 d. He was united in marriage to

Mary Lantz in Lawrence Co. His wife preceded him 14 years ago. To this union were born twin sons, one having died in early infancy. The other son (Andrew) lived with his father and survives him. He is also survived by 2 sisters (Mrs. Nancy Zook, Sharpeville, Pa.; Mrs. Fannie Lehman, Lawrence Co.). Bro. Kauffman and son Andrew moved to Stark Co., Ohio, ten years ago. Funeral services were held March 9 at the King meeting house by Jonas Helmuth and Henry Sommers. Interment in church cemetery. Bro. Kauffman was a member of the Amish Mennonite Church. His many friends will sadly miss him with his hospitality and generosity. Death was due to pneumonia and complications and he was bedfast four weeks.

Lehman.—Charles, son of Isaac and Matilda (Snyder) Lehman, was born Aug. 27, 1881; died at his late home near Wakarusa, Ind., March 6, 1936; aged 54 y. 6 m. 9 d. His entire life was spent in the community in which he died, with the exception of a few years when he labored in Illinois and Iowa. On Dec. 20, 1911, he was united in marriage to Bertha Holdeman. Their home was blessed with a daughter (Mildred) and a son (Russel). He with his companion united with the Yellow Creek Mennonite Church about 21 years ago, of which he was a member at the time of his death. He leaves his grief-stricken companion, 2 children, an aged mother (Mrs. Matilda Lehman), 3 brothers (Abraham, Wakarusa, Ind.; Walter, New York; Oscar, Cleveland, O.), 4 sisters (Mrs. Daniel Leinbach, Mrs. Tobias Ramer, Mrs. Frank Martin, Mrs. Joel Weaver). Funeral services were held March 8 at the Yellow Creek Church in charge of Bro. R. F. Yoder, assisted by J. W. Christophel. Burial in adjoining cemetery.

Eby.—Laura Jane, daughter of the late Carpenter and Elizabeth Weaver, was born Nov. 7, 1865 in Lancaster Co., Pa.; died March 12, 1936, at her home near Blue Ball, Pa., having been confined to her bed only about 2 weeks, although she had been failing for some time before; aged 70 y. 4 m. 5 d. She was a faithful member of the Mennonite Church. On May 4, 1890, she was united in marriage to Samuel M. Eby who with the following children remain to mourn her departure: Anna, wife of Harvey Zimmerman; Edna, wife of Harvey Usner; Esther, wife of Lester Witman; and Samuel W. One son (Robert), a brother (Samuel), and a sister (Annie) preceded her in death. She is also survived by 12 grandchildren and the following brothers and sisters: Mrs. Mary Hoover, Manheim; Emma, wife of Harry Brubaker, Levi Weaver, William Weaver, Frances, wife of David Martin—all of New Holland; and Ida, wife of Walter Kutz of Blue Ball. Funeral services were conducted March 16 by Bro. John Souder at the home, and Bro. Frank Martin and Bro. John Weaver at the Weaverland Mennonite Church. Text, I Cor. 2:9, 10. Interment in the adjoining cemetery.

"Mother's chair is empty now,
And the voice we loved is still;
And though our hearts are broken,
We know it is God's will."

Veach.—William Edward Veach was born in Thomasville, N. C., April 12, 1862; died at his home near Strausburg, Mo., March 11, 1936; aged 73 y. 10 m. 29 d. He had been ailing for several years and died very suddenly of dropsy and heart trouble. He came from North Carolina to Missouri when a young man. On Oct. 18, 1889, he was united in marriage to Laura Belle Scott. To this union 5 children were born (Elmer of Holden, Mo.; Clarence at home; Mrs. Ella Gilkeson who died four years ago; also 2 children who died in infancy). Those left are his sorrowing widow, 2 sons, 1 brother, 1 sister, 5 nephews, 4 nieces, 10 grandchildren, 1 great-grandchild. After 44 years absence from his native state, he returned for a visit accompanied by his wife and son Clarence. He united with the M. E. Church of Magnolia, Mo., where he had his membership at the time of his death. He was a man of wide acquaintance and had many friends. Funeral services were held Mar. 13, at the Strausburg Union Church conducted

by I. G. Hartzler of East Lynne, Mo. Text, Jno. 14:2. Interment in the Warensburg Cemetery.

Bachman.—Elizabeth Annie, daughter of Jacob and Magdalena Dellenbach, was born April 2, 1871; died at her home in Metamora, Ill., March 8, 1936; aged 64 y. 11 m. 6 d. She accepted Christ as her Savior and united with the Mennonite Church in her youth. She was always interested in her church and Sunday school work. Her place was seldom vacant when her health permitted. On December 19, 1889, she was united in marriage to Peter Bachman of near Cazenovia, Ill. To this union were born 4 sons and 3 daughters. She was afflicted five years ago with an ailment that confined her to her home most of the time. She was a faithful wife and mother, always willing to help anyone in need, and will be missed in the home, the Church, and the community. She leaves her sorrowing husband, 3 sons (Jacob H., Arthur R., Rudolph J., all of Low Point, Ill.), 3 daughters (Ella M. Nafziger of Hopedale, Ill., Lena E. Fenton of Topeka, Kans., Pearl M. Jackson of Metamora, Ill.), 1 brother (Jacob Dellenbach of Flanagan, Ill.), 20 grandchildren, and a host of relatives and friends. Her parents, 3 sisters, 4 brothers, 1 son (Elmer L.) and 1 grandchild (La Veta Jackson) preceded her in death. Funeral services in charge of H. R. Schertz, interment at Harmony Cemetery.

"Mother's chair is empty now,
And a voice we loved is still;
And though our hearts are broken,
We know it is God's will."

Egli.—Mary, daughter of Christian and Catherine Birky, was born Aug. 13, 1860, near Morton, Ill. She was baptized and received into the Amish Mennonite Church near Hopedale, Ill., by Bishop Christian Nafziger on April 14, 1878. In this faith she remained faithful until death. On Jan. 3, 1886, she was united in marriage to Joseph Egli who preceded her in death Oct. 10, 1915. She leaves 7 children (Mrs. N. D. Kauffman, Abner, and Joel of Manson, Ia.; Dan of Hopedale, Ill.; Mrs. Simon Grieser of Wisner, Neb.; Mollie and Barbara at home). She also leaves 4 step-children (C. B. Egli and Mrs. D. H. Miller of Manson, Ia.; Mrs. Edwin Miller of Middlebury, Ind.; Mrs. V. R. Fleener of Hebron, Ind.), 1 brother (A. D. Birky of Milford, Neb.), and 1 sister (Lizzie Birky of Manson), 4 grandchildren, and 48 step-grandchildren. She suffered a paralytic stroke on July 7, 1931, and was an invalid from that time on. She was very patient during her affliction, never a word of complaint, but she often expressed a longing to be at rest and her wish has been granted. She passed away quite suddenly at her home in Manson, on the evening of March 2, 1936; aged 75 y. 6 m. 19 d. Funeral services were held March 5, at the Manson Mennonite Church, conducted by Bro. Nick Stoltzfus. Text, Jno. 11:14.

"Passing out of the shadow into a purer light,
Stepping behind the curtain, getting a clearer sight.
Laying aside a burden, this weary mortal coil,
Done with the world's vexations, done with its tears and toil."

Roth.—Magdalena, daughter of Joseph and Anna (Schlatter) Roth, was born in Lee Co., Iowa, June 2, 1868. When Lena was quite small her parents moved to Lyon Co., Kans., but later came back into the community near Wayland, Iowa, where she grew to womanhood. While in her teens she accepted Christ as her Savior, uniting with the Sugar Creek Amish Mennonite Church, and remained a faithful member until death. When in her usual health she seldom was absent from services, and when the time came during her last sickness that she was unable to go to church she would weep as she heard the near-by church-bells go. Her affectionate spirit and the personal interest she took in the lives of others won for her many friends. Since the death of her blind brother (Ben), some years ago, she lived alone. Early in the winter, however, she became ill and was cared for at the

home of her niece (Mrs. Wm. Nafziger). After regaining sufficient strength to be up again, she went to the home of Homer Roth, her nephew, where she took sick again, gradually grew weaker and weaker, and in spite of all that kind friends and loving hands could do she passed away Mar. 14, 1936; aged 67 y. 9 m. 12 d. She leaves 3 brothers (Henry of Fontana, Calif.; Isaac of Wayland, Ia.; and Joseph of Roek Island, Ill.), 4 sisters (Mrs. Barbara Schlatter of Wayland, Ia., Mrs. Katie Stueky of Agra, Kans., Mrs. Elizabeth Donley of Alpena, Mich., and Mrs. Lovina Meyer of Kent, Ohio), and many other relatives and friends to mourn their loss. The funeral was held March 16 at the Sugar Creek Church near Wayland, conducted by the home ministers. Texts, Psa. 23 and John 14.

Stealy.—Lovina, daughter of Eli and Mary Rarick, was born near Goshen, Ind., April 12, 1852; died of old age at the home of her daughter-in-law, Martha Stealy, Feb. 21, 1936; aged 83 y. 10 m. 9 d. In 1870 she was married to Henry Stealy, who died Oct. 30, 1917. For the first six years of their married life they lived six miles west of Goshen and for twenty years they lived seven miles southwest of Elkhart, at which time they moved to Elkhart, where they lived until death. Two sons were born to this union (Reuben deceased, and Rufus, who survives). Two sisters also survive (Mrs. S. J. Smith of Elkhart, and Mrs. S. J. Hunsberger of Foraker, Ind.); also 3 granddaughters (Mrs. Merl Yoder of Wakarusa, Ind.; Mrs. Ralph Hostetler of South Bend, Ind.; and Mrs. Irvin Boyer of Elkhart); 1 grandson (Louis D. Stealy of Elkhart), and 5 great-grandchildren. She accepted her Savior in 1873, uniting with the German Reformed Church. About the year 1891 she changed her membership to the Mennonite Church where she remained a faithful member until death. She attended church services regularly as long as health permitted. Funeral services were held Feb. 24 at the home and at the Prairie St. Church with interment at the Prairie St. Cemetery. Services in charge of Brethren J. E. Gingrich, J. S. Hartzler, Christian Reiff, and J. K. Bixler. She had been bedfast nearly two years, but though her illness was of long duration she bore her suffering bravely, knowing that the blessed Savior was watching over her. She often spoke of her departure with fond anticipation, and one of the last remarks was, "The Shepherd is coming." She will be greatly missed by the family and the many friends.

Roth.—William S., son of Joseph and Anna (Schlatter) Roth, was born in Lee Co., Iowa, May 28, 1869. Some time later his parents moved to Lyon Co., Kans. After a few years they came back to Iowa, making their home near Wayland where William grew to manhood and lived until called by death. He accepted Christ in his youth and was received into church fellowship in the Sugar Creek Amish Mennonite Church near Wayland, Iowa, of which he was a member at the time of his death. Nov. 9, 1921, he was united in marriage with Mary Kauffman. He was an industrious man, being a plumber by trade. Those who worked with him were impressed with his cheerful disposition as he undertook the tasks before him. Those closely associated with him knew for some time that he was not well. He suffered from what is commonly called "gravel." In the hope of getting relief he went to the University Hospital at Iowa City and submitted to an operation. His condition, it was felt, was serious from the beginning. The prevailing snow storm that was raging at the time word came that he was failing fast had blocked the roads of the whole country-side which added to the anxiety and sorrow of friends and relatives who could not get to his bedside. In spite of all that surgical skill and medical aid could do for him he passed away Monday morning, Feb. 10, 1936; aged 66 y. 8 m. 12 d. He leaves his wife, 3 brothers (Henry of Fontana, Calif.; Isaac of Wayland; Joseph of Roek Island, Ill.), 5 sisters (Mrs. Barbara Schlatter and Lena Roth, Wayland, Ia.; Mrs. Katie Stueky, Agra, Kans.; Mrs. Elizabeth Donley, Alpena, Mich.; Lovina Meyer, Kent, Ohio), and many other relatives and

friends. The funeral services were held Feb. 13, conducted by the home ministers, Simon Gingrich and Willard Leiehty. Text, Eccl. 12:7.

Eichelberger.—Christian, son of George and Fanny (Stalter) Eichelberger, was born Feb. 14, 1852, near Washington, Ill.; died at his home near Shickley, Neb., March 7, 1936; aged 84 y. 22 d. Death was caused by cancer. Although he suffered much, he bore his suffering patiently. He was baptized in his youth and united with the Mennonite Church near Hopedale, Ill. On June 18, 1882, he was united in marriage to Elizabeth Birky. To this union were born 5 sons and 3 daughters. In the fall of 1886 he with his companion and 2 children moved to Decator Co., Kans., where they together endured many hardships of pioneer days. On Oct. 20, 1903, he with his family moved to a farm near Shickley, Neb., where he made his home the remainder of his life. He was a loving husband and father who was much concerned about the Church of which he was a faithful member until death. His chief concern was the spiritual welfare of his children and grandchildren. His companion was called to her reward March 22, 1907. One daughter (Mary Gascbo) preceded him on Sept. 12, 1930. Seven grandchildren, 1 brother, and 3 sisters also preceded him. He leaves 5 sons (Aaron and Menno of Shickley; Joel of Strang; Edwin and Alvin of Broken Bow, Neb.); 2 daughters (Lydia Lauber, with whom he made his home, and Emma Troyer of Shickley), 40 grandchildren, 1 great-grandchild, 2 brothers (Joe and George of Hopedale, Ill.), 3 sisters (Mary Gut of Hopedale; Katie Jensen and Phoebe Marshall of Pekin, Ill.), and many other relatives and friends. He will be greatly missed by all who knew him. Funeral sermon by Bro. P. R. Kennel of the home congregation. Text, Psa. 116:15. Interment in the Salem Mennonite Cemetery.

"Now the time is over,
Suffering days are past;
Father has gone to glory
With Jesus there to rest."

Eichelberger.—Anna Grieser Eichelberger, daughter of Peter and Anna Oswald, was born April 7, 1868, at Regensburg, Germany; died at her home in Beemer, Neb., March 8, 1936; aged 67 y. 11 m. 1 d. When she was 4 years old she came to America with her parents. They settled at New Orleans for a few years, then moved to Illinois, and then to Fulda, Minn., where she was united in marriage to Benjamin Grieser in 1889. To this union 13 children were born. One son (Joseph) preceded her in death about 8 years ago. Her husband also preceded her in death Feb. 2, 1930. On April 26, 1931, she was united in marriage to Chris Eichelberger at Beemer, Neb. At an early age she accepted Christ as her Savior and united with the Mennonite Church, to which she remained faithful until death. She leaves her husband, 6 sons and 6 daughters; namely, Lizzie (Mrs. Julius Miller), Rose (Mrs. John Waters) both of Hydro, Okla.; Anna (Mrs. David Erb) of O'Neill, Neb.; Lena (Mrs. Simon), Mary (Mrs. Menno Erb), Kathryn (Mrs. Julius Kerler), all of Beemer, Neb.; Jake, Pete, Simon, Chris and Bennie of Beemer, Neb.; also 7 step-children (Albert Eichelberger of Emden, Ill.; Joe Eichelberger of Bloomington, Ill.; C. A. Eichelberger of El Paso, Ill.; Amos Eichelberger of Emden, Ill.; Alma Birky of Delavan, Ill.; Katie Nafziger of Hopedale, Ill.; Esther Miller of Minonk, Ill.), 49 grandchildren, 3 great-grandchildren, 24 step-grandchildren, 1 sister (Mrs. Barbara Nitzsche of Wisner, Neb.), 1 brother (Chris Oswald of Strang, Neb.), and a host of relatives and friends. She was a good friend and neighbor and was always willing to lend a helping hand. We feel the loss of a wonderful Christian mother. Funeral services were conducted at the house by Bro. P. O. Oswald and at the church by Bro. Dan Birky and Bro. J. E. Zimmerman of Milford, Neb. Interment in Beemer Cemetery.

"We have lost our dear, sweet mother;
She no more on earth shall roam;
And there'll never be another
Who can take her place at home."

CORRESPONDENCE

(Continued from page 13)

Base ball is a menace to the attendance at the Cheraw Sunday school at this season of the year. An Easter program is being arranged to be given by this school. We trust the seed sown will fall into honest hearts and spring up unto life eternal. Pray for us.

Yours in His service,
Mar. 23, 1936. W. N. Nunemaker.

Pasadena, Calif.

A few lines may be of interest to our friends in the East. Our son Clarence came from California to Pigeon, Mich., on Feb. 11 to take us home with him. After postponing our sale twice on account of snow and stormy weather, we had our sale March 2. Then we started on our trip March 5. We stopped over Sunday in Kansas City Mission. Left Monday morning and reached our son's home Friday noon, March 13. We thank our heavenly Father for His protecting care. As we traveled over the Rocky Mountains and through the valleys, plains, and deserts, the thought came to us, God is everywhere.

We are nicely settled in a little home in Pasadena.

101 S. Roosevelt St., Pasadena, is our address. If the Lord so will we may stay a year.

Yours for the Master,
March 23, 1936. Jacob Shetler.

Kitchener, Ont.

To the Gospel Herald:—"The heavens declare the glory of God and the firmament showeth his handiwork" (Psa. 19:1).

We are very glad to see the cold winter lose its grip to the milder breezes of spring. As plant and animal life are beginning to respond, each in their own order, to the call of mother nature, who will dare to question the controlling hand of the Almighty?

From Jan. 27 to Feb. 2, we enjoyed a week of spiritual refreshment, when Bro. Derstine conducted evangelistic meetings. Six souls confessed Christ, two reconsecrated their lives, and all who attended received many untold blessings.

The Christian Life Conference enlightened many souls and gave much food for thought. Most of the messages were given by ministers and students from the Bible School. The guest speaker for the series was Bro. S. J. Miller of Pigeon, Mich.

On Sunday, Feb. 16, Bro. Emmanuel Swartzentruber of Pigeon, Mich., and Bro. Chester Helmick of Pinto, Md., spoke to us in the absence of Bro. Derstine, who was attending a conference at Goshen, Ind.

About 75 young people who were not able to attend day classes at the Bible School availed themselves of the opportunity

to attend the evening classes. The School reached a new record of attendance far exceeding the previous enrollment of 157. The secretary's report was as follows: Total enrollment, 203; No. of sisters, 98; No. of brethren, 105; average attendance, 106; highest attendance, 162; lowest attendance, 65; No. of students from the United States, 51; No. of students from Canada, 152; average age of students, 22 years. The building was filled to capacity for the Commencement program. The class sang the "Hallelujah Chorus." Bro. Laban Swartzentruber of West Liberty, Ohio, gave the Commencement address. Nineteen students received diplomas for having completed the full course of studies.

Bro. Derstine is expecting to attend the Nonconformity Conference at Johnstown, Pa., and Prophetic Conference at Springs, Pa.

On Sunday evening, April 5, the Junior and Primary departments of the Sunday school will give a missionary program.

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6, 7).

March 23, 1936. Cor.

ABIDING

God in our waking thought,
Jesus' presence real,
His Name upon our lips,
As the Spirit's seal.

God throughout all the day,
Serving, lowly, meek,
Lifting and comforting,
Fallen ones and weak.

God, as we close our eyes,
In a word of prayer,
Keep us throughout the night,
Lift the pressing care.

—Frances Ure.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana

August 5-9, 1936

A Young People's Institute will be held at Goshen College from August 5 to 9, 1936. Young people of the middlewest are urged to plan their summer vacation with this in mind. Teachers, speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Indiana-Michigan District Conference. Details will be announced in due time.

For information address,
I. E. Burkhart, Director,
1410 South 8th Street,
Goshen, Indiana.

BOOK REVIEW

YEAR BOOK AND ALMANAC OF THE HOLY LAND

A. P. Anthony, Editor

This is a 144-page book, large atlas size, published by the Holy Land Corporation, Chicago, Ill., to whom all orders pertaining

to this publication should be addressed. The book is full of interesting information and illustrations from beginning to end. It presents a detailed history of the Holy Land since the days of Abraham; also an accurate description of the Holy Land as it exists today. It presents the Jewish, Christian, and Mohammedan background of the country, narrating in interesting detail the many struggles in history among rival nations, with Palestine as the bone of contention. The retail price of the book is \$1.25; in clubs of ten or more, 90c each.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES

The Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church at Belleville, Pa., May 10-12, 1936. The Executive and Mission Committees will meet in joint session Friday morning, May 8, at 9:00 A. M. and continue in session until Saturday noon. The members of the entire Board will meet in executive session during Saturday afternoon. Sunday afternoon and evening will be devoted to a Mission program and the regular business sessions of the Board will begin on Monday at 9:00 A. M. Board members who cannot be present will kindly designate some one to act as their proxy and send a written copy of same to the Secretary. All officers and committees are requested to have their reports in writing ready to submit when called for.

D. D. Miller, President.
S. C. Yoder, Secretary.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

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EDITORIAL

"And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat" (Mark 6:31).

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We can readily picture the scene. It took place at or near Capernaum, where Jesus had done so many deeds of mercy and wonder. A crowd was gathered around Jesus and His disciples. Perhaps Jesus had just healed a paralytic, and the man and his friends were going away rejoicing and praising God. Nearby a man who had been blind was feasting his eyes on sights and scenes once familiar to him, but which he had given up as lost forever. Here is a mother tearfully thanking the Master for having healed the boy she had with great labor and difficulty carried to Him. The Master glanced around; the more He healed, the more there were to be healed. We can imagine the ever-increasing crowds. With every case of healing "Virtue went out of him," and this had been going on since early morning. It was now past the time for the noonday lunch.

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This scene reminds us of another occasion when the disciples came to Jesus, as He was busy dealing with a soul, and urged him to eat. At Capernaum, however, it was Jesus who spoke to the disciples about their physical needs. Catching Peter's eye we can imagine Him saying, "Peter, get the boat ready, we must have a bit of quiet and rest. Call the other disciples." We might imagine Jesus healing a few more sick people, speaking a comforting word to some sorrowing one, and then slipping into the midst of the gathered group of His disciples, saying to them very quietly, "Come ye yourselves apart into a desert place, and rest a while."

Quickly and quietly the thirteen slipped into the boat, cast off the shore line, and, perhaps under cover of a friendly tree, drifted out into the lake. For a few moments the crowd did not seem to miss Him, then some one asked anxiously, "Where is the Master? I have just brought my daughter to be healed, and I cannot find Him. I came all the way from —; my child is very sick. Where is the Healer? What shall I do?" And the wail of sorrow so typical of the East can be heard in the crowd. Then a voice from another part of the crowd shouted, "There He goes. He is in yon boat with the twelve!" "You up on the hill there! watch which way the boat is going," calls another. "They are crossing the lake. Let us go around the head of the lake and meet them as they land."

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People are apt to think of this expedition to the eastern shore of the lake for rest, as a failure. Really it was one of the most successful journeys our Lord ever made anyway you put it. The quiet stillness of the lake—the calm waters—not a breeze stirring except just enough air to keep the boat moving, while a single steersman controlled rudder and sail, perhaps they could have exchanged steersmen several times during the night while the rest slept. Can you imagine a more restful trip than that across the sea of Galilee on a quiet springtime night? It was with refreshed and invigorated bodies that the thirteen men stepped out of the boat at the foot of a grassy hill slope to meet the rising sun on that beautiful spring morning.

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What need to describe the next wonderful day—the day of the Feeding of the Five Thousand. This, too, was a very busy day for the Master. The crowd from the other side of the lake had followed Him. He preached the

Word. He healed the sick. May we imagine Him occasionally sitting quietly with an individual inquirer pointing to him the way of life, and leaving him full of hope and strength and comfort in place of his former doubt and despair?

A little later He had time to take the disciples into His confidence regarding the feeding of the multitude. This was a problem for them all and together they met it. Notice the increase of confidence and co-operation during these days as the disciples become better acquainted with the Master's methods and work.

* * * *

It was a wonderful day—wonderful for the multitude who came hungry and went away filled; wonderful for the disciples who were so busy ministering to the needs of the people that they scarcely realized the greatness of the miracle that was being wrought; wonderful for the boy who not only shared his lunch but gladly gave it all as a beginning of that miraculous meal for five thousand men besides women and children.

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Evening came on. The Master planned another separation for rest. He told the disciples to go back to Capernaum in the boat, this time leaving Him alone to send the multitudes away. Just how He got the people to leave Him alone we do not know, but next we see Him alone climbing the steep mountain side to its top. There looking toward the setting sun, His eyes could behold the Sea of Galilee plainly below. Jesus was alone with the Father. This to Him was the sweetest, the most helpful, the most invigorating form of rest—alone with God.

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Meanwhile the disciples were having trouble. There was a storm—one of those fierce, sudden storms that so of-

ten descend upon this usually tranquil body of water was upon them in all its fury. No sail could be used. All hands were at the oars. Their strength was almost gone. Waves were dashing over the boat. Much as they feared the storm, a greater fear suddenly seized them. These men who were used to storms and waves, trembled as across the crests of the tossing waters they saw Someone approaching. A new terror took possession of their hearts for the moment. What could it be? How cheering the voice they knew so well just when they needed it most, "It is I; be not afraid." The storm ceased and more quickly than we can tell the story the boat reached the shore.

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Back on the Capernaum side there was need of another separation. The importunate crowd meant to have another feast of loaves and fishes. Jesus plainly told them that they were seeking Him not for spiritual good but for bread that supplied only their bodily need. They were not interested in the things of the Spirit. Here followed the discourse on the Bread of Life at the close of which many of His disciples went back and walked no more with Him.

Three separations: First, from the crowd at Capernaum seeking healing; second, from the five thousand who had been fed; third, from the disciples who went back because they refused the Bread of Life.

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Can we see in all this a picture of the weary, sinful, hungering world today? They come, but, alas, too often for temporal help. They listen for that which will please their carnal selves. They follow when things go to suit them. Yet in it all and everywhere there is a separation—a separation between the false and the true. This is going on now and every day. And finally comes the great separation for them all at the Great White Throne.

SUNDAY SCHOOLS IN SPAIN

Spain now has a full time Sunday school missionary, Antonio Serrano. The work is making a slow, but sure, beginning under his leadership. During the summer Senor Serrano made many visits to churches in Madrid and elsewhere with the object of getting in close contact with their youth work. As a result he has received invitations from a number of ministers to assist in the organizing of Sunday schools in their churches.—The Life of Faith.

A WEEK'S EVENTS AT MENNONITE CHILDREN'S HOME, KANSAS CITY, KANS.

By Chris E. Miller

For the Gospel Herald.

A brother stopped to visit the Home and we spent the short time visiting with him. Later he stopped to visit us again and we just went ahead with our regular duties. He told us what his first impression was. He wondered what we did to keep busy. But on this visit he could easily see that there was not much time for idleness. Following I will give an idea of events as they happened in one of our average weeks recently.

Monday.—At five in the morning some of the alarm clocks start ringing, if the weather is extremely cold. Four-thirty is not too early on Monday morning. The next job right after building the fires is sorting the clothes. Soon a rumbling noise can be heard all over the house, made by the washer which must be attended to quite carefully if the washing is to be done by noon. Another familiar noise is that of the milk

look on her face just shows that she has almost given up all hope. In the evening at eight all the workers are together for a short prayer service.

Tuesday.—Another familiar, early-morning sound is the lids being shifted on the range and the griddles being put on the stove to get hot as there will be over 100 pancakes needed for breakfast. The children are a little more eager to get dressed this morning since they like cakes. Now that we have three fresh cows they may have all the milk that they want to drink. Today the churning will be done; then those who like buttermilk may have their delight. Some of the others who do not like it quite so well have heard of its wonderful qualities for health and strength so they drink it regardless. Today the postman did not stop once. Very unusual as he usually stops twice a day leaving letters of encouragement from different friends. In the afternoon one of the babies is taken to the hospital for blood tests. The high-school boys get home early and are eager to get the gardens plowed with the pony team and they hope to get some outside plowing among friends



A Remodeled Building of the Mennonite Children's Home in Kansas City, Kans.

buckets as one of the high-school boys starts out faithfully to do his chores before breakfast so he can hurry off to school after the morning devotion. All is hurry until the children are finally off to school. In the afternoon a mother calls who has heard of this Home. She is quite young and has been deserted by her husband. She has a baby to care for. She expects to spend some time in the hospital in the near future and her parents with whom she has been staying say that they just can't keep her any longer. We find that her father is a drunkard but that her mother is of Dunkard parentage. Her story sounds so real and we hope this time again we may be of real help to her. The tone of her voice and the

which should result in a few dimes. Just at bed time a coworker who serves the Lord faithfully in one of our rural districts gives us a pleasant surprise. He will stay with us over night. In the morning he will start for home with a used car which some interested friends have purchased to help him along in the work and we will help him to the edge of the city as he is not used to a gear shift.

Wednesday.—The postman brought us good news this morning. A sister informs us that she will arrive at the station in the evening expecting to help fill the shortage of workers. We have been praying; now we are praising the Lord for His answer. The work is hard when there are not enough to help.

The children look forward to attending the Week-day Bible School of the Kansas City Mission today. In the afternoon a sister who is doing housework in a private home comes to encourage us on her resting day as she was a former worker here. Two of the workers go to do some necessary shopping and then on to the station to meet the sister who is to arrive at eight o'clock. This is also the evening for Prayer Meeting at the Mission but because of meeting the new worker at the station very few will be able to attend Prayer Meeting.

Thursday.—The children like milk toast for breakfast and at noon there will be pie. Hardly any will miss that and will hurry their meal just a little more to get to the pie. A letter from one of the faithful sewing circle sisters offers to do sewing and we are so glad as we are in need of a few things and never like to ask until they have offered first. A homemade machine to roll the garden was brought home today and the little boys are anxious to hitch up and try it out. The grade cards from school must be signed; some of the children will need a little urging to keep up with their grades.

Friday.—Cereal for breakfast. Every morning we have singing and some Scripture lesson after breakfast as well as prayer, but this morning is different as two of the smaller children who have been heard singing in the baby room the day before are to do the singing for us. It is wonderful how two little tots can sing praises to God even though their little hearts almost flutter as they hear their own voices when every one else is watching and listening. Today is wash-day again and tonight is Prayer Meeting evening in groups with the children.

Saturday.—The children are glad that there is no school today, and may they go along out to the seven-acre farm? There is not work enough as we will plant potatoes. But none dare be offended so all that are school age may go and some may burn the weeds along the fence row. At noon all have good appetites. In the afternoon the dining room floor must be scrubbed. This is a down-on-your-hands-and-knees job. The other floors got theirs earlier in the week. Some haircuts must be given. All the children must have a bath. At best it will be late and any mending that has been overlooked will need to be done as we do not want any torn stockings for Sunday school. No stories will be told tonight to the children.

Sunday.—Cold cereal for breakfast and something a little extra for dinner. Devotional period will likely be spent in memory verse contest if the children are in the right mood. There will hardly be time enough to hear all of them. All are glad to go to Sunday school even though they have heard

nearly every Bible story. They like to hear them again. In the afternoon all shall take naps so that those who go to meeting in the evening may be more attentive. Visitors who have stopped in Kansas City are invited along home and will either come for dinner or will come to stay over night. If they are here overnight we will expect them to tell us some story or maybe teach us a new chorus since the children already know over 100 pieces of songs and choruses. It will be hard to teach a new one but that person who teaches us a new one will long be remembered because of that contribution.

Kansas City, Kans.

MARYLAND MOUNTAINS

By Elmer E. Bittinger

For the Gospel Herald.

With the blessing of the Lord, our mountain mission activities have been moving on.

Since Christmas the Sunday-school work at the Lageer schoolhouse has been in charge of Bro. Nelson Orendorf; preaching in charge of Bro. Isaac Metzler. This work being closer to Glade church it was thought best for them to have this work here.

By being relieved of this responsibility at Lageer I was permitted to open a new work at Maynardier schoolhouse. This seems a promising field. May the Lord bless. Interest and attendance is good.

At Bear Hill the work is more encouraging during the winter than it was last summer. This condition seems to be the natural tendency of mountain people.

The Laughlin Sunday school, as has been the custom each year, closed with the Christmas season.

With the cold winter we have had this winter we are made to appreciate the janitor. At Lageer we are told he was on the job every Sunday save one, and that one he was told there would be no services. The schoolhouse was warmed up even though the superintendent could not always attend because of deep snow.

At Maynardier likewise, I was unable to get there two Sundays but each one of these there were scholars present. The smallest number being 6. But the janitor always had a warm room.

We are hoping and praying that the Lord may move upon our young people to take up the work here.

It is the easiest point of our mission points to reach and is not hard on a nice automobile. It is a wonderful opportunity as we have a large group of boys and girls to work with; a responsibility not to be looked upon lightly and a challenge to the church. It is a challenge to our young people. Pray for laborers for this field that though I

enjoy work here, I was saddened from leaving Lageer but as this opens new fields I was willing to move on. The open door is before us farther inland in the Maryland Mountains and just as soon as this work can be placed on other shoulders I desire to push on to new fields. Were I just to look to easy tasks I might choose to remain at Maynardier as it seems the easier field of all our mountain points, but at a meeting of the committee in charge of this activity it was thought to look out young people to be gotten into the work just as soon as possible and as the Lord leads the way.

Pray for the Maryland Mountains.

Mar. 9, 1936.

TAKE AWAY THE STUMBLING-BLOCK

Both Christianity and Judaism claim to have come out of the Old Testament. But when we examine these claims we are compelled to say that Christianity is really older than Judaism—that is to say, older than the kind of Judaism with which we are acquainted today. Both Christianity and modern Judaism hark back to the first century of our era. But Christianity arose as faith in the Person of Christ confessing Him to be the fulfillment of the hopes of ancient Israel. The Judaism of which we are now speaking arose as the system which denied this faith. It is based on the rejection of Christ and of the Christian movement which arose in the heart of the Synagogue.

Thus Christianity is the fruit of faith, while modern Judaism is the product of unbelief. The ancient congregation of Israel had been divinely prepared and educated for "the fulness of the time" when "God sent forth His Son, born of a Woman, born under the Law," but only a remnant of that congregation knew the time of their visitation. The majority rejected Him, being blind to the glory of the divine self-revelation in the person of Christ. The result is that their house was left unto them desolate. By Judaism I understand that system which succeeded the congregation of Israel, after the glory had departed from it.

There were elements divinely implanted in the heart of Israel which blossomed into fruitage in the Christian Church. Modern Judaism, orthodox or reformed, must not be identified with the religion of pre-Christian Israel; it is rather a malformation from that root.

After the Christian movement had arisen in the environment of the Jewish people, the two lived side by side for a considerable time. They criticized each other, but did not at once part company. This made it difficult for outsiders, who were not initiated into the fundamental differences between

them, to distinguish them. The Christian movement was regarded as a Jewish sect "everywhere spoken against." As Christ had stood before the leaders of Israel, and was eventually condemned by them on His own confession, so Christianity stood before them until it ultimately shared the fate of the same condemnation that had befallen her Lord.

But as the rejection of the Messiah was brought about chiefly by the false guides of the Jewish people, while the common people heard Him gladly, so the final casting out of the Christian movement was the outcome of similar causes. For a while such disciples of the Lord who exhibited Christ-like traits, enjoyed the goodwill of their Jewish brethren. We know from Josephus that James, the Lord's brother, was held in high esteem for his piety. The young Christian community, in spite of occasional outbursts of opposition, lived on terms of amity with the rest of Jewry. But the further removed both came from their start, the less cordial their relations became. The leaders and not the people were mainly responsible for this. They had persecuted Jesus, regarding Him as a menace to the safety of the Jewish nation, and impeached Him before Pilate as a danger to the Roman empire. Pilate was not particularly impressed with this charge, but he yielded to the chief priests, fearing the probable consequences of their animosity. That the rank and file of the Jewish people did not share the feelings of their leaders is evident. There is a curious passage in the Talmud, in which it is recorded that the spirit of Jesus is supposed to have bidden a nephew of Titus, the conqueror of Jerusalem, to tell his uncle to be lenient with the unhappy Jews. It says: "Seek their good and do not seek their harm; for every one that hurteth Israel is as if he hurt the apple of God's eye." This shows that in early days Jesus was still regarded by many Jews as a friend of His people.

When it came to His followers the case was different. Their temple offerings were refused by the priests. Their writings were regarded as the product of sorcery. Intermarriages were forbidden. The Gospels were ordered destroyed. The food they ate was looked upon as "trifling."

Even James, so highly regarded, was murdered. But the chief blame rests upon the shoulders of the priests. Annas, the same who figured so infamously in the trial of Jesus, was the instigator of the murder of the saintly James. And it aroused a storm of public indignation. Josephus tells about the popular resentment. The upshot was that in A. D. 62 this Sadducee priest was deposed from his office.

The final break between the Jewish Christian community and the nation was hastened by the national uprising against Rome. Hebrew Christians

would not take up carnal weapons. They fled to Pella in Trans-Jordania till the war was over. A second uprising took place under Bar Cochba, the false Messiah. Those who did not join the national cause were branded as traitors. The rupture between them and their people became complete.

The epistle to the Hebrews had been written on the eve of these calamities, forewarning them of the dissolution of the Holy City and the temple. They were told to leave the camp of Judaism, rejoicing that if here they had no continuing city, they might look for the city of God to come. The heavenly had taken place of the earthly. God "taketh away the first that He might establish the second."

And so Christianity sought and found a new home in the Gentile world. But in thus departing from the Jewish fold she took with her the spiritual treasures of Israel wherewith to enrich the nations. Among these are the fundamental truth of the Divine Unity, Personality and Holiness; the Messianic Hope as revealed in the everlasting covenants with Abraham and David—covenants which look to the blessing of all nations; the Scriptures given by Divine inspiration, committed once to the custody of the Jew; the spiritual interpretation of history and the ethical ideals of the Prophets; the Person of Christ, who according to the flesh came of Israel; His teaching, example; and above all, His redeeming work as a suffering Lamb; the Light to enlighten the Gentiles and the Glory of Israel.

But the Gentiles must bear in mind that they are holding these treasures in trust for Israel for that time when God shall graft them in again into their own "olive tree." The spiritual possessions of the Gentiles are meant to provoke Israel to jealousy, till she is made willing to receive mercy through the mercy shown to the Gentiles. For so the Apostle to the Gentiles reasoned by the inspiration of God in Romans 9-11; and so the apostle to the circumcision also confessed at the Council at Jerusalem: "We (i. e., Jews) believe that through the grace of our Lord Jesus Christ we shall be saved even as they (i. e., Gentiles)."

The last word in the settlement of this great problem will rest with God's Grace. But should not the people, who are now the subjects of this Grace, the Gentiles whom God has visited to take them out of Gentiledom as "a people for His Name," cooperate with His Grace to take the stumbling-blocks out of the way of the Jewish people, that their way home (to God and His Christ) may be opened? "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people!" (Isaiah 57:14.)

—Max I. Reich, in *Missionary Review of the World*.

THE LANDLORD AND THE TENANT

By W. B. Stover

If a carpenter has tools and material to make a box, the box belongs to him because he makes it. If a tailor has cloth and scissors and time to make a suit of clothes, it belongs to him because he makes it. If the cloth were mine, I would pay him for his time and labor in order to get possession. But until I give him an equivalent for his time and labor it remains with him.

God made the heavens and the earth. They are His because He made them. He made the rocks and the hills, the streams and the valleys, the farms and the fields, and they are His because He made them. We can by no law of logic evade this fact. **They belong to Him.** He may have turned them over to us for our temporary use (Gen. 1:28); then the question of relationship between landlord and tenant arises. No thoughtful person will seek to evade this simple fact.

Years ago I had occasion to consult an English official concerning the purchase of some land where I was living in India, to build a mission bungalow. That gentleman told me I could not buy land in India, but that in all transfers only the "right of occupancy" is given. The government owns the land.

So I bought for the mission the right of occupancy. Government has hit the nail on the head in India. We cannot own the land as much as it owns us. We do not hold the land as much as it holds us. We do not work the land nearly so hard as it works us, usually. And when we buy or sell, there is an exchange of occupants, an exchange of tenants, that is about all. The land remains while we come and go.

The people of India are quite philosophical sometimes. They would say, "You cannot see me," and they are right. You cannot see me. You only think you do, but you don't. I am a spirit. I am invisible to the natural eye. You can see my material body, and I see yours, but you cannot see me and I cannot see you. The spirit which never dies is invisible, and this is the real ego, the real I. God gives me a tenement house to dwell in, and this you see. I cannot keep it, for it belongs to Him. He never told me how long I might use it. The time-key He holds in His hand. I can use but not abuse; I can use but not keep; I can use but not destroy this tenement house, for **It Belongs to Him!**

In Maryland I had my attention called to a running stream on which in a short distance four millers had built their mills. All of them claimed certain rights to the stream, but they could do no more than occupy. They could not keep it, they dared not defile it,

they could not destroy it. They had only the right to use it and let it go. The Owner of the stream is God.

Not long ago I met a good brother, who told me he had been preacher and storekeeper (mostly storekeeper I fear) for some years, but now that his son was grown and married he thought best to make a change and become mostly preacher. I told him I thought his was a wise decision. He said he intended giving part of the store to his son on condition that he would pay for the other part from the earnings of the store. I suggested that he was on the right track. He continued, "Not that I want to get anything out of the boy. I want to get something into him. I want to see that he is able to manage the business. I will perhaps give much to him some day, but not now." Was not that brother wise in his day? Not to get something out of him, but to get something into him. That is the idea exactly. God deals with us in the very same way.

God is a great, loving Father, whose beneficence is amazing. The extravagance of His kindness challenges our constant admiration. He wants us to become like Himself. For this reason He would have us become good stewards; for this reason He holds the property; for this reason He rules the world, that we may become like Him, and that He may have fellowship with us. Then some day it is in His plan to open the storehouses of heaven to His children. If He were after the gold for its own sake, He could, by word of mouth, lift tons of it from the mountains, but it is not the gold He is after. He wants men. He wants us to become like Himself. He knows that while we work on the plan of get-all-you-can and keep-all-you-get we cannot become like Him, for He doesn't work that way. He wants us to give liberally of what we call our own, that we may become like Him. And when we become like Him, we may hope to see Him as He is. How utterly worldly and unlike God is the man who gives meagerly, and whose only thought is to get more!

I have often seen a Hindoo give an offering to his idol, and then worship. Once I was riding with a Hindoo friend in his oxcart into the country, when we passed a temple. He stopped the cart and asked me to wait a bit for him till he went and worshiped there. He put a small coin down before the idol, then worshiped. It was first the offering, then the worship. The offering is not worship, but is followed by the worship. I have seen a poor Hindoo come to this same temple, and not having a coin look for a rose. Seeing one, he plucked it and placed it before the idol, then worshiped. First the offering, then the worship. I have seen Hindoos, after the bath in the sacred River Ganges, not having anything to

offer, thrust their two bare arms down into the water, take up a double handful of water and pour it out as an oblation before the rising sun. First the offering, then the worship. Nature teaches us this lesson, that a gift should accompany the worship. The Hindoo religion is a nature religion. If nature teaches us a lesson, shall we not learn it?

Let us suppose a condition contrary to fact. We will suppose I have a snug little farm of 120 acres two miles north of Mount Morris. Suppose a new red barn, with silo and a good substantial residence. Suppose electric lights, bath arrangement, telephone, heating plant, everything complete. My tenant has done well, and has just left me to buy a home of his own, so I am looking for another tenant. A young man from Franklin County, Pa., comes to Mount Morris and asks me if I can direct him to anyone who needs a farmer. I learn that he is a son of one of the friends of my boyhood. So I give him a start as tenant on my farm.

He goes to work. His success is easily apparent. The crops are good. The barn is soon well filled. His cattle multiply. He has a comfortable bank account. Children are born into that home, and one of the little chaps is named for me. I hope that boy will become a missionary; I do. The father says he is quite willing. But he never says a word about paying me. Finally, when I ask him to make payment, he apologizingly says he is unfortunately out of change, and offers me thirty cents, suggesting that he would have more later on, that perhaps this would suffice me at present. I wanted to give him a start, but I did not want to give him the farm.

Perhaps the application is quite apparent. God owns all that we call ours. The fields and the cattle and the grain, the stocks and bonds and bank accounts, all are His. He has not said that certain specified cash payments must be made according to law, but He has said that He wants His people to be happy and pay back to Him according as He prospers them. But when there is a call for money for missions, that the regular work may be increased according to the present great opportunity, how many a good brother puts his hand into his pocket and draws out about thirty cents for the Lord, for the Owner of all! Then he wonders where all the mission money goes to. And he reasons within himself, saying, "If everybody in this congregation of 200 members would give thirty cents it would come to \$60. The missionaries ought to be glad for such a liberal collection." But his logic is faulty, indeed, for he carries the bag and his wife puts in a nickel and the boys each put in a cent. And on the way home something goes wrong with the spark plug, and he remarks to his good wife that he

has decided to buy a new auto, as this one has seen its best days. She replies with a sigh.

It is true that religion is free. But that we should sit down and take all we can get from God, and insist that His ministers shall preach to us and their wives shall teach our children, while we do nothing except get all we can and keep all we get, giving nothing in return to Him nor to His ministers nor to their wives, nor to the many missionaries both evangelistic and educational—this is the most selfish conception of a Christian's relation to God and to his fellow men that any one can possibly imagine. It is wrong. It is emphatically wrong. The New Testament idea is that we are stewards; that we should hold all as belonging to God.

"On the first day of the week"—not once a month, not once a quarter, not twice a year, nor yet by special collections. Certainly not "Let us have a good liberal offering now, and then we will not bother you for the rest of the year." I think, in all sincerity, that we cannot do better than to take an offering in the church every Sunday for the work of the Master. More than that, I think we ought to do it. Just a bit more: I think we who are so careful to observe all the teachings of the Scripture make a serious mistake when we fail to do this. For the Scripture says, "On the first day of the week." We may say whatever else we like. Our reasons against it may be very plausible, but they are reasons against the Word. Many of our congregations have not had it so, I admit, but that argues against the usage of the congregations rather than against the plan clearly set forth in the Scripture. He who argues against the every-Sunday offering argues against the Scripture, no matter how good the argument may be. I cannot avoid this clear and definite conclusion.

One good brother confessed to me he would rather give \$100 and be done with it. I learned that he was giving that amount yearly in lump sum. But while the \$100 gift is all right, the other part of the suggestion is a little doubtful. I take it that giving is not a joyous experience to the brother. It has to be done, therefore do it and be done with it. It is like taking a dose of quinine. I have a fever. I know quinine will help me, so I weigh out five grains, and with water in one hand and the quinine in the other, I hesitate. Wife says: "Why don't you take it and be done with it?" I take it, and am glad when it is down. Is your giving like taking a dose of quinine? Then something is the matter with you. I would rather a good deal that a brother give \$2 every Sunday throughout the year and never get done with it, than that he give \$100 all at once and be done with it. This latter would fulfil the law. The former would fulfil the Gos-

pel. Giving \$2 a week would create a desire to study the mission fields of the world, and to pray for them, and it would soon seem quite small enough. Who gives \$100 a year and no more, takes Franklin's boyhood suggestion to pray over the barrel of sauer kraut and not spend time in asking a blessing on each meal. See the point?

The Parsee people in India are an interesting people. I have often seen a man of them sit down and mumble the morning prayers while mother and children do the chores. When the prayers are done the chores are done, too. It is a saving of time. But we have family prayers with all the folks present, and all take part. We usually plan it so that each day has its variations. And when we all take a part in the family prayers, why should we not all take part in the family giving? A well-regulated congregation, whose families work on this plan, will easily have more givers than members, and the children will naturally come to look forward to the time when they can take a larger share in the great work of our Church.

How much shall we give? If one has not thought seriously about it, this is a staggering question. It ought to be a great question. Twenty-five or fifty cents into the offering when we are all growing wealthy is not at all proportionate. It belittles the giver and belittles the cause. Clearly, the Scripture teaches a proportion: "**As the Lord has prospered you.**" It is a certain per cent of the gain. Make it one rate or make it another; still some system is better than no system. It is a fact that most of our giving is absolutely without any system whatever. It is a fact that we ought honestly to be ashamed of, for it's a fact. Three out of four, and in some congregations nine out of ten, who read this will have to admit in their own hearts that their scanty giving has been without any system, while the Gospel definitely teaches system. Have they not seriously missed it?

It ought to be a proportion of the income that we give. In some parts of India the Christians give a sixteenth, because there are sixteen annas to the rupee. Some good people oppose giving a tenth, because they say it savors of the law, but such as oppose the tithe usually favor a tax based on the amount of tax paid to the state. Now the only difference between that tax and the tithe is that the tax will usually cost a bit less, and that looks bad for the one who argues against the tithe, "because it savors of the law." His argument savors of selfishness, if not actual worldliness of the most dangerous type.

Why not pay the tithe and give our gifts after that? There is the washing of feet in the Old Testament, and we have it in the New. The feast of un-

leavened bread comes in the Old; the communion with bread and fruit of the vine comes in the New. We have the Sabbath in the Old, and the Lord's Day in the New. Many of the teachings of the Old have been transplanted to the New, with new conditions, new surroundings, and new intent. Paying the tithe was a law in the Old; in the New it is not a law, but at least the tenth is in the New a suggestion, an inspiration, an ideal, a privilege, an approved plan. We ought to begin where the Old Testament left off. We ought to go at least as far as they went. We ought to have at least as much religion as the old Jews. We ought to be as liberal as they. Yet not by compulsion. It seems to me the thought is unavoidable, that we ought to pay the tenth of our income to the Lord, and beginning there give what gifts we may be able to give after that. Giving begins after the payment of the tithe, for the tithe is his very least part, his business share.

How does it work out? When Colgate went into the soap business he resolved to give a tenth of the profit to the Lord. Of the first clear dollar he gave ten cents. Business prospered and he changed it to an eighth, and later to a fourth. The business continued to grow, and he made it a half of the profits for the Lord, then three-fourths, and years ago he began giving away all the net gain. Another: A business man in Chicago began by giving a tenth to the Lord and keeping nine-tenths for himself. Now he gives nine-tenths to the Lord and lives on the remaining one-tenth, and has plenty. Another, perhaps you know this one: A good brother, otherwise quite faithful to the church, got all he could and kept all he got. When he died it went to his children, who straightway began squandering it and quarreling among themselves. They have lost all interest in Missions and the Church. The shame of it! Who is to blame?

If I catch the thought of the Gospel as it applies to the present age, it is this: that all men and women and children should be partakers in the great work of the Gospel. The farmer should farm for the Lord; the banker should bank for the Lord; and the storekeeper and manufacturer should do business for the Lord. As Lloyd Binkley weeping said, "**Come on fellows, it's the only thing to do.**" What I do today is God's work for me, just so far as it relates to the kingdom of God. And as far as I put my hand only to anything which can be related to the kingdom of God, so far I am a factor in that kingdom. The King has a plan for my life, and, God helping me, I intend to harmonize every day of my life with that plan.

"Let my last thought at night
And first in the morning be
Of God's great love for the world,
Of His own plan for me,

Of my attitude to Him,
And my place in Eternity."

—Tract, published by Brethren Publishing House, Elgin, Ill.

WHY SHE KEPT THE LIGHT BURNING

A mother kept a candle burning in the window, every night for ten years.

One night, very late, a poor, wretched woman from the street entered. The aged woman said to her: "Sit down by the fire." And the stranger said to her: "Why do you keep that light in the window?" The old mother replied: "That is to light my wayward daughter when she returns. I have kept a light in that window since she went away ten years ago. Since that my hair has turned white. Folk often blame me for worrying about her, but you see I am her mother; and sometimes, half a dozen times in the night I open the door and look out into the darkness and cry: 'Lizzie! Lizzie!' But I must not tell you any more about my trouble, for I guess from the way you are weeping that you have enough of your own."

"Why how cold and sick you seem! Oh, my! Can it be? Yes, you're Lizzie, my own lost child. Thank God that you are home again!" What a time of repentance, reconciliation and rejoicing there was in that home that night!—Publisher Unknown.

LENIN VERSUS JESUS

The following story is told in the Heidelberg Press as reported in The Religious Digest: A Christian and a Russian were talking about the question of Communism. Finally, the Russian said: "One of the weaknesses of Communism is that it has no continuous ideal running through the years. For a while we are loyal to Lenin, and now we are loyal to Stalin. In a few years we will have to shift our loyalty gears again. What we need is someone like Abraham Lincoln who can live through the generations."

"But," said the Christian, "you can't have Lincoln, for you have no slaves. Why don't you take Buddha?"

"Ah, he doesn't appeal to those who work. He won't do."

"Why not Confucius?"

"He never worked. He won't do."

"Why not take Jesus? He worked in a carpenter shop."

The Russian thought a moment and then said, "Jesus would do. He would meet every need if it would not be for the fact that He has not been very successful with you."—Selected.

"The cheering-up business is a good side-line, and it doesn't interfere with your main line."

INDIA MISSION PAGE

MISSION NEWS

Balodgahan

Seven out of eleven girls passed out of the Primary Fourth class in the recent Government examination. Each morning they attend Middle school and later they help work around the Boarding.

Two of our girls have finished Nurses' Training and have returned home to the Boarding. One will work in the Dhamtari Hospital and the other one at the Boarding. The one has a step-mother but the other is a full orphan. Pray for these girls that they may use their ability for their Master.

During the past month we got our year's supply of wood. In two days the big pile came into existence in front of the yard. For a little over three weeks the cutting has been going on. Now it is all transported to the big room in the Boarding—safe and dry for the coming year.

Dora Shantz.

For several days the noise of native drums has told us that a Hindoo wedding is taking place in our village. The ceremony which lasts for several days is accompanied with much noise and many superstitious rites. The bride and groom are mere children and little do they realize what life holds in store for them. The bride will go home and live with her parents and next year this time the wedding ceremony will be completed and she will go to live with her husband.

At a recent meeting our congregation decided to have an associate pastorate for this year. This method was used last year and the church was blessed through this way of shepherding of the flock.

We are glad to report an increase in the Sunday school attendance.

Last Sunday a man who has been out of the church for several months, confessed his sin, asked forgiveness and was reconciled back into church fellowship.

From Sister Sarah Lapp's camp out in the district good meetings are reported and people are really interested in the Christian religion.

Bro. Sukhlal and Bro. Beare are going out to camp in a village where some low caste people are especially interested in Christ. We are praying very definitely for the salvation of these souls.

The grass which has been quite dead is nice and green again due to some rains which we have had out of season.

By the time you read these lines the missionaries' children will be away in school. Will you pray very definitely that these children may be kept not only from dangers seen but from teachings that will hinder them from becoming real earnest Christians? Pray for us.

Ida Beare,

Dondi

Since about the middle of January Sister Brunk and I have been working in the village of Arjunda, where the Gospel message has received a good hearing. We hope that the message may bear fruit in due season. Some influential Hindu leaders have also been conducting meetings in the same village opposing Christianity.

A. C. B.

Mohadi

The interest among the Hindus as we go out into the villages with the Gospel is very encouraging. In one village forty families are expecting to become Christians but they have not yet given their final word. This is a worthy cause for your prayers, that they may decide in the right way and also that they may be truly converted.

We believe there is a new day beginning in our mission in respect to conversions from Hinduism. We need to

growing need for caring for the lepers in India and what to do with those who go out homeless from the institutions. Colonization and medical care were the two outstanding subjects discussed in addition to the spiritual needs of the inmates and the evangelistic opportunity.

On the 15th of February Bro. Hinchharam one of our teachers in Dhamtari and Gauri the daughter of one of the Shantipur employees were joined in marriage. A large gathering of people who had come from different congregations witnessed the ceremony and partook of the meal which the aunt and sister of the groom provided. May God bless them in their married relationship.

During the week of Feb. 17 to 22 Sister Lapp stayed with Sister Sarah Lapp out in camp about 15 miles southwest of Shantipur. Both Brother and Sister Lapp stayed with Sister Sarah on Monday night and held meetings in the evening and also during the day among the villagers. During the week both



Methods of Transportation—India and America

pray earnestly for guidance that we fall not into error and hinder the work that the Lord is doing among us.

Last night a boy was brought from the village who had his elbow out of joint. I was not at home so Sister Kniss put the bone back into place again and the boy and his parents went back home happy.

Many sick folks come for help and we would like to help them more efficiently if we could. A bit of medical training would be a good thing for every village missionary.

Lloy A. Kniss.

Shantipur

The writer and Sister Lapp were invited to attend a Leprosy Conference held in Calcutta, February 4-6. It was called by Mr. W. H. P. Anderson, General Secretary of the Mission to Lepers, London, who with Mrs. Anderson was visiting leper asylums in India at the time. The Conference was called to talk over policies, how to meet the

men and women workers visited surrounding villages, taught the Gospel and distributed literature. Here as elsewhere there is manifest a warm reception to the Gospel and many souls are earnestly seeking the truth. Walking to villages from camp, produces swollen feet and tired limbs but hearts are happy from the privilege of teaching and preaching Christ to these lost and straying sheep.

G. J. Lapp.

Dhamtari

We are glad to inform our friends that Sister Hartzler is continuing to improve. She has gained both in weight and strength the past month. She is happy that once again she is able to do for herself. Her cheerful disposition throughout her whole illness has not only made it pleasant for those who have taken care of her but has been a help in regaining her health. The cool and invigorating air we are enjoying is also a real help to those who are ill. We thank and praise our heavenly Fa-

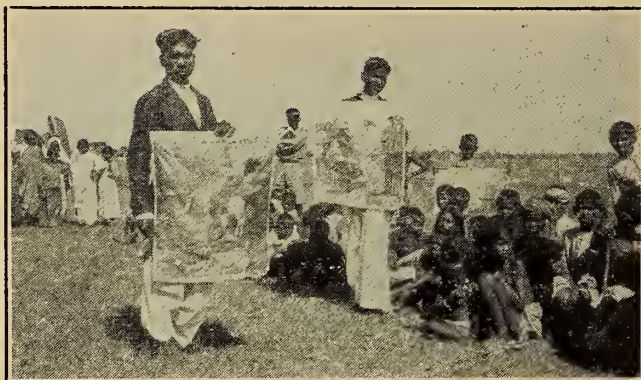
ther for His tender care and for all the comforts of life He has given us to enjoy. M. K.

We just returned from another short tour in a village 10 miles north of the hospital. We had most excellent interest in all our meetings by the people of the village itself. Also people from the neighboring villages came to listen several nights. On three nights the hospital staff came and assisted in the evening meetings.

One young man came and joined himself to us saying he wanted to become a Christian. So after questioning him for some time and upon his confession of faith in Jesus Christ, we decided to baptize him. Another young woman who had fallen into sin came to us about three months ago and wanted baptism. She and her mother have been under instructions since then. They seemed to be ready for baptism.

So these three applicants were baptized in the village we were holding our meetings. The performance of this ordinance before the Hindu people seemed to make a great impression upon them. The three are only babes in Christ and need your prayers. There are many others thinking seriously. Pray that the Holy Spirit may lead us to do His will.

G. D. Troyer.



Picture Rolls and S. S. Cards in use in a village

On Feb. 16 a man of the Gond caste named Rajan was baptized in his village Mogragahan. This station has long been an evangelistic outstation and was for some years a home mission supported by the India Mennonite Church. Rajan had come to Dhamtari on business and while here the Spirit of God directed him to the home of Bro. Haidar. Together with a number of his Christian neighbors, converts of the Gond caste, they persuaded Rajan to accept Christ. As a testimony to his own people he consented to be baptized in his own village. Consequently Brethren Graber, Haidar and Sukhlal and three Gond converts accompanied Rajan to his village and in the courtyard of his own house, with practically all the people of the village present, the baptismal service was conducted. It must have made a deep impression upon those who witnessed it. Pray that he may bring others of his village to Jesus. M. G.

About four months ago in a very large meeting of the depressed classes, the Harijans under the leadership of Dr. B. R. Ambedkar declared that all Harijans should abandon Hinduism. They would break away from the Hin-

du fold, and seek a religion where they will have a chance to live their lives in self respect and to develop themselves. At this meeting the leader said, "I have made up my mind to change my religion. I do not care if the masses do not come. It is for them to decide. If they feel that it is good they will follow me." Recently Dr. Ambedkar has said, "I have never regretted the decision I have made. When we move we must all move in one body. We must not leave the illiterate, the weak, the uneducated behind." There are echoes of this throughout India. In many villages in our district people are thinking, questioning, and wanting to know more about the Christian religion. Pray that each Christian may testify boldly to what Christ means to him.

During the month of February we have had quite a bit of rain which is unusual for this time of year. On Feb. 7 there was a hail storm and a widespread storm of about two miles wide, which swept throughout the district

blowing down trees and taking roofs off buildings. The storm struck our little Dhamtari train as it had left Abhanpur and blew it off the tracks. Some people were hurt. The guard of the train died later from injuries.

Bro. Isa Buksh was chosen to be the pastor of the Sundarganj congregation for this year. His responsibilities are heavy. Will you sustain him by your prayers. R. B. M.

Dhamtari, C. P., India

"Many missionaries are out on tour. I have too many station duties to be out for long periods, so I get out occasionally these days for a night meeting or for a day in some village. There is special interest in the low castes these days. They are dissatisfied with their lot; feel sure Hinduism has nothing to offer them. Dr. Ambedkar, leader of 50 millions of India's untouchables, has publicly and openly renounced Hinduism. The possibilities are beyond imagination if he should turn toward Christ. There are many indications that this may be the case. This would mean a tremendous influx into the Church all over India, and would come as an un-

precedented challenge and responsibility to the Christian forces in this land. We would welcome all the responsibility and challenge such a situation would bring. We have many of his followers in our field. Pray with us that these, as well as many others may turn to Christ. . . . Only God can give this victory."

Feb. 6, 1936.

J. D. Graber.

TERSE TRUTHS ABOUT STEWARDSHIP

When a man becomes rich, God gains a partner or the man loses his soul.

* * *

Stewardship puts the Golden Rule in business in place of the rule of gold.

* * *

Not how much of my money will I give to God, but how much must I use for myself?

* * *

"I will place no value on anything I have except in relation to the Kingdom of Christ."

* * *

The Kingdom of God can never be established by "raising money," but it cannot be extended without sharing money.

* * *

Give, not from the top of your purse, but from the bottom of your heart.

* * *

He is no fool who parts with what he cannot keep, and so obtains what he will not lose.

* * *

The unconsecrated wealth of Christians is the greatest hindrance to the progress of Christ's Church.

* * *

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

* * *

Diligent earning makes an industrious man; wise spending, a well-furnished man; proportionate saving, a prepared man; Christlike giving, a blessed man.

Little children, in a spasm of generosity, often give to those whom they love some possession, and take it back again; or use it without reference to the ownership they had conferred. It is thus that too many Christians act towards Christ. They ask Him to consider all their possessions as His; but within an hour they spend as if they were as much their own as ever. They determine how much to give to some Christian cause without once asking Him what He desires them to give.—F. B. Meyer. —Selected.

"When you get to the end of your rope, tie a knot in the end and hang on."

AFRICA MISSION PAGE

AFRICA LETTERS

Musoma, T. T., E. Africa

Bukiroba Station

Feb. 28, 1936

Dear Brethren and Sisters:—Greetings in the name of Him who has called us out of darkness into His marvelous light. "I am the Lord your God, fear not the gods." "The Lord is with thee." "Go in this thy might." "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord" (Lev. 26:2). "This do and thou shalt live." "I will give peace in the land, I will have respect unto you." "But if ye will not hearken unto me, and will not do all these commandments . . . I will even appoint over you terror . . . I will set my face against you." "Then will I also walk contrary unto you." "Ye shall eat and not be satisfied." "Forever, O Lord, thy word is settled in heaven." "Thy faithfulness is unto all nations."

Last Sunday afternoon as we drove into Musoma for services and as I beheld the scenes, these are some of the curses and promises which I meditated upon then and since that time. Shortly after we left Bukiroba for Musoma, a distance of about six miles, we saw many of the natives digging and some were carrying home maize flour from the dukas (Indian stores) while others were taking home some foodstuffs from their shambas (gardens). As we entered the town the rain was falling fast but all the dukas were open and natives as well as some Europeans were busy buying. On a little farther two old sewing machines were being operated by two native seamsters sewing cloths for the natives. A few yards from here the market place was open and some were buying and selling. Just around the corner the carpenters were busy in their workshop. Now these are not only the doings of the past Sunday but this is the picture of Musoma every Sunday.

We drove on several hundred yards farther to our little place of worship near the jail. Here all was quiet as we came near. Preaching service is held in a little mudhouse with grass roof, and some of the roof is not, and the sun as well as the rain peep through into our little meeting. The walls are whitewashed and the furniture of the room is a little table and eight chairs and several boxes to sit on. The floor was swept nice and clean. Quite a number came into the room, very reverently, regardless of the rain, until twenty-five were present. They enjoyed singing and listening to the Word of God. They seem so hungry. Quite a number want Swahili songbooks and New Testaments (Agano Jipya). The head man of the prison (a native) and several native police are present with their wives

every Sunday. Pray for the following needs:

For this work in Musoma, where the Sunday is spent like other days, that souls will hearken unto the voice of the Lord and seek His face, and surely He "will forgive their sin and heal their land." For the souls in the Mugango district where Bro. Stauffer and I will make our home after leaving here, D. V. For these fifteen souls that are in the catechism class here that they might know that God is All-powerful and is able to break the bands of Satan as they yield their lives unto Him and do His will. For us as we work with the natives that we be as the three B's given in II Pet. 3: "Be holy," "Be diligent," "Beware." "But grow in grace."

In His service,

Elizabeth K. Stauffer.

Musoma, T. T.

Bukiroba Station

Feb. 28, 1936

Dear Herald Readers:—Greetings of love. "Thanks be unto God which always causeth us to triumph in Christ." "Being enriched in everything to all bountifulness." In Him we have fullness of joy. We are having the heavy rains just now and it rains most every day which makes building work a bit difficult especially for molding mud-bricks as well as caring for them after they are made by seeing that they are covered lest the rains wash them to nothing again. The buildings that are finished and washed with hot oil and then whitewashed with a little glue included, stand the rains and do not wash off.

We are thankful to God and those missionaries who have shown us this method of preserving the life of the bricks.

On the 22nd of this month it was two years since we left New York. Our Father has richly blessed this little corner of His vineyard. On the same date this year Bro. and Sister Ferster with Bro. Stauffer and myself drove to Mugango to see the third station site. I was happy to see the place as this is the place we are to labor and have our home, D. V. The rivers were swollen but passable. The Mugango district which is about 24 miles from here has a heavier rainfall and better soil and thus the production is better too.

The natives thought we were coming to stay and when we told them we expect to come to stay about five months later they said that is a long way off yet.

Two weeks ago we gave the first invitation here to the natives to accept Christ and enter the catechism class for instruction. Fifteen souls came out with a desire to be saved. We thank the Lord for these souls, and covet ear-

nestly your prayers in behalf of them as well as for us as we labor to establish them in the faith. Problems are many and the enemy presses hard because he knows his time is short.

Just below the compound hill there was a native dance held last night and the drums could be heard all night until daybreak, and the immoral practices connected with it make us feel sad.

We have another cause for rejoicing here that from the very start of the services here the women and children are coming and more are continuing to come, and with them about six young girls. All are much interested in the Sunday-school lessons.

Health is good among the group and our gardens are doing fine with the abundance of rain. Praise God from whom all blessings flow.

In the Master's name,

Elizabeth K. Stauffer.

Shirati, Musoma P. O.
Tanganyika, E. Africa
February 26, 1936

Dear Friends at Home:

Greetings: "Be it ever so humble, there is no place like home." That is about the way we felt at 2:00 A. M., February 17, after more than thirty-six hours of life in a motor car, traveling a distance of about sixty-five miles.

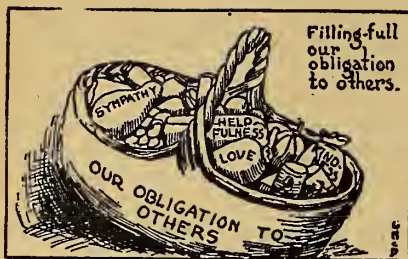
We all thoroughly enjoyed our visit at Bukiroba. Upon leaving breakfast we saw heavy rains on the other side of Mara Bay, coming our way. We hurried a little more to get things packed up and get on our way before the rain should really come. At the last minute time was taken to put on the car a cot, a mattress, two mosquito nets and some sheets that the folks had borrowed from us for their camp life at Bukiroba and did no longer need. The Lake was rough and the prospects of the 45 minute ferry crossing were not so favorable, but after doing some last minute shopping in Musoma we had a most pleasant crossing.

We reached Utegi, a clump of Indian dukas (shops) at 2:00 P. M. Saturday. We stopped for lunch and some Indian tea here and soon learned that the Mori River which we must cross was too full for even the natives to cross. There was only one thing to do—wait. The afternoon was spent sitting on some rocks by the river, watching it fall, then rise again, or waiting by the car, reading, talking and resting in a most care-free manner for there was nothing else we could do. About 5:00 P. M. we parked the car near one of the Indian dukas and prepared for the night. Now we were glad for the cot and the bedding. A bed was fitted in the back of the car by putting the mattress on the first layer of baggage. The cot was set up in the duka and another bed was

(Continued on Page 29)

SEWING CIRCLE CORNER

NOTES



"And laid it in a sepulchre."

* * *

Many of us have experienced sorrow as a dear friend was lowered into a new tomb. The desolation, the loneliness, the anguish that came to us as earth covered the mortal form of our loved one is hard to describe. Perhaps this would help us to realize something of the feelings of the women of Galilee as they "beheld the sepulchre" that was "hewn in stone," and "how his body was laid." They could not understand it all—it was all so heartbreaking—perhaps something like some of our troubles.

* * *

Womanlike, these women "returned and prepared spices." Nothing so helps us in sorrow or trouble as doing something—especially doing something for others.

* * *

So, while these women could not understand, and while their hearts were aching they "prepared the spices," so that early in the morning on that wonderful "first day of the week" they were ready with their spices. "Very early in the morning they came unto the sepulchre bringing the spices which they had prepared."

* * *

The next experience was in sharp contrast to the experiences which had been theirs during the days of sorrow. As they reached the sepulchre and feared, they were greeted with the angel's message of hope and joy. "Why seek ye the living among the dead? He is not here, but is risen." And all through the ages, into millions of sad and sorrowing hearts rings the same sweet message today.

* * *

Today children's happy voices sing Easter songs. Bright choruses of young people ring with the happy confidence of the Easter message. Mature worshipers in our churches join in the Easter worship. Tender, glory-lighted faces of the aged and infirm beam as they contemplate the resurrection story. May we each join in the gladness of the resurrection, and may we do our bit to make the Easter gladness real in the life of others.

Some of our sisters have felt that we should have some personal message to send with each gift in our charity work. A suitable card has been prepared which we feel will carry a message along with the donation. If you are interested will you send for a free sample? The cards cost about ten cents a dozen. They may be had from the Publishing House.

* * *

The time for the General Mission Board Meeting is approaching. We hope many of you can plan to attend.

* * *

Brother and Sister John Leatherman of Lancaster County expect to sail on S. S. Hamburg, from New York April 9. May we all have them on our prayer list.

* * *

For some time we have felt the need of another division or group of our sewing circle organization. A younger group of girls is becoming interested in sewing circle work and the committee has felt that it would be well to promote our present juniors, and call them the intermediate group, while a new group of juniors may be organized for the younger girls. Of course plans for organization will have to be worked out. If any of you have any suggestions please write to any member of the Sewing Circle Committee.—Lina Z. Ressler.

A LETTER FROM AFRICA BY LILLIE S. SHENK

Shirati, Musoma P. O.
Tanganyika, East Africa
Feb. 26, 1936

Taken from Sister Mary K. Zimmerman's Africa Circle Letter. We felt that it might be of special interest for our Sewing Circle Sisters.

Dear Readers:—Greetings. The time has arrived again for getting this letter out. In the past four weeks we have had some new and pleasant experiences,—some days with the usual routine work and some with new problems. We are again very grateful for all these and glad to be used in helping these people to the better way of life.

February 3 was a happy day for us. For four weeks the nurse and I were here and had only one white person who called on us—a German neighbor. On this day another German neighbor came over at noon for some help. In the afternoon Brother Ferster appeared quietly around the corner. He had come by bicycle from Bukiroba. We surely were glad to see him and have him here for a visit. He brought a letter from the Mosemann's, saying they might arrive that evening. At 6:30 we heard the horn of a car near the house and there they

were, all safely returned, and with Mrs. Sywulka from Mwanza. I had not been so excited since I landed in Africa. It was very nice to have six people at our table again and to have a larger group for worship.

We all enjoyed Mrs. Sywulka's short stay of about ten days but were sorry we could not visit more. There seemed to be so many little things that needed attention and then two of our German neighbors became quite ill with malaria. They had not adopted the habit of taking quinine daily. Both are well again and were so that we could leave them to make the trip to Bukiroba with Mrs. Sywulka, which trip was greatly enjoyed.

While at Bukiroba we went to Musoma one day to do some buying. We called at the Government Hospital too. The physician in charge took me with him when he made his rounds in the wards. It was very interesting. There was one ward of tropical ulcers, one of bilharzia, beside the regular wards. Many of these tropical ulcers begin from scratching scabies (the itch), a skin disease which is certainly prevalent due to lack of the application of soap and water. Others start from a bruise or some other skin disease. Bilharzia is a disease caused by very small worms, almost microscopical in size. They enter the body through the skin if a person bathes in a pond or stream where they are. Fortunately, they are not in Lake Victoria. Several patients have been treated here. There is a specific treatment for the disease, which must be given by vein. I was impressed in the Musoma Hospital with the contrast of nice white walls with the black patients in black blankets. The beds are steel with a flat spring and canvas. Each patient has two black blankets. I did not ask why the absence of sheets, but felt grateful to our dear Sewing Circle Sisters at home, for even in our native huts our patients are treated to sheets.

Last week we had another patient carried here who would have died if her people had waited much longer. She is a little older than most of our maternity patients have been. She came on Thursday morning at 4:00 o'clock and on Sunday she attended our services. She marvels and ponders over the way she was helped here. This week she walked to the operating table and spoke to herself,—“Here I slept hard; here I slept hard.” Tomorrow she wants to go home to her family and she promised to return in a few weeks to visit us. In a week's time one can get quite attached to these patients, as one feels a concern for their future life and, too, the human side enters in for their appreciation of services given. To these patients I explain that without God we could not help them.

We have begun training our first native Christian nurse. It will be a big

help with the maternity work as it is definitely on the increase.

People are still busy in their gardens this month but we have some patients every day, even with the rains. Yesterday we had twenty-five in the morning and a few in the evening. The dispensary is not open to patients in the afternoon until 4:30. Then rounds are made and patients treated who come from their villages.

Some of these rainy days are quite cool. Recently we enjoyed some Pennsylvania cornmeal mush and Virginia Liver Puddings. We certainly have been blessed with a variety of good food from the States, our gardens, from Kenya and what the natives bring in to sell to us. Water is in abundance now too.

May we continue to work together in the bringing of Christ's Kingdom on earth.

Very sincerely yours,
Lillie S. Shenk

REPORT

Of Western N. Y., Sand Hill Sewing Circle
April 1, 1935 to March 31, 1936

No. meetings	12
Average attendance	12
No. visitors	7
Garments made	67
Quilts	1
Comforters	3
Sheets	4
Pillowcases	4
Dried fruits and vegetables	70 lbs.
Previous balance	\$ 3.06
Monthly offering	19.11
Church offering	20.00
Comforter sold	2.00
Total	44.17
Cut garments	7.49
Materials, findings, etc.	8.18
Postage & freight	3.13
Home Missions	15.00
	34.00
Balance on hand	10.17
Total	44.17

Secretary.

FROM OUR MISSION STATIONS

Coatesville, Pa.

(625 Walnut Street)

Dear Readers of the Gospel Herald:—"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory." We can see the mighty Hand of God in His dealings with the human family, and we realize that He is a great God.

At this writing the coming of spring is manifest on every hand, and we always enjoy seeing nature burst forth with new life. How much more should we rejoice to see evidence of the New Life in those who forsake sin and give themselves to the Lord Jesus Christ! We ask for your prayers in behalf of the instruction class started here since the evangelistic meetings, held in Feb-

ruary. May each one of this group become a true child of God!

We appreciated the visit of Bro. Noah Good and family on Sunday evening, March 8, when Bro. Good discussed the subject of "The Child in the Church" in our workers' meeting. We were impressed with the fact that we often do not give the child the recognition we should, and that the most fruitful field of Christian service is the work with children. What the child will be some day he is becoming now.

Bro. and Sister Henry F. Garber, and John W. Hess were at Coatesville Mar. 14 and 15. The brethren brought us many precious truths from God's eternal Word in our sixth monthly Bible instruction meeting.

Yesterday, Mar. 22, we were surprised by a visit from Bro. John Musser and some of the workers from the Welsh Mountain Mission, including Edith B. Kennel, who is one of our number and who is now in the Lord's service at that place. Bro. Musser gave a talk in the Sunday school. Harry Reeser, from Gap, spoke to us in our workers' meeting in the evening.

These visits are certainly appreciated, and they prove to us that there are many who are interested in the ingathering of souls in this day of grace.

The average Sunday-school attendance for the past month was 125. What can be done in order that more precious souls might have a desire to come to the house of God and receive salvation? When people "hunger and thirst after righteousness" they will come for spiritual food and fellowship.

Sewing school attendance reached its peak Mar. 21 when there were 64 pupils present. Sister Blanche Curry of this congregation has been assisting us as a teacher; may the Lord bless her wholehearted service. Due to the Sewing Circle meeting next Saturday, we have not been able to obtain teachers from any circle, so our sisters in this community have kindly consented to come and help the girls in their sewing work. We are praying that the Lord will continue to bless our little sewing school at this place, and that the girls may not only learn more about the art of sewing, but also become more familiar with God's Word and seek to know His will for their lives.

If you should come to the Mission this week you would see that a building program is being carried on in the lot back of the church. A garage is being erected for the Mission bus, and our Summer Bible School teachers will be interested in knowing that this will furnish two additional classrooms for Bible School.

During the winter months many of our members were deprived of the privilege of attending church services because of sickness. We were glad to have Bro. Maris Wright with us once more after having been afflicted for

several weeks. Sister Gordon had been in the hospital because of pneumonia, and Sister Spickler and Sister Moyer were confined to their homes with severe colds and the grippe. Sister Sweiger has not been able to come to services very often this winter, as she has not been well and many of her children have been ill and requiring her constant care. We can see that physical suffering is often the means of drawing us closer to God, and we are glad that they have a real desire for Christian fellowship and miss it when they are unable to meet with God's people.

May the blessing of the Lord attend His work everywhere.

The Workers—"Laborers together with God,"

March 23, 1936. Edna Mast.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—We enjoyed an all-day meeting last Sunday, March 15. Paul Mininger, Daniel Wert, Noah Good, Daniel Martin, and Noah Sauder were the speakers. The afternoon service specially emphasized Christian instruction.

Efforts are being made by the Mission Board to purchase a site. We ask you to specially remember the building needs in prayer. We are very much in need of a new building for the Sunday school. The Sunday school has been meeting in three parts for about three years as our mission hall is not large enough to hold the whole Sunday school. And another particular disadvantage is that we can not have all our members together in a Sunday morning service. There may be those reading these lines whom the Lord has blessed with material things sufficiently that they could assist in supplying this much needed room. About \$2,300.00 are now in the building fund, or pledged. The largest gift we have so far is \$1,000.00 and the smallest 1 cent, the latter from Sunday-school children. And those who can not contribute we ask to help in prayer.

The meetings at the Colored Mission, 191 W. Dauphin St., continue with good interest, on Tuesday evening and Sunday evening. We are also looking to rent a house with more room for this work.

Jacob Charles of Chestnut Hill congregation will preach here, Sunday, Mar. 22. Regular church council will be held on Sunday, Mar. 29. We are expecting J. Paul Sauder and family of Tampa, Fla., on this Sunday also. We invite you to fellowship with us Easter Sunday, beginning with a Sunrise Service beginning at sunrise.

Always desiring your prayers, we remain,
Yours,

Mar. 17, 1936. J. Paul Graybill.

Los Angeles, Calif.

(151 W. 73rd St.)

Dear Herald Readers, Greeting:—"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psa. 121:1,2).

We were reminded of this verse again as we gazed at the distant mountains, standing in all their grandeur and beauty this morning.

We were favored recently by messages from the Brethren Gabriel Shenk of Sheridan, Oreg., and Maurice O'Connell of Lima, Ohio. We also enjoyed the messages in song brought to us by Bro. and Sister O'Connell. Toward the close of our ten-day revival meetings Bro. O'Connell was unable to bring us the message because of illness. Bro. Shenk, our bishop, filled the pulpit in his stead. On Sunday, March 8 we had our communion services.

Monday evening, March 9, shortly before Bro. Shenk left for his home, one soul was received into the church by water baptism.

Bro. and Sister Jake Shetler and daughter of Pigeon, Mich.; Sisters Elizabeth Christner of Detroit, Mich.; Rose Weaver of —, Ind.; and Bro. Sommers of Ashley, Mich., have come into our midst for an indefinite time. We welcome them.

Bro. Heller, our pastor, gave us a very encouraging and comforting message this morning on Phil. 4:19.

Remember us in your prayers.

In His service,

March 15, 1936. The Workers.

Per Mrs. N. S. Guengerich.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers:—"Great is the Lord, and greatly to be praised." We have many reasons to praise Him for the many blessings He is daily bestowing upon us.

Prayers have been answered, and on March 10, Bro. and Sister Glick arrived to fill the places of superintendent and matron of the mission. May God richly bless them in their new field of labor.

During the past month, Bro. H. B. Keener and wife, of Harrisonburg, Va., spent ten days with us, and filled the regular appointments. Those who worshipped with us on Sunday, Mar. 15, were, Bro. Abram Landis and wife, Bro. H. H. Derstine and wife of Souderton, Pa., and Sister Elsie Kosier, Reading, Pa., formerly of Concord, Tenn.

Bro. Homer Mumaw and wife, former superintendent and matron here, have moved to 1308 West 4th Ave. We are glad they have located near the mission for the present time. Their continued help in the work is much appreciated.

The warm days of spring have al-

ready brought a decrease in our Sunday-school attendance. Dear readers, will you pray definitely, for the children in our Sunday school during the summer months, that their desire to increase their knowledge of Christ, may be greater than the attractions the world offers.

Pray for the work and workers at this place. Yours in His service,

March 18, 1936. Lena Wenger.

Altoona, Pa.

(Mill Run)

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43:2).

We praise our heavenly Father for such sweet promises which meet our needs, even when waters are roaring madly about us, not only in creeks and rivers, but over fields, streets, highways, lawns, and garden, finding entrance even into our very homes. Such has been the experience of thousands while high waters were sweeping our state as well as a number of others.

Just another expression of God's almighty power, and once again He sends a warning to those who reject His call, and shows mercy to them who call upon Him.

During the flood experiences the situation in Mill Run became quite serious due to the Allegheny reservoir located in the village about one fourth mile northwest of the chapel.

As the rain fell in torrents at times, the Mill Run, from which the village is named, overflowed its banks, the rushing waters spreading over lawns, gardens, surrounding several homes entirely, and flooding the highway to a depth of several feet at places, so that now it is quite narrow for travel and for a short distance the creek flows where the highway had been.

Bridges were washed out, making the possibility of fleeing to safety difficult for several families.

At nine o'clock on Tuesday evening watchmen announced that the reservoir was in grave danger of breaking and authorities compelled every family on low land to flee from their homes to friends or neighbors on the hills or elsewhere.

The Altoona Red Cross furnished a truck to convey families to places of safety. In a few cases persons were tied to poles and compelled to wade through water waist deep before they were able to reach the truck.

Should the rain have continued all night only our Father knows what the outcome would have been, but in His kind providence He ruled otherwise, and about ten o'clock the rain ceased.

The following day families returned to their homes, some to find their cellars filled with water and debris, gardens and lawns washed away, and buildings badly damaged.

The foundation of the village store gave way to the rushing water which has taken a new course through under the building.

On one property the driveway as well as the fence was washed away, leaving an abrupt drop from the house to the creek bed.

One housewife found it necessary to remove mud from her kitchen with a shovel. Jars were washed from the cellar windows into the mad stream.

Furnace fires were extinguished and a number of homes were without light and heat.

The Mission Home, because of its higher elevation, received only slight washouts at the driveway.

Our hearts go out to those who experienced great losses or are passing through severe suffering.

"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

March 26, 1936. Lena Zook.

NIGHT IN THE CITY

By Protus Brubaker

For the Gospel Herald.

It is early morning, and a grey mist hangs over the sleeping city. Soon it will rise higher and higher, to be lost in the coal-black smoke from a thousand factory chimneys. Then, if God think best, the glowing sun will awaken the earth with its rays of light. Soon another night is past. Its deeds the all-seeing Eye has noted and the omnipotent Hand has set down on an unchangeable record for a future day.

The smoke and mist still linger low as if to hide from the approaching sun the aftermath of crime and misery, sin and woe. One more night is past; and were it only one, then could I wisely hold my peace and still my pen. But many such nights have gone before and man knows not how many more shall come.

But one does know and sees it all, and seeing loves and cares for another night. Oh, what a night! The rising sun reveals the work of sin. The mortal eye sees the haggard look, the bloated face, the shaky hand, and the vacant stare. But God sees more. He sees good counsel spurned and tender conscience seared. He sees the first small step across the line to sin. He sees the lewd look, the scoffer's sneer. He sees the blight of purest love and honor and purity trampled to the dust. Since He sees what He does, can He long withhold the stern rod of justice?

Thus we behold His love so pure, so free, and can we too do aught but see and love and care? Dear Lord, can we to whom the light of truth has shown the way sit idly by and, pressed by earthly cares, forget to pray?

Edwards, Mo.

AFRICA LETTERS

(Continued from page 25)

supplied in the front of the car. Soon after we went to bed we had light showers. Dr. Shenk and I were in the back of the car, almost dozing off, when a growl and a howl very near the car awakened us. It was only a hyaena prowling near but it sounded very weird and creepy.

At daybreak we all packed up, had some tea served by the Indian, and at 6:30 crossed the river after asking our Father to care for us. After an hour of driving we reached another impassable river. We at once had the boys build a fire to cook the remainder of the meat which we had brought from Musoma. The meat needed to be cooked and we were getting hungry. Some natives were on their way to market with some fresh corn, for here the markets are conducted on Sunday. We got some new corn from them, which we roasted over an open fire with some of the meat. The boys also bought some corn already cooked. A number of natives came to see what we would do and to satisfy their curiosity. One of the boys with us held a short service with them.

We were fortunate at this river in that we needed to wait only a short time. The natives said there was danger of the river rising again soon so Bro. Mosemann decided to take the car across alone. Again the Lord undertook in a gracious way and we soon saw the car safely on the other bank. Some natives carried us across. Now the sun was soon shining and we crossed hills and valleys on our way home. We decided since we would get home too late for services we would stop at one of the outstations on the way and have a visit and service with them, which we thought they would appreciate and enjoy. But the Lord had other plans for us. We stopped long enough to change tires once and reached the third river at 10:00 Sunday morning. This one was a slow, narrow stream but deeper than any of the others had been. Here again there was nothing to do but wait. We washed in the dirty river water because we were dirty and there was no clear water. We gathered fire wood to finish cooking our meat. We also visited a nearby village in search of some food.

* * * * *

At last we were on our way home! We did not know of any more rivers, so were hoping to be home by twelve, as we had only fifteen or twenty miles. Within a few miles of home the car suddenly stopped in a very muddy place as the one rear wheel broke through a shallow culvert. Some of the heavier things were unloaded and work begun. It was hard work, but at last the car pulled out of the mud and we were again on the way.

We knew there had been some rain and knew too that the plain might be wet but there was no alternative if we wanted to get home. Well, the plain was wet! With the spot-light, a dry elevated place was located and a rapid dash brought us to it. After a certain number of these dashes we came to the place where there were no more dry places ahead, so one last long dash across the level plain; water spraying on both sides like heavy sheets of rain, and we were safe at the foot of Katuru Hill! Even the car seemed glad to get home. One native came out to welcome us home and tell us there had been much rain while we were gone.

Wishing you all the Lord's richest blessings,

Sincerely,

Elma Hershberger.

—Courtesy of Mary K. Zimmerman Letter of Africa News.

CAN I?

Can I meet my Lord with greedy hands
Full of the gains of houses and lands,
When "Give" and "Reap" were His commands?

Can I meet my Lord with weary hands
While Defeat floods in on the battle sands,
And "Pray" and "Reap" were His commands?

Can I meet my Lord with empty hands
While the rich, ripe harvest whitening stands,
And "Go" and "Reap" were His commands?

—Frances Paul, "The Alliance Weekly."

HOW SUPPORT MISSIONS?

1. Consider the call to personal service abroad. I have no right to send others unless I myself am ready to go, if God demands this of me.

2. Pray for missions. My prayer must be intelligent and regular. I must pray not only for the world, but for individual missionaries and their work, and my prayer must be offered in certain expectation of a definite answer.

3. Give to missions. Money is a sacrament, inasmuch as the use of it is the expression of those things we believe to be most worth having. I must compare my personal expenditure with my gifts to God. I must compare my own circumstances with the needs of others. I must compare the help, sympathy, and skill that I can claim with the loneliness and suffering of others.

4. Study and learn. There can be no real prayer without knowledge, for without knowledge of the magnitude and glory of the work there can be no intelligent desire for its progress; and prayer to be effective, must be the outcome of intense desire, sincerity, and in faith.

5. Interest others. Therefore, I will ask God to cast out from me the dumb devil of false pride and false reserve and try by my own willing sacrifice to win others to help in evangelizing the world.—Selected.

A MISSIONARY'S PRAYER

By Viola Rich Smith,
Legaspi, Albay, Philippine Islands

Oh, lift us heavenly Father,
And strengthen day by day
The feeble thoughts that yearn toward Thee,
For we would learn to pray.

We come to Thee at morningtide,
When skies are clouded gray;
The howling winds of bitter fear
Thou clearest from our day.

At noontide, with its scorching heat,
From labor worn, we find
Renewal, rest and peaceful power,
At once with Thine Own mind.

"At even" when the sun is set,"
We bring our day to Thee,
And find its petty burdens gone,
Ourselves, Christ—centered, free.
—The Missionary Review of the World.

WHY SUPPORT CHRISTIAN MISSIONS?

Because I am a Christian, a member of the Church, which is the Body of Christ. Our Lord established the Church on earth to evangelize the world. If I do not work towards the purpose for which the Body was made, I have no right to membership in it.

Because as a representative of Christ my love must embrace all nations, all types of men as His does; my sympathy must have bounds as wide as His.

Because every nation has a special gift to bring to the Church of God, and until all have made their contribution, the Church can never reach the fullness of its life.—Selected.

A WELCOME DEATH

I walked down street this afternoon,
I passed by Jim McCoy's saloon,
A place I oft had passed before—
I saw black crape upon the door.

A dozen toppers raised a shout
And tried to call the landlord out;
He answered from the second floor:
"Can't you see what's on the door?"

One of the toppers, old and bent,
Then asked me what that black cloth meant.
"That's a sign of death," I said;
"Someone within that house is dead!"

"A sign of death," said he, "well, then,
It's just the thing for that foul den;
For rest assured where they sell rum
Eternal death is sure to come."

"I am a drunkard, old and gray,
I know there's truth in what I say;
For I have been, e'er since a boy,
A customer of Jim McCoy.

"O, if that crape had there been placed,
Before my name had been disgraced;
And had that door always been closed,
And I not to strong drink exposed!

"My wife would not today lie still
In the graveyard on that hill;
For I, when drunk, dealt her that blow
Which caused her death, as many know.

"My daughter would not be insane,
Nor I be filled with grief and pain,
If crape had always there been hung,
To warn all men, both old and young."

—Selected by Lizzie Moyer.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For February, 1936

GENERAL

Sharon Cong O	\$ 7 00
Gulphaven SS Miss	13 51
Forks Cong Ind	18 10
Bro S Dalton O	2 00
N Lima Cong O	27 76
Bethel SS Cham Co O	69 00
O Grove Cong O	47 54
Martins SS O	37 52
W Clinton SS O	31 70
Manitou SS Colo	18 01
Salem SS Alta	10 00
An Ohio Family	25 00
A Bro & Family Pa	12 00
Orrie Yoder	1 00
Crown Hill Cong O	70 50
A Bro Md	25 00
A Bro & Sister Mich	20 00
A S & Bessie Huber	25 00
Mrs Susie Gilmore	5 00
G G Marner	5 00
O Gr & Pl Hill Congs O	47 33
Metamora SS Ill	16 24
A Sister Ill	10 00
Thomas Cong Pa	2 31
Zurich SS Ont	2 00
Salem SS Alta	15 81
Mountain View SS Mont	5 45
Pond Bank SS Pa	6 00
Sug Crk Cong Ia	43 85
Plum Crk Cong Nebr	9 40
Yel Crk Cong Ind	6 44
Medway SS O	14 73
Martins Crk SS O	27 71
Oren Brubaker	5 00
Martins SS O	34 85
Leetonia SS O	13 50
	731 26

INDIA

General

Sue F Landis	5 00
Bro S Dalton O	2 00
Leetonia SS O	12 57
Beech Cong O	35 07
A Bro & Sister O	5 00
A Bro & Sister Mo	15 00
Salem SS O	25 00
A Bro Kans	2 00
James Hostetler	25 00
A Bro & Sister Mich	15 00
Detroit Miss Cong Mich	2 81
Metamora SS Ill	20 01
Metamora Cong Ill	24 05
Coalridge Cong Mont	5 78
A Bro & 2 Sisters Colo	50 00
Cressman Cong Ont	9 85
A Bro & Sister Ont	30 00
Floradale Cong Ont	9 75
Zion Cong Ore	7 00
Fairview Cong Ore	17 13
Bethel Cong Ore	2 00
Salem Cong Neb	8 20
Providence Cong Pa	10 10
Shore Cong Ind	10 00
Hopewell Cong Ind	21 00
Landisville SS Pa	26 00
A Sister Pa	10 00
Metzler SS Pa	10 00
By 2 sisters Pa	5 00
E Holbrook SS Colo	11 57
La Junta Cong Colo	7 50
Mt Zion Cong Mo	4 25
Pl View Cong O	6 58
	450 22

Missionary

O Gr & Pl Hill Congs O	150 00
Martins Crk SS O	25 00
Beech Cong O	26 36
Lockport SS O	24 96
Maple Gr Cong Pa	21 00
Wil Spgs Cong Ill	84 28

H V Albrecht	150 00
SW Pa SS Conf Miss Fd	6 00
Salem SS Alta	37 50
Manson Cong Ia	129 64
Goshen Coll Cong Ind	33 81
Reading Mission Cong Pa	7 23
Lanc Dist Bd Pa	75 00
Spg Val Cong Kan	37 50
Penna Cong Kan	7 87
Levi Sauder SS Cl Pa	4 50
Lydia Sauder SS Cl Pa	4 50
Hazel Stauffer Miller	
SS Cl Pa	4 50
Emma Shenk SS Cl Pa	4 50
Mrs John Harnish SS Cl	
Pa	4 50
Susanna L Musser	4 50
	843 15

S C Contributions:	
Hesston SC Kan	11 03
Bethel SC Mo	15 00
Spg Val SC Kan	2 00
Penna SC Kan	5 50
	33 53

Total India Missionary 876 68

Missionary Children

Manson SS Jr E Add Ia	5 00
LaJunta YPM Colo	37 50
A Sister Pa	5 00
	47 50

Evangelist

A Brother Pa	15 00
Matt 6:3 Pa	5 00
	20 00

Bible Women

Bethel SS Old Sisters Cl O	12 50
Mrs Caroline Smucker	18 00
	30 50

Educational

Ohio SS Conf	100 00
Beech SS O	60 00
C P Yoder	50 00
S Brownsberger	15 00
Blooming Glen SS Martin	
Wenger Cl Pa	25 00
A Sis Mellinger Cong Pa	25 00
A Bro & Sis Lanc Pa	5 00
	280 00

Orphan

Bethel SS Pr Dept Mo	15 00
Sue F Landis	5 00
Blooming Glen SS Young	
Mens Cl Pa	1 41
A Bro & Sis O	5 00
Mrs Caroline Smucker	22 00
Bethel SS Mothers Cl Mo	2 75
Forks SS Ind	19 94
Nannie King	36 00
Mr & Mrs Benj F Zehr	44 00
Willis K Lederach	9 00
Conestoga SS Raymond	
Mast Cl Pa	9 00
Stahl SS Pa	6 36
Stouffer SS Md	36 00
Albany SS Ore	24 09
Plum Crk Cong Neb	9 00
Matt 25:40 Pa	15 00
Plainview SS 2 Sis Cls O	16 02
Shore SS Ind	27 68
Millwood SS Pa	9 00
A Sister Pa	5 00
Millersville SS Adda	
Stauffer Cl Pa	44 00
Strasburg SS Pri & Begin	
Cl Pa	10 00
Verna Brandt	9 00

Martins Crk SS Cls 1, 2 O	15 20
Clas 8, 9	11 55

S C Contributions	407 00
Stumptown SC Pa	36 00
Total India Orphan	443 00

Widow

Sue F Landis	5 00
Bethel SS Mothers Cl O	6 00
Emma Rohrer	11 00
Mary Brunk	22 00
Mrs C B Schenck	25 00
Cedar Grove Cong Ont	22 00
Portland SS Cl 14 Ore	5 50
Psalm 116:12 Pa	22 00
	118 50

Medical

A Bro Ind	50 00
Emma Rohrer	20 00
O Grove SS Mrs E B	
Smucker Cl O	6 00
A Strasburg SS Teach Pa	10 00
	86 00

S C Contributions	
L Deer Crk SC Ia	7 45
Waldo SC Ill	10 00
	17 45

Total India Medical 103 45

Evangelistic Budget

G G Marner	5 00
Blooming Glen SS Rob't	
Nase Cl Pa	4 00
	9 00

Lepers

Sue F Landis	5 00
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Personal

L Angeles SS Pri Cl Jr	
S Calif	11 00
Emma Rohrer	5 00
	16 00
Total for India	2,399 85

SOUTH AMERICA

General

Sue F Landis	5 00
Bro S Dalton O	2 00
Miltord AM Cong Neb	10 00
A Bro & 2 sisters Colo	50 00
Pigeon Riv SS Mich	55 65
A Bro & Sister Mich	15 00
Detroit Miss Cong Mich	2 81
Waldo Cong Ill	9 74
Wil Spgs Cong Ill	7 59
Morrison Cong Ill	8 06
Schellsburg Cong Pa	3 00
Scottdale Cong Pa	23 37
Casselman Cong Md	2 40
A Bro & Sister Ont	20 00
Hagey SS Ont	10 20
Floradale Cong Ont	7 00
Bethel Cong Ont	1 00
L Salford SS Pa	59 12
Metzler SS Pa	10 00
Two Sisters Pa	5 00
Kraybill SS Pa	18 32
E Holbrook SS Colo	11 56
LaJunta Cong Colo	7 50
Mt Zion Cong Mo	2 75
	347 07

Missionary

O Gr & Pl Hill Congs O	150 00
E Zorra AM Cong Ont	75 00
Lanc Dist Bd Pa	150 00
A Bro & Sis Ont	37 50
5 Waterloo Twp E Congs	
Ont	22 00
Elizabetht'n SS & Cong Pa	73 65
Snyder Cong Ont	10 00
Elizabetht'n SS Fr	
Hertzler Cl	10 00
Souderton SS Pa	37 50
Pl Val Cong Kan	20 00

LaJunta Cong Colo	13 00
Syc Grove Cong Mo	13 46
	612 11

Missionary Children

Wideman SS Girls Cls Ont	7 50
Elizabethtown SS Pa	
Mary Hertzler Cl	12 50
Verna Brandt Cl	6 25
Martha Ebersole Cl	6 25
Alta Nunemaker Cl	12 50
	45 00

Evangelist

Ohio SS Conf	200 00
Manitou SS Colo	25 00
Mrs A P Schertz	50 00
SW Pa SS Cont Miss Fd	4 00
	279 00

Bible Reader

Sue F Landis	5 00
Blenheim YPM Ont	38 00
	43 00

Orphan

Blenheim SS Pr Dept Ont	3 02
Landisville SS Wom Cl 9 Pa	5 00
	8 02

Bragado Church Building

A J Albrecht	10 00
A Bro & Sis Va	35 00
Number 10 Ont	10 00
E Zehr	5 00
Joel Swartzentruber	10 00
Clyde L Hershberger	5 00
Bertha Weaver	1 00
A Sis Yel Crk Cong Ind	10 00
Mr & Mrs Olen Hartman	2 00
Celesta Hoover	5 00
Virgil C Weaver	1 00
A Bro & Sis Olive Cong Ind	5 00
Clinton Fr Cong Ind	5 00
	104 00

Personal

A Bro & Sis Mo	25 00
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Bible School

Sonnenberg SS Y M Cl O	14 00
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Publication

A Bro & Sis Lanc Pa	5 00
Hesston Col Cong Kan	31 60
	36 60
Total South America	1,513 80

AFRICA

A Sis Salford Cong Pa	20 00
Springfield Cong Pa	5 00
A Sister Pa	2 25
A Bro & Sister Mich	10 75
Sue F Landis	5 00
A Bro & Sisters Mo	10 00
A Bro & Sister Ind	10 00
A Bro & Sister Mich	7 00
Pleas Grove Cong Ill	10 00
Cedar Gr Cong Ont	5 00
Raymond Mast	35 00
	120 00

CITY MISSIONS

Altoona, Pa.

Weaver Cong Pa	7 12
Glade Cong Md	2 30
Pl Grove Cong Pa	2 15
Allensville Cong Pa	9 60
	21 17

Altoona Burial Fund

Scottdale Cong Pa	21 20
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Canton, Ohio

A Sister Ohio	3 00
Ross Gerber	3 00
Canton SS O	6 43
Canton Cong O	8 20
A Bro Pa	5 00

A Bro O	2 00
O Gr & Pl Hill Congs O	10 00
N Lima Cong O	16 91
Ohio Miss Bd	3 67
Medway SS O	13 87
Martins & Plainview	
YPBM O	6 23
Souderton Cong Pa	25 38
Bethel Cong Medina Co O	37 00
Pl View Cong YPBM O	4 49

Chicago, Ill.

Willard Gingrich	1 00
Carolyn Lehman	55
R D Zook	2 50
Martha Plank	1 00
Lois Miller	1 00
Mildred Hostetler	1 00
Elda Hostetler	1 00
Glen Guengerich	75
John Duerkson	75
M C Lehman	50
Mrs John Lallish	5 00
Gladys Weaver	1 00
Steam Fitters	65

145 18

Chicago Heating Plant

Metamora Cong Ill	33 76
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Detroit, Mich.

Detroit Miss Cong Mich	2 35
Midland Cong Mich	20 53

22 88

Fort Wayne, Ind.

A Sister Ind	12 00
Ira S Johns	12 00
Ohic Miss Bd	3 66
Yel Crk Cong Ind	27 61
Strickler SS YM Cl Pa	8 00

63 27

Fort Wayne Mission Auto

P L Rohrer	10 00
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Hannibal, Mo.

Liberty Cong Ia	9 00
Daytonville Cong Ia	9 18
Spg Val Cong Kan	28 35
Mt Zion Cong Mo	3 00

49 53

Hutchinson, Kansas

Manitou SS Colo	15 00
Penna Cong Kan	12 64
LaJunta Cong Colo	27 50
Pl View SS Okla	18 74
Tuleta Cong Texas	6 88
Spg Val Cong Kan	34 15
Hesston Col Cong Kan	12 80
Milan Val Cong Okla	1 00

128 71

Iowa City, Iowa

Salem Cong Nebr	3 50
Wood Riv Cong Nebr	4 50

8 00

Kansas City, Kans.

Bro S Dalton O	2 00
Bethel Cong Ore	50
Limon Cong Colo	2 00
Mt Zion Cong Mo	2 25
H E Hartzler	5 00
Sonnenberg SC O	10 00
Geo S Keener	2 00
J C Miller	15 00
P O Oswald	2 00
A Sister Pa	2 00
A Bro Canada	10 00
Mr & Mrs Abe Mast	1 00
Samuel M Brubaker	2 00
H Richard Sauder	1 00
Paul N Sauder	5 00
Lillie Charles	5 00
A Sister Pa	5 00
Mrs C A Holderman	10 00
S E Graybill	5 00
Walter Detwiler	10 00
S J Yoder	2 00
Martha Hershey	2 00

Elmer Leichty	5 00
J V Fortner	1 00
Samuel S Hiestand	2 00
Myra E Hess	1 00
B Elizabeth Hershey	10 00
L J Johnston	2 00
Elmer S Hostetter	3 00
Paul Huddle	1 00
Alice W Gehman	1 00

Mr & Mrs Orval Kinsinger	10 00
Mrs Katie Kinsinger	5 00
Simon Amstutz	2 00
Ada Myer	2 00
Erma Yeackley	3 00
Ralph Yoder	1 00
Paul Erb	4 00
J O Greiser	1 00
Jesse L Brenneman	2 00
Carrie Lehman	1 00

A F; Mary S; Andrew J;	
Anna M; Timothy and	
Melvin J Burkholder	11 00
Mrs E A Burkhardt	95
Virgil Mellinger	2 00
Alice J Miller	10 00
C J Hiestand	1 00
A Roy Payne	5 00
Jacob Martin	1 00
J G Hochstetler	5 00
Holderman Bros	6 00

Souderton Teach Mtg Pa	47 00
A Sister	20
Thelma Whitmer	2 00
Mahlon Hartzler	50
Mary Mishler	50

249 90

Lima, Ohio

Bethel SS O	8 50
S Union Cong O	85 48
Salem Cong Wayne Co O	15 00
Bro S Dalton O	2 00
N Lima Cong O	15 00
Ohio Miss Bd	3 67
O Grove Cong O	54 92
Plainview SS O	20 73
W Clinton SS O	27 77

233 07

Philadelphia, Pa.

A Bro Md	10 00
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Peoria, Ill.

A Friend Ill	12 00
A Friend Ill	1 50
Peoria Miss Cong Ill	10 39
Will Spgs Cong Ill	15 19
E Bend Cong Ill	56 31
Freeport Cong Ill	45 25

140 64

Portland, Oreg.

L Angeles Cong Calif	1 60
Bethel Cong Ore	2 00

3 60

Toronto, Ont.

Detwiler Cong Ont	2 35
Waterloo Cong Ont	30 25
Cedar Grove SS Ont	7 64
Wideman Cong Ont	16 25
Snyder Cong Ont	10 00

66 49

Total City Missions	1,224 10
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CHARITABLE INSTITUTIONS**Children's Home, K. C.**

Special Support	194 00
Sis Orpha Kinsinger	1 00
Bro & Sis E Kinsinger	2 00
A Bro K C Kan	5 00
Beech Cong Pri Dept O	9 52
Manitou Cong Colo	5 47
A Bro & Sisters Mo	5 00
Milford AM Cong Neb	11 09
L Angeles SS Beg Cl Calif	3 50
Daytonville Cong Ia	10 12
Larned SS Kan	25 00
Mt Zion Cong Mo	1 00

272 70

Orphans' Home, Ohio

Special Support	401 50
M J Beachy	5 00
A Bro O	5 00
A Bro & Sisters Mo	5 00
Turkey Run SS Jr E O	1 50

418 00

Millersville Orphanage Pa

Salford Cong Pa	80 00
Deep Run Cong Pa	25 30
Sue F Landis	5 00

110 30

Home for Aged, Lancaster, Pa.

Sue F Landis	5 00
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Home for Aged, Illinois

C H Augsburger	121 07
Maple Gr Cong Pa	13 00
Special Support	216 85
Produce sold	6 60
Maintenance	1 75

359 27

La Junta Hospital, Colo.

Waldo Cong Ill	9 74
Willow Spgs Cong Ill	7 59
Metzler SS Pa	25 00

42 33

La Junta Hospital—Nurse

S C Contribution	
Waldo SC Ill	5 00

La Junta Hospital—Sheets

S C Contributions	
Ontario SCs	30 00
Metamora SC Ill	5 00
Morrison SC Ill	2 00
High Riv Dist Cir Alta	2 00
Syc Grove SC Mo	5 00
Mt Zion SC Mo	1 75
Protection SC Kan	4 50

50 25

Total Char Institutions	1,262 85
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OTHER FUNDS**New Testaments**

C B Showalter	500 00
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Board of Education

Midway SS O	19 29
Thomas Cong Pa	3 42
Vineland Cong Ont	5 00
Joel & Minnie Roth	5 00

32 71

Circle Letter

S C Contributions	
Mrs Lester Wyble	20
Midland SC Mich	2 00
Ella R Hostetter	20

2 40

Mission News Bulletin

Fannie L Kraybill	1 00
A Sis Mellinger Cong Pa	1 00

2 00

Jewish Work

Sonnenberg YPM O	27 80
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District General

L Region Cong Minn	1 91
Spg City Cong Pa	100 00
Towamencin Cong Pa	25 75
Finland Mission Pa	11 00
Springmount SS Pa	15 06
Plain Cong Pa	131 56
Providence Cong Pa	10 00
Hereford Cong Pa	59 26
Plumstead Cong Pa	12 00
Skippack Cong Pa	66 00
Doylestown Cong Pa	117 00
A Friend Norristown Pa	10 00
Burr Oak Cong Ind	6 04
Middlebury Cong Ind	16 73
Emma Cong Ind	10 79
Leo Cong Ind	21 49
Bethel Cong Mich	10 19
Howard-Miami Cong Ind	22 15
Clinton Br Cong Ind	9 66
Holdeman Cong Ind	20 35

Clinton Fr Cong Ind	26 55
Crys Spgs Cong Kan	11 36
Pl Valley Cong Kan	17 50
Palmyra Cong Mo	5 50
E Holbrook Cong Colo	10 36
W Liberty Cong Kan	10 12
Cedar Gr Cong Ont	8 00
Cressman Cong Ont	3 00
Bethel SS Ore	1 19
Nampa Cong Ida	4 27
Albany SS Ore	12 19
Weaver Cong Pa	1 63
Blough Cong Pa	10 55

799 16

Dak.-Mont. Ministerial Fund

Dist Miss Farm	25 00
Bloomfield Cong Mont	15 00

40 00

Personal

Yel Crk Cong Ind	56 00
Nampa Cong Ida	2 74

58 74

Rural Evangel

Hopewell SS Ind	10 00
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Rural Missions

Bowne Cong Mich	15 00
Bro & Sis Blake	5 00
Salem SS Ind	13 23
Sug Crk Cong Ia	39 63
Mt Zion Cong Mo	1 00
Spg Val Cong Kan	15 00
Friends at Kalona Ia	2 50

91 36

Ind.-Mich. Conf. Poor Fund

Berea Cong Ind	10 75
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Medical Miss. Preparation Fund

A Sister Ont	2 50
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S. W. Penna. Conf. Fund

Stahl Cong Pa	5 92
Casselmann Cong Md	1 20

7 12

Eastern Menn. School

Thomas Cong Pa	1 71
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Johnstown Bible School

Thomas Cong Pa	2 31
Total for Other Funds	1,588 56

RELIEF FUNDS**Russia**

Sue F Landis	5 00
Total for Relief Funds	5 00

SUMMARY

Alta-Sask Dist Bd	58 76
Dak-Mont Dist Bd	54 39
Franconia Dist Bd Pa	867 28
Illinois Dist Bd	497 81
Ind-Mich Dist Bd	443 62
Iowa-Nebr Dist Bd	294 29
Lancaster Dist Bd	625 70
Mo-Kans Dist Bd	442 89
Ohio Dist Bd (Jan)	782 84
Ohio Dist Bd	274 03
Ont Dist Bd	431 46
Pac Coast Dist Bd	86 21
SW Pa SS Conf Dist Bd	16 36
SW Pa Conf Dist Bd	100 19
Wash Co Md-Frank Co	
Pa Bd	42 00
S C Contributions	154 63
Menn Bd of M & C	3,673 06

8,845 52

India Funds	2,399 85
S America Fds	1,513 90
Africa	120 00
City Mission Fds	1,224 10
Char Institutions	1,262 85
Gen & Other Funds	2,319 82
Relief Funds	5 00

8,845 52

Respectfully submitted and
Gratefully acknowledged,
D. D. Miller, President,
1711 S. Prairie St.,
Elkhart, Indiana.

GLEANINGS

The Glory of the Bible

Dr. T. Z. Koo, well known and highly esteemed Chinese Christian, gives this estimate of the Bible: "The glory of the Bible to me is that it contains a record of a life which has enabled me to see such teaching as 'Love your enemies' put into practice. I know many people hold many theories about the Bible, but all these pale into insignificance when one realizes the pre-eminent wonder that here is the revelation of God Himself. Biblical scholars are interested as to how this record has come to be, but to the man struggling with life, the record itself is enough."—China's Millions.

New Chinese Hymns

A new Union Hymnal is being prepared for the use of six of the larger denominations in China. The Music Committee in charge promoted a competition for Chinese-style hymn tunes to be used for the purely Chinese hymns which are to be included in the book. Some two thousand hymns were received but only fifty of them were accepted. For about half of these the committee had tentatively chosen tunes and the competition was held for the purpose of getting tunes for the remaining twenty-five. Altogether eight hundred tunes from all over China were received by the committee.—International Christian Press.

The Challenge of Manchuria

An English missionary at Chihfeng, Manchuria, says that there are more heathen there today than ever before. "Due to the hard crust of prejudice, which is not easily broken through, apathy still abounds. Temples are still filled with idols; and theaters, instituted for thanking the god of rain for good harvest prospects, still draw great crowds of people. Unnamed horrors continue to be practiced in the name of religion, and in accordance with their superstitious beliefs, which have held the poor people in an iron vise for centuries. Native believers are beginning to realize their responsibility to the unhappy people around them, but many are not free to come regularly to the meetings. No Sunday dawns in this dark land, as far as the interior is concerned, and the industrial classes are hard at work seven days in the week from sunrise to sunset.

"Some of the Christians are always ready to testify for their Lord in the open air whenever they are free. Inquirers are numerous, and many have been saved."—The Christian.

Borneo Evangelical Mission

The Field Secretary of this mission writes in "The Christian":

"Our work is growing, both in number of workers and area occupied, but it is still quite pioneering in character; there are no roads, and all traveling is by such primitive means as native dugouts, or by walking through the jungle. After almost a hundred years of government control the Ibans are still restless under restraint, and only the most rigid con-

trol prevents the practice of head-hunting. We find that the only way to evangelize them is to live simple lives right among them.

"Another of our stations is among the Bisayahs, and here different methods are used. We have a school at the mission station which is showing good results, and some translation work is being done in their language, hitherto unwritten. A beginning has also been made among the Kalabits, another wilder tribe much further inland. Until a few years ago this tribe was quite self-contained; they smelted their own iron for making swords and spears, and recovered salt from natural springs, while they hunted game with blowpipes and poisoned arrows."

—The Christian.

Books for the Blind

Next year the American Tract Society will begin a new century of service for the blind. The Society has appropriated \$1,000 for printing the Pilgrim's Progress in raised letters in 1936. They have already recorded this as a "talking book" for the blind. Twenty-five sets of records costing \$12.00 per set were sent as Christmas presents to various institutions for the blind. A special fund was raised by the Society for this worthy enterprise, so that the blind can purchase sets of these records at a fraction of their original cost.

In Guadalajara

Rev. Clarence A. Neff, American Board missionary, is impressed with the sincerity of President Cardenas of Mexico. He says that the situation in Guadalajara—and evidently over the country as a whole—is much happier than it was a year ago. Although the anti-ecclesiastical legislation remains on the books, there seems to be great leniency in its enforcement. The ban on the circulation of religious publications has been lifted. Due to the discouraging outlook for private schools in Mexico, the Colegio El Pacifico in Mazatlan was closed in June. Then came a letter from the state director of federal schools, urging that the institution be reopened, especially in view of the efforts he had made to get government recognition for it. The School reopened with 80 students.—Missionary Herald.

Work of Bible Institute Graduates

The Central America Evangelical Bible Institute is training native young people for places of responsibility, since the nationalistic trend in this country may result in a situation similar to that in Mexico. A former student, working in a difficult field on Lake Nicaragua, has suffered persecution, even stoning. Another in Nicaragua is assistant pastor of Managua church, while a third is doing very well as pastor of the Granada church. In Honduras and in Salvador graduates are doing splendid, sacrificial work. One has been greatly used in a coast field to build up the second largest evangelical congregation in that republic.

A woman graduate in Salvador travels miles afoot, holding meetings and doing visitation work in her extensive field.—Evangelical Christian.

Prayer for Ethiopia

The Ethiopian Prayer League has been formed in England to enlist and encourage prayer during the time of Ethiopia's need, and to supply information concerning the missionary situation in that land. The issues involved are not primarily economic, territorial or racial, but spiritual. Progress of the Gospel in Ethiopia during the past seven years has been possibly without precedent in the history of missions. Evangelism is being intensified from Lalibella in the North to Bulke in the South, a revision of the whole Bible in Amharic is in progress, the blind are being taught to read, the sick are being healed, and hospitals and churches planted—all this is jeopardized by war. About 100 missionaries remain at their posts, and look for prayer-support during these crucial days.—The Christian.

Menelik Wrote a Missionary

It is of interest to read a letter written in February, 1896, by Emperor Menelik of Ethiopia to an English missionary. He said:

"You are mistaken in thinking that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors on my kingdom: not all commit the iniquity of attacking those whom they hope to find weaker than themselves; not all have bent the knee before Baal, the god of destruction and the slaughterer of his brothers. Many, I am sure, still truly adore the God of the Cross, the God of justice and peace. . . . I only wish that . . . instead of a mutilated Gospel which explains the confusion and the infidelity of the peoples of Europe they would return and lead others back to the true Gospel which began with the creation of the world."—Woman's Missionary Friend.

Teaching a Mute the Gospel

H. A. Ogilvie, of the Sudan Interior Mission, gives this interesting story to the "Mood Institute Monthly":

"A frequent visitor at the mission compound was Wawa, a mute, a bright, cheery-faced boy. To teach the boy the mission house was used as an object lesson, the missionary using the sign for to build, and then pointing to himself, thus meaning that he had built the house. Other objects which the missionary had made were used, and finally a tree. This time the missionary shook his head to show that he had not made that. He pointed into the sky, using the sign for father. Other objects were used, as rocks, birds, flowers, the missionary each time pointing up and using this sign. Wawa is a quick lad, and he perceived that he was being told of the Maker of all things.

"Then the sign for son was used, teaching that the Maker of all had a Son; an only One, holding up one finger. Different signs were used to depict the suffering of the Son for us, His death and His resurrection. Heaven was described as the place where there is no sickness or death. No stubbed toes, which would have an appeal to a barefooted boy. Step by step signs were worked out which would declare the way of salvation by faith in the Son. It was surprising how quickly the truth was grasped, and before long Wawa was going into town and by his sign language telling his people of the Maker of all things who lived in heaven, and of His Son, who is the Savior and Friend of sinners."

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, APRIL 9, 1936

(Herald of Truth
Established 1864)

No. 2

EDITORIAL

"The Lord is risen indeed."

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

"If ye then be risen with Christ, seek those things which are above, . . . Set your affection on things above, not on things on the earth."

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

In all your preparations for the Easter season, keep these Bible admonitions in mind. Not vain display, not foolish amusements, not feasting for the body, but the glory of God, the spiritual uplift of the soul, the strengthening of the cause of Christ, should be the prime motive in all we undertake to do. While in all probability this feast was of pagan origin, that is no reason why Christian people should observe it after the pagan fashion.

The resurrection of Jesus is to us a reminder that the promised resurrection of our bodies will also prove to be a certain and a glorious fact. When Christ foretold His own resurrection the disciples were unable to grasp it and His enemies mocked and blasphemed because of it. But notwithstanding this, all that Christ had said came to pass and, more than this, He "shewed himself alive after his passion by many infallible proofs." This is what Christ has to say about the future resurrection: "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

A Safe Rule.—Perhaps we should have worded this differently. The rule that we wish to talk about is certainly a safe rule, but it is much more. Being given by inspiration of God we should also call it a sacred rule, a rule that embodies both righteousness and serves as a means of growing "in grace, and in the knowledge of our Lord and Savior Jesus Christ." It serves to keep us on the narrow way, and saves us from many a temptation and spiritual defilement.

But what is this rule that we are talking about? You will find it in I Cor. 10: 31—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It is a safe rule to apply in the social circle, in business, in home life, and, if conscientiously applied, will keep us on safe ground in every time of temptation and trial. If you are not sure what you ought to do under certain circumstances, apply this rule.

Romans 8:28.—"We know that all things work together for good to them that love God." When Christian people are seeking consolation in time of distress, they often quote this text. And well they may. It brings to mind the fact that many things which we look upon as calamities prove to be but "blessings in disguise." In fact, everything that comes from God is a blessing, whether we recognize it as such or not.

But why should we wait until some calamity overtakes us before we quote this text. Why write the word "disagreeable" between the words "all" and "things?" They who love the Lord and obey His holy will are living in the constant truth that the life of the Christian is a continuous stream of blessings even though some of them are but "blessings in disguise." Christian fellowship, "the peace of God which passeth all understanding," our daily food, all opportunities for doing good, every Christian experience—all belong to the "all things" which we are assured "work together for good to them that love God."

AFTER THE MEETINGS, WHAT?

You have recently closed a series of meetings at your church. While not all was accomplished that you would like to have seen accomplished, you feel that you have just passed through a season of refreshing and praise the Lord for the privilege of having a part in the meetings. Whether or not the meetings have resulted in a large ingathering, you feel that the Gospel having been proclaimed in the power of the Spirit it cannot but have a wholesome effect, both in strengthening the saint and in giving something for the sinner to meditate upon, with hoped-for results later on.

It is very seldom that a stirring revival is held but that a period of reaction follows, sooner or later. The same devil who tempted Christ so severely after His baptism is on hand today, doing what he can to counteract the efforts of God's people to win souls for the Kingdom. As you think back over the meetings, you think of some things that the preacher said that were not quite right, and this fact tempts you to discount other things that he said even though you agreed with him. You see some members whom you had hoped might mend their ways who are still going ahead in their inconsistent living. There may have been some inconsistencies in your own life that were pointed out; but because they are "not half as bad" as things which other people do, why should you change? The enemy is not slow to take advantage of all these reflections, and, by the aid of habitual fault-finders, the shortcomings of others are magnified and your own minimized and condoned, our efforts for good are overshadowed by our grievous complaints and uncharitable criticisms, thereby helping the enemy of souls to make the last state of our congregation worse than the first.

We can not afford to stand still or lapse back into indifference, now that the meetings have closed. The multitude has been fed; let us be faithful and

diligent in gathering up the fragments. First, let us make sure that we ourselves are right with God, submissive to His will, ready to make right whatever wrongs we may have committed, improve every opportunity in the service of God, and keep up our praying, Bible-reading habits. The new converts need to be fed. Those struggling in the face of temptation or trial need to be strengthened and encouraged with wholesome fellowship and influence. And, "if any man be overtaken in a fault, ye which are spiritual" are commanded to "restore such an one in the spirit of meekness." The harvest has been ripened; let us be diligent in gathering it in.

As a rule, one of the best times to work for the spiritual uplift of the entire membership is the time immediately following a series of meetings. It is then that there is a larger percentage of the membership completely upon the altar than at any other time, and spiritual activity will help strengthen and establish them still more. As for the indifferent ones, the influence of the meetings, the memory of the Gospel messages, will make the task of winning them for a consecrated life more hopeful than at other times. And if, as is sometimes the case, there are some who harden themselves against the truth and are further away from the fold than they were before the meetings began, an effort to win them back will end in fewer losses than if similar efforts were made at other times. Now that the meetings are over, let it not be forgotten that the efforts to get the entire membership completely and permanently upon the altar are just begun.

But we have done only part of our duty when we have done what we could for the spiritual uplift of the entire membership. In the community are many who are yet outside the fold of Christ. It is these "other sheep" that we should strive to win, as well as the sheep already won. Some of these, doubtless, have been "halting between two opinions." Let them not be left alone in their struggles. They need your help, both at the Throne and in personal contact. In our home life, in our community life, wherever there is opportunity, let there be light-shining, unceasing prayers, faithful personal work, and exemplary Christian living, to the end that the Church may be strengthened and unified, the lost may be won for Christ, our children may be gathered into the fold, and the light of the Gospel be made to shine into neglected corners within reach. This should not be a temporary spurt just following revival meetings, but it should be a sustained and continuous effort, ripening into what is sometimes called an "evergreen evangelism."

In the last analysis, as well as the first, the place to begin is with "number one." As for ourselves, let our daily prayer be, "Lord, what wilt thou have

me to do?" Have I as an individual yielded myself fully to my God? Am I diligent in prayer, studious in my Bible reading, active in Christian service, obedient to "all things whatsoever" our Lord commanded, loyal to my church, pure in thought and speech and life, given to unceasing prayer, free from gossiping, upright in business, self-sacrificing in my fellowships with God and fellow men, free from pride, living an exemplary life, full of hope and cheer,

living for the good of others? Is the devotional life in our own home as pronounced as it ought to be? Until I have fully answered all these questions and resolved by the grace and power of God to do as well as I know how, I had better not try to point out the faults of others. Our time to work with others is after we ourselves have risen to the standards of the Gospel; or, as Christ told Peter, "When thou art converted, strengthen thy brethren."

EASTER MEDITATIONS

For the Gospel Herald.

The Empty Tomb

Most tombs are dear to our humanity because of what they contain. But one tomb has imperishable glory because of its emptiness. "He is not here but is risen." Hallelujah.

J. F. Brilhart.

* * *

Hope and Power of the Resurrection

"Because I live, ye shall live also" (Jno. 14:19). These words, as others which Christ spoke before the crucifixion, show that the resurrection of Christ is a very important part of our salvation. The crucifixion was necessary; but if Christ had not triumphed over the grave, His death would not have saved us. In Matt. 16:21 Christ tells the disciples that He must be killed; but He adds, "and raised again the third day." And in several verses in I Cor. 15 Paul brings out the same thought. "If Christ be not risen, then is our preaching vain, and your faith is also vain. If Christ be not raised, your faith is vain; ye are yet in your sin. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the firstfruits of them that slept." "In Christ shall all be made alive." His glorious Easter victory assures the Christian of eternal life.

Thelma Gilnett.

* * *

Light From Darkness

One of the unique paradoxes of Christianity is this that our light and life is born of Calvary's dark tragedy. Speaking figuratively, the home of our comfort on this earth is the place called Calvary; our "house of consolation" is built from the timbers of the cross of Jesus; the sanctuary of our blessings is established upon the riven Rock—riven by the soldier's spear; but the brightness of this scene may be viewed only through the open portals of the empty tomb.

David Alderfer.

* * *

Our Risen, Triumphant Lord

Ever since Satan fell, he has been trying to defeat God. He began with Adam and on down through the ages he has wrecked and ruined mankind. When Christ came to earth Satan tried

to overthrow Him and at Calvary he made his master stroke. To Jesus' friends and disciples it looked as though Satan had won. But that apparent defeat meant God's greatest victory for man. Not only do we have a final salvation, but every day we may have victory over sin and self. Every morning, after a night of darkness, as the sun rises over the horizon, each new spring, bursting forth with life, after a cold and bleak winter, we are reminded that Christ rose from the dead. And some glad morning the saints will be raised to glory and "life eternal." "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16, 18).

THE LORD IS RISEN INDEED.

Irvin Brunk.

* * *

What the Resurrection Means to Us

I. Concerning Christ:

1. A Victorious Savior.
2. A Living Redeemer.
3. A Glorified Lord.
4. A Present Mediator.
5. A Coming King.

II. Concerning Believers:

1. A Completed Redemption.
2. A Triumphant Faith.
3. A Heavenly Hope.
4. A Risen Life.
5. A Great Commission.

Emma Z. Horst.

* * *

What We Gain Through the Crucifixion

This month we think of the darkest day and the gladdest day of all ages.

The darkest day was when Christ was crucified. There was darkness all over the land as though the heavens were wrapped in midnight mourning. The earth did quake, and the rocks rent as though its heart burst in grief—and thus darkness, grief, pain and death would reign if the grave had been the end. "For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. They also which are fallen

asleep in Christ are perished and we are of all men most miserable."

But, thanks be to God, that "now is Christ risen from the dead, and become the firstfruits of them that slept," and "because He lives, we shall live also."

Truly we can say in the words of another, "When Christ was crucified, the law was magnified, justice was satisfied, sin was nullified, God was glorified and the sinner justified."

B. N. Gamber.

* * *

Our Redeemer Lives

Early in the morning Mary found her risen Lord in the Garden. In one word, "Rabboni," she anticipated their former relations—that she might touch Him, look upon His compassionate face, see Him healing the sick, and hear the gracious words from His lips. By His life, death, and resurrection He manifested that He was God, that His Gospel was truth, and that He had power to raise the dead on the last great day. Communion between this risen Lord and His followers would in a few days be impossible through the sense organs of a body of flesh. Hence at the close of His faithful life and work on earth a new and vital type of communion would be set up. With His ascension would come the descension of the comforting and communing Spirit of Christ—Christ would not live in a separate tabernacle of flesh but in the heart and soul of the believer. Physical communion was to be superseded by spiritual communion—a communion yielding guidance, truth, the "treasures of wisdom and knowledge," power, and eternal life. Now His followers can by faith and love and obedience touch Him, embrace Him, and never let Him go. Hence, we know that our Redeemer lives. Ellrose D. Zook.

MESSAGES FROM GOD'S WORD

By David D. Miller

For the Gospel Herald.

V. A Soul-Saving Message

1. Man of Himself is Lost.

It is very evident from the Word that man when he begins his earthly career has within himself the germ of sin, and if left to himself he would be hopelessly lost. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). "For the imagination of man's heart is evil from his youth" (Gen. 8:21). The foregoing scriptures, with many others of like meaning which might be given, conclusively prove that man by nature is a sinner—he is prone to evil—sin becomes natural, much like a duck takes to water. From this fact we see the insufficiency and foolishness of man-made religions; or we see the deception of blind leaders leading a blind and deceived people. Again we see the falsity

of man having faith in man's efforts. Man of himself is the hopeless consideration; his righteousness is as "filthy rags." Even though he had millenniums before him with all the possibilities of progress along the lines of culture, rehnement, discoveries, inventions, etc., yet man would be in a hopelessly lost condition without God and His Word.

The child in his innocence is saved: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." But all who have reached the age of accountability, must act on the responsibility that they owe to God. Man is lost and will remain lost until he (man) submits to a work greater than he himself is able to perform. That work is the work of Jesus Christ, brought to us by the message of God—the Bible.

2. The Soul-saving Message Finds Many.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:13). We are glad that the Word with its piercing and convicting power has brought thousands to the foot of the cross from whence they arose with the blessing of a real experience and victory in their lives. We are glad that the Word has brought real joy into the lives of many, which could not be found elsewhere. In ages gone by, Stephen was stoned to death; he was a man "full of the Holy Ghost" and preached to the people the truth, but they killed him. John was in imprisonment "in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ" (Rev. 1:9). Thousands of saints have suffered martyrdom, because the Word meant more to them than life. If only individuals might know what a blessing—what a joy—what far-reaching, eternal results God's Word can bring about in their lives, might it not be given more consideration in the lives of many? Are we not made to wonder sometimes whether we are doing our duty toward lost man? God's message is a soul-winner and a soul-saver. You and I are the instruments used to convey this soul-saving message to the lost, revealing to us the fact that we are

3. Saved to Serve Others.

The Bible says, "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4). Persecution in the early Church was in full swing. Stephen had just been killed. Churches had been scattered and the enemy of souls was working hard to stop those "radicals" and "heretics" who were working at the business of saving souls. But they could not be stopped. They were scattered and made homeless, but they continued to preach and convey the soul-saving mes-

sage. Even Saul, one of the leading persecutors (Acts 8:3) was brought down to the feet of Jesus because of this message.

In the parable of the lost sheep (Luke 15) the shepherd in a real sense forgot his ninety and nine which were safe in the fold. He sought and labored for the one that was lost until he found it; then he said, "Rejoice with me; for I have found my sheep which was lost." Again, the woman with ten pieces of silver lost one. She swept and sought until she found the lost, after which she said, "Rejoice with me," for I have "found". Jesus "came not to call the righteous but sinners to repentance;" "He came to seek and save that which was lost." Indeed God is glad for the ninety and nine saved ones, but to give us an idea as to how important the work of saving souls is He tells us, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). Sinners—sinners—all about us—lost—unsaved—How great is our concern? Saving one soul is important. It means happiness in heaven. Brother, sister—if you want to help, even to make heaven happy, get busy bringing the lost to Christ. Since being saved ourselves, that is our first and primary business here on earth. We almost shudder sometimes, wondering whether the Christian professing people may not be faced with the words: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Psa. 142:4). A certain man had been janitor, we are told, of a theological seminary (possibly "cemetery" would suit better) for twenty-one years. Finally a strange minister happening by spoke to him concerning his soul. He (the janitor) said, "In all these twenty-one years here in this 'Bible School' you are the first man who spoke to me concerning the welfare of my soul." How indifferent—how unconcerned we are—Brethren, let us awake! Someone's blood may be required at our hand. Let us be like the young man, who, during the first year of his Christian life brought fifty-nine others to Christ.

(To be continued)

Protection, Kans.

When I am preaching the Gospel, and after the sermon a man comes up and says, "I am glad for that sermon"—and then goes on living just as he did before, I feel moved to pray, "O God, What is the matter with my preaching, that I should satisfy a man who is not right with Thee?"—M. G. Brackbill.

"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Peoria, Ill.

(1101 Ann St.)

Dear Herald Readers:—We thank God for His continued love and the blessings which He is continually showering upon us. May we with the Psalmist say, "Great is the Lord; and greatly to be praised, and His greatness is unsearchable."

Bro. C. W. Long has given us a series of messages taken from I and II John based on the theme, "Signs of Christ's Second Coming."

We are looking forward for a program to be presented to us on April 5, in the morning by a group of folks from Goshen College; their theme will be, "Peace."

Beginning on Sunday morning, April 5, and every evening throughout the week, will be services at this place. Bros. C. L. Graber and C. A. Hartzler will have charge. Pray for these services.

On April 10, Good Friday evening we plan to commemorate the suffering and death of our Savior and observe the ordinance of feet washing.

On Easter evening a program will be rendered by the Sunday school boys and girls.

Pray for the work at this place and for souls that are out in sin.

Mar. 23, 1936. Bonetta Gingerich.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—After the cold winter months and the high water and floods that accompanied it we are again glad to see the green grass, hear the birds sing and see the tiny buds beginning to push reminding us that spring is here.

The Lord willing, our next Bible conference will be held April 4 and 5 Saturday evening and all day Sunday, with the brethren Oscar Burkholder, Breslau, Ont., and Elmer Martin of near Lancaster as instructors.

Last Sunday, March 22, we had council meeting. Nearly all were present and peace was expressed by all. Also the council of the church was favorable in getting the old Church and Sunday School Hymnals for use in our morning worship. Our communion services were announced for Sunday morning, May 31.

Yesterday, one of our members, Bro. Benjamin Lefever, after a long affliction was laid to rest, there to await the resurrection day. Pray for the entire

family circle. Another lady whom we loved to visit has passed on to her heavenly home.

During the month of February we made 68 calls in our visitation work, coming in touch with 50 different homes. Eleven men stopped for something to eat.

We very gratefully acknowledge the nice donation from Bro. and Sister Chester Denlinger, near Mountville, for the Mission—potatoes, milk, eggs, butter, and a crock of pudding. Also we very greatly appreciate the faithful support of the sewing circles in sending us clothing, thereby helping the children who come to Sunday school. In our sewing school six different girls each sewed patches enough for a comfort; now we would be very grateful if various circles would take the patches and finish them for a comfort. It will be a real need and a blessing to the home that gets it. We appreciate very much the help several sisters gave to our sewing school in cutting bias pieces and patches and a brother from Millersville who cut patches.

Visitors at the Mission for the past month have been Bro. Henry F. Garber, Sisters Ella Zook, Nora Wenger and daughters Pauline and Ruth, Blanche Brubaker, Mary C. Wiker, Lizzie Shellenberger, Eva L. Yost, Martha Shank, and Miss Beatrice Haldeman.

At present we have a class of six boys and two girls under instruction. Pray for them.

We are glad to have Bro. and Sister Paul Dombach and Bro. and Sister Robert Martin move into our section and make their church home here; also soon Bro. and Sister Frank Garman and family will be with us too and help in the work.

We ever seek an interest in your prayers for all the various activities here, Sunday school, Church services, children's meeting, Bible character study, prayer meeting, boys' meetings, girls' meetings, sewing school, and visitation work. Come and visit our Sunday school. We still meet folks who are making their first visit to Columbia. Come and spend a day with us and go along in visitation work. It will be good for your spiritual life.

Yours "Till He Come,"

Gertrude M. Lefever.

Mar. 25, 1936.

ARGENTINE NEWS LETTER

(March 3)

Dear Herald Readers, Greetings:—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

On Feb. 13 the Executive Committee had planned to meet here; but when nearly all the members had arrived, or were on the way, the news came that our native worker, Bro. Jose Zagami, had passed away. It was possible for eleven of the missionary group to attend the funeral and to pay our last respect to our fellow worker. Bro. Zagami was in charge of the work in Madero. He will not only be missed by his immediate family and by the people of his town, but the entire church will miss him; for he was known in all our congregations as a wonderful man of prayer. He leaves a sorrowing widow and five children, two of whom are quite small. Pray for them, and also for the work in Madero, as it now is without a resident worker or pastor.

It was my privilege to accompany Sister Elsa Shank to Tres Lomas and with her visit in the homes of the members there. For me it was a real treat to return "home," as we call it; and for Sister Elsa, it is not hard to make herself at home in a small town near the pampa where the sand storms are frequent. Her years of preparation in this country help her to adapt herself, and we believe that the work at Tres Lomas will prosper. Bro. Swartzentruber is in charge of the Sunday services and either he or Bro. Shank will attend to these with some sacrifice on their part. We are in need of more workers because some of the missionaries have extra loads to carry and are not able to do the most efficient service for that reason. It is one thing to cover a lot of ground and quite another to go deep. The meetings at Tres Lomas are well attended, and with a little effort on the part of the workers the attendance in Sunday school, as well as in the other meetings, could always be improved. The attendance at the women's meeting last week was about thirty. It was a most interesting audience to speak to. The Tres Lomas congregation is one of the largest in our district. We need to pray that the Lord may keep His own, for surely Satan tries his best to deceive and mislead those who were once faithful members.

The Bible Coach and Tent have been in the town of Comodor Py for the last two weeks. Bro. Litwiller has charge of this town, but it is visited regularly by one of the Bible school students, Carlos Battaglia. It is a very backward and sin-infested town. Children two years old can use profane language like old men. Bro. Snyder was the evangelist. The attendance was very good during the meetings and the seed was sown faithfully. It is too early to say what the results will be. This was the first time many of the audience present heard the Gospel. Pray for this town.

Bro. Litwiller is busy making plans for the opening of the Bible school. We are all praying for a prayerful, consecrated student-body. Pray for these

dear young people that they may be moulded and shaped according to His sweet will.

Yours for the lost in Argentina,
Edna Swartzentruber.

LETTER FROM AFRICA

Musoma, Shirati Station
T. T., East Africa
March 6, 1936

Dear Herald Readers, Greetings from Katuru Hill:—

In the last two mails we learned of the severe winter in the States. Usually there is less sickness during such a winter and I trust it is so this winter. The few cooler days we have had were welcome. We are in the midst of the rainy season, and occasionally there is a chilly cloudy day. Sometimes it doesn't rain for a week or more. Just now the gardens are very dry again. On Feb. 27 it began to rain at 9 P. M. and the storm of rain, thunder, and lightning kept up until midnight. Much water fell during that time. It was the longest hard storm we have had since we arrived.

Last Sunday afternoon all of us from this station went to Kamageta, an out-school about fifteen miles away. Thirty-four natives gathered at a village for services. The interest was good. Some of these people have been taught and some are quite intelligent. We enjoyed the meeting and also the trip going and returning. The country is more beautiful just now as the grass and trees are green. When nearly back to the Mission the motor car got stuck in the mud so badly that we walked back and left the car until the next morning. We had crossed in the same tracks when we went, but did not get stuck. It will be fine when we get a road out to the main highway, which runs from Shirati to Utimbaro.

This week our interest is running high in the beginning of a definite Girls' School. The Sub-chief was here today and was very favorable. He told Bro. Mosemann that he could have the land he wanted for a garden for the girls and when there is a need to enlarge it to let him know. One of the Sub-chief's daughters has been working some here at the Mission and likes to come. She is an unusually sweet little girl. Materials are being collected for building a small mud house for the girls to sleep in.

On Sunday the second marriage is to take place. Our older Dispensary boy is to be married. We trust he with his wife will establish a Christian home which will be an attraction and example to others.

We were sorry to hear of Bishop Mosemann's illness and trust that news of improvement in his condition may soon arrive, if that is God's will.

Sincerely Yours,

Lillie S. Shenk.

"A TREASURE IN THE HEAVENS THAT FAILETH NOT"

By Nelson E. Kauffman

Sell that ye have, and give alms; Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.—Luke 12:33.

Men are seeking today for investments which are safe and which will yield reasonable returns. Jesus here gives us the secret of such an investment by which we may provide for ourselves a "treasure in the heavens that faileth not."

One way to obey the command above will be suggested in this article. Our Lord tells us that it lies within our power to prepare beforehand, a treasure in the heavens, that will be securely kept for our enjoyment when we arrive in that happy place. Treasures laid up in the safest depositories of this world are subject to and certain to meet the fate of this sphere, to be destroyed by fire.

The Way suggested by Jesus to provide a treasure is to sell and give alms. What we keep we may lose but what is given away we shall never lose. Jesus Himself saved His life, His influence, and power by giving away all He possessed. "For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the Gospel's the same shall save it." This is not only true of life but of means also. "He is no fool who parts with what he cannot keep, when he is sure to receive what he cannot lose."

Jesus said, "Provide . . . a treasure." While we are spending our lives to provide, let it be a treasure according to the heavenly scale of values. One can think of no greater treasure than the souls of men, since one soul is of more value than the whole of this world. Souls also that are saved are among the inhabitants of heaven, and sending someone there by our efforts certainly will be a treasure. Paul said of the Thessalonians: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." A treasure in the heavens that faileth not.

Thus souls born again, by our efforts in pointing them to the Savior, will be a source of lasting joy in heaven. Should we not search out opportunities to lead souls to Jesus? If only the joy of such an experience could be realized by every professing Christian, how much different conditions in the church might be! On a Sunday afternoon recently a brother drove fourteen miles to visit a jail and witness for Christ, gave his tithe to the Lord, and at the close of the day confessed that his joy knew no bounds, and that surely his cup was running over.

The Local Board of the Hannibal

Mission has decided to solicit funds to purchase a building as a new location for the work. The present quarters are rented and are no longer large enough. The efficiency of the work has been hindered because of the inadequacy of the building. In times of Bible school and revival meetings there is not room for the crowds nor for the accommodation of workers.

The property to be purchased is a two-story brick structure built as a rescue mission. The first floor is an auditorium 40 x 70. The upstairs has eight large rooms for living quarters. It is a suitable structure on a suitable location, being only one block from the present mission building. This property can be bought for \$6000. One thousand has been promised, to date, by a brother as an annuity. The Local Board is endeavoring to raise the remainder on the same plan. If anyone should read these lines who wishes to provide a treasure in the heavens that faileth not, surely it could be done by investing in this property for the Lord's work in Hannibal. If you are earnestly longing to help souls find the Lord, may God help you to consider this need prayerfully! You may correspond with Bro. J. M. Kreider, Palmyra, Mo., or with Bro. Nelson E. Kauffman, 2313 Market St., Hannibal, Mo.

The Lord has recently saved a drunkard 55 years old through the influence of the Mission. The contrast in his home is a story to cause saints and angels to rejoice. A class of converts is soon to be baptized which will bring the membership to more than forty-five. The work has been retarded some recently on account of the influenza epidemic.

Bro. Milton Vogt spoke at the Mission on March 25. At the same services Bro. Jessie Shantz and family of Hydro, Okla., were present.

We praise the Lord for all His mercies to us, and for verifying His promises. Will you all earnestly pray that He may continue to bless that His kingdom may be extended in Hannibal, and that He may provide funds for the new property?

Hannibal, Mo.
March 26, 1936.

You are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithful or true.
Say! What is the Gospel
According to you?

—Sel. by Ethel Tweed.

There are three things that belong to salvation. One is commit, the other is submit, and the third is believe. If you have done these three things you have genuine salvation.—M. G. Brackbill.

Family Circle

WAITING

By Esther R. Weber

For the Gospel Herald.

Serene, I fold my hands and wait
With inward calm and peaceful trust;
For in God's hands He holds my fate,
And He is kind and good and just.

Sometimes impatient I become,
And fears and sighs envelop me.
His loving presence makes me calm,
And cheers my soul and comforts me.

When doubts and fears assail my heart,
I come to Him in humble prayer;
Then all my worries soon depart,
For I have One my woes to share.

When through the valley I must go,
Where shadows lie and pains oppress,
I'll lean on Him who loves me so—
He'll guide my feet where stones may press;

And bring me safe to heights of joy,
If I will only trust in Him.
I calmly wait, the time is nigh,
And joy I'll find through faith in Him.
Elmira, Ont.

A GOOD FAMILY THAT MOVED INTO A BAD COMMUNITY

But the men of Sodom were wicked and sinners before the Lord exceedingly.—Gen. 13:13.

Not a single word of criticism is recorded against Lot and his family while they were in company with his Uncle Abraham. When their flocks and herds became so great that they could no longer remain together, they divided the land. Even though Lot was the younger, yet his uncle gave him the opportunity of first choice. Lot had the choice between the hill sections and the plain country with its fertile ground. He chose the latter.

At the head of the fertile plains to the south were the very wicked cities of Sodom and Gomorrah. It is said that "Lot pitched his tent toward Sodom." Next we read of his living within the city.

The Bible tells us that Lot remained a godly man, even after he moved to the city of Sodom. Furthermore, we are told that Lot's righteous soul was vexed from day to day by the filthy conversation of the wicked men of Sodom. The hardest thing for the writer to understand is why Lot didn't move out. Why did he remain where his soul was tried day after day? Perhaps he could not move his family. Perhaps his wife would not leave the city. Maybe his children refused to leave the evil influences.

The Bible tells the story in Gen. 18 and 19, and there it is made clear that at least two of his daughters had married among the ungodly men of Sodom. When Lot went out in the night-time to warn them because of the coming judgment the next morning, he seemed to them as one that mocked and they

would not heed his warning voice. Mrs. Lot had so much of Sodom in her that although warned by the angel not to look back to the burning of the wicked cities, yet she disobeyed and was turned into a pillar of salt.

Brother, sister, consider well before you move away from good influences, and away from church privileges of your own denomination. There are good and bad men in all communities, but so often evil influences and bad companionship overcome people in a strange community before they are aware of them. Godly Abraham stayed away from the fertile plains of Sodom and saved his family for God. There is much more to live for in this world than a good living. A "man's life consisteth not in the abundance of things which he possesseth." Our children will live on in eternity after the world is burned up, and as parents we have a responsibility toward them in keeping them under good influences and in touch with the Church. It was said of Abraham: "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he has spoken of him" (Gen. 18:19).

Better live on poor land and raise a family for God than prosper in this world's goods and lose the children to the world, the flesh, and the devil. Let God, the children, and the church be first in our considerations and prosperity second.—J. L. Stauffer in Pastoral Letter.

THE HOME'S RESPONSIBILITY

When a child goes wrong, usually his home is to blame. That is something for parents to consider.

Professor Lowell J. Carr, of the University of Michigan department of sociology, says that disorganized home life causes more child delinquency than bad neighborhood environment. He was reporting the result of a survey conducted in Ann Arbor.

A broken home, a home in which husband and wife are separated or in disagreement, a home in which there is lack of harmony between parents and children is a prolific source of bad social conduct of young people. Such a home is more frequently the cause of juvenile delinquency than bad neighborhood associations.

And an improper home environment is pretty certain to be a repeater in turning out children who become anti-social. When a home produces one delinquent, Professor Carr declares, it is 35 times more likely than the average to have a second child go wrong.

The United States department of commerce also has been doing some surveying in the same field. It reported recently that of 62,251 prisoners

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Are floods and storms such as tornadoes and dust storms sent from God or Satan?

Please explain Heb. 12:1.

Will our loved ones seem as near and dear to us in heaven as on earth?

A Sister.

1. Since the Bible tells about rains being sent from heaven, sometimes in answer to prayer (Acts 14:17; Jas. 5:17, 18), and is completely silent about the devil sending them; and since storms of various descriptions are but varieties of weather conditions, we take it that God is the Governor and dispenser of all conditions of the weather. Sometimes the most dreaded storms prove to be real "blessings in disguise." We would not question the wisdom of God in any weather conditions that come upon us, whether by His directive or permissive will.

2. Paul had just told about "a cloud of witnesses" that we sometimes call "heroes of faith." He then proceeds to tell us of the lessons that we should learn from what we get out of Hebrews 11: (1) "Lay aside every weight"—that is, every hindering circumstance or barrier. (2) "Lay aside . . . the sin which doth so easily beset us." Some call this the sin of unbelief. While for some people unbelief is the besetting sin, for most of us it is the sin most directly connected with our business or social or religious environments, as these things bear upon our peculiar constitutional makeup. (3) "Let us run with patience the race that is set before us." Patience here has by some been interpreted as persistence. We regard it in two senses: Keep level-headed and cool-headed, with the spirit of never-give-up; keep your eye on the fact that the race is not run until you reach the end of it.

3. Our conviction is deep-seated that the strongest ties on earth are weak as compared with the weakest ties in heaven. When we cherish the dearest and purest and holiest associations on earth, we need not worry about our associations in heaven.

brought into court in 45 states during 1934, there were more of 19 years than of any other age.

The meaning of that is that the girls and boys who were called "delinquents" while they were in their unfortunate homes, became criminals at about the age that they left home. It is a sad progress and indicates the need to study every means to safeguard and improve the nation's homes if the nation's youth is to be saved to worthy living and usefulness.—Detroit News.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for April 19, 1936.—**GOD THE FORGIVING FATHER.**

Lesson Scope.—Luke 15:1-32.

Lesson Text.—Luke 15:11-24.

Time and Place.—A. D. 30; Perea.

Leading Characters.—Christ, Jewish leaders, publicans and sinners.

Golden Text.—Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psa. 103:13.

Points for Meditation.

1. Heirs.
2. The prodigal son.
3. The son who stayed at home.
4. The loving father.
5. The wayward life.
6. Repentance.
7. Forgiveness.
8. Self-righteousness.
9. The joy of reconciliation.

Introductory Thoughts.—This lesson is best known as The Parable of the Prodigal Son. The two sons typify the Jews and Gentiles. It was evidently for the benefit of the former that this parable was related. And perhaps the most practical application that can be made of the lesson is to think of this prodigal son as a type of all who go out from the heavenly Father's love and protecting care and waste their manhood or womanhood in a life of sin.

LESSON COMMENTS

Plunging into Sin (11-13).—"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of the goods that falleth to me. And he divided unto them his living." From this brief narrative we learn: (1) that the young man was heir to a certain portion of the estate; (2) that the father was willing that he should have what was due him; (3) that his willingness to divide his estate and give the younger son what was coming to him is a reminder to us that God allows us to have our way, without compulsion, even though we often act unwisely and often sin against Him; (4) that, from the narrative that follows, selfishness is a sure way to destruction of our highest interests. The young man soon made it evident what he wanted with his goods. He "gathered all together, and took his journey into a far country, and there wasted his substance with riotous living." Things went lovely, as he thought, as long as his money lasted.

Results of Sin (14-16).—But there came a day of reckoning. His money gone, he found that his friends had forsaken him. He realized, as so many do, that friends who can be bought with money are not reliable, as they are liable to desert you when they can no longer use you to their advantage. Still this young man was resolute. His red blood was still in him. He determined to make his own way in the world, and win through pluck what he had failed to win through the lavish use of money. We admire his pluck, but recognize that he still lacked "the one thing needful."

He got him a job of feeding swine. As he was plodding along in the midst of the hum drum of life, he had time to meditate. What a fool he had made of himself—as so many other well favored young people of all generations have done. To hear him tell it: "How many hired servants of my father have enough and to spare, and I perish with hunger!" He was reaping the results of his own folly. "He came to himself." The situation brought him to his senses.

Repentance (17-21).—Having come to himself, he did the only sensible thing to do. He admitted his folly and resolved to make amends. His penitence did not bring back his squandered money, but it did put him in touch again with his best friend on earth. All that he had was the father's love; he had squandered all the rest. Here were the main facts connected with his repentance: (1) He admitted his folly. (2) He resolved to become reconciled with his father. (3) He confessed his sins and asked forgiveness. (4) He humbled himself before his father and was willing to do anything his father bade him, so that he might again be within reach of his father's favor. Here was sorrow, confession, a prayer

for forgiveness, and willing obedience. Sinners will never get back to a loving heavenly Father in any other way.

Joyful Reconciliation (20-24).—As this young man typifies the penitent sinner, so does the loving father of the son typify our loving heavenly Father.

This father, who had evidently been longing for his wayward son's return, sees him coming "when he was yet a great way off." It was a happy greeting. The father "had compassion, and ran, and fell on his neck, and kissed him." Did he assign him a place among the "servants"? No; he ordered the preparation of a great feast. There was great rejoicing. This was the testimony of the father: "This my son was dead, and is alive again; he was lost, and is found." It corresponds with what our Savior said on a certain occasion: "There is more joy in the presence of the angels in heaven over one sinner that repenteth than over the ninety and nine just persons that need no repentance." The greatest occasion for real joy is the winning of a lost soul for Christ.

We know of no parable that is richer in food for real meditation than is the story of the prodigal son. Whether you take it from the angle of the younger son, the elder son, the father's love, the types and shadows brought to light in the discussions, it is a story that is ever new, rich in lessons for practical present-day applications.—K.

BIBLE MEETING TOPIC

PRAISING THE LORD IN SONG

Psa. 100

Topic for April 19

MOTTO

"It is good to sing praises unto our God."

OUTLINE STUDY

- I. Praise Him for His Goodness.
 1. In satisfying longing and hunger.—Psa. 107:9.
 2. In delivering the captives.—Psa. 107:15, 16.
 3. In restoring the afflicted.—Psa. 107:17-20.
 4. In dealing with the righteous poor.—Psa. 107:41-43.
- II. Praise Him for His Mercy.
 1. Toward the lowly.—Psa. 136:23, 24.
 2. To the troubled soul.—Psa. 116:1-8.
- III. Praise Him for His Truth.
 1. As revealed in the Word.—Psa. 138:2; Jno. 17:17.
 2. As revealed in nature.—Psa. 19:1-6.
 3. As revealed in His dealing with men.—Psa. 96:13; Psa. 146:6.
- IV. Praise Him for His Power.
 1. In the firmament, etc.—Psa. 150:1, 2.
 2. In answered prayer.—Psa. 21:1-13.
 3. In His works.—Psa. 145:9-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Praise.
2. Select Songs of Praise to Sing.
 - a. Songs of praise for God's goodness.
 - b. Songs of praise for His mercy.
 - c. Songs of praise for His truth.

d. Songs of praise for His power.

e. Songs of praise for salvation.

3. Memorize—

a. A psalm of praise.

b. A song of praise from the hymnbook.

For Seniors.

1. Study the Outline and Choose Appropriate Songs under the Various Headings.

PERSONAL THOUGHT

Have we thoughts of God that fill our hearts with praise? Then let songs of praise abound in our life.

SEED THOUGHTS

Remember malice may with silence dwell:
Just praise thou owest malice may withhold;

Thou canst do better though thou doest well—
Hide not what should be told.

—Charlotte Fiske Bates.

Praise to God adds fragrance to the devotional life.—Sel.

Praises everywhere sweetly sound,
Joy victorious here is found,
Raise the melody, let it ring,
Worship the heavenly king.

Praises everywhere, let us raise,
Songs of gratitude, all our days,
O'er the universe, banners fling,
Standards of Christ the King.

Praises everywhere, He shall hear,
Christ the Conqueror, we'll revere,
Love Him, honor Him, gladly sing,
Praise to the children's king.

—Edith S. Tillson.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, APRIL 9, 1936

Field Notes

Warning!—Apparently there is a young man falsely representing the Publishing House in the collection of subscriptions to the Church papers in certain sections of Ohio, using as an alibi the earning of a scholarship to Goshen College. We hereby inform our people that we have no such authorized agent.

A Bible instruction meeting is to be held April 17-19 with the congregation worshipping at the Mt. Joy, Pa., Mennonite Church. Instructors: J. Irvin Lehman, John W. Hess.

A brother writes from Osborn, Ohio: "Bro. S. G. Shetler of Johnstown, Pa., is at present (April 1) engaged with the Midway congregation in evangelistic services. Prayers solicited."

Baptismal services are to be held at the Blooming Glen, Pa., Mennonite Church on Sunday, April 12, at which time thirteen applicants are to be received into Church fellowship. H.

Among the worshipers at Scottsdale Mennonite Church last Sunday morning were Irvin Martin and wife and Paul Martin and wife and daughter Arlene of Lititz, Pa., and Alton Miller of Springs, Pa.

Communion Dates.—Communion services have been announced in the bishop district of Bro. A. O. Histand, Doylestown, Pa., as follows:

Doylestown, May 3.
Deep Run, May 10.
Blooming Glen, May 17.

Bro. S. E. Allgyer of West Liberty, Ohio, returned to his home on Monday evening, March 30, after spending the week-end with the brotherhood at Martinsburg, Pa., preaching on Saturday evening and three times on Sunday.

A joint meeting of the district Mission Board and Associated Sewing Circles of the Southwestern Pennsylvania Conference district is to be held with the Thomas Church near Hollsopple, Pa., on Friday evening and Saturday, April 17 and 18.

Bro. Timothy Showalter of Broadway, Va., began a series of meetings at Ebenezer Church near South Boston, Va., on April 1, the meetings to continue about two weeks. The prayers of the brotherhood in behalf of the meetings are solicited. J. F. G.

On Saturday evening of last week the Goshen College Chorus rendered a program in song at the Scottsdale Mennonite Church. They left Sunday morning for Springs, Pa., expecting to spend about two weeks on their tour among congregations in Ohio, Pennsylvania and Ontario.

The congregation worshipping at the Scottsdale Mennonite Church is looking forward to week-end meetings over Easter, beginning on Friday evening, in charge of Bro. J. R. Mumaw of Harrisonburg, Va. The prayers of God's people in behalf of these meetings, and attendance on the part of those within reach, are solicited.

The prayers of God's people are solicited in behalf of our aged ministering brother, J. M. Nunemaker of La Junta, Colo., who has been quite sick. Our brother has preached the everlast-

ing Gospel for many years, and many are the prayers ascending to the Throne that if it be God's will Bro. N. may be spared for further faithful service.

An interesting article on "Mexican Border Trip," from the pen of Brethren T. K. Hershey and W. G. Detweiler reached us too late for publication in this week's Gospel Herald. Look for it in next week's paper. If previous plans were carried out, our brethren worshiped with the brotherhood at La Junta, Colo., and vicinity over last Sunday.

Steps are being taken to reduce the debt on the Eastern Mennonite School. Little has been done along this line for a number of years, owing to the financial depression, but the Board of Trustees, and friends of the school generally, are of the opinion that the time has come for the friends of the institution to make a united effort to liquidate the debts.

We are in receipt of an interesting program of a young people's institute and Christian life conference to be held near Albany, Oreg., June 12 and 13. Part of these meetings are to be held in the Albany and part in the Fairview churches. As we scan over the program, we see five conferences represented in the names assigned to the different subjects.

If previous arrangements were carried out, Bro. Joe C. Driver of Garden City, Mo., worshiped with the mission congregation in Kansas City, Kans., last Sunday, in a communion service. Similar services have also been announced at the following places in his bishop district:

Sagrada, April 12.
Mt. Zion, April 19.

The congregation at the Cedar Grove Church near Markham, Ont., is looking forward to a series of meetings April 8-19, with Bro. Stoner Krady of Lancaster, Pa., in charge. These meetings will be followed by similar efforts at Hagerman schoolhouse, in the same community, beginning April 20.

The opening service in the new Mennonite church at Bloomfield, Mont., is to be held on Easter day, at which time an all-day meeting is to be held. While there has not yet been enough contributed to complete the building, the work is far enough along so that they can hold services in it. The next meeting of the Dakota-Montana Conference is to be held with the brotherhood at Bloomfield.

Meetings are going on at Mason-town this week, in charge of Bro. A. J. Metzler, looking to a communion serv-

ice next Sunday. It is a most fitting way to spend Passion Week—looking to the crucifixion and passing from the earth of Jesus Christ, and the marvelous blessings resulting from this great sacrifice, rather than to the catering to the passions of sinful men (a use too often resorted to on Easter occasions). May Heaven's richest blessings attend the meetings.

Correspondence

Yoder, Kans.

The brotherhood of the Yoder congregation enjoyed the privilege of again commemorating the suffering and death of our Lord in the evening service of March 29. The congregation was well represented. In the morning services one was received by baptism, four by letter, and two were reinstated. The Lord blessed these services.

Bro. H. A. Diener's other communion schedule is approximately as follows: Sunday morning, April 5, at Crystal Springs; Sunday evening, Apr. 5, at Greensburg; Apr. 19, at Hesston; Apr. 26, at Wichita; May 3, at Peabody. March 29, 1936. L. O. K.

Lititz, Pa.

Sunday evening, March 29, closed the two-weeks revival services conducted at the Hammer Creek Church by Bro. Abram Risser of Manheim. There were eleven confessions.

April 4 marks the opening of the Saturday evening meetings to be held in the Hess and Hammer Creek congregation. The first meeting will be held in the Hammer Creek Church and the next in the Hess Church, alternating throughout the summer. A program of song service and topics of interest is being prepared.

March 30, 1936. Cor.

Cloverdale, Ohio

(Mt. Pleasant congregation)

We are glad that we can report another refreshing season, when a goodly number of young people from Elida came to worship with us on March 29, in the evening services. Among those taking active part were Sister Alma Shenk, Chor.; Bro. Perry Smith, speaker; as well as several special songs by those from Elida and Bro. Harry Breneman and Bro. Earl Britsch from the home congregation. Bro. J. B. Smith filled the regular morning appointment.

On March 15 Bro. E. L. Frey was with us, preaching for us in the morning. We are looking forward to a real revival in the near future. We are glad for these visits.

May the Lord bless all those engaged in His service everywhere.

March 30, 1936. E. E. Zuercher.

Brutus, Mich.

Greetings in the worthy name of Jesus:—We reorganized our Sunday school on March 22. Nearly every one was present to help in this work. Officers are as follows: Supts., Clyde Kauffman, Jeremiah Eby; Chor., Clyde Kauffman; Aid Director, Irvan Tyson; Mission Board Member, Clyde Kauffman; Trustee, Harvey Brubacher; Sec-treas., Harvey Brubacher; Cor., Leona Martin. May they who have these duties prove true and faithful in their work; "Seest thou a man diligent in his business? he shall stand before kings."

We are thanking God for again giving us the assurance of seed-time. There are those who were not able to use cars because of the snow, and because of walking not being favorable, who are especially grateful for warmer weather.

Although the winter was quite severe, we are glad to be able to say that it was possible to have services every Sunday, though at times but few were present. Services were held at church house with the exception of one Sunday, when they were held at the home of Bro. Kauffman. Also the midweek meetings were held every week.

We ask the prayers of every true worshiper of God for the work at this place.

March 31, 1936.

Cor.

Parnell, Iowa

(West Union congregation)

Dear Herald Readers, Greetings:—We are glad to see spring again, since we have been shut in through the winter months, having had blockaded roads and much snow and cold. But God always knows what is best. We had no services at our church for several Sundays because roads were impassable.

Bro. C. J. Guengerich, his son Leroy and daughter Ruth, John Reber and wife, Henry Birky and his mother Lydia Eash, have all returned from Texas, where they have been to spend the winter. Some had gone for their health and some to spend the winter. We are glad to have them back again.

Bro. Earl Jantz of Hesston, Kans., is working in the community.

We have good attendance at our services again.

The passing of Bro. Reuben Hoyleman has caused sadness in the home. We also miss him at our services and trust we may all live such lives that we may all meet him over yonder. May God comfort the bereaved.

Pray for the work at this place.

Mar. 31, 1936. Alpha R. King.

North Lima, Ohio

(North Lima and Midway congregations)

Dear Herald Readers:—We are glad that the weather has moderated and we are having nice spring weather.

On Saturday, March 28, at a special meeting at the Midway Church, candidates were chosen for the office of deacon. Three names were given. On Sunday afternoon the ordination took place. The lot fell on Bro. David Steiner, son of Bishop A. J. Steiner. May God give him wisdom and grace for his work. Bro. I. J. Buchwalter assisted Bro. Steiner in these services. He also brought us a helpful message on Sunday morning at North Lima, from I Cor. 6:20 and Rom. 6:23. The children also enjoyed a brief service conducted by Bro. Buchwalter during their Sunday school hour.

On April 3 the Goshen College Men's Chorus plan to give a program at the Midway Church.

Our meetings approaching Easter will begin on the evenings of April 5 and 7 at the Midway Church, Wednesday and Thursday evenings at the Leetonia Church, and Friday and Saturday evenings at North Lima; also Friday and Sunday forenoons, at North Lima. Our communion service will also be held on Sunday. On the Wednesday evening meeting at Leetonia the Gospel team from the Eastern Mennonite School will have part in the program.

May the significance of the resurrection grip our hearts and lives to a fuller realization than ever before. "For if we be dead with Him, we shall also live with Him."

April 1, 1936.

Cor.

Westover, Md.

(Holly Grove congregation)

Greetings of Love in Our Blessed Redeemer's Name:—Bro. Aaron Mast preached a very interesting sermon here last evening. We were indeed glad to have him in our midst again. May the Lord use him in the other fields of labor to His honor and glory.

The sewing circle met at the home of Will Stoltzfus' today. They are quilting some for Sister Sadie, who has been sick practically all winter with some form of rheumatism. We are glad to say she is somewhat improved, but still suffers considerable at times. She was at church Sunday. We sincerely hope and pray that the Lord will completely heal her body to His honor and glory.

Some of the young folks are planning to spend the day with the congregation at Greenwood, Del., Sunday.

In His service,

April 2, 1936. Carrie C. Zook.

Linn, Mo.

Greeting in the Precious Name of Jesus:—On the evening of March 26 we had the privilege of listening to Bro. M. C. Vogt, giving us a talk about our work in India. This was very much enjoyed, not only by our little flock but also by a few neighbor families of the community.

(Continued on page 45)

Miscellaneous

THE TOMB IS EMPTY

Luke 24:6—Colossians 3:1

Mine eyes behold, with quickened glow,
The crocus and narcissus grow;
The violet and anemone
Speak words of deathless hope to me;
My soul, athrill, casts fears away—
The tomb is empty where He lay!

As Easter means resurgent life,
When winter ends, when spring is rife,
When spear and blade and petal fair
Lift grateful heads, as if in prayer,
So hearts must praise, e'en while they pray—
The tomb is empty where He lay!

Now in my heart, like flowers, spring
High thoughts, kind thoughts—each boun-
teous thing;

For I with Him am risen, too,
My soul, a temple fair and new!
Christ's risen life within holds sway—
The tomb is empty where He lay!

—William M. Runyan in the Presbyterian.

THE CRUCIFIED AND RISEN CHRIST

By D. L. Christophel

For the Gospel Herald.

What does the crucified and risen Christ mean to us? What does He mean to you? What does He mean to the Church? What does He mean to the whole world? He gave His life for us voluntarily, and it is our duty to take the precious name of Jesus Christ voluntarily to those that are out in the world and are in need of a Savior, even to weak church members.

Christ was glorified even in His suffering. Since His crucifixion and resurrection He has a wide unfolding for His glorification. He sent His witnesses here and there to tell His disciples and some investigated the contents of the tomb. When the women who saw Christ told the eleven what they had seen, their words seemed as idle tales to them. But Peter and John ran to investigate, and found it so.

On the road to Emmaus Jesus met two disciples and their hearts burned within them as they spoke to Him. Jesus also appeared to the disciples; once without Thomas, and later with Thomas. Later He appeared to the apostles on the mountain and to about five hundred brethren (I Cor. 15:6). He appeared to James (I Cor. 15:7), to the eleven (Matt. 28:16-20; Mk. 16:14-20; Luke 24:33-38) and to Paul on the road to Damascus. That was a wonderful divine revelation from Christ to Paul. Stephen saw Jesus before he was stoned (Acts 7:55).

With the crucifixion and resurrection of Christ begins the dispensation of the grace of God. Paul says in Eph. 3:2-4: "If ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby;

when ye read, ye may understand my knowledge in the mystery of Christ)."

Christ's Voluntary Death

Christ literally "dismissed His spirit" to the Father. The Greek implies an act of the will. This expression taken with Mark 15:37, Luke 23:46, and John 19:30 differentiates the death of Christ from all other physical deaths. It was the voluntary will of the Father that Christ substituted His death in our stead. This was done only through His great and unlimited mercy, not from any merit or good of our own. May we bless Him and bring love, honor, and glory unto the Father, Son, and the Holy Ghost for this wonderful gift which brought about the "knowledge in the mystery of Christ."

The Church was a mystery hidden in the Spirit of God until the time of the coming of the Holy Spirit at Pentecost. That revealed the Church. Now since the time of the state church and the persecutions, some slackness in the framing up of the Church in the Reformation and the self-will and self-righteousness of the members has brought much confusion into the Christian church and it has deviated somewhat from the true principles of the foundation, the solid rock, Jesus Christ.

Christ's atoning blood was shed to redeem us from our sinful condition, if we break down this self-righteous will. We must stand before the Father and be able to say: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Then the Father will take us up and we will be washed by the cleansing blood of Jesus Christ, His Son.

What does the crucified and risen Christ mean to us? What does the crucified and risen Christ mean to you? What does the crucified and risen Christ mean to the Church? What does the crucified and risen Christ mean to the whole world? He gave His precious and beautiful life for all. These questions will all ultimately be answered once and for all—and very unsatisfactorily even by some so-called Christians. Lip confession then will do no good without heart confession. It would be better to settle that question now and stand not guilty before the Father and His dear Son and be in harmony with the Holy Spirit. Then we will grow in grace and in the knowledge of the Lord. We are going one way or the other. If we are not growing in grace we are going backward. We are not standing still; we are either going forward or backward. The sad thing is that many don't know where they stand in the presence of God.

We as Christians know which way we are going. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (I Jno. 4:2). We are warned against false teachers. "Belov-

ed, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I Jno. 4:1). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I Jno. 5:13).

We are not discussing Easter Day, but the miraculous transition which has been the infallible proof of an incarnate and risen Christ. May this be such an Easter to you as never has been before, that each may fast in the things that are so prevalent and so pleasing to the natural eye and human taste, and may we pray fervently.

Tiskilwa, Ill.

"YE HAVE NEED OF PATIENCE"

Some inspired man of God wrote that part of the New Testament known as the letter to the Hebrews, and he said to the people to whom he was writing, "Ye have need of patience." Another inspired man wrote another portion of the New Testament and said, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Jesus in closing His earthly ministry, tells His disciples some of the hardships they will be called upon to endure, and says: "In your patience possess ye your souls." They were to develop souls by steadfastness. John, in the book of Revelation, speaks of the Kingdom of Christ as one to be erected in a measure by patience, the Kingdom and patience of Jesus Christ.

If patience is so constantly enjoyed and so highly commended, then it must be worthy of our deepest study. Years ago I read an interesting little story given by a devout Christian woman of herself. Her story was about this: "For some time in my early Christian life I suffered from doubts and fears about my Christian experience. I had not had the depth of sorrow for sin expressed by some; nor had I had the exuberance of joy. One day I read in my Bible these words: 'Patient continuance in well doing.' I said, 'I can do that, I can plod.'" Now the result in her life was a life of abundant usefulness and abounding joy. An unfaltering steadfastness which bears up under burdens whether they be burdens of service or burdens of suffering, is sure to produce glorious results. Jesus said, "In your patience ye shall win your souls."

In some real sense a true life will be an acquisition of soul. Procure for yourselves souls. How? By patient continuance in well doing. Do not count the cost and count nothing done so long as anything remains to be done; ready for service, and equally ready for sacrifice. Patience of this kind is sure to give assurance of salvation. But we have need of patience; not only to con-

firm the believer, but also to convince the unbeliever. A Christian of the most convincing type is distinguished from other men, not so much by his beneficent works as by his patience. Here is where he rises above the natural virtues of the world. Under sore affliction and bereavement he has something of the spirit of Job who said, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Under strong provocation to resent an injury, he recalls the example of Him who, "When he was reviled, reviled not again." In that way he is able by his patience to convince the skeptic and rebuke the gainsayer.

We have need of patience, that we may exemplify the Word of the Lord. Christians need to give an attested copy in their lives of the teaching of God's Word. Some one has wisely said, "Our greatest danger is not from anti-Christianity but from sub-Christianity." Paul says of the saints in Corinth, that they are epistles of Christ known and read of all men. Luke's Gospel tells us that the seed which fell by the wayside made no start. The second which fell on the thin surface of earth or rock barely started; the third which fell among thorns had a protracted but inefficient life; the fourth brought fruit with patience. These and these only ran the race set before them with patience.

"The fearful soul that tires and faints
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure."

We have need of patience, every one of us. The most common and at the same time the most demoralizing of vices is impatience. "Rest in the Lord and wait patiently for Him. He never is before His time, He never is too late."—Rufus Ford in Biblical Recorder. Sel. by Peter Zehr.

PRAYER

By V. D. Miller

For the Gospel Herald.

Some of the Prayers of Jesus

Luke 22:41-44; Mark 14:35, 36. Here we see Jesus pleading with His Father, but even in all the agony and earnestness of His soul He prayed, "Not my will but thine be done." In Luke 6:12 we see Jesus all night in prayer. Can we recall when we even spent one hour alone in prayer to our Father? May God help us to pray. That is what His disciples wanted in Luke 11:1. One of the disciples said, "Lord, teach us to pray." In this same chapter Jesus gives a model that we may know how to pray.

John 17 is the most wonderful prayer ever uttered. Have you ever had the need of Christian friends to pray for you? What a wonderful help it was to know that they were remembering you to the Father. In this prayer Jesus prayed for me and for you.

How Others Prayed

In Matt. 6:5-7 we are told how the hypocrites and the heathen pray; but we are not to pray as they do. In Psalms 55:17 David said, "Evening, and morning, and at noon will I pray, and cry aloud; and he shall hear my voice."

How We Should Pray

I Cor. 14:14-16—"With the Spirit and understanding." Rom. 8:26, 27—by letting the Spirit help us. Matt. 21:22—by believing. In Luke 11:9, 10 we are commanded to ask, seek, and knock. Mark 11:25, 26. We must be willing to forgive. Jas. 5:16. We are to pray one for another. I Pet. 4:7. We are to watch unto prayer.

Why We Should Pray

Luke 22:46; Mark 14:38. We should pray lest we fall into temptation. II Pet. 1:10. If we give ourselves diligently to watching and prayer we shall never fall.

Kansas City, Kans.

"BUT I ONLY HAD ONE DRINK"

An analysis of 119 automobile accidents, involving the death of 216 persons, made in Milwaukee by Herman

A. Heise, M. D., and published in the Journal of the American Medical Association, shows that it is not primarily the obvious "drunk" who constitutes a major road menace, but the "drinking driver"—the man who thinks he can drive as well after a little nip.

Dr. Heise found that the alcohol accidents, mostly after little nips, were responsible for injury or death to more than two people per accident, while the non-alcoholic accidents involved only slightly more than one person per accident. There is a direct relationship between the severity of the accident and the amount of alcohol; from which the only-one-little-nipper may draw the conclusion that he is relatively unlikely to kill any one, but may merely maim some one for life. This knowledge should be a relief.

"Considering a person sober as long as he can still walk and talk is responsible for the small value of present-day statistics regarding the relationship of alcohol to automobile accidents," Dr. Heise states.—Sel.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine . . . Feed the flock of God."

"STAND FAST"

By Samuel Leiter

For the Gospel Herald.

Stand fast therefore in the liberty where-with Christ hath made us free.—Gal. 5:1.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.—Gal. 4:21-26.

This allegory is an actual fact. Ishmael made light of Isaac, so Sarah told Abraham to cast out the bondwoman. The son of Sarah was by promise. The Lord had said that Sarah should bear a son, and he was a type of Jesus in the Trinity of the one covenant. In Abraham we have fatherhood; in Isaac, sonship; and in Jacob, one who was a schemer but wrestled with the angel of the Lord and received the blessing, becoming the third in the trinity. God is the God of Abraham, Isaac, and Ja-

cob. He is not the God of the dead. "If ye then be risen with Christ, seek those things which are above." Jesus said that unless He went away the Comforter would not come. But He ascended, and sent the Holy Spirit.

Jesus taught us to pray, saying, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Oh could the world grasp the full meaning of that much of the Lord's Prayer! Then they would stop putting their trust in the material and put their trust in the Lord. "Stand fast therefore in the liberty." But do not think that gives license to do as we please, unless we please to do that which is right. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." "They that are Christ's have crucified the flesh with its affections and lusts."

Jesus said, "I am the true vine . . . ye are the branches." The branch cannot bear fruit unless it abides in the vine. What should the branches do? They should bear fruit. Get a picture of the fruit of the Spirit as given in Gal.

5:22. The first is love, or charity. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Jesus had all the attributes that go to make up this. He had joy when He was able to fulfill the will of God. Some think He died broken-hearted. But I think He died in peace, knowing He did His Father's will. He also had all the fruits of the Spirit that Paul mentions—"longsuffering, gentleness, goodness, faith, meekness, temperance."

When Hagar with her son was cast out, she took a bottle of water with her. But when the water was spent and she had none for her son, she went away saying that she did not want to see the death of her child. Then the angel showed her a fountain. Jesus said that if any man is thirsty, to come to Him and He would give the water of life freely. Nicodemus received some of that water. The woman at the well received some of that water. She went back to her people and told them to come and see a man that told her all she ever did. Is not He the Christ?

In the second covenant God is the Father and Jesus Christ is our Elder Brother. All children of God will be heirs with Christ and through Christ are worthy to receive honor and praise, for He has redeemed us by His own blood. With joy let us draw water out of the well of salvation. The goodness of God is not an idle dream. It is an actual experience. Jesus opened the wells of grace and salvation.

There was at one time quite a stir about the second work of grace. A man asked me about it and what I thought of it. I merely answered that salvation is all of grace. Jesus was an outcast when He came to Jerusalem, and if we can feel that we are outcasts, He can make a new caste out of us.

Jesus is our High Priest. He said, "I have given them thy word," "Sanctify them through thy truth: thy word is truth." We are justified by faith, sanctified by obedience. Then we can sing, "I have a peace as calm as a river, a peace that this world cannot give; oh could I know that peace was given to you."

The meek will He guide. "The meek shall inherit the earth." Some think that when Jesus will come the elements will be burned up. But Jesus said that when you hear of wars and rumors of wars and earthquakes, the end is not yet. I think it is the beggarly elements that will be destroyed. The proud will be stubble and the meek will receive a great blessing. On which side do you want to stand? If you are on the wrong side, remember Korah, Dathan and Abiram. They were on the wrong side and went under. The nations may soon find that war material is not all that is needed in this world. Faith,

hope, and charity are sorely and surely needed in this time. Wash your hands, make them clean, then He will hear us and will enlarge our borders. This is not the time for us to seek the uppermost rooms and wear the costly array and a badge to distinguish us. A meek and quiet spirit is better. Be ready to give every man an answer for the hope that is in us.

The last grace is temperance. Abraham gave Hagar a bottle of water and sent her away, but that was water that came from a living spring. Too many people take their bottles and get them filled at the bar. That bar may be your debar; that is, start you on the downward road. I knew a man who started on that road when he was young. He got down so far that he had what is called the "snakes". But there was a case where God went to the full limit. Jesus said, "All power is given unto me in heaven and in earth." That man rode on my wagon one day, and I said to him that he must have had some strong will power to break loose from that demon. He said that he had lost all will power; but one day when he was on the river in a boat, he threw his bottle into the river and prayed God to help him—and God did help. Put your trust in Him. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Joseph's brethren sold him to the Ishmaelites, and they in turn sold him to others. Yet Joseph's brethren said they were just men. Later, when they went down to Egypt, they had to say that their sins found them out. When Jesus comes we may have to say the same. But if we come to Him, He is not a mountain that cannot be touched. He knows us. He is the Mediator of "a better covenant." In the midst of the storm He can say, "It is I, be not afraid." He can help.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:14-17).

McAlisterville, Pa.

ECONOMIC SUICIDE

The American people are trying to estimate the economic cost of the floods. It totals many millions. Two years ago the cost of the drought was even greater. The loss in money loaned to nations of Europe and not paid is ten or twelve billions and strictly speaking more. The cost of the five-year depression defies estimate. It

would stagger the imagination. The cost of recovery and relief has already doubled our national debt, now around \$35,000,000,000 all told. These are approximate estimates. We have not attempted to total them. The total of these material losses, however, is trifling, in our estimation, in comparison with the losses sustained in recent years by the people and nations of the world through a loss of faith in one another.

There was in the memory of men yet living a time when a promise or a verbal agreement was considered a pledge of honor. A contract was a sacred thing. A treaty between nations was final and inviolable. The thought to escape the payment of a debt or the performance of an agreement was never entertained by our fathers. It is true that there have always been individual exceptions, but they only emphasized the general pride and integrity of the community.

Some of us were shocked a score of years back when the head of a great nation was reported as referring to an international treaty as a "scrap of paper." Later we felt it incredible that several nations would repudiate their promises to repay an acknowledged loan. It took us some time to realize that States provided legal machinery for the creation of corporations for the express purpose of legally escaping responsibility for credits and contracts.

To those of us who remember the days when the word of a struggling farmer was "as good as a government bond," when bankers made loans on reputation and character, and when practically everybody made an honest attempt to pay his debts and comply with the terms of a contract, the present indifference to obligations of duty and honor are appalling.

There seems to be a tendency with an increasing number of people to regard promises and agreements between individuals and nations as a mere form of words not to be taken seriously. They would scrap the ideal that we have long cherished and destroy confidence which is the foundation of trust. Destroy this and what is left? We can restore the material waste of the floods. We know that when rain falls, grass will grow again on the scorched earth. We can recover our heavy material losses. Destroy our spiritual faith and our confidence in our neighbor and ourselves—and all is lost.

The above is a clipping from the "Rural New Yorker," sent us by Bro. Daniel Shenk of Denbigh, Va., who thought this message vital enough to pass it on to our readers. We fully agree with him. And then let us reflect that such conditions could not be without a moral delinquency that is worse than "economic suicide." What people are in business or social life is simply an outward manifestation of what they are in spiritual and moral life. Where righteousness reigns in the heart there is a corresponding righteousness in the outer life. The only

hope of escape from the wreck and ruin that the present pace is leading us to is for people to humble themselves before the Mighty God and put Matt. 6:33 into daily practice.—Editor.

"I DON'T BELIEVE IN CREEDS"

There is a popular superstition that we need not believe in any creed. Those who pride themselves on having no creed do not realize that they are accepting a superstition. For every one has a creed,—especially those who say they have none. Their creed is that they have no creed; their deep-seated belief is that they believe nothing. A Y. M. C. A. worker recently said to an earnest Christian woman, "I don't believe in the creeds." Quietly she replied: "But what do you do with the facts?" True Christian creeds are always based on facts, never on opinions or theories. It is a fact, for example, that Jesus Christ lived here on earth, that He died on the cross, and that He died there "for our sins according to the scriptures," God having laid our sins upon Him, and that on the third day God raised Him from the dead. It is also a fact that this Christ was and is the only begotten Son of God and the only Savior of men. God, who cannot lie, tells us these facts. They are facts whether we believe them or not. Insane people ignore facts and live in a world of fancy—their creeds are based on imagination. Spiritually insane people deny spiritual facts, and God says of them: "The fool hath said in his heart, There is no God" (Psa. 14:1). So that is the fool's creed—"There is no God." The Christian's creed is, "I believe in God, and in all that He tells me in His Word." Which is our creed?—S. S. Times.

Millions of people are idle and cannot get employment. Millions must be fed by the Government or starve. Millions of grain is going into drink to destroy millions of people who drink. Millions of acres of land are taken out of cultivation by Congress. Dust storms in Oklahoma and Texas send dense clouds of dust into Eastern States. Snow, dust, floods, disease are breaking out, while quite a number of preachers are jogging along as if everything was okay. But it is not! There must be repentance and a turning to God, or fearful judgments will be visited upon the earth.—The Gospel Minister.

CORRESPONDENCE

(Continued from page 41)

Bro. J. M. Kreider, who brought Bro. Vogt from his home district, after taking him to the Mt. Zion congregation near Versailles, Mo., returned and stayed with us for a few meetings in connection with a communion service which was observed on Sunday following.

While we enjoyed these services very much, our hearts were saddened because of those who are drifting away. Instead of thirteen taking part in this communion service, there were but nine, including Bro. Kreider. Why? Because of the devil walking about like "a roaring lion seeking whom he may devour." How sad that so many are allowing themselves to be swallowed up. How true the scripture, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Pray for us.

April 1, 1936. E. C. Bowman.

Adamstown, Pa.

(Gehman's Church)

Greetings of Love in our Redeemer's Name:—March 22 marked the end of another year of activities at this place. The year was one of delightful fellowship and communion. The Lord's blessing has rested upon us, both materially and spiritually. "Our lines have fallen into pleasant places." The reorganization of the Sunday school resulted as follows: Supts., Noah Weber, Elmer Horst; Sec., Garrison Gehman; Treas., Milton Good; Chors., Alvin Horning and Irvin Horst; Mission Sec., Irvin B. Horst. As this elected corps of officers assume their duties may the blessing of the Lord prosper their efforts.

The community has been strengthened and fortified against the pernicious doctrines of Satan by the teachings of Bro. Amos Horst. He conducted meetings at this place for 8 nights, March 15—22. Some of his subjects were Reconciliation, Propitiation, The Second Coming of Christ, and many others. One of the visible results of these efforts was the confession of two souls. Many who have claimed church membership, who were in a spiritual lethargy, have been awakened to a realization of the seriousness of life.

We solicit your prayer interest in behalf of the work at this place. May we ever be found faithful in His service.

April 4, 1936. Irvin B. Horst.

OUR LOVING LORD

By Maude B. Hathaway

For the Gospel Herald.

It may not be long until these feeble hands
of mine may cease to write;
Until this heart of mine may cease to beat;
But oh, the glorious change from earth to
heaven,
The thought of that makes life supremely
sweet.

We sometimes wonder why so many pains,
so many cares,
In this our journey through this world of
woe.
It is the way our Savior traveled too,
And certainly we too that way must go.

If we would reach the home where Christ
our Lord has gone,
And sitteth now at God's right hand above,
Interceding for us poor mortals here below;
That God will take us to that home of love.

Oh could we fathom the great love of God
In sending His dear Son on earth to die.
The awful death on Calvary's cruel cross,
To save poor wretched souls as you and I?

I'm sure we'd strive more earnestly
To live a life to please and lift Him up;
That He might draw all men to Him,
After He drank that bitter, bitter cup.

How little can the finite mind conceive the
meaning of the bitter cup,
How little do we realize the pain
The Master suffered, as His soul looked up
That night in dark Gethsemane.

Oh let us strive to love Him more and more,
Oh let us strive to do His blessed will more
fully as the days go by;
And crucify this selfish will,
That we may reign with our dear Lord on
high.

How longingly I look beyond
This life of sorrow, pain, heartaches, and
cares;
To that bright Home above, where Jesus
reigns,
Where He is waiting now to wipe away all
tears.

Oh how I long to go and be with Him,
To serve and praise Him evermore,
To sing the new, new song of Christ the
Lamb,
And be with all the loved ones gone before.
New Holland, Pa.

ATONEMENT

"And they crucified Him."—Matt. 27:35.
(This crucifixion hymn was sung over 60
years ago in the old Bricker School, near
Hawkesville, Ontario.—E. W. B.)

Saw ye my Savior, saw ye my Savior,
Saw ye my Savior and God?
Oh! He died on Calvary,
To atone for you and me,
And to purchase our pardon with blood.

He was extended, He was extended,
Painfully nailed to the cross;
Here He bowed His head and died,
Thus my Lord was crucified,
To atone for a world that was lost.

Jesus hung bleeding, Jesus hung bleeding,
Three dreadful hours in pain;
And the solid rocks were rent,
Through creation's vast extent,
When the Jews crucified the Lamb.

Darkness prevailed, darkness prevailed,
Darkness prevailed o'er the land;
And the sun refused to shine
When His Majesty divine
Was derided, insulted, and slain.

—Sel. by E. W. Bricker.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

The college Peace Society at its monthly meeting on March 20 had for the main feature of its program a paper read by Orie O. Miller of Akron, Pa., on the subject, "The History, Program, and Objectives of the Peace

Problems Committee of Mennonite General Conference." Bro. Miller has been secretary of this committee since its organization more than ten years ago. His address was informing and stimulating, and an interesting period of discussion followed its presentation.

Among the extra curricular activities fostered on the college campus none (perhaps) figures more largely, particularly during the spring season, than the work of the various choral organizations. The interest in chorus work is strong and under the skillful direction of Walter E. Yoder the several organizations have done much high grade work in recent years. This year the regular A Cappella chorus is composed of fifty-five voices. Because of the unprecedented interest, a second or overflow chorus was organized early last fall. The men's chorus has twenty-three voices and the ladies chorus thirty-two voices.

During the Easter vacation, which begins April 4, the men's chorus is making an extended tour in eastern states. Their first program was given in the Mennonite church at North Lima, Ohio, on April 3. This was followed by programs at Scottdale, Springs, Johnstown, Martinsburg, Belleville, Biglerville, Souderton, Perkaspie, all in Pennsylvania, and at Vineland, St. Jacobs, Kitchener, Hamilton, New Dundee in Ontario. The personnel of the chorus this year is as follows: First tenors, Tim Brenneman, Elida, Ohio; Paul E. Yoder, Hubbard, Oregon; Ralph B. Greener, Port Arthur, Texas; Harry E. Lapp, Roseland, Nebraska; Dwight E. Weldy, Wakarusa, Indiana; second tenors, J. James Brenneman, Tofield, Alberta; Vernon D. Miller, Millersburg, Ohio; Dwight V. Yoder, Bellefontaine, Ohio; C. Richard Yoder, West Liberty, Ohio; C. Leland Byler, Goshen; Kenneth Snapp, Bristol, Indiana; baritones, Karl Massanari, Fisher, Illinois; Raymond Troyer, West Liberty, Ohio; John Duerksen, Limon, Colorado; Lyle E. Yost, Hesston, Kansas; Waldo Lehman, Goshen; Charles A. Neff, Chicago; basses, Glen Guengerich, Kalona, Iowa; Lester Hershey, Trenque Lauquen, Argentina; Carl Kreider, Wadsworth, Ohio; William Friesen, Dhamtari, C. P., India; Falls B. Hershey, Chicago; Francis W. Smucker, Orrville, Ohio. The men with their director travel in a chartered bus. They expect to broadcast over the radio from Hamilton, Ontario on April 13, at 7:30.

Three members of the faculty are presenting programs on Peace and Non-resistance in a number of communities in Illinois during the vacation period. C. L. Graber will give addresses on The Conscientious Objector in Wartime; H. S. Bender will speak on World Conditions and their bearing on our Peace Witness; and John Umble will discuss the Peace Testimony of Nonresistant Christians. The itinerary for the speakers begins with a program at Tiskilwa on April 4 and includes on following days Peoria, Metamora, Rockford, Pleasant Hill, Tremont, Hopedale, Flanagan.

The annual peace oratorical contest for the men of the College was held on April 2. Four orators entered the contest with the following subjects: Carl Kreider, The Turk and the Kurd; Harold Miller, A Sure Basis for Peace; Lloyd Conrad, The Indictment of Mars; Charles Kreider, Saboteurs of War. Carl Kreider was declared the winner of the contest by the judges. Cash prizes totalling twenty dollars were distributed among the three orators placed highest.

The Christian Workers' Band, an organi-

zation of students who are actively interested in Christian work and service, recently elected its leaders for the coming year. John Duerksen, Limon, Colo., was chosen president, and Ruth Ebersole, Elkhart, was chosen secretary-treasurer. The Band has a membership of seventy-seven this year, meetings are held every Sunday morning and interesting programs and discussions are given.

The missions committee of the Y. P. Christian association is this semester sponsoring three evening study classes as follows: India, M. C. Lehman; Personal Workers' Course, Bro. Lininger of Elkhart; and South America, Lester Hershey.

April 1, 1936.

Edward Yoder.

Married

Cender—Birky.—On Tuesday evening, Dec. 17, 1935, Bro. Homer Cender and Sister Pearl Birky were united in holy matrimony at the Pigeon, Mich., Mennonite Church, Bro. Sherman Maust officiating. May the Lord bless them through life.

Yutzy—Helmuth.—On March 8, 1936, at the Yoder Mennonite Church, Yoder, Kans., Bro. Joseph N. Yutzy and Sister Fannie Helmuth, both members of the Yoder congregation, were united in holy marriage by Bro. Harry A. Diener. May God's richest blessings attend them through life.

Roeschley—Zehr.—On Feb. 6, 1936, at the home of the bride's mother, occurred the marriage of Bro. Roy Roeschley and Sister Lola Zehr, both members of the Waldo congregation near Flanagan, Ill., Bro. J. D. Hartzler officiating. May God's blessing go with them through life.

Fry—Detwiler.—On the evening of March 21, 1936, at the Fry home, Bro. Earl E. Fry and Sister Mary Detwiler, both of the South Union congregation near West Liberty, Ohio, were united in holy matrimony by Bro. N. E. Troyer. May the blessings of the Lord attend them through life.

Albert—Gockley.—On March 28, 1936, Bro. Charles Albert of the Millersville, Pa., congregation, and Sister Mary Elizabeth Gockley of the East Chestnut St. congregation, Lancaster, Pa., were united in holy marriage at the home of the officiating bishop, Bro. N. L. Landis of Neffsville, Pa. May the blessings of High Heaven rest upon them as they journey through life.

Bauman—Culp.—The marriage ceremony of Bro. Noah S., son of Ananias Bauman, and Sister Ruth Evelyn, daughter of Oliver and Lottie Culp, was performed at the bride's home, March 28, 1936, by Bro. Jacob K. Bixler of Elkhart, Ind. The groom and bride are respectively members of the Salem and Yellow Creek congregations in Elkhart Co., Ind. May His grace attend them through life.

Obituary

Eby.—Sister Laura Jane, wife of Bro. Samuel Eby, died at her late home near Blue Ball, Pa., March 12, 1936, after a season of suffering. Though loving hands did all that they could for her, yet about midnight of above date she passed away to be with the Lord. She is survived by her husband, 1 son, 3 daughters, and many friends. Funeral was held March 16, by Bro. John M. Sauder at the house and Bros. Frank Martin and John W. Weaver at the Weaverland Church, where interment was made. Text, I Cor. 2:9, 10. Sister Eby will be missed; as she was always, if possible, at her place in the services. She was seventy years of age.

Hurst.—Sister Lydia, wife of Pre. Frank W. Hurst, died at her late home near Martindale, Pa., March 6, 1936, after a brief illness. She was a member of the Mennonite Church and devoted wife and mother. She is survived by her husband, 3 sons, 1 daughter, 2 step-sons, 31 grandchildren, 3 great-grandchildren, and a host of friends. Sister Hurst was very much interested in the welfare of the Church and her own family. Funeral services were held on the 10th, Bro. Amos H. Martin having charge of the service at the home, Bro. John B. Weaver at the grave, and Bros. Moses Horning and Jos. Hostetter at the church. Text, II Cor. 5:1. Sister Hurst was 73 years of age.

Baxter.—Sister Elizabeth, wife of Bro. Jason Baxter, died at her home near Churchtown, Pa., on March 19, 1936, after several months of suffering. She is survived by her husband and 3 sons and many friends. She was a faithful member of the Mennonite Church and will be missed in the little flock at Churchtown, where they worshipped regularly. Funeral was held March 22, by Bro. B. Frank Martin at the house and Bros. John W. Weaver and B. Frank Martin at the Weaverland Church, where a large concourse of people had met to pay the last tribute of respect to one who was only a few months less than fifty years old, and who has been a faithful and devoted wife and mother.

Schrag.—Daniel Samuel Schrag was born in Ontario; died at the home of his son March 25, 1936; aged 77 years. He came to Nebraska in 1881 with his mother and brother. He was united in marriage to Mary Dettweiler May 26, 1895. To this union one son was born. In his early youth he united with the Mennonite Church of which he was a faithful member when the Lord took him home. He leaves his son and wife (Mr. and Mrs. Christian Schrag), 1 granddaughter (Frances Schrag), and a host of relatives and friends. His wife, father, mother, 3 sisters, and 6 brothers preceded him in death. Funeral services were held March 27 at the Milford, Neb., A. M. Church in charge of Bro. L. O. Schlegel. Bro. Warren Eicher preached the funeral sermon. Text, I Cor. 15:41. Interment in the Milford A. M. Cemetery.

Weaver.—Sister Mary (Martin) Weaver died in the Lancaster General Hospital Feb. 27, 1936, after a lingering illness; aged 72 y. 8 m. 5 d. She is survived by her husband (Aaron B. Weaver), 1 son, 2 daughters, and a host of friends. Funeral services were held March 2 at Goodville, Pa., by Bro. John M. Sauder at the house and Bro. John W. Weaver at the Church. Text, Jno. 17:24. Sister Weaver and her husband have been faithful members of the Mennonite Church, and resided in Goodville for many years. They had just shortly before celebrated their golden wedding anniversary. She was very much interested in the Sunday school, and was for many years a teacher of the small children. Many of them are now parents and are bringing the children to the place where they themselves were taught. She was an active member of the Goodville Sewing Circle from the time it was started. There has been laid away the remains of one who has endeared herself to many in her labors of love and works of faith.

Langston.—Bonnie Miller was born near Jefferson, N. C., Jan. 18, 1869; died at her home near Pleasant Hill, Mo., Mar. 20, 1936; aged 67 y. 2 m. 2 d. Her mother died when she was 6 years old and she was raised by her aunt. She went to Iowa in 1890 and thence to Missouri. She was married to A. W. Langston Feb. 27, 1901. There were no children born to this union but they opened their home to four orphan children and helped some others to good homes. She and her husband confessed Christ and were baptized near Dayton, Mo., and united with the Christian Church at that place. She leaves her husband, 1 foster daughter (Mrs. May Sexton, Dayton, Mo.); John Enloe of the Home; 1 sister (Addie Waske, North, Mo.); 1 sister-in-law (Mrs. Alice Thompson, Windsor, Mo.); also some other relatives and many friends. Funeral services were held March 22 at the East Lynne, Mo., Christian Church con-

ducted by I. G. Hartzler. Burial in Garden City cemetery.

Hastings.—Henry Richard, son of Mr. and Mrs. L. F. Hastings, was born Sept. 1, 1865, near Albia, Iowa; died near Hydro, Okla., March 20, 1936; aged 70 y. 6 m. 20 d. He was united in marriage to Hattie May Balcom on March 20, 1891. This union was blessed with 3 daughters and 1 son. The son (George Lee) preceded him in death. He is survived by his companion and 3 daughters (Mrs. George Porter, Van Buren, Ark.; Mrs. Clarence Weese, and Mrs. Glen Payne of Weatherford, Okla.). Five sisters also survive (Mrs. Belle Wicks and Mrs. Rosa Scott of Weatherford, Okla.; Mrs. Sadie Nelson of Colo.; Mrs. Emma McCarty and Mrs. Myrtle Steck of Iowa). He also leaves behind 9 grandchildren and 1 great-granddaughter. He moved to Oklahoma in 1900 and has lived here since. He became a Christian 36 years ago. He united with the Mennonite Church about 17 years ago, in which faith he died. Funeral services were held on March 23 at Weatherford, in the Methodist Church, conducted by Bro. Alva Swartzendruber assisted by the Methodist home minister. Interment in cemetery nearby.

Falb.—Daniel J., son of John and Katie (Steiner) Falb, was born in Wayne Co., Ohio, Nov. 20, 1881; died March 18, 1936; aged 54 y. 3 m. 28 d. In his youth he was baptized and taken into the Sonnenberg Mennonite Church of which he was a member until death. On Nov. 17, 1906, he was united in marriage to Caroline Nussbaum to which union were born 3 sons and 6 daughters. Besides his wife, he is survived by the 9 children as follows: Levi, Clyde, and Raymond of the home; Elda and Viola of Columbiana; Aldine, Ida, Lydia, and Bertha of the home; also 2 brothers (Joel of Orrville and Noah of Berne, Ind.), 2 sisters (Elizabeth—Mrs. Joel Mazelin, and Verena, wife of Albert Zuercher, both of Berne, Ind.), and a host of other relatives and friends. He was a man who commanded the respect of his neighbors, was a good citizen, and in his departure the wife will lose a loving companion, the children a tender and affectionate father, and the community a good citizen.

"I cannot say, and I will not say
That he is dead, he is just away;
With a cheery smile, and a wave of the hand,
He has wandered into the better land."

Yoder.—Leah R., wife of Jonas D. Yoder, was laid to rest March 24, 1936, after enduring a lingering illness very patiently for a few years as a result of a paralytic stroke. She was not confined to her home all this time, and attended church services whenever health permitted. She also enjoyed visiting the sick and giving a word of encouragement wherever needed. She was confined to bed two weeks with influenza and heart trouble. She will be sadly missed not only in the Church and home but also by her many friends. She was the last of the family of Jacob and Leah Yoder, deceased. Three brothers and two sisters preceded her to the great beyond. They were John H., Pre. Samuel T., David, Katie (Mrs. Jacob B. Zook), and Sadie (Mrs. Amos Yoder). She was well taken care of by her immediate family and faithful physician who did what he could to relieve her severe pain. She leaves her husband, 2 daughters (Mrs. John Hostetler, Mrs. Christ Smoker), 1 son (Harvey P.), all of Belleville, Pa. She was a faithful member of Locust Grove Church and was a Sunday school teacher for many years. Age, 72 y. 3 m. 23 d. Funeral services were held at her late home in charge of John Zook, and at the Locust Grove Church by Jonas Miller, Aaron Mast, and John L. Mast.

Black.—Martha W., daughter of Solomon and the late Ellen (Whisler) Good, was born near Spring City, Pa., Nov. 26, 1898; died in the Pottstown hospital of toxemia, Feb. 10, 1936; aged 37 y. 2 m. 14 d. She accepted her Savior in her youth and united with the Vincent Mennonite Church Oct. 22, 1910. On July 2, 1924, she was united in marriage to Bro. Clinton E. Black. To this union were born 4 children (Clinton E. Jr., who died in infancy, Betty, Dil-

man and a stillborn three days before her death). She is survived by her husband, son, daughter, aged father, 1 sister (Minnie, wife of Paul W. Brunk), 2 half-sisters (Anna, wife of John W. Kolb, and Bertha Huber). In the passing of Martha, the church has lost a consistent member, the home a loving mother and faithful wife and daughter. Her quiet, unassuming life was an inspiration to those who knew her best. Funeral services were conducted at the home by Bro. Henry G. Bechtel and at the Vincent Church by Brethren Warren G. Bean and E. W. Kulp. Texts, Prov. 31:26-28; Mark 14:8, first clause. Interment in adjoining cemetery. The following stanza was selected by the husband:

"She's through with all her suffering,
To her there is no pain;
She left her earthly troubles
For the heavenly crown to gain."

Good.—Joseph H., eldest son of the late Bishop Christian and Anna (Heatwole) Good, was born May 22, 1865; died in Rockingham Memorial Hospital, Harrisonburg, Va., March 18, 1936; aged 70 y. 9 m. 26 d. His illness was of short duration, having been seriously sick only five days with hemorrhages from an ulcerated stomach. He apparently suffered very little and was conscious to the last. He was resigned to the will of the Lord, and thus calmly and peacefully passed away. He was a faithful member of the Mennonite Church from early manhood. He was especially fond of singing and gave some attention to the study of music in his younger years. He was appointed church chorister and served the Bank and Weaver congregations for thirty years, serving in this capacity at the Weaver Church up to the time of his death. His quiet, simple, Christian life placed him in high esteem by all who knew him. He will be missed in the Church and in the home and community. Surviving him are his faithful and devoted companion, 2 sons (Leonard of Richmond, Va., Lewis of Branchville, Md.), 5 daughters (Mrs. Chas. Layman, Mrs. Herman Burkholder, Mrs. M. O. Blosser, Mrs. Delbert Thackles, all of Harrisonburg; Mrs. Herman Heatwole of La Junta, Colo.), 4 brothers (J. M. and G. H. of Harrisonburg; A. C. and D. W. of Sterling, Ill.), 1 sister (Mrs. J. D. Wenger), and 19 grandchildren. Funeral services at Weaver's Church in charge of Brethren S. H. Rhodes and J. L. Stauffer. Text, Heb. 13:14. Following is a verse of the last hymn that he led in public services:

"Eternal source of joy divine,
To Thee my soul aspires;
Oh precious thot, the Lord is mine,
'Tis all my soul desires."

Beard.—Sophia, wife of John Beard, passed away March 22, 1936, at the home of her daughter, Mrs. Clyde Fletcher. She was the daughter of Mr. and Mrs. Henry Shenk, born Feb. 14, 1840, in Putnam Co., Ohio, where she resided during her entire life, and her friendship won the love and respect of all who knew her. She was a citizen of outstanding character and her life was one of beauty and usefulness, always ready to help in sickness or need, always showing kindness to every one with whom she came in contact. On Sept. 22, 1867 she was united in marriage to John Beard who preceded her in death 20 years ago. They were the parents of 6 children (Christian C. of Auburn, Ind., Lucy A. Bibler and John F. who preceded her in death, Maggie who died in infancy, Mrs. Clyde Fletcher with whom she made her home, and Samuel S. of Toledo, O.). Besides the above named, she leaves 1 step-son (Charles Beard, Ottawa, O.), 21 grandchildren, 23 great-grandchildren, 1 great-great-grandchild, and a host of sorrowing relatives and friends. She united with the Mennonite Church in 1870. She was a faithful and devoted Christian, was seldom absent from the Lord's house on the Sabbath when strength permitted her to attend, and was a constant reader of God's Word. She was a kind and loving wife, a devoted mother and grandmother, always greatly interested in their spiritual and physical welfare. Funeral services were held March 25 at the Forest Grove Church by Gabriel Brunk and Ben B. King, where an

exceptionally large number of people had gathered for the service. She was then laid to rest in the Varner Cemetery.

"Our family circle again is broken,
Since you have gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"

Eshleman.—Susan, daughter of Henry and Sophia (Shank) Myers, was born near Oakwood, Ohio, Feb. 23, 1847; died at her home in Waynesboro, Pa., Feb. 18, 1936; aged 88 y. 11 m. 18 d. She became a member of the Mennonite Church in her youth and remained faithful until death. After having come East a number of years ago, she was united in marriage to Daniel Eshleman on Sept. 6, 1903. Her husband preceded her in death nearly 16 years ago. The following step-children survive: D. F. Eshleman, Shillington, Pa.; Martin H. Eshleman, Bowdill, Ohio; D. H. Eshleman, Smithsburg, Md.; Mrs. Penrose Benner, Smithsburg, Md.; and Florence at home; also 17 step-grandchildren. There were eight in her family—all of whom preceded her in death except two brothers: Daniel Myers, Defiance, Ohio; and Henry Myers, near Oakwood, Ohio. She and her brother Dillon passed away within a little more than a week's time. Fairly good health was hers until last August. Suddenly overcome by the heat, she fell, breaking her hip. She was taken to the hospital where she received treatment for about 5 weeks. Later she was brought to her home again. We do not feel that she suffered severe pain from this point on, but there was a gradually wearing away of strength which she in her old age was no longer able to regain. She lingered for about six months, but took it all very patiently. She expressed her desire to depart from this life and go home where all pain and sorrow ceaseth. She endeared herself to many who with helping hands allowed themselves to be used. Funeral services were conducted Feb. 21, at the house in charge of Bro. Denton T. Martin. Further services were held in the Stauffer Mennonite Church near Edgemont, Md., in charge of Brethren Denton Martin and Amos Martin. Burial in adjoining cemetery.

Reschly.—Joseph Reschly was born in Ontario March 8, 1860. When seventeen years of age he came to Henry Co., Iowa, where he lived ever since. He accepted Christ as his Savior while yet in Canada, but when he came to Iowa he transferred his membership to the Sugar Creek Amish Mennonite Church of which congregation he was a member when he passed away. On March 18, 1883, he was united in marriage with Anna Roth. This union was blessed with 4 daughters and 3 sons. The younger children were quite small when the mother was taken away by death Jan. 22, 1896. On March 11, 1898, he was married again to Barbara Nebel. Five sons and one daughter were born to this union. The daughter died in infancy. Bro. Reschly being a carpenter by trade, he became well known in this community. His workmanship won for him many friends. For a number of years his health had been failing, but by careful dieting he seemed to get along quite well. Gradually, however, the infirmities of the human body fastened themselves more firmly upon him. Eventually he was taken to the hospital in Iowa City where he submitted to treatment. His condition did not seem to improve, so in accordance with his wishes he was brought home where he was tenderly cared for about a week, when he peacefully passed away Monday afternoon, March 23, 1936; aged 76 y. 15 d. Bro. Reschly's Christian experience seemed to grow as he grew older and he often deplored the errors of his younger days. During his last sickness he expressed himself as being ready to go. He leaves his wife, 3 daughters (Katie, Mrs. Amsa Miller; Emma, Mrs. C. E. Roth; and Eva, Mrs. Harris Boese), 8 sons (William, Elmer, Harry, Joseph, Henry, Irvin, John, and Glenn) all residing in this community, 1 sister (Mrs. Katie Erb), 47 grandchildren, 12 great-grandchildren, and many other relatives and friends. The funeral was held at the Sugar Creek Church near Wayland, Iowa, March 26, conducted by Willard Leichty and Simon Gingerich. Text, Phil. 1:21.

ITEMS AND COMMENTS

Dr. Hugo von Eckner of Germany, prince among builders of Zeppelins has added to his laurels by his successful building and manning of the giant dirigible Von Hindenburg in its recent flight from Germany to Brazil.

Scores of people killed and millions of dollars of property damage, is part of the reports from the effects of the destructive tornado which swept over the states of Florida, Alabama, Georgia, and North and South Carolina last week—another illustration of the helplessness of man as compared with the mighty power of God.

For several years the Jew problem has been one of the foremost issues in Germany, Adolf Hitler being the champion among the anti-Semites in that country. Now come reports that Austria also is facing the same problem. In this case the Catholics are the apparent leaders in calling attention to Jewish influences. As in Germany, so in Austria, money and politics figure largely in this controversy.

There are 266 denominations and sects in the United States today.

The oldest newspaper in the world today is published in China. It has at present some 10,000 subscribers and began publication in 396 A. D. At present four English missionaries are members of the staff.

Paraguay has the fewest protestants of any country in South America.

There are more ordained Protestant clergymen in the state of Iowa than in all Latin America.—International News Service.

The following news items are significant in that they throw light upon the present trend of affairs in Europe. Similar sidelights are found daily on the plans and purposes of nations not friendly to Italy. Then the news from Russia and Japan are far from reassuring. Unless the nations will come to their senses, and haven't concluded that there is nothing ahead of them but a "kill or cure" remedy for this world's ills, we may look for another general world conflagration in the very near future.

"Berlin, April 2.—The German government, it was disclosed today, has placed a new loan of approximately 500,000,000 marks (about \$200,000,000) with Germany's insurance companies.

Although no purpose was announced for the loan, foreign observers assumed it was to finance part of the military program resulting from reoccupation and the expected refortification of the Reich's western border."

"Rome, April 2.—Hans Frank, minister of justice of Germany, came here by airplane from Berlin today to deliver a series of lectures.

Observers regarded his presence as indicating an improvement in relations between Germany and Italy, since he had been scheduled to deliver his lectures previous to the assassination of Chancellor Dollfus of Austria, the action which precipitated bad feelings between the two nations."

After a long and sensational struggle, the famous trial of Bruno Richard Hauptmann for the murder of the Lindbergh baby several years ago was brought to an end when Hauptmann was electrocuted for the crime. The extent of his guilt or innocence may never be known, except to God. Notwithstanding the passing of Bruno, there are still some who persist in keeping alive the sensational front-page material which this costly struggle has furnished the newspapers during the past few years. The total cost of the trial was over two millions, besides the immense sums spent by the defenders of Hauptmann.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES

The Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church at Belleville, Pa., May 10-12, 1936. The Executive and Mission Committees will meet in joint session Friday morning, May 8, at 9:00 A. M. and continue in session until Saturday noon. The members of the entire Board will meet in executive session during Saturday afternoon. Sunday afternoon and evening will be devoted to a Mission program and the regular business sessions of the Board will begin on Monday at 9:00 A. M. Board members who cannot be present will kindly designate some one to act as their proxy and send a written copy of same to the Secretary. All officers and committees are requested to have their reports in writing ready to submit when called for.

D. D. Miller, President.
S. C. Yoder, Secretary.

GOSHEN COLLEGE SPRING AND SUMMER SESSION

Monday, April 27 to August 8, 1936

Goshen College will again conduct a spring and summer session, beginning April 27 and closing August 8. The spring term begins April 27 and closes June 8. During this term, courses will be offered in English, History, Psychology, Science, Geography, and Bible. A limited number of students desiring to do supervised teaching can be provided for. During these six weeks it will be possible to earn six semester hours of college credit.

The regular summer session begins June 9 and continues until August 8. Courses will be offered in Psychology, Education, Biology, Chemistry, History, English, German, Mathematics, Bible, and Music. Students can earn nine hours of college credit during this period, making it possible to do one whole semester's work during the spring and summer session.

The courses will be taught by the regular members of the faculty and the same high quality of work that Goshen College offers during the regular year will be offered also during the spring and summer.

For catalogue and information write to
Silas Hertzler, Director.

EASTERN MENNONITE SCHOOL Young People's Institute

July 22-26, 1936

Eastern Mennonite School is planning, the Lord willing, to conduct its third Young People's Institute July 22-26, 1936. Plan your vacation so as to be able to attend this feast of good things. Pray for this work.
Chester K. Lehman, Chr. Y. P. I. Com.

YOUNG PEOPLE'S INSTITUTE of

Southwestern Pennsylvania Mennonite Conference

August 5 to 16, 1936

A twelve-day institute will be held in the Johnstown district of our conference during the period of August 5-16, 1936. This early notice is given so that those young people who may be already planning for their vacations during the coming summer may keep these dates in mind and consider this institute as a possible place to spend very profitably some time for spiritual and physical up-building.

More detailed notice will appear later, and from time to time.

Young People's Institute Committee,
C. F. Yake, Sec'y.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana

August 5-9, 1936

A Young People's Institute will be held at Goshen College from August 5 to 9, 1936. Young people of the middlewest are urged to plan their summer vacation with this in mind. Teachers, speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Indiana-Michigan District Conference. Details will be announced in due time.

For information address,

I. E. Burkhardt, Director,
1410 South 8th Street,
Goshen, Indiana.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1936

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1936 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.

100 copies, \$5.50 postpaid.

Address,

Mennonite Publishing House,
Scottsdale, Pa.

I learn the depth to which I have sunk from the length of the chain let down to up-draw me. I ascertain the mightiness of the ruin by examining the machinery for restoration.—Henry Melvill.

If we as ministers would promote spiritual life among our members we must possess it ourselves.—O. N. Johns.

Between two evils, choose neither; between two goods, choose both.—T. Edwards.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, APRIL 16, 1936

(Herald of Truth
Established 1864)

No. 3

EDITORIAL

"In the beginning God created the heaven and the earth."

This was also the beginning of the marvellous manifestation of the power of God. The end, so far as earth is concerned, is summed up in these words: "And these (the unrighteous) will go away into everlasting punishment; but the righteous into life eternal."

Looking either forward or backward, we are facing eternity. The psalmist tells us that "the mercy of the Lord is from everlasting to everlasting." But it is not only "the mercy of the Lord," but all His other attributes; yea, His Being, that is "from everlasting to everlasting." If we walk in His footsteps in time, we will, in eternity, "walk with Him in white."

The "easy payment plan" in buying what we want is also an easy way to become engulfed in financial ruin. There are a number of reasons why this is so: (1) It tempts us to buy things we do not need. (2) It means the paying of exorbitant interest rates. (3) Before we are aware of it we have piled debt upon debt that is beyond our capacity to pay. (4) When once this fact dawns upon us, we are stunned to an extent that we become indifferent about paying our debts. Unless it is ABSOLUTELY necessary to do otherwise, let us adhere strictly to the pay-as-you-go rule in business.

Now that Easter is over, we may profitably reflect along three different lines:

1. What was our record during the Easter season? Can it be truthfully said that in our eating and drinking, in our associations and social life, in our business and home and religious life, we did all that we did "to the glory of God?"

2. After Christ rose from the dead He "shewed himself alive after his pas-

sion by many infallible proofs." We do not have the miraculous power that He possessed, but our daily life should give abundant evidence that we have been "born again;" that is, "passed from death unto life." "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth."

3. There is a bodily resurrection ahead for us. Christ said, "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth." For us the important thing is to reflect whether this will mean for us "the resurrection of life" or "the resurrection of damnation." That fact will be determined by the question as to whether in this life we accept Christ as our Savior and live true to God.

Willing Service.—In his instructions to "elders" (I Pet. 5:1-4), Peter tells them, among other things, that they should attend to the duties pertaining to their office, "not by constraint, but willingly." The same advice is fitting not only to elders but to every one enlisted in the service of God and the Church.

Willing service is an important factor in rendering acceptable service. It is a thought that stands out in all that the Bible has to say about Christian service. No matter what may be your position in the Church—bishop, minister, deacon, missionary, teacher, superintendent, some one to fill up space, janitor, chorister, committeeman, nurse, worker in some church institution, or filling some other position—it should be your burden to do all that lies within your power to do. The great question is not, "What shall we have, therefore?" but, "Lord, what wilt thou have me to do?" Even then, "After ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

The measure of Christian duty is that

"LIFT UP A STANDARD FOR THE PEOPLE"

There is no opposition to the idea—until somebody attempts to lift up some unpopular Gospel standard, and then there is plenty of opposition. Christ came with the standard of salvation, of truth and righteousness and holy living, and so violent was the opposition that after a three-year ministry He was nailed to the cross. Then followed His resurrection and triumphant ascension, leaving His disciples to become His standard-bearers after His departure.

No sooner had the disciples received the enduement of power, as foretold by their loving Master, than they lifted up the same standard which their Lord had borne before them and commissioned them to carry "to the uttermost part of the earth." In Gal. 5:19-23 this standard is held up before us, both negatively and positively: negatively, by telling us what it is not; positively, by telling us what it is. Let us take a good look at it:

Negative: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Positive: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Here is the standard of the Gospel; what it is not, and what it is; both very emphatically stated. Of the former, Paul says, "They which do such things shall NOT inherit the kingdom of God;" of the latter, "Against such there is no law"—perfect freedom.

of rendering whole-hearted, obedient, willing service. The best that we can do is but a trifle as compared with what God has done for us. Therefore, "Whatsoever thy hand findeth to do, do it with thy might."

Another thing: That first list is several times as long as the second; and, remembering that "and such like" includes a much longer list of sins than those actually named as barring people out of heaven, we see some reason why the "Thou shalt not's" in the Bible are so much more numerous than the "Thou shalt's." We are living in a dark and sinful world; and before we can get the worldling to take very much interest in the Truth it is necessary to bring before him the awfulness of sin and its results. Holding up the Gospel standard, therefore, requires two things: (1) the standard itself; (2) the things to be displaced before the standard can be established. Our life must be cleansed from sin before the standard of righteousness can be established in our life. There can be no "remission of sins" before there is genuine "repentance."

"Lift up a standard for the people." That is, show them the exceeding sinfulness of sin, what it is and what its results will be, and then show them the better and living way. Who shall bear this standard? All people who have grasped it for themselves. How? First, by living true to the full-Gospel standard; secondly, by proclaiming it to others. Naturally, this command is for all true believers; but for clearness and for emphasis we want to say what we have to say under two heads; namely,

I. The Ministry

The Bible names a number of qualifications for the ministry, but the one we wish to emphasize here is the one which Peter speaks of as "ensamples to the flock." And let us not forget that to be real "ensamples" this quality must be constitutional and not merely professional. We sometimes hear people talk as though it were required of the minister to be honest, grave, upright in business, even-tempered, wear regulation clothes, put on a show of humility, etc., because he is a minister! We miss the main point when we get that kind of an idea. These things, and many more that might be mentioned, should be done because he is a Christian, rising to the Gospel level because he has been saved from the sins of "this present evil world," and as such his life is an "ensample" which all other Christians should seek to pattern after.

Another thought: We must have our whole system cleansed from the sins which Paul enumerates under the general head of "works of the flesh" (including "and such like") if we are to stand out before God and man as proper "ensamples to the flock." We have the promise that "if we walk in the light as he is in the light, the blood of Jesus . . . cleanseth us from ALL sin." Some people have the idea that if they are not drunkards, or murderers, or brazen-faced liars, or are never caught in a woman scrape, and abstain from other vile sins that they will pass. They

may pass here, but that will not secure them a pass into the bright Hereafter. Such people are liable to be caught red-handed in some vile sin, most any time. Their experience (if they have any) is entirely too shallow. They need to have their whole system renovated by a genuine blood-cleansing, so that none of the things enumerated in Gal. 5:19-21 are lurking in their system. Any religion that does not purify the heart, rid the mind of impure thoughts, cleanse the tongue from vile speech, purge the whole system from every evil desire, falls short of the full-Gospel standard, even though it may do an admirable job in cleaning up the outside.

Not as a professional, but as a man of God called to be an ambassador for Christ, a Spirit-filled man who is loyal to God and the Church and completely separated from the world, a blood-cleansed man whose feet are planted upon the highway of "righteousness and true holiness," can the true minister of God stand out before his people as "an ensample to the flock," as a standard-bearer living an exemplary life, preaching the everlasting Word, lifting up "a standard for the people."

II. The Membership

Remembering that the consecrated minister is "an ensample to the flock," let the flock see to it that they also rise to this standard. We expect our ministers to attain and maintain a high standard of Christian living. We ought to expect it, and they ought not to disappoint us.

But let us not make the mistake that he should rise to the full-Gospel standard merely because he is a minister. The Bible holds out no double standard; that is, one for the ministry and another for the laity. The same rules that govern the lives of the ministry (save those which apply to the office of the minister solely) apply also to the rest of the membership. Such well known Bible teachings as the holy life, the keeping of the ordinances, nonresistance, nonconformity to the world, humility, the grace of giving (whether life or service or cash), etc., apply to both ministry and laity. When the minister attains to all these standards he has a right to say to all the rest of us, "Be ye followers of me, even as I also am of Christ." The command, "Lift up a standard for the people," applies to us all.

We as members, as well as ministers,

should make a prayerful study of Gal. 5:19-23 and similar portions of Scripture with a view to getting "the works of the flesh" completely out of our system and to have "the fruit of the Spirit" shine out as a part of our daily record. As soldiers of the cross, let us go forth as faithful followers of the great Captain of our salvation and "lift up a standard for the people."

The Reason Why

The words, "for the people," suggest a reason why this command was given. For the sake of our own people, for the sake of our own children and other people's children, for the sake of the "other sheep" that are not yet in the fold, for the sake of those who are floundering in the darkness and sinfulness of this world and would be glad to find a way out, for the sake of those who are beset with sore temptations and need to have the Light of life held out before them, let this standard be lifted up.

Of the sinful world it is written, "The whole world lieth in wickedness." "All have sinned and come short of the glory of God." "There is a way that seemeth right unto man; but the end thereof are the ways of death." If God, beholding the sinful world whose eyes are blinded by "the god of this world," was moved to send His only begotten Son into the world to "lift up a standard for the people" and "to save his people from their sins," may we follow the example of our blessed Lord to the end that the greatest possible number of souls may be rescued from the thrall of sin and won for eternal life through Jesus Christ our Lord.

"Lift up a standard for the people"—negatively, that the world may see the awfulness of their sinful career and be won for Christ before it is too late; positively, that both Church and world may see the opportunities connected with a pious, holy, consecrated, God-honoring life. The standard-bearers in the Church are the messengers and leaders and exemplars in the triumphal procession which ends in the glory of an endless life and everlasting crown. The whole world is invited; let the whole world know of the invitation. The Church must be true to the whole-Gospel standard, if it is to make a lasting impression upon both Church and world. When this standard is uplifted in our own lives, it will be an encouragement to others to become standard-bearers.

PREACHERS' PAGE

THE COMPLAINER REFORMED

I set myself against the Lord,
Despised His spirit and His Word
And wished to take His place.
It vexed me sore that I must die
And perish, too, eternally
Or else be saved by grace.

Of every preacher I'd complain.
One spoke through pride, and one for gain;

Another's learning small;
Some spoke too fast, and some too slow.
One prayed too loud, and one too low,
The other had no call.

With no professors could I join.
Some dress'd too mean, and some too fine,
And some did talk too long;
Some had a tone, some had no gift,
Some talked so weak, and some so swift
That all of them were wrong.

I thought they'd better keep at home
Than to exhort where'er they come
And tell us of their joys—
They'd better keep their gardens free
From weeds, than to examine me
And vex me with their noise.

Kindred and neighbors all were bad,
And no true friends were to be had.
My rulers too were vile.
At length I clearly came to see
The fault did mostly lie in me
And had done all the while.

My horrid load of guilt and shame—
Being conscious, too, I was to blame
Did wound my frightened soul.
I've sinn'd so long against my God
I'm crush'd so low beneath His rod;
How can I be made whole?

But there's a balm in Gilead
And a Physician to be had—
A balsam, too, most free—
Only believe on God's dear Son;
Through Him the victory is won,
Christ Jesus died for thee.

For Christ's free love's a boundless sea.
What! to expire for such as me?
Yes, 'tis a truth divine
My heart did melt, my soul o'errun
With love to see what God hath done
For souls as mean as mine.

Now I can hear a child proclaim
The joyful news, and praise the name
Of Jesus Christ my King.
I know no sect—Christians are one;
With my complaints I now have done,
And God's free grace I sing.

Glory to Him who gave His Son
To die for crimes which I had done,
And made salvation mine;
For as we'd sold ourselves for naught,
So without money we are bought—
A blessed truth divine.

Come, saints, rejoice in Christ your King;
His solemn praises sweetly sing,
And tell the world His love.
Invite the sinner to receive
Of God's free grace, and not to grieve
The holy sacred Dove.

All those who do an interest gain
In the bless'd Lamb that once was slain
Will surely happy be.
There loud hosannas they shall raise,—
A monument of God's high praise
To all eternity.

—Sel. by Jacob Eichelberger.

THE PASTOR

III. The Pastor and Evangelism

By J. C. Gingerich

For the Gospel Herald.

The Task Before Us

Long ago Jesus looked out upon teeming humanity and was moved with compassion, saying, "the fields are white already for harvest" (Jno. 4:35). Without making arbitrary statements and comparisons, we believe this is still true.

In the United States we have 12,000,000 children and young people between the ages of six to eighteen years who are not enrolled in any Sunday School at all, to say nothing of a corresponding amount of adults.

We are told that there are thirty-two murders and fifty-four suicides in the United States every day. And that for

every six marriages we have one divorce and of course moral conditions to correspond.

Without quoting any more figures we see at once, that the churches have a great field before them, and truly the fields are white already for harvest.

A Hungry World

The world about us with its increasing unrest and turmoil is looking—hungering for something and not finding it.

These millions are like sheep without a shepherd; they are out in the beggarly elements of the world feeding in barren pastures indeed, and are constantly harassed by grievous wolves.

These wolves in the form of selfish politicians, quack-religious leaders, and others, are "after the fleece" of the unwary and the uninformed. With their pet nostrums and devices, which in the final analysis benefit only the wolves, and make the masses poorer and wiser but increasingly harder to reach. Truly "with feigned words they make merchandise of them" (II Pet. 2:3). This condition is not a mere word-picture but it is—

A Challenge

To every pastor who takes his calling at all serious.

Homes are crumbling, governments are toppling and souls are sharing the rich man's misery in hell; meanwhile orphans, paupers, illegitimate children, criminals of all sorts are on the increase everywhere. What is the solution?

Evangelism

The multitudes are after the loaves and fishes now, just as they were in Christ's time, and just as at that time they need the Bread of Life more than anything else. And let us never forget that the purer and the more Spirit-filled the life of the message-bearer, the more telling will the message be.

If our work fails to measure up to our expectations in results let us look well to ourselves first—It is said that engineers build the guns a hundred times heavier than the projectile to be used lest the recoil be too great, and the efficiency of the weapon be seriously impaired. The daily life of the messenger, whether it be Sunday School teacher, personal worker, or preacher, is what gives the message accuracy and bearing and helps it to find its mark.

This brings us to the next thought—

The Messenger

But you say you are not gifted for evangelistic work. Perhaps not, but you can inculcate, yes, inoculate your congregation with the evangelistic emphasis.

Encourage your Sunday school teachers, help them to see that personal salvation is to receive emphasis rather than dates and geographical locations, etc. These all have their place but Christ must have the pre-eminence.

Help the young people to understand that they are a physical, mental, moral

and spiritual (a four-fold) being and whatever they engage in should contribute constructively, to one or more of these four elements in their make-up.

As Christian young people they should at all times remember that either directly or indirectly Christ is to be Magnified in their lives.

Then there are always those with whom we meet in our daily contacts and these contacts present splendid opportunities for—

Personal Work

In this it is well to remember that the presence and power of the Holy Spirit is of more importance than what we may be able to say or just how we say it.

No doubt, what you were in character and in personality, counted for more than just what you actually said in winning your bride. May not this also be just as true in winning souls (a bride) for Him?

Conclusion

Unsaved souls are everywhere about us. There are all kinds—poor, ignorant, uncultured, unlovely as well as the rich, the cultured and the attractive.

These unsaved folks are all alike—doomed to eternal destruction.

Suppose a hundred souls were trapped in a burning building and you alone knew the situation and knew a way of escape to them but because of indifference and lack of interest when it was time to give the alarm, you failed to do so. How would you feel standing by when it is too late!

The souls around us are immortal and are doomed for all eternity—unless they repent and unless we give the warning, even though we feel our inability keenly their blood shall be required at our hand. Ezek. 33:8.

Detroit Lakes, Minn.

PHILOSOPHICAL SOAPSUDS

If a man has washed his face it isn't necessary to leave some of the soapsuds on it as evidence of the fact. The absence of dirt, rather than the presence of soapsuds, is the all-sufficient proof. And if the preacher has dipped into science and philosophy in his studies, he will not need to smear his discourse with technical terms or direct references to the text-book or names of authorities in order to afford evidence that he has invaded those fields. Unless he can show evidence of it in clear thinking and in the clearer light he is able to throw upon life's everyday problems, the scientific or philosophical soapsuds will not help him or his cause. The message may well carry the clean face of genuine scholarship, without the suds. When the suds are made too conspicuous—by constant reference to books and writers and the use of technical terms—it is pretty safe to conclude that they are used to hide the dirt.—Religious Telescope.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

LETTERS FROM OUR MISSION STATIONS

These letters, written by our missionaries on both home and foreign fields, are appreciated by both editors and readers. They help keep our people in touch with the mission cause, and acquainted with our mission needs. At times there have been so many that our space devoted to this department was over-crowded, while at other times there was allotted space left for other purposes. This is our rule with reference to allotted space: two pages each week in the regular numbers of the Gospel Herald; a monthly 16-page Mission Supplement, devoted exclusively to the mission cause. When our regular two-page space is full, we decide between holding the surplus material over for a later number or taking care of the run-over matter on pages designed for other purposes. By understanding with those in charge of our various mission stations, the plan is to have the letters come at different times, so that the space is occupied each week without having a very great surplus at any one time.

So much for the regular Gospel Herald; now for the Supplement. Here are a few things which our correspondents may bear in mind:

1. We have more room for letters from our mission stations in the Supplement than in the intervening numbers of the Gospel Herald, since there are sixteen pages available for the Supplement and only two pages in each of the intervening numbers.

2. As the Supplement is printed a day or two earlier than the regular Herald, those sending letters for this number should start their letters not later than Monday in the week preceding the week when the Supplement appears; that is, on Monday preceding the last Thursday in each month. Take the next time for Supplement, for example. That will be due May 7. The time to send your material intended for that number of the Supplement will be on or before Monday, April 27. Or, making all due allowance for delay, start your material so that it will reach Scottsdale not later than Wednesday morning, April 29. Similar calculations can be made for other months.

We desire to thank you very heartily for the liberal way in which you have kept our readers informed concerning the work at our mission stations and charitable homes. And the expressions of appreciation found in many of your letters shows that the appreciation is mutual. So may we work together,

pray together, and hope together to the end that this department of our Church activities may result in winning an ever-increasing number of souls for the Master's Kingdom.

We might add a few words with reference to articles and items of mission news other than those in letter form. It is said that "variety is the spice of life." This is true of what appears on the Mission pages in our periodicals. After you have made a study of how we may make these Mission pages to serve the cause of missions in the best and most effective way, we will be glad to have the fruits of such study, both in what you may send for publication and in the practical suggestions you may feel moved to send in. The more we help one another, the more we strengthen the Cause in the corner of service to which the Lord has called us. May the good work go on. Editors.

FROM OUR MISSION STATIONS

Hutchinson, Kans.

(217 So. Pershing Ave.)

Dear Readers of the Gospel Herald:—Blessed be the Name of our Lord Jesus Christ. We truly want to thank our heavenly Father for His loving kindness and tender mercy. We feel that we have many reasons to rejoice. The dust has been in the air, but the showers of blessings have continuously been falling.

We are enjoying good meetings. The people seem willing to come to services, even though the weather is disagreeable. The meeting that gives us the most joy is the cottage prayer meeting. The group has grown to such number that the homes are so crowded we have decided to meet at the mission hall. On April 15 and after, D. V., we expect to have Bro. Milton Vogt with us. We feel it a special privilege to have Bro. Vogt with us that we might learn more about our Indian brethren.

The Sunday afternoon appointment of April 5 was filled by Bro. M. M. Troyer. He gave us a timely message of seven reasons why Christ had to suffer—one for each day of the week.

Easter Sunday afternoon, April 12, the preaching hour will be taken up by the children in giving an Easter program and in the evening the Men's and Ladies' Choruses of the Yoder Church will give a musical program.

We want to take this opportunity to thank all of our friends who so willingly gave of their means that a mission home might be built in connection with the mission building. The Lord has wonderfully blessed the work so that at no time has the work had to stop because of lack of funds. At the last mission committee meeting, April 1, we had eight dollars on hand. During the meeting a brother gave twelve dollars and a few days later another check of thirty dollars arrived.

The house is now plastered and the

work to be done next is to put in stairs, doors, lights, and basement windows. We hope to get sufficient funds to lay at least half of the finish floor that the workers can move in. Pray that the sufficient funds may be forthcoming to complete the building.

The communion date for the mission is set for April 26. At that time there are several to be received by baptism and two by letters. May you pray that these may feel their responsibility to God and to the Church, and live lives that they may be a blessing to those with whom they work.

Apr. 6, 1936. Paul E. Roupp, Supt.

Marietta, Pa.

(573 W. Market St.)

Greetings in Jesus' Name:—Our hearts are filled with gratitude and praise to our kind heavenly Father for His protecting care over us and for His promise to be with us and supply all our needs. Even during the recent flood, of which Marietta fell victim, He has not failed to keep His promises. Quite a number of our members and Sunday school pupils were flooded out of their homes. Some of them suffered loss of furniture and clothing.

We want to, in this way, gratefully acknowledge the clothing, food, supplies, and money contributed by the Bareville, Masonville, Bosslers, and East Chestnut St. (Lancaster) congregations and different individuals for flood relief. We also want to thank the Ephrata sewing circle sisters for 128 jars of fruit and vegetables. We wish you could all hear them say, "Thank you very much," as these things are given to them. Jesus said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

The Red Cross has also done a good work in caring for flood victims. They had several different stations in town where these folks were housed and cared for. We were glad, however, that we could do our part in this work which was made possible by your contributions.

The Lord willing, we expect to have Sister Orpha Erb of Stricklers congregation speak at our girls' meeting May 4. All girls and women are invited to these meetings.

We were pleased to have with us in our services last night Bro. and Sister Joseph Nissley of the Altoona Mission. Sister Nissley spoke to the children and Bro. Nissley preached for us. We appreciated their visit very much, and wish them God's blessing as they continue to serve Him in their field of labor. Other brethren who preached for us recently were, Martin Kraybill, Jacob Charles, Simon Garber, and Samuel Frey.

The homes of some of our members and Sunday school pupils are quarantined for mumps. This, of course, affects the attendance at all our services.

We invite your prayers in behalf of the work at this place, especially for the instruction-class members, that they may take refuge in God our Strength when the enemy assails them and remain faithful.

April 8, 1936.

Ella V. Zook.

Tampa, Florida

(1407 Ida St. and 1810 4th Ave.,
Ybor City)

Dear Herald Readers, Greetings:—Spring in Florida seems to have come and gone and we are now having plenty of strong, hot sunshine.

Bro. Sauder and family, who have been in the north for a little over a month, expect to return soon, and we will be glad to see them. In spite of their absence, however, the work has been going along well and we are glad that a number of new scholars have started coming to both the Ida St. and Ybor City Sunday schools.

We have had some interesting experiences in our weekly visits to the Municipal Hospital. Most of the people are grateful for the papers we distribute and often they talk to us and ask us to pray for them. It is not often we meet a real Christian, but we have found a few. Many have been pointed to the Savior.

Bro. Byer spoke at the April meeting at the Poor Farm, holding two services, one for the white people, and one for the colored. At the T. B. Sanitarium a colored girl was asked if she were a Christian. She said, "No'm, but ah wants to be one awful bad;" and it was our happy privilege to point her to Christ, whom she accepted in simple faith. She has been given a New Testament.

We have been holding cottage meetings since Bro. Sauder's absence and they have proved interesting and helpful. We have more invitations than we have been able to accept yet. We hope these meetings will be a step toward getting the parents to come to the services here. The Spanish people seem to think that church is for children and not for normal adults.

Please pray with us for the work here.

Laboring in faith,
Dora and Muriel Taylor.

Kansas City, Kans.

(2409 Farrow Ave.)

Dear Herald Readers, Greetings:—Sunday, April 5, seven persons were admitted into church fellowship by water baptism. One of these was a mother whose two daughters had previously accepted Christ and are also members of the Mission congregation. This mother and her daughters are from the Morris neighborhood.

The work in connection with the Morris Sunday School is progressing in a satisfactory manner with the blessing of God attending it. Bro. Edward Yoder has been serving as Superinten-

dent of this Sunday school from its beginning.

At the same time Sunday morning, communion service was also conducted. Already on Friday evening, April 3, Bro. Joe C. Driver of Garden City, Mo., arrived. He preached a preparatory sermon that evening, as well as the Sunday morning and Sunday evening sermons.

"The Christian Worker's Saturday Night," was the theme for discussion at our young people's Bible meeting, Sunday evening. This timely subject was interestingly and ably discussed by various speakers. It made many of us feel that either the blessing, or the lack of blessing in our Lord's Day services could be traced largely to the manner in which the Saturday evening had been spent. Bro. Frank Peterson was the leader of the meeting. He recalled with pleasure a memorable Saturday night in his experience, namely the night in which he found Christ as his Savior.

Tuesday, April 7, Sister Mininger went to visit at the home of Edward Hettick, Marceline, Mo. It is at this home where Bro. Joe Hettick is now cared for. It will be remembered that "Bro. Joe" is round about eighty years old and his physical condition is such that he is in bed most of the time. He is always very glad to receive letters from his friends. Sister Mina Peterson and six of her children are members of our congregation. On Wednesday, April 8, she was brought back to her home by Bro. Wm. Smith, from St. Margaret's Hospital, where she had been about ten days.

We are looking forward to Good Friday and Easter, when we again expect to have brought to our minds the meaning of the death and resurrection of our Lord and Savior Jesus Christ.

A number of the week-day Bible school boys and girls have recently accepted Christ. Pray for us, that we might ever have an ever-green revival in deed and in truth. In His name,

J. D. Mininger.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

Cosquin, FCCNA., March 4, 1936

Dear Herald Readers, Greetings in the Name of our Savior Jesus Christ:—After the Daily Vacation Bible School classes were over, in Cosquin, we decided that we needed a change of air so we packed up the old Ford Bus with some camping necessities and started out for the Lake District.

On arriving we soon found some old acquaintances of two years back, when the Webers and we investigated for the extension work of the Mission.

The only Protestant family we could find were the German Swiss, Buff who have been here for about twelve years and have prospered financially while at

the same time their spiritual condition has improved but little.

There are a number of Otters being raised in this locality, the water and climate being propitious for this business. The skins are worth from five to eight dollars apiece and the animals are easy to look after. The Buffs have about 1000 scattered in 50 corrals made of brick and cement.

One day while talking with an old German Catholic I was surprised to learn that he possessed a Martin Luther translation of the Bible and that he was reading a portion every day. It was bought from a colporteur several years ago and some pages are now well thumbed and marked where he thinks an important lesson is taught. He does not realize that the Christian life is, as Jesus said, one of self-denial and taking up the cross daily and following HIM. We believe that God will give him a new heart and then all things will become new, and his life will count for Christ.

Our work has been to distribute The Camino Verdadero and other tracts; also to place several Testaments and Gospels in homes where we hope they will be appreciated. We take this opportunity to thank the senders of 200 of John's Gospel which arrived from Los Angeles Free Tract Society. It is a special edition in Spanish for the unsaved and is quite useful to all.

Will you join with us in prayer for the readers of these Gospels? Next week we hope to give some news from the other stations.

Yours in His joyous service,
D. Parke and Lillie F. Lantz.

OUR INDIA LETTER

Dhamtari, C. P., India,
March 12, 1936.

Greeting you in Jesus' Name:—"Hitherto hath the Lord helped us." We are thankful for His many blessings. The past week has been full of activity around Dhamtari.

On Sunday evening, March 1, Bishop P. A. Friesen was with us in our English church service. He preached an inspiring sermon, after which Thelma Miller was baptized.

On March 3 a meeting of the ministerial body was held.

The Darjeeling school group consisting of Sister Kniss and children, Sister Graber and children, and the Troyer children left on Wednesday, March 4. Bro. Kniss accompanied them, expecting to return in about a week.

A meeting of the Evangelistic Samaj took place on Thursday, and on Friday and Saturday the managing committee met. In this meeting of the managing committee hot season appointments were made and hill furloughs granted.

We regret to say that Bro. Graber has not been so well in the past few

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A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

GOD'S PROTECTING CARE

"Underneath thee, weary one,
Are His mighty arms,
Everlasting, failing not,"—
How the message charms!

Oh, to rest in arms like those,
Tender, comforting!
Father, now Thy needy child
Close to Thee would cling.

Every burden, every care,
I may rest on Thee;
Since Thine everlasting arms
Are encircling me.

Keep me hidden every day
In this dwelling place;
Finding there, for all my needs,
Thy sufficient grace.

—Sel.

JUST FOR TODAY

Lord for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for today.

Now, set a seal upon my lips,
For this I pray;
Keep me from wrong or idle words,
Just for today.

Let me be slow to do my will,
Prompt to obey,
And keep me, guide me, use me, Lord,
Just for today.

—Sel.

MY SAVIOR'S SUFFERING AND MINE

For the Gospel Herald.

Man's suffering is so tainted with selfishness and unrest that it is difficult for him to grasp the nature and extent of the suffering of his Lord. It usually is caused by lack of faith and trust in the supremacy of God, who is a God of love.

The person on a bed of suffering and pain who sees Jesus and has explicit confidence in and love for Him has much less suffering than the one enduring the same bodily pain but hasn't that peace. John the Baptist, in prison, suffered because his vision of Jesus had been marred. Paul and Silas, also in prison and perhaps in worse physical circumstances than John, sang praises. Their faith and assurance in Jesus kept them.

The Savior's suffering is not sickened with this selfish and faithless disease. But we see and feel His pain in such expressions as: "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathers her chickens under her

wings and ye would not." "O faithless generation, how long shall I suffer you? how long shall I be with you? Bring him to me." "And ye will not come to me that ye might have life." This compassion and love caused His struggle in the garden. The only hint as to His physical or selfish suffering is noted in His word from the cross, "I thirst." But He had said to His sympathizers, "Weep not for me, but weep for yourselves and for your children."

When we take our attention off ourselves and in Christ-like love and compassion go out for others, our suffering is less and of a different nature. A young man who had been an invalid for years was asked one day if the devil did not make him discouraged and displeased with God and with His dealings with him as he lay there day after day in constant suffering. The young man answered, "Yes he does, sometimes." "And then what do you do?" was the question. This is what he said: "I take him to the cross and show him the prints of the nails in the hands of Jesus and I tell him I know my Jesus loves me."

May God bless each one of you with that assurance of the love of Jesus so that you too might find real joy in suffering.

Your friend and brother in Jesus,
Detroit, Mich. Frank B. Raber.

HOW MAY GOD RECEIVE GLORY WHILE I AM PHYSICALLY HELPLESS

By Esther K. Lehman

For the Gospel Herald.

Dear Shut-in Christians:—Greetings in Jesus' name, that God may get the glory in this little message, and you the blessing.

For a little while may we look into this question together. Paul said, "Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11). Once in a while we meet persons who can say they were never sick, never were shut in from the world and friends, and never suffered pain, and we call them blessed. But I feel they have missed something. David couldn't have written the beautiful psalms if he hadn't passed through many trials. It was his trust and confidence in God, when he wrote Ps. 27:3, 5.

How soon we forget God when all goes well, how hardened we become with reference to those who must suf-

fer, those who can't labor as we do, and are prone to say, a lot of suffering is imaginary. The best and only effective way to reach a person, is to be on their level, taste of their cup, and even bear of their suffering. Jesus is our example. He went the way before, He suffered not because He had to, like we, but because He wanted to. He was tried and tempted much more than we, so now, He understands. Glory to God.

We are living in such busy times, we hardly take time to study, to meditate, to pray. I have heard different testimonies from God's children how thankful they were. God afflicted them physically for they had to take time for this important work, and God received glory.

Not always through the one afflicted does God get glory, but through the family, or those who visit such, and especially through the prayers of His children for the sick. I feel it means so much how to pray for the sick. We love them so we can hardly bear to see them suffer, or the thought of death scares us, and then we pray our own prayer, "O Lord relieve them, heal them, make them as before," forgetting the great prayer, "Thy will be done."

We have seen examples like this. God did heal them, and spared them, but it was to their own sorrow, and a sorrow to the church. Their lives didn't tell for Jesus. Sin entered in, and they were without hope. Be our loved ones ever so dear, and our will for them ever so good, let us pray for God's will concerning them; regardless; and then we won't be held accountable.

In asking Christians if they are satisfied to be shut in, to be in pain if God gets more glory in their lives, than to be well and out, they will say they are satisfied to be shut in, only for His glory. God will receive glory from our souls if the body is helpless. Job 23:10.

I recall the time the doctor said an operation was the only thing in my sickness that would help. After I gave up my will and was willing to testify for Jesus in the hospital, I was healed. It wasn't the testimony in the hospital God wanted, it was my will; and He received the glory that was due Him. Again, when both children were sick, nigh unto death, not until we could pray, "Thy will be done, take them," did they get better. It wasn't the children God wanted, it was our will, and He again received glory. It takes patience when sick or afflicted, but the Lord is also able to give. "But let patience have her perfect work" (Jas. 1:4). In this way we can even be working for Jesus. We all want something to do, well or afflicted, that God may be glorified.

Patience is a hard work, like other work. Some people are blessed more with it than others. God isn't looking so much for patient people, but people

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SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for April 26, 1936.—JESUS LOOKS AT WEALTH AND POVERTY.

Lesson Scope.—Luke 16:1-31.

Lesson Text.—Luke 16:19-31.

Time and Place.—A. D. 30; Perea.

Leading Characters.—Christ and the Pharisees.

Golden Text.—The rich and the poor meet together: the Lord is maker of them all.—Prov. 22:2.

Points for Meditation.

1. The rich.
2. The poor.
3. What it means to die unsaved.
4. What it means to die in the Lord.
5. No second chance after death.

Introductory Thoughts.—We know this lesson best as The Parable of the Rich Man and Lazarus. From our earliest recollections this has been a familiar story. It is a story that claims our best attentions as long as we live. The issues of life and death are here held forth in as clear light as you find anywhere. There is not a soul whose interests for time and eternity are not involved in this narrative.

LESSON COMMENTS

Two Lives Contrasted (19-22).—At first it was a question as to whether we should include V. 22 in this contrast. But soon it dawned upon us that the contrast would not be complete if we did not include death as well as life. It has well been said that "It is not all of life to live, or all of death to die." The contrast here is very simple, and doubly impressive. One man was immensely rich, the other abjectly poor in this world's goods. One man died saved, the other man died unsaved. Who was the richer man of the two?

Two Destinies Contrasted (23-26).—The answer to our last question is found in these verses. We are not told how rich Dives was; but it is evident that he had enough to meet all of life's material needs, and that if he owned the whole world these needs could not have been supplied any more amply than they were. As for Lazarus, the fact that he was laid at the gate of the rich man and begged that he might be fed with the crumbs that fell from the rich man's table was proof positive that he was not only penniless but also physically helpless. Yet of the two, Lazarus was really the rich man.

When Lazarus died, he "was carried by the angels into Abraham's bosom," the place of the redeemed in glory. When the rich man died, "In hell he lifted up his eyes, being in torments," and began to beg. Which now, do you say, was the richer of the two? Their existence here was but a few years at the most, while their existence in the world beyond will last forever and ever. Well may Lazarus beg for a few years, but oh, terrible the thought that any one must beg through all eternity! It is as our Savior said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The great contrast as herein set forth should

leave a vivid impression upon every soul. Not wealth in time, but wealth in eternity, should be considered as the all-important issue.

We all recognize that it is not always necessary to be poor as Lazarus to be counted as a saved child of God, neither is it true that every wicked man will become as rich as Dives. In fact, it is the promise of God to His people that "I will never leave thee nor forsake thee," and the solemn warning is given that "wealth gotten by vanity shall be destroyed." But we shall leave this impressive illustration in contrasts just as our Savior gives it, as it makes the contrast all the more impressive and even startling. "Today, if ye will hear his voice, harden not your hearts."

Unheeded Warnings (27-31).—The rich man begged. He was no longer rich, but that is the vision that people have of a man who in this life was immensely wealthy, even after he is gone and material wealth can no longer benefit him in the least. But his begging was of no avail. There was a great gulf fixed between him and the realms of glory, so that neither wealth nor friends could reach him or do him any good. He had made his bed in hell, and there he must be "tormented in the flames"

forever! His day of opportunity had forever gone.

Now he thinks of his five brothers who were still in the land of the living, and he begins to make his pleas in their behalf. Can not Lazarus, who had been so faithful in time and had now gone to his reward, go back to earth and warn these brothers to flee from the wrath to come. No; that would do them no good. For they had "Moses and the prophets," which was sufficient for all who have a mind to hear and accept the truth. Whoever rejects these would also reject the pleas of one risen from the dead.

Our opportunities for salvation are ample. God has made every provision for our well-being, here and hereafter. In His only begotten Son He has provided a ransom for our sins. He has given us His Word that our minds might be enlightened. His Holy Spirit to enlighten our souls and to lead us "into all truth," established the Church that we might be taken care of, set apart one day out of seven in which we may turn aside from the problems of the material world and set our minds on the things of the world to come, and placed within each breast a conscience, a monitor within to approve or warn in all our relations with right or wrong, so that no one should excuse himself for not yielding to the Lord. "Today, if ye will hear his voice, harden not your hearts."—K.

BIBLE MEETING TOPIC

WHAT SHALL WE READ?—I Tim. 4:13; Rev. 1:3; Deut. 17:19

Topic for April 26

MOTTO

"Seek out of the book of the Lord and read."

OUTLINE STUDY

I. Read the Bible.

1. Because it is profitable.—II Tim. 3:16, 17.
2. Because it will give light.—Psa. 119:105.
3. It is able to make wise.—Psa. 119:98-104; II Tim. 3:15.

II. Read Literature Tested by Bible Standards.—Phil. 4:8; Col. 3:17; I Cor. 10:31.

1. Biography.
2. History.
3. Travel.
4. Nature.
5. Science.
6. Christian Life and Work.
7. Missionary.
8. Stories.

III. Refuse Literature That Fails of the Test.—I Tim. 4:7; 6:20; II Tim. 2:15, 16-23; Tit. 2:9.

- a. Writings in choice papers and magazines.
 - d. Selections by trusted Christian friends and teachers.
3. What Shall I Not Read?
- a. Books that are untrue to the Bible and to God.
 - b. Books that take away a taste for good reading.
 - c. Exciting stories and trashy fiction.
 - d. What true Christian friends declare unsafe for me.

For Seniors.

1. Standards for My Reading.
2. Literature to Avoid.
3. The Bible as a Constant Companion.

PERSONAL THOUGHT

Is my reading the kind that will build me up both mentally and spiritually? Will it make me more alert to the voice of God?

SEED THOUGHTS

A discursive student is almost certain to fall into bad company. Homes of entertainment, scientific and romantic, are always open to the man who is trying to escape from his thoughts. But a shelter from the tempest is dearly bought in the house of the plague. Ten minutes with a French novel or a German rationalist have sent many a reader away with a fever for life.—Willmott.

Few men are sufficiently sensible of the importance of that economy in reading which selects, almost exclusively, the very best order of books.—Why should a man, except for some special reason, read an inferior book at the very time he might be reading one of the highest order?—John Foster.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Read."
2. What Shall I Read?
 - a. The Bible.
 - b. Books by true Christians.

GOSPEL HERALD

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THURSDAY, APRIL 16, 1936

Field Notes

Last week was spent by the brotherhood in Mahoning and Columbiana counties, Ohio, in meetings each evening, remembering Passion Week.

Bro. Guy F. Hershberger of Goshen, Ind., favored the young people's meeting at Perkasio, Pa., with an address on The Christian Peace Witness, on Sunday evening, April 5.

The Goshen College chorus has been making its annual tour among the congregations of Vineland, Kitchener, and Wilmot township in Ontario over the past week-end. F.

We are in possession of an interesting report of a mission meeting held with the Hammett, Idaho, congregation on Saturday evening and Sunday, April 4 and 5.

Encouraging reports come from the Medway Church near Dayton, Ohio, where Bro. S. G. Shetler of Johnstown, Pa., was in charge of revival meetings. Last reports tell us of five public confessions.

Bro. J. A. Ressler, whose illness has been mentioned several times in these columns, is steadily making gains, and we hope to see him up and about within a few weeks. Continue your prayers in behalf of his recovery.

A brother writes from North Lima, Ohio: "Bro. M. C. Lehman is in our community these several days, in the interests of Goshen College." This was the community where Bro. Lehman spent his boyhood days.

If previous arrangements were carried out, Brethren C. K. Lehman and

H. B. Keener of Harrisonburg, Va., assisted the brotherhood at Pinto, Md., as instructors in a week-end meeting over Easter.

Bro. F. J. Gingerich and wife of Canby, Oreg., worshiped with the Fairview congregation near Albany, Oreg., on Sunday, April 5. Counsel meeting was held, and communion services were announced for Sunday, April 19.

A series of meetings is announced for Martins Church beginning April 21, to be followed by similar meetings at Berlin and Farmerstown—all in Holmes Co., Ohio. Bro. S. G. Shetler of Johnstown, Pa., is to have charge of the meetings as evangelist.

Brethren J. C. Fretz of Baden, Ont., J. R. Mumaw of Harrisonburg, Va., and J. L. Horst of the Publishing House force spent Friday afternoon and Saturday of last week at the Publishing House, working on literature in the interest of our young people's meetings.

Bro. J. H. Mosemann of Lancaster, Pa., is slowly recovering from his long illness. He is able to entertain visitors, something which was denied him for several months. Many are the prayers ascending in his behalf, to the end that he may be restored to active service.

Following are communion dates in congregations under the bishop oversight of Bro. Harry A. Diener, Hutchinson, Kans.:

Hesston, April 19.
Wichita, April 26.
Yoder, May 3.

Summer Bible School Conference.—We are in possession of an interesting program of the third general Mennonite Summer Bible School Conference, to be held at Martinsburg, Pa., on Thursday evening and all day Friday, May 7 and 8. See announcement on last page.

The monthly Bible instruction meeting at the Mennonite mission in Coatesville, Pa., will be held, D. V., on Saturday evening and all day on Sunday, April 18 and 19. Instructors: Ira Landis, Martin Hershey, and M. S. Stoltzfus. All welcome. D. G. K.

The series of meetings at the Landisville, Pa., Mennonite Church, which were in session during the week of Feb. 9 and discontinued because of the almost impassable condition of the roads will again be opened April 25, in charge of Bro. Elmer Martin. Your prayers and attendance solicited. A. M. B.

One of the fields in which our people are doing meritorious service is that of Birch Tree, Mo., and surrounding communities. Bro. Cowan, the minister in charge of the field, and his coworkers are putting forth commendable efforts

in building up the home congregation and in carrying the light of the Gospel into neglected corners within reach. They merit the prayers and the support of the whole brotherhood.

The first trip of the brethren, Gingerich and McDowell, appointed by the Ontario Mission Board and accompanied by Bro. Oscar Burkholder, looking for an opening to locate a mission in northern Ontario, is to be made this week. May the Spirit of the Lord direct in this important work. F.

Mennonite Year Book and Directory.—Our supply of Year Books for 1936 is exhausted. It may be that in some cases there were more sent out than used. We will be glad to hear from all having a surplus number on hand, that we may be able to supply further orders coming in.

Take a good look at this week's Doctrinal Supplement. Editorially we spoke of the two main features of the paper. Between these is a report, and an article in which you will be very much interested after you have commenced reading it far enough to know the nature of its message.

April 18 is the date set for a meeting of the Local Board of the Kansas City Mission, looking after the interests of the work there and preparing reports to the General Board meeting at Belleville, Pa., next month. This Board is composed of representatives of the Missouri-Kansas and Iowa-Nebraska conferences.

Bro. Orrie D. Yoder has again returned to Portland, Oreg., after an extended visit east, during which he attended the short Bible term at Hesston, Kans., and the annual meeting of the Mennonite Board of Education. He was kind enough to send us a series of articles which we hope to be able to begin publishing in the near future.

Bro. John R. Mumaw of Harrisonburg, Va., favored the congregation worshipping at the Scottdale Mennonite Church with an appropriate sermon on Friday evening of last week, and again on Sunday evening. Sunday morning he preached for the congregation at Masontown, where a communion service was held.

Among recent visitors at the Publishing House are the following: Jos. C. Fretz, Baden, Ont.; J. R. Mumaw and family, Harrisonburg, Va.; M. B. Miller and family, Grantsville, Md.; S. W. Peachey, Christian P. Peachey and wife, and Fronie Peachey, Belleville, Pa.; Melvin S. Zook, Allensville, Pa.; Ruth Bender, Pittsburgh, Pa.

Bro. S. E. Allgyer of West Liberty, Ohio, accompanied by a group of oth-

ers, was called to Mattawana, Pa., last week to attend the funeral services of his sister, Nancy J., widow of the late Deacon J. B. Harshberger of Mattawana. Sister Harshberger had reached the ripe old age of 85. The Lord comfort the bereaved.

A Correction.—In our tabular report of winter Bible schools, published several weeks ago, the report from the Fairview, Mich., school told about "seven snowstorms." We should have said, "severe snowstorms." The difference is clear enough in meaning and when in print; it was not so clear in the handwriting in which the report was sent.

Bro. John Sauder, aged 82, father of Bro. Levi Sauder, of the Millersville, Pa., Mennonite Children's Home, was killed recently in an accident in crossing a trolley track near Neffsville, Pa. He was on his way to attend the Lancaster Conference at Rohrerstown, Pa. He was buried April 7. The Lord comfort the bereaved. Obituary notice next week.

Bro. I. B. Witmer of Columbiana, Ohio, who has been in failing health for the past three months, is slowly improving, able to be up and about in his home. May he have the prayers of the brotherhood in behalf of his full restoration to health, that he may again take his place in the Church, faithfully to serve the cause of Christ, as he has in the past. A. J. S.

Mission Board Meeting.—May 5 is the time set for the holding of the annual Mission Board meeting of the Franconia Conference district; to be held with the congregation worshipping at the Vincent Church near Spring City, Pa. Bro. J. L. Stauffer of Harrisonburg, Va., a former resident in the district, is to assist the workers in the district in carrying out the program arranged for the meeting.

Bro. J. M. Nissley of Altoona, Pa., sends us the following: "The Lord willing, baptismal services will be held at Mill Run Chapel on Sunday, 3:00 P. M., with Bishop James Saylor of Hollsopple, Pa., in charge. Evangelistic services also will be held at the same place, May 16-31, in charge of Bro. Harvey E. Shank of Pond Bank, Pa., as evangelist. We solicit your prayers in behalf of these meetings."

Flood Donations.—A number of congregations and individuals have sent money to me directly for distribution among sufferers and needy ones in the Johnstown area. The reasons given were that there would be no commission or expenses taken off for handling the money. I want to express my appreciation for this confidence, and I have tried to place all the money sent

to me among worthy sufferers and where it would be spent wisely. S. G. Shetler.

Correspondence

Hubbard, Oreg.

(Zion congregation)

Greetings to Herald Readers:—On Mar. 25, 1936, the sisters of Zion sewing circle reorganized in the presence of their bishop, Bro. C. I. Kropf, and minister, Bro. E. Z. Yoder, as follows: Pres., Vinnie Yoder, Grace Berkey; Sec., Mary Hostetler; all to serve for one year.

On March 29, in the presence of the home congregation and visitors from neighboring congregations, our bishop, Bro. C. I. Kropf, ordained to the office of deacon Bro. C. G. Yoder. Bishop C. R. Gerig and his son, Pre. Henry Gerig, of the Fairview congregation near Albany, Oreg., were present. Bro. C. R. Gerig, an aged pillar in the Church, spoke to a full house previous to the ordination. The entire service was marked by a spirit of solemnity and seriousness that was commendable for such a large crowd. We appreciate the spirit of unity and co-operation manifested by one and all throughout the entire service. We ask an interest in your prayers in behalf of our newly ordained brother, that he may prove worthy of his high calling.

April 5 is the date set for our preparatory service prior to communion. This is also the day when we visit the Multnomah County Poor Farm, carrying the message to some 600 inmates who are aged, crippled, homeless, and diseased. There is a sanitarium for tubercular patients connected with this institution which is also visited by a group of workers.

We are looking forward to April 12 as the time when we expect to hold our communion services. On this day we visit the State Training School for boys, in which there are from 60 to 100 unfortunate boys in need of the Gospel.

We extend an invitation and a hearty welcome to all who visit Oregon to come and worship with us.

Trusting you will "lift up your eyes and look on the fields," and remember us in this part of the Master's vineyard, we remain Sincerely yours,

April 1, 1936. Loney Yoder.

Bloomfield, Mont.

Greetings to Herald Readers:—Just came home this evening from attending the double wedding ceremony uniting Elmer Borntrager and Effie Miller and Roy Kauffman and Lucy Chupp. That was just one of the numerous "high lights" in store for us this year.

On March 4 Norma Jean came to make her home with our pastor and Mrs. George Kauffman.

And here's what I am sure many of

you have been wondering about. Easter Sunday we dedicate the new church. Come and rejoice with us. We owe our thanks to many of you who have so liberally helped us toward this end. Accept our invitation to come and worship with us, especially during conference time in June.

Our community was saddened by the death of Sister Buller, known to all of us as Grandma Buller. Wednesday night her spirit took its flight. If everyone was as prepared to go as she was, all would be well.

Bro. and Sister Joe Mullet send greetings to their many friends and want them to know that they are getting along fine. Bro. Joe has been able to attend services for the last month and is feeling fine.

April 3, 1936. Florence Mullet.

Wellman, Iowa

Dear Herald Readers:—The Lord is still doing great things for us, whereof we are glad. We gladly hail all signs of the approaching spring, after having experienced the severest winter in 117 years, according to weather records. But the Lord has cared for us in a wonderful way by supplying bountifully all our material needs.

For several Sundays we had no services at all on account of inclement weather and fuel shortage, and a number of times the attendance was small; but now, with winter's grip broken, the majority of our members are again able to meet for regular services. Our attendance this morning was 325.

We had a very impressive baptismal service today. Our bishop spoke from Rom. 6:3, 4, after which six precious young souls were received into church fellowship.

Last Sunday, March 29, we were favored with a message from Bro. D. J. Fisher of the East Union congregation.

The sisters of this congregation held a two-day sewing on Wednesday and Thursday of last week, after having missed out the February and March meetings on account of road and weather conditions. A good attendance was reported.

Two of our older members—Sister Anna Gingerich, wife of Bro. Henry Gingerich, and Bro. C. C. Gingerich—have passed into the Great Beyond since the new year began. They are greatly missed, for their seats were seldom vacant at services when health permitted them to be present.

We are glad for a number of strangers who have been worshipping with us this spring. The turkey-raising industry in this locality demands extra help, and this has brought a number of people into these communities from elsewhere. We gladly welcome all who wish to worship with us.

As we approach another Easter season, may we become more conscious of

(Continued on page 61)

Miscellaneous

GOD THY REFUGE!

Art thou sunk in depths of sorrow
Where no arm can reach so low
There is one whose arms almighty
Reach beyond thy deepest woe,
God th' Eternal is thy refuge,
Let it still thy wild alarms;
Underneath thy deepest sorrow
Are the everlasting arms.

Other arms grow faint and weary,
These can never faint, nor fail;
Others reach our mounts of blessing,
These our lowest, loneliest vale,
Oh, that all might know His friendship!
Oh, that all might see His charms!
Oh, that all might have beneath them
Jesus' everlasting arms!

Underneath us, oh, how easy,
We have not to mount on high;
But to sink into His fullness,
And in trustful weakness lie;
And we find our humbling failures
Save us from the strength that harms;
We may fail, but underneath us
Are the everlasting arms.

Arms of Jesus! fold me closer
To thy strong and loving breast,
Till my spirit on thy bosom
Finds its everlasting rest;
And when time's last sands are sinking,
Shield my heart from all alarms,
Softly whispering, "Underneath thee
Are the everlasting arms."

—Sel. by M. H. F.

GROWING IN GRACE

By Katie Saltzman

For the Gospel Herald.

When a soul is born into the world, it comes in a complete state of helplessness, with its possibilities and its demands. The child does not remain many days in the stage in which it was born. Signs of growth soon take place. In order for it to grow, it must have the proper food and care.

So a soul is born into the Kingdom of God in a complete state of helplessness in Christ. As we minister to our new-born babes, so Christ has made preparation for our coming to Him, by bestowing upon us His grace. Not that He owes it to us, but it is a gift from God, an unmerited favor, which Christ made possible for us on the cross of Calvary long before we were born.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." In natural kingdoms we see animals full of life. So it is in the spiritual—the fuller the better. He meant us to have a life that is overflowing with love for God and man. Our whole consists in seven words, "Ye in me, and I in you." The way of growing is abiding in Christ and feeding upon the Word of God. It tells us what we need.

Our state in Christ is perfect. Our standing is imperfect. By feeding on God's Word and taking heed to it our standing is more perfect. As much as natural food is needed daily to grow, so

much more do we need spiritual food to grow in grace. We may just as well try to eat enough on Monday to last all week as to try to make the sermon on Sunday last all week. "Study to show thyself approved unto God." The Word of God gives us wisdom and builds us up.

We grow in grace through suffering. "If we suffer, we shall also reign with him." Suffering for Christ brings us into a state of weakness and humility, among the richest of Christian graces. Unless we are in suffering at times, we cannot sympathize with those who have greater trials than we have. By suffering we are made to feel our weaknesses and are drawn nearer to God. We have many Bible examples of those who were willing to suffer for Christ—Joseph, Moses, Daniel, etc.

There are twelve keys of knowledge that the Christian has a privilege to use in studying the Bible:

Faith.—"By grace are ye saved through faith." "Without faith it is impossible to please him." We cannot grow in grace unless we have faith in God. "A double minded man is unstable in all his ways."

Prayer.—We must live a life of prayer. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Christ was our great example in prayer.

Obedience.—"If any man will do His will, he shall know of the doctrine." Christ cannot use us if we are not obedient to Him. "To obey is better than sacrifice."

Reverence.—This is one of the most essential things in Christian growth and one that is often least regarded. "The secret of the Lord is with them that fear him." Reverence when applied to God or sacred things, means to regard with adoration and worshipful veneration. The lack of reverence kills all other influence for good. When applied to human beings, it means a respectful, submissive disposition of mind arising from affection and esteem. All true Christians will revere the triune God and will manifest the spirit of God in sacred places. They reverence the name of God, the worship of God, the house of God. There can be no power in the life that lacks reverence. The world looks to the Christian for reverence and is sadly disappointed at the conduct of many. The Spirit of God cannot take hold of an irreverent person in God's house, and that is why Satan gets hold of so many. They are not growing in grace and therefore give place to the evil one. We cannot serve two masters. If we are not reverent in God's house, we are not serving God in a full measure. May we plead for grace and mercy to overcome this awful sin which is stunting the growth of so many Christians.

Quietness.—A hard thing is to "be

still, and know that I am God." If we would take more time to listen, God would reveal wonderful things to us. We need to give God a chance.

Intense desire.—"My soul breaketh for the longing that it hath unto thy judgments at all times." We must have a desire to be of more use to the Lord—a deeper consecration.

Application.—"Search the scriptures" to find the things that apply to our daily life. We must be doers and not merely hearers of the Word.

Meditation.—Joshua was commanded, "And thou shalt meditate upon it day and night, for thou shalt make thy way prosperous and thou shalt have good success." We know that when we meditate most we are most able to overcome temptation.

Righteousness.—May we turn from our iniquities and understand the truth, and be filled with the fruit of the Spirit—love, joy, peace, etc. If our lives are filled with those fruits we are growing in grace.

Fellowship.—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." A plant cannot thrive in a dark place; much less can a Christian grow in dark places.

Human Instrumentality.—We exercise in Christian service, we consecrate our all to Him and make our will His will, we will be willing to serve wherever He calls us. Matt. 25 gives us a beautiful lesson for those who faithfully served the Lord by ministering to others.

Holy Spirit.—"But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I said unto you." Thank God for the Holy Spirit which makes it possible for us to grow in grace and say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." May we grow in grace and have a part in the crown which Paul speaks of that he obtained by his faithfulness, growing in the grace of God. "My grace is sufficient for thee." Not that I might obtain, but I have obtained a crown of righteousness, and heaven as the result.

Kansas City, Mo.

THE CHRIST IN THE OLD TESTAMENT I.

By Harvey E. D. Spangler

For the Gospel Herald.

God drove Adam and Eve out of the garden and put a flaming sword at the east of the garden to turn everyone away from the tree of life in their state

of sin. God knows at all times what is good for His people. Therefore He sent Adam and Eve forth from the garden to care for themselves. Then Eve had a child and called his name Cain, saying, "I have gotten a man from the Lord." She also had a son named Abel. Abel took care of the sheep and Cain was a tiller of the soil. Once each of these boys brought an offering to the Lord. Cain brought of the fruit of the ground and Abel brought of the firstlings of his flock. The Lord was not pleased with Cain's offering, but accepted Abel's offering. This made Cain very angry. God rebuked him. One day when he and his brother were in the field, Cain killed his brother. This is what became of the one that Eve said, "I have gotten a man from the Lord." Perhaps she thought that this was the promised One already.

We can see that they were looking for the promised One to come. Then we see that "the sons of God saw that the daughters of men were fair." I do not know that God told them about this at this time or not, but we can see that it did not work out at all. Notice what a great man King Solomon was, and yet pagan women led him away from God. Neh. 13:26. We read about this in many other places in the Bible too. God saw that the heart of man was not good at all.

When God saw the wickedness on the earth He looked around for a righteous man. Noah found grace in the eyes of the Lord. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:6). But Noah here is a type of Christ. God told Noah that He was going to destroy the earth with water. God told him to build an ark for the saving of his household. He told him how to build it and all that he needed. The length of it was to be three hundred cubits, the breadth fifty cubits, and the height thirty cubits. There was to be one window at the top of it and one door at the side of it. The window was to be in one cubit.

Here I see a beautiful type of Christ and the Church. Noah is the type of Christ and the ark represents the Church. God told Noah to build the ark and He sent His Son into the world to build up the Church. The ark was for the saving of the house of Noah, and so is the Church for the saving of the souls of men. When the time came for the flood, the people who were not in the ark were not saved. So when Christ comes for the Church, those that are not in cannot get in. In Matt. 25:1-10 we read of the ten virgins. Perhaps these virgins were all right in the eyes of the people, but the door was shut for those who were not ready. Jesus says that many shall say "Lord, Lord," but shall not be saved.

There was one door in the ark, and so there is only one door to get into the Church of Jesus Christ. I am not

talking of the Church as it is today. It is far from what it ought to be in having the true Christian spirit. Noah was to take a pair of all the animals into the ark and also more of the things that were good for food. When the time came for the Flood, God told Noah and his family to go into the ark, and God closed the door. When God closes a door it is closed, and what is outside must stay out. Noah did all that the Lord told him to do, and we should be as willing to obey. There are so many people who do not the things God and the Church tell them to do. They say that the Church has no authority, only God. But we are commanded to obey those who have the rule over us. Heb. 13:7, 17. They are sent by God to do His will and if they are not doing this, they are not in the place they should be. Let us be willing to obey in all things.

New Holland, Pa.

(To be continued)

GEMS

Collected by E. H.

Do not speak of your happiness to one less fortunate than yourself.

To be happy is not the purpose of our being, but to deserve happiness.

It is human nature to hate him whom you have injured.

Hatred does not cease by hatred, but only by love; this is the ETERNAL rule.

History is but the unrolled scroll of prophecy, and is but a romance unless it is studied as an example.

Human nature is so constituted, that all see and judge better in the affairs of others than in their own. Therefore keep in memory the Lord's great judgment day. Keep it always in view. Frame every action and every place with a reference to its unchanging decisions.

FRUITFUL LIVES

The fruitful lives, from a divine standpoint, are the lives that abide in Christ. "He that abideth in me and I in him, the same bringeth forth much fruit" (Jno. 15:5). Fruit, from a Biblical standpoint, is character. In Gal. 5:22, 23, we read what these divine characteristics of the fruit of the Spirit are: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

"Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces. 'Love, joy, peace'—character as an inward state; 'longsuffering, gentleness, goodness'—character in expression toward God. Taken together they present a moral portrait of Christ and may be taken as the apostle's explanation of Gal. 2:20—'Not I, but Christ.'"

As we meditate upon these divine

characteristics in relation to the fruit of the Spirit, we are made to realize the importance and truth of the words of Jesus: "Without me, ye can do nothing" (Jno. 15:5). There are three conditions that are needed to maintain or sustain a fruitful life, namely: cleansing, abiding, and obedience. Without the fulfillment of these three conditions the life will be barren, fruitless, and the final consequence will be casting forth as a branch to be withered and burned. John 15:6. "Every branch that beareth fruit, he purgeth it that it may bring more fruit. Now ye are clean through the word which I have spoken unto you" (2, 3). The believer is cleansed from defilement of sin by daily appropriating the Word of God, feasting upon it, and thus laying claim to the merits of the shed blood. Since Christ died there is no condemnation as before the Law because "this man after he offered one sacrifice for sin for ever, sat down on the right hand of God" (Heb. 10:12), thus typifying that the plan of salvation is finished. All he needs to do now is to bring his daily sins to the Father in confession and thus maintain an unbroken communion and fellowship with the Father and His Son Jesus Christ. While we live in this world there will be need of constant cleansing by faith in the blood of Christ.

To abide in Christ means to simply clean up as you go. Your life is an open book before Him. He knows it all. He shares your joys and your sorrows. What mars the fellowship with Him is left undone. What develops a closer walk and life with Him is faithfully and gladly done as unto Him and for His sake. He bears the burdens. He is the source of your wisdom, life, and strength. Nothing is allowed in the life which has the least tendency to separate from Him. Last, but by no means least, comes obedience. "If ye keep my commandments, ye shall abide in my love." This is the secret of the abiding love life of the believer. Those who truly obey the Lord are filled with the love of God. This love in the believer's heart will constrain him to gladly, voluntarily lay down his life for the brethren, those for whom Christ died, in joyful service.

Divine love in the regenerated heart is the unforced, spontaneous outflowing of the energizing spirit toward those it loves. "Herein is my Father glorified, that ye bear much fruit." This will be easily accomplished as the believer realizes to the fullest extent that without Him nothing will count and only what is done in and through Him will abide. "These things have I spoken unto you that my joy might remain in you and that your joy might be full." "Ye are my friends if ye do whatsoever I command you."—Sel. by Peter Zehr.

We are saved by faith, but not by faith alone—is the rendering of Jas. 2:17.—M. G. Brackbill.

HOW MAY GOD RECEIVE GLORY

(Continued from page 54)

whom He can bless with patience. May God help us to this great work.

Usually when sickness and afflictions come, we go to God with these questions: Why all this? What did I ever do? Does God love me? Many times, and all times, if we are His, it is His love for us. We have become cold, strayed in wrong pastures, etc. He is our Shepherd and is calling us back, carrying us in His bosom to the fold of God. Can we give Him glory? We are kept for His power. Surely He could take us out of our suffering at once, or in a week, or month. In letting us in it He can heal us if it is His will, for His glory. He is able. In Jno. 9, when His disciples asked Him, "Who did sin, this man or his parents, that he is born blind," Jesus answered, "neither * * * but that the works of God may be manifested." God received glory.

Next, in Mark 5, we read of a man who was healed of devils and was sent to his home to tell what great things the Lord did for him, thereby glorifying God. Again, Peter's mother-in-law was afflicted with fever, and after Jesus healed her she arose and ministered unto them, thus glorifying God.

I will by God's help pledge my prayers for you as never before, since asked to write this article. May your affliction, your life, and your prayers be for His glory.

"O blessed work for Jesus
O rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him is sweet.
Lord if I may,
I'll serve another day."

Lancaster, Pa.

INDIA LETTER

(Continued from page 53)

weeks. His condition is due to a severe cold contracted several months ago, from which he has not been able to recover. It is hoped that with about four months of complete rest in the hills he will again be able to resume his duties.

Sunday, the 8th, was a time of weeping in the Dhamtari church, when one of the finest young men in our Christian community confessed that he was guilty of gross sin. Certainly in this raid the wolf succeeded in wounding a goodly member of the flock. We were reminded of Prov. 28:21, where we are told that, "To have respect of persons is not good: for, for a piece of bread that man will transgress." The girl and her parents also made confession. The parents confessed to being guilty of knowingly subjecting the young folks to temptation, thus causing their downfall. The mother of the girl had been a Bible woman in the past and was held in high esteem by the Christian community. We believe she fully realized the meaning of Prov. 28:10—"Whoso causeth the righteous to go astray in

an evil way, shall himself fall into his own pit." The thought that she also would be found guilty, likely had not occurred to her at first; but conviction has taken hold on her and by all appearance she is truly sorry for her sin.

There is great need of work among the girls. Realizing the dangers surrounding them, we missionary sisters living in Sundarganj felt that we must try to do something for them. A one-room mud house in the mission compound was cleaned and repaired. We hung a few pictures in and spread several mats on the floor. On Jan. 14, instead of having the regular women's meeting at the church, we invited both women and girls to this little house. We had a short program in which Sister Fannie Lapp gave the girls a very pointed talk. We then announced that this house would be at the disposal of the Christian girls. About twenty-one girls, between the ages of 12 and 20, are living with their parents in Dhamtari. Some of them attend day school, while others have much time for idleness.

Both women and girls were well pleased. On Saturday afternoon the girls met again and decided on what afternoons of each week they wanted to spend in their house. Since that time they have been coming regularly four afternoons each week. An older woman is in charge of them.

We gave them things to work with which we had on hand. Scraps of cloth from our own sewing, and old scripture text calendar pictures. The scraps of cloth were worked up into baby dresses and hoods. No matter if a dress had five different colors of printed material in it, that made it all the prettier. The pictures were pasted on cardboard.

Up to date they have sold nearly two rupees worth of things, and are now sewing on cloth they bought of this money.

Good reading material is at their disposal. A quilt-frame has been made in the carpenter school, which we want to teach them to use.

We feel this is a worth-while work, as it gives the girls an opportunity to associate with one another, also keeps them occupied and gives us an opportunity to have classes with them in Bible study, as well as to tell them other things which they need to know.

The beginning of this was made possible by a sister in Pennsylvania who sent a small sum of money asking that it be used to make girls and women happy. This we have appreciated, and shall be thankful for any materials, such as quilt patches, pieces of cloth, unstuffed dolls or animals, patterns, etc. If any one should wish to include something for the girls in the next clothing shipment please label your donation, "The Dhamtari Junior Sewing Circle."

In His Service,

Kathryn S. Troyer.

Dhamtari, C. P., India.

MEXICAN BORDER TRIP

For the Gospel Herald.

Albuquerque, N. Mex.,

April 1, 1936.

Doubtless the readers of the Gospel Herald are interested in knowing something of the findings of the committee sent out to investigate the advisability of opening mission work among the Mexicans in the southwestern states.

It is too soon in our investigation to make definite statements or recommendations. Suffice it to say, however, that there are many thousands of Mexicans right at our door who are ignorant of the Gospel. In fact, anywhere from two-thirds to three-fourths of the people in some towns are Mexicans. In El Paso, Texas, sixty to seventy per cent are Mexicans. San Antonio, Texas, is reported to have 90,000.

We left March 10 from Goshen, Ind., and thus far have traveled through parts of ten states. The investigation has been principally in Texas, New Mexico, Arizona, and California. Twice we passed over into old Mexico. The first time at Matamoros from Brownsville, Texas, and the second time at Juarez from El Paso. In Juarez we spoke in a Mexican Baptist Sunday school. They appreciated a talk in Spanish from an American, for as missionaries they are not allowed. The same Sunday morning we returned to El Paso and heard a sermon in English. Thus we attended two religious services in two different countries conducted in two different languages the same Sunday forenoon.

We have met a number of Americans working among the Mexicans in the United States. Some sections are quite well worked; others are not. Therefore this million and a half Mexicans in the United States stands as a challenge to the Mennonite Church.

From Albuquerque we go southeast to Roswell to investigate that section of New Mexico, then to the Santa Fe district. Thence we plan to proceed to Colorado to study the Mexican work there, returning home the latter part of April.

We have traveled thus far 4950 miles, and the V8, made possible by a good brother in the Church, is giving very good service. We do our own cooking, and when warm enough sleep in our own bed in a tent also given by a good brother for the occasion. It has been such an exceptionally cold spring, however, that we were obliged to hunt shelter in cabins most of the nights.

More details of the trip and official recommendations will appear in the Gospel Herald later. May you continue to remember us at the Throne of Grace.

Yours in Him,

T. K. Hershey,

Wm. G. Detweiler.

CORRESPONDENCE

(Continued from page 57)

what Christ's last week on earth, the week before His death, meant to Him and what it means to us. Someone has beautifully written—

"Lift up your heads, ye sorrowing ones,
And be ye glad of heart;
Earth's blackest day, and whitest day,
Were just three days apart."

Sitting with His friends in that upper room in Jerusalem, Jesus faced that "blackest day," but He pictured to those grouped about Him the glories of the heavenly home, the home which He would prepare for them, into which He would one day receive them, that where He is, there they might be also; not only they who were in that group, but also all those who have believed on His name since that day. Earth's "whitest day," Christ's resurrection, has made it possible that some day we shall be reunited with Him and be like Him.

April 5, 1936.

Cor.

Kokomo, Ind.

Greetings:—We are near the time of year when our Savior rose triumphant from the grave, and in due time ascended to the Father, opening for us the new and living way.

March 14 and 15, Bro. Bixler and Bro. Ira Johns were with us and preached to us. On Sunday morning votes were taken as to whether the church wanted to ordain another deacon. The vote was strongly in favor. On Thursday evening, April 2, Bro. Bixler gave a sermon and on Friday evening the congregation met with the executive committee of conference and votes were taken. Bro. Ray Yoder clearly set forth the qualifications for a deacon. There were 5 brethren chosen and 4 recommended by the committee.

Bro. Yoder gave a message on Saturday evening. On Sunday morning a very impressive ordination service was held. The lot fell on Bro. Paul Myers. This makes the third ordination at this place. Pray for these, as well as our older brethren, that they may remain faithful in the work of the Lord.

On Sunday evening, April 5, Bro. Bixler gave a special message to the converts from Psalm 1.

April 6, 1936.

Cor.

Lititz, Pa.

(Hess and Hammer Creek congregation)

Dear Herald Readers:—We enjoyed having Bro. Oscar Burkholder preach to us at the Hammer Creek Church on the evening of April 1. He brought us an encouraging message from Rom. 5: 20. Both our congregation and the brother had a personal interest in this visit, remembering how this brotherhood, way back in 1804, helped the brotherhood in Canada by a loan of 20,000 silver dollars. How times have

changed since those silver dollars were taken on a spring wagon through the wilderness to help our brothers in the North to save their homes. Now after all these years, and over these many miles, it was good to have Bro. Burkholder renew that kinship and fellowship. May we thank God that He has held both to the same simple faith of our forefathers.

Bro. Joseph Nissley of Altoona spoke on Redemption at the Hammer Creek Church on Saturday evening, April 4.

On Good Friday morning services will be held at the Hammer Creek Church, and eggs will be brought for the Children's Home. On Easter Sunday baptismal services will be held at the Hess Church. On April 26 communion will be given at the Hammer Creek Church.

The sisters of this corner of the vineyard have organized a sewing circle meeting the first Thursday of every month, at the sewing room in the home of Mrs. Norman Kauffman. Sister Henry Eshleman is Supt. and Sisters Howard Hess and Jonas Bucher Sec.-Treas. The circle is well supported by all. Those who can't come and sew are helping by donations and contributions and by their kindly interest in the work. May this circle be the means of much blessing, both to our own sisters and to those whom they may help.

April 6, 1936.

Cor.

Spring Mount, Pa.

(Gospel Mission)

Greetings of Love to all Interested Readers:—Surely "the Lord has done great things for us whereof we are glad." Of a truth we can say so after passing through a severe winter and much gloomy weather, we again see spring-time arriving we see that God is faithful in keeping His covenant with man.

We see and realize that this place is only a small corner of God's great vineyard where the Gospel is so badly needed. There are many souls that are yet without Christ. Our work has taken us into many homes in which Christ had been forgotten. There are still a number of homes that have not yet been interested in coming, then others are hungering and thirsting to hear the Gospel and gladly come.

During the winter months our attendance had not gone below 42 from town. On Sunday, April 4, our attendance was again 73 from town. We rejoice to see the new ones that are coming in.

All who are interested in the work we ask you to pray for the work and the workers at this place that we may all be real faithful and true witnesses for the Master. Satan is ever busy trying to sidetrack those that are interested in coming.

We have Sunday school every Sunday afternoon and Bible study every Tuesday evening. We are studying

the Gospel of John, for the month of April. They are conducted by Bro. Elias Kulp from Bally. We invite you all to come help us.

April 7, 1936. Maurice K. Kerr.

Detroit Lakes, Minn.

Dear Herald Readers, Greetings in the Master's Name:—We are thankful to our heavenly Father for His care over us through the severe winter.

We enjoyed a real spiritual feast Saturday evening and all day Sunday, April 4 and 5, when the Executive and Program Committee of the Dakota-Montana Conference met with us to arrange the program for the coming conference to be held at Bloomfield, Mont. While in our midst a nonconformity program was rendered. Those present were our bishop, Bro. I. S. Mast, Caselton, N. Dak.; Bro. E. G. Hochstetler and Son Melvin, Wolford, N. Dak.; Bros. L. C., Archie, and Ed. Kauffman of Kenmare, N. Dak.; Bro. Glen Yoder of Valley City, N. Dak.; Bro. and Sister Elmer Borntrager, Bro. and Sister Roy Kauffman of Bloomfield, Mont. Each one enjoyed the talks given. May we all strive to live closer to our Master and profit by the teaching we heard.

Our New Church Hymnals, which we have been using for some time, are much appreciated and enjoyed by all in our song service.

Easter is here again. To know we have a living Savior, who rose triumphant over death, brings much joy to the believer's heart.

Remember us in your prayers that we may be bright lights for Jesus in this place of God's vineyard, that we may all be found faithful when He comes.

April 7, 1936. Golda Hershberger.

Birch Tree, Mo.

Dear Readers, Greetings:—With the blessings of our Lord the mission work here in the hills has been moving on seemingly slowly, perhaps, but surely. The Lord is blessing the efforts especially in the out-station work.

Since our last writing we shall endeavor to give some of the activities of the work that is being done in this field:

Jan. 3—visitation work was done. Endeavoring to work into the lives of men and women, that they might accept our Savior.

Jan. 12—Bro. Cowan filled an appointment at Turkey Oak; a large crowd present and very attentive, and a hearty invitation back.

Jan. 21 and 22—Services were held at Essex, Mo., where we have four isolated members who had not heard a Gospel message for more than a year. We find them living true to the Church, embracing the principles of the Gospel of Christ. Why should they, as well as other Mennonite families who have been compelled to move away from the

(Continued on last page)

TRUE LOVE FOR OUR SAVIOR— AND GOD

By Rufus Buzzard

For the Gospel Herald.

God, Who's rich in mercy, and wondrous
great in love,
Hath loved us—though deep in sin, dead
have we been;

Us, together hath quickened—through Christ
from above—

Yea raised us together; redeemed us from
sin:

For these blessings, celestial—we should
Christ's work begin

So that we can feel worthy, our rich crown
then to win.

We, confessing our Savior, Redeemer, soul-
Friend;

In our daily life's conflicts, victorious can
be;

For we on His mercy can surely depend—
In His proved "Narrow Way" living—set-
ting us free!

And that rapture obtained through our Savior
divine,

Inspires us that we can on earth for Him
shine.

For a "light of the world" and a "salt of the
earth"

Is what Jesus declares that we ever should
be;

For all souls who have arisen, through the
new birth,

In their propitiation: oh their faith makes
them see—

What prepared for them is—in the celestial
home-skies,

What the body celestial is that never dies.

In the strength of our Savior's rich mercy
and grace,

We can "press toward the mark for the
prize" with Love near;

Then in true, firm obedience can we "win in
life's race,"

And be heirs of the heavenly mansions so
dear!

Those dear mansions above, that should
seem dear to all,

And should challenge our courage thus for
Christ's dearest call.

Through the depth of the riches of the mercy
of our God;

Thru His love's great compassion—saving
power for our souls;

Christ doth teach to all people that thru Him
they are shod,

Which would lead them in righteousness,
which Christ extols,

Wishing all would confess Him as Savior
and King,

That forever 'round the Throne, they could
with angels sing.

New Castle, Indiana.

MINISTERIAL MEETING

Report of a Ministerial Meeting held at
Lititz, Pa., Mennonite Church, March 11, 12,
1936.

Subjects Discussed.—The Prayer Life of
the Christian, Henry F. Garber; The Influe-
ence of the Christian Home on the Church,
A. S. Horst; The Minister in His Study and
Meditations, Elmer G. Martin; The Unchang-
ing Gospel in a Changing World, and Con-
tending for the Faith Effectively, Aaron
Mast; Helps and Hindrances in Helping to
Maintain the Purity of the Church, Ira D.
Landis; Christian Social Standards, J. W.
Weaver; The Simple Life during Times of
Prosperity, Richard Danner; How does the
Church Measure up to the Bible Standard of
Nonresistance, Noah H. Mack; The Minister
In and Out of the Pulpit, Aaron Mast; Faith
of Our Fathers, Aaron Mast; The Value of
Ministerial Visitation, J. W. Weaver; The

Church and Her Relation to the World, N.
W. Risser; What shall We Read, J. Paul
Graybill.

Some Thoughts Gleaned.—The prayer life
is not an act. Prayer is the pulse of life. By
it the physician tells the condition of the
heart. The center of our prayer life should
be that God is our father. A stubborn de-
sire to have our way is inconsistent with the
spirit of prayer. Some hindrances in prayer:
Our love for things. Good food, fine houses,
fine clothing, etc. Reading other things in-
stead of the Bible. Disobedience. It breaks
communion. Pride, self esteem and ability
crowd out our thoughts of God. Pride of
learning is always against humility of prayer.
Crowded life. The one who is too busy to
take time for prayer, is too busy.

Self-made men should be God-made men.
A home is a Christian home when every
member of that home is exemplifying the
teachings of Christ. Luxury is something
that we do not need. The simple life is an
humble life. Outward plenty may be a good
ship to sail on, but a poor rock to build on.
Nonresistance is the outward manifestation
of inward redemption. The Cain spirit is
rampant today. God never did delight in
war and bloodshed. The Church is the rep-
resentative of peace here on the earth.

A large proportion of vice is due to immod-
est dress of women. Too many people today
lose their faith and keep their life. Pray that
God would give our tears back as ministers.
The minister has three books to study: the
Bible, himself, his members. A minister's
work only begins when he leaves the pulpit.
The world has nothing to do with the work
of the Church. What a confusion on that day
if we have been unfaithful.

Henry E. Lutz, Secy.

Married

Borntrager—Miller: :Kauffman—Chupp.—On
Friday evening, April 3, 1936, at the Mennonite
Church near Bloomfield, Mont., Bro. Elmer
Borntrager and Sister Effie Miller, both of
Bloomfield, Mont., and Bro. Roy Kauffman of
Minot, N. Dak., and Sister Lucy Chupp of
Bloomfield, were united in holy matrimony,
George M. Kauffman officiating. May God's
rich blessing attend them through life.

Shisler—Alderfer.—On Saturday, April 4,
1936, at the home of the bride's parents, Bro.
and Sister H. F. Shisler, Harleysville, Pa., oc-
curred the marriage of Bro. Earle L. Alderfer
and Sister Mary Ellen Shisler, both members of
the Salford congregation, Bro. Elias Landis of-
ficiating. May their journey through life be a
blessing to the world and an honor to God.

Showalter—Miller.—Bro. Oliver D. Showalter
of Sycamore Grove A. M. Church, Garden City,
Mo., and Sister Frances J. Miller of Broadway,
Va., were united in holy matrimony at the
home of the bride's parents on April 5, 1936, by
Bro. John L. Stauffer. May the blessing of the
Lord attend them through life.

Obituary

Gish.—Mary E., wife of Peter R. Gish, was
born near Elizabethtown, Pa., March 20, 1851;
died at Millersville, Pa., (where she had at-
tended church regularly), Feb. 26, 1936; aged
84 y. 11 m. 6 d. She was buried at Mt. Joy,
Pa., where she had been a member for ten
years. Funeral services were conducted by
Bro. N. W. Risser.

Yoder.—Catherine Laverne, infant daughter
of Russel and Edna (Saylor) Yoder, died March
29, 1936. She lived for a short period of one
day and the Lord saw fit to call her unto Him-
self. We submit to His will for He knows best.
She is survived by 1 sister (Esther May) and

many relatives. Short services were held at the
home by I. M. Holsoopple. Interment in Kauf-
man Cemetery near Davidsville, Pa.

Hauder.—Donna Mae, little daughter of Har-
vey E. and Henrietta Hauder, was born March
22, 1936, and has gone to be with Jesus. She
leaves father, mother, 3 brothers, and 2 sisters
to mourn her departure. One sister preceded
her in death. A short service was conducted
at the home by Bro. J. C. Gingerich and at the
grave by Bro. E. D. Hershberger.

"A precious bud, a baby fair,
Was given for our keeping;
But now her soul so free from care
In quiet rest is sleeping."

Dettwiler.—Willis Glen, infant son of Harry
and Marie (Stutzman) Dettwiler, near Garden
City, Mo., died March 29, 1936; aged 16 days.
His death was due to acute nephritis. He is
survived by his parents and 1 brother (Edwin
Eugene). "The Lord gave, and the Lord hath
taken away: Blessed be the name of the Lord."
Funeral services were conducted at the home by
Bro. L. J. Miller and Bro. I. G. Hartzler, after
which the little body was laid to rest in the
Clearfork Cemetery.

"A sweet little flower, too pure to stay,
God in His wisdom has taken away;
Not from our hearts, not from our love,
But to dwell with the angels in heaven above."
By the parents.

Dickey.—J. Vernon Dickey was born in Walk-
er Co., Ga., Jan. 27, 1855. With his parents he
moved to Illinois in 1864. He was the son of a
Missionary Baptist minister, and while still a
boy was converted and baptized into the fellow-
ship of the church under his father's pastorate.
He was a member of the Dickeyville Baptist
Church. In 1920 he moved with his family to
Oregon, residing near Woodburn. He leaves his
wife (Mrs. N. P. Dickey of Portland) and a
daughter (Mrs. Opal Berkey) of Hubbard. By
a former marriage he leaves 2 sons and a daugh-
ter. Father went to his reward March 3, 1936.
Services at Zion Church, conducted by E. Z.
Yoder. Text, Rev. 1:7. Laid to rest in Zion
Cemetery.

Darr.—Isaac, son of Henry and Hannah Darr,
was born near Stratford, Ont., April 24, 1851.
About 1857 he moved with his parents to Elk-
hart Co., Ind. He was next oldest of 8 children
in this family. He spent most of his life near
the old homestead, and since the death of his
mother he with his sister Sarah resided on the
home farm. For several years he has been in
failing health and died March 2, 1936; aged
84 y. 10 m. 8 d. He leaves 2 sisters (Sarah at
home, Mrs. Andrew Brenneman of Wakarusa,
Ind.), Christian of McCracken, Kans., and a
number of nephews and nieces, neighbors and
friends. Funeral services held at Olive Church
conducted by Bishops Joseph Martin and D. A.
Yoder.

Shrock.—Lester Shrock was born at Hunts-
burg, Gauga Co., Ohio, Dec. 27, 1914. Later
he moved with his father and mother to Defi-
ance Co., Ohio. After which he came to New
York State in 1923 with his parents. He united
with the Conservative Mennonite Church at
Alden, N. Y., in 1934. After a five-month ill-
ness he died of cancer of the stomach, March 19,
1936; aged 21 y. 2 m. 22 d. He leaves, to mourn
his early departure, his mother and step-father
(Mr. and Mrs. C. E. Yoder), 2 brothers and 1
sister (Samuel, Melvin and Alta), 4 step-sisters
(Malinda, Martha, Sarah, Viola—all married),
2 step-brothers (David and Eli) and 1 half-sis-
ter (Esther). Father, 1 brother (Enos), and 2
half-brothers (Albert and Arthur), preceded him
in death.

Culp.—Rosanna, daughter of Christian and
Elizabeth (Hoover) Burkholder, was born near
Cherrywood, Ont., Dec. 8, 1859; died at her late
home near Markham, Ont., Feb. 14, 1936; aged
76 y. 2 m. 6 d. Two sisters (Elizabeth Hoover
and Jane Boyer) preceded her. On Nov. 26,
1889, she was married to Tillman Gayman Culp.

To this union was born an only daughter Elizabeth, who survives. She is also survived by an only brother (Noah Burkholder of Cherrywood, Ont.). Her husband died Aug. 26, 1901. In their early married life they united with the Mennonite Church to which she was a faithful member until the Lord called her home. Funeral services at the home and grave by Bro. A. D. Grove, and at Wideman Church by Bro. L. W. Hoover. Text, I Jno. 5:11. Burial in Wideman Cemetery.

Pfeil.—Fannie, daughter of the late David and Sallie (Eash) Yoder, was born July 20, 1854; died March 26, 1936; aged 81 y. 8 m. 6 d. She was united in marriage to John Pfeil, March 15, 1885. He preceded her to the grave Aug. 16, 1897. One daughter (Mary) died Aug. 16, 1926. Out of a family of 8 children she is survived by only 1 brother (Solomon Yoder of Cambria Co., Pa.). She is also survived by 1 stepson, 5 grandchildren, and 13 great-grandchildren. For the last fourteen years she had her home with her grandson (Ralph Kissell, Davidsville, Pa.), in whose home she died after an illness of less than a week. She was a member of the Mennonite Church for many years. Funeral services were held in the home and in the Blough Mennonite Church by S. G. Shetler and Irvin M. Holsopple. The body was laid away in the adjoining cemetery. The funeral was very largely attended by relatives, neighbors, and friends.

Born.—Magdalene, wife of Fred Born, passed away March 16, 1936, at her home near Valparaiso from heart ailment of several years; aged 61 y. 1 m. 19 d. She was the youngest daughter of the late Jacob and Mary Ann Berkey and was born northwest of Wakarusa, Jan. 27, 1875. Surviving are husband, 6 children (Dorothy and Ester Born of Plymouth, Catherine Born of South Bend, and Paul, Mary Eloise and Marion at home). A son (Henry Edwin) preceded her in death. One sister (Mrs. Susan Wenger of Goshen) and 5 brothers (Aaron and Henry Berkey of Wakarusa, Daniel Berkey of Mishawaka, Eli Berkey of Saskatchewan, and Jacob Berkey of Miles City, Mont.) also survive. One brother (William Berkey) and two sisters (Mrs. Barbara Nunemaker, and Mrs. Sarah Shirk) preceded her in death. She united with the Osceola Methodist Church in early 1900. Funeral services conducted by D. A. Yoder at the Olive Mennonite Church near Elkhart, Ind.

Blosser.—Lois Augusta, daughter of Warren and Catharine (Lind) Blosser, was born Dec. 7, 1913; died March 22, 1936, at the home of her parents near North Lima, Ohio; aged 22 y. 3 m. 15 d. On July 31, 1935, she united with the Mennonite Church, remaining a faithful member until death. In her infancy she was deprived of the sense of hearing. Her parents made it possible for her to attend a school at Columbus where she was taught to read, write, and even talk some. This was a means of giving great pleasure to the daughter, who really enjoyed life amidst these handicaps. While she was making her plans for the summer, she took sick with pneumonia and died within a week's illness. She is survived by her parents and 3 brothers (Ehen L. and Homer W. of Los Angeles, Calif., and Paul M. of Oakland, Calif.), 1 brother preceding her in death 16 months ago. Funeral services were held March 24 at the home and at Midway Mennonite Church in charge of Brethren A. J. Steiner and E. M. Detwiler. Text, Rev. 7:17.

Plank.—Fred Benjamin, son of Christian and Lydia Plank, was born near Garden City, Mo., April 2, 1895; died March 29, 1936; aged 40 y. 11 m. 28 d. In his youth he accepted Christ as his Savior and united with the Mennonite Church, in which faith he died. On June 5, 1918, he was united in marriage to Rosa E. Stoll. To this union were born 5 children—Fred B. Jr., Faye Bernice, Howard Lewis (who preceded his father in infancy), Dewey Maurice, and Roger Emery. His death was very unexpected as he was sick only a short time. He was

stricken with influenza, but complications developed which speedily resulted in death. He leaves his wife, 4 children, 6 brothers (Oliver J., Leslie R. of Garden City, Mo.; Orle A. and Marion E. of Industry, Ill.; Emery M. of Kansas City, Mo., Christy T. of Boulder, Colo.), 1 sister (Sylvia I. Hostetler of Garden City, Mo.), 4 uncles, 4 aunts, 13 nephews, 6 nieces, and a host of other relatives and friends. Those preceding him are his infant son, his parents, 2 brothers and 2 sisters. The funeral services were held at the Sycamore Church, in charge of W. E. Helmuth and I. G. Hartzler. Interment in Clear Fork Cemetery.

Harshbarger.—Nancy, daughter of Joseph and Barbara Allgyer, was born in Juniata Co., Pa., March 9, 1851; peacefully passed away at her home near Mattawana, Pa.; aged 85 y. 26 d. In 1874 she, with her parents moved from Pennsylvania to Wayne Co., Ohio. In 1875, one year later, she was married to John B. Harshbarger of Mattawana, Pa., where they lived the remainder of their lives. They were the parents of three children (Alice at home, Ed and Mrs. Jeff Hostetler of Mattawana). Her husband preceded her in death in September, 1922. Besides her children, she leaves 17 grandchildren, 9 great-grandchildren, 1 brother (S. E. Allgyer), and 1 sister (Mrs. Lizzie Zook) both of West Liberty, Ohio. In her youth she accepted Christ as her Savior and united with the Mennonite Church. She was a very faithful member and was always a regular attendant as long as her health permitted. It can be truthfully said of her, "She hath done what she could." Funeral services were held April 7, at the home and at the Mattawana Mennonite Church by the home ministers. The church and community as well as the home very keenly feel their loss, and share in sorrow the departing of Sister Harshbarger.

Culp.—Simon P., son of Anthony and Susannah (Bixler) Culp, was born near Wakarusa, Ind., June 14, 1861; died March 18, 1936; aged 74 y. 9 m. 4 d. On May 10, 1891, he was married to Marelda Parsel. To this union 4 children were born (Claude C. of Brethren, Mich.; Chloe—Mrs. Wm. Nussbaum, Apple Creek, Ohio; Pearl—Mrs. Floyd Lehman, Wakarusa, and Lucile of Los Angeles, Calif.). His wife preceded in death March 8, 1924. Dec. 10, 1934, he was married to Mrs. Elizabeth Tyson. In early manhood he was converted and united with the Mennonite Church, having his membership in the Yellow Creek congregation at the time of his death. He was not a public church worker, but he was always willing to help others both in a material way and in giving helpful counsel. He is survived by his widow, the 4 children mentioned above, 2 brothers (David S. of Wakarusa and Anthony N. of Nappanee, Ind.); also the following step-children: Levi Tyson of Elkhart, Elmer Tyson of Goshen, and Mrs. Levi Hochstetler of Goshen, and Mrs. Will Getz of Goshen. Funeral services were conducted Mar. 21 at the home by Bro. J. W. Christophel and at the church by Bros. D. A. Yoder and J. W. Christophel. Text, II Tim. 4:7, 8. Burial in adjoining cemetery.

Dintaman.—Samuel, son of George and Louisa (Coleman) Dintaman, was born March 4, 1844, in Wayne Co., Ohio; died March 21, 1936, at the home of his son-in-law and daughter, Mr. and Mrs. Noah Weldy, near Wakarusa, Ind.; aged 81 y. 17 d. He had made his home with Mr. and Mrs. Weldy most of the time since the death of his wife, Nov. 1, 1928. Bro. Dintaman was married to Effie J. Houser Mar. 27, 1879, at Congress, Ohio, and lived in Ohio for two years, moving then to Ithaca, Mich., in 1881. They lived in Ithaca and Elmdale, Mich., for the next 29 years, moving to Wakarusa in 1910, where they lived until Sister Dintaman's death. Surviving are four sons (Irvin and Elmer of Alto, Mich.; Jay of Detroit, and George of La Grange, Ind.), 1 daughter (Mrs. Noah Weldy, Wakarusa, Ind.), 11 grandchildren, 5 great-grandchildren, and 1 brother (Abel Dintaman of Alto, Mich.). He united with the Mennonite Church in 1899, while living at Ithaca, Mich., and attended the Holdeman Mennonite Church near

Wakarusa, at which church he remained a faithful member until his death. Funeral services conducted at the home by S. L. Weldy and at the Olive Mennonite Church by D. A. Yoder assisted by Bro. Weldy.

"We have lost our darling father,
He has hid us all adieu,
He has gone to live in heaven,
And his form is lost to view."

Gingrich.—Nancy, daughter of the late John M. and Rachel (Bricker) Martin, was born Jan. 19, 1855; died Mar. 14, 1936; aged 81 y. 1 m. 25 d. On Jan. 18, 1876, she was united in marriage to Chas. Gingrich. To this union 9 children were born. She was preceded in death by 3 sons (Amos in 1888, Moses in 1934, Menno in 1936) and 1 daughter (Rachel). She leaves her aged husband, 3 sons (Sidney, Elias, and John, all of near Myerstown, Pa.), 2 daughters (Leah, wife of Jacob M. Brubaker, with whom she resided; Lovina, wife of Elam Martin, deceased, both of near Lincoln, Pa.), 46 grandchildren, 62 great-grandchildren, also many other relatives and friends. She was the last of a family of five to pass away. She was a devoted wife and mother and was beloved by all who knew her. She was a member of the Mennonite Church for 62 years, and tried to follow the meek and lowly Jesus to the best of her knowledge and ability. She was true and faithful to the end. She was confined to her bed only nine days before her death. Several days before her death she had a clear vision of the glory world and spoke about what she saw. Funeral services were conducted at the house by Bro. Frank Hurst and at the Pike Mennonite Church by Bro. Amos Martin in English and Bro. Joseph Hostetler in German. Text, Rev. 14:12, 13. Burial in adjoining cemetery.

"We have lost our dear, sweet mother,
She no more on earth shall roam;
And there'll never be another
Who can take her place at home."

Raber.—Peter, son of Daniel and Susanna (Nafziger) Raber, was born in Lee Co., Iowa, Oct. 24, 1851. In 1858 he moved with his parents to Hickory Co., Mo., where he spent his boyhood days. It was there as a small boy he witnessed some of the terrible evils and scenes of the Civil War. At the age of twenty he accepted Christ as his Savior and became a member of the Mennonite Church, remaining faithful throughout the remainder of his life. On Nov. 12, 1874, he was united in marriage to Elizabeth Gilliom. They started life together on a farm near Elkton, Mo., where they remained until 1908, when they moved to their present home near Versailles. This union continued for 61 y. 4 m. 14 d., until a kind providence called the husband home. He departed this life March 26, 1936; aged 84 y. 5 m. 2 d. His death was due to pneumonia and heart trouble. To this union were born 5 daughters and 3 sons. One son who died in infancy, Clara (Mrs. Oliver Driver) and Abraham preceded him in death. The widow with the following children survive him: Susie (Mrs. Chris Rushley) of Garden City, Mo.; Sarah (Mrs. Mose Diener), Lydia (Mrs. Jonas Dettwiler), Cora (Mrs. Jake Ramer) and Daniel, all of Versailles, Mo. Besides these he leaves 20 grandchildren, 20 great-grandchildren; also 3 brothers and 2 sisters (Pre. Dan Raber, Hudson, Ohio; Joe and Sam Raber, Holden, Mo.; Mrs. Henry Rychener, Pettisville, Ohio, and Mrs. Lee Nafziger, Goshen, Ind.). As a husband and father he was always loving and considerate, and as a neighbor he was always helpful and kind. His presence will be greatly missed by everyone in the community of which he was a member. Funeral services at the home were conducted by Bro. P. P. Hilty and at the church by Bro. L. J. Miller of Garden City, Mo., assisted by Bros. J. R. Shank and C. B. Driver. Text, Matt. 13:43. Interment in Mt. Zion Cemetery.

We should be as careful of the books we read as of the company we keep. The dead very often have more power than the living.
—Tyron Edwards.

CORRESPONDENCE

(Continued from page 61)

church here in order to make a living, be denied the privilege of having the Gospel taken to them? They have a desire to be one with the Church and their testimony is with us. Will you pray that they may be given grace to do God's will and that some one will be willing to either send or carry the Gospel message to them, at least once in a while as they struggle alone for the Lord?

One cold night in January the call came for Bro. Cowan to come to the bedside of a sick young man, who had become interested in his soul's salvation. As dark and cold as it was, and a long, rough drive of about 40 miles one way, it must not be put off, for a dying soul was waiting for the message of Christ. After talking and praying with this young man and explaining the plan of salvation, he accepted Christ as his Savior and asked to be baptized. So after questioning him for some time and upon his confession of faith in Jesus Christ he was baptized. A few days later Bro. Cowan was called to conduct this young man's funeral. He had died, leaving a testimony for the Lord. We have reasons to believe he was ready.

The second Sunday in February, an appointment was filled at Black Pond in the morning, with several confessions, and at Alley the same evening.

Feb. 15 we visited a home where we have been working for some time to bring them to Christ. A young girl in this home who had fallen into sin confessed and has asked for membership in our church. Others in the home are counting the cost and have asked us to pray for them.

The evening of March 21 Bro. Cowan preached at Shady Grove, where he has taken up regular appointments. The fourth Sunday morning of each month there is an appointment at Black Pond and same evening at Alley. The first and third Sundays of each month are the regular preaching appointments at the home church. We have Bible study and prayer meeting every Wednesday evening. Studying the book of Revelation at present.

Next Sunday we expect to have an Easter program. The fourth Sunday of this month is the date set for baptismal services across the river. A number of other calls come for the Gospel to be preached to them and at least one more appointment is being considered prayerfully. The work must need to be limited because of lack of time and means to carry it on. Prayers are especially needed; also workers are needed in this vast field. We appreciate every consecrated helper we have, but we need more who are on the Lord's side.

Last Saturday evening and Sunday morning Bro. M. C. Vogt, returned missionary from India, and Bro. Protus Brubaker and wife of Edwards, Mo., worshiped with us. Bro. Vogt gave us three interesting talks about the work in India. Most every one seemed interested in his work, and we were glad for his fellowshiping and the encouragement he gave us. Bro. Brubaker and wife were visiting his sister and family over Sunday.

We are always glad for any one coming to help us in the work. An invitation is extended to all. Will you pray very definitely for the work? for more workers? for the church body that each member may be in a condition to work and to fellowship? and for a greater vision of the work and the needs in this field?

April 7, 1936.

Cor.

Elida, Ohio

(Central congregation)

Dear Herald Readers, Greetings:—We again see the resurrection of life in the grass and flowers, and are reminded of the resurrection of Christ and that it means new life for us.

On March 7 Bro. Aaron Mast came and held a special series of meetings at which time a young man confessed Christ as his Savior. The believers also were encouraged and strengthened. At the March meeting of the sisters' sewing circle the following officers were elected: Pres., Rebecca Troyer; Vice Pres., Kathryn Stalter; Sec.-treas., Nora Brennehan. At this meeting we were favored with the presence of Bros. Aaron Mast, Andrew Brennehan, and Menno Troyer. They gave us helpful talks and encouragement in our work.

April 8, 1936.

Cor.

ANNOUNCEMENT

The Twenty-seventh Annual Meeting of the Mennonite Children's Home Association will be held at the Millersville Mennonite Church, Millersville, Pa., Wednesday May 6th, 1936. An all day and evening program is arranged and the public is invited to attend. The morning session opens at 9:15 o'clock, with a sermon by Bro. M. S. Stoltzfus, Christiana, Pa., and the evening session closes with a sermon by Bro. E. F. Hartzler, Marshallville, Ohio. Foster parents and former inmates of the Children's Home are requested to attend this meeting.

Levi Sauder.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana

August 5-9, 1936

A Young People's Institute will be held at Goshen College from August 5 to 9, 1936. Young people of the middlewest are urged to plan their summer vacation with this in mind. Teachers, speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Indiana-Michigan District Conference. Details will be announced in due time.

For information address,

I. E. Burkhart, Director,
1410 South 8th Street,
Goshen, Indiana.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES

The Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church at Belleville, Pa., May 10-12, 1936. The Executive and Mission Committees will meet in joint session Friday morning, May 8, at 9:00 A. M. and continue in session until Saturday noon. The members of the entire Board will meet in executive session during Saturday afternoon. Sunday afternoon and evening will be devoted to a Mission program and the regular business sessions of the Board will begin on Monday at 9:00 A. M. Board members who cannot be present will kindly designate some one to act as their proxy and send a written copy of same to the Secretary. All officers and committees are requested to have their reports in writing ready to submit when called for.

D. D. Miller, President.

S. C. Yoder, Secretary.

ANNOUNCEMENT

Third General Mennonite Summer Bible School Conference

will be held at the Martinsburg Mennonite Church, Martinsburg, Pa., on Thursday evening and all day Friday, May 7, 8, 1936. This is just prior to the General Mission Board Meeting to be held at Belleville, Pa., May 10-12. Those contemplating attendance at the Mission Board Meeting, and also interested in the promotion of Summer Bible Schools, may readily take in also the Summer Bible School Conference.

All interested will kindly take this announcement as a hearty invitation to attend this conference. Especial attention is called to the District Sunday School secretaries throughout our church that they kindly contact the Sunday schools of their respective district about this conference. Programs gladly furnished upon request. Address C. F. Yake, Scottdale, Pa.

SUMMER BIBLE SCHOOL COMMITTEE of GENERAL SUNDAY SCHOOL COMMITTEE.

"The shortest answer to temptation is the best. Do not parley."

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

April 16, 1936

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"All scripture is given by inspiration of God, and is profitable for doctrine."

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

The Roman brethren were commended in that they "obeyed from the heart that form of doctrine" which had been delivered unto them. Christian doctrine is not merely a basis for controversy, nor yet something merely to edify the mind; but it is divine Truth which God intends should be stored up in every heart.

Speaking of doctrine, the Bible speaks of "the doctrine of God" and "the doctrines of devils." The first is to be revered, and adorned by a consistent daily life. Only they who have departed from the faith have anything to do with the latter. John gives us wholesome warning when he admonishes us to "believe not every spirit," but to "try the spirits, whether they be of God." That only is safe doctrine which is securely anchored in the Word of God.

There are several reasons why we should accept and cling to "the doctrine of God:" (1) It is given by inspiration of God, and is therefore inerrant, conceived in the wisdom of the Almighty, suitable to the needs of man in every clime and age. (2) As there is an inseparable bond between doctrine and life, a perfect doctrine means a perfect life, so far as we are able to grasp and to comprehend it. (3) It is not only safe, but uplifting and inspiring; profitable not only "for doctrine," but also "for reproof, for correction, for instruction in righteous-

ness: that the man of God may be perfect, thoroughly furnished unto all good works."

The greater part of this number of the Doctrinal Supplement is taken up in addresses delivered before the Nonconformity Conference held recently at the Blough Church near Hollsopple, Pa. But why so much stress laid upon one single doctrine? Read the articles found elsewhere in this number, and you will have some idea as to the answer. It is an immense subject, covering a wide field, embracing many things that are vital to a God-honoring Christian life and experience. During the last few years we have witnessed peace

to dress at all. Everybody that has ever given the subject intelligent consideration knows that it applies to dress and several dozen other things that are closely connected with Christian life and relationships. We are sorry that we could not print all the addresses delivered before that meeting. If they are sent in we will publish them at a later date.

We are printing about 500 extra copies of this Supplement, which will be sent out at the nominal price of five cents each so long as the supply lasts.

But do not get so fully absorbed in these addresses on Nonconformity that you will neglect to read and devour what Bro. Edward Yoder has to say on the great theme of Nonresistance. Under the general head of "Peace Principles from a Scriptural Viewpoint," he presents many points worthy of our prayerful consideration.

This subject is especially timely, as the nations have been, and are, in a turmoil, spending fabulous sums of money for war equipment and all that goes with it. They are crying, "Peace, Peace," while their whole thought is "War, War." None of these nations want to fight, but they do want

more trade, more land, more prestige, more wealth, and rather than see some other nation grab what they think belongs to them they are determined to fight for the prize they are after. Bro. Yoder touches a number of vital spots.

One thought which real nonresistant people should never get away from is that peace propaganda and liberalism will not mix. There is a world of difference between Pacifism and Bible nonresistance. The man who denies the Deity of Christ makes a poor follower of the Prince of Peace. He may shout for peace during times of peace, but this shouting is quickly turned to

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conferences, Christian life conferences, Sunday school conferences, summer Bible school conferences, mission conferences, and many other similar meetings. Why not also a conference on Nonconformity? since that is so widely and emphatically taught in the Word of God. Too many people have narrowed the scope of their vision by applying the teaching to but one or at most a very few subjects. For example, we have seen disputants get red in the face when one tried to confine the subject of Nonconformity to the matter of dress while the other contended just as vehemently that it did not apply

war propaganda when war is declared—unless he belongs to the class of people who are “agin the capitalistic government.” The only common bond between nonresistant people is their loyalty to the teachings of the Prince of Peace, whose example and teaching point to a total abstinence from every form of carnal strife, in times of peace or war.

There are several ways in which we may make Christian doctrine of none effect.

In the first place, we may ignore it. The Bible closed is a dead book to us. The truth is there, indestructible and irresistible. But what good does it do us if we pay no attention to it? God does not compel us to do His will. He reveals His will to us, but leaves it to our choice whether we shall obey or

disobey. And in the exercise of our choice we also assume the responsibility for the results of our obedience or disobedience.

Again, we may nullify the Scriptures by modifying their meaning so as to make them fit our fancies or desires. In such cases the fault is not with the Word of God but with the self-willed or deluded perverter of the truth who wrests the Scriptures to his own destruction.

Again, we may make the Word of God of none effect, or at least seriously mar its usefulness in shaping our own lives, through hobby-riding or fanaticism. Both lead to error; one through subversion, the other through blind infatuation. In both cases the whole Scripture is made to center around one or a few points. The weakness of both is that instead of making Christ the

center of all inspired Truth, some pet hobby or intense desire on man's part is made the center around which truth is supposed to revolve—with destruction (or at least great injury to self and the Cause) as the result.

As already stated, the fault is not in the Scriptures but in those who subvert the Word of God and make it mean something different from what God intended it to convey to men. And let us never lose sight of the fact that “the word of our God shall stand forever.” The Word of God was given us for our learning. Let us humbly take our place at the foot of the Cross, submit ourselves unto Him who speaks the Truth in Infinite Wisdom, forsake the world with its sinful lusts and follies, doing His will “on earth, as it is done in heaven.”

“If ye know these things, happy are ye if ye do them.”

ADDRESSES ON NONCONFORMITY

Delivered before Conference on Nonconformity
Held in Blough Mennonite Church
near Hollsopple, Pa.
March 26-7, 1936

THE WORLDWARD DRIFT THAT FACES THE CHURCH

By Noah H. Mack

The increased effort made by the Church leaders to teach and uphold the true doctrine and to stir up the membership to a closer and more loyal life to God and the Church, should bring the Church to a closer relationship with her Lord and Savior.

General Conference, Church conferences, Bible conferences, Sunday school conferences, young people's conferences, etc., have done much good, we believe, but the drift has not been stayed. However, what the condition of the Church would be at this time if these efforts had not been made is hard to tell. It is impossible for any one to know but very likely we would be in a more helpless condition than what we now are. We should therefore work still more valiantly and with greater zeal, and do by the grace of God what we can to hold the Church for God in Christ Jesus.

May this nonconformity conference be a means of strengthening both the ministry and laity in the faith of a crucified life (Luke 9:23) and with a willing mind live the principles of life as laid down in the Gospel and the apostolic teaching; for these are the principles for which the Mennonite Church has stood through the centuries, the principles which make life a blessing to self and to others.

My father was ordained to the ministry when I was two and a-half years old, and to the office of bishop when I was fourteen years old. I can well remember what the ministers and bishops who came to my father's house were talking about in a general way. Worldliness in the Church was then much deplored by the faithful shepherds. That was sixty-five years ago, more or less. Pride in dress, careless and inconsistent living, sons and daughters of Mennonite families straying away into other churches, were some of the things about which those brethren of that day mourned. Those brethren have all long since gone to their reward. The Church has been struggling along these years, and is still existing.

The Church, in the midst of sin and worldliness in the world and dissensions within her borders, is slowly and steadily growing in numbers, and may we hope also in a general way in spirituality and usefulness in the sight of God.

One might speak of the Church in general, but for the short time allotted I should count it fitting to confine my remarks more especially to the Church where we have our home and where I feel we all have our deepest interest.

While we rejoice in the work in which the Church is engaged, and in the growing missionary spirit, we all see and feel that while these things enthuse us it will be well for us to think about and meditate of what the Spirit said to the Ephesian church (Rev. 2:1-5). A list of very commendable works are named there, and yet they were in danger of losing their candlestick if they would not repent. Repent of what? Evidently of self and pride. They saw themselves in the good works they did, and lost out in love to Him who saved and redeemed them.

What a danger there is because of the human side to see self in the work we do and give honor to self and lose out in spirit with the Lord. Heb. 2:1-3. Let Psa. 139:23, 24 be the sentiment and prayer of every heart here assembled. May we be honest before the Lord and acknowledge our shortcomings and guilt so that we may have a refreshing from the Lord through the Spirit.

To drift means to be forced on by some power outside of the body that moves, as in a flood of waters all that the flood picks and takes along is called drift. Even strong animals that can swim well have at times been caught in flood of waters and carried along with a force and power that they could not resist and were carried to destruction. To the extent that the Church gives way to world influences and methods to that extent she is drifting worldward.

The drift of thought needs to be considered first in this matter, for thought comes before action. When hearts are not moved and guided by the Holy Ghost they are drifting like a ship without a rudder, helpless and likely to be wrecked at any time when a storm should appear.

The avenues of thought drift are many—in business, in Sunday school work, in Church work, even some entering into politics; and many pursuing the vanities and pleasures of the world, turning against the simple and modest ways of life as outlined to us in the Word of Life, not recognizing the constituted authority of the Church (Heb. 13:7, 17). These are yoking themselves with the unbeliever, imbibing the spirit of worldliness which is the spirit of self and selfishness, the spirit of greed and lust, the spirit of pride and vanity.

It would be in place at this time to speak more specifically and first take up the matter of education. The present general system of education undermines and endangers the spiritual welfare of our children most seriously. Many a young child is led into believing the evolutionary and other hurtful ideas while yet in infancy. How sad! Prov. 22:6.

The first Mennonite settlers in this country taught their children themselves, in many places using the church both for religious and school purposes. When the public school system came into operation schoolhouses in many places were built near these church houses. The Mennonites seeing no danger found it convenient to accept the arrangement and in their humble way of thinking did not dream of what would be the outcome of the move; the outcome as we now have it. Schools which are under the control of the state, first under the control of the district in which manner the system was started by degrees the state exercised more authority until by this time community wishes and sentiment count but little in most places.

We are thankful that we still have a full-Gospel doctrine fundamentally, which doctrine has stood the test of the centuries, being tried by almost continual opposition and persecution. To hold this doctrine in the Church, a foundation of faith must be laid in the minds and hearts of the children and youths. This work should primarily be done in the home, and is so done in many homes; but in many this is neglected and, besides, the best of faith is often undermined in the schools.

The sad record of the past gives evidence that many of the children from Mennonite homes were lost to the Church through school influences; not only to the Church but to the faith in Christ and eternal life.

The Church having this knowledge concerning the loss of children to the Church, and many likely lost to the Kingdom, the same process going on in our conscious presence now, will the Church not be guilty of a grave neglect if she will not by the help and grace of God make an earnest effort to save the children from being swept into the maelstrom of soul-destroying influences existing in most of the schools of the land today? Shall childhood and youth continue to be exposed to the many evils which exist in many of the schools—morally, mentally, and socially—in a way and manner of which the general public is but meagerly informed? We are sending—that is, the Church is sending—brethren and sisters to the “dark continent” to bring light and life to a benighted people. Not lamenting the cost, and this is right; but is it right, is it just, to have our children pass through dark and sinful experiences to get an education?

Many in the Church see the situation, and have seen it for years (when the situation was not as bad as it is now) and expressed themselves saying, “We wish it were different, had only our fathers continued to teach the children as they had begun,” but the general conclusion has been that “it is too late; there can be nothing done now.” Another group are well satisfied and would likely oppose any effort in the direction of having schools to educate our own children. Until now there has not been interest in this serious matter to make a move towards relieving the situation. Though there be indifference and fear of too much expense and whatever other opposition, the truth remains the same. The Mennonite church should have her own schools and educate her own children; and especially so because she is in a position to do so.

The cost would not be as great as to buy all these automobiles and keep them running. Children are worth more in the sight of God than automobiles. Jesus shed His blood for them, and before that He laid His hands on them and blessed them; what is our part in this matter? What do you all say?

Erroneous Bible Teaching

This kind of teaching is carrying many away from the truth of a full Gospel. It is done in so skillful a way and manner that many are led into the error of accepting a partial Gospel religion. Eternal security of the most pernicious kind is being readily accepted by many because it is presented in so skillful and enticing a manner by so-called fundamentalists whose teaching is partly standing on sandy ground. Matt. 7:26.

Some of these teachers teach soundly on points of salvation, sanctification and Gospel service, but have no scruples in denying the doctrine of nonresistance, nonconformity, the ordinances of footwashing, the devotional covering, and the holy kiss, taking to eternal security, the postponement theory, and other unscriptural doctrines.

Too many of our people just take to any kind of teaching that comes along, evidently because it is so skillfully presented and does not involve so much of cross-bearing; in fact, no cross-bearing at all (Luke 9:23), and on the other hand some of these teachers do some very sound teaching. Those hearers who have not been thoroughly

rooted and grounded in a full-Gospel take the position that these men know the Scriptures, that what they say is better than what we get at home. A very loyal sister (as we thought) lately said, “When I want to hear a good sermon I go to Lancaster.” Lancaster is at present quite a center for interdenominational teaching wrecking the faith of some.

Interdenominationalism

Mixing oil and water, is making inroads with many because of continual shaking. There is an appearance of real mixing for good in the sight of those who are satisfied with a partial Gospel and to accept it in their lives; also others who have no definite line of demarcation between sin and righteousness who have but little difference between him who serveth God and him who serveth Him not.

Nonresistance

The doctrine of nonresistance is too meagerly taught at the present time. The young people in the Church under twenty-five years of age know but little of the World War, when faith was tried and the young brethren stood loyally for the faith, not only in living it but also in defending it when put to trial, while at home some of the brethren bought liberty bonds.

The doctrine of not going to war is accepted generally but office-holding of various kinds is freely entered upon in some localities and the minor details of the doctrine are not well recognized. Any brother taking an office which requires the use of the law when the occasion demands it is not living true to his baptismal vow.

The study of war history (as it is taught in the public schools) arouses a spirit of fight in the mind of the boy; flag salutes and drills which some of our children have to go through is harmful to the child-mind, leading away from the spirit and sentiment of the Gospel.

The history of the martyrs of the faith is too little read at the present. The book written after the World War, entitled, “Nonresistance under Test,” is hardly heard of at this time. The neglect of bringing and keeping before the mind of the Church the usefulness of such books is an evil in itself.

There is evidence that many of the Church think nonresistance is a church regulation. It is the doctrine of the New Testament and the Church, and in order to be of real benefit must be accepted as such and lived every day in and during a life time.

Three Persistent Forces of Drift

Conformity to the world in dress, the unequal yoke, and the radio are three of the most persistent forces of drift, not only facing us but prevailing among us, varying in degree of intensity in various localities.

The Church has a full and complete Gospel foundation, nothing weak in the foundation, but these things among us weaken the work and testimony in and out of the Church. The use and production of tobacco also dim the light of testimony wherever found.

Pride in dress has caused trouble in the Church since there has been a church. Even Isaiah records a long category of articles of dress upon which God pronounced judgment in that day. Christ and the apostles teach and warn against pride in dress. In spite of all the teaching of the Bible and the saints down the ages, pride in dress still troubles the Church and deprives her of many a blessing (I Jno. 2:16, 17); pride in dress, pride and lust of station, pride in riches. All pride, if not repented of, will prove to be a barrier to heaven and a passport to hell.

Doublemindedness is a very deceiving and hurtful condition of heart. To be dressed in the established order of the Church is edifying to the individual and to the Church, but to have two styles of dress (one for church going and another for business or for other society) is very inconsistent, to say the least.

The styles of dress for children, both for boys and for girls, is extremely out of harmony with decency and modesty. In many Mennonite families there is no difference noticed between their children and those of the world and the popular class. Christ blessed the children, but Satan is after them and has many a snare to get them. It is distressing to see Christian parents help set the snares and traps for their own innocent children. Parents may say, “They are innocent now,” but they have a human nature and will not be innocent very long.

The unequal yoke, the avenues for the Christian professor to yoke

unequally, are many—in corporations, in partnerships, in boards, in many and varied associations. The aims, actions, and sentiments of many of these are quite contrary and hurtful to the Spirit-life and have a negative effect upon the life of any one thus associated. In a certain school board at a time a Mennonite was a member after being in the service in that board for some time, the subject of church affiliation was discussed. During the discussion it was discovered that this certain one was a Mennonite. Then one of the other members of the board said, "You a Mennonite, I have been with you in this board for so many years and have never known you to be a Christian, let alone a Mennonite." Deut. 22:10 foreshadows the unequal yoke. "Thou shalt not plow with an ox and an ass together."

The unequal yoke in marriage is forbidden by the apostle when he says, "only in the Lord," for that would mean that both are to be in the Lord.

The radio in the home, the evil effect upon the children in a home, is not generally recognized. The radio is a most useful invention and very helpful in many ways to humanity, but the most useful inventions are made instruments for sinful purposes by Satan with woeful effect.

Foolish talk and jazz music are not recognized by many professors of religion as being hurtful, counting such as mere entertainment; but the apostle Paul classifies jesting and foolish talking with other quite flagrant sins. Children of quite tender age can turn on most anything they like on the radio. The Church thus far has been allowing their children to continue under the hurtful school influences, and now the radio in the house, and the worst is coming yet. Television is at the door. When that invention is put in operation, the plays of the theater will be displayed in the homes where the radios are when so arranged for. What will people not arrange for when conscience by slow and sure processes has been seared! One enticing feature has been passing and accepted, then another, and so until nothing is too foolish to listen to because the mind has been dulled, the heart hardened, and the eyes blinded until there was no conviction left to protest against the unfruitful works of darkness.

Challenges have come like this: "What are you going to do about it; so many of the members are getting radios installed?" The answer has been this: I shall be true to my convictions, even if every home in the Lancaster conference district has a radio installed. The Lancaster conference passed a resolution several years ago well nigh unanimously protesting against members having the radio in the home. This resolution has been reread and emphasized several times since.

The prophet Jeremiah in his day remained true to his charge and testified faithfully against the idolatry of the day. Though nearly all Israel continued to follow and worship their idols and severely persecuted the faithful prophet and disregarded his teaching from the Lord, God was with him and sustained him. The same good Lord will sustain His faithful servants these days and will not let their words all fall to the ground; for there are many who rejoice in sound testimony to that which pertains to the life of the cross. Gal. 6:14.

Literature of many kinds is doing much harm in the Church, undermining the faith of many. Seventh-day adventism books are so enticingly arranged and illustrated that they sell faster than most any other kind of books. Our Mennonite people like to read good books, and because of the titles of their books many of our people are deceived.

Some years ago they canvassed Lancaster county selling a book entitled "The Prophecies of Daniel." Next followed "The Coming King." Then "The Present, Past, and Future." When that book came to my notice I expected to find the denial of hell and so I looked and found it clearly stated that there was no such a thing as a literal hell. This was placed in the latter part of the book, taking up but a few pages. Russellism literature is disseminated about the same way. Eternal security and postponement theory literature is much disseminated among the people, and so cleverly and skillfully presented that many people are deceived along that line.

Barnhouse is one of the rankest teachers along that line among that class. Scofield has still his postponement theory skillfully hid in the foot-notes below the Sermon on the Mount. Many preachers carry Scofield Bibles and use them and our book stores sell them, at least used to.

I used to hear criticisms against the Scofield Bible so I asked

Bro. Daniel Kauffman at one time what is the matter with the Scofield Bible. He said it is all right on nineteen points but off on the twentieth. I did not know what the twentieth point was, but I for myself decided that it was better for me to have a Bible that was sound a hundred per cent and not off on five per cent.

One more thing, and I am done for this time, if the Lord so will, and that is life insurance. Life insurance is pressing hard to get into the Church and has gotten a hold in places and accomplished some harm—caused members to withdraw from the Church who had bought policies and would not give them up. Poor people have lost much money in dues paid when they could no longer pay them. I am now thinking of poor people outside of our church, but the general harm which life insurance does should cause us to stand against that system as firmly as we have and at the same time be more vigilant in discovering it where it has taken a hold on members.

The Lord knows how many other things are facing us that will harm the Church, but may all those who have been called to stand on Zion's wall be true and faithful in testifying against these things and make no compromise with those who are not living straight with the Lord nor with "unfruitful works of darkness" (Eph. 5:11).

Oh what a sphere of usefulness the Lord has placed before the Church! Will she enter more fully into this sphere in a way and manner that He can bless her labors and those who labor? Rom. 6:23.

New Holland, Pa.

BIBLE TEACHING ON SEPARATION BETWEEN THE CHURCH AND THE WORLD

By Chester K. Lehman

If our hearts have been convinced of the worldward drift of the Church, we will hasten to the Scriptures to discover again its teaching on the separation that exists between the Church and the world. Undoubtedly there should result new resolves to be faithful to the Scriptural standard of holiness.

The teaching of the Word naturally divides itself into two parts: that of the Old Testament and that of the New Testament. From the multitude of Scriptures that set forth clearly the doctrine of separation nine are chosen from the Old and seventeen from the New Testament; for the purpose of this discussion.

Teaching of the Old Testament on Separation

1. The Fundamental Principle Stated: the Antagonism between God and Satan, between Good and Evil. Gen. 3:15; Isa. 5:20.

In the first place, the antagonism between God and Satan is clearly revealed. When the tempter came to Eve, he first raised a question in her mind with reference to God's command. Then he insinuated that God had lied to her, had withheld lawful knowledge from her. The woman's confidence was gained, and a friendship established. The transgressing pair became enemies of God. When God came on the scene, He declared, "I will put enmity between thee and the woman," an expression that at once declares the existence of a fundamental antagonism between God and the devil. God shall break down the friendship between the woman and the evil one, and in its place He will establish an enmity. In this antagonism the beings created must choose to ally themselves in friendship either with the arch-opponent of God or with their Creator. There is no neutral ground.

The same principle is taught in Isaiah's message to apostate Judah. "Woe unto them that call evil good, and good evil," says the prophet, "that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" In these incisive words the principle of antagonism between good and evil is clearly stated. The two are diametrically opposed. It is clear from this that the human race cannot take a neutral position on ethics. Friendship with God and friendship with the devil are opposed the one to the other.

In the second place, this enmity will continue until the whole human race is involved. The struggle will extend to the seed of the devil and the seed of the woman. This means that all mankind must meet the issue of becoming friends of God or of His opposers. There is no escape from the struggle. This world is a moral arena in which a life and death conflict is on. This is the price we must pay for the endowment of freedom of the will.

In the third place, this passage teaches that the struggle will issue in the complete overthrow of the devil. His head will be bruised

ed. In this promise the human race can place confidence that God will undo the enemy's work. It remains, however, for men to permit God to carry on His saving work in them in the placing of enmity between man and the devil.

2. The Separation of Israel from the Heathen. Gen. 12:1; Ex. 6:6, 7; 11:7.

When God began His great work of choosing a nation through whom divine revelation should be given, He separates that nation from its evil environment. This is begun in the call of Abraham and continues in the redemption of Israel from Egypt. The environment was sinful, steeped in idolatry and degraded by immoral practices. All this was not conducive to holy living and would counteract the saving work of God. In order that Israel might be to God for a people and He to them a God, Israel is given a land for a possession. When God brought judgment upon the oppressors of Israel, He did it that they might know "that the Lord doth put a difference between the Egyptians and Israel." This difference marks the antagonism between Israel and Egypt, between Israel's religion and that of Egypt, and between the God of the Israelites and the gods of the Egyptians. The separation was made by reason of this antagonism.

The physical separation of Israel from their environment typifies the spiritual separation that should exist between the people of God and the world. A physical separation between Christians and those of the world is possible to a certain extent, but not altogether so, for then must one needs go out of the world. The spiritual separation is maintained by being in the world without being of the world.

3. The Principle of Separation under the Old Covenant. Ex. 19:4-6.

Two thoughts stand out in this context: the high position secured through obedience, and the conditioning of this high position upon obedience. The high position secured through obedience is expressed in the words, "Ye shall be a peculiar treasure unto me above all people;" "And ye shall be unto me a kingdom of priests, and an holy nation." But this high position is entered into and maintained alone by implicit obedience. God's condition is, "Now therefore, if ye will obey my voice indeed, and keep my covenant."

4. Separation Required in Israel's approach to God. Lev. 11-15.

The book of Leviticus naturally divides itself into two parts: chapters 1-16, which points out the way of approach to God; and chapters 17-27, which shows the way to maintain fellowship with God. According to this analysis the materials of chapters 11-15 belong to the requirements on the part of Israel in their approach to God. Thus chapter 11 pertains to the food of Israel, a distinction being made between clean and unclean animals, and only the clean being allowed for food. In chapter 12 laws concerning motherhood are given. Chapters 13, 14 deal with leprosy and other defilements. All these regulations had to do with preparing Israel for worship. Their God was holy, and only a people who were prepared by the removal of sin could come into His presence. The Tabernacle, and later the Temple, which stood in their midst, was the perpetual reminder that God was dwelling among them, but in order that they might gain entrance through the high priest to His presence, separation between them and sin had to be effected.

5. Separation in the Walk of the People of God. Lev. 18-21.

When Israel gained entrance to the presence of God through the culminating service of the Day of Atonement, the maintenance of this fellowship required a different kind of walk than that of the wicked nations about them. Very specific are the laws given in this part of this wonderful book. The relationships of the people must be pure, righteous, and just. They involve a separation both negative and positive. Negatively, "Ye shall therefore put a difference between clean and unclean beasts, . . . which I have separated from you as unclean." Positively, "I am the Lord your God, which have separated you from other people," and "ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine."

6. Separation for Discipline. Num. 16:21-26.

A case of flagrant rebellion arose among the leaders of Israel. They complained against Moses and Aaron, arguing: "Ye take too

much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them." But the Lord intervened with the words, "Separate yourselves from among this congregation, that I may consume them in a moment." Thus it becomes necessary for the faithful to sever themselves from the unfaithful. The former are in fellowship with God while the latter are not.

7. Separation in Education. Deut. 6:4-9.

With reference to the education of the youths God commanded, "And thou shalt teach them diligently unto thy children." Here it should be observed that the principle underlying God's provision for education is that it should be done by the people of God themselves. Israel was not instructed to send their children to the Moabites or to the Canaanites for their training. How could idolatrous people be the educators of the children of the worshippers of God?

I should like to digress and discuss fully this principle as applied to the educational problem of the Mennonite Church today. A noble beginning was made in pioneer days when provision for an education was made in the church house. Here the Church chose the teacher and determined the curriculum. O that this principle might still be followed! With the passage of the public school laws a fundamental change began to take place. Gradually, the State has taken over the whole matter of education so that at the present time the Church has no authority or control over the education of her children. This situation is opposed to the principle laid down in the Scriptures.

The State claims to recognize religious convictions by attempting to remove religion from the school system. The truth of the matter is that the educational system is not nonreligious; it is saturated with irreligion. In fact, there is much that is anti-Christian. It is impossible for an educational system to be non-religious. On this account it is just as pertinent for the Church to provide for the education of her youth as it was in the days of Israel.

8. Separation in Natural Things. Deut. 22:9-12.

This context gives a number of unusual laws, such as one does not expect. The reason for the prohibition against sowing a vineyard with divers seeds, against plowing with an ox and an ass together, and against wearing a garment of divers sorts, as of woolen and linen together, seems inexplicable on a purely natural plane. These laws do obtain tremendous spiritual significance, however, when their symbolical and typical meanings are understood. They symbolize the separation that distinguishes the people of God from the world. Just as Israel in a natural way should not place diverse things together, so in a spiritual way a difference should exist between the people of God and the world. This point of difference is that of holiness.

9. Separation Lost and Regained. Ezra 9:1, 2; 10:1; Neh. 9:2; 13:1-3.

The sad picture presented by Ezra is that "the people of Israel, and the priests and the Levites have not separated themselves from the people of the lands, doing according to their abominations." Intermarriage with the heathen was also common.

Is it possible to regain lost ground? The noble work of Ezra and Nehemiah should furnish a conclusive answer to the question. First, a constructive plan of instruction was put into operation through the reading and explaining of the law of Moses. Second, wholesome discipline was exercised. This discipline involved even the putting away of their heathen wives. It was undoubtedly a very difficult task to break up homes, but the work was done through the courageous leadership of those men. These efforts brought about a change of attitude manifested in penitence and confession, and in fasting and wearing of sackcloth.

Lost ground can be regained in the Mennonite Church. If we follow out a program of a spiritual revival, of instruction, and discipline, it will be possible for us to remove the worldliness and sinfulness that exists in the Church. Let us courageously meet the issue. Let us stand and confess our sins and iniquities. Let us assemble with fasting, and with sackclothes and earth upon us. Let us launch a program of teaching to promote the principles of separation, and let us apply them conscientiously to our modern life. Instead of folding our hands and lamenting the situation, let us put our "necks to the work" of our Lord. In the fear of the Lord let us exercise Scriptural discipline.

Teaching of the New Testament on Separation

1. The Two Roads. Matt. 7:13, 14; Luke 13:24.

Near the close of Christ's Sermon on the Mount come the solemn words, "Enter ye in at the strait gate," a warning which is all the more serious because many travel the broad road which leads to destruction and only a few on the narrow way that leads to life. This message applies first of all to the individual. The familiarity of this passage dare not dull the keen edge of its meaning. The parallel in Luke says, "Strive to enter in at the strait gate," by which it is meant that vigilance is required on our part to see to it that we are actually travelling on the narrow road. On the broad path there are absolutely no restrictions, while on the narrow road all sinful things are denied. It is the way of self-denial.

The Mennonite Church, which has through her history made nonconformity a central pillar of her faith, carries a great responsibility to maintain our position on separation from the world. While the Bible is an open book and individual members carry the responsibility of maintaining a vital fellowship with the Lord, the ultimate responsibility rests with the leadership of the Church to uphold such standards and exercise such discipline as will lead to purity of belief and holiness of life. The tragedy set forth in Christ's words is that only a few actually find life.

2. The Believer and the World. Jno. 15:18, 19; 17:14-16.

The world hated Christ; it also hates His followers. Christ has chosen us out of the world. It was not Christ's will that His disciples should be taken out of the world but that they should be kept from the evil one. "They are not of the world," even as Christ is not of the world. This language states clearly that there is no neutral ground. The believer and the world stand opposed one to the other.

3. The Nonconformed and the Transformed Life. Rom. 12:1, 2.

Paul throws the entire weight of the mercies of God into his appeal that the believers should present their bodies "a living sacrifice," that they should not be conformed to this world, but that they should be "transformed by the renewing of the mind." Nonconformity presents the negative aspect, while the transformed life presents the positive side of the matter. The former relates to everything that conforms (schematizes—Greek) us according to this world. Evil is the distinguishing mark of this world. Every earmark of the world must be removed, whether it pertains to our manner of life, business, attire, or conversation. The latter relates more to the inner transformation of the renewal of the mind. The spring must be purified if the stream is to pour forth pure water. Out of the heart come forth the vile things of life. The latter gives a way of accomplishing the former. Separation from the world must begin in the heart.

4. Separation for Discipline. I Cor. 5:1, 2, 9-13.

An illustration has already been drawn from the Old Testament which illustrates separation for discipline. Another is given here for further emphasis. The apostle forbids companying with fornicators. In giving this prohibition he recognizes that it is impossible to live in their communities and have no association with them. The principle is clear, however, and it is highly important that Christians faithfully adhere to the nonconformed life. Christianity is not a religion that drives its devotees out into a desert, there to live the Christian life apart from all contact with the world. Christians have a mission in the world which can be performed only by contact with the world. But the thought of Paul is that a sinner by reason of sin has severed his fellowship with the body of Christ. Christians can have no fellowship with sinners. Christ exemplified this principle perfectly as He mingled with men. Surely, He did not partake of their sins. His contact with them was for the purpose of lifting them to a higher plane of living.

5. The Separation of the Washed and the Sanctified. 1 Cor. 6:9-11.

In the same general context as the foregoing we are taught that the unrighteous shall not inherit the kingdom of God. Then Paul names several kinds of sinners who are among those failing to receive this inheritance. But he concludes that his readers are washed, sanctified, and justified. They are in a different class from the sinners named. The antagonism between sin and righteousness has brought about the separation.

6. The Separation Demanded by Fellowship at the Lord's Table. I Cor. 10:16-21.

The essential idea of drinking the cup of the Lord is the fellowship it signifies between us and the blood of Christ. How then can a Christian drink also of the cup of devils? Paul says, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils." The principle is clear. Fellowship with the Lord demands a break of fellowship with the world.

7. The Unequal Yoke a Breach of Separation. II Cor. 6:11-18.

In similar strain as in the first epistle, Paul exhorts, "Be ye not unequally yoked together with unbelievers." The typical significance of the prohibition of yoking an ox with an ass is here made clear. It typified the impossibility of fellowship of righteousness with unrighteousness and the impossibility of communion of light with darkness. The command is incisive: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." This is the requirement of being received by the Lord.

8. The Walk According to Our Vocation. Eph. 4-6.

The high vocation of the Gentiles is set forth in the words that they are fellow heirs and of the same body, and partakers of the same promise as Israel. In a word, it is to share with Israel the blessings of salvation. In view of this Paul says, "Walk worthy of the vocation wherewith ye were called." The remainder of the epistle points out the nature of this walk. It is a walk "not as other Gentiles walk," but one in which the old man is put off and the new man is put on. As Paul develops this he shows that the new life in Christ Jesus is different from the old life of sin.

9. Separation Requires Withdrawing from the Disorderly. II Thess. 3:6-15.

There were those at Thessalonica who walked disorderly. In the epistle to the Corinthians the command was given to put away the evildoer. Here it is to withdraw from him. The Thessalonians should have no company with him.

10. Flee These Things. I Tim. 6:3-11.

Paul mentions a number of evils with which Timothy had to deal. Among these was the love of money. In solemn appeal to his beloved son, Paul says, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Timothy is bidden to "fight the good fight of faith."

11. Purge from These. II Tim. 2:19-22.

Timothy should shun profane and vain babblings. There are vessels of honor and of dishonor. If Timothy purges himself from the sins named he shall be a vessel unto honor. Sin is a defilement from which one must be cleansed.

12. Separation Brings Reproach. Heb. 11:24-26; 13:10-13.

Moses felt the reproach of Christ, but he was willing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. The opposition of evil to the good opens the latter to reproach heaped upon it by the former. Moses, however, had the true perspective. It was a matter of reproach for a season followed by eternal joy on the one hand as against the pleasures for a season followed by an eternity of ruin. All this shows that the principle of separation is to be estimated in the light of eternal joy or endless sorrow.

Christ suffered without the gate. Upon Him were heaped the reproaches of sin. "Let us go forth therefore unto him without the camp, bearing his reproach." Separation has a price. Are we willing to pay the price?

13. Strangers and Pilgrims. I Pet. 2:9-20.

Building on the Scripture which marks off the people of God under the Old Covenant as "a chosen generation, a royal priesthood, an holy nation, a peculiar people," Peter beseeches his readers "as strangers and pilgrims." We do not belong to this world. Our citizenship is in heaven. We are merely journeying through this world. On this account we should abstain from the fleshly lusts which belong to this world.

14. Adornment. I Pet. 1:14; 3:3,4; I Tim. 2:9,10.

Both Peter and Paul recognize the application of separation in the matter of attire. This is proof that the principle of separation involves applications that reach even to our manner of dress. The antagonism between right and wrong is recognized in the external things of life. In the matter of attire the principle of separation is expressed in modesty and simplicity.

15. Love Not the World. I Jno. 2:15-17; 5:21; Jas. 4:4.

In John's language the principle of separation is traced to the underlying emotion of the affections. Separation ultimately becomes a love problem. Do we love the world? If so, the love of the Father is not in us. It is impossible to love God and the world, for they are morally opposed the one to the other.

It is the Christian's duty to answer the searching question, "Do I love the world?" "Is there anything about my manner of life, thinking, attire, business, etc., that reveals my affection for the world?" Let us know that "the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

16. Separation from heretics. II Jno. 7-11.

Many deceivers are entered into the world. With these Christians can have no fellowship. They should not be bidden God speed. Their antagonism to true doctrine is the basis of separation from them.

17. The Preparation of the Bride for the Bridegroom. Rev. 19:7,8.

In the sublime picture of the marriage of the Lamb, it is said that "his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." What a beautiful climax to the whole teaching of the Scriptures! The doctrine of separation is not a rigid, relentless teaching, but rather the expression of a holy love for the Lord Jesus Christ.

Conclusion

This brief treatment merely touches the surface of this profound doctrine as it is represented in the Scriptures. We started with the fundamental antagonism that exists between God and Satan, and between good and evil. We have traced in simple outline several of the principal passages in the Bible. We have been brought to the closing scenes of time, the marriage of the Lamb. This last point may well be our closing thought. Our practice of the principle of separation is our preparation for the marriage supper of the Lamb. May we be clothed with fine linen, the righteousness of the saints.

Harrisonburg, Va.

THE RECORD OF THE MENNONITE CHURCH ON THE NONCONFORMITY QUESTION

By John Horsch

When speaking of nonconformity to the world, we do not have in mind abstinence from things which are disapproved of by the world as well as by the Church, such as gross sin and flagrant transgression. Nonconformity to the world means abstinence from things which are either openly defended or are at least winked at and overlooked by the world, but are inconsistent with the requirements of the Christian profession. It is abstinence from such things that the apostle has in mind when he says, "Be not conformed to this world."

The teaching of Scripture on this question is based on the inherent contrast and antagonism between the Christian Church and the world. The fact that this contrast was fully recognized by our earliest Church fathers was the determining factor in the origination of the Mennonite Church. It was their insistence on the reality of the contrast between the Church and the world that caused them to take steps leading to the founding of the first Mennonite congregation.

Conrad Grebel, Felix Manz, and others who in 1525, at Zurich, Switzerland, became the founders of the first Mennonite congregation, had for a number of years been co-laborers of Ulrich Zwingli, the originator of what is known today as the Reformed Church. Zwingli, in the first years of his reformatory labors, substantially taught the doctrines advocated today by the Mennonite Church. But after a few years Zwingli abandoned some of these doctrines and decided that the church which was then in process of formation under

his leadership, should be a state church, comprising by force of the civil law the whole population of the state of Zurich.

In consequence, the civil authorities of Zurich, with Zwingli's approval and co-operation, proceeded to establish such a church. All inhabitants of the state, saint and sinner alike, were compelled to hold membership in the national church, exactly as had been the case while the Roman Catholic Church had been in power. No church discipline was practiced in the national church. State churches of similar character were consequently established in Saxony and other states of Germany where the Lutheran creed was made the state religion. Those who refused to unite with the national churches were subject to persecution. Even criminals who were sentenced to death and executed died as members of the Protestant state church.

When Ulrich Zwingli began to take steps which must necessarily lead to the establishment of such a church, Conrad Grebel and Felix Manz felt that they had come to the parting of the ways with Zwingli. They realized that the practical meaning of such a union of the Church with the state would be that a consistent Christian life was not considered essential for church membership. They saw clearly that the distinction between the Church and the world would be wiped out if the whole population was compelled by the civil government to hold membership in the Church, regardless of their personal attitude. They realized that such a church would by no means be a New Testament church.

In the face of Zwingli's departure from his earlier position, Grebel, Manz, Blaurock and their associates were fully determined to abide by the teaching of Scripture, to follow it alone, and to take the primitive Christian Church for their pattern. They, in consequence, withdrew from the Zwinglian reformation movement and, contrary to the orders of the state authorities, organized a separate congregation, the first Swiss Brethren, or Mennonite church. This was about eleven years before Menno Simons' conversion and baptism.

The records relating to the doctrines, principles, and practices of the earliest churches of the Mennonite faith indicate clearly their uncompromising position on the nonconformity question.

One of the principal sources of information regarding the doctrine and practice of the early Swiss Brethren are the writings of Heinrich Bullinger, the successor of Zwingli as head pastor of the state church of Zurich. Bullinger wrote as their outspoken opponent, and demanded their persecution. The nature of his general attitude toward them is apparent from the fact that he denounced their principle of nonresistance as merely a clever disguise for a secret conspiracy against the government of which he accused them. But, since he undertook to refute their teaching, he must necessarily give some statements concerning their doctrine and practice, and by doing this he has rendered the Mennonite Church a real service. While his assertions regarding them must be used with due caution, we may be assured that whatever favorable statements he makes concerning them, are in accordance with the facts.

In his first book against the Swiss Brethren, written about six years after the organization of their first congregation, he says that they disapproved of dancing, of attending other places of worldly amusements, and of outward adornment. He attempted to refute their teaching on these points, and to defend the people of the national church in their indulgence in a moderate participation "in the joys of the world" (to use his own expression).

In his larger work, written in 1561 (the year of Menno Simons' death), Bullinger wrote concerning the early Swiss Brethren as follows: "They led their lives under a semblance of a quite spiritual conduct, and reproved sharply covetousness, pride, profanity, the frivolous talking and inordinate life of the world." In another place he says: "They reproved earnestly all vain display, all intemperance in eating and drinking, all profanity and other sin." He says further that they had definite regulations in regard to attire, and that "they rejected all wearing of costly clothing and ornaments." Their walk and conversation, he observes, "were of a serious turn and they were very outspoken in their testimony against the sensuality and unscrupulousness of the world." He also says that the early Mennonites believed the possession of great earthly riches to be inconsistent with the Christian principle of stewardship. From a statement made by Martin Bucer, the leading Zwinglian reformer in Strasburg, it is clear that the Swiss Brethren disapproved of the indulgence in luxuries while neighbors were suffering want.

The writings of Bullinger and other contemporary authors indicate clearly that the Swiss Brethren were free from the sin of profanity. Bullinger says: "The Anabaptists should not be censured for their custom of reproving those whom they hear using profanity." He adds with regret, that the ministers of the national church "do either little or nothing" against this sin, but on the contrary, he observes, some of the clergy themselves were guilty of the sin of profanity. He commends the Mennonites for teaching that we are not saved by good works, but he says, they believe that neither are we saved without works, and this opinion he denounced as a serious error.

Johannes Kessler, a chronicler of the national Reformed Church, wrote concerning the earliest Mennonites of the city of St. Gall in Switzerland: "Their life and conversation attracted attention because of its piety, holiness, and irreproachableness. They avoided costly attire. Their walk and appearance was quite humble." The famous chronicler, Sebastian Frank, wrote in 1531 that he knew of Anabaptists who had made regulations in respect to simplicity of attire.

In 1532, at the disputation held between Mennonites and representatives of the national Protestant church, at Zofingen in Switzerland, the spokesmen of the Mennonites stressed their teaching that worldly conformity of any description should not be tolerated in the Church. In this disputation the spokesmen of the state church defended slavery as an institution, while the Mennonite speakers were of the opinion that the "servants" of Christian professors, which are mentioned in the New Testament, such as Onesimus (Phil. 10), were not really slaves but were men who, in agreement with Ex. 21:1-3, like the so-called redemptioners of colonial times, had been sold on account of a personal debt, and were obligated to serve the one who had bought them for a certain number of years, as stipulated in a contract. The Mennonite spokesmen in this debate condemned slavery as a feature of worldliness, contrary to Christian principles. They also condemned all suing at law.

In the great disputation, held in the city of Berne, Switzerland, in 1538 (about two years after Menno Simons' renunciation of Romanism), the Mennonite spokesmen emphasized the rejection of worldly conformity. They said: "We must differentiate between the arrogance of the world and the life of a Christian, between darkness and light. How can we say that we follow Christ, the light, if we live in pride, wantonness, avarice, and such things."

Berthold Haller, the leading Zwinglian reformer of Berne, wrote in 1532 of the Swiss Brethren: "All their followers earnestly guard themselves against sin. They come together frequently and strictly conform to their rules." The preachers of the Protestant state church, assembled in a synod at Zofingen in 1532, in a letter to the civil authorities, admitted that the Swiss Brethren "have an appearance of outward piety to a far greater degree than we and all the churches which unitedly with us confess Christ." Wolfgang Capito, a prominent Zwinglian reformer of Strasburg in Alsace, wrote concerning the Swiss Brethren: "They are determined to shun the evil life of the world . . . and to flee from that which is in conformity with the lust of the flesh and of the world." Concerning the early Brethren at Augsburg a contemporary writer said: "In their brotherhood there was in evidence the purpose of rendering each other the greatest possible help from reasons of brotherly love."

Peter Titelman, an inquisitor or judge at Ghent in the Netherlands, addressing in 1556 a prisoner who somewhat later suffered martyrdom, said concerning the Mennonites: "As regards the life of you people, I admit that you lead a good life and have a good name before all men, and that you are wont to do unto your neighbor as you would have him do unto you, and that you live in peace, love and unity with one another, all of which is very good; and you assist each other in need and distress and even lay down your lives for one another, which also is very good, and I cannot say anything against it." Another judge addressed the martyr Hans van Overdamme with the words, "I know that you people always speak the truth."

August Pfeiffer, an early Lutheran theologian, wrote: "The Mennonites shun immodesty in dress, swearing, insincerity, intemperance, immorality and discord. Judging from their lives you would suppose that they are all true and holy Christians."

Concerning the life of the Brethren in the Netherlands, van Bentheim, a Dutch author, wrote in 1698: "We may learn from these people much that is good, namely humility, contentment, sobriety, and especially charity toward the needy. . . . Above all, they insist on modesty in respect to clothing."

Christian Joachim Jehring, a Lutheran clergyman in East Fries-

land, wrote in 1720: "By their commendable life they attract the attention of people in general. They are very friendly and unassuming toward every one."

Both Heinrich Bullinger and other writers of the national churches, mentioned that the Swiss Brethren shunned the public houses where strong drink was sold. Menno Simons has much to say concerning the great evil of "the accursed drink houses," to use his own words.

George Thormann, a minister of the Swiss national church, writing in 1693, says that the Swiss Brethren insisted on plain dress. In a mandate against the Brethren in the canton Berne it was stated that they were readily recognizable at first sight, obviously because of their manner of clothing. In 1568 a conference of the Swiss Brethren held at Strasburg ruled that church members who were tailors and seamstresses, working for non-members, should refrain from making clothing unbecoming for a Christian professor.

Menno Simons addressed the Münsterite sect as follows: "The kingdom of the Lord is not a kingdom in which a swaggering show of gold, silver, pearls, silk, velvet and display has any place, as is the usage of the proud, haughty world and which also your leaders teach and permit under the pretense that it is harmless if the heart is not proud. . . . But in the kingdom of Christ—the kingdom of all humility—the outward adorning of the body has no place, but the inward ornaments of the Spirit are sought and coveted with great zeal and diligence and with a broken, contrite heart."

Again Menno Simons wrote: "They say that they believe, and yet there are no limits nor bounds to their accursed wantonness, foolish pride and pomp with silk, velvet, costly clothes, gold rings, chains, silver belts, pins, etc. Notwithstanding all this, they still want to be called the Christian Church."

Professor Paul Wernle, of the University of Basel, Switzerland, wrote in a recent work: "Their vital characteristic was the earnestness with which they undertook the practical fulfillment of the New Testament requirements both as concerns the individual and the Church collectively." Professor Ernst Staehelin, of the Swiss Reformed Church, writing of the Swiss Brethren, says: "Anabaptism, by its earnest determination to follow, in life and practice, the primitive Christian Church, has kept alive the truth that he who is in Christ is under obligation to walk in newness of life, and that true Christianity will necessarily encounter the opposition of the world."

Abraham Hulshoff, the author of an important work on the Anabaptists in Strasburg, says concerning the Mennonites: "Their aim and purpose was to constitute a church of true Christians, an assembly whose members were fully determined to order their lives in accordance with the requirements of the Gospel, a voluntary, living church of Christ, consisting of those who truly believed and who, separated from the world, followed Christ in brotherly unison."

In conclusion:

The attitude of the Mennonite Church on the question of nonconformity to the world is but an indication that they took seriously the teaching of Scripture regarding the nature of the Church and the essentialness of a consistent holy life. A mere profession of Christianity, such as was required by civil law, without a consistent Christian life, they held to be quite inadequate. Their emphasis on holy living naturally implied stressing the necessity of nonconformity to the world.

Scottdale, Pa.

APPLICATION OF THE BIBLE TEACHING OF NONCONFORMITY

I. TO BUSINESS

By J. C. Clemens

(Bro. Clemens was on the program, but sickness prevented him from being present. This article was written afterwards, and we gladly give it room.—Editor.)

It is possible for a Christian to transact business on a nonconformity basis. The world standard is low, crooked, and perverse (Phil. 2:15). The Bible standard is definitely stated in Col. 3:17—"Whatever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." These two standards do not conform or mix. For illustration: A Christian brother confessed to a great mistake he made when he chose a worldly man as a partner for only one reason and that was that this man had skill and under-

stood the business. To his sorrow he learned that morally they were two, that their principles conflicted, and his conscience smote him. While he was praying for a way to dissolve the partnership, the Lord stepped in and allowed the death angel to dissolve the partnership. The brother confessed that never again would he undertake such an affiliation.

Sometimes our Christian principles are tested when it comes to dollars and cents. Lodges, life insurance and labor unions have been a test to many a believer. If covetousness, selfishness, and worldliness in general are laid aside there is no place for these organizations. One of Satan's devices is to allow someone else pay the initiation fee and regular dues and thereby ease the conscience so that the believers can keep on working in Union Shops. The question is—Are we free from the guilt of "PARTAKING OF OTHER MEN'S SINS", in God's sight (I Tim. 5:22)?

We are put to serious tests at this very time. CAPITAL is guilty of many injustices and inequalities and at the same time LABOR is equally responsible for violence and bloodshed. The Christian cannot sanction either. Here we are definitely placed on the narrow way and we dare not go to the right or left. The world has OUTWARD CODES which often are non-Christian and sometimes unconstitutional. The Christian has INWARD PRINCIPLES that are vital to the Christian Church, so that her testimony may not be lost. It takes the Spirit of God to make experimental the Golden Rule (Matt. 7:12); to "owe no man anything" (Rom. 13:8); to "live peaceably with all men" (Rom. 12:18).

Is such a high standard workable? Why not? The righteous are not forsaken nor do they need to go begging. Read Ps. 37:25.

Lansdale, Pa.

III. TO ATTIRE

By J. L. Stauffer

The world has an attire problem that cannot be solved. Few of the world's problems can be solved because of the heart condition of the natural man and the fact that they have no norm or perfect standard by which to work. "Therefore take no thought, saying, What shall we eat? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things." (Matt. 6:31-32). Man is the only creature of God's creation that has an attire problem, being the only creature that wears artificial clothing. All other creatures are clothed from within.

The world's attire problem is created by the ever-changing styles; and they are ever changing because they have been commercialized. Fashion devotees are led about by the prevailing styles like sheep are led to the slaughter. Who has not heard the expression that we had "better be out of the world than out of style?"

It is with sadness that we must acknowledge that this cold, heartless, sinful, condemned world (whose hands are stained with the blood of our Lord and millions of martyrs for His name's sake) influences our thinking, affects our conduct, cripples our testimony, and dictates far too largely the things that we shall wear and the times we may wear them. Doubtless many who profess His name, know more about the fashions of the world through the reading of fashion journals, than they know about God's will for their lives through reading His Word.

We must admit and confess with sorrow that members of the Mennonite Church are noticeably influenced and affected by every changing style of dress, and that in spite of a professed belief in the Biblical doctrine of nonconformity to the world.

We learn from the Scriptures that attire is intended to serve several purposes:

1. It is intended as a covering for nakedness. Man's original ideas of dress were unsatisfactory to God, and the natural man still cannot please God. Man from the beginning was in need of Divine guidance and he needs it today.

2. It is to be used for sex distinction. Deut. 22:5. The world is constantly chafing under this restriction.

3. It is also used or recognized as an expression of character and for the purpose of distinction in religion. Num. 15:38. Sin and the necessity of attire made their advent into human experience the same day and have been associated together ever since. God desires His children who have been redeemed from sin, to adopt and exemplify

such attire principles as will be a rebuke to sin, suggest modesty and humility, and safeguard chastity and purity in thought-life. The attire problem can justly be called the first of the nonconformity problems.

It is unfortunate when brethren of the so-called plain churches pattern themselves after the sports and dudes of the world to such an extent that there is nothing distinctive about them to suggest their belief in the divine principle of nonconformity to the world. It is equally pathetic when sisters attire themselves in such a way that if they would be seen without the devotional covering, they could not be distinguished from a fashion-devotee of the world. Many virtuous and pure-minded people of plain churches do themselves a great injustice by causing worldlings and men of questionable character to think that these world-conformed church members have the same moral and social standards as their worldly attire would imply. Much misrepresentation and misinterpretation of our ideals can be traced to our own inconsistency.

The attire problem is so vital because it involves what we wear in business, in recreation, in social life, in religious life, whether we unscripturally pursue worldly pleasure, or whether we attend a prayer-meeting. Dress in the Scriptures always expresses something; whether it be pride, humility, grief, vanity, position, social standing or character.

There are a number of Scriptures where dress is associated with position or office such as "prison garments", the "soft clothing of the king's palace," the "royal apparel of kings", the "holy garments" of the priests, and the "scarlet and the gold" offered to Daniel as a reward for interpreting the hand-writing on the wall.

Another group of Scriptures refer to attire that is associated with saints and righteousness. In this group are found "sheep's clothing," garments for sex distinction, "modest apparel," apparel that is "un-ornamented," apparel that "becometh women professing godliness," apparel of saints that is "not costly," and the prophet's garb of "camel's skin."

A third group of Scriptures refer to attire that is associated with sinners and worldliness; such apparel as "gay clothing," the "changeable suits of apparel," the "strange apparel," the "apparel of divers sorts," the fine "Babylonish garment" that troubled Achan, the "attire of an harlot," and the "purple and fine linen" of the rich man who waked up in the place of torment.

A fourth group of Scriptures refer to apparel relating to joy, grief, or hypocrisy. Such apparel as the "wedding garment," "sackcloth," "long clothing," and the "enlarged borders" of the hypocritical Pharisees.

A fifth group of Scriptures describe the attire of heavenly beings as noticed by different saints and prophets. Attire associated with the visible appearances of our Lord to Daniel and John, the attire of angels as they appeared to the apostles at the ascension, to Cornelius, Daniel and others. The attire of the twenty-four elders and the multitude bearing the palm branches of Rev. 4-7 should also be noted.

The sixth group of Scriptures relate to the described attire of the Bride, the Lamb's wife and the attire of Mystery Babylon, the harlot of the nations of the world. Such a contrast as seen in the simplicity of the heavenly bride and the gaiety of the harlot of the world cannot help but impress a thinking person who desires to know the will of the Lord on the attire question. "No religion in clothes," we are told, but a careful study of the Word should make it clear that certain kinds of clothing are associated with true religion.

There are a number of principles found in I Tim. 2:9, 10 and I Pet. 3:3, 4 that might be stated as follows:

The attire of a Christian is to be modest.

"Adorn themselves in modest apparel with shamefacedness and sobriety."

The attire of a Christian is not to be ostentatious, that is not for show.

"Not with broided hair, or gold, or pearls."

"Let it not be that outward adorning."

The attire of the Christian is to promote or foster spirituality.

"Let it be the hidden man of the heart."

The attire of the Christian is to be economical.

"Or costly array."

The attire of the Christian is to manifest humility.

"The ornament of a meek and quiet spirit."

The attire of the Christian is to be in keeping with the Christian profession.

"But which becometh women professing godliness."

The attire of the Christian is to be in harmony with the example of godly women of old time.

"After this manner in the old time the holy women also who trusted in God adorned themselves."

May the Lord help us to realize that nonconformity in dress is of sufficient importance to merit divine approval or disapproval, and therefore as Christians we are morally bound to seek God's approval in the attire we wear.

Harrisonburg, Va.

V. TO RELIGIOUS LIFE

By S. E. Allgyer

I greatly appreciate the talks that have been given on this important subject of Nonconformity in its various forms. It brings an individual responsibility to each one of us.

Religion is a broad term, and the world is full of so-called religion. Real genuine religion is more than a mere profession, or the observance of outward ceremonies; more than mixing a little religion into our worldly ways to ease our consciences.

Real religion is true godliness, that inward piety of the heart whereby God is truly acknowledged, feared, loved, and obeyed. It is a definite experience of salvation, that enables men to become sound in the faith, loyal to the Church, exemplary in life, self-sacrificing in spirit, and having a burden for souls.

In Jas. 1:27 we have an example: "Pure religion and undefiled before God and the Father is this, to visit the widows and the fatherless in their affliction, and to keep himself unspotted from the world." Paul has also given us an example along this line, in Gal. 3:27, where he says, "For as many of you as have been baptized into Christ, have put on Christ." And when Christ has been enthroned on the inside, there is not so much danger of outward inconsistencies.

But there is a possibility of becoming twisted in our theology. This is especially true of young people, because of the teaching they receive, in many various ways; some in schools not of our own faith, through literature, radio sermons, coming in contact with those of different ideas, because of positions in life, and because of continual pressure, along lines that are not in harmony with the plain, simple teaching of the Gospel.

Naturally we are imitators; and it is very necessary that we are on our guard continually, lest we follow along lines that are not in harmony with the nonconformity doctrine.

Nonconformity is not only a Mennonite doctrine, but it is a Biblical standard; a doctrine that our beloved church has held for more than 400 years, and it seems to me if we are not willing to apply this doctrine to our lives, we should change our name, to something different than Mennonite.

Our Greater Responsibility

We who have been called to the ministry have a great responsibility. Paul said to the Ephesian elders in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." There is a tendency in the Church for ministers to shift responsibility, with reference to teaching along lines of nonconformity. They say, "That is the bishop's work to teach along those lines." But let us notice Paul's instruction to Timothy (II Tim. 4:2): "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Again in I Tim. 4:12, he gave this same young preacher very definite instruction regarding himself. He said: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Notice the different qualities in which Timothy was to be exemplary, especially in conversation. The same teaching we find in Heb. 13:5: "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee." Many times I have been glad for this promise, and actually put my finger on the text, and reminded the Lord of His promise. Then again we have David's prayer in Ps. 19:14: "Let the words of my mouth, and the meditation

of my heart, be acceptable in thy sight, O Lord my strength and my Redeemer."

Nonconformity as Applied in our Services

Many years ago I had the privilege to attend a meeting held by R. A. Torrey in Cleveland, Ohio, and I noticed his method of dealing with converts, which I think has been a great help to me in my religious work. After the invitation had been given and folks had responded by standing, he then invited them to come forward; whereupon a number of personal workers dealt with every individual, reading the Scriptures to them and kneeling with them in prayer, and later had them to publicly confess their faith in the Lord Jesus Christ, and receive Him as their personal Savior. In my mind we have followed other methods of making the way too easy; for instance, like coming down "the saw-dust trail," and shaking hands with the preacher, and not really helping them to an experience of real salvation. A policeman said to me in Lima, Ohio, while waiting on a train, during the late world war, after I asked him a question during our conversation about the conditions in Lima. He said they were getting worse. I again asked, "What is going to happen?" when he said, "I dread to think of it, but," he stated, "we must get back to the old Book." He said, "I am a member of one of the largest churches in town, and they tell me there has no one been converted in ten years, in my church, they have some one come in and preach ten sermons, and have some accessions to the church but no one is converted."

Entertainment Vs. Worship and Spiritual Edification

There is a possibility of us as a church drifting after the entertainment idea, to draw the crowds. The Lord, if He were to speak, would say as He did in Isaiah's time, in the first chapter, when He said, "The calling of assemblies, and your appointed feasts, I cannot away with, they are an abomination to me." We may drift into these things gradually and unconsciously, if we are not on our guard. Let me mention a few things such as socials, festivals, which may not have come into our churches, but they have in many other churches, and we are, as already stated, inclined to follow after. Special music—I am not opposed to special songs, but we do not want to drift and finally lose our congregational singing. Ceasing to kneel in prayer—I am not opposed to standing prayer, but we remember how men of old would humiliate themselves and bow to the earth in earnest, prevailing prayer, and received the answer. Another way to conform in our religious service, is to use the pulpit for political speeches, and again preaching about Christ instead of **preaching Christ**, who is the great Magnet and will draw all men unto Himself. Paul said in I Cor. 2:2: "For I determined not to know anything among you, save Jesus Christ and Him crucified." When folks grow cold they usually are content with radio sermons, and have forgotten the admonition given in Heb. 10:25—"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more so as ye see the day approaching." Another danger we see is making it safe to sin without repenting. The Church is not as some one has said, a cold-storage warehouse, not a Sunday club, or an entertainment bureau; but it is the body of Christ, and as such He must have the preeminence, if we are to maintain the simple faith of the Gospel.

May we as a church hold to the faith and standards that enabled our fathers to live victoriously and die triumphantly.

West Liberty, Ohio.

"LIFT UP A STANDARD FOR THE PEOPLE"

(Isa. 62:10)

By Oscar Burkholder

In ages past, in war time no army was complete without a standard and a standard-bearer. As long as the soldiers could see the standard aloft they knew that the army was still fighting and undefeated. But when the standard fell it was a signal for confusion in the ranks, and defeat. Much depended upon the standard-bearer. In fact, he stood between defeat and victory.

It is from this picture of warfare in Israel's day that God issues the command to the spiritual leaders of Israel to "lift up a standard for the people." Israel was suffering, humiliated by her enemies. She was no longer the first nation of the earth. Other nations had arisen and in their pride and arrogance defied Almighty God while Israel became more and more helpless. But why her helplessness? Had God

changed, or His power waned? No. Had Israel changed? And Israel's change was great because her standard, the standard of the living God, was down, and dragging in the dust of filth and humiliating defeat. And why was the standard down? The answer is serious indeed, for the standard-bearers had fallen, and the people were confused and disheartened, and the enemy was gaining the victory.

Is there no way out of such a disaster? Must Israel stand by in utter helplessness? Thank God there is a way out. Defeat can be turned into victory. But the way is God's way and not the ways of men. For the standard of the living God must be hoisted high in the midst of conflict so that both sides may see it, the enemy in terror and God's hosts in reviving courage.

When King Edward II of England travelled north to crush Bruce of Scotland they met at Bannockburn. The English far outnumbered the Scotch and were much better seasoned soldiers. To the Scotch the battle was almost lost, when from the hills behind Bruce's army there appeared a host of people waving what appeared to be a new banner, a new standard. The English believed a new army was approaching, lost heart, and fled. If they had only examined the banners that were being waved they would never have retreated; for they were only the cloaks of a host of Scottish servants and women cheering Bruce to victory. But those rude banners meant victory, for they were held aloft by determined standard-bearers.

We would gather, then, in applying these bits of history to present-day spiritual conditions that for the same reasons that God called for the lifting up of a standard in Isaiah's day He is calling today. And in recognition of such a condition and such a need may we endeavor to answer three questions.

1. Why lift up a standard today?
2. Who should lift up the standard?
3. How should the standard be lifted up?

We take it for granted that the emphasis in this closing message should be laid upon the verb "lift." Much has been said during the conference about the standard that should be upheld. We heartily agree with the teaching. Yet we would like to point out that no matter how fine the standard, unless it is kept before the people they will soon forget, and in forgetting will no longer practice. It follows then that the primary reason for lifting up the standard is "for the people", and when it is not lifted up the people suffer because of fallen standards and standard-bearers.

The standard of nonconformity must be lifted up. It is not the standard of men but the standard of God. God devised it. God sent it from heaven to earth. God sustained it through six millenniums of man's history. God insists on the practice of this negative expression to prove to the world our positive relationship of conformity to His will. God has no other provision.

We believe that no man is saved other than through and by the blood of Christ. But the first question of the believer is, "What shall we do?" It was the question of the apostle Paul, and God's answer was "Arise * * * go * * * and it shall be told thee what thou must do." There is no time so precious, no opportunity so golden, as the privilege of holding up a standard before a new-born soul. It is the time that he wants it, and it is the time to hold it before him. This winter I had the privilege of instructing a class of about sixteen adult converts in our rural station at Bothwell. Some of them had been church members of different churches in former years but had grown cold. But they are not cold now. They are red hot for Jesus Christ. Shall the standard of nonconformity be held up to them? It has been one of the greatest joys of my life to hear their testimonies. One sister said recently, "I see very plainly that the world and Jesus have nothing in common; so if we wish to be Christians we'll have to come out of the world."

I contend, brethren and sisters, that the people not only need a standard before them, but they want it. On every side one hears the pathetic call for real Christianity. Why do they call? It is because they see no standard of God's righteousness and see only the standards of men.

Our next question is, "Who should lift up the standard?" The leaders say the people should be loyal, and the people say that "if the leaders will show us the way we will follow." The history of Israel was "like king like people." When they had godly priests and a godly king, Israel prospered in spiritual things. But when her leaders be-

came worldly and sinful, the nation soon ran after strange gods and strange women. Are conditions and causes any different today? It appears to your unworthy servant that the burden of responsibility for the practice of nonconformity in the Christian Church rests upon her leaders. Are they not the "watchers on the walls of Zion"? Are they not the "overseers," the "examples," the "teachers" of the flock? To whom shall the people go if their leaders fail them?

In this question, then, is involved Church leadership, but more specifically the identity and mission of such leadership. For in order that Church leaders may be influential and worthy to be standard-bearers it is highly essential that their position be scriptural, spiritual, and authoritative. May I suggest, then, that the whole question of Church Government be clearly set before us according to the scriptures. For it is quite obvious that the spiritual power and authority of leadership cannot be greater than its Biblical example and sanction. If then we have taken from, or added to, scriptural provisions in our present system of leadership, can we not find there one of the causes for the present drift from the Biblical position of nonconformity?

The question arises, then, "Is our present system of Church government adequate for our present need?" If the answer is in the affirmative, then why do we not have greater success, as a church, in lifting the true standard before the world? It will hardly do to blame our limited success upon the people and we most assuredly cannot blame God's standard.

Closely linked with this second question is the third, "How should the standard be lifted up?" Here there is much difference of opinion, and, in consequence, many different attitudes and practices. However, there is one great truth that seems to stand out from all others and that is, before discipline of any nature, whether minor or major, there are a number of questions that should be answered by those in authority to the satisfaction of all concerned. May I list several of them?

1. Is our leadership a unit in lifting up a standard for the people?
2. Have leaders become hobbyists in over-emphasizing some phases of the standard and under-emphasizing others?
3. Is nonconformity the way of life or the outward expression of the way?
4. Is separation the scriptural doctrine and nonconformity its expression to the world?
5. Have we over-emphasized the negative at the expense of the positive?

Scriptural evidence very clearly points to the doctrine of separation. There are but two kingdoms: that of the Son of God, and that of Satan. In order to belong to one we are separated from the other. In this separation we are conformed to the one and nonconformed to the other. For the believer, then, there can be no other life than conformity to the will of his heavenly Father and nonconformity to the will of Satan. Translated into life it means that we take our orders from God only, at all times, under all circumstances, whether we understand or not, for we believe that God is always right and never can be wrong. Similarly we refuse to take our orders from Satan, no matter how plausible or reasonable they may seem, for our attitude must always be negative to his advances.

It stands to reason, then, and it is certainly scriptural as it has been so ably taught throughout this conference, that the believer must be positive in all his relations Godward, and negative in all his relations Satanward. And since Satan is the "prince of this world" the believer is nonconformed to his world.

Leaders! The call comes to us first. We cannot expect our people to be more nonconformed to the world than we are. What we are is reflected in them. May we lift up a standard in consistency, unity, holiness, and love.

Breslau, Ontario.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I Tim. 3:16.

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Cor. 6:17, 18.

REPORT OF THE NONCONFORMITY CONFERENCE

Held at the Blough Mennonite Church, Near Hollsopple, Pa., March 26, 27, 1936

The meeting opened at 7:00 P. M. Thursday with a song led by Bro. Arthur Blough. Bro. A. J. Metzler in a few remarks explained that the meeting would be in charge of the officers of the Southwestern Pennsylvania Mennonite Conference which sponsored the meeting. Bros. Daniel Kauffman and Hiram Wingard, moderators of Conference, then took charge of the meeting. Bro. E. F. Hartzler, Marshallville, Ohio, led the devotional services. After some appropriate remarks by the moderator, Bro. Noah H. Mack, New Holland, Pa., spoke on "The Worldward Drift That Faces the Church." Bro. C. K. Lehman, Harrisonburg, Va., followed by discussing "Bible Teaching on Separation between the Church and the World." Both speakers handled their subjects well and spoke earnestly.

On Friday morning the first item on the program was a "Leadership Conference." Quite a group of ordained men and others attended this early meeting and profitable discussions were engaged in. Bro. J. M. Nissley, Altoona, Pa., had charge of the song service. Those who took part in the discussions were: A. J. Metzler, J. L. Horst, S. E. Allgyer, J. M. Nissley, J. L. Stauffer, C. K. Lehman, H. E. Lutz, C. F. Derstine. This meeting was closed by prayer by John Y. King, West Liberty, Ohio.

In the general meeting which followed Bro. C. K. Lehman had charge of the song service and Bro. Wallace Kauffman, West Liberty, Ohio, led the devotional services. The first speaker of the morning was Bro. John Horsch, Scottsdale, Pa., who discussed the subject, "The Record of the Mennonite Church on the Nonconformity Question." In a well prepared address he showed that from its very inception the Mennonite Church held to definite standards of nonconformity. "The Dangers of Neglect and Indifference" were then discussed by M. C. Lehman, Goshen, Ind. His remarks were based on II Cor. 6:16 and he spoke on the need of ordering all our living along the simplest possible lines. Bro. Aaron Mast, Belleville, Pa., next spoke on "Bible Methods of Church Discipline." It was a forceful discussion. After this address Bro. James Saylor, Hollsopple, Pa., led the audience in prayer. Then followed a period of open discussion in which the following brethren took part: M. C. Lehman, N. H. Mack, C. F. Derstine, C. F. Yake, Aaron Mast, S. E. Allgyer. The forenoon meeting was closed with prayer and benediction by John Y. King, West Liberty, Ohio.

The afternoon meeting was opened by a song service by Bro. M. B. Miller, Grantsville, Md., and devotion by Bro. John Leatherman, Doylestown, Pa. At this point an offering was lifted to help defray the expenses of the meeting. The first speaker of the session was Bro. C. F. Derstine, Kitchener, Ont., who spoke on "Application of the Bible Doctrine of Nonconformity to Business Life." This subject had been assigned to J. C. Clemens, Lansdale, Pa., but he could not serve on account of sudden illness that morning. The Christian business man must maintain an active relationship with the Lord Jesus. Bro. J. R. Driver, Waynesboro, Va., then spoke on "Home Life." He gave a number of important principles to be observed. The matter of "Attire" was then discussed by Bro. J. L. Stauffer, Harrisonburg, Va. Attire serves a number of good uses, but its use has been subverted by the world. Bro. S. E. Allgyer, West Liberty, Ohio, then gave a forceful and helpful discussion on "Religious Life." "Social life" was omitted because of the absence of the speaker. Bro. Allgyer's address was followed by a season of prayer led by Bros. Rudy Stauffer, Wooster, Ohio, and C. M. Helmick, Pinto, Md. Another period was devoted to open discussion in which the following brethren took part: J. R. Driver, N. H.

Mack, Roy Otto, Oscar Burkholder, C. F. Derstine, C. K. Lehman. The last two spoke particularly on the omitted subject relating to "Social Life." This part of the meeting was closed by a benedictory prayer by Perry Burkholder, Waynesboro, Va.

The Leadership Conference which followed was opened by prayer by Bro. A. J. Metzler. The following brethren took part in the discussions: Oscar Burkholder, Daniel Kauffman, N. H. Mack, Aaron Mast, C. F. Derstine, M. C. Lehman, A. J. Metzler, Roy Otto, C. K. Lehman, C. F. Yake. The meeting, which was a profitable one, was closed by prayer by J. M. Nissley.

The evening meeting was begun by a song service led by Bro. Roy Otto, Springs, Pa. Bro. Eli Yoder, West Liberty, Ohio, led in prayer. Another offering was then lifted. The offerings for the day amounted to \$67.03. Bro. S. G. Shetler, Johnstown, Pa., was the first speaker of the evening. His subject was "The Unequal Yoke with Unbelievers." He showed how the principle of separation is an eternal one. Bro. H. E. Lutz, Mt. Joy, Pa., then spoke on "The Yoke of Christ." It was a Scriptural discussion. At this point a Resolutions Committee composed of A. J. Metzler, M. C. Lehman, J. L. Stauffer, H. E. Lutz, Oscar Burkholder, and S. E. Allgyer submitted the following resolution which was adopted by the meeting:

"We, the attendants at the Nonconformity Conference held at the Blough Church near Johnstown, Pa., March 26, 27, 1936, unofficially representing ten different conferences, hereby wish to express our gratitude to God for the season of fellowship and heart-searching which this conference has made possible.

"We are thankful also for the evidence that there is still some genuine loyalty to the doctrine of nonconformity as taught by the Scriptures and held by our fathers. Our conviction as to the possibility of a return to a more consistent expression of the doctrines and of the application to all phases of living has been deepened by the sentiments expressed in this conference.

"We believe that the following would be steps helpful in the realization of all that God wants us to receive from this conference.

"1. A clear and common understanding of the doctrine of nonconformity with all its implications and applications.

"2. A genuine spirit of humility, sorrow, and penitence before God on the part of all for past inconsistencies and failure to live a completely conformed life.

"3. A carefully planned program of education through our press, nonconformity conferences, and the regular church agencies such as the Home, Summer Bible School, Sunday School, Young People's Bible Meeting, and Church Schools.

"We would favor the publication of the addresses given as a series in the Gospel Herald and if deemed advisable in pamphlet form for general distribution later."

A resolution of thanks to the Blough congregation for their Christian hospitality extended to the conference was also adopted.

Bro. Oscar Burkholder, Breslau, Ont., then gave the closing address of the Conference on the theme, "Lift up a Standard for the People." It was an inspirational message and made a fitting climax to a feast of good things.

After announcements and closing remarks, Bro. Hiram Wingard led in prayer. After another hymn the benediction was pronounced and the first nonconformity conference in the Southwestern Pennsylvania Conference District came to a close. We feel that the meeting was a profitable one which the Lord richly blessed by His presence and direction.

John L. Horst, Assistant Secretary.

The stars require the darkness of the night to display their beauty.—Emma R. Denlinger.

Believing means responding—responding to Christ our Savior from the very depths of our hearts.—Nelson Litwiller.

THE INDESTRUCTIBLE WORD

By Josie Rehkugler

For the Gospel Herald.

If I say that a certain thing is indestructible, I mean that it is capable of resisting successfully all powers or forces that can be aligned against it. When I apply this term to the Bible, I mean that every conceivable weapon of annihilation employed against this volume has succeeded only in establishing irrefragably its eternal indestructibility. Every test to which it has been submitted, or is being submitted, only adds to the ever-growing compendium of proofs establishing its claim to eternity. For thus far, all efforts against it have been as futile as would be an attempt to wreck Gibraltar by shooting boiled peas against it. I may therefore declare boldly without fear of contradiction that the whole Bible is inspired Scripture, and as such, is not susceptible to change or destruction.

Now, nothing can stand on its own claims; it must be vindicated by extraneous evidence. This principle is voiced by Solomon in the words, "Let another man praise thee, and not thine own mouth" (Prov. 27:2). I am not good merely because I claim to be; my character must be vouchsafed for by another if it is to be worthy of credence. In like manner, no book can possess any attribute, merely on its claim to such. But if extraneous evidence proves the claim of the book, we say its assertions are valid. The Bible claims for itself the attribute of eternity, and that claim is made valid by outside proof. Let us examine some of the evidence.

In Jer. 36 is given a story of a wicked king. Jehoiakim, King of Judah, was given "the roll" (the Word of God to Jeremiah) and as he read it, he destroyed it. This was the only copy; therefore when he had finished, there was no longer "a roll" in all the earth. Was the Word destroyed? He had all reason to think he had annihilated it, but notice—"Then the word of the Lord came to Jeremiah after that the king had burned the roll, saying, Take thee again another roll . . . then took Jeremiah another roll and gave it to Baruch the scribe; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim King of Judah had burned in the fire." The Scripture remained! Jehoiakim brought upon himself the wrath of God, and his kingdom was taken by another. He had failed to eradicate the knowledge of God from the earth.

The Roman ruler Diocletian, early in the fourth century became obsessed of a passion to destroy the New Testament books. To perform this task he found it imperative to first determine which were Scripture and which were not. Several scores of books were ex-

tant, most of which were claimed to be inspired. Much controversy there was, even in the Church, as to which should be treated as sacred and which not. Diocletian then proposed a conference of church leaders to settle the disputes. Having accepted the proposal, the elders assembled and formed the New Testament canon. At once the wicked emperor began a relentless war against the Scriptures. To possess a copy meant death. Did he succeed? Verily not. Diocletian went to be with his fathers, but the Word remained in the hearts and hiding places of those who had learned to love it.

Pope Innocent III, crafty ruler of the Roman Catholic Church, the membership of which included practically all civilized Europe centuries ago, keenly perceived that if Bibles were produced in large numbers and the laity were permitted to read them, his church was doomed. If they once learned that purgatory, indulgences, confession boxes, and other numerous elements of the Catholic worship were purely man-made schemes to raise money, his power over them would be destroyed. Accordingly, he forbade the reading of the Bible as a "dangerous practise." Did that destroy God's Word? Never! Tell a man he must not do a thing, and he will soon do it. His inborn desire for the forbidden will compel him to disobey. It was only natural therefore that Zwingli, Luther, and others should begin reading the Scriptures—yet that natural act not only preserved the Word, but began the Reformation which spread the Gospel to all civilized lands.

"To destroy the Bible so completely that not a page remained" was the goal of the French Encyclopedist, Voltaire. Reason was his guide. He saw no need of Holy Writ and resolved to eradicate it from the earth and from the hearts of men. But people who loved it were not moved by his reasoning, and many declared him illogical. The religion of Jesus Christ is not unreasonable; therefore Voltaire failed. He is now scarcely a memory, yet Jehovah's Word lives on.

Thomas Paine vigorously assaulted every book of the Bible, pointing out things which he designated as "Blunders, errors, contradictions, glaring inaccuracies, and lies." And having "exposed" the Word as a "hoax imposed on poor and ignorant men by hypocritical clergymen," he challenged any preacher who read his "exposition" to answer him. Today there are millions to whom the name of Paine is unknown, but many of those same millions pay homage to the Christ of the Bible.

Another wise fool was the noted American orator, Robert G. Ingersoll. Ingersoll's favorite method was to begin the reading of some Old Testament story to a great audience, stop in the middle of a sentence, and casting the

Bible to the floor, exclaim, "I don't dare abuse your decency by reading farther." He labored unceasingly to establish it as a book of obscenity, unfit to be read by pure-minded persons. He once declared to a large gathering in his home city of Peoria, Ill., that the Bible was false, and that "in twenty-five years the Church will be a worn-out institution." The following Sunday, a local clergyman prophesied that "within twenty-five years the Church will be the greatest of institutions, and as for this vaunting Goliath who dares defy the army of the living God, he will be well nigh forgotten." Twenty years later a new church had to be built to accommodate the people; Ingersoll had departed this life, and his dwelling was converted into a tobacco warehouse!

Besides kings and philosophers, men of learning in the realm of science have fought the Truth. They have labored unceasingly for many decades to show it unscientific. If it could be declared defective in its science, its claim to infallibility would be gone and it could then no longer stand as being from an omniscient God. Men once questioned God's declaration to Abraham that the stars of heaven were innumerable. Now, in this day of super-telescopes they acknowledge the error was in their thinking, and not in the Bible. The story of Jonah's experience with the sea-monster perhaps suffered more ridicule than anything else in the Bible. The cry was, "A whale couldn't swallow a man, and if he did a man could not live in his stomach due to the action of the gastric juices." Now we know that of the forty-odd species of whale in the world only one has a throat too small to allow a man to pass through. Also, at least twice in the past fifty years have men lived several days in a whale's belly after being swallowed. Furthermore, the Bible does not say a whale swallowed Jonah. The original of both Jonah 1:17 and Matt. 12:40 says a sea-monster. It may not have been a whale, but some other creature prepared by God to receive the prophet and convey him safely to shore. So the Jonah account is today generally reckoned as scientifically sound.

Jean La Place, a learned Frenchman to whom the Genesis account of creation was obnoxious, originated and propounded what was known as the nebular hypothesis. This assumed that the universe was once a vast body of particles. This mass began revolving at terrific speed and solidified as it revolved. When it was at last a solid mass traveling at high speed, pieces flew off at a tangent like mud from a spinning car wheel, and these pieces formed our planets and stars. How utterly improbable! Yet he gained many earnest disciples, and even now a few of the supposedly learned still support his theory; but those who have made much study of the heavens all reject it.

The theory, most damaging to the faith of many today is that of evolution. Prof. H. H. Newman of the University of Chicago has labored tirelessly to establish man's descent from lower forms of life. What nonsense! Does a greater spring from a lesser? Can I make two pounds of steel from one pound? Can I take six cents from five cents? How then can man have come from a lower form of life? The very greatest men of science today have seen the unreasonableness of evolution and have reverted to the Genesis account of specific creations.

What does all this mean? It means simply this: since the Scriptures have withstood the sword and fire of kings, the shrewd though contorted reasonings of philosophers, the fiery oratory of infidels, and the theories of scientists, those Scriptures are truly from God, and cannot be annulled or destroyed.

Do all great men oppose the Bible? Children are often led to believe so. I myself believed once that such was the case, and that to profess faith in God's Book was to stamp yourself as either ignorant or gullible. What a mistaken idea. I will name a few of the multitude who support it as entirely truthful:

William Jennings Bryan, several times a candidate for the Presidency of the United States, upheld the Bible in the Tennessee school controversy. Several university professors might also be named—Dana of Yale, and Bateson of Cambridge particularly. Bateson turned from evolution to the Bible. Prof. Milligan, attached to the University of California and recognized as the greatest scientist of his day, confessed before the International Association of Science that he had searched nature all his life, "and now in old age I am compelled to accept the truth that I was created in the image of God." Haeckel, the German scientist and skeptic, once exclaimed with mingled feelings of disgust and wonder that "all the findings of science seem to have no other purpose than to testify to the truth of Scripture."

What have men said about the Bible? Let us note a few tributes given it.

"The Bible—the most potent, yet most ignored factor of Britain's greatness."—Ramsey MacDonald, Prime Minister.

"It was the Bible that made America what she is."—Canon Farrar.

"After reading Isaiah or St. Paul's epistle to the Hebrews, Homer and Virgil are disgustingly tame to me, and Milton himself barely tolerable."—Samuel Taylor Coleridge.

"I will hazard the assertion that no man ever did or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."—Fisher Ames.

"It is a book which neither the most ignorant and weakest, nor the most

learned and intelligent mind can read without improvement."—John Quincy Adams.

"The King James Version contains the rarest beauty of the English language. Tampering with it is like chipping a cathedral. The elevation and nobility of Bible diction has made it the greatest book in all literature."—Chicago Tribune.

After reading the Gospels while on St. Helena, Napoleon Bonaparte, deposed emperor of France, once declared to his attendant, "I know men, and I tell you that Jesus Christ was more than man." A most striking and remarkable tribute to the lowly Nazarene is the deep and pointed assertion of the noted skeptic, Theodore Parker that "It would take a Christ to forge a Christ!" Can you grasp it? Think!

A Book that merits such tributes must certainly be one of great influence in the world. To say the least, it will be educational to note a few things about countries that have either honored or abused the Bible. Such facts speak loudly and need no comment. A few are as follows:

a. "In England (a land of Bibles) there is one murder for every 178000 people."

b. "In Holland (a religious country) there is one murder for every 100000 people."

c. "In Spain (where the Bible is suppressed) one murder for every 4113 people."

d. "In Rome (a Catholic city) one murder for every 900 people."

e. "In U. S. (a nominally Christian land) one murder for every 2750 people."

f. "In London (a Bible city) there are 4 illegitimate births to every 100 legitimate."

g. "In Paris (where Fashion sways) there are 48 illegitimate births to every 100 legitimate."

h. "In Rome (with Pope supreme) there are 243 illegitimate births to every 100 legitimate!"

i. "France burned her Bibles and had fifteen governments in less than 100 years."

j. "Mexico, priest-ridden, had 61 revolutions since 1820."

k. Spain, when she ruled the high seas, cast the Bible aside, and today is scarcely a nation.

l. Russia declared war on God and religion, and no country before her ever experienced such chaos.

m. Germany is substituting Teutonic mythology for Christianity. How can she escape?

If neglect of the Bible causes nations to decline and become corrupt, neglect of the Bible will also cause the individ-

ual to become corrupt. Let this be a warning to us all. And in this age of unrest and disappointments, may we give ourselves more and more to the careful perusal of a volume that has stood the test of ages and remains to us indestructible—the Book of God.

Love, Virginia.

THE SECOND COMING OF CHRIST

Brightly the dawn of His glorified Coming,
In soft gleams of splendor now steals o'er
the world;

With star-chorus swelling, the heavens are
telling

The King's near approach, 'neath His banner unfurled.

Then herald the tidings, ye saints now repining,

King Jesus is Coming, His glory appears;
The Heavenly hosts are His praises now swelling,

Oh! spread the glad tidings to listening ears.

'Tis the first beams of glory that now gild the morning,

The noontide's effulgence will come, by and by,

When the Savior Himself, with the sound of the trumpet,

Shall in glory supernal, Appear in the sky.

Oh! then let us eagerly watch His Appearing,
And stand with our face to the fast breaking light,

'Till the Christ, who now dwells in the regions eternal,

Shall come with His glory to banish earth's night.

—The King's Garden.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.

—Editor.

THE POWER OF LOVE

The doctrine of Christian love is one of the basic ethical teachings of the New Testament Scriptures, as Christians everywhere believe. Love is laid down as the very foundation principle for all human relationships. Love is the distinguishing mark of Christian discipleship, Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:35). It is also the principle that Jesus lays down for guiding the believer's conduct in his contacts with others who are not his brethren. The Christian is asked to love his neighbors as himself and his enemies as well. He is commanded by his Lord to do good to all men, to wish the best upon (bless) those who wish him ill (Matt. 5:43-48).

No other directions does Jesus give for the conduct of relationships between individuals or between groups of people. His only references to force, violence, and coercion are to forbid their use, without qualification or reservation. It seems clear that Jesus believed love, goodwill, and forgiveness, to be altogether adequate for meeting all the situations which His disciples would meet in their contacts with fellowmen. And believers who love Christ as both their Savior and Lord are convinced that He taught love as the way of life because it is a better way than its opposite, the way He forbids. The use of hate, violence, retaliation, and their like is at the best a poor way to get along with fellowmen. Jesus taught the way of love because it is the "more excellent way."

One observes too that Jesus expected His followers to live in the midst of the world of people, and not in seclusion by themselves. For His ethical teachings are evidently meant for practical use, not for show-case display. In order to practice these teachings of love, doing good, and well-wishing, it is necessary to live in the same surroundings

where the haters, the enemies, the cursers, and the compellers live. In fact, if His followers love only those who love them, they will be doing nothing at all that is praiseworthy or distinctive, for even sinners do that much for each other. Simple natural affection, sentimental love and attachment will prompt those of the same group to show so much consideration for each other.

The love which the Christian has is not a natural nor a human love. It is divine and supernatural. For it is a serious mistake to confuse the love of God which is shed abroad in the hearts of Christians with what men call love or affection. The divine love of God is not an emotion that may blaze up and subside according to the mood of the moment. Neither is it a sentiment dependent upon closeness of association nor upon a feeling that has become habitual. Natural affection is only a sentiment, which time and circumstances too often alter.

Christian love is rather a permanent heart set, an inborn attitude that comes from the divine nature implanted by the Holy Spirit at the new birth. Instead of being something weak and flabby, as some imagine who confuse this love with some kind of sentimental affection, it is a strong and dynamic force that drives men and women to sacrifice themselves for others and to suffer injury rather than to injure others. Because love is strong and forceful, constructive and edifying in all human relationships, this is the reason we believe that Jesus taught the doctrine of love.

"Love Worketh No Ill to His Neighbor"

This Christian love is an effective way of life because it places a high value upon the other individual's life and personality. It refuses to use violence in any form to coerce or injure the other person. Love gives us eyes to see some good in every human soul with whom we

meet. It beholds in every fellowman a real or potential brother, because we are all created in the image of God. When this love is exercised there is set up a bond that attracts the other individual to ourselves instead of driving him away. Kind and good deeds, the attitude of good-will, these unite people, whereas hate and revenge divide men and lead to further strife and conflict between them.

Love does not do harm to its neighbor. There are many ways in which hatred can proceed to do harm to a fellowman. Physical violence is perhaps the coarsest form of injury. An ungoverned tongue can do incalculable damage and injury to others. Ignoring and slighting those disliked can grievously wound the spirit, causing pain and suffering, estrangement and weakening of character. On the contrary, love heals, strengthens, unites, and wins.

As in all else, so in love, Jesus is our perfect pattern. He never used violence against any one's personality. Some persons have sought to justify the use of force against fellowmen by reference to the fact that Jesus used the whip to clear the unlawful traffic out of the temple courts on one occasion. But they have failed to read the account carefully enough, for a careful reading of the incident described in the second chapter of John's Gospel will make it clear that Jesus used the whip He made on the sheep and cattle, but not on the people who owned them. Towards the outcasts of society, Jesus showed such sympathy and love that they were made better people. The publicans and sinners heard Him gladly.

Perfect Love Casteth Out Fear

The power of Christian love is manifest also in this, that it gives courage, calmness and poise. When the apostle John spoke of love casting out fear he did not only mean that it would drive fear of oneself out of the other person's heart. Rather, and most important of all, perfect love drives out all fear from one's own heart and mind. Anger is closely akin to fear from a psychological viewpoint. Men very often fight or use violence against their fellowmen because they fear them. If the fear is great and direct enough it may keep the person from making a physical attack upon his enemy. But he will be very certain to inflict injury by ill-will or otherwise. Many times fear is so subtle and disguised that we are not aware of it. It may be a subconscious fear that the other person may surpass ourselves in some respect, may be superior to us somehow. And such subtle fears lead to numberless degrees of dislike, hatred, anger, ill-will or what not.

The perfect love of God in the heart casts out, expels all such unconscious fears from us. We rejoice in the other person's well-being, we work for his well-being and happiness, and best of all we are freed from the gnawing emotions that make men miserable. The nations of the world build armaments because they are slaves to fear and the feeling of insecurity.

Again, Jesus Christ was the great example of a man whose life was free from every sort of fear. In the Gospel accounts, few things stand out so vividly as the absolute fearlessness of Jesus. At every turn He is superior to His critics and His enemies, because He has no fear of them. Over and again they seek to do violence to Him, but they are baffled and thwarted, not by any resistance on His part, but by the mysterious poise and calmness of the Master. While His opponents, blinded by passion and hate, tried to seize Him, He with complete self-control walked out of their hands and went His way. Also His attitude during the arrest and trial was so absolutely free from passion and fear that He was superior to the whole situation. It was as plain as day that He was not a helpless victim in their hands, but that His enemies were victims of the basest passions and fears. And so the Christian as he grows into the likeness of Christ will have more and more the love that drives fear out of his life and gives him power to win others.

BOOK REVIEW

The Peace Calendar, compiled and edited by Lowell Harris Coate, M. A., Ph. D. Published by the Gift Book Publishers, Los Angeles, California. Price, fifty cents.

This is a small paper-bound booklet of sixty-eight pages, filled from front to back with peace material collected from many literary sources. There is an appropriate peace quotation for every day of the year 1936. It is so organized that every month carries a definite theme which the quotations for the days of the month support. Typical of the themes for the months are Peace Poetry, Peace and the Churches, Peace and War Resistance. And each month

is introduced by a longer quotation of about page length. The quotations are well chosen and the appearance of the calendar is neat and attractive. It will be appreciated by all who would like a distinct peace thought for every day of the year.

PEACE ITEMS OF INTEREST

As for months already, the political atmosphere of Europe continues to be tense and electric, heavily charged with the possibilities of war. When Chancellor Hitler ordered German troops to occupy the Rhineland, contrary to treaty specifications, a fresh tremor shook the European house of cards. Yet such a situation as exists in Germany today is scarcely surprising to those who have followed the course of events since the World War. When hatred, revenge and retaliation dictated important parts of the Versailles treaty, the dragon's teeth were sown from which more war and conflict were sure to spring up. Also the other nations did not fulfill their agreements to disarm after Germany had been forced to disarm. It is the opinion of many that Hitler and his regime is the direct result of the injustice perpetrated by the Versailles treaty. When the nations seek for security and peace through revenge and hate they cannot hope to reap the peace they seek, but only what they have sown; that is, a multiplied crop of hatred and revenge.

* * * *

Perhaps few people realize, in a practical way, what is actually being done to militarize the United States. A very revealing article was published in the **Atlantic Monthly** for last February and the figures there submitted in proof of American militarism seem unbelievable. A few of the summaries given by the writer of the above mentioned article are worth pondering by all who are concerned about the growth of militarism in this country.

The total armed land forces, including regulars, reserves, and National Guard, which in 1913 numbered 212,742 men, in 1935 had grown to 482,000, an increase of more than 100 per cent. The annual appropriations for the army by Congress have been increased over 300 per cent in the last nineteen years. The number of men in the navy has been more than doubled since 1913 and the appropriations have been more than tripled in the same time. The figures used in these comparisons do not include the large sums appropriated for maintaining military training in 399 high schools and colleges, seven times as many as in 1913, nor for establishing six new huge air bases in different parts of the country, as well as other kinds of expansion. During the past year Congress has voted unprecedented sums for militarization purposes with a surprising promptness and eagerness, and with so little debate that the action was scarcely noted by the public.

The reasons for this rapid increase in military and naval armaments are difficult to see, although the article above cited suggests some explanations. Evidently our nation is swinging entirely away from the old American opposition to large standing military forces. The warnings of George Washington and other early statesmen against the danger of a large standing army in a republic are being ignored. There is some evidence that considerable opinion exists in favor of maintaining armed forces large enough to "impress" both the nations abroad and the discontented elements at home. Remembering that armed forces always prove useful to dictators, the friends of liberty are ill at ease as they see the machinery being created which may so easily be used for depriving the people of their constitutional freedom. It is also clear that President Roosevelt favors the increasing militarization of the country, especially the naval phase of it.

It is possible also that their rapidly expanding program is the militarists' grim reply to the loud words spoken against war by numerous church organizations during recent years. It appears that unless the churches stand ready to make good their emphatic words by the definite action of their members refusing for religious reasons to participate in war when a crisis occurs, the heaps of resolutions adopted will not be worth even the paper they were written on. Noisy agitation for peace may actually lead to a strengthening of the forces of militarism, more so than does the conviction against war that acts rather than talks.

* * * *

Many theories have been advanced from different sources as to the ultimate causes of international wars. Some would trace the

sole cause to the economic imperialism of a capitalistic society, the international scramble for raw materials and markets. Such an explanation seems to over-simplify the matter, yet this factor does undoubtedly figure in many instances. Charles A. Beard in some recent articles published in *The New Republic* has called attention in a forceful way to significant facts revealed by the famous Nye investigation as to how the United States got into the World War.

Beard shows that President Wilson and other responsible heads of the nation three times concretely faced the necessity of making decisions on policy that eventually might keep us out of war or involve us in it. In October, 1914, the President tacitly sanctioned the extension of "credits" by American financiers to the Allies. In August, 1915, he gave the same sort of backdoor consent to the making of loans to Allied governments. Then in 1917, after the Allies had purchased seven billions worth of American goods with money borrowed from American financiers, the decision was made to enter the war and insure victory to our creditors.

Each of the first two times that the issue was presented the financiers insisted to the president that the choice to be made lay between depression and prosperity for the American people. The mechanization of our industry and agriculture was well advanced by that time, we were all set with facilities to produce several times more goods than we could ourselves consume. Unless new markets were found for the products of the peaceful occupations of the mass of American people, employment and depression (which finally came in 1929) would come upon the country. On the other hand, so they reasoned, if the financiers loaned money to the Allies, the latter could buy American products, wheat, cotton and manufactured goods. This in turn would insure steady employment, higher prices, and prosperity all around for the country. The choice was made, and with results that are well known. The present opposition to mandatory and effective neutrality legislation in Congress indicates that statesmen have learned little from that experience, and the same interest in possible profits still exists.

* * * *

The Peace Problems Committee of our General Conference held a meeting at Goshen, Ind., on January 4, 1936. A busy day was spent in doing the work that falls to this committee, which has been very active in the past years in promoting peace teaching within the church. The committee's influence also reaches out beyond our own circle, for peace committees from other bodies have been coming to it for advice and information. There is in various quarters a heartfelt desire to get a foothold upon the true spiritual and religious foundations for peace teachings and peace thinking, a tendency which the committee is glad to see and encourage.

A few of the things the committee did at its meeting were as follows: It was decided to issue and distribute another pamphlet on some peace subject, of similar nature to those the committee has been distributing about one every other year in the past. The new one will be published early in the coming summer. Bro. H. S. Bender, a member of the committee who visited in Europe last summer, gave an interesting report of the annual meeting of the Dutch Mennonite Committee Against Military Service, held at Elspeet, Holland, on Sept. 1, 1935. It was very encouraging to him to note the reviving interest among Mennonites in Holland in a consistent and Scriptural position on nonresistance. The committee is interested in encouraging in what ways it can this movement in Holland.

The committee further spent some time in studying various problems that arise for nonresistant people out of the present conditions in world affairs. It has endorsed a plan to publish a peace manifesto during the coming year. In the reorganization of the committee, Bro. H. S. Bender was elected chairman to succeed Bro. E. L. Frey, who after serving in that capacity for more than ten years, asked to be relieved on account of his advancing age.

* * * *

The interest of many young people in studying the subjects of peace and nonresistance is growing. Due to this interest a peace society has been organized at Goshen College recently with forty members from among the teachers and students. In the past some work has been done there by a peace committee as a part of the Mennonite Historical Society. The newly organized society plans to carry on much more extensive work than has been done in the past by the sub-committee. One of the projects it has set up is that of

developing a library of peace literature, as complete a collection as possible, one that will be useful for research workers in the field of peace and nonresistance. An important part of the library will be a collection of source and documentary materials that bear on the experiences of Mennonites in war times. The society plans also to sponsor research projects. Some that have been projected are, an exhaustive history of the experiences of the Mennonites in the World War, a history of the relief work done by the Mennonites during and after the World War, a study of the naturalization of conscientious objectors since the World War. The Society has announced that it will welcome donations to its peace library from friends, in the form of books, pamphlets, documents, letters, diaries, anything that reflects the experiences of our people during the last war and is of value for permanent preservation, as well as general peace literature.

* * * *

A Meeting of Representatives of the Historic Peace Churches (Mennonites, Friends, Brethren) was held at Newton, Kans., Oct. 31 to Nov. 2, 1935, under the auspices of a peace committee of the General Conference of Mennonites of North America. The character of this meeting was somewhat different from similar meetings which had been held some years ago. The following points in this respect are worthy of notice:

(1) Distinct objection to the use of the term pacifist, which was omitted from all discussions and reports. The feeling was that our churches did not want to be classed with the typical pacifist of today because we stand on a different platform.

(2) Emphasis upon the Biblical basis of our peace position and the Christian character of the whole program of peace and nonresistance for which we stand. This is indicated both by the preliminary statement of the basis of the conference, and the statement of the fundamental position of the conference which was adopted at the close of the meeting. A shortened form of the statement of basis is printed below.

(3) A willingness to stand on an absolute nonresistant position with a complete rejection of all participation in the war business.

The general spirit of the conference and the positions taken were encouraging to those who wish to stand for a full scriptural peace program. About 60 different persons attended the session of the conference, which was limited to persons definitely interested in the work and invited to participate by the various peace committees.

* * * *

Basis on which Representatives of Historic Peace Churches may be invited to meet for the purpose of deliberating together to open the way for the united promotion of that peace on earth which Jesus wants to realize through His believing, new-born followers.

THE BASIS.

JESUS CHRIST, the Son of God, is the Founder of His Church. . . .

Jesus Christ gave definite instructions and commands to His regenerate followers, which are recorded in the Holy Scriptures. He requires loyal adherence and obedience to these instructions and commands. Human or man-made laws cannot, for His followers, supersede the commands of Jesus Christ the Son of God.

Jesus Christ, the Head of the Church, is the Prince of Peace. As such He laid down the Foundation Law for the life and conduct of His new-born followers who constitute His Church. LOVE is that law. . . .

Love, born of God works no evil. Hate, envy, revenge, and the like, are banished from the life of the follower of Jesus. Love rules his every action, controls all his relations and dealings with others. Out of such LOVE-LIFE comes peace. . . .

The peace of Jesus Christ in the hearts of men spreads abroad peaceful relations among men. Christ wants peace on earth. . . .

THEREFORE

The efforts to promote Christ's Peace must be directed toward:—

1. Winning souls for Christ.
2. Teaching converts to observe all things that Jesus commanded.
3. Fostering in the believer those standards which fit him in a world of mixed moral conditions to exemplify the new life which is in him, by his consistent Christian conduct in word and action, so that as an individual alone or with other Christian members of civilian human society he may exert an influence in the religious, social, economic and community life, which will help toward the realization of Christ's peace on earth in every relation of life among men.

Goshen, Ind.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, APRIL 23, 1936

(Herald of Truth
Established 1864)

No. 4

EDITORIAL

"My son, if sinners entice thee, consent thou not."

This is one of the foundation stones of the victorious life.

The real hero needs not boast to boost his reputation. His life speaks for itself.

The real hero is not the one who defends his life or his honor with carnal weapons; but rather the one who, like Stephen, without any effort at physical resistance, suffers death rather than desert or compromise the faith.

If you are looking for weapons for defensive or offensive warfare, read II Cor. 10:4; Eph. 6:10-18; Rev. 12:11. These are the weapons that belong to those who know by experience what it means to have "the peace of God which passeth all understanding."

There are a number of important meetings ahead. First on the list of meetings attracting Church-wide attention is the annual meeting of the Mennonite Board of Missions and Charities at Belleville, Pa., as announced on the last page of the Gospel Herald. Following this will be the annual conferences in about seven or eight districts, to say nothing of other special meetings and of other Church conferences a few months later. There are three ways in which we may help these meetings:

1. We should remember them in our prayers. "The effectual fervent prayer of a righteous man availeth much." Here is one place in which we may all have a part.

2. Those responsible for the programs and other vital features connected with these meetings have a special task to perform. The value of a meeting depends largely upon the character of the program and how efficiently it is carried out. If you are in any way connected with the matter of framing re-

ports to be submitted to the conference or Board meeting, duty demands that you make it as constructive and as edifying as you are able to make it.

3. We may help such meetings (and the meetings may help us) by attending them. It helps a person who is interested to read the report of a meeting. It helps him more to attend it.

"The Church is opposed to war," is the heading of a recent article in one of our exchanges. We praise the Lord, to the extent that this statement is true to facts. How can it be otherwise, if the Church is true to its claim that it recognizes Christ the Prince of Peace as its Head. But there still remain two questions that need to be answered: (1) What is the nature of this opposition? (2) What is the consistent course for nonresistant Christians to take in time of war? It is one thing to say, "I am opposed;" and may be an entirely different thing to show by our lives that we are sincere and consistent in this opposition.

Our opposition to war should be in the form of faithful testimony and loyalty to the example and teaching of Jesus Christ the Prince of Peace, rather than in defiance of Government or attempt to bring pressure to bear and make it conform to our wishes. There is no more law-abiding citizen than the truly nonresistant man or woman. As nonresistant people we abstain from having a part in every form of carnal warfare, not because we are against the government, but because our Lord and Master has forbidden us to fight. There are times when the child of God must choose between the laws of God and the laws of men.

Our testimony for peace should be as clearcut in times of war as in times of peace. It is inconsistent, to say the least, to declare opposition to war in times of war, and then turn over to the support of war when the testing time comes. It is in times of temptation that a man proves his qualities. If Matt.

THE CHRISTIAN IN BUSINESS

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

There is perhaps no place in life where light-shining produces more wholesome results than in business. Why? do you ask? Because there are so few business men, comparatively, who allow religious scruples to interfere with their business methods. Yes, there are some real Christian men in business. As some people see it, there are not enough of that kind. We want to point out a few shining marks in the Christian business man's life and methods, in each case emphasizing these marks with appropriate portions of Scripture:

1. Selecting a business that can be defended from a scriptural viewpoint. Or, if we are already in some business that can not be thus defended, quit the business and look for an occupation that we can engage in with a clear conscience. This rule lies at the very foundation of a God-honoring business career. As our Savior would put it, "Seek ye FIRST the kingdom of God and his righteousness." No man is safe in business without heeding this command. You want to be a loyal Christian first, which means uprightness in life and unshakable righteousness in all you undertake to do. Having attained this standard, you are ready to go out and look for a job or to decide on some business or occupation.

2. Maintaining a clear conscience. This is a necessary consequence of the first principle noted. No one can maintain the godly standard of righteousness without also maintaining a clear conscience. There can be no such thing as a guilty conscience and righteousness reigning in our lives. This

5:38-45; 26:52; Jno. 18:36; Rom. 12:17-21; II Cor. 10:4 and similar references mean anything, they have their special application in times of war.

was the goal which Paul ever kept in view: "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Both in the business we choose and in the way that we conduct it, it is essential that we keep our conscience clear, if we would keep right with God and fellow men. In whatever our business produces we want to be able to say of our products, "Take this; I would advise you to use it, for it will be a real benefit to you." Another thing connected with the things that we have to sell is the price we ask for them. It is but good business practice to figure on a reasonable profit; but man's estimate on what is reasonable is too often measured by what we think we can "get by with" rather than what is right under the circumstances. With the conscience kept clear on both prices and quality of goods, the promise of God to care for His own would insure, as a rule, not only a clear conscience but a thriving business.

3. Economy and thrift belong to the methods of the Christian business man. "Seest thou a man diligent in his business? he shall stand before kings." The cry today is for the highest possible income and the least possible time and labor employed in securing this income, whether in wages or in profits. This is the exact reverse of the teaching we get in Scripture. There we are taught to live for the good of others, that in honor we should prefer one another, that the Golden Rule should be the rule of our lives, etc., etc., etc. If people were as diligent in working for the good of others as they are in promoting their own interests; if they would improve every opportunity to contribute to the welfare of others; it would be but a short time until "recovery" from our present financial depression would be written in capital letters. "Not slothful in business," belongs to every business Christian man.

4. Another very important thing to be kept in mind is that we should let our business rest on the Lord's day. God has wisely set apart one day out of seven in which we should lay aside the secular toils of life and devote this time exclusively to rest for the body and exercise for the soul. The commandment, "Remember the sabbath day, to keep it holy," refers as much to the Lord's day in our dispensation as it did to the Jewish Sabbath under the old dispensation. Here is a story that we heard several years ago of one place (and we suppose that similar stories could be told about a number of other places): Two brothers were engaged in the milk business. They had conscientious scruples against delivering milk on Sunday. The people in the city wanted their Sunday milk. These brothers said, in effect: "We would like to accommodate you, but we have conscientious scruples against delivering milk on Sunday. But we are going to

demonstrate to you that it will be more satisfactory even to you if we deliver our milk on Saturday evening. You have your refrigerators, so that there is no danger of your milk souring. After we deliver that on Saturday evening you will put it away and won't be bothered about caring for the milk Sunday morning." The people in the city gave them a trial. They found it true just as these brothers had said. For themselves it was more convenient to have their milk brought in Saturday evening, and they would rather get their produce from people who are conscientious than from people whose conscience is subservient to apparent self-interest. This is but one among many illustrations showing that it is better even from a business standpoint to respect the laws of God, to say nothing about spiritual advantages. But one thing more should be kept in mind: If we believe it best to keep our business closed on Sunday, let us not make the other mistake of desecrating Sunday as a day of carnal pleasure rather than a day of refreshment for the soul.

5. Another thing to be kept in mind is to regard scrupulously our obligations to fellow men. As Paul puts it, "Owe no man anything, but to love one another." Debts are like cancer; they keep gnawing away until they often eat the life out of both pocket-book and soul. That is not saying that we may not borrow money when circumstances require it. But it is saying that we should be scrupulously careful that we keep true to our promises, and never make any promises unless we are morally sure that we can meet the obligations which promises mean for us. So much for financial obligations. We also have moral obligations, social obligations, home obligations, religious obligations; and in all these things we should keep on the square, that people everywhere get the idea that we are as good as our word, a living illustration of what constitutes substantial Christian manhood.

Let the reader continue the meditations. The Christian in business has a wonderful opportunity to let his light shine and to demonstrate that it is possible to maintain Christian standards where most people fail. And while the affairs of this world necessitate most of us being in some kind of business in a material world, we should never forget that no secular business should in any way be permitted to stand in the way of our business for the King.

MESSAGES FROM GOD'S WORD

By D. D. Miller

For the Gospel Herald.

VI. A Message that is Different

In a foregoing article we mentioned the fact that the Word of God is not the production of man—neither a group of men nor groups of men. Man never has had within himself the ability to

produce the Word, though God used human beings here and there to deliver the Message to other human beings. Seemingly through the various ages of history there were those who rejected the Word and those who accepted it. In Paul's time, as well as possibly today, the preaching of the crucified Christ, unto the Jews was a stumbling block, while unto the Greeks it was foolishness. It (the preaching of the crucified Christ) was so far above man's reason, so different—poor weak mortals, who through weak human reasoning could not fathom its depth, so they either cast it aside as foolish or stumbled at the Truth. The same condition exists even today: man rejecting the Word because he cannot explain it by human reason, thus blindly but willingly stumbling into the ditch to which he leads thousands of others.

Again, Paul said, "For Christ sent me . . . to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (1 Cor. 1:18). "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power: That your faith should not stand in the wisdom of man, but in the power of God" (1 Cor. 2:4, 5). Follow the verses of the same chapter, and you will note how vastly different Paul's preaching (God's Message) is from any production aside from this Message which is merely man's. It "even" becomes an easy matter to believe that the apostle Paul's writings are "inspired," when we see that the wisdom which Paul spoke was "not the wisdom of this world," but it was "the wisdom of God in a mystery, even the hidden wisdom . . . which none of the princes of this world knew" (1 Cor. 2:7, 8). And the worldly wise, be they princes or otherwise, must come in line with spiritual discernment before they can know this different Message for discernment.

Two gross evils of our modern age, which are all too prevalent in the schools and are openly creeping into the churches, are to minimize the person of Christ to the level with other "great" prophets, teachers, or even ordinary man, and to lower the Word of God to the trifling (in comparison) standards of man's production in the literary field. If the enemy (Satan) can get the world to doubt the Divine and Supernatural in God's Son, and God's Word, let it be understood that he (Satan) has struck at the very foundation of our salvation. Furthermore, allowing doubt to enter our minds as to whether "This is my beloved Son, in whom I am well pleased" came, and continues to come, from a heavenly Source, and permitting ourselves, even slightly, to believe that God was not very serious when He said, "But the Word of the Lord en-

dureth forever," we are bringing about a hopeless condition, because man must then more or less fall back on his own efforts in which he has seen continual failure. Suppose we allow to man's credit, as some would have it, the honor for the recent progress and advancement in education, inventions, and discoveries by which, we are told, that more and more man is enabling himself to live without the instruction of the supernatural—then of necessity we would ask—and what NOW—Why does not man come forth with the answer to the state of confusion the world over, as it is, instead of "their hearts failing them because of fear"?

We have heard a number of "reasons" for the depressed conditions of the last 6 or 7 years, but it is very evident that the "experts" have been doing a lot of guessing because their theories have been so far scattered and different that even a non-expert could have done as much. It is possibly very true that today the world is standing on the threshold of a tremendous change, to which man has brought himself, and his dim vision entirely fails to see how to continue to carry on the prosperous years as prior to 1929. We believe that God will make something out of the situation—something worth while, but perchance it will be something very different from that which the average human would like to see. To help us get a definite knowledge of ourselves without God and His Word, let us quote with Job: "I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister" (17:14). The Word of God pictures man just as he is under any and all kinds of experiences. It also pictures the nations likewise, and whether we want a picture of the "depression" or the cold and independent condition of the modern churches, or even what is to follow the depression, we may find it in THE MESSAGE—it is different.

Man's program the world over has been too largely without any consideration as to "What saith the Scriptures?" All such work must inevitably meet with defeat, and man must 'come to himself' and acknowledge God's plan as the best, even though it does not correspond with his own. We must know to "come" when He says, "Come," and "Go" when He says, "Go"; even though that means a complete discarding of our own plans. God asked something different of Abraham, and Abraham following God's instructions carried out a plan which was different, yet because of it he blessed the whole world. "The Lord put a difference between the Egyptians and Israel" because Israel was giving consideration to God's voice which had a message very different from that which Pharaoh had been telling Moses. God's children were to be taught the difference between the

holy and the profane—holiness from God; profanity from Satan. Today it is just the same—God the SOURCE of holiness, and Satan the source of sin. The Bible is God's Message in a class of its own, just as God (the Triune-God) has no equal. Standing as it does, it is pointing men and women to Christ for salvation; instructing the saved to a life of holy living in Christ; and like a pinnacle it stands, towering above all other messages both for present living and future hope. The world cannot produce another message like it, and the Lord sees no need for another. It deals with SOULS and not only lives—with eternity as well as time.

Summing up, let us state that: (1) In literature the Bible has no comparison; (2) in life-giving words it stands in a class alone; (3) in expressing man's needs it gives a complete and perfect list; (4) in supplying man's needs a complete and perfect Provision has been made; (5) in telling man how to live it is the only perfect "code of ethics"; (6) it is the only Message that leads us to the threshold of death without fear; (7) it is the only Word that points us to the judgment with safety; (8) it is the only Hope that will bless us in eternity. It is different. It has made us a different people.

Protection, Kans.

(To be continued)

THE GETHSEMANE EXPERIENCE

By G. W. North

For the Gospel Herald.

And they came to a place which was named Gethsemane.—Mark 14:32.

The great lesson which we find in Christ's Gethsemane experience lies chiefly in what He did when He came to it. Surely those magnificent qualities of the human spirit which bring order out of confusion and victory out of defeat and disaster, were never more emphatically expressed than in the loneliness, the place of mystery, the place of the bleeding heart!

What did Jesus do about it? In the first place, He faced it; faced it with faith and hope and courage. In the second place, He got hold of Himself. How we do need to get hold of ourselves when we come to grapple with life's inevitables! In the third place, He prayed and went through it. Three times He prayed that the cup might pass from Him, then came the memorable prayer of self-sacrifice, "nevertheless not my will, but thine, be done." And immediately "there appeared an angel from heaven, strengthening him."

Our heavenly Father helps us to be ready for any experience which this day may bring. Remember that "the eternal God is our refuge, and underneath are the everlasting arms." Amen. God's power is greater than anything that can ever happen to those who love Him.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

It has been a question in my mind whether women should teach in the Sunday schools. Please explain I Cor. 14:34; I Tim. 2:11, 12. A sister.

The clauses in the references mentioned, which have caused some disturbance in the minds of some people are these: "Let your women keep silence in the churches;" "I suffer not a woman to teach." In both instances much of the trouble would disappear if the quoted texts were taken in connection with their contexts.

The point under consideration is that of woman's sphere. The headship of man is held forth in numerous scriptures. We read of no women bishops or women evangelists in the apostolic Church. Neither do we read of women being at the head of affairs where the whole Church was involved. This was not because of woman slavery in the apostolic Church, for the prominence given to the "chief women not a few," to Phoebe and Lydia and Priscilla and many other women mentioned in the Gospels and the book of Acts, does not sound like woman slavery. That there is a man's sphere and a woman's sphere is so evident in the constitutional make-up of both sexes that the Bible recognition of this fact should be taken as a matter of course.

Whatever is said on this question should be applied to the home as well as to the Church. But neither in the home nor in the Church is there anything that should stand in the way of

(Continued on page 92)

Christ's Agony in the Garden

Christ began to be sorely amazed. He now tastes death in all bitterness of it. Can we entertain slight thoughts of sin, when we see the painful sufferings which sin, though but reckoned to Him, brought on the Lord Jesus? Should not all these of our Lord and Savior bring Light into our hearts and souls, which sat so heavily upon Him? Christ as man pleaded that if possible His suffering might pass from Him. As Mediator He did the will of the Father. Persons may seem to be very courageous in time of safety, and yet be great cowards in time of danger.

When a good man thinks highly of himself, and is confident in himself or in his own strength, that man is preparing for a downfall. And if he does not lose his soul, he will have reason to be grateful to our God. We need seasons of intimate and enduring communion with Christ our Lord, that we may endure seasons of great and peculiar trials.

Kokomo, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

FROM OUR MISSION STATIONS

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—The story of the risen Lord has been sounded to thousands in the last few days. We have had the opportunity here in this community to attend a series of pre-Easter meetings for seven nights, closing on Easter night. The Lord has been blessing our family at the Home with health, and in many other ways, so that most of the group attended nearly all the meetings. A sunrise meeting was also enjoyed by a goodly number on Sunday morning. A group of interested friends from the community, with our group here, met on the hill north of the buildings of the Home and enjoyed a spiritual service, remembering the first Easter morning, and that, just at the dawn of day.

Since our last letter to the Herald, the Board has purchased forty acres of land adjoining our present farm, which will be very much appreciated. This will be a great help to us in raising more feed for our dairy and poultry. It will not only be a great financial help in partial support of the Home, but it will give us more work for the boys which we have needed, especially during such summers when there were several larger boys here. This addition to the farm here has been made possible through a brother's kindness and generosity, who donated the necessary funds for this purchase. We are very grateful for this, and praise the Lord for it all.

We have recently closed our books for the fiscal year ending March 31, 1936. And as we look over the year's work, and think of the many kindnesses shown to us by many friends, and all the contributions sent in, we are made to feel very unworthy, and yet very, very thankful. May the Lord be praised. Special mention should be made, and thanks given, for the large returns from quarter funds and savings boxes which were directed to the work here.

The following items have been contributed here since our last letter to the Herald:

Beginners, Martins S. S., Clothing,	
Orrville, Ohio	\$2.80
Orrville Sewing Circle, Orrville, Ohio	
Clothing	12.00
Howard-Miami S. C., Howard Co., Ind.,	
Clothing	10.34
Sewing Circle, Pigeon, Mich., Clothing	7.00
S. Union S. C., West Liberty, O.,	
Clothing	3.00
Ever Ready S. C., Louisville, O.,	
Clothing	2.50

Clinton Brick S. C., Middlebury, Ind.,
Clothing 6.20
Sewing Circle, Howe, Ind., Clothing 12.45
Two Sisters, Fairview, Mich., Eatables 2.00

Besides the above named items, the brethren and sisters of the West Liberty community have brought in a number of items in clothing and eatables, as well as some corn for the stock.

We thank you again for your continued support.

Pray for us.

Sincerely,

L. L. Swartzentruber.

Tampa, Fla.

(1513 Lake Ave.)

I have been asked to report in Gospel Herald the visitors here from a distance during the last winter. Some of these having made only a call here, others remained in our midst a few months. Here is the list:

Jacob A. Heatwole, La Junta, Colo.; Sylvan Yoder, wife, and daughter Lillian, Wolford, N. Dak.; Fred Hoyle and wife, Jacksonville, Fla.; Glada Beck, Grabill, Ind.; S. J. Lehman and wife, Ray Kissler and wife, Shannon, Ill.; Daniel J. Headings, wife and daughter Sylva, Haven, Kans.

From Michigan: George Keim, Pigeon; Willis Miller and wife, Mio; Samuel H. Dietzel and wife, Bay Port; William Dietzel, Bay Port; Herb Wenzel, Sebawaing; Samuel Gascho, Pigeon.

From Ohio: Walter Ebersole, wife, and children Lewis and Edna, Sterling; Menno Gerber, Elam Zimmerly, Orrville; Rudy Badertcher, Apple Creek; Elmer Rychener, wife and three children Velma, Ada and Nelson, Archbold.

From Pennsylvania: Charles Cassel and wife, Jeremiah Cassel and wife, Manheim; Henry F. Hess and wife, Samuel Bucher and wife, Lititz; John Sauder, Ephrata; Jacob Eby, Gordonville; Mrs. E. Heisey, Elizabethtown; Noah Landis and wife, Bird-in-Hand; Robert Harnish and wife, Lancaster; Robert Benner and wife, Akron; Spencer Musser and wife and children Robert and Mildred, New Holland; William Strong and wife, Mechanicsburg; John H. Mellinger, Lancaster; C. J. Hiestand, Bainbridge; Jacob B. Harnish and wife, East Petersburg; B. H. Fisher, Ronks; Christian King, John B. Smucker, New Holland; Henry Rittenhouse and wife, Souderton; Samuel K. Landis and wife, Ephrata; Christian Habecker Sr., Washington Boro; Joseph Habecker, Lancaster; Charles Eberly and wife, Mechanics Grove; Clayton G. Hollinger and wife, Elizabethtown; Orie O. Miller, wife and son Robert, Akron; Monroe Miller, wife and three sons Harold, Aaron and William, Ephrata; Ralph D. Parson, wife and Ralph Jr., Mt. Joy; Cyrus M. Ruhl, Manheim; Roy H. Wisler, Anna Snavey, Edna Wenger, Mary Beyer, Bertha Sensenich, Martha Byer, Lancaster (employed at the Mennonite Home); Josie Cohick, Elizabethtown; R. M. Lu-

ther, wife and son R. B. Johnstown; Scott Bushong and wife, Rohrerstown; Milton Hottenstein and wife, East Petersburg; Irvin N. Heisey, wife and daughters Edith, Ruth and Naomi, Rheems; Ammon B. Snavey, wife and children Irene and Earl, Manheim; Simon H. Hiestand, wife and granddaughter (Joanne Hiestand), A. D. Frankhauser, Salunga; Rohrer M. Hershey and wife, Gordonville; Abram G. Landes and wife, Harvey H. Derstein and wife, Souderton; Daniel Snader, Narvon; Elmer R. Witmer and wife, East Earl; Honor Swanenburg, wife and daughters Jane and Betty, West Chester.

Also a few others called here whose names we failed to learn.

Should any kind readers of these lines have on hand any left over or used "Words of Cheer" or "Beams of Light" that should be put to good use, kindly send them to the above address. Your kindness in doing so, and the papers will be greatly appreciated. Many, many thanks.

April 15, 1936.

C. B. Byer.

EASTER AT THE KANSAS CITY MISSION

By J. D. Mininger

For the Gospel Herald.

On Easter Sunday morning (April 12) after Sunday school, Brethren R. P. Horst, J. J. Weaver, V. D. and Doyle Miller left (via auto) to visit Bro. Joe Hettig. It will be remembered that "Bro. Joe," is a member of the Mission congregation who formerly lived here. If he lives until April 16, "Bro. Joe" will be 81 years of age. He is in feeble health and was unable to attend communion services. Accordingly, Bro. R. P. Horst served him with the sacred emblems, in the home of his son, in Marceline, where he is now staying. Bearing in mind, Bro. Hettig's condition and also that his birthday was near at hand, a number of his Kansas City friends sent along with Bro. Horst various tokens of love and remembrance. Among these was a fair-sized free-will cash offering, to help in defraying the cost of medical aid, etc. This expression of love caused Bro. Joe's cup to "run over." In his early career he was an inveterate drunkard. Today he very much enjoys the fellowship of God's people.

The workers at our branch mission Sunday school near Morris tell of a rich feast of good things enjoyed there Sunday morning. Attendance, 65. Sister Roselle Hickman, who found Christ in connection with this work and who is at present a student at Hesston College, was also with us, Sunday.

Following the Sunday schools, the morning preaching service was held. The theme was, "The Risen Christ and His Personal Interest in the Individual Needs of His Own." Following the sermon, there were 15 responses to the in-

invitation to accept Christ and to "Get Right with God." Of this number, five were reconsecrations. One of the confessions was by a father whose wife and six children had formerly been baptized here. The father's conversion has resulted in the erection of a family altar. Tears of joy and tears of penitence were in evidence as one person after another turned to God.

Bro. Wm. Smith brought a helpful message in the evening which was also in keeping with the season. One more person signified her intention to accept Christ in the evening. We praise God. Pray that this revival may continue.

Bro. J. A. Liechty, Orrville, Ohio, is here auditing books. His fellowship and kindly suggestions are much appreciated. He is billed to preach for us this evening (April 15).

- Kansas City, Kans.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

Cosquin, FCCNA., March 18, 1936.

Greetings of love to all in the Name of our Savior and Redeemer Jesus Christ:—"See that ye be not troubled." These wars and rumors of wars must come to pass, also famines and pestilences and earthquakes in divers places. There are disturbances in all parts of the world, and here we are having some also. The elections are over, not without some bloodshed and bitterness. A general has written an open letter in which he incriminates the President and a court martial is being held for him (the general). There is mistrust of the higher powers, and also of the underworld, which seems to raise itself higher and usurp the state and national powers.

Famines and Pestilences.—From the northern provinces men are coming in trucks and trains to seek work at husking corn in the southern provinces. Bro. Lauver writes that men from his district are going north to hunt work. The locusts have eaten the corn and the fruit from the trees and soon these men will be returning to their homes without having earned enough to more than pay their expenses while away. And the family! How about their bread?

We had to shut the windows and doors in order to keep out the locusts, as they will eat even clothing and curtains. Plants in the garden are indeed a sight, with only some stalks and sticks remaining after the plague. Only yesterday we saw clouds of them being carried by the wind toward the North. When they alight and begin to eat it sounds like rain upon the leaves.

With the changeable weather there has been quite an epidemic of grippe which in some cases have changed into pneumonia and proved fatal. The doctors are very busy, the hospitals crowded with patients, and there are many who cannot even get into the hospitals. Last week a leper was taken to Buenos

Aires but the hospital authorities would not receive him until a sympathetic and rich woman picked him up and took him in her own auto and somehow managed to get the man interned in already crowded quarters.

The provincial and national schools have opened for the school year. The children, as in all countries, are happy to be in class again, together with their teachers. Some students are separated from their parents while others go to school from their homes. Three of the Lauvers are in Buenos Aires while the rest are all at their homes. The Bible school students are working again this year on the truck farm belonging to the Mission and are doing their best to raise enough for their expenses.

After the vacations the Sunday schools take on new life and vigor, the children come in with such smiling faces that it does your heart good to think that they are learning to love and know their Savior.

There is plenty of opposition just now, as there are some who are very bitter against religion at all while others are opposed because they have had a religion which has been handed down to them from the middle ages and they would not change nor allow any of their family or friends to do so.

At the same time we are finding new friends nearly every day, and we had a very nice meeting on Sunday afternoon. (No one comes out at night.) Some tell us that they no longer believe in saints for their salvation, and neither do they believe in the confessional because it is a demoralizing factor in the family life. Others are beginning to think for themselves and are seeing that it is the LIFE that counts and not the appearances.

We praise the Lord for His watchful care over His children and now we wish to thank also the dear ones who with their gifts have made it possible for us to procure and distribute more tracts, Gospels and New Testaments; also to pay the expenses of our daily vacation Bible school, which was a new thing in this town and caused a lot of expense for us. We also praise Him for answered prayers in behalf of some believers who have had their faith strengthened during some trying circumstances.

Continue praying for His work in the neglected continent.

Yours in His glad service,
The Lantzes.

OUR INDIA LETTER

Balodgahan, C. P., India.
Mar. 11, 1936.

Dear Readers of the Gospel Herald:—"Bless the Lord, oh my soul, and forget not all His benefits." Bro. and Sister Brunk are on tour in a village called Arjunda. This village has a large population of people from the Mahara caste. There is a strong movement a-

mong this caste toward Christianity. In Arjunda two have been baptized, and others are seriously considering. We have other villages in our area where there are many more Maharas, and our missionaries are keeping in touch with them. The population of this caste numbers 1,200,000 people located in the area from Bombay into the Central Provinces. Their leader publicly renounced Hinduism, but has not said what religion he will take up. Pray that many of these people will accept Christ as their Savior.

Sister Sarah Lapp expects to go on tour again tomorrow. Bro. Beare is in again to look after the work of the station, but expects to go on tour next week. Others have come in from tour because of committees and the children returning to school, but will be going out again.

The past week was a full week of committees, when many important matters came up for decision. The educational committee, ministerial body, Samaj, and Managing Committee shared in the work.

The missionary children are again returning to school. Sister Kniss and children, Sister Graber and children, and the Troyer children left for Darjeeling. The Landour party will leave this week.

We are very sorry that Bro. Graber is not well, and has been advised by the doctors to go on his hot season leave at once. We are praying that this rest will restore him to full strength again.

For several weeks we had occasional showers which cooled the air and revived vegetation, but now since the rains have stopped the heat is intensified. It is generally about 80 degrees when we go to bed, and only a couple degrees less in the morning. So we know the hot season is near.

Pray for us, that we may have wisdom for each day's duties, and that God's presence may go with us.

In His Name,
Dora M. Shantz.

ENROUTE TO AMERICA

(As will be noted from the letter, it was written on board the ship. But the superscription on the envelope shows that the letter was mailed in San Francisco, Calif., giving evidence that Bro. H. and family landed safely and are now among loved ones in the home land.—Editor.)

Taiyo, Maru, Apr. 9, 1936.

Dear Brethren and Sisters:—It is now fifty-two days since we left our home in India for the homeland. Although it has by no means been an unpleasant voyage, we will be very happy to get off the boat. We are due in San Francisco tomorrow morning, but we push off again the next day and do not expect to land finally until the 12th in Los Angeles.

We have enjoyed many blessings
(Continued on page 92)

THE CHRISTIAN HOME

APPLICATION OF THE BIBLE DOCTRINE OF NONCONFORMITY TO HOME LIFE

(An address delivered by Jos. R. Driver, Waynesboro, Va., before the Nonconformity Conference held at Blough Mennonite Church near Hollsopple, Pa., March 26, 27, 1936.)

The home is one of the best places where the doctrine of nonconformity can be applied. Yet it is the one place where the Church, very probably, does least in the way of specific application of this doctrine which is so plainly stated in the Scriptures.

Of all the tangible things in the world there is nothing so completely not of it as is our Bible. As we get from it pure thoughts, full directions, and blessed promises given by inspiration of God, we see it affects a material world; but this material world in no way produced it. In fact, all material things were created by the spoken Word of God, and upheld by the word of His power. Heb. 1:2, 3. This Book is "not of the world;" it is of God. Paul thanked God without ceasing that the Thessalonians had received the Word of God which they heard of him (Paul); not as the word of men but as it is in truth the Word of God which effectually worked in them that believed. I Thes. 2:13. In this book we find our rule of life; a rule that is our director both in letter and in the powerful energies of the Spirit. Therefore this rule has transforming power to make our homes different from the world.

The Home a Center of Influence

God has placed within the home a most powerful means for the preservation and strengthening of the doctrine of nonconformity. Here we have the bringing into being and the developing into usefulness the lives of men and women. Since this usefulness depends in a large measure on how well the sins of the world are kept from having a bad influence on these lives, we readily see the important place the home occupies in making the doctrine above mentioned effective. It is a God-given privilege to all Christian fathers and mothers to have strict rules for the preservation of this special teaching of His Word. Such regulations serve their true purpose best, however, when they are free from austerity and ridiculousness.

It is always more profitable to work along the line of self-denial than along the line of any idealism however much it may be cherished. Our ideals are not always practical. The practical, workable rules come from an unselfish and sympathetic view of what others think and do. When this view is acted upon in the light of the Gospel we can all work together much better in the cause of stemming the tide of worldliness.

Separation and Love

May we think seriously on this: that as we stand unwaveringly for the great doctrine of separation we give due consideration to the beautiful doctrine of love and fellowship among the brotherhood.

Not one of us want to take a pessimistic view of this subject because of the way it is stated in the familiar nonconformity verse (Rom. 12:2). The first admonition comes in the negative. It belongs to the list of the "Thou-shalt-nots" in the Bible. But when we trust our great Commander as we should we are happy to heed the danger signs. No, there are no causes for dark forebodings in this verse. It is an optimistic verse in the first part as well as the last.

Evidences of Nonconformity

In applying the doctrine of nonconformity to home life we must have the power of the Word of life to do it. If we depend on any power outside of Christ we are sure to fail no matter how serious our intentions may be. There is a manifestation of Gospel truth in the peculiar manner of life that is uniformly shown in groups of homes where nonconformity exists. It is seen in methods of business, in home furnishings, in our attitude to worldly amusements, in our worship, in the honest industries followed for a livelihood, and in the general expressions of peace, godliness, and honesty. Is this manifestation waning or increasing? I hope that through the efforts put forth in nonconformity meetings and in other ways it will increase. Such communities shine with a Gospel light; and are like cities set on hills that cannot be hid. They live a life from generation to generation that expresses the will of God, and they endure unto life everlasting when the death-dealing ways of the world are not conformed to.

Hindrances to the Victorious Life

There is a life of victory for every one; a power within reach of every Christian to overcome the withering effects of worldliness. Before this power can be applied the obstructions must be removed. We can choose and we can refuse; so we need to resist Satan in every way as he uses the wicked things that surround us to have us be more and more like a sinful world.

First, may we notice the obstructions that suppress a holy atmosphere in the home. In I Pet. 1:15 we have these words: "Be ye holy in all manner of conversation." That is, be holy in all your ways of living. How greatly our ways of living are affected by the general deportment of the home in which we live. The blessedness of peace and love is taken away when the family relations between father, mother, and children become strained. This is a foundation principle in the keeping of a holy atmosphere in home life. When the adversary succeeds in destroying love and unity in the home he has succeeded in exposing it to many harmful vices. Foolish songs too are a hindrance in that they appeal to the part of our being that is worshipful. In doing this they make sincere worship less refined. When our inmost beings are polluted with this dross and scum we cannot as fully appreciate the holiness of God. Therefore such songs are detrimental to a holy atmosphere.

Another stifler of a pure and holy atmosphere is frivolous conversation. The Bible says that "for every idle word that men shall speak, they shall give an account thereof in the day of judgment." It is a solemn thought. Many people of our time are not satisfied with increasing their worse than useless vocabularies by personal associations, but they use radios and other means to get daily drills in all the frivolous talk that is spread over the land by those who study it as an art. They are paid large sums of money to use their energy in this degrading fashion. Yet these comedians are not the only ones that allow the dollar to bring a worldly routine into the home that largely takes away its holy atmosphere.

Often fathers and mothers have an inordinate desire for wealth, or a grand house, or fine furniture, or luxuries, and in their attempt to fulfill this desire they drive so hard in their strenuous efforts that there is no time for reading the Bible or teaching it to the children, or singing sacred songs in the family group, or preparing the Sunday school lesson and Y. P. B. M. topic, or anything except to work! work! with little time between work to eat and sleep—no time to take to be holy. Yes this too is an obstruction in the way of the power to flow from on high that keeps the home sanctified. May we be kept from reducing our homes to mere boarding houses. "Follow peace with all men and holiness without which no man shall see the Lord" says the book of Hebrews in the twelfth chapter.

Home Hindrances to the Work of the Church

Let us notice some of the obstructions in home life that hinder the work of the Church. The huge Sunday newspapers contain a mass of printed matter of such a great variety that the average person can find something to keep him occupied for hours. Even the religiously inclined can find material upon which he may be tempted to justify his absence from the morning church service. This is one cause for the decreasing number of men who regularly go to church. The fellowship of believers is one of the great blessings obtained through the Church; and there is no place where it can be strengthened as in the assembly where we meet to worship God in a unified way.

The use of the family car is harmful too in the work of any church when it takes brethren and sisters away from the Sunday or midweek services. Trips of many miles are taken on Sunday for mere sight-seeing and other pleasures; and when these occasions become more and more frequent, church attendance becomes less and less. The use of the automobile under the direction of God is a blessing to the church. When we have this use thus directed it is not like the world but manifests itself in carrying the Gospel message to the world and in other ways of doing the Father's will.

Home Duties

Let us notice the so-called necessary duties of the home affairs. These two: home chores and preparing meals. On many of our specialized farms where poultry farming, dairying, or fruit-growing are the means of a livelihood, the daily chores may become the thorns

(Continued on page 94)

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for May 3, 1936.—JESUS TEACHES FORGIVENESS, HUMILITY, AND GRATITUDE.

Lesson Scope.—Luke 17:1-37.

Lesson Text.—Luke 17:1-19.

Time and Place.—A. D. 30; probably in the vicinity of Jordan River.

Leading Characters.—Christ, disciples, ten lepers.

Golden Text.—And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

Points for Meditation.

1. Offences.
2. Punishment for offenders.
3. Mercy.
4. Forgiveness.
5. Christian service.
6. Humility.
7. The lepers cleansed.
8. Gratitude.
9. Jews and Samaritans.

Introductory Thoughts.—Three very desirable and necessary Christian traits of character are held forth in our lesson. We miss our guess if the average class will find itself more than half way through the lesson when the time for closing comes. We have food for meditation in connection with each subject found in the lesson that might well occupy the entire lesson period. We will save time by masticating this food before the hour for recitation arrives.

LESSON COMMENTS

Forgiveness (1-6).—There can be no forgiveness unless there first be an offence. Our Savior says two striking things on this subject: (1) "It is impossible but that offences will come." (2) "Woe unto him, through whom they come." Speaking of offences, they may be against man, or against God. We are too imperfect, too full of shortcomings, ever to hope that we will always be free from either of these kinds of offences. But if we look to the Lord for instructions and example, we will find a way out. Connected with offences are two other things: repentance and forgiveness. Christ warns all offenders against God: "Except ye repent, ye shall all likewise perish." He also assures us that "repentance and remission of sins should be preached." In other words, God stands ready to forgive us our sins as soon as we repent of them. The parable of the unmerciful servant, found in the latter part of the 25th chapter of Matthew, tells us what God is ready to do for all sinners who repent, and warns us against an unforgiving spirit toward those who trespass against us. More than this, God is not only ready to forgive, but through the atoning merits of the blood of Jesus these sins are washed away so that He remembers them against us no more forever. In God we have an example that we should never fail to pattern after. The teaching found in our golden text should be put into daily practice.

Humility (7-10).—The teaching is that what we do in the service of God and man should be done, not in the spirit of self-exaltation as though we had done something great, but in the spirit of true humility. Naturally we are "the children of wrath;" poor, lost, undone, having no merits of our own save through the blood of Christ, and what we are we are by the grace of God. This is a fact that we should never forget. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Christ draws a lesson from natural life showing the position of the real servant. Only there is this difference between earthly masters and our Master in heaven: Earthly masters often reveal a lordly attitude, making the servant feel his servile position; while our Master in heaven makes of His servants members of His own happy family, heirs of eternal glory. It is in this sense that we may grasp the meaning of that which is written, "He that humbleth himself shall be exalted." May we be willing to keep our place as humble servants. God will take care of the rest.

Gratitude (11-19).—We have an impressive illustration of this in the cleansing of the ten lepers. As they

saw Jesus their plea was, "Jesus, Master, have mercy on us." Jesus heard their plea, and sent them to their priest. They obeyed—in part. That is, as they went, Jesus rewarded them for their obedience and healed them before they ever got to their priest. One of them, finding himself cleansed, promptly returned to the Lord to give Him thanks for what He had done. But the rest forgot that part and went on. Hear our Savior's withering rebuke: "Were there not ten cleansed? but where are the nine?" And let us not forget that this grateful and cleansed leper was a Samaritan, not a Jew. How many of the rest were either Samaritans or Jews, we are not told; but whether Jew or Gentile, they had missed the real blessing. Good health is a fine thing, if it is used right, but many have turned it into a curse through not giving God the praise for what blessings they have along this line. Now here was the cleansed and grateful former leper who received not only healing for the body but also for the soul.

* * *

Forgiveness, humility, gratitude. Has it occurred how closely and inseparably these three Christian qualities are related? Let them all shine out in our lives. With our hearts filled with love for God and man, our souls free from the curse of pride, and our lives a continual record of gratitude towards God for blessings received, may we press on in the service of God and shine in His image.—K.

BIBLE MEETING TOPIC

THE BOOK OF BOOKS.—Jno. 5:39;

II Tim. 3:15-17

Topic for May 3

MOTTO

"The word of our God shall stand forever."

OUTLINE STUDY

I. The Book that Is Forever.

1. Forever settled in heaven.—Psa. 119:89, 152.
2. Stands forever.—Isa. 40:8.
3. Never passes away.—Matt. 24:35.

II. God Is the Author.

1. Given by inspiration.—II Tim. 3:16.
2. By holy men.—II Pet. 1:21.

III. A Mighty Influence.

1. Like a fire and a hammer.—Jer. 23:29.
2. A piercing sword.—Heb. 4:12.
3. A defense.—Eph. 6:17.
4. Salvation to the believer.—Rom. 1:16.
5. A prevailing force.—Acts 19:20.

IV. A Personal Effect on the Individual.

1. Converting the soul.—Psa. 19:7.
2. Feeding the soul.—I Pet. 2:2.
3. Enlightening the eyes.—Psa. 19:8.
4. Cleansing the way of life.—Psa. 119:9; Eph. 5:26.
5. Written in the heart.—Heb. 10:15-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Book."

2. Names for the Book of Books.
3. Books in the Book.
4. The Writers of the Book.
5. The Author of the Book.
6. Uses for the Book.
7. Blessings through the Book.
8. What the Book Has Done for Me.

For Seniors.

1. The Source of the Book.
2. The Power of the Book.
3. The Place the Book Occupies in the Ages.
4. The Practicability of the Book.

PERSONAL THOUGHT

What appreciation can I show for the Book of books?

SEED THOUGHTS

The books of men have their day and grow obsolete. God's Word is like Himself, "the same yesterday, today and forever."—R. Payne Smith.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

A Bible in hand is worth two in the bottom of one's trunk.—Sel.

If we neglect the Bible we are simply uneducated.—Philip E. Howard.

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THURSDAY, APRIL 23, 1936

Field Notes

A refreshing communion service, held on Easter day, with Brethren A. J. Metzler and J. R. Mumaw in charge, is reported from Masontown, Pa.

Sister Anna Maust of Scottsdale, who has been seriously ill with heart trouble, is improving at this time and hopes are entertained of her restoration to normal health.

A brother writes from the Johnstown, Pa., district: "The Goshen College chorus rendered an interesting program at the Blough Church, on April 3, to a very large audience."

The brotherhood of the Allensville congregation, in Mifflin Co., Pa., is looking forward to a Bible conference, to be held June 12-14, with Brethren E. F. Hartzler and Henry E. Lutz as instructors.

A series of meetings, beginning Friday evening of this week, has been announced for the congregation at Elton Church, Johnstown, Pa., district, and ending with a communion service on Sunday, May 3.

Bro. M. C. Vogt, missionary on furlough from India, filled appointments at the Hutchinson, Kans., Mission on the evening of April 15 and at the Yoder Mennonite Church the following evening. L. O. K.

We are in receipt of an interesting program of the 17th annual meeting of the Ohio Mennonite Mission Board, to be held with the brotherhood in Fulton County May 30 and 31. See announcement on last page.

Bro. Earl Buckwalter and wife of Hesston, Kans., accompanied by four

College students from that place, spent Easter vacation with the little flock at Culp, Ark. There is a report of good attendance and interest.

April 18 was the date set for the sailing of Bro. Elvin Snyder and family, missionaries in South America, from Buenos Aires to the home land. We are hoping, in due time, to be able to announce their safe arrival home.

Bro. John W. Hess of Akron, Pa., is expected to be at the month-end conference at Frazer, Pa., Saturday evening, April 25, and Sunday morning and evening, April 26. Bacton Chapel Sunday afternoon. Everybody welcome.
H. G. B.

The pre-Easter services at Glade Church near Accident, Md., held each evening during Passion Week, were well attended, with a feeling on the part of the congregation that it was time well spent. Communion services have been appointed for that place for May 24.

Among recent visitors in the publishing House and with friends at Scottsdale are the following: Clarke Maust and wife, Red Line, Pa.; Owen Maust, Clay Maust, Sugar Creek, Ohio; Lloyd Croyle and wife, Irvin Harshbarger and wife, Hollsopple, Pa.; Emma Leidy, Conemaugh, Pa.

A brother writes us from Baden, Ont., under date of April 16: "This week the Maple View A. M. young people's meeting is reopening on Sunday evening for the year. Their practice is to suspend meetings during the winter. At East Zorra (Tavistock) the young people's meeting is giving a program in song on the same evening."

A joint meeting of the district mission board and the associated sewing circles in the Southwestern, Pa., conference district was held at the Thomas church on Friday evening and Saturday of last week. There was a spirit of zeal and of unity in evidence that gave us a feeling that is best worded in the language of God through Peter: "Lord, it is good for us to be here."

Correspondence

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—The season of the year is here that we hold as the time our Lord was crucified and rose again. How joy and sorrow mingle in our hearts, when we think of the suffering the spotless Lamb of God endured for us. And then to think of the power and glory He manifested in His coming forth, that we too can have the same if we are true and

obedient to His Word and commands.

We had many rich truths brought to us recently by the earnest labors of Bro. J. Irvin Lehman, while he was with us March 11-24, giving us sixteen sermons. The Word was preached with power, the Spirit attending it. Eight souls confessed their sins, and the Church was strengthened. There is a class of seventeen to be received in the near future. Two failed to come for instruction, and the one who was not received with the other class will be with these.

Bro. E. J. Berkey is at present holding a series of meetings at the Hildebrand Church, and will be with the congregation at Springdale for the Good Friday service.

Counsel meeting was held April 4. The time set for communion is May 3. Pray for the work.

Sunday school was opened again at Lyndhurst April 5.

In His name,
April 8, 1936. Maggie M. Driver.

O'Neill, Neb.

Dear Readers of the Gospel Herald:—We have had a very cold winter and are glad to see the warm spring weather come. Perhaps some of the Herald Readers would be glad to hear a few words about Grandma Erb. She can't get around at all; just sits in her chair all day long. I think a card or a letter would be very much appreciated by her.

On March 29 Bro. J. W. Oswald was with us and preached two interesting sermons from Eccl. 12:1-7 and Psalms 31:3. Nearly all were present.

We were glad to have Bro. Roth and Bro. Nick Birky with us last November. Hope they can come again sometime, as we surely like to have the brethren come so we can have church services. We were not able to have our Sunday school very regularly on account of bad roads.

We must ever cling to that Guiding Hand that will not leave us go astray. Remember us in your prayers, that we might all remain faithful unto our heavenly Father.

April 9, 1936. Anna Erb.

York, Pa.

We trust all of God's children have enjoyed meditations of the Easter season, and as we behold the new life in nature, may it be true also that our lives show that we are risen with Christ by seeking for those things which are above.

On the afternoon of March 29, Bro. Jacob Ruppert was ordained to the office of deacon. Bro. Henry Lutz preached a very appropriate sermon which could well be fitted to every believer. Bro. N. H. Mack was the officiating bishop. May Bro. and Sister Ruppert greatly enjoy laboring in His vineyard and for His glory and praise.

On the morning of April 19 will be

the first communion service at York. Preparatory service will be Saturday evening before, including baptismal services. One more soul is to be added to the Kingdom. Pray that she may grow spiritually and become more like Christ.

The meetings closed here with two confessions. We were very glad for these boys and yet we were sad because there are others we wish to see enter the fold. May we ever remember these young soldiers of the cross, that they may go forward at home or abroad as the young man Daniel, with a purpose true.

Missionary day will be observed again on May 10. As usual a few readings and a missionary talk will be given. We would be pleased to have those who could enjoy the service with us. Remember the work and laborers in your prayers, that we may press on with zeal knowing that our time of service is indeed short.

For His glory,
April 11, 1936. Anna K. Leaman.

Pryor, Okla.

Dear Readers of the Gospel Herald:—Since our last letter to this paper we have had the privilege of having several ministering brethren stop with us. On Sunday, Dec. 29, Bro. Alva Swartzen-druber of Hydro preached for us both morning and evening, returning home Monday morning. The first part of February Bro. B. B. King of Elida, Ohio, came into our midst and preached four evenings and one Sunday morning, leaving again on Monday morning for Oronogo, Mo.

On Feb. 28 Bro. Orie Yoder of Oregon came here on his way home from the board meeting in Indiana in January, remaining with us until Mar. 5, preaching here every night until the 5th when he preached to the brethren in the Oak Grove district west of Adair, leaving again Mar. 6 for points in western Okla., Kans., Idaho, and then on home. In these meetings a young man confessed Jesus as his Savior and later his wife and her brother also.

On Mar. 25 our revival meetings began with Bro. J. N. Kaufman of Peoria, Ill., in charge. These meetings continued until April 3 when Bro. Kaufman returned home. One soul confessed Jesus as her Savior, and her companion who had been negligent and wayward confessed being no Christian and desired to again renew his covenant with God. They shall be received into church fellowship if nothing prevents at the time of our communion service which will possibly be about the first part of next month.

Bro. Kaufman, who has spent the greater part of his ministerial life in India, gave many interesting talks on India and the work of spreading the Gospel there, both in these meetings and visiting at other places and school

while here, among these places being the state Orphans' Home at Pryor.

On April 8 Bro. M. C. Vogt gave an interesting talk here on India, followed by a sermon from Psalms 40:2.

We thank God for the privilege of having these brethren meet with us and invite anyone else, especially ministers, to stop with us whenever passing through or whenever it is so they can come. Remember us in prayer that the will of God may be done in all things.

April 14, 1936. I. J. Hartzler.

Dalton, Ohio

(Sonnenberg congregation)

Greeting in the Worthy Name of Jesus:—On April 9, Bishop Aaron Mast of Belleville, Pa., came into our midst and in the evening instructed the twenty-six applicants which were to be received into church fellowship. On the morning of Good Friday Bro. Ed. Frey of Wauseon, also came and preached an appropriate sermon from John 12:32. In the afternoon we had counsel meeting, at which time Bro. Mast delivered an impressive sermon. Theme, "Lord, is it I?" It should have moved us all to examine ourselves and to confess our shortcomings.

On Saturday forenoon fifteen young souls were baptized and received into church fellowship and one by letter. On Easter Sunday the Lord's suffering and death was commemorated and nearly all partook of the sacred emblems; Bro. Mast officiating, assisted by Bro. Louis Amstutz.

In the evening the mixed chorus of our church gave a program of Easter songs, after which again eleven young girls were baptized and added to the church. They also partook of the sacred emblems of our Lord and Savior. May all these twenty-seven young people prove to be faithful to our Lord and Master, and not forget the words spoken by Bro. Mast, "Take time to pray and read the Bible every day," which of course should also be practiced by all of us and many vain babblings and strifes would be prevented.

We thank the two brethren for their patient labors among us those few days, and praise the Lord for it. May He add His blessing.

April 14, 1936.

Cor.

Newton, Kans.

(Pennsylvania congregation)

Dear Readers of the Gospel Herald:—Bro. L. S. Yoder began a series of meetings with us, which continued until March 1. On account of the severe weather and a shortage of coal available, the meetings were discontinued for a week, and again continued when the weather moderated somewhat.

Bro. Yoder very richly admonished us in the Word. Not only were the believers encouraged to press on more earnestly and with more consecration, but the sinner was warned to flee from

the wrath to come and to take the blessing of eternal life which is so freely offered to all.

On Sunday, March 29, we had our quarterly Sunday school conference. The theme of the evening was: "Marks of a Christian Life." A few marks were given. First, in a new-born Christian life a change takes place. Second, we seek associations of God's people. Third, we are known wherever we go as God's people. Even on the street, in the schoolroom, in our business relations, we are known as belonging to Christ.

Our counsel meeting was held on Sunday, April 3. We expect to hold our communion service the first Sunday in May.

On Easter Sunday the Junior department of the Sunday school gave a program in the evening. The children did well. We trust that these exercises may be a means of helping them to more fully understand what Jesus did for us at this time.

Bro. Martin Zimmerman has been unable to attend church services for some time on account of poor health. Sister Royer has been very poorly, but we are glad to learn that she is improving. We miss these aged ones when their places are vacant in the regular worship.

We have had many dust storms, and we also hope for the showers of rain. Are not these all God's blessings to us if we receive it as from Him? It all shows forth "His power," which man cannot explain nor withstand. Pray for the church at this place.

In His name,
April 14, 1936. Emma Fenton.

Hubbard, Oreg.

(Hopewell congregation)

Dear Readers of the Gospel Herald, Greetings in the precious name of Jesus:—On Feb. 2 baptismal services were held here when five young souls were received into church fellowship. Will you pray for them that they may be faithful?

An all-day mission meeting was held at this place on April 4. The meeting was well attended and good interest was shown. Bro. P. A. Heller of Los Angeles, Calif., preached in the evening. We were glad for his presence and help.

On Easter Sunday we were once again privileged to have communion services.

We have been enjoying the nice weather.

April 14, 1936. Beulah M. Shank.

Jackson, Minn.

Dear Herald Readers:—We have great reasons to praise God for the beautiful Spring which came after a cold and snowy winter. For a number of weeks we had no church services due to drifted roads and severe weather.

(Continued on page 93)

Miscellaneous

LITTLE OR MUCH?

By Irene E. Witmer

For the Gospel Herald.

(This poem was written after meditation on a sermon preached by Bro. Mahlon Witmer to the Martindale congregation March 3, 1935.—I. E. W.)

Have you ever watched a butterfly?
It flies here, it flies there,
It flies to flowers low or high;
Which one, it does not care.

This flower does not satisfy it,
So off it goes to that one;
Here and there a little bit,
And yet it isn't done.

What does this butterfly accomplish?
Ah, very little that we see.
Let us now turn our interest
To the diligent honey bee.

The butterfly took very little
From that flower over there;
Here comes the busy bee so little,
And draws in more than air.

He digs down to the very depth
Of that very same small flower:
He got much honey which he kept
And took it home that hour.

The bee lays up much treasure
For himself for later on;
While the butterfly hunts pleasures
Which are very soon all gone.

And now let us compare these two
To ourselves as Bible readers—
Be there many such, or few.
Might not some of us be leaders?

Do we read a portion here
And then a portion there?
Or do we take God's Word so dear
And study it with care?

Reading just a little bit
Does not seem to satisfy.
We must dig and study it
And not do like the butterfly.

If we would lay up many treasures
For ourselves in heaven,
Don't neglect God's Word for pleasures,
The Word which He has given.

Ephrata, Pa.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the first quarter of 1936, 217 obituary notices appeared in the Gospel Herald, ranging in ages from infancy to 97 y. 10 m. 17 d. The ages given are as follows:

Over 90, 6.
80 to 90, 33.
70 to 80, 63.
60 to 70, 24.
50 to 60, 24.
40 to 50, 21.
30 to 40, 9.
20 to 30, 9.
10 to 20, 5.
1 to 10, 8.
Under 1, 13.
Age not given, 2.
Average, 57 years+.

Among these were 2 bishops, 3 ministers, and 5 deacons.

The number of deaths in different states and provinces were as follows:

Pennsylvania, 84; Ohio, 27; Indiana, 14; Virginia, 13; Illinois and Missouri, each 12; Kansas and Ontario, each 9; Iowa, 8; Colorado, Maryland, Michigan, and Mississippi, each 4; Nebraska, 2; California, Oklahoma, Texas, New York, Oregon, Montana and Delaware, each 1; Place not given, 4.

Foreign Birth: Germany, 1; Switzerland, 1.

Comparing the deaths for the first quarter in the last 4 years:

1933, 179.

1934, 193.

1935, 191.

1936, 217.

Kenmare, N. Dak.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

It was early Easter morning. The large half-moon, which governs the Passover (Easter) season, was at the zenith of its orbit, casting a mellow light over the countryside. Dawn was breaking on the eastern horizon. There was little traffic on the main highway and only a few people were stirring about, as we drove into Lancaster, Pa., to attend the sunrise service at the Mennonite Mission on Vine Street.

The old-fashioned red brick building is located about two blocks from the center of the town. It is sandwiched between business and residential buildings. A large, cross-shaped sign with the letters, "Jesus Saves," outlined with neon electric tubes, is mounted over the front entrance of the building.

As we entered the vestibule a cheerful sign reading to the effect that we are welcome and on time, greeted us. In the assembly room a number of brethren and sisters were quietly meditating. Daylight was beginning to filter through the large amber and greenish-blue glass panes in the windows. Suitable scripture verses in the form of mottoes hang on the walls inside.

The meeting started at 6 A. M. with singing spirited and joyful Easter hymns, led by the chorister, Bro. Gideon Eberly. The devotional lesson was read from Matt. 28:1-15 by the deacon, Bro. Jacob Miller, whom we all joined in a season of prayer.

Bro. John Gochenauer of the East Petersburg congregation vividly portrayed to us the wonderful story of the resurrection, written by eyewitnesses of the events as they took place at that time, recorded in the Bible. In our imaginations he carried us back to the amazing and wonderful experiences the first few faithful disciples had on that memorable Easter morning.

He recounted the many appearances of the Lord Jesus Christ after the res-

urrection. He told us that "No one particular event of Christ is of greater importance than another. . . . His birth, life, resurrection and His second coming, are all linked together. . . . The full meaning (of the resurrection) is not in Christ's own resurrection. . . . Our future hope is in the resurrection of our Lord and Savior Jesus Christ. We shall be raised by the power of God, and be in His likeness in glory (according to Phil. 3:21) 'Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.'"

We were impressed with the wholesome, spiritual atmosphere, the hearty welcome, and the many young people present at this service. (Between 50-75 members were present.) Only the most spiritual and faithful members venture out, to worship, so early in the morning. We left with a warm feeling and much encouraged spiritually; also with the knowledge that the little flock is well-cared for at that place and that they are working cheerfully in the Master's vineyard, and enjoying it.

Lancaster, Pa.

SELF-EXAMINATION

Self-examinations are always necessary, but is so often quite neglected. Communion is not far away. A consciousness of the terrible consequences of eating and drinking and at the same time knowing that we are not worthy, have sin in our life, or are simply too disinterested to really find out where we are spiritually, should prompt a prayerful study of the subject. Here are a few things, among many others, which should receive our careful consideration: Have I the assurance that I have been accepted by the Lord as His child, and am I conscious that I am accepted right now? Remember, we can not live on an acceptance of 1, 5, 10, or 40 years ago. Am I accepted of Him just now? This is absolutely needful. Do I have a longing to appear like the world in business, in conversation, in dress, in entertainment, and what not? Even if I refrain from thus appearing, do I desire it? If so, I am not yet ready for the kingdom of God, and assuredly I should not think of partaking of the communion until I have victory over such desires—a thing that is altogether possible. . . . Luke 9:62 gives us information about the condition of such a person. Complete yieldedness, prayer, and consecration to God are the means of overcoming such desires. We need to have victory in this. —J. S. Hartzler.

When one lives a holy life he is holy, both inside and outside. One of the greatest evils of the present time is that of harboring secret sin.—Grant Weaver.

THE CHRIST IN THE OLD TESTAMENT

II

By Harvey E. D. Spangler

For the Gospel Herald.

At that time the people were going into sin, drifting away from God, not doing as the Lord had told them. Then they decided they would make a name for themselves and build a city and a tower up to heaven. The Lord was not pleased with this and said: "Let us go down, and there confound their language, that they may not understand one another's speech." So the Lord scattered them to the four winds of the earth.

There was a man named Terah who had two sons—Abram and Nahor. The name of Abram's wife was Sarai. God spoke to Abram and told him to get out of his country and go into a land that He would show him. Abram did not ask any questions, but went as the Lord directed. Here is a good plan for all the Lord's servants. There are some who do not obey Christ and the Church. They say certain things do not matter, but we are told in God's Word to obey those that have the rule over us. We cannot let these things go because we must answer for our deeds. Let us be glad to obey the rules of God and the Church.

We see that Abram took his father and his brother's son along. His father died in Haran at the age of two hundred five years. As time went on, the herdsmen of Abram and Lot disagreed, so they separated. Abram gave Lot his choice and said he would take the land that was left. So Lot chose the plain of Sodom. Here is a lesson that we should learn, that we cannot serve the Lord and the world at the same time. We must let the world go if we want to live the full Christian life. We cannot serve two masters. We must either serve God or the world.

At one time Abram went down to Egypt and told the people that Sarai was his sister instead of his wife. The king of Egypt wanted to take her for his wife but it was revealed to him that she was the wife of Abram. Then Pharaoh sent them out of Egypt and they journeyed to the land of Canaan.

In Gen. 13:17 God made a promise to Abram: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Here the Lord is showing him what is to be his. When he was a hundred years old Isaac was born. We do not find that he doubted God's Word. We can take a lesson from this. If we do not see things working out in the way that we think they should, let us not fail to trust God at all times. The Lord knows what is good for us, and He knows the time to give it to us. Gen. 18:14 should help us: "Is any thing too hard for the Lord?" May we realize that the Lord's

time is not always our time, and that what He does is well done even if it seems hard for us to understand. We know that all things will work out in His way and according to His will.

One day when Abram was sitting at the door of his tent, three men came to him. He took them in and set before them something to eat. Then the Lord revealed to Abraham His plan to destroy Sodom. Abraham said, "Wilt thou also destroy the righteous with the wicked?" And he interceded for the city asking God if He would destroy it if fifty righteous were to be found. The Lord said He would not, and finally said He would not destroy the city if ten righteous were found there. Here we can take a lesson for ourselves. We can see what happened to Lot when he went into the world. He went down to Sodom and got into things that he should have shunned. As a result he lost everything he had, even his own wife. This is the way it will go with all people if they let the world in.

New Holland, Pa.

(To be continued)

THE TOBACCO EVIL

By A. W. Metzler

For the Gospel Herald.

The meaning of the word evil may be applied in many ways. One application is that of something harmful or injurious. Nicotine, the active principle of tobacco, is a poison. Therefore it is injurious or harmful to the one who has fallen a victim to its use. Medical science has proved this, and it has been accepted as a proved fact in all civilized nations. Its harmful and injurious effects on the human body have been taught in the educational institutions of the nation.

Faithful ministers of God have had heaven-born convictions against the tobacco evil. True to their convictions, they have given their testimony against the same in the power of the Holy Spirit. Last, but not least, it stands condemned in the light of God's holy Word. Luke 16:15 is one among many scriptures under which the tobacco question stands condemned.

In all the leading colleges of the world in which athletic sports are a part of the curriculum—such as football, track meets, etc.—the young men in training are forbidden the use of tobacco. The coach in charge knows that in order for his protege to put forth his best efforts, he dare not endanger his physical strength by its destructive results.

If we in solving problems pertaining to spiritual uplift such as the tobacco question would apply heavenly wisdom as the business man applies his worldly wisdom to gain his objective, many of us would be humbled and enabled by Holy Spirit guidance to discern be-

tween light and darkness. That athletic coach does not forbid the use of tobacco from the Christian viewpoint of purity or from the fact that it is sin to use something harmful to this body which Paul speaks of as the temple of the Holy Ghost. I Cor. 6:19. How then can a Christian afford to use that which injures and deadens the faculties of the mind?

The college athlete does not (as a rule) chafe under the no-tobacco restriction. He glories in going out there on the field or track, giving of his best to the cause. But all this is vanity in comparison with the race the Christian runs.

Someone says he knows of those who have used tobacco nearly all their lives and seemingly suffered no bodily harm. But God alone knows, and eternity will reveal, how much the faculties of the mind have been destroyed, to the extent that one could not give of his all for the Master's use and did not magnify the Christ to the honor and glory of God, his Creator. How many lives have been snuffed out and souls perhaps lost by untimely accidents, caused by someone not being able, because of the deadened faculties of the mind and jangled nerves from the use of tobacco, to make quick and proper decisions at the right time.

The use of tobacco in the form of the deadly cigarette which has become so prevalent in the last few years is an evil so deadly, and its awful effects which are being brought to light more and more every day, is a demand and challenge on the part of God's people to spare not in their testimony against this terrible curse.

"Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." Laborers are needed with conviction and not afraid of their convictions. The outpouring of the Holy Spirit is one of the mighty and marvelous manifestations of God's grace to the human race. What excuse then can we have against the testimony of Spirit-led men who have given their testimony against the tobacco evil? Not only the sinful use of it, but also the growing of it is the same.

Is the man that stands behind the bar and hands out that cursed drink (even though he may never touch a drop himself) any less guilty than the man who drinks to his hurt that which the man behind the bar gives him? Has the individual with any part in this tobacco evil any right to expect the blessing of Holy Spirit power in his life?

Paradise, Pa.

The Lord should come first in our lives; and the second is "others," and self comes third. The true Christian is living for others.—Roy Otto.

Repentance is inseparable from a living faith.—M. G. Brackbill.

FUNERALS AND OUR TESTAMENT

By P. Hostetler

For the Gospel Herald.

Quite often we read and hear of someone who died and left some request in regard to the funeral. And no doubt quite often too, where nothing had been said by the departed in regard to this, the friends are wishing they knew what was the wish of the departed one in regard to all the arrangements. While the friends often may have done about what would have been requested by the departed one, other times the wish of the departed would probably have been for much cheaper funerals, less display and following after the patterns set by the world. Flowers at funerals are only a needless expense and display. Is it any wonder that there have been Christians who requested that no tombstone should be placed at their grave? An old brother whom I know has made many tombstones that he sold at five dollars each, and they are plenty good and nice enough for anyone's grave marker.

Several years ago an old bishop said that we all ought to have a will (to which I heartily agree), and we often see what a difference there is in settling estates where there is a will, because it is a big help in saving time, expense, and trouble. Then it is scriptural because it is one way of providing for our own in every way that we can. But along with this will and testament in regard to our wishes in financial matters, why not also have a plain and fully written testament giving our wishes as to what should be done with and for our bodies in case we should be taken away so suddenly that we could not say what we should like to have done? Not that I think we should be so particular and want to have everything just so, as it would not make any difference to us what was done; but because we want to live for Christ and glorify Him in what we do, and glorify Him even in our death. We are His in life or death, and we want our departure to speak as loud for God and His Word of nonconformity and simplicity as even our life could show forth. Quite often there are such people at funerals that do not go to any other religious meetings, who no doubt take notice of how our burials agree and harmonize with our professions of being a people separate from the world.

Paul in Phil. 3:17; 4:9 and other places tells us to follow his example, but in this case of how to have our funerals, we do not know how he would have done. But in this and other such things he helps us out by telling us in Phil. 3:17 to look to such as walk or live as he walked. And also in Heb. 13 we are told to follow the faith of certain ones, and in some things we need to go back quite a few years to get our exam-

ple, to fully agree or correspond with Scripture requirements. And real economy and simplicity was shown at funerals long ago.

Shelbyville, Ill.

QUESTION DRAWER

(Continued from page 83)

any willing workers' usefulness, whether men or women. The references quoted above did not stand in the way of Priscilla helping Aquila to teach the eloquent Apollos "the way of the Lord more perfectly," neither should it stand in the way of any capable woman teaching a Sunday school class. The expression, "I suffer not a woman to teach" is interpreted in the light of "nor usurp authority over the man." The admonition, "Let your women keep silence in the churches," should be read in light of the fact that twice in the same chapter were the men exhorted to keep silent. Paul was evidently calling attention to orderly conduct rather than laying down unbreakable rules. Taking the Bible in the spirit in which it is given, and we will avoid the extremes of both woman slavery and women's rightsism.

ENROUTE TO AMERICA

(Continued from page 85)

during our trip—spiritual, physical, and mental. We have enjoyed Christian fellowship among our fellow missionaries. There are nearly twenty-five on board. And the rest and association have refreshed us considerably also. However, we also have been "privileged to enjoy" some of the "blessings in disguise" which the Lord allows to come. We have had considerable rough seas, and all of us had some uneasiness and three of our family succumbed to the malady that seems worse to the victim than to those about him. Mary

Ann and I were able to keep ourselves in control always. However John and I in Japan took influenza. We were not fully prepared for the great drop in temperature which we encountered in our northward journey and first John and then I became afflicted. We were in bed three or four days, but were thankful that both of us recovered completely.

We were reluctant to leave India just when we were booked to leave. There was indication of a great open door. No doubt you have read about the startling action of a great section of the depressed classes who number 70,000,000 in renouncing Hinduism. This is an unprecedented challenge to the churches and missions in India as well as to the Church at home. May the Lord direct our efforts and bring forth fruit abundantly.

We hope soon to be able to tell you more about this great episode through the more satisfactory medium of speech. We are expecting to continue to Los Angeles by this same boat and land there some time in the forenoon of April 12. After spending several days there we have planned to drive on east, stopping at several places enroute. Or we may possibly go on the train—as the Lord may direct. We are very happy indeed to be so near the point of meeting again the hundreds of friends whom we know and many whom we hope to meet for the first time.

And we are looking forward with great anticipation to joining in worship with our home churches again and hearing the singing and the uplifting talks in conferences and other meetings. These are things that we enjoy in India indeed, but it will be a real privilege to be present again where our own people who have our own background constitute the congregation. To this experience we are looking forward with much pleasure. Yours in Christ,

S. J. Hostetler and family.

NEWS NOTES FROM OUR SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

Kansas, like many other sections of the country, experienced an unusually cold winter. Owing to this fact the increased demand for fuel resulted in a shortage of coal in some sections. In order to reduce the need to a minimum, Hesston College used only one building, the dormitory, during an entire week in the latter part of February. The dining hall was used for a chapel hall and study room, other rooms being used in which to hold classes. This temporary arrangement served very well for this short time.

The college community also has been visited with occasional dust storms during the last month, although none has as yet been very serious nor has caused any great damage.

On Feb. 19, President Kauffman returned

to the campus after having attended the annual meeting of the Educational Board at Goshen, Ind.

As part of the state-wide safety campaign for the reduction of automobile accidents, a group of prominent men gave a program in the chapel hall on the afternoon of Feb. 27. The program consisted of a number of speeches by men vitally interested in the campaign and a direct appeal was made to the student body for the exercise of safety measures in driving automobiles.

On the evening of March 6 the school chorus, under the direction of J. Harold Smith, rendered the cantata "Bethlehem" to an appreciative audience.

On Sunday afternoon, March 15, the combined men's chorus of the surrounding congregations gave a program of sacred music in the chapel hall. The chorus is composed of about a hundred voices and is directed by J. D. Hartzler.

On March 20 the college literary society gave a public program and on April 1, a public program was given by the College Public Speaking class.

School was dismissed on Friday afternoon, March 27, and practically the entire student body spent the afternoon in the observance of Arbor Day, planting and replanting flowers and trees.

Saturday evening, April 4, the Junior class entertained the Senior class, held in the college dining hall. The same evening the College Freshman class entertained the College Sophomores at the home of Professor and Mrs. Erb.

On April 8 the men's chorus under the direction of Bro. Paul Erb left for a ten-day trip through Kansas, Colorado, and Nebraska. Easter vacation began Thursday, April 9, extending until Wednesday, April 15.

April 9, 1936. Samuel C. Swartz.

CORRESPONDENCE

(Continued from page 89)

On April 4 Bro. Simon Gingerich came into our midst and delivered five inspiring sermons. On Tuesday evening, April 7, we were privileged to again commemorate the suffering and death of our Lord and Savior by observing communion and footwashing.

Bro. Ed Kauffman of Kenmare, N. Dak., spent a number of months in our community and his help in church work was inspirational and appreciated. He left the fore part of April for his home near Kenmare.

At present Raymond Jaques of Kenmare, N. Dak., and Margaret Gingerich of Detroit Lakes, Minn., are in our midst. The former is working on the farm and the latter is teaching. Our church membership is not large, and we can use others. May their efforts prove a blessing to those of our community and also to each of them.

We desire the prayers of God's people. May we learn, to its fullest, the power of prevailing prayer.

May Matt. 5:16, 48 be ever our motto, and God will bless our efforts to the furthering of His Kingdom.

April 15, 1936. Irene G. Kauffman.

Edwards, Mo.

Dear Herald Readers, Greetings:—As the Easter season has again just passed we have been reminded anew of Christ's suffering and death and also His resurrection. Bro. J. C. Driver was again with us for a communion service on Easter day. He was accompanied by Bro. Irvin Kenagy of Garden City, Mo. Four of our little group were not with us in the service, because of sickness, or being away working.

We enjoyed having Bro. M. C. Vogt with us from March 28 until April 3. All were interested in his talks on India as well as the studies in Galatians he conducted while with us.

Sister Esther Detwiler has left us after spending her time here during the

school year. We miss her help in the Sunday school.

If present plans carry we will try our first Summer Bible School here this summer. Interested ones are making plans for workers to carry on the school at several points in the hills.

We have appreciated very much the interest and help of the brotherhood during the past year. Through the kindness of friends in Indiana, Iowa, Kansas and Missouri, we have built a snug four-room house, have received a 1930 Model A car, and enough to build a garage for the car. We wish to take this means of saying "Thank you" to each one who helped in any way. It does help us much to have a more convenient house and a better way of traveling.

Our prayer is that we may be of greater usefulness in His service. Continue to pray for the work here.

April 15, 1936. Ida Brubaker.

Halifax, Va.

(Ebenezer congregation)

This little congregation has enjoyed very much the revival meetings conducted by Bro. Timothy Showalter, beginning Apr. 1 and lasting until Apr. 12.

In the beginning of the meetings Bro. Showalter taught us as Christians, in a definite way, how our lives must be pure and clean, in thought, word and deed, in our business life as well as the spiritual, so that God's kingdom may grow. The outside world watches the Christian's daily walk and conduct, and our influence goes out for either good or bad. O, Christian, be careful!

The sinner, the backslider, the cold and careless church member was warned and pled with that they too may be happy in worshipping God. Bro. Showalter used so much scripture in his sermons, in such an interesting and helpful way. There is nothing to equal God's Word. As a result of the meetings there were five confessions, and Christians strengthened.

Our little Sunday school has been increasing in number and interest is good. Pray for our church here that we may abound in good work.

April 16, 1936. L. S. H.

Clarence Center, N. Y.

Greetings to all Herald Readers:—Again we truly must praise the Lord for His goodness and wonderful works to the children of men. As we look about us on every side we can not help but see the wonderful handiwork of God. After a long cold winter with its snow storms the earth is awaking to the call of spring with new life.

On Jan. 26 we had the privilege of having Bro. Abraham Kauffman of Plain City, Ohio, with us and brought us an impressive sermon in the morning. We were glad to have him with us. He was attending the Bible School at Kitchener, Ont.

March 8 Bro. Sherman Maust of Pigeon, Mich., also came over from the school and preached for us both morning and evening. May God bless our brethren as they labor in His vineyard in their respective places.

We are always glad to have visiting brethren stop with us while passing through here.

Sister Amon Mast has not been well this winter but is improving at this writing, and hope she will soon be well again.

We are looking forward to our revival meetings here at this place, beginning May 13 with Bro. S. G. Shetler of Johnstown, Pa., in charge.

Sister Stricher, who has been down in Florida for the past two years, is home again with her daughter, Sister Ezra Steinman.

Our attendance in church and Sunday school is increasing since the weather has been milder, for which we feel to praise God.

We ask an interest in your prayers here at this place. We realize the enemy is trying hard to hinder the work.

In His service,

April 16, 1936. J. W. Birky.

Chambersburg, Pa.

(Chambersburg congregation)

Thursday evening, April 16, closed thirteen nights revival services conducted by Bro. J. Irvin Lehman. There were nine confessions, for which we praise the Lord, but our hearts are made sad when we think of the many others that the Spirit was calling, but they refused to yield.

The meetings were well attended and the Word was preached with power. And not only were the lost brought to their Savior but we feel the brotherhood was also strengthened, and brought closer to the Lord.

April 18, 1936. Noah C. Lehman.

ANNOUNCEMENT

Third General Mennonite Summer Bible School Conference

will be held at the Martinsburg Mennonite Church, Martinsburg, Pa., on Thursday evening and all day Friday, May 7, 8, 1936. This is just prior to the General Mission Board Meeting to be held at Belleville, Pa., May 10-12. Those contemplating attendance at the Mission Board Meeting, and also interested in the promotion of Summer Bible Schools, may readily take in also the Summer Bible School Conference.

All interested will kindly take this announcement as a hearty invitation to attend this conference. Especial attention is called to the District Sunday School secretaries throughout our church that they kindly contact the Sunday schools of their respective district about this conference. Programs gladly furnished upon request. Address C. F. Yake, Scottdale, Pa.

SUMMER BIBLE SCHOOL
COMMITTEE of
GENERAL SUNDAY SCHOOL
COMMITTEE.

Some one has said, "Walk humble or you'll stumble."—J. D. Miner.

THE CHRISTIAN HOME

(Continued from page 86)

that choke the Word planted by the church. The world says, "Lay up for tomorrow;" but the Lord has told us not to take any thought for the morrow. It is true the Bible commands us to work and if we do not work we should not eat; but we cannot expect to have this work blessed of God when it hinders us in filling our places in the various activities of the Church. In preparing sumptuous meals, especially on the Lord's day, we face two dangers. Both threaten the safety of our spiritual progress in the Church. One is the danger of surfeiting, the other the danger of misusing the time on this day.

Again it is the acknowledged mission of the Church to teach all the world to observe all things that the Lord Jesus commanded. These commandments, when observed, keep us from being like this present evil world. The supreme effort of the adversary is to nullify these commandments by the same method in these last days that he used on mother Eve in the beginning days. He strikes at the very foundation of God's work in bringing salvation to mankind. This is accomplished by destroying the true meaning of what God said the creation, the fall of man, and salvation through the promised Redeemer is like. He uses a common home necessity to do this, the modern school book. Every father and mother must fight this mighty evil if they will save their children for a church separated unto God. Certainly every one desiring to have a future church not conformed to the world will faithfully and constantly teach the rising generation the blessed truths of the Bible concerning man's lost condition and his salvation through Christ. As these truths are in opposition to the theory of evolution found in some of our school books, this erroneous teaching must be overcome in some way if the church is to remain pure and holy. The home is the logical place to begin. It is where first impressions are made on the young mind and life and these first impressions are the most enduring.

In Conclusion

Let us notice a few of those hindrances that quench the Spirit. The Spirit is beautifully associated with the home in Cant. 4:16.

Again the Spirit sanctified the home when He used it as the medium through which our Lord should come into the world. (Luke 1:35). Also while Jesus taught He chose the quiet restfulness of a home at night to show us how we receive the gift of the Holy Ghost. Luke 11:13.

When political activities predominate in the home the spirit of the world has an easy entrance there. When such activities are given a large place at election times only, even then the tendency is to detract from the holiness that the Spirit of God gives when unobstructed by worldliness. Those people are blessed who reside in quietness, undisturbed by the restlessness of the nations. Let us continue to pray for all in authority, that we "may lead a quiet and peaceable life in all godliness and honesty."

There is a kind of home pride, too, that quenches the Spirit. The pride of self-esteem. Peter said to the apostles and brethren that were in Judea when they objected to his going in to men uncircumcised, that the Holy Ghost fell on them as on us at the beginning. The Holy Ghost falls on all men of every race—red, yellow, black, brown, white. Then why should we have such a distinction made in our dealings with other races that keeps us from giving them free and full spiritual help? We rejoice, I am sure, that opportunities are afforded us to help in a spiritual way every race and nation. The Holy Spirit that falls on all men is quenched when we restrict our efforts to bring the message of salvation to certain classes only. Every Christian home is blessed when it is so near to God and so separated from the world that it extends its hospitality impartially to all regardless of class, nationality, or color.

When the hindrances that obstruct the power of the Holy Spirit are removed then all of us can have homes not conformed to the world.

Waynesboro, Va.

Married

Sutter—Weihmier.—Bro. Elmer H. Sutter and Sister Anna E. Weihmier were united in holy marriage at the home of the bride's father on March 29, 1936, Bro. Simon Litwiller of the Hopedale, Ill., congregation officiating. May God's blessings attend them through life.

Fretz—Stonehouse.—Bro. Edward Fretz and Sister Ruby Stonehouse, both members of the Wideman Church near Markham, Ont., were united in the holy bonds of matrimony April 4, 1936, Bro. Aaron D. Grove officiating. May the grace and the rich blessing of the Father accompany them through life.

Wenger—Moyer.—On April 12, 1936, Bro. John E. Wenger and Sister Esther D. Moyer, both members of the Blooming Glen congregation, were united in holy matrimony at the home of the bride's parents, Bro. and Sister Norman Moyer, near Blooming Glen, Pa., Bishop A. O. Hestand officiating. May God bless them with a long and happy life in the work of His Kingdom.

Obituary

Joseph.—Lucartha, daughter of Albert and Octa Trout, was born near Scottsdale, Pa., on Aug. 15, 1914; died in the same community April 13, 1936; aged 21 y. 7 m. 28 d. On July 3, 1931, she was married to Beason Joseph, who with one son, Charles Lewis, survives her. She is also survived by her parents, 2 brothers (Reed and Henry), and 2 sisters (Virginia and Leona). An infant child preceded her in death several years ago. She was a member of the Mennonite Church and passed away trusting in her Lord. Funeral services at the home of her parents and at Pennsville Baptist Church conducted by J. L. Horst and Daniel Kauffman. Text, II Cor. 5: 1, 3. Burial in adjoining cemetery.

Beyer.—John W., son of Russell and Mary (Wissler) Beyer of near Lititz, Pa., died March 26, 1936; aged 1 y. 7 d. He took sick with pneumonia on his birthday and died one week later. Besides his parents he is survived by 2 brothers (Paul and Mark), by his grandparents (John and Sue Wissler) of the Oreville Mennonite Home near Lancaster, Pa. Mrs. Allen Godschall of Telford, and his foster grandparents, Mr. and Mrs. Henry Benner of Lititz. Funeral services were held at the Hammer Creek Church. Interment in adjoining cemetery.

"Dear little hauds, I miss them so!
All through the day, wherever I go—
All through the night, how lonely it seems,
For no little hands wake me out of my dreams.
I miss them all through the weary hours,
I miss them as others miss sunshine and flowers,
Daytime or nighttime, wherever I go,
Dear little hauds, I miss them so."

Erb.—Albert H., son of the late Daniel B. and Katherine (Hernley) Erb, was born near Lititz, Pa., Oct. 20, 1852; died Feb. 17, 1936; aged 83 y. 3 m. 27 d. He was married to Esther Brubaker Nov. 6, 1877. In the spring of 1878 he accepted Christ as his Savior, uniting with the Erisman's Mennonite Church. He remained a faithful member until death. He served as trustee and janitor of the congregation for many years. Besides his wife he is survived by the following children: Daniel B., Clayton B., Isaac B., Albert B., Henry B., and Mrs. Annie Hess, all of Lancaster Co., Pa. He is also survived by 17 grandchildren, 8 great-grandchildren, and 1 brother (Harry of Gardner's Station, Pa.). Funeral services were held in Erisman's Mennonite Church Feb. 20, conducted by the home ministers. Burial in the cemetery near by.

"Our family circle now is broken,
Since you have gone to rest;
But we our heads do humbly bow
And say 'God thought it best.'"

Witmer.—Joseph, son of Christian and Mary Witmer, was born on a ship enroute to the

United States from Alsace Lorraine, Oct. 18, 1850; died at his farm home near Leo, Ind., Feb. 28, 1936; aged 85 y. 4 m. 10 d. He spent nearly his entire life in this community. Early in life he accepted Christ as his Savior, united with the Mennonite Church, of which he was a faithful and obedient member at the time of his death. He was united in marriage to Sarah Richard, Sept. 20, 1899. One daughter was born in this home, who has so faithfully ministered to the needs of the departed brother until the Lord called him hence. His companion preceded him in death Feb. 25, 1905. He leaves his daughter (Sylvia, at home), 1 brother (John Warner of Brinsmade, N. Dak.), 1 sister (Mary Liechty of Wauseon, Ohio), and a number of relatives and friends. Sermon by D. A. Yoder, assisted by A. S. Miller and J. S. Neuhauser. Text, Psa. 107:30.

"He is through with all his sufferings
To him there is no pain:
He's left his earthly troubles,
For the heavenly crown he's gained."

Eicher.—Anna C. Eicher (nee Frey) was born near Pettitsville, Ohio, March 19, 1863; died at her home near Archbold, Ohio, March 1, 1936; aged 67 y. 11 m. 12 d. She was united in marriage with Christian S. Eicher March 20, 1890. To this union were born 9 children, viz.: Eva (wife of Samuel Grieser Jr.) of Archbold, Ohio; Samuel E. of Albany, Oreg.; Ruth (wife of Alfred Nofzinger) of Archbold, Ohio; Reuben of Wauseon, Ohio; Andrew of Bryan, Ohio; Verna (wife of Carl Zimmer) of Napoleon, Ohio; Ellen (wife of Lawrence Mull) of Toledo, Ohio; and Ervin and Olen, at home. Anna was the first to break the family circle. She was somewhat feeble for a number of years, yet her end came rather unexpected to the family; but not to her, as she frequently spoke of it as being near at hand. She leaves a sorrowing husband, 9 children, 16 grandchildren, 3 brothers (E. L. Frey of Wauseon, Ohio, Amos Frey of Long Beach, Calif., and J. C. Frey of Archbold, Ohio), together with a large circle of other relatives and friends. Anna accepted Christ as her personal Savior in her youth, united with the Am-

ish Mennonite Church, and remained faithful to the end. Funeral services were held March 5 at the Central Mennonite Church in charge of S. C. Yoder of Goshen, Ind., assisted by Henry Ryckener. Text, Phil. 1:21. Interment in Pettisville Cemetery.

"To that far distant land
She has taken her way,
Past the shadows of night,
There has dawned a new day."

Lauber.—Benjamin, son of Jacob and Katie (Roth) Lauber, was born April 5, 1871, near Flanagan, Ill.; died March 30, 1936; aged 64 y. 11 m. 25 d. When eleven years of age he moved with his father to Seward Co., Neb. On May 21, 1895, he was united in marriage to Phebe Stauffer. To this union were born 8 sons and 7 daughters. Two sons and 1 daughter preceded him in death. In 1910 he moved, with his family to Dodds, Alta., where he has resided since. He was suddenly stricken with paralysis while at a sale. For four days he suffered much. Being only semi-conscious, his words were few during his brief illness. He left with us the testimony that he was ready to go. He leaves his loving companion, 6 sons (Dan, Joel, Louis, Ervin, Harold and Clarence), 6 daughters (Mrs. Joe Burkholder, Mrs. John Zook, Mrs. Daff Swartzendruber, Barbara, Ada, and Katie), 3 sons-in-law, two daughters-in-law, 17 grandchildren, and 1 brother and sister who reside in Shickley, Neb., and a host of relatives and friends. He united with the Mennonite Church in his youth and remained faithful unto death.

"A true companion and father from us has gone,
A voice we loved is still;
A place is vacant in our home,
Which never can be filled."

Graber.—Anna Graber was born in Montbillard, France, Sept. 18, 1870. She emigrated to America in 1886 and located near Sterling, Ohio. She was united in marriage to Jacob Graher March 10, 1882. To this union were born 5 sons (Christian, Edward, Jacob, Alvin, Eli) and 4 daughters (Anna, Mary, Catherine, Sarah). She is survived by 2 brothers, 1 sister, 21 grandchildren, and many other near relatives and friends. She was preceded in death by her husband May 19, 1909, and also by 2 grandchildren. Sister Graher confessed Christ as her personal Savior in her youth, and when she came to America united with the Pleasant Hill Mennonite congregation. Here she faithfully served her Lord and Master as a true and devoted sister, in meekness and humility following Christ at all times, even when clouds overshadowed her pathway. With a living faith she kept trusting in the promises of God. Her deep concern as a dear and loving mother was in behalf of her children and grandchildren, that they too might serve Christ in whom she always found comfort in every trial and hour of need. In the evening hour of April 4, 1936, she fell asleep in Jesus; aged 65 y. 6 m. 16 d. "Blessed are the dead which die in the Lord." Services were conducted at the home by Bro. P. R. Lantz and at the Pleasant Hill Church by Bros. C. Z. Yoder and J. S. Gerig. Text, 1 Tim. 4:6-8. Interment in adjoining cemetery.

"Good night, dear mother, not farewell,
Until we meet again before His throne,
Clothed in spotless robes He gives His own.
Good night, dear mother, good night."

Snyder.—Ahsalom B., son of Ahsalom and Mary (Bricker) Snyder, passed away at his home near Hespeler, Ont., March 11, 1936; aged 75 y. 4 d. Of a family of fifteen, he is survived by 1 sister (Mrs. Titus Bingeman of New Dundee) and 1 brother (Abram of Waterloo, Ont.). On May 17, 1892, he was married to Mary Groff, of Waterloo. To this union were born 6 children: Martha (Mrs. Nelson Bechtel), Hespeler; Oliver A., Edna (Mrs. Chester Buschert), Ida (Mrs. Howard Cressman), Emma and Edward, all of the home neighborhood.

There remain to mourn his departure, his wife, family, and 13 grandchildren. Bro. Snyder and wife were converted under the evangelizing ef-

forts of the late Bro. J. S. Coffman, who preached the Gospel in Ontario about 40 years ago. About a month after his marriage he was ordained to the ministry, and served as pastor of the Wanner Mennonite Church ever since, with the exception of the last few years, being somewhat disabled physically. During this period he also served, at times, on the Ontario Mission Board, and the Ontario Mennonite Bible School Board.

He expressed a desire to depart and be with the Lord, being assured of a triumphant entrance into the kingdom of our Lord Jesus Christ. His prayer was that the Church, where he spent his life of service, "might continue in peace and unity."

Bros. Oscar Burkholder and B. B. Shantz had charge of the service at the house and Bros. S. M. Kanagy and S. F. Coffman at the church and cemetery. Bros. Manasse Hallman and C. F. Derstine gave brief responses to the message given by Bro. Coffman, based on Ps. 90.

Egli.—Benjamin, son of John and Magdalene (Gascho) Egli, was born in Zurich, Ont., June 6, 1861; died March 16, 1936; aged 74 y. 9 m. 10 d. In the fall of 1867 he with his parents moved to Tazewell Co., Ill., where he grew to manhood. On Feb. 6, 1887, he was married to Adella Reinhardt. To this union 10 children were born: 2 sons (Albert and Allen) preceded him in death. He settled on a farm near Minier, Ill., where he lived for 6 years. He then moved to Champaign Co., Ill., where he lived for 14 years. On Jan. 24, 1907, he moved to Iowa and settled on a farm near Pomeroy. In 1927 he retired and moved to Manson, where he lived until his death. He was a well known and respected citizen wherever he lived and his passing away will be regretted by many. He had always been well and active until about a year and a half ago, when he became ill with a sickness from which he never fully recovered. But he was up and around until about 6 weeks ago, when he became bedfast. In his youth he joined the Mennonite Church, to which he was faithful until death. He was a kind and loving father and will be greatly missed by his family. He had always enjoyed living but was willing to meet his Master face to face. He is survived by his wife, 4 sons (Joseph, Reuben, Benjamin and Wilbur), 4 daughters (Mrs. Anna Bohn, Mrs. Lena Weideman, Mrs. Emma Bachman, and Mrs. Della Miller), 39 grandchildren, 10 great-grandchildren, 2 brothers and 2 sisters. Three brothers and 3 sisters preceded him in death.

"Father, now your place is empty,
And your face we see no more;
But we hope again to meet you
Over on the other shore."

Funeral services were held March 11, conducted by Nick Stoltzfus. Interment in Rose Hill Cemetery.

Witmer.—Fannie, daughter of the late John and Mary (Good) Martin, was born Jan. 8, 1870, near Orrville, Ohio; died at her home near Columbiana, Ohio, March 28, 1936; aged 66 y. 2 m. 20 d. Dec. 22, 1893, she was united in marriage to John J. Witmer who with the following children remain to mourn her departure: Emma and Nettie at home; Iva, wife of Charles Van Pelt of Columbiana; Phares and Merle of Dayton, Va. One daughter (Mary) preceded her in death. She is also survived by 16 grandchildren, 5 sisters and 2 brothers (a twin, Mrs. Daniel C. Witmer, Columbiana; Mrs. Emma Horst, Bowdl, O.; Jonas Martin, Six Mile Run, Pa.; Mrs. D. J. Martin, Dayton, Va.; Mrs. Samuel Rohrer, North Lima, Ohio; Mrs. Ira Eherly and Jacob Martin, Orrville, Ohio). She with her husband united with the Mennonite Church soon after their marriage. In 1916 her companion was ordained to the office of deacon. She was faithful in her duties in the Church and home as long as health and strength permitted. She was a devoted and loving companion and mother. She had been in failing health many years, and then in 1921 she was stricken with a very serious and incurable disease which cast many shadows over the home. At last the

Lord saw fit to relieve her of all earthly troubles and vexations and she peacefully fell asleep at daybreak. Funeral services were held at the White Mennonite Church conducted by Bros. Abram Good of Wadsworth, O.; David Wenger of Dalton, O.; I. B. Snyder of Columbiana, O. Interment in the church cemetery.

"Yes, well, if God thought best
To end her troubles and give her rest,
In heaven to sing with angels fair;
May our names be written there,
That we may again our loved ones meet
And walk with her through the golden street."

Sauder.—John Sauder, father of Levi Sauder, Supt. of the Children's Home at Millersville, Pa., as the result of an accident, died at the Lancaster General Hospital on April 4, 1936; aged 82 y. 13 d. Seven sons and three daughters survive, the mother and two sons having preceded him to their eternal home. Three brothers and three sisters also survive. He was on his way to the Mennonite Conference held at Rohrerstown, Pa., April 3, driving his car. When about crossing the trolley track near Neffsville, a boy being in his way, he gave attention to the boy and failed to notice the approach of a fast moving car and drove on the track in front of the car. His car was completely wrecked and himself fatally hurt. He was rushed to the Lancaster Hospital, where it was found that he had sustained a compound fracture of the skull and a number of severe bruises and hurts. He was conscious for some time and spoke to his children who came to see him. He seemed to understand his condition. The last he said to his youngest son was "My breath is getting shorter. I think it will not last long any more." About twenty-three hours after the accident he fell asleep. Funeral services were conducted April 7 at the house by Bro. Eli Sauder and at the Metzler Church by Brethren John Sauder and Benj. Wenger. Bro. Sauder spoke on Isa. 45:7, latter clause. Bro. Wenger spoke on Heb. 3:14. The departed brother attended church services at the Metzler Church for fifty-five years or more, was always much interested in the work of the Church. During these years he served as trustee, janitor, Supt. of S. S., and Asst. Supt. He served the last two offices up to his death which came to him so suddenly.

"Father thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away."

Plank.—Michael Henry, son of Michael and Nancy (Byler) Plank, was born near Ligonier, Ind., Feb. 2, 1857; died at his home near Garden City, Mo., April 6, 1936; aged 79 y. 2 m. 4 d. At the age of 5 he moved with his parents to St. Joe Co., Mich. In his early manhood he united with the Mennonite Church where he remained faithful until death. He came to Cass Co., Mo., at the age of 22. On Feb. 15, 1887, he was united in marriage to Emma Belle Yoder of West Liberty, Ohio, who preceded him in death 4 years. This happy couple spent the first twelve years of their married life on a farm in Cass Co., Mo. To them were born 1 daughter who died in infancy and 1 son (Roy David) who died in 1909 at the age of 20. In 1899 Bro. and Sister Plank moved to Garden City where he was engaged in the shoe business. He moved to his present home in 1917. Here his time was given to farming, carpentering, and painting. After he was unable to continue these, he spent leisure hours in his shop, making gifts and toys that are found in the homes of many relatives and friends. One could feel the spirit of love, beauty, and helpfulness in this Christian home. Goldie Neuenschwander was privileged to enjoy this home since the age of five and remains with her family to mourn the loss of one who showed a father's love. He felt quite lonely after the departure of his companion hut was able to stay in his own home because of the kindness of Elsie King, who cared for him during the declining years of his life. For the last two years his health had been failing. On March 21, he was stricken with influenza and complications which

resulted in his death. He leaves 2 brothers (Moses of East Lynne, Mo., and Sam B. of West Liberty, Ohio), a foster daughter (Goldie), 16 nephews, 9 nieces, and many other relatives and friends. His companion, 2 children, father, mother, 6 brothers, 2 sisters, several nephews and nieces preceded him in death. He lived a quiet Christian life. He was a regular attendant of church services and enjoyed the singing of hymns, Scripture reading, and prayer. Funeral services were held at the late home on April 8, in charge of Bro. John Harnish of Eureka, Ill., and at the Sycamore Grove church conducted by Brethren I. G. Hartzler, J. D. Mininger, and L. J. Miller. Text, Rev. 14:13. Burial at Clearfork Cemetery.

"Passing out of the shadow into a purer light, Stepping behind the curtain getting a clearer sight, Laying aside a burden, this weary mortal coil, Done with the world's vexations, done with its tears and toils."

SCRIPTURE TEXTS

(Used by Bro. J. S. Shoemaker from Sabbath to Sabbath the past several years, and reported by Ida Kniss.)

Joel 2:25.
Rev. 21:7.
II Cor. 5:14.
Rom. 11:22.
Matt. 9:35-38.
Titus 2:11-14.
Isaiah 53:5 and Phil. 2:8.
I Tim. 4:12-16.
Luke 17:32.
Eccl. 12:1.
I Cor. 6:19, 20.
I Kings 2:2, 3.
I Cor. 11:24.
Isaiah 41:10 and II Cor. 1:3, 4.
Psalm 119:18.
Jer. 7:23.
I John 2:15-17.
Luke 22:19.
John 15:7.
II Cor. 8:9.
John 15:8.
Psalm 116:12.
I Tim. 4:12-16.
Eph. 1:7.
Mark 16:15, 16.
Isaiah 55:10, 11.
Acts 9:6.
Rev. 22:14.
II Pet. 1:2, Eph. 2:8 and Rom. 5:1.
John 14:21.
John 15:10.
Luke 23:24-26.
Matt. 17:5 and Mark 16:15, 16.
Col. 1:3, 9-11 and 3:17.
I Cor. 6:19, 20.
Heb. 12:14.
Matt. 16:18.
I Cor. 16:13.
Matt. 17:8.
Psalm 116:12.
II Pet. 1:10, 11 and Rev. 22:14.
John 15:10.
Rev. 1:18, Luke 24:6, 7 and Col. 3:1.
Rev. 22:14.
Phil. 1:9-11.
Rev. 22:14.
Rev. 1:18.
Rom. 12:1, 2.
Psalm 116:12.
II Cor. 5:14.
Matt. 9:38, Luke 6:38 and Acts 1:8.
Psalm 139:23, 24.
Luke 22:19.
Matt. 17:5-8.
Col. 1:10.
Rom. 6:23.
Titus 2:12, 13.
John 1:29.

Psalm 145.
Heb. 12:25.
John 15:7.
I Tim. 4:12-16.
Titus 2:11-14.
I Peter 1:10, 11.
Luke 9:23-26.
Luke 22:19.
Matt. 17:8.
John 8:12 and Eph. 2:2.
John 15:3 and Eph. 5:26.
John 14:21, 23 and 3:16.
Luke 9:23-26.
Eph. 5:1, 4, 32 and I Tim. 4:12.
Luke 24:5, 6 and Rev. 1:18.
John 4:35.
Psalm 139:23, 24.
Luke 22:19.
Rev. 22:14.
Dakota, Ill.

ANNOUNCEMENT

The Twenty-seventh Annual Meeting of the Mennonite Children's Home Association will be held at the Millersville Mennonite Church, Millersville, Pa., Wednesday May 6th, 1936. An all day and evening program is arranged and the public is invited to attend. The morning session opens at 9:15 o'clock, with a sermon by Bro. M. S. Stoltzfus, Christiana, Pa., and the evening session closes with a sermon by Bro. E. F. Hartzler, Marshallville, Ohio. Foster parents and former inmates of the Children's Home are requested to attend this meeting.

Levi Sauder.

GOSHEN COLLEGE SPRING AND SUMMER SESSION

Monday, April 27 to August 8, 1936

Goshen College will again conduct a spring and summer session, beginning April 27 and closing August 8. The spring term begins April 27 and closes June 8. During this term, courses will be offered in English, History, Psychology, Science, Geography, and Bible. A limited number of students desiring to do supervised teaching can be provided for. During these six weeks it will be possible to earn six semester hours of college credit.

The regular summer session begins June 9 and continues until August 8. Courses will be offered in Psychology, Education, Biology, Chemistry, History, English, German, Mathematics, Bible, and Music. Students can earn nine hours of college credit during this period, making it possible to do one whole semester's work during the spring and summer session.

The courses will be taught by the regular members of the faculty and the same high quality of work that Goshen College offers during the regular year will be offered also during the spring and summer.

For catalogue and information write to
Silas Hertzler, Director.

EASTERN MENNONITE SCHOOL Young People's Institute

July 22-26, 1936

Eastern Mennonite School is planning, the Lord willing, to conduct its third Young People's Institute July 22-26, 1936. Plan your vacation so as to be able to attend this feast of good things. Pray for this work.

Chester K. Lehman, Chr. Y. P. I. Com.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES

The Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church at Belleville, Pa., May 10-12, 1936. The Executive and Mission Committees will meet in joint session Friday morning, May 8, at 9:00 A. M. and continue in

session until Saturday noon. The members of the entire Board will meet in executive session during Saturday afternoon. Sunday afternoon and evening will be devoted to a Mission program and the regular business sessions of the Board will begin on Monday at 9:00 A. M. Board members who cannot be present will kindly designate some one to act as their proxy and send a written copy of same to the Secretary. All officers and committees are requested to have their reports in writing ready to submit when called for.

D. D. Miller, President.
S. C. Yoder, Secretary.

All people coming on the train from the West will please notify Bro. Alpheus Smucker, Allensville, Pa. Those coming from the East will take the Kishacoquillas Valley train from Lewistown to Belleville (6:30 A. M.; 1:30 P. M.; 4:30 P. M.). Those coming by auto via Route 22, take route 76 at Mill Creek; from the East, take route 76 at Lewistown.

Aaron Mast.

ANNOUNCEMENT

The annual meeting of the Ohio Mennonite Mission Board, will be held, D. V., at the West Clinton Church, near Wauseon, Fulton Co., Ohio, May 30 and 31, 1936. All members requested to be present Saturday afternoon at 2 o'clock. The first public program begins at 7:30 Saturday evening, and will be continued Sunday afternoon at 2 o'clock and Sunday evening at 7 o'clock.

N. E. Troyer, President.
S. E. Allgyer, Secretary.

NOTICE OF REVISION OF THE CONSTITUTION OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

In accordance with the action of the Board several years ago, the constitution of the Mennonite Board of Missions and Charities is being revised and copies of the revision have been sent to all members of the Board. This will be voted on at the annual meeting to be held at Belleville, Pa., May 9. All the Board members who have received copies will kindly bring them to the Board meeting for further consideration. This is the official notice concerning the revision and Board members are asked to co-operate in every way possible.

S. C. Yoder, Secretary.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTTDAL, PA., THURSDAY, APRIL 30, 1936

(Herald of Truth
Established 1864)

No. 5

EDITORIAL

"One thing have I desired."

If that were you speaking, what would that "one thing" be?

For some people that "one thing" is wealth; for others, pleasure; for others, fame and popularity; for others, ease; for others, something else.

But what was the "one thing" that the psalmist had in mind? This is his testimony: "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life."

That places the emphasis where it should be. It is in line with the admonition of Christ when He said, "Seek ye FIRST the kingdom of God and his righteousness." Paul agrees with this idea, saying, "Set your affection on things above, not on things on the earth." Get right with God, and you have everything worth having.

Two Synonyms.—We used to hear people discuss the question as to whether it is best to have a salaried or a free ministry. Some who still profess to be opposed to a salaried ministry are advocating a "supported ministry" that is the synonym of a salaried ministry; while others advocating a "free ministry" are using that idea as a synonym of a neglected ministry. If we must debate this question, we had better go back to its original form.

Speaking of these several views, here are two things to bear in mind: (1) The church that neglects its ministry, whether in financial support when needed or moral support at all times, is either a dead church or is going in that direction. (2) There is no known church that has for a generation or more had its ministry on the salaried basis, or a system of support that vir-

tually means a salary, that has succeeded in maintaining a position on nonconformity to the world that entitles it to be called "a plain church."

Peace—is the third item enumerated in Gal. 5:22 as being a part of "the fruit of the Spirit." It is one of the jewels which enriches the lives of the people of God. It is the exact opposite of carnal strife, a common thing in the world ever since the fall of man.

Peace is a condition of the heart; evident in a peaceful, nonresistant life. James says, "The fruit of righteousness is sown in peace." It is this peace which Paul characterizes as passing "all understanding," which "shall keep your hearts through Christ Jesus." When the peace of God fills the soul there is no room there for malice or envy or hatred or carnal strife, for "if a man say, I love God, and hateth his brother, he is a liar." No heart is big enough to shelter both love and malice.

Peace in the heart produces a peaceful, nonresistant life. Where there is neither malice nor envy in the heart there can be no such thing as bitter tongue-lashings, unsanctified quarrels, brutal fist fights, going to law with others, uncharitable gossiping, or carnal warfare among nations, churches, or individuals. "The servant of the Lord must not strive." "Blessed are the peacemakers: for they shall be called the children of God."

Peace and war have nothing in common. Nations that are continually talking peace and preparing for war are not so very much different from churches that claim to be followers of the Prince of Peace and are continually stirred by carnal strife. We may cry, "peace, peace, when there is no peace," but when "the peace of God which passeth all understanding" fills the soul, its happy possessor has something which disqualifies him for having any part in carnal strife; whether among individuals, in the home, in the Church, in industrial circles, or among nations.

FUNERAL SERVICES AND CUSTOMS

Washington Irving says that "the sorrow for the dead is the only sorrow from which we refuse to be divorced." The same tender ties that make our associations pleasant bring corresponding pangs of grief and sorrow when these ties are severed. People who claim that they have no grief when loved ones who die in the Lord are taken away are either unnatural or insincere in their claims. Yes, we rejoice at the thought that they are now in the realms of the blest and free from sorrows of earth, but as humans there is within us a pang of pain and grief which the grace of God and time alone can heal. And in the midst of these pangs of grief there is a hallowed memory of the blissful associations which made the parting painful. The sorrow, likewise, is assuaged in the thought that by and by, in God's own time and way, there will be a bright and blissful and never-ending reunion on the evergreen shore; a union unmarred by any of the sorrows of earth.

Funerals have had existence from time immemorial. We read of them in both Old and New Testaments. The customs have not been the same among all peoples in all ages, neither are they the same today. God has wisely left the matter of method for man to adopt as he sees best. It is the opportunities which funeral occasions bring that we wish to dwell upon more particularly.

"As we have therefore opportunity, let us do good." Every kind of public service brings with it opportunities, funerals not excepted. What time is more opportune to impress upon the people the importance and glory of the resurrection than the occasion of Easter? or the wealth that came into the experience of men when Christ was born to earth than the occasion of Christmas? or the importance and blessedness and duty of thanksgiving than the occasion of Thanks-

giving day? And what time is more opportune to impress upon people the frailty of man, the certainty of death, the importance of making "our calling and election sure," and the blessedness of trusting in the Lord than when people are come together with hearts burdened with grief and made tender by the thought of friends being taken away? Every funeral in our neighborhood brings opportunities to our door. Let us make the most of them. Here are a few things to take into consideration:

1. Let the mercy of the Lord be recognized in the taking away of loved ones.

"We know that all things work together for good to them that love God." It is the kindness and love of God that we are not permitted to live forever in this dark and sinful world. While death, in one sense, is an "enemy," in another sense it is a touch of God's love. "Precious in the sight of the Lord is the death of His saints." We have this confidence: that if we put our trust in God and do His holy will, that He will remove us from time to eternity at a time and in a way that will make our death count more for the cause of Christ and salvation than our continued living would.

2. Let the whole service be marked by simplicity.

If there ever is a time when extravagant display is out of place it is on funeral occasions. Expensive caskets, a display of flowers, costly array in clothing, and other things not in keeping with the spirit of simplicity, should have no place at funerals. The poor can't afford it, and the rich should make better use of the Lord's money entrusted to their care.

3. Let the sermon be directed to the living, not to the dead.

Nothing that we can say about the departed loved ones, whether they died as saints or as sinners, can change their state a particle. They are in the hands of a just and merciful and righteous God, who will render to all men their just dues according to their works. But the living need a wholesome Gospel message that brings to their souls the realities connected with life and death. This is the minister's opportunity to bring before his hearers a heart-searching message, this being a time when they are in the most favorable frame of mind to profit by it. A message of truth brought at this time is most effective, because of the unusual tenderness of heart on the part of both speaker and hearers.

4. Let there be the kneeling posture in prayer.

Sometimes the room is so crowded that the kneeling posture may be impractical. Let this be as it may. We are talking about occasions where both minister and congregation could kneel as conveniently as to stand or simply

to bow the head. Where does this idea that it is uncomely to kneel during prayer at funerals come from? With hearts bowed down in grief and the frailty of man as compared with the power and goodness and love of God in evidence, why should not the average congregation feel more like bowing down before God on bended knees on such occasions than at any other time? Without condemning wholesale all other postures during prayer, there is no other posture, especially on funeral occasions, as appropriate as the kneeling posture.

5. Let there be congregational singing.

In some places that seems to be going out of style; but why should it? Some people tell us that on funeral occasions people do not feel like singing. If that is the case, why sing at all? Is it not casting reflections on the one, or two, or four, or eight, or some limited group, to ask them to sing when the mass of people are too grief-stricken to do so? Are they the only stony-hearted ones that are not touched by the circumstances of the occasion? and if so, are they the appropriate ones to be asked to take charge of the singing? No, no, NO; it is not this that accounts for the drift away from congregational singing, especially at funerals. It is the temptation to drift with the tide that explains the situation. There is power in congregational singing; especially so when the hearts of the people are mellowed in sympathy and grief. Much is lost when this power is neglected. There is no kind of music, either vocal or instrumental, that can take the place of congregational singing as a soul-reaching power.

6. Let not the funeral service and burial be the end of our sympathy for the bereaved ones.

When loved ones are taken away, neighbors come in to offer condolence and help. This is as it should be. We believe that God had a purpose in decreeing death as one of the results of the fall of man. Affliction brings out the tenderer side of life. Even the stony-hearted Jews were mellowed and offered sympathy and help when Lazarus the friend of Jesus died. Today it is a familiar sight to see hard-hearted sinners weep as they pass the casket. Affliction often has the effect of mellowing the stony hearts of men. But when it comes to the real tests of those bereft of loved ones, in most cases that point is reached after the funeral is over and most people have forgotten about it. James touched a vital chord when he said, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and . . ." You perform a real service when you show yourself a friend of the bereaved ones by an attitude of sympathetic helpfulness for weeks and months after their loved ones have been called from time to eternity.

MESSAGES FROM GOD'S WORD

By D. D. Miller

For the Gospel Herald.

VII. A Purchased (Different) People

For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.—I Cor. 6:20.

Ye are bought with a price; be not ye the servants of men.—I Cor. 7:23.

. . . Even denying the Lord that bought them.—II Pet. 2:1.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.—I Pet. 2:9.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.—II Cor. 6:17.

We have given you a representative group of scriptures which we hope all will accept with the same fairness that we believe you would accept the following, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17); remembering that the two lines of thought and spiritual standing cannot be separated. If the new birth means anything, it certainly means separation from the world of sin, from which the object of the new birth has been saved. If these scriptures are not satisfactory, we suggest that you start at Genesis and continue until you get to Revelation, with all fairness allowing the Lord to lead and daily praying for God's guidance and revelation in the study of the subject, and without fail the following will be your findings: The truth of separation between God's people and the people of the world is taught in unmistakable terms, from cover to cover, in one continuous thread, and that thread is eternal—an eternal separation must take place somewhere—if we are not separated from the world here, our doom is the same as the world's. Therefore let us choose wisely. Let this important subject have its proper place in our new lives which Christ has given us by allowing the Purchaser (Christ) to also be our only Master.

We may well add that one statement from God settles the point under consideration. His Words are eternally settled and authoritative. And it is not necessary to quote dozens of scriptures to substantiate the truth of separation, while thousands could be given. In fact, God's plan always has been in plain contradiction to a wicked world's plan, simply because the world was not willing to accept God as their Leader. And today, those who accept God as Leader do not follow the leadership of the world, because there can be no harmony. When we accept God as Leader and faithfully follow Him, we are different from the world; and our degree

of faithfulness is determined altogether by the degree of obedience to our Leader (God)—which in turn determines the degree of separation and Christian standing. "In thy seed shall all the nations of the earth be blessed, **because thou hast obeyed my voice;**" not because you "won" the "favor" of the world by becoming like them. God speaks independently of the world. God and the world possibly speak alike only when the enemy has a point to win, a soul to lead astray, and we need not obey even the truth simply for the sake of pleasing the devil. **Emphatically should we always obey the Truth, but not because we are asked to of Satan.** Neither do we follow good instructions of the world for the sake of pleasing the world, **but because we know it to be the Right.** Convinced of the fact that the world's and God's programs are so far apart that there is no possibility of them ever coming together, though there are a few things that the world "borrows" from God's program, we do not do the "few things" because asked to by the world, but because they are from God; thus making still more evident the gap of separation between us and the world.

Possibly we are all agreed that every thought, counsel, suggestion or act that comes to us has either a good or a bad source, and that it will also have a good or bad influence in our lives, and depending on what place it is given in our lives. "Ye cannot serve God and Mammon,"—and there are only two: God and Satan; right and wrong; Christ and the world. You may claim neutrality, but in this case there is none. You may claim a divided attention between God and the world, but it is just as impossible as the misleading notion that God will overlook sin if enough righteousness is mixed with it. God is a "jealous" Lover that will not accept a divided love and attention. God is not a God of mixtures. He believes in absolute purity. Adulteration of the Real to Him means "Ye have forsaken Me." He is not a God who looks lightly at acts of disobedience and disregard to His teachings, by allowing them to go unpunished. Every principle and ideal taught of God means something. And to this end it is our special duty and privilege to keep ourselves "weighed" daily in the balances of God's Word, so that in our modern age of apostasy we may have a continual picture of ourselves from the Mirror of God's Word.

Some Worldly Church Conditions

"Churches everywhere!"—praising numbers and buildings, but plainly lacking in Spirit and Life. The writer is not like Elijah was when he believed that he was the only true prophet left; thank the Lord for the thousands upon thousands who are faithfully serving Him! But regardless as to whether we notice especially our failures or suc-

cesses individually or collectively, there is but one way to face any problem to get anywhere with it, and that is fairly and squarely. Worthy causes have been lost by hiding part of the truth and dodging issues, still leaving the question unsolved to pop up later. Facts are stern things, but they are with us here and in eternity. So when we say, as the typical real estate man likes to put it, "The choice of your church found in this locality" (which indeed is a most worthy consideration) we are apt to find there that church which preaches, "There is no hell," and the church that teaches that "Sin is not a reality," or the church that may teach "that man came from monkey," or you may find there those churches which have discarded all scriptural restrictions to their members but make much of promising them such a wonderful liberty which allows each "to do that which is right in his own eyes"—a religion that was condemned of God centuries ago. We believe in liberty, and every Christian has it, if Christ has freed, and has it to such a degree that he is not "entangled" again.

Could there be some possible similarity in the Laodicean Church as described in Rev. 3:14-22 and the modern church condition (generally speaking) of today? The Laodicean Church was lukewarm, self-sufficient, naked, wretched, blind, sick, worldly (and what not) of a worldly nature? Which of these conditions is not found in modern church-ism? On the other hand, how much spirituality is found? How much soul love and soul zeal? How much Christ-like-ness? How much obedience to the Word of God? How much searching for greater light? How much DIFFERENCE between the Church and the world? which after all tells, because when Christ saves a man He saves him from SIN (the world). Apparently Christ was outside the Laodicean Church. He knocked for entrance. He promised to come in and partake of the blessings there if any man would hear His voice and open. But we have no record that any one opened, nor that the Church wanted Him inside. And is the picture in many places very different today? A worldly, self-sufficient, lukewarm, and disobedient people today, is no better than the same kind of a group nearly two millenniums ago. And any group of people, regardless as to what their church affiliations may be, seeking worldly pleasures and selfish interests more than the pleasure of God, need not look for Christ inside, until sin and worldliness go out so Christ can find room.

The True Church's Sphere

The Church cannot bring the things of the world within her bounds, then expect God's good pleasure of approval upon the act. If the Church allows the dance-room, the pool-hall, the swimming-pool,—yea the dozens of other

worldly things which have already made inroads into modern Christendom's program of "worship" to come—wherein is she different from the world, or better than the world? The writer does not believe that such a "program" can in any scriptural sense be called Christ's. He is indeed on the outside knocking for entrance, but the worldly church does not want Him inside, for His entrance would be an impossibility without a change of "programs". The Church has a definite place in the world (God's creation), but even though in the world, yet not of the world nor like the world. The Church is the "home" of the representatives of the true and lowly Savior, who have been saved and made different. The Church, when true, stands for and upholds the best on earth. She is not for entertainment, but has a deeper and eternal purpose. She is a soul-saving station. She is a place where any sinner should be able to find Christ at any service. She should be free from taints of worldliness, which means, every member a real child of God. The Church, in fact, should be a foretaste of heaven on earth—a place where every genuinely saved person enjoys to be and is helped by being there.

Difference Between Church and World

The question often arises, In what ways should we be different or separate from the world? Somewhat unconcerned and, in a sense correctly, we might say—be separate in everything which has to do in regard to right and wrong. But a statement like that is so indefinite when it comes to solving life's problems that many honest people who are wanting help which they cannot get by simply giving such a general statement, will go on in life's struggles unaided. Brethren, people appreciate something definite; and this is generally true, even though people do not always agree.

We close this part of the article by leaving with you several points or attitudes on the question of separation: (1) Every true Christian, saved by Christ and a faithful follower of Christ and His Word, is different from the world. (2) The majority of Christian professors do not search their Bibles enough to know this subject, as is the case with many other subjects, therefore need continual teaching on it. (3) The consistent Christian will want the truth on this equal with any other subject. (4) There are those in the Church (Mennonite) who have an unbalanced view of the subject. (5) There are those in the Church who are unfair and stubborn in regard to the truth of this subject, either to obey it or receive greater knowledge. (6) This subject touches every phase of our practical Christian living.

Next article: "A Purchased People—Representative Differences."

Protection, Kans.

(To be continued)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Dillerville Mission)

Dear Herald Readers, Greetings in Jesus' Name:—The work at Dillerville is progressing slowly, and we feel the blessing of God is upon it. The attendance at Sunday school has been good all winter, but with nice weather coming there are some children who listen to the call of Satan and spend Sunday afternoon in outdoor sports. We are glad there are others who would not allow anything to keep them from Sunday school.

There are some new homes opened for prayer meeting, also some people who seem just a little more eager to hear God's Word than at first when the work was started in this community. We praise the Lord for this and also for the two faithful members we do have. There are still other homes that have refused to allow us to come and tell them of Jesus. Pray with us that these too might open their hearts to our Savior.

The ministers from East Chestnut Street Church, with a few visitors, have been faithful in bringing us the Gospel message each Sunday evening. Children's meeting is held just previous to the preaching service. Pray for the work and workers, that we may ever hold the Gospel banner high. Come to visit us.

Yours in His loyal service,
April 16, 1936. Ursula B. Bechtold.

Columbia, Pa.

(Fourth and Mill Streets)

Dear Christian Friends:—I have not found a friend so dear to my soul, like the meek and lowly Savior, who has redeemed us with His precious blood, on Calvary's cross for you and me. Just stop to think, Jesus who was sinless died for us who are sinful. Praise the Lord for the living Savior, who is sitting at the Throne of the Father interceding for His children. He is not only our Savior, but also our keeper.

On Easter the pupils of the Sunday school received candy, also 107 pupils were given their quarterly rewards for coming every Sunday since Jan. 1. Bro. David Mosemann and Bro. Noah Mack preached God's Word to us on Easter day.

We are glad for the mothers, boys, and girls who come to our weekly prayer meeting. Let us pray without ceasing for mothers and fathers who are living in sin. Oh that they would feel

the great responsibility in raising children in this sinful world!

We surely feel to praise the Lord for the visit of Bro. and Sister Mack, Eva Yost and my dear mother. It is a real treat to us when they are with us.

During the month of March, 21 men have stopped here for something to eat. I enjoy giving the poor, tired, hungry men something to eat.

During March we made about 62 calls, and came in contact with 44 homes. As we visited in these homes we felt the Holy Spirit working, and also Satan is not asleep. Pray for the work at this place, and for the workers.

The Lord willing, our next Bible conference will be held Saturday evening, May 2, and all day Sunday, May 3. Bro. T. K. Hershey and Bro. Clyde Shank will be the principal speakers. Come and dine at the Master's table, and bring others with you. "Tis so sweet to trust in Jesus," knowing what He does is well done. Jesus said, "Go ye into all the world, and preach the Gospel to every creature." He has promised to be with us "alway, even to the end." Oh, how dear the promises of God! "Yours till He comes,"

April 17, 1936. Eleanor Wenger.

Meadville, Pa.

(362 Baldwin St.)

Dear Gospel Herald Readers, Greeting in Jesus' name:—We certainly can again rejoice and praise God for His unfailing mercies. We want to express our appreciation for some contributions received to be used in the Lord's work here.

The Lord blessed us through the Brethren R. L. Stauffer and L. A. Brenner, who were here for Easter conference, April 9-12. Bro. E. B. Stoltzfus and a coworker were with us for the afternoon and evening service on April 12.

The Mission through very efficient work by Sisters Brown and Swavey presented a very impressive service on Easter evening. A very good interest was manifested by the public in general.

Our Sisters' Sewing Circle, though handicapped by lack of material needs, has been doing good work and we are indeed looking forward to the Lord supplying our needs so that the work may be carried on to a greater advantage.

We are arranging a program of a meeting to be held May 3 beginning at the Mission and closing at the Greendale Cemetery. This program is being held prior to Mothers' day for the purpose of bringing ourselves into a more appreciative spirit of Mothers' day, May 10. Pray for this service that the Lord may richly bless us in a spiritual way.

Bro. E. B. Stoltzfus plans to be with us, the Lord willing, May 10 for counsel meeting and communion services.

This is a service to be looked forward to as one to bring us closer to our Lord, who willingly shed His blood for us.

The undersigned, who for sometime in the past has been devoting some time in the interest of the Middleton boys, wards at the Ashtabula County Children's Home, Ashtabula, Ohio, who were about to be placed at the mercies of mankind in general. This not being a suitable way to bring about good moral standards in the lives of these boys, one sixteen years and one twelve years of age, a better plan was sought; and being provided for we feel our time well spent. We have become guardian of the boys and are putting forth every effort to provide for them in a spiritual and material way.

Should there be a Christian family within reach of our work who would be willing to consider taking one or both of these boys, we would be glad to get in touch with them. Address, 362 Baldwin St., Meadville, Pa.

We are urging that as a church you would spend much time in prayer for our work, so that God may have His way.

Sincerely,
April 24, 1936. Joseph Lewis.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

Cosquin, FCCNA, Argentina,
March 25, 1936.

Greetings to all Readers of the Gospel Herald at home and abroad. For more than a week we have had rainy weather causing rivers to overflow and dams for irrigation and power to be well filled up for the winter, as it may be like last year and not have any rain from March until October. All crops depend on the irrigation water from the dams.

These wet days give us time to prepare our tracts for distribution, write some letters, and do some visiting where it may be suitable. Visiting always is an encouragement and just lately several have been telling us that we ought to have a larger room for services. One man said that we should try to raise money to buy a lot and build a small chapel to accommodate the people. At present we are waiting on the Lord for His guidance in this matter.

More than ever we see the need of training our native young folks for leaders and teachers, and we plead with you readers to pray for the work at Bragado for the advancement of the young people who are studying in the Bible School under the direction of Bro. Nelson Litwiller.

Opposition seems to be coming in from all sides just now. The Roman system, communism, socialism, Russellism, and even Christian Science (so-called) are all working against the Gospel in its purity and progress here.

The prospects for the work in our towns where workers are stationed are somewhat brighter. We see the work growing, but consecration is lacking.

There are several who claim conversion, but we would like to see more fruits and better testimonies for the Gospel.

Will you, dear reader, pray for the young converts? for the members who are somewhat indifferent with their testimony that all may be filled with the Holy Spirit and witness at all times and places for the Savior?

We believe that Bro. J. L. Rutt will write the News Letter next month, and we hope he will have more news about the work and the Conference in Bragado.

Your fellow laborers in the Lord's field until He comes,

The Lantzes.

WEEKLY NEWS LETTER FROM EAST AFRICA

Shirati Station, Mar. 21, 1936

Dear Interested Ones, Christian Greetings:—Slowly but certainly is the new church building progressing. The men and boys work at it only two forenoons a week, but we do hope it will be completed till Easter. A native conference is planned for that week-end. The Stauffers and Fersters will also be with us (D. V.). We trust native Christians from the out-schools will also come to enjoy this fellowship and blessing with us. A few who are ready will then be baptized and we shall again gather around the Lord's table. This conference will aim to promote Christian living, foster a missionary spirit, and to discuss native church problems.

The Sunday school has recently been reorganized, using more teachers.

Heavy rains have frequented this section, consequently mosquitoes are in abundance. This means more danger and more care. The natives themselves say they are unable to sleep because of the mosquitoes, but in these good houses and with proper precautions our rest is not disturbed. Several very poisonous snakes have been killed near the house; two green and one black mambas and one other non-poisonous one.

We are again assured of the verity of Psalm ninety-one.

Arrangements were made for the women and girls to come to do the first planting in the garden for the girls, who will later be living here on this compound. (In a current issue of the Missionary Messenger appears the purpose and possibilities of work among the girls.) Only three came at first, but after calling at a few nearby villages twelve happy ones accomplished a great deal in the few hours. Eager they are to have this work started, but when asked to help they were a bit reluctant. It is a new adventure, but God is equal to its every need.

The Lord certainly has favored us with good health. We know you share in its blessing, too, for you are faithfully in prayer for us. Especially do we ask your fervent intercessions for the native believers, Christians, and sinners. We do not want you to cease to pray for us, for we do need your prayers; but could it be that some few may be more interested in our physical welfare than for the definite soul needs of sinners and babes in Christ? We have been sanctified that souls may be begotten into the family of God. It means prevailing labor in prayer that sons and daughters be born into the Kingdom.

Hopefully depending on your prayer fellowship till He come, we are laborers together.

Ruth Histand Mosemann.

EASTER SUNRISE SERVICE AT THE PHILADELPHIA MISSION

By J. W. Hershey

"Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.
Ofttimes in the feared tomorrow,
Sunshine comes—the cloud is flown;
Ask not then in foolish sorrow,
'Who shall roll away the stone?'"

"Did not our hearts burn as He talked with us by the way?"

"He is risen . . . and they remembered His words."

Again it has been our privilege to meet at the mission in a sunrise service, a service we seem to enjoy above many others throughout the year. A goodly number met with us despite the spectacular attractions of at least six outdoor open-air sunrise services with an attendance of about 100,000 persons according to the newspaper accounts. These attractions would have been distractions to us as we quietly and reverently gather and await the sunrise hour at 5:27 A. M. Then with songs of praise and victory we made melody to the Lord who "is risen indeed." We listened to the reading of one of the Scripture accounts, by Bro. Graybill, and prayer. Bro. Harnish of the Strasburg congregation had charge of the services throughout the day. He opened to us many passages of Scripture of the resurrection story, bringing to our remembrance afresh many things He has said to us in the Scriptures.

We too could say with the two on the way to Emmaus, "Did not our heart burn within us as he talked with us by the way?" How often like them are we slow to believe all! How often, like the women, we fear some barrier ahead! He told them, "I go before you into Galilee." So we believe He goes before us and removes many a barrier, rolls away many a stone in our Christian life. In meditating on the living Christ we were made to think of Rom. 5:8-10, "Died for our sins," justified by

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is fasting? A reader.

Fasting, in the sense that the questioner evidently had in mind, means the abstinence from secular cares and from food as a religious duty. Under the Law it was an ordinance of God, a religious ceremony, as commanded by God and observed by His people according to the Law. Under the Gospel we have nothing in the way of fasting as a religious ceremony, yet fasting is as necessary now as it ever was. On one occasion, after Christ had performed a notable miracle, the disciples wondered why they could not perform this miracle. Jesus replied, "This kind can come forth by nothing but by prayer and fasting." On another occasion, when the Pharisees wanted to know why the disciples of Christ did not fast, Christ replied that it was because the Bridegroom was still with them. But, He added, there will a time come when the Bridegroom will be taken away, "and then shall they fast." While ceremonial fasting, like all the other Jewish ceremonies, has been nailed to the Cross, yet there are times of stress and great responsibility when the servants of God dismiss everything else from their minds and program (including food) and give themselves wholly to the thing to be accomplished. The New Testament is without rules in this matter, neither should we make any; but they who are wholly upon the altar and burdened with present duty of an exacting nature will give themselves wholly to the thing to be accomplished, abstaining from everything else until the task is done. There is power in fasting, when done in the spirit and not in the letter.

What is meant by the postponement theory? O. B. W.

Those who hold to this theory believe, as other believers do, that Christ came into the world to save sinners and to set up a Kingdom. But, unlike other believers, according to this theory, when the Jews rejected Christ He postponed the time of the setting up of the Kingdom and organized the Church in its stead. They hold that this is now the Church age and that the Kingdom

(Continued on page 109)

his blood," "saved from wrath," "much more being reconciled, we shall be saved by his life;" with Col. 3:1-4, and we say, "O ye of little faith," slow to believe in the resurrection power of the living Christ our Savior.

We rejoice in the memory of another sunrise service, looking forward to the coming of the Son of righteousness.

Philadelphia, Pa.

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

MY NEED OF YOU

O mother, dear, I need your hand in mine—
Your hand so strong in love;
I need your smile to cheer me on my way,
When clouds hang thick above.
I need the light that lingered in my eyes—
The light that gleamed afar,
And penetrated through my darkest hours—
The light so like a star.

O mother, dear, I need encouragement;
The kind you always gave
In olden days when I was down and out,
And trying to be brave.
I need advice when puzzling things arise
That baffle pain and dreariness,
When at the crossing of the roads, I need
Your counsel, so it seems.

O mother, dear, I need the love of you
To keep me pure and good,
To help me as I journey on and on
To live the way I should.
I need your presence with me evermore,
Dear mother, mine, so true,
The only need my heart can ever have
Is you—and you—and you.

—Sel. by Bertha E. Martin.

ADORNING THE DOCTRINES (Titus 2:10)

By Rosa V. Weber

For the Gospel Herald.

The word adorn brings at once the thought of beauty; "something to draw attention or to make a certain thing pleasing or to show the excellence of it."

There are few people who do not enjoy beautiful things, so far as natural things are concerned. We look across a landscape in winter and see how God has displayed His beauty in the snow and frost and ice hanging on every bush and tree and we are wrapped in wonder and awe as we behold it all and think of Him who said to Job, "Hast thou entered into the treasures of the snow?"

In a comparatively short time we look over the same landscape and see it covered with green and the trees clothed in beautiful foliage. We see the violet, daisy and lily and remember that Jesus said that "Solomon in all his glory was not arrayed like one of these." There are many other beautiful things in nature, from the little stream winding through the quiet pasture to the great rivers and noisy waterfalls. Then there are the hidden treasures in the earth, in gold and silver and precious stones, that remind us of the Holy City of Revelation 21. And again we think of the caves of the earth and the many wonderful things formed there; and we stand in awe before Him—the Creator of all that is beautiful or worth while.

So God has adorned the earth

with splendor, but here Paul writes to Titus and says, "Adorn the Doctrine of God." Doctrines—"The commandments, teachings, standards, and principles essential to saving faith and victorious life."

Great Doctrines of the Bible

We think of the great doctrines of the Bible—of God the Father, of Jesus Christ the Son, of the Holy Spirit, of the plan of redemption and salvation through faith in the cleansing power of the blood and the commandments and standards held and taught by all people who hold to the fundamental teachings of His Word. Adorn—make beautiful these great teachings—live them in a way that our children, our friends, even our enemies, will be attracted to the Light. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Just as He clothes the lily in beauty, so He wants to clothe us in His robe of righteousness so that our lives might bring honor to Him and magnify His doctrines.

Then we have the doctrines of the Church; such as baptism and communion. Baptism—a beautiful symbol of the Holy Ghost baptism as it is poured out on His believing children. We can easily see the harmony. Communion—what does it mean? Agreement, concord, or common union. As the grains of wheat ground together are inseparable and the many grapes used for the wine become one, so "we, being many are one bread, and one body"—inseparable. "The body of Christ." What is more beautiful? May our lives show the meaning of these things we hold dear, and our tongues testify their worth.

Distinctive Doctrines

These doctrines we have mentioned are held by all fundamentalists; but there are some that are known as the "peculiar" doctrines. All down through the ages God has taught separation. From the time that Cain slew his brother Abel and God sent Cain away, the Lord has had His separate people. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9). Perhaps these peculiar doctrines of feet-washing, devotional covering, Christian salutation, nonconformity, nonresistance, etc., are being neglected the most. If we hope to remain a "peculiar people" "that we may show forth his praises," we must take Paul's admonition to Titus, "Adorn the doctrine of God." We must show our children the beauty of a truly humble life. Teach them the meaning of Jno. 13:1-17, and that if we let the symbol slip away, we will lose the principle. If Paul ever meant that women should wear a covering to show their position in the Kingdom of God and a sign before God dur-

ing times of devotion, it is just as necessary today. To all who love the "doctrines of God" it should be inspiring to see sisters wearing the devotional covering over hair arranged suitable to "women professing godliness."

Nonresistance is not popular and needs to be upheld; not only in times of war, but in every-day living; not only in a physical way but we must control our tongues and our spirit. "He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

Perhaps nonconformity in attire has brought more problems to the church than any of the other doctrines because somewhere, someone, or all of us, have failed to adorn, or to show the beauty of I Tim. 2:9, 10 and II Pet. 3:3, 4. It is easy to see that the immodest styles of our day would not suit to women "lifting up holy hands" or to women "adorned with shamefacedness and sobriety." Mothers, it is our privilege to implant these doctrines into our little ones from childhood. Let their attire conform to Bible standards all through their years of development. Show them the beauty of the simple life that is separate from the world and worldliness. If we want these principles upheld when we are gone, if we want our children to love the church we love, we must "adorn the doctrines."

Maugansville, Md.

WORLDLY PLEASURE VS. CHRISTIAN JOY

Pleasure lives mostly in the mansions of the rich; joy in the cottages of the poor.

Pleasure paints a temporary smile upon the face, to be washed off by the first rainstorm of adversity; joy beautifies the heart with everlasting ornaments that brighten with wear.

Pleasure pleases; joy satisfies.

Joy knows a tomorrow; pleasure, only a today.

Pleasure shakes hands with the world; joy joins hands with God.

Pleasure shines in; joy shines out.

There are streams of pleasure, but oceans of joy.

Pleasure is a poor substitute for joy. She is forever seeking and never finding, always going and getting nowhere.

Pleasure is empty when she is full; joy is full when she is empty.

Joy has eyes that see hunger, pain, aching hearts, sore feet, tired backs, and weary hands.

Joy knows how to bend her knees.

Joy rests while she works, sings with tears in her eyes.

Pleasure must be repeated; joy is a self-repeater.

Pleasure, a flower of the earth; joy, a flower of heaven.

Pleasure passes; joy stays.—Selected by a Sister.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for May 10, 1936.—EFFECTUAL PRAYER.

Lesson Scope.—Luke 18:1-43.

Lesson Text.—Luke 18:1-14.

Time and Place.—A. D. 30; Perea.

Leading Characters.—Jesus, the Pharisee, the publican.

Golden Text.—God be merciful to me a sinner.—Luke 18:13.

Points for Meditation.

1. When to pray.
2. Answered prayer.
3. Comparison between man and God.
4. Prayer of the Pharisee.
5. Prayer of the publican.
6. Basis for exaltation.

Introductory Thoughts.—There are a few striking contrasts in this lesson that we may study with profit. The two thoughts brought out in these contrasts are (1) the certainty and reasonableness of God's answers to prayer and (2) the necessity of being in the right attitude toward God and man when we do pray. Develop these two thoughts, and you will have a valuable lesson.

LESSON COMMENTS

The Importunate Widow (1-8).—The purpose of this parable is to impress upon all people the important fact that "Men ought always to pray and not to faint." The illustration given is but one among many that ought to bring this fact home to us.

There was a certain poor and oppressed widow who went to the judge with a request to be avenged of her adversary. Neither the motives ascribed to the widow or the judge are commendable, for vengeance is something that belongs to God and not to men, and the judge ought to have heeded the widow's request because of friendship to her and not because of his own selfish feelings. But these facts make the comparison all the more striking.

If you would expect this selfish judge, even under these circumstances, to heed the request of this widow, why should it be considered unreasonable for God, who loved the world of sinners to the extent that He gave His only begotten Son to "save his people from their sins," to answer the prayers of those who come to Him in faith? There is nothing more reasonable and nothing more certain than that the God of infinite love and power is ever ready to answer the prayers of His people, in the wisest and most effective way.

This is not saying that God always answers our prayers according to our desires. We should attribute to God a wisdom that is at least as great as that of the loving parents who often answer the requests of their children in a way that is not at all according to their desires or their expectations. As parents are, as a rule, wiser than their children, so God is infinitely wiser than His children. While we should approach God in full confidence that He will accord

us a listening ear, all our petitions should be sent to the Throne in the spirit of, "Nevertheless let not my will but thine be done." We thank the Lord for His infinite grace and wisdom, and that we can approach Him with full confidence that all our prayers will be answered in the best and wisest and most effective way.

The Pharisee and the Publican (9-14).—So much for the certainty of answered prayer. We come now to another phase of the subject of prayer, namely; that of proper and improper motives and attitudes.

Two men went into the Temple to pray. This is what the Pharisee said as "he prayed thus with himself:" "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all that I possess." This is what he said about himself. If we had God's description of him we might hear something entirely different. But as we have nothing to the contrary we will let him have his own story. It is evident that instead of humbly praying to God he was praying at the publican, and he finally came out with his name.

How very different was the attitude of this poor publican. He recognized and admitted his own shortcomings.

His prayer is summed up in this one sentence: "God be merciful to me a sinner." There was no self-justification, no boasting, but simply submitting himself to the God of mercy who knows all things, judges all things, and does all things wisely and well.

What do we think of these two men, and these two kinds of approach to a prayer-hearing and prayer-answering God? That is not as important as is the other question of what God thinks of them. This is what our Savior says: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." We may be as good as the Pharisee pictured himself to be; but human goodness is but as "filthy rags." Though the publican was as vile as the Pharisee imagined him to be, in answer to the kind of a prayer that he offered up on that occasion God could make of him a better, cleaner, more spiritually-minded man than the best of Pharisees, whether that man lived in Christ's or in our times. With humble hearts and believing minds, we have access to the Throne, and can approach God with the full assurance that "the effectual fervent prayer of a righteous (not self-righteous) man availeth much."

In these two parables, recorded in the lesson before us, we have convincing proof that "Men ought always to pray, and not to faint."—K.

BIBLE MEETING TOPIC

HONOR THY FATHER AND THY MOTHER.—Ex. 20:12; Eph. 6:1-3.

Topic for May 10

MOTTO

"Honour thy father and thy mother."

OUTLINE STUDY

I. Ways of Honoring Father and Mother.

1. To obey them.—Eph. 6:1; Col. 3:20.
2. To keep their instruction.—Prov. 1:8, 9: 3:1-4.
3. To show appreciation for their love.—I Tim. 5:4.
4. To make them glad by being wise.—Prov. 10:1.

II. Examples of Those who Honored Parents.

1. Judah.—Gen. 44:18-34.
2. Joseph.—Gen. 46:29; 47:11, 12; 50:1-13.
3. Moses.—Ex. 15:2; 18:4.
4. Josiah.—II Chron. 34:1-3.
5. Timothy.—II Tim. 1:5; 3:15.
6. Jesus.—Jno. 19:26, 27; Luke 2:51.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Father," "Mother."
2. Thoughts on Mother's Love.
3. Thoughts on Father's Love.
4. My Duty to My Mother.
5. My Duty to My Father.
6. Teachings of My Parents.
7. Ways of Honoring Father and Mother.

For Seniors.

1. God's Law of Filial Honor.
2. The Wisdom of Respect toward Parents.
3. Parental Honor Illustrated.

PERSONAL THOUGHT

A law given by God Himself of honor toward parents should have my most earnest regard.

SEED THOUGHTS

Next to God, thy parents.—Penn.

Honor thy parents, those that gave thee birth, and watched in tenderness thine earliest days, and trained thee up in youth, and loved in all. Honor, obey, and love them; it shall fill their souls with holy joy, and shall bring down God's rich blessing on thee; and in the days to come, thy children, if they're given, shall honor thee, and fill thy life with peace.—Tyron Edwards.

If you are ever tempted to speak lightly of it, just sit down and imagine what this world would be without it. No Bible! A wound and no cure, a storm and no covert, a condemnation and no shrift, a lost eternity and no ransom! Alas for us if this were all: alas for us if the ladder of science were the only stair to lead us up to God!—R. R. Meridith.

Though a scorpion be little, yet will it sting a lion to death; and so will the least sin the sinner, unless pardoned by the blood of Christ.—T. Brooks.

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THURSDAY, APRIL 30, 1936

Field Notes

Arrangements are under way for a Young People's Institute to be held at Manitou, Colo., July 29-Aug. 1. M.

Bro. N. A. Lind of Albany, Oreg., is at present spending a few weeks in the Idaho field, holding communions and filling appointments at Nampa, Indian Cove, and Filer.

Bro. J. A. Heatwole of La Junta, Colo., left his home last week for an extended trip in the interests of the Lord's work in Virginia, Mississippi, and Texas. M.

Bro. J. A. Liechty of Orrville, O., preached for the La Junta Mennonite congregation Sunday morning, April 19. That was communion Sunday at that place. M.

If former plans carried, Bro. Isaac G. Hartzler of East Lynne, Mo., will be engaged in the Lord's work among the brotherhood near Hydro and Pryor, Okla., the beginning of May. M.

Bro. J. D. Mininger is expected to serve as speaker at a week-end series of Gospel meetings to begin at the Bethel Church near Garden City, Mo., Thursday evening, April 30.

The annual meeting for our Sunday school workers in the state of Colorado is to be held with the brotherhood of the East Holbrook congregation near La Junta on Sunday, May 3. M.

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at Martins Church near Orrville, Ohio, the last week in May. Further announcement will be made later.
O. N. J.

A program of the 27th annual meeting of the Mennonite Children's Home Association at Millersville, Pa., May 27, is before us. Besides the transaction of business there are a number of addresses provided for that will be worth listening to.

Communion services were appointed for the congregation worshipping at Scottsdale Mennonite Church for next Sunday. An invitation is extended to members of congregations of like faith and order to join with us in the service.

The baptismal services at the Mill Run Chapel, Altoona, Pa., on Sunday afternoon, April 19, were well attended. Six were baptized and one reclaimed. Services were in charge of Bishop James Saylor, Hollsopple, Pa.
J. M. N.

Among the worshippers at the Scottsdale Mennonite Church last Sunday were Bro. Clayton Gehman of Wadsworth, Ohio, and the following from Springs, Pa.: Bros. John and Claude Maust and Sisters Freda Maust and Viola Tressler.

Bro. Wm. Eicher of Milford, Neb., favored the Kansas City Mission congregation with two helpful sermons on Sunday, April 19. Bro. Eicher was accompanied by Brethren Ammon Miller and Wm. Burkey of the same community. M.

Bro. J. A. Heatwole of La Junta, Colo., is spending the fore part of this week in Virginia and West Virginia, filling appointments in a number of churches. It was his intention, the Lord willing, to leave for Tampa, Florida, on Wednesday, the 29th.

The monthly Bible conference will be held at the Columbia, Pa., Mission on Saturday evening and all day Sunday, May 2 and 3, with Brethren T. K. Hershey and Clyde Sherk as instructors. Pray for the meeting. Come and spend the time with us. J. M. L.

Live interest was manifested at the meetings of the local boards of both the Children's Home and of the Mission in Kansas City, Kans., on Saturday, April 18. Brethren Abner Yoder and L. J. Miller respectively were elected chairmen of said boards. M.

Bro. M. C. Vogt, missionary on furlough from India, preached at the Kansas City Mission on Wednesday evening, April 22. The following evening he was scheduled to perform a similar service for the Lower Deer Creek congregation near Kalona, Iowa. M.

The friends of Bro. Moses Brubacher, St. Jacobs, Ont., will be glad to hear about his condition. Physically, there has been some improvement; but his nervous system is still badly

shattered. May we keep on praying. The Lord can do great things.

C. F. D.

The Lord willing, a mission meeting will be held at the Mennonite Gospel Mission, Altoona, Pa., on Saturday evening, May 9, and all day Sunday, May 10, with the following brethren as speakers: N. E. Troyer, F. B. Raber, E. L. Frey, B. E. Stauffer, L. J. Miller.
J. M. N.

A change has been made in the time set for the series of meetings at Elton Church in the Johnstown, Pa., district. As at present arranged, the meetings are being held April 28—May 7, with Bro. Nelson Kauffman of Hannibal, Mo., as evangelist. The communion date, May 5, remains the same.

Bro. Abner G. Yoder of Parnell, Iowa, rendered much appreciated service by preaching both at the Sycamore Grove and Bethel churches near Garden City, Mo., on Sunday, April 19. In the afternoon he also preached the Word to the prisoners at the Cass Co. jail in Harrisonville, Mo. M.

Iowa-Nebraska Conference.—The next annual meeting of the Iowa-Nebraska District Conference is to be held with the brotherhood near Beemer, Neb., the first week of September. Bro. D. J. Fisher, Iowa City, Ia., is Moderator and Wm. Eicher, Milford, Nebr., Secretary of this Conference. M.

Sunday School Meeting.—A program of the Sunday school meeting to be held at the Kinzers, Pa., Mennonite Church on Ascension day, May 21, is before us. The morning session begins with a sermon by Bro. A. L. Martin and the last on the program is a sermon in the evening by Bro. Amos Kolb.

Bro. C. M. Helmick of Pinto, Md., favored the congregation at Masetown, Pa., with several helpful messages on Sunday, April 26. He was accompanied by a group of workers from his congregation. Their presence was much appreciated by the brotherhood at Masetown and an all-day meeting was held. A small group of workers from Scottsdale attended part of the meetings.

Gospel Herald Addresses.—Bro. C. F. Derstine, of Kitchener, Ont., wishes his friends to know the addresses that letters will reach him:

Smithville, Ohio, until May 3.

Lemoyne, Pa., May 4.

Harrisonburg, Va., May 5.

Waynesboro, Va., May 6 (c-o J. R. Driver).

Richmond, Va., until May 10 (123 Libby Ave.).

Souderton, Pa., until May 15.

Mennonite Board of Missions and Charities.—Elsewhere in this issue will be found a program of the coming meeting of the Mennonite Board of Missions and Charities at Belleville, Pa. This program is printed, partly by request and partly because we felt that our readers were interested in the program. It is planned to have the same Sunday program in six or eight other Mennonite and Amish Mennonite churches in Mifflin and adjoining counties.

Correspondence

Pasadena, Calif.

Greetings in Jesus' name. We received the Herald yesterday morning and it is a very welcome visitor with us. Some of the Mennonite girls that work in Pasadena are glad to read it after we are through with it. We are enjoying the warm sunshine and also plenty of oranges and grapefruit.

On Easter morning, as we drove twenty miles to Los Angeles to the mission Sunday school and church, it came to mind concerning what the Bible says of the flowers and lilies of the field. They are in full bloom everywhere, and especially the lilies are beautiful. The children gave a nice program after Sunday school.

Bro. and Sister Heller gave us a short visit today.

Yours in His service,
Apr. 14, 1936. Mrs. Jacob Shetler.

Bloomfield, Mont.

Dear Christian Friends, Greetings:—The Red Top congregation has often been mentioned in the columns of the Gospel Herald during the past two years, especially concerning the erection of a house of worship. We are very happy to report that a house of worship here, that has so long been a vision, is now a reality, and we are using a church house, dedicated for the purpose of worship, instead of a schoolhouse. We appreciated the privilege of using the schoolhouse, but feel that the Lord rejoices with us that we have a house that is His.

Easter Sunday, in the afternoon, our church was officially dedicated to the Lord. Bro. Eli Hochstetler read the following scriptures: portions from I Kings 8; Eph. 2; I Peter 2, and led in prayer. The treasurer of the building fund gave a brief report of the contributions and expenditures. Bro. I. S. Mast, the overseeing bishop of this congregation, preached the dedication sermon, based on the scriptures read by Bro. Hochstetler. He brought a timely message. He then led in a dedicatory prayer. Another song, "Building On The Rock," was followed by testimonies by Bro. Elmer Borntrager, assistant pastor here; Bro. Hochstetler, Bro. Sawatzky, and Bro. Johnson. After singing the doxology, the audience was dismissed by a closing prayer.

The service was very impressive, and our desire is that the building will always be truly dedicated to His service. As nearly as could be counted, there were nearly 320 people present, besides children.

We praise God for His goodness to us, and are very thankful to His kind people who have made possible the erection of the building. We feel greatly indebted to the Lord and to His people. We have endeavored to acknowledge every donation, but if by some mistake some gift has not been acknowledged, we are sorry and ask your forgiveness. We assure you that every penny given was appreciated. We were not able to entirely complete the building, but have finished the interior of the main room, so that it is usable. We were greatly encouraged to receive help from many parts of the Lord's vineyard. Many of the donors live far from us, and have never been near this place. Certainly Christian fellowship is blessed. Though we are widely separated, we are united in one cause, and can all meet together at the throne of grace. We are inspired to do all we can to help others and to serve the Lord faithfully.

Friday evening, April 10, Bro. Hochstetler preached to us, after which Bro. Mast conducted a counsel meeting preparatory to communion, which we enjoyed together on Saturday evening, after a message from Bro. Mast. We were glad to welcome into our congregation, two brethren and a sister from other denominations, and a brother and sister by letter from another congregation. One sister was reinstated. We are burdened for one who forfeited her membership, and for a few who had been in full fellowship with us but were somehow hindered from taking part in communion. Sunday forenoon, Bro. Hochstetler preached, and again Sunday evening, following an Easter program.

A list of contributions, by states, follows:

California	\$40.69
Colorado	17.00
Idaho	21.00
Illinois	139.07
Indiana	33.21
Iowa	20.00
Kansas	134.34
Michigan	156.08
Minnesota	7.51
Montana	709.27
Nebraska	12.10
New York	26.65
North Dakota	104.98
Oklahoma	1.15
Oregon	114.00
Ohio	260.73
Pennsylvania	605.11
Virginia	93.42
Ontario, Canada	2.00
Miscellaneous	4.99

Total amount given \$2,503.30
Expenditures \$2,316.92

The amount on hand practically equals the amount of a few bills still standing out. Yours in His name,
April 16, 1936. Geo. M. Kauffman.

Flanagan, Ill.

(Waldo congregation)

Greeting to Herald Readers:—Since our last writing four souls have been received into church fellowship. Three were received by baptism on Jan. 19 and one brother was received Easter Sunday upon confession.

Bro. C. L. Graber and Bro. H. S. Bender of Goshen, Ind., came into our midst April 9. Bro. Bender spoke on "The Christian's attitude in the present world situation," and Bro. Graber on "Our program in case another war should come."

On Easter Sunday we were again privileged to commemorate the suffering and death of our Lord and Savior. In the evening service the children of the Primary Dept. of the Sunday school gave an Easter program to a large and appreciative audience. They were assisted by a group of our young people who sang several Easter songs.

April 16, 1936. Carrie Grieser.

Harper, Kans.

Greeting in Jesus' Name:—We have enjoyed many blessings the last few weeks. On March 1 our Bishop, Bro. Harry Diener, was here and conducted baptismal services. Nine were received into the Church by water baptism, and two by letter.

On March 29 Bro. John Thut of Harper began a series of talks on Prophecy. Again reminded us of the need of much preparation for the coming of our Lord Jesus Christ.

On April 5 Bro. Diener was here and conducted communion services. By observing these services we were again reminded of the suffering of our Lord Jesus Christ and that His blood was shed for our sins.

April 9-12 the Crystal Springs and the Pleasant Valley congregations held a "Victorious Life Conference." On Thursday evening the program consisted of song service by both churches; Friday morning, a sermon by S. C. Yoder of Goshen College on "His Crucifixion;" Friday evening, Christian Experience, which was well discussed by several speakers; Saturday evening, "The Christian." This was well discussed by several of our young folks. Sunday, all day services. In the afternoon the program was given by the Workers' Band of Hesston College. Bro. M. C. Vogt, returned missionary from India, gave a very interesting talk on India. In the evening Bro. E. M. Yost of Greensburg, Kans., gave a talk on "Paul, A Pattern." Each service was followed by a sermon by S. C. Yoder of Goshen, Ind. We can truly say what a spiritual feast we have had. The glorious victory over death, Jesus arose from the dead. "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

May we all put to practice what we
(Continued on page 108)

Miscellaneous

ARE YOU LIVING FOR JESUS?

By Mrs. J. Paul Stokes

For the Gospel Herald.

Will you live for Jesus, a life that is honest and true?

Will you strive to please Him in all that you do?

Humbly yielding to Him your heart, kind and true?

This is the pathway of blessing for me and for you.

Are you living for Jesus who died for our sins?
Are you living for One, who so patiently bore
Our sins on the cross, so that we might live
forever more?

So by humbly trusting Him, He can cleanse
you from all sin,

And make you a blessing, so others you can
win.

Are you living for Jesus wherever you are,
Trying each duty to do with His strength and
power?

Are you willing to suffer sickness and loss
For one who has suffered and died on the
cross?

Are you living for Jesus through earth's lit-
tle while?

Are you willing to seek lost ones He died to
redeem.

Trying to bring those that are weary to find
sweet rest in Him,

Speaking a kind word here and there,
Trying some others to win by a whisper of
prayer?

Won't you live for Jesus and let Him be
thine?

It will be perhaps for a moment, or a very
short time.

So give your heart to Jesus while life shall
last,

And ever look to Him for that haven of rest.
Pequea, Pa.

LIFE

Life is one of the greatest words in the New Testament. Christ is reported in the four Gospels as using it more than seventy times. Paul used it fifty-two times, Luke twenty-seven, and John more than seventy. All these evidently loved the word. Life, eternal life, is what the believer has, and which the unsaved have not. No matter how great a man is in this world, or how wealthy, or learned, if he has not the life that Christ gives, the life which is the gift of God, he has nothing but an opportunity to obtain it. So no matter how poor, weak, ignorant, or despised anyone is, if he has life in Christ he is safe, saved, blessed for eternity.

Life means joy, peace, every blessing that man can possess—that is the life in Christ, the life that is God's gift. The one having this life may suffer much; in the world he has tribulation and chastening because of this new and blessed life; for Satan and all the powers of darkness hate those possessing this wonderful gift. They cannot have it. In this, the poorest and weakest human being is vastly superior to any and all the powers of darkness. To be a human

being and have the opportunity of obtaining life, places a man vastly above any evil spirit or power of darkness. Life, light, and salvation are in the reach of any human being who is not guilty of an eternal sin, and so long as he is on the earth; but no demon, no evil spirit of any kind or degree, has the least hope or privilege of life or salvation.

Life is the gift of God. Existence is that. But eternal life, which is the life that comes through Christ, is far more than existence. If we read First Timothy 6:19, "That they may lay hold of that which is really life," we get the idea. Unbelief will not have it; that there is another life distinct from existence, is a doctrine of darkness. If men's minds can be kept from thinking there is another life, eternal life, they will not look for it, will not obtain it, but will share the eternal abode of Satan and his angels. How men hate the truth that would set them free from death, deliver them from the power of Satan, and make them eternally happy with Christ!

"Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors. For whoso findeth Me findeth life, and shall obtain favour of the Lord. But he that sinneth against Me wrongeth his own soul: all they that hate Me love death" (Prov. 8:34-36). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Those who have not this life need to be stirred up to "lay hold on eternal life"; those who have it need to be exhorted to prize it, to enjoy it to the full, to live daily in the power of it. Note, reader, that this life is obtained by receiving a Person, believing in Him, trusting Him, giving ourselves to Him, yielding ourselves into His hands to be saved, kept, blessed.

Then, when we have this life, we are to walk with this blessed Person daily and steadily, loving Him, trusting Him, rejoicing in Him. It is wonderful that we can begin every day of our life here communing with this glorious Person, living in Him, and by Him, rejoicing in Him, praising Him, thanking Him, asking Him for whatever we need. Doing this is "really life." The weariness of existence is gone forever. The heart-hunger is satisfied. There is a peace dwelling within of which nothing can rob us.

But there are storms, testings, chastenings, corrections, instruction in righteousness. There are sorrows, losses, tribulations, just as Christ said there would be. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). He who spoke those words spoke eternal truth. He had overcome the world. A few moments afterwards He said, "I have finished the work which

Thou gavest Me to do (hast given Me)" (John 17:4). God saw the work done. He calls "those things which be not as though they were" (Rom. 4:17). The world had not caused Christ to swerve one hair's breadth from doing the will of God; His power is for our path through the world; we can always and ever "take courage" from Christ's presence. Many possessors of life in Christ have had their eyes so opened, the "eyes of their hearts," that they see Christ with them in every trial, danger, temptation, and need.

We know His Spirit dwells within us. We know that He meets every need. Have we failed in any way? Have we been unfaithful? First John 1:9 and 2:1 tell us what to do. Anyone who has life can lift up the heart to Christ in any place, at any time. He hears, He sees the need, He can meet it. There will surely be tribulation, there will be chastening. Why? Because in no other way can we learn the lessons He sees we need. He takes sinners, saves them, but they need teaching, training. They have life, but where there is life there is growth. He will have us learn His power to provide, but if there were no need He could make no provision for need. He teaches us to trust in Him. "Taught of God!" The daily living is daily learning, and what a difference it makes when we are conscious of walking with Him! We are learning what it is to live out the life God has given us.

Many claim to have the new life from God when they have nothing but the old natural life. They cannot live out the new life, because they have never received it from Christ. They have never come to Him for life, and no one can live out what has never been received within. When we are tried and chastened, it is a sign that God loves us, a proof of life. How often God's children wonder why they are tried and in need. It is because they belong to Him, because they have life. Passing through tribulation is a part of the believer's life here. God is treating him like a child, training him for eternal glory. He puts a great gulf between His children and the unsaved, unbelieving world.—Help and Food.

THE CHRIST IN THE OLD TESTAMENT

By Harvey E. D. Spangler

For the Gospel Herald.

Before the city of Sodom was destroyed, two angels went there and when Lot saw them he went to meet them and begged them to tarry at his house all night. They said they would stay in the street all night, but when Lot entreated them they entered his house. Later some men of the city came to see what kind of men these strangers were. When Lot refused to bring out the strangers, the men of the

city tried to force him; but the angels pulled Lot into the house and struck the men on the outside with blindness. Then they told Lot to get away from the city with his family. He told his sons-in-law, but they would not hear him. There are people today that will not hear God or the Church, but will go after their own way and do as they please; but, sad to say, they do not please God. This should be a lesson not to let the world into our lives and follow after the things of the world. Lot was commanded to leave the city the next morning and not to look back. Lot's wife, however, looked back and she was turned into a pillar of salt.

Abraham had seen the smoke that went up from the burning of the city of Sodom. Afterwards Isaac was born, when Abraham was a hundred years old. When Isaac was growing up the Lord tempted Abraham and tried him to see if he was faithful. He told him to offer up his only son Isaac. We do not find that he asked any questions, but the next morning set out with two of his young men and Isaac. In three days they were at the place where his son was to be offered. When they were near the place Abraham left the two young men and he and Isaac went alone to the place of sacrifice. As they went Isaac said to his father, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham said that God would provide a lamb. After the altar was built, Abraham put his son on it and was ready to slay him, but the Lord called to him and told him not to. He looked around and saw a ram caught in the thicket, so he took this and offered it instead of his son. In this I can see a type of Christ and God the Father. Abraham had an only son and God had an only Son. Abraham offered his son up in his heart; and God sent His only Son to die on the cross for our sins. But in the case of Abraham, a ram took the place of his son.

When Abraham was getting old, he told one of his servants to go and get a wife for his son Isaac. He was to go to Abraham's own country. So he went as commanded. Towards evening he stopped at a well, after he got to the country of Abraham's kindred, and the people of the city came there to get their water. Abraham's servant asked the Lord to lead him to the one that the Lord had chosen. The Lord gave him a sign, saying that the one who would give water for him and his camels would be the one. Rebekah, daughter of Bethuel, was the one who gave water to Abraham's servant and to his camels. He asked whether there was any room for him at her father's house to lodge for the night. Being assured that there was, they proceeded to the house of her father. They set before him food, but he refused to eat until he told them his errand. They dealt very kindly with the servant of Abra-

ham and promised that Rebekah would return with him. They wanted to keep her there at least ten days, but the servant desired to return at once to his master's house. So after consulting Rebekah, they returned taking her with them. When near home they met Isaac, and he took them to the home of his mother and Rebekah became his wife.

New Holland, Pa.

(To be continued)

FOLLOWING JESUS AND THE SPIRITUAL LIFE

By Wm. Allison

For the Gospel Herald.

Here is a subject which naturally divides itself into two parts: (1) Following Jesus; (2) The Spiritual Life.

To be a follower of Jesus is a real privilege. It is also a duty. To be a follower of Jesus means that we accept His teachings and adopt His ideals. The Lord Jesus says, "If any man will serve me, let him follow me;" and "Where I am, there shall also my servant be;" "If any man serve me, him will my Father honor" (Jno. 12:26).

If we follow the Lord Jesus and serve Him, God the Father will honor us. This is beautifully in harmony with what we read in I Sam. 2:30—"Them that honor me I will honor." It is indeed a high calling to be a follower of Jesus; that if we follow and serve Jesus, then the heavenly Father will honor us—honor us in the hour of temptation, in the hour of weakness, in the hour of need, in the hour of death, in the world to come. Who would not then be a follower of the Lord Jesus?

We should follow Him in self-denial, in submission and obedience, by trying to win lost souls, by befriending the poor, by faithfulness in stewardship of our time and our talents, by faithfulness in stewardship of our bodies, by faithfulness in the stewardship of our means, by faithfulness in stewardship of opportunities and by faithfulness in prayer. All this faithfulness should be practiced because of a love to the Lord Jesus. "We love Him, because He first loved us."

We want to take a look at the second division—"The Spiritual Life." It is utterly impossible for one to be a follower of Jesus without spiritual life. It would be just as easy for a leopard to change his spots as it would be for a person to be a follower of Christ without having spiritual life.

Spiritual life is received by being born again. Under normal circumstances, whenever there is birth there is life. And when a person is born of the Spirit he has spiritual life. Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Without this spiritual life, says Jesus, one can neither see nor en-

ter the kingdom of heaven. And Paul says, "So then they that are in the flesh cannot please God;" meaning to say that if we are only born in the flesh and are not born again, we cannot please God, nor follow Jesus.

How important it is then that we are born again; how important that we have this new life in Christ. It is helpful to remember that Jesus said, "I am come that ye might have life, and that ye might have it more abundantly."

It helps us wonderfully to know that on the day of Pentecost the Holy Ghost was poured out and that this same fulness is for all Christians of today. This fulness of the spiritual life is for us all. It is as free as the air and sunshine. It was this Spirit that was upon the Lord Jesus, for we read, "The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

This fulness of the Spirit was manifested in the life of Philip, who on his way to Gaza was led by the Holy Spirit. Again Peter at Pentecost is an example of following Christ in the spiritual life. The apostle Paul says, "Be filled with the Spirit."

In our desire to follow Jesus, may we wholeheartedly submit and surrender our lives, so that there may be room in our hearts for the fulness of this Spirit. Then and then alone can we be true followers of Jesus. Then and then only can we honor Him aright and experience the blessedness of being honored by God.

North Kansas City, Mo.

"WHAT HAST THOU DONE FOR ME?"

For you He left His home on high,
For you to earth He came to die;
For you He slumbered in a manger,
For you to Egypt fled—a stranger.
For you He dwelt with fishermen,
For you He slept in cave and glen;
For you abuse He meekly bore,
For you a crown of thorns He wore.
For you His final feast was made,
For you by Judas was betrayed.
For you by Peter was denied,
For you by Pilate crucified.
For you His precious blood was shed,
For you He slept among the dead;
For you He rose with might at last,
For you beyond the skies He passed.
For you He came at God's command,
For you He sits at His right hand.

—Cora B. Cain, in Apostolic Review.

Salvation is free for you because someone else paid.—Sel.

THE JEW QUESTION

There are two sides to this question, which at this time is getting more than its share of attention. The following extracts are taken from the "Defender," published at Wichita, Kans. These startling statements, published as matter-of-fact news, throw some light upon the enormity of the problem. But this is but one side of it. Granting that they are all true, they furnish no reason why the Jews should be persecuted. But they do emphasize the necessity of Christian people doing all within their power to bring them to Christ.

In New York City there is a Soviet organization known as the "American Committee for the Settlement of Jews in Biro-Bidjan". Its purpose is to assist Jews, of the United States, in locating in a territory which has been set aside especially as a modern "Promised Land" for them by the Moscow leaders.

Less than two weeks ago, a banquet was given by this organization at which Soviet Ambassador Alexander A. Troyanovsky was the principal speaker. He took occasion to state that Russia is not governed by Jews.

As proof for his assertion he gave the names of five leaders in the Moscow dictatorship who are Gentiles, including Stalin. Well, I can name several hundred who ARE Jews.

Troyanovsky neglected to say that he himself is married to a Jewess.

He neglected to say that the most powerful man in the Soviet Union is the Jew, Kaganovitch. He neglected to say that when Stalin's Gentile wife died a mysterious death a few months ago, Stalin married the young sister of Kaganovitch and now lives in mortal terror for fear the Jewess will poison him.

He neglected to say that practically all of the Ambassadors of the Soviet Government, scattered through the various countries of the world, are Jews.

He neglected to say that out of the 59 members of the "Central Committee of the Communist Party," which constitutes the very heart-throb of international Communism, 56 are Jews. And the remaining three are married to Jewesses.

He neglected to say that out of the 49 all powerful Provincial Secretaries, of the Soviet Union, whose positions compare favorably with that of the State Governors of the United States, 41 were Jews.

He neglected to say that when the Moscow dictatorship was set up eighteen years ago, it consisted of 545 men and 454 of them were Jews. There were only 23 Russians in the group.

He neglected to say that the charge made on the floor of the United States Congress, to the effect that a certain Jewish banking concern in Wall Street financed the Russian revolution, has never been denied.

He neglected to say that all this has produced a wave of anti-Semitism under the surface in Russia which will wipe out the entire Jewish dictatorship if it ever gets started.

But facts such as these mean nothing

to paid Communist propagandists in this Country who are trying to keep the laboring classes in ignorance, as to the true character of the Red Menace.

The plain truth is—Communism is an enemy of the laboring classes. It is simply a trick to put apostate Jewish chains on Gentile Christians and Gentile Governments.

CORRESPONDENCE

(Continued from page 105)

have heard in our recent meeting and pray for another spiritual feast in our S. S. Quarterly Meeting to be held April 26, at the Pleasant Valley church. Pray for us.

April 17, 1936.

Cor.

Harper, Kans.

(Pleasant Valley congregation)

Dear Readers of the Gospel Herald, Greetings:—"Thanks be to God who giveth us the victory through our Lord Jesus Christ." We have again been reminded of the fact that our Lord is a risen Lord, the One who suffered and died that we might have victory. Realizing this, should we not give our lives unreservedly into His care and service?

Sunday evening, April 12, brought to a close the victorious life conference which was held with the Pleasant Valley and Crystal Springs congregations from April 9-12. Bro. Irvin Yost of Greensburg, Kans., and Bro. S. C. Yoder of Goshen, Ind., were with us and delivered a number of helpful and inspiring messages.

On Easter Sunday morning a group of young people met for a sunrise service conducted by Bro. Yoder and Bro. Yost. I am sure the day had a greater meaning to each of us after having attended such an inspirational service.

We were privileged to have Bro. Milton Vogt with us Sunday afternoon and evening. Bro. Vogt again brought to us the great need of prayer for the work in India. May we feel our responsibility in this great work.

The Christian Workers' Band from Hesston College also rendered a very interesting program on Sunday afternoon.

We are looking forward to baptismal and communion services to be held Sunday, April 19. Our Bishop, Bro. D. D. Miller, of Protection, Kans., plans to be with us.

Hannah Hamilton.

April 17, 1936.

Pigeon, Mich.

Dear Herald Readers:—The Lord is still doing great things for us, whereof we are glad. We are glad for spring again. The one important lesson we can get from this is Matt. 24:32, 33—"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye

shall see all these things, know that it is near, even at the doors."

Special seasons of refreshings in spiritual things have been ours in the recent past. Bro. C. F. Derstine of Kitchener, Ont., came into our midst on Holy Week, and beginning Monday evening, had services each evening, closing on Good Friday with an all-day service. At each service he gave us a picture of the seven churches of Revelation followed by a prophetic lecture which was greatly appreciated by all. Attendance was splendid and we had a full house each evening. Interest was good, and we praise God for what was done. All the more should we be ready when He comes.

We were glad for the brethren and sisters from a distance on Good Friday. Among the many were Bro. and Sister Menno Esch, Mio, Mich., our bishop; Bro. and Sister Floyd Bontrager, Midland, Mich.; Bro. and Sister Albert Wyse, Midland, Mich.; Bro. and Sister Pete Swartz, Au Gres, Mich.

Saturday evening we met again with Menno Esch in charge and had counsel meeting. Those present expressed peace. Easter morning we met for another communion service. Three were received as members; one by letter and two upon confession of faith. We praise the Lord for these. May their lives be a real blessing to God and the church. All members present partook of the communion and observed the ordinance of feet washing. In the evening Bro. Esch again brought us the message from the Word of God.

Apr. 19, 1936.

S. J. M.

Mountain View, Mo.

Dear Herald Readers, Greetings:—All nature proclaims the truth that "death is swallowed up in victory." Winter has been long and severe, but now the green vegetables are in evidence.

As I eagerly run through the pages of the Gospel Herald, many pleasant memories are stirred and names come to our view that make us hunger for their associations. The Herald is the connecting bridge between isolation and church fellowship. Long may this be true, and still be our privilege.

Some who know of our domestic situation will be interested to know that after almost two years as an invalid, Mother Carr passed into her final rest. Father Carr, who is past 94 years, is with us but quite fit physically.

Since we are not so closely confined, we have again revived Inwood S. S. and attendance has been quite good. Interest varies with the efforts put forth to create interest. A western congregation kindly furnished us second-hand song books and that has filled a great need. Thanks to them.

Bro. Milton Vogt was a welcome visitor in our home. So much so, we

followed him to Berea next day. Bro. J. P. Brubaker preached to a full house here on the following Monday night.

There is always an open door here to serve these people. Services are very few and uncertain.

S. M. and Sadie Carr.

April 20, 1936.

Jet, Okla.

Dear Herald Readers:—On Friday evening, April 10, we held our communion services. On Saturday evening following Bro. Fred Swartzendruber and Sister Katie Ann of Hydro, Okla., brought Bro. Milton Vogt into our midst. Bro. Vogt gave us a very interesting talk on conditions existing in India.

On Saturday evening, April 18, the men's chorus of Yoder, Kans., rendered a program of sacred music at our church here which was much enjoyed by all present.

Bishop S. C. Miller, though past eighty-two, still fills the pulpit every other Sunday. Sister Miller's health is not at all good.

We invite any of our people passing through here to stop with us.

April 20, 1936.

Ella Miller.

Falfurrias, Texas

Greetings in Jesus' Name:—A group of 12 singers of the Sunnyside Bible School, Freeman, S. Dak., favored us with a program in song last Sunday evening. On account of the smallness of our chapel the services were held at the Methodist Church. On Sunday morning they rendered a program at the Mennonite Brethren Church at Premont, which we also had the privilege of attending. Besides the song services there were four topics discussed by different speakers as follows: Separation, Trust, The Influence of Our Words and The Cross. A number of songs were given in German, also two poems. We certainly appreciated these services and are glad to know that there are still a few people in this world giving out the Good News.

On Easter Sunday we had a short program after which Bro. Reist gave a sermon on the theme, The Importance of the Resurrection in the Plan of Salvation. We are glad to know we have a risen Lord who is able to save and comfort us.

On March 16, Bro. T. K. Hershey, Bro. Wm. G. Detweiler and Bro. E. S. Hallman were with us. Bro. Detweiler had charge of the devotional reading and Bro. Hershey told us many stories about his experiences of labor in Argentina. The brethren left the following day for the Valley. They were touring this section and on west to the coast, looking about the possibility of opening up mission work with the Mexican people.

Bro. Albert Jansen of Premont delivered the message to us on Jan. 19. His sermon was taken from the last chapter

of John's Gospel. Bro. Jansen was again with us on March 1. He used for his theme, Salvation by Grace.

The following visitors worshiped with us this past winter: Bro. J. G. Jansen and daughter Esther of Premont, Bro. Peter W. Blosser and family of Harrisonburg, Va. (but are at present living in the Valley), Brethren Millard, Oscar, Clarence, and Edwin Hofstetter of Dalton, Ohio.

Your Brother,

April 21, 1936. Harold J. Schertz.

Hydro, Okla.

Dear Herald Readers:—We have again reorganized our Sunday school with officers as follows: Supts., Bros. Sam Stutzman, Alvin Schantz; Secys., Sisters Lena Slagell, Amelia Schantz; Chors., Sisters Katie Anna Swartzendruber, Ellen Slagell; Librs., Fred Swartzendruber, Ben Detweiler; Basement Chors., Sisters Barbara Detweiler, Barbara Swartzendruber. We also reorganized our sewing circle in March with Sisters Anna Schantz, Emma Slagell and Ella Detweiler as officers.

On Friday evening, April 10, we were favored with a visit from Bro. M. C. Vogt, who gave a very interesting talk on India.

On Easter Sunday evening we had an Easter program at the church April 21, 1936. Nora Eichelberger.

Roseland, Neb.

Dear Herald Readers, Greetings:—We have just passed through another Easter season. May the power of the resurrected Christ be manifested in our lives that we might be "more than conquerors through him that loved us."

On Thursday evening, April 16, we again had the privilege of having in our midst the Men's Chorus and their director, Bro. Paul Erb, of Hesston, Kans. They gave us a program of songs and talks which were very much appreciated by a large audience. We always enjoy their programs and invite them to come back again.

Remember us at the throne of grace, that we may be bright and shining lights in a dark and sinful world.

April 21, 1936. Mabel Gingrich.

QUESTION DRAWER

(Continued from page 101)

age will come after Christ returns to earth. Part of this theory is right. Christ did come to set up a Kingdom, and the Jews did reject Him as their Messiah. But that their opposition caused Him to change His plans; that He had never thought of establishing the Church until after the Jews had rejected Him; that the Sermon on the Mount is not now in force but will be after the establishment of the Kingdom; is wholly out of line with facts. There is nothing in Scripture that supports this kind of a theory. To be in the Church of Christ means also to be in the Kingdom. To set the Sermon on

the Mount back to some future time means to treat the rest of the Gospel the same way. Unless you get into the Kingdom in this present dispensation you will never get into it in any future dispensation.

SPECIAL MEETINGS

Detroit Lakes, Minn.

Report of Non-conformity Meeting held at Detroit Lakes, April 4 and 5, 1936.

Organization: Mod., J. C. Gingerich and E. D. Hershberger; Chor. Mrs. E. D. Hershberger; Secy., Melvin Hochstetler.

Program.—(Saturday evening) Devotion (Psa. 23), L. C. Kauffman; Nonconformity in the Old Testament, I. S. Mast; Teaching of Nonconformity in the New Testament, Archie Kauffman; Historical position of the Church on Nonconformity, E. G. Hochstetler; (Sunday P. M.) Devotion, Elmer Bontrager. What Is Our Duty? Dorothy Stehman; Our Privilege, Elmer Bontrager; Blessings of Nonconformity, Ida Johnson; Application of Scriptural Teaching on Nonconformity, I. S. Mast; (Sunday evening) Devotion, Archie Kauffman; Nonconformity, the Result of Christian Experience, E. G. Hochstetler; Nonconformity, a Help to the Victorious Life, L. C. Kauffman; Closing prayer, I. S. Mast.

Thoughts.—The Bible, from Genesis to Revelation, teaches separation. Lack of progress because of not enough separation from the world. We are "in the world" but not "of the world." Since the calling of Abraham, God had a peculiar people. Jesus came to establish a people for Himself. The Bible is the Living Word that separates us from the world. The Church was at first firm on separation and took the Bible as a guide book. But compromises came and the Church went downward. Christianity became compulsory and true Christians had to be separate from the state church. The Anabaptists were great lovers of the Bible and lived according to the teachings of the New Testament. Menno Simons was a great leader and nonconformist. Our duty is to set our affections on things above and stay in line with Bible teachings. Being born again is our greatest privilege. Abraham's great privilege was to start the line from which Christ came. It is a privilege to belong to a church that practices nonconformity. Blessings are lost through pride and selfishness. Conforming to God's Word saves time and money. "Love not the world." Business ideas should not be borrowed from the world. Our people can present the Gospel to humanity. Christian experience must be thorough. God is exact, but He furnished the material to make us perfect. It is hard to live right with a dirty heart; but God gives us a new heart so that the burdens of nonconformity leave. It is ridiculous to think of a new life without a change. Nonconformity is the natural result of the change. Our life must be an example to the world. The children of Israel fell because they went after the world. We should so live and walk so that people will know at a glance what we are.

Melvin P. Hochstetler, Secretary.

Hammett, Idaho

Report of the Idaho Mennonite Christian Workers' Meeting held with the Indian Cove congregation near Hammett, Idaho, April 4, 5, 1936.

Organization.—Moderators, L. F. Hilty, Paul Miller; Secys., Omar Miller, Louis Landis; Song Manager, Menno Snyder.

Program and Speakers.—(Sat. Eve.) Devotion led by Asst. Moderator. The Well Spent Saturday Night, Louis Landis; The Place of Devotional Life in Christian Development, Rachel Schiffler; The Present-day Challenge to Christian Youth, Maurice Burkholder; The Beauty and Power of the Christian Life, Gladys Weaver; How to Meet the Needs of Our Young People in View of Their Future Responsibilities Within the Church, A. M.

Shenk. (Sunday A. M.) Devotion, D. Y. Hooley; Children's Service, Lovina Miller, Barbara Miller; The Contribution of the Sunday School to the Church, Barbara Garber; Added Responsibility to the Church Because of Sunday School Activity, Paul Hooley; I Tim. 4:16, S. Honderich. (Afternoon) Devotion, Eli Shank; The Christian and His Earthly Possessions, F. H. Hostetler; The Christian and His Spiritual Possessions, Clarence Kreider; The Second Coming of Christ as an Incentive to Nonconformity, Menno Snyder; Aids to Victory, Katie Schittler; Victory in Experience, Gladys Weaver. (Evening) Song Service and Open Forum; Nonresistance—(1) Where It Begins, C. H. Nafziger; (2) What It Includes, Raymond Shank; Sermon: A Christ-like Man—Stephen, E. S. Garber.

Thoughts.—Saturday evening should be a spiritual preparation for Sunday service. Frequent and regular prayer and Bible Reading, with something done each day for Christ are big factors in Christian development. Present-day conditions challenge us to a wise investment of our talents in spiritual living, a transformed inner life, a complete consecration will bring true beauty, overcoming power, and willing service into the life, and by faithful continuance in reading, study, and meditation we will be strengthened in the work of the Lord.

The Sunday school secures, instructs, and trains recruits for the Church, which in turn gives parental care and guidance both to the school and its pupils. We must needs take heed that we are qualified to successfully present the message of the Word which changes hearts and lives, and by continuance in the true doctrine bring to perfection our entire life and being. In both our earthly and spiritual possessions we are stewards. **It were better that we meet our God unashamed than to dishonorably accumulate great possessions.** In view of His Coming we should desire nonconformity in every point in our lives so that the Holy Spirit may select us as one of God's own to share in the blessed hope. We are helped to the promised victory through the Holy Spirit and prayer, but if we would be perfected and rejoice in the abundant life we must be cleansed from every sin. With a full trust in God we will never falter under discouraging circumstances.

True nonresistance begins with God, and if we would be true Christians we must have nonresistance in our hearts and lives—effective every day, with all men, in any circumstance. If we would be effective in the work of God we should be like Stephen—full of faith, grace, the Word, power in the Holy Ghost, and love—courageously facing the trials of this world and committing our all to Him in prayer we can accomplish great things by the power and faith in Christ our Lord.

Omar G. Miller, Secy.

Married

Benner—Hackman.—Bro. Elmer W. Benner and Sister Annie M. Hackman, both of the Franconia congregation, were joined in the bonds of holy wedlock on April 12, 1936, by Bro. A. G. Clemmer of Franconia, Pa. May heaven's blessing attend them.

Atkinson—Hallman.—On Easter Sunday evening Bro. Frank M. Herr united in holy matrimony at his residence in Willow Street, Pa., Bro. Allen H. Atkinson and Sister Charlotte M. Hallman, both members of the Brick Willow Street Mennonite Church.

Wismer—Freed.—Bro. Abram H. Wismer of the Franconia congregation and Sister Elsie B. Freed of the Souderton congregation were united in marriage on April 12, 1936, by Bro. A. G. Clemmer of Franconia, Pa. May the Holy Spirit be their guide through life.

Godshall—Moyer.—On April 12, 1936, Bro. Paul A. Godshall of the Salford congregation and Sister Stella B. Moyer of the Franconia congregation were joined in holy matrimony, Bro. A. G. Clemmer of Franconia, Pa., officiating. May God's blessing be theirs through life's journey.

Byler—Fisher.—On April 10, 1936, Bro. Marcus C. Byler of the Maple Grove congregation and Sister Verda E. Fisher of the Old Road congregation were united in marriage at the home of the bride's parents by Bishop Abram L. Martin of Intercourse, Pa. May the Lord bless them through life.

Steinley—Detweiler.—On April 12, 1936, Bro. Marvin Steinley of the Blooming Glen congregation and Sister Margaret Detweiler of the Rockhill congregation were united in holy matrimony at the home of the bride, Bro. I. F. Detweiler officiating. May the Lord bless this union on their life's journey.

Keener—Ranck.—On March 5, 1936, Bro. John E. Keener of the Willow Street congregation and Sister Reba E. Ranck of the Paradise congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the blessings of God attend them through life.

Lefever—Snader.—On March 28, 1936, Bro. Amos N. Lefever of Strasburg congregation and Sister Ruth C. Snader of the Stumptown congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord be pleased to bless them in this new relationship.

Eby—Clymer.—On April 9, 1936, Bro. Jacob Eby of the Paradise, Pa., congregation and Sister Anna Clymer of the East Chestnut Street congregation, Lancaster, Pa., were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the blessings of the Lord attend them through life.

Detwiler—Horning.—On Sunday morning, April 12, 1936, Bro. Enos Detwiler of the Plain congregation and Sister Mabel Horning of the Blooming Glen congregation were united in the holy bonds of matrimony at the home of the officiating minister, Bro. John E. Lapp, Lansdale, Pa. May God's rich blessing attend them through life.

Obituary

Weber.—Sister Hannah (Beihn) Weber, wife of Bro. Josiah Weber, was born near Doon, Ont., Aug. 2, 1852. She was the last surviving member of the Deacon Aaron Beihn family of the Strasburg congregation. She was aged 83 y. 7 m. 1 d. In 1900 she was married to Josiah Weber who survives. Sister Weber was a faithful member of the Mennonite Church. She was known for her quiet and modest demeanor. Her life constantly bore testimony to the Lord. The funeral and burial was at the First Mennonite Church, Kitchener, Ont. Ministers in charge, Bros. C. F. Derstine, Simon Martin, and Oscar Burkholder.

Troyer.—Anna Hooley Troyer was born in Lawrence Co., Pa., Aug. 7, 1859; died April 4, 1936; aged 76 y. 7 m. 27 d. At the age of twelve she became a member of the local church and continued an active member and interested worker so long as health permitted. She transferred her membership to the Brethren in Christ Church in Weilersville in 1886. She was united in marriage to Joseph Troyer Dec. 14, 1884 at Weilersville. To this union 6 children were born, 5 of whom survive (Ida Kauffman, Mrs. Nettie Willener, Mrs. Emma Gochbauer, Madeline Heiks, and Mrs. Mary Oyster). Mrs. Jennie McCullough preceded her mother in death by three years. Also surviving are 6 grandchildren, 1 brother, 1 sister, 1 half-brother, and 1 half-sister.

"Somewhere back of the sunset,
Where loveliness never dies—
She dwells in a land of glory,
With dreams in her lifted eyes."

Wideman.—Esther, daughter of the late Samuel and Fanny (Brownsberger) Reesor, was born at Cedar Grove, Ont., Feb. 13, 1846; died March 12, 1936; aged 90 y. 28 d. On Oct. 22, 1882, she was married to Isaac Wideman, when they moved on a farm near Markham, Ont. Here they lived together until Jan. 22, 1922, when Bro. Wideman was called to the spirit world. She is survived by 1 son (Albert R.) with whom she resided, and 1 daughter (Mary, Mrs. A. S. Hunsberger) of Waterloo, Ont. One daughter (Fanny) preceded her June 13, 1915. Also 1 brother (George of Toronto), 5 grandsons, 4 granddaughters survive. She united with the Mennonite Church early in life and remained faithful to the end. Funeral services were conducted at the home by Bro. A. D. Grove and at Wideman's Mennonite Church by Bro. L. W. Hoover. Text, Luke 2:29. Burial in adjoining cemetery.

Brubaker.—Mary, wife of Amos H. Brubaker, was born Feb. 15, 1879; died Feb. 13, 1936; aged 56 y. 11 m. 29 d. She had been in failing health more than a year. She was a member of the Mennonite Church for many years, a faithful member until death. She was a daughter of Benjamin and the late Katie (Herr) Eshbach. Besides her husband and her aged father, she is survived by 1 son (Benjamin) and a foster daughter (Esther Rhoads). These brothers and sisters also survive: Fannie, Harry, Benjamin, Enos, and Katie, all of Millersville, Pa. Funeral services were held Feb. 16 at Landis Valley Church in charge of Bros. Noah Landis and Ira Landis. Interment in adjoining cemetery.

"Dear Sister, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us
As you always were before."

By her sisters.

Brackbill.—Mazie Esbenshade, wife of Bro. Milton J. Brackbill, died April 1, 1936, at her home in Lancaster, Pa.; aged 69 y. 4 m. 16 d. She with her husband united with the Mennonite Church in early years and were faithful to the end. Sister Brackbill had been in failing health for several years and gangrene was the cause of her death. She leaves a deeply bereaved husband and 3 sons (Ray and Frank of Lancaster City and Ralph of Columbus, Ohio). She also leaves 6 brothers, 2 sisters, and many friends and relatives to mourn her departure. Funeral services were conducted at the Strasburg Mennonite church by Bro. David Mosemann and Bro. C. M. Brubaker. Text, Jno. 14:19. Her remains were laid to rest in the adjoining cemetery.

"We have lost our dear mother,
She no more on earth shall roam,
And there'll never be another
Who can take her place at home."

Martin.—Caroline, daughter of David B. and Elizabeth (Eyma) Martin, was born Dec. 7, 1871, near Elkhart, Ind., where she grew to womanhood. About 30 years ago, after the death of the father and mother, the children having grown to manhood and womanhood, they moved to Elkhart, Ind., and about 13 years later moved to a farm ten miles north of Elkhart, in Michigan. For the last 20 years Caroline had been suffering from lung trouble, which finally caused her death. On Sunday evening, April 5, she sweetly fell asleep in Jesus, having accepted Christ as her personal Savior many years ago. She was a member of the Prairie Street Mennonite Church at Elkhart, Ind. She leaves to mourn her departure, 2 brothers and 3 sisters (Aaron of Elkhart Co., Ind., and Elmer, Mary, Salome, and Ella of Cass Co., Mich.). Funeral on Wednesday afternoon at the home conducted by O. E. Spafford and at the Yellow Creek Church by J. K. Bixler and J. S. Hartzler. Burial in the adjoining cemetery.

Tout.—Mary Benedict, wife of Bro. John Tout, passed away at her home in Lancaster, Pa.; aged 70 yrs., having died on her birthday. She had heart trouble of long duration. She leaves a deeply bereaved husband and 2 brothers (Grant and Benjamin Benedict), both of Lancaster City. She with her husband united with the Mennonite Church at Strasburg many years ago and was ever faithful to the end. Sister Tout never had children of her own, but was always interested in the welfare of her nieces and nephews of whom she raised some of them. At the time of her death she had a little girl in whom she was deeply interested. Funeral was held at the Strasburg Mennonite Church conducted by Bro. Frank M. Herr and Bro. C. M. Brubaker. Text, Jno. 11:25, 26. She was laid to rest in the adjoining cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in the home
Which never can be filled."

Burkhart.—John Z. Burkhart was born in Lancaster Co., Pa., Aug. 10, 1847; died at the home of his son Aaron in Bareville, Pa., March 23, 1936; aged 88 y. 7 m. 13 d. He was united in marriage to Barbara M. Horst Nov. 17, 1870. She preceded him in death June 17, 1924. To this union were born 4 children, one of whom died in infancy. Surviving are 2 sons (Aaron H., Bareville, Pa.; Noah H., Berlin, Pa.), 1 daughter (Annie Musselman, New Holland, Pa.), 19 grandchildren, 30 great-grandchildren, 2 brothers, 1 sister, and many other relatives and friends. He was a member of the Groffdale Mennonite Church for many years. He was a trustee for many years and was also a member of the building committee of the new church house. Funeral services were held March 25 in charge of the Brethren Benj. Wenger at the house and N. H. Mack at the Groffdale Church. Burial in adjoining cemetery. Text, Job 5:26.

"Father's chair is empty now,
And the voice we loved is still;
And though our hearts are broken,
We know it is God's will."

Shenk.—Albert B., son of the late John and Susan (Buckwalter) Shenk, was born Sept. 30, 1868; died April 10, 1936; aged 67 y. 6 m. 10 d. He had been in failing health for some time, suffering from heart trouble. Thursday evening about five o'clock he was stricken with a stroke, after which he never regained consciousness. He lay in this unconscious condition for eighteen hours and then passed away. He was a member of the Erb Mennonite Church for the past 25 years. He is survived by his wife (Mary Fry), 4 children (Ella, wife of Edwin Sensenig, New Holland, Pa.; Amos of near Lititz, Pa.; Edna, wife of Aaron Martin of Ephrata, Pa.; Irene at home), 3 grandchildren, 2 brothers (John B. of East Petersburg, Pa., and Harry B. of Elverson), 1 sister (Mrs. Benj. E. Stauffer, Maugansville, Md.). Mother, father, 2 sons, 1 daughter, 2 sisters, and 1 brother preceded him. Funeral services were held April 14 conducted at the home by Bro. Harry Shreiner and at the Erb Mennonite Church by the Brethren Henry Lutz, Joe Boll, and Harry Shreiner. Text, II Tim. 4:6-8.

"Father, now your place is empty,
And your face we see no more;
But we hope again to meet you,
Over on the other shore."

Kirk.—Hannah, eldest daughter of Reuben H. and Mary (Eunick) Kirk, was born near Luthersburg, Pa., May 25, 1851; died April 13, 1936; aged 84 y. 10 m. 28 d. She moved to Rockton, Pa., after her father's death in 1914. The last three and a half years she spent with her sister-in-law Carrie S. Kirk. "Aunt Hannah," as she had been known to many by that name, had been a long and patient sufferer, confined to the home for many years, but bore it without complaint. She seemed to be in her usual health till three weeks ago, but her condition was not thought serious until a week before her death,

when dropsy set in and she fell peacefully asleep on Monday evening. While yet on the old Kirk homestead she cared for her aged parents and one nephew and niece which were left motherless, namely, Dallas B. Kirk, Rockton, Pa., and Mrs. (Lillian) T. W. Perry of Chicago, Ill., who survive with one brother (Mahlon S. Kirk of Rockton) and one sister (Mrs. C. F. Hays of Curwensville, Pa.). Those preceding her in death are one sister (Elizabeth), three brothers (Dr. Joseph, David W., and Jason E. Kirk). She was a faithful member of the Lutheran Church for many years. Funeral services were conducted at the house by her pastor, David E. Straesser. Burial in Luthersburg Cemetery.

Hostetler.—Mary Ann, daughter of Christian and Magdalena Stutzman, was born Oct. 20, 1861, at Walnut Creek, Ohio; died at the home of her daughter, Mrs. Lucinda Gardner, near Goehner, Neb., Mar. 28, 1936; aged 74 y. 5 m. 8 d. She was failing in health the last year and about six weeks ago she had a stroke, but was able to be up and around again. On the evening of March 19 she very suddenly had a severe heart attack, after which she gradually grew weaker till she died. Mother expressed a desire to leave this world, and was ready to meet her Redeemer. In her youth she accepted Christ as her Savior and united with the Mennonite Church of which she was a faithful member until her death. Her seat in church was seldom vacant when health permitted. On Sept. 26, 1886, she was united in marriage to Nathaniel N. Hostetler. Her companion preceded her July 10, 1935. To this union were born 7 children. Lucinda Gardner, Elbert, Mattie Roth, and Ivan remain to mourn her death. Barbara, LeRoy, and Floyd passed on before. She also leaves 21 grandchildren, 5 great-grandchildren, and many nephews and nieces. She was the last of a family of 12 children to pass on. She was a kind, loving mother, ever ready with kind words and a helping hand. Funeral services were held March 31 at the West Fairview Church in charge of Bros. Ezra Roth, Wm. R. Eicher, J. E. Zimmerman, and Geo. Miller. Interment in West Fairview Cemetery.

"All is over, hands are folded
On a quiet and peaceful breast;
All is over, toils are ended,
And dear mother is at rest."

By the Children.

Headings.—Dorothy, daughter of Daniel M. and Polly (deceased) Bontrager, was born Jan. 15, 1914, near Yoder, Kans.; died at the Grace Hospital, Hutchinson, Kans., April 14, 1936; aged 22 y. 3 m. 1 d. She was united in marriage to Noah Headings April 28, 1935. To this union a daughter was born 9 days preceding her death, which was caused by blood infection. She leaves her husband, 1 daughter (Shirley Joan), father, foster mother, 4 sisters (Mrs. Orville Zuik, Mrs. Tobias Kauffman, Ida, and Melinda), 2 brothers (Fred and Samuel), and many other relatives and friends. Her mother preceded her in death July 29, 1921. Dorothy possessed a kind, loving disposition, always smiling and friendly, ever ready to make a friend. She sought to please those about her. Her short wedded life was marked with happiness for herself and companion. She confessed Christ as her Savior and united with the Yoder Mennonite Church at the age of 12. Since her marriage she especially interested herself in the Bible, being a ready Sunday school pupil. When it became apparent that she could not recover, she became fully resigned to go. Nor did she any longer fear death, for she learned how to fully overcome the last enemy. With prayer and song on her lips, exhortations to those at her bedside, she departed this life, giving every evidence to those she leaves behind that she had ended this life victoriously. Funeral services were held April 17 at her late home and at the Yoder Mennonite Church, Brethren H. A. Diener, Noah Mast, Menno M. Troyer, and L. O. King taking part in the services. The large concourse of friends and relatives and the beautiful day aided in making this last act of respect for the deceased a very impressive one. Interment in the nearby cemetery.

Grove.—Levi Grove, bishop of the Wisler Mennonite congregations in York and Ontario counties, died at his home east of Stouffville, Ont., on Monday, March 30, 1936. The funeral was held on Thursday morning from the home where a short service was conducted by Bro. Abram Smith, to the Mennonite church at Altona, one mile distant. Here the services were conducted by Bro. Amos H. Martin, of Ephrata, Pa., assisted by Bro. McGuire, M. B. C., pastor, and Bro. Leonard Hoover, of Wideman Mennonite congregation. The little church was filled to capacity, and an overflow congregation assembled in the Union Church near by, with services conducted by Bro. Isaac Brubacher of Stouffville M. B. C. Church and others. Brother Grove had reached his 68th year, born July 19, 1868, at Ringwood, Markham Township. He was the son of the late Jacob B. Grove, who had a family of two sons and two daughters, the only surviving member being Jacob L. of the homestead, Ringwood. In 1894 he was united in marriage to Susan Meyer of Altona, Ont. This union was blessed with three children (Mrs. Sam Fretz and Mrs. Willis Davis of Pickering Township, and Mrs. Frank Sellers of Scarborough Twp.) He was converted in 1894. In 1896 he moved from his farm near Almira, Markham Township, to his late home. In August of the same year he was called to the ministry where he served faithfully. He preached both in the English and German languages as circumstances required. In June, 1927, the church advanced him to the office of bishop. In this calling he was most devoted, seeking to relieve himself of secular responsibilities in recent years. He was held in high esteem by his flock and was a friend of the young people. The Wisler Mennonite Church at Markham has had careful shepherding in these years and substantial growth has been made. He is survived by his widow, three daughters, and sixteen grandchildren.

Bontrager.—Katie, daughter of John and Catherine (Yoder) Johns, was born Feb. 13, 1868, in Lagrange Co., Ind.; died April 12, 1936, at her home near Midland, Mich.; aged 68 y. 1 m. 29 d. She was ill just one week with influenza, which developed into pneumonia. She united with the Mennonite Church at an early age, and taught Sunday school classes as early as the age of 13. She has been connected with Sunday school work ever since. She taught a class of adult girls the Sunday before she died, and was engaged to teach the same class the day of her death. She was also active in singing. The work of the Church was one of her deepest interests all her life; and while on her death bed, she expressed concern for improvement in various Church activities. She was married to Eli A. Bontrager May 3, 1885, and was the mother of thirteen children. Four of these (Roy, Ora, Laura, and Luella) died in infancy. In 1903 the family moved to Fairview, Mich., and in 1916 to Midland. She leaves her husband and the following children: Ray, Floyd, Charles, and Ernest, all of Midland; Mabel (wife of Frank Pletcher) and Otis, both of Fairview; Erie of Vestaburg; Otis of Ithaca; and Truman of Ashley; also 24 grandchildren, 1 brother (Bishop D. J. Johns) and 2 sisters (Rosa, wife of the late John C. Hershberger, and Amanda, wife of John E. Miller), all living near Goshen, Ind.; and many other relatives and friends. During her lifetime she witnessed the ordinations of: her husband, minister; Floyd, minister and later bishop; Erie, minister; and Otis, deacon. All of her living children are active members of the Mennonite Church. Her services to the Church and community cannot be measured; and as a companion and mother in the home her wise counsel and faithful ministry will continue to be an inspiration to her family. Funeral services were conducted at the house and the home church by S. J. Miller and Albert Wyse, and further services at Fairview by Menno Esch and M. S. Steiner. Interment in Fairview Cemetery. Mother composed the following stanza several years ago for the obituary of a daughter-in-law:

"Earth has lost its look of gladness,
Heaven seems to us more bright
Since the spirit of our loved one
Took its upward, homeward flight."

ANNOUNCEMENT

The Twenty-seventh Annual Meeting of the Mennonite Children's Home Association will be held at the Millersville Mennonite Church, Millersville, Pa., Wednesday May 6th, 1936. An all day and evening program is arranged and the public is invited to attend. The morning session opens at 9:15 o'clock, with a sermon by Bro. M. S. Stoltzfus, Christiana, Pa., and the evening session closes with a sermon by Bro. E. F. Hartzler, Marshallville, Ohio. Foster parents and former inmates of the Children's Home are requested to attend this meeting.

Levi Sauder.

NOTICE OF REVISION OF THE CONSTITUTION OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

In accordance with the action of the Board several years ago, the constitution of the Mennonite Board of Missions and Charities is being revised and copies of the revision have been sent to all members of the Board. This will be voted on at the annual meeting to be held at Belleville, Pa., May 9. All the Board members who have received copies will kindly bring them to the Board meeting for further consideration. This is the official notice concerning the revision and Board members are asked to co-operate in every way possible.

S. C. Yoder, Secretary.

Third General Mennonite Summer Bible School Conference

will be held at the Martinsburg Mennonite Church, Martinsburg, Pa., on Thursday evening and all day Friday, May 7, 8, 1936. This is just prior to the General Mission Board Meeting to be held at Belleville, Pa., May 10-12. Those contemplating attendance at the Mission Board Meeting, and also interested in the promotion of Summer Bible Schools, may readily take in also the Summer Bible School Conference.

All interested will kindly take this announcement as a hearty invitation to attend this conference. Especial attention is called to the District Sunday School secretaries throughout our church that they kindly contact the Sunday schools of their respective district about this conference. Programs gladly furnished upon request. Address C. F. Yake, Scottdale, Pa.

SUMMER BIBLE SCHOOL COMMITTEE of GENERAL SUNDAY SCHOOL COMMITTEE.

ANNOUNCEMENT

The annual meeting of the Ohio Mennonite Mission Board, will be held, D. V., at the West Clinton Church, near Wauseon, Fulton Co., Ohio, May 30 and 31, 1936. All members requested to be present Saturday afternoon at

2 o'clock. The first public program begins at 7:30 Saturday evening, and will be continued Sunday afternoon at 2 o'clock and Sunday evening at 7 o'clock.

N. E. Troyer, President.
S. E. Allgyer, Secretary.

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PROGRAMME

Of the Thirtieth Annual Meeting of the Mennonite Board of Missions and Charities to be held at the Mennonite Church near Belleville, Pennsylvania, May 10 to 12, 1936

Executive and Mission Committees meet Friday and Saturday Forenoon, May 8 and 9

The full membership of the Board will meet Saturday afternoon, May 9
Sisters' Sewing Circle Meeting Monday 4:00 P. M.

SUNDAY, MAY 10

Forenoon Session

Theme: "Christ and the Church"
Devotion
Mission Sermon: "Christ the Master Missionary" (John 17:18)
S. C. Yoder, Goshen, Ind.

Afternoon Session

Theme: "Strengthening the Home Base"
Devotion
Strengthening the Home Base, How?
1. By Real Godliness in the Home.....S. F. Coffman, Vineland, Ontario
2. By Exercising Diligence in Church Building
A. J. Metzler, Scottdale, Pa.
3. By Loyalty in Stewardship.....J. L. Stauffer, Harrisonburg, Va.

Evening Session

Theme: "Christ and Doctrine"
Devotion
The Gospel of Christ the Only and All-sufficient Remedy for a Sin-sick World.....J. C. Clemens, Lansdale, Pa.
Maintaining Doctrinal Standards.....M. C. Lehman, Goshen, Indiana

MONDAY, MAY 11

Forenoon Session

Theme: "The King's Business"
Devotion
Roll Call
Reading of Minutes of last meeting
Reports of officers and committees

Afternoon Session

Theme: "Witnessing in Judea and Samaria"
1:15 Devotion
Business meeting (Continued)
Our Missionary Responsibility:
1. To the Rural Field.....John Mumaw, Harrisonburg, Va.
2. To Our CitiesC. Z. Martin, Mountville, Pa.
3. To Our Institutional Work.....Allen Erb, La Junta, Colo.

Evening Session

Theme: "Fishers of Men"
6:45 Devotion
Soul Winning Methods that Have Proved Successful:
1. In the Home Field.....Harold D. Groh, Toronto, Ont.
2. In South America.....Elvin Snyder, America, Argentina, S. A.
3. In India.....S. Jay Hostetler, Dhamtari, India

TUESDAY, MAY 12

Forenoon Session

Theme: "The King's Business" (Continued)
9:00 Devotion
Miscellaneous business
Election of officers

Afternoon Session

1:15 Devotion
Report of Investigation Committee to Southern Border.....T. K. Hershey, Goshen, Ind.
Tidings from Missionaries just returned
Talks by Out-going Missionaries

Evening Session

Theme: "The Whole Church Carrying the Whole Gospel to the Whole World"
6:45 Devotion
The Mission Board Member who Magnifies His Office.....S. E. Allgyer, West Liberty, Ohio
The Greatest Need of the Hour.....T. K. Hershey, Goshen, Ind.
Enlisting All the Resources of the Church in the Program of World-wide Evangelism.....Daniel Kauffman, Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

That is also our mission in the world. We can, under no circumstances be substitutes for Christ in the work of salvation, but by the grace of God we may be "workers together with him" in the great work of "preaching the Gospel to every creature." A present opportunity along this line is to join the petitioners at the Throne in behalf of the coming General Mission Board meeting at Belleville, Pa.

"Holy and reverend is his name." This language, recorded in Psa. 111:9, is the only place in Scripture where the word reverend is used; and in this case it is applied to the Deity. It is a word so sacred that we shrink from its use as applied to man. Let us leave it where God placed it, and count Him as the only one worthy to bear the name. Why should a clergyman, rather than any other consecrated member, be called by that name? Returning to the Bible, you search in vain for such expressions as "the reverend Moses," "the reverend Amos," "the reverend Ezekiel," "the reverend Peter," "the reverend Paul," or "the reverend Judas Iscariot." And why should that sound any more out of place than to apply the title to our present-day preachers? Do those of our day come any nearer rising to the standard where the title reverend fits them any better than the Bible characters we named?

Communism.—We clip the following from one of our exchanges:

"Why Communism"—A book by this title has been put out by a Communist setting forth the program of Communism. Quoting "Prophecy Magazine" we read, "The whole program for our country is here outlined, beginning with a general strike, raiding arsenals, and ending with an armed insurrection, murdering all who have openly fought Communism. Every detail for seizing the U. S. government is brazenly laid out in this book."

Some would have us believe that communism is all right because they had it in the apostolic Church. But there is a world of difference between having "all things common" through voluntary donations that the Lord's work may be fostered and the Lord's poor be taken care of, and the present-day communism which is atheistic in faith (or the lack of it) and seeks to gain possession of the world's wealth through conspiracy and treachery. We are horrified at the news that comes from Russia. We will be more than horrified if in our life-time a similar state of affairs should prevail in America.

It depends largely upon what line of thought and activity has monopolized our time as to how we look upon life's problems and opportunities. Thus the missionary is sure that the worst thing that can be said about a church member is that he lacks missionary zeal; the educator measures a man by the amount of scholastic training he has had; the Sunday school worker sees in the Sunday school a panacea for most of our church problems or ills; the minister is sure that the most important things to emphasize are doctrine and discipline; the publisher is sure that if the right kind of literature can be gotten into every home the lion's share of our problems are taken care of.

We have mentioned nothing that thinking people do not recognize as being of great importance. We may, however, err in that we over-emphasize something that comes in our line, at the expense of other things fully as important. The well-balanced Christian worker has a vision that goes beyond his own sphere of service. Having this vision, "bear ye one another's burdens, and so fulfill the law of Christ."

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run, and not be weary; and they shall walk, and not faint."

THE DESTRUCTIVENESS OF CARNAL STRIFE

Years ago we read a story of two little Indian boys who got into a fight over a grasshopper. Both boys wanted it, and before they were through with the struggle they were pommeling each other with their fists. The parents took it up and they too got into the fight. It happened that these parents belonged to two different tribes, and naturally each tribe was interested in its own subjects. Before it was over with the two tribes were grappling each other in a war of extermination.

Illustrations of this kind remind us of what James said: "Behold, how great a matter a little fire kindleth." We have seen families of good people disrupted, congregations and churches rent asunder, nations become racked and ruined in devastating wars, due to strife that started over little things. Not only savages but nations that pride themselves because of their civilization and churches composed of good people who laid claim to a high state of spirituality have been known to become thus involved. They meant it all well, but so absorbed were they in their indignation over how others acted that they forgot to look at themselves. Thus families of good people, congregations of good people, have become involved in unseemly scrambles, in unsanctified quarrels, that, if they had all seen themselves as they really were they would all have been heartily ashamed of themselves and repented in dust and ashes.

Strife is to be deplored; not merely because God has decreed that "the servant of the Lord must not strive" but also because of the destruction that it brings about. Twenty years ago the nations of the earth were engaged in a life and death struggle, in a "war to make all future wars impossible." Not only did they fail miserably to achieve the desired end, but a score or more of millions of people were either killed in battle or died of diseases; the leading nations of the world were brought to

the verge of bankruptcy and anarchy, sin has ever since been making strides by leaps and bounds, and the rumblings of a probable world war that will eclipse by far any other similar struggle that the world has ever known are heard on every side. As peace is upbuilding, so strife is destructive; whether such strife exists in families, in communities, in industrial lines, in churches, among nations; whether carried on with the tongue, with fists, in suits at law, with the sword, with poison gas, or with some other carnal weapons.

The Bible gives us abundant instructions, not only how peace may be maintained but also how strife may be avoided. Matt. 5:21-25, 38-48 tells us what our attitude should be toward our enemies, and II Tim. 2:25 tells us how to meet our opponents. Since "the weapons of our warfare are not carnal" (II Cor. 10:4), God tells what weapons to use (Eph. 6:10-18) and how to overcome our enemies (Rom. 12:17-21). Christ sounds a warning note when He says that "they that take the sword shall perish with the sword" (Matt. 26:52). In case of personal difficulties we are given clear instructions in Matt. 5:23, 24 and Matt. 18:15-17. In all the problems of life we are given clear instructions in the Word of God, and told how we meet every difficulty, provided we accept these instructions with open hearts and willing minds and are willing to follow them. Obey God, and the peace of God fills your soul. Peace in the soul makes itself manifest in a peaceful life. "Blessed are the peace-makers: for they shall be called the children of God."

As "he that hateth his brother is a murderer," so every form of hatred breeds destruction.

A testimony for peace does not mean a condoning of sin. Every church, as well as every individual, owes it as a duty toward God and man to keep itself pure and free from the sins of the world. It sometimes becomes necessary to "purge out the old leaven," when the excommunicated one should "be unto thee as an heathen man and a publican." Paul spoke by inspiration of God when he commanded, "withdraw yourselves from every brother that walketh disorderly" (II Thes. 3:6). The peace of God, whether in the individual heart or in the Church, requires a separation from the world. If that separation does not exist, we may cry "Peace, peace, when there is no peace." Recognizing that "the whole world lieth in wickedness," we see good reasons for the warning voice of God: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15). It is in this sense that Christ made His sweeping declaration: "Suppose ye that I am come to send peace on earth? I tell you, Nay; but rather division" (Luke 12:51). But this division—between sin and right-

eousness, between light and darkness, between the Church and the world—is the only division which the Bible sanctions.

Moreover, in all our striving for "the faith once delivered," in all our testimony against sin, in all manner of corrective discipline, in all our rebuking of sin let it be done in the spirit of Eph. 4:31, 32 and never in the spirit of Gal. 5:15. "If ye bite and devour one another, take heed that ye be not consumed one of another." In our standing for truth, let us follow the rule of "speaking the truth in love." "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

It would be a great saving of time (and undoubtedly also of souls), if the time and energies now being spent in looking after Church troubles could be devoted to the work of saving souls and building them up in Christ after they are saved. Every time that trouble arises in a congregation it interferes with the progress of the work, not only in occupying time that could be put to better uses but also in the breaking down of confidence on the part of those who ought to be reached for the Lord. No wise and faithful shepherd will ignore such troubles, for the Achans in the camp must either be converted or cast out, if the highest interests of the Church are to be served; but how much better it would be, and how many more souls could be reached, if all members were completely on the altar of the Lord, peace-makers rather than peace-breakers, "endeavoring to keep the unity of the Spirit in the bonds of peace."

The Kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." The kingdoms of this world present a lamentable record of rivalry and contention, and strife, and destruction. Shall we as individuals and as a church be like the Kingdom of God? or like the kingdoms of this world? Do we not recognize, by observation if not by experience, that every time there is strife among us there is a fearful cost? Suppose that from apostolic times on down all the energies of the Church would have been devoted to the great work of winning the world for God; that from Pentecost on down through the centuries there would have been a continuous record of peace and unity to the extent that in all things we would have said "the same things," clung to the same faith, kept "the unity of the Spirit in the bonds of peace" to the extent that today there would be no divisions in the Church on the earth, does any one doubt for a moment that long ere this the whole world would have been won for God? See then the terrific losses because of envy and strife and sedition among the professed people of God!

But these losses can not now be rectified. Sadly we must say, "What I have written, I have written." But we

can profit by past follies, reconsecrate ourselves to God, "endeavoring to keep the unity of the Spirit in the bonds of peace," and in our loyal life, both in regaining lost ground and in the winning of souls, prove ourselves "more than conquerors through him that loved us."

MESSAGES FROM GOD'S WORD

By David D. Miller

For the Gospel Herald.

IV. A Life-giving Message

"In the beginning was the Word, and the Word was with God, and the Word was God." Recognizing the oneness of God and His Word, let us note: "For I lift up my hand to heaven, and say, I live forever" (Deut. 32:40). Again, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father . . ." (I Jno. 1:2). "This is the true God, and eternal life." God is Life—His Word is life, and as such, imparts life to man, provided man meets the conditions. God is Master over death, which was proven in His Son's resurrection, at which time death went down in defeat. And henceforth man may be victor over death through the obedient, dying, risen and living Lord: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations, received by traditions from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot . . . being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:18, 19, 23). With the foregoing verses we give, "And the Word was made flesh and dwelt among us" (Jno. 1:14), again calling to our minds the oneness of God, Christ and the Word, as well as establishing the oneness of their work—to give life to the dead.

Man Brought Death

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Again, "Through the offense of one many be dead . . ." (Rom. 5:15), and "For as in Adam all die" (I Cor. 15:22); the picture is clear before us that sin has brought death, and that this old world of our modern day is, generally speaking, quite dead, though very alive: "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). Would to God that man could see his hopelessness without God. We have all sinned, the result of which is natural and spiritual death. Were there no greater Power than ourselves to help us out of this condition, only one thing would remain for us—eternal doom. Were there no life-giving Source beyond the very limited "strength" or weakness of a human

race, we would indeed be facing a very dismal future. Man is dead—he has been killed as the result of a condition which he has brought upon himself. Sin is a monster. Sin is a slave-killing monster. Sin's business is to keep its victims dead. Sin clinches its superhuman fist about the throats of its subjects, and with its magic and mighty power desperately labors to hold them to the final and eternal death. We cry—where, oh where is deliverance to life! The answer comes with the most emphatic terms:

Life In Christ

"As in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22); "For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. 5:15, 17). The only Son of the living God has made this life possible. Jesus Christ, the Son of God and the Son of man—the incarnate God, has bought this life for us by paying the biggest price the world has ever known; and it is ours by simply meeting the conditions which are for our good anyway. Readers, can we comprehend the truth of this fact? Think of it—a God of love, a Christ of love, willingness and submission—"enduring the cross, despising the shame," "made sin for us," forsaken of God—and all to make life for a lost human race possible. We may know the facts, but we cannot fathom the depths of love manifested. We can only in shame and humility say, "Lord, be merciful to me a sinner," and allow the Lord to crucify, bare again and give us real life.

A World with Tendencies toward Lifelessness and Christlessness

The world picture before us indeed is dark, but not all is darkness. Peter while on the waters, for a time, saw only the dark dangers and they were about to become his master; but he finally looked to the Life-giver, cried for help, and immediately help came. John the inspired writer said, "And we know that we are of God, and the whole world lieth in wickedness" (I Jno. 5:19). Two conditions are given in this verse; a people of Life in God, and a dead world, hopelessly lost without Christ. John's inspired description of a number of centuries ago is very truly representative of our present age. The world is gradually becoming more entrenched in that lifelessness which finally ends in eternal death. The human race is more and more forgetting God. Even in defiance they say we do not need God. The cross of Calvary has lost its significance. They tell us we don't need your "butcher shop" religion. The life-giving Word is an "opiate" to the peo-

ple, we read. Home life is breaking down; its sacredness is winked at. The world is entering a pleasure-mad program such as is found only a few times in history. Federal, state, county and individual money is being used to build pleasure resorts, which have already proven to have the most deadening spiritual effects. Gradually, the world is coming to its final "wind-up" and is preparing itself for its own burial in a Christless, lifeless grave of eternal death (doom). Dear reader, our opportunities and duties as those who are ALIVE IN CHRIST, are legion. Let us faithfully follow our life-giver and His life-giving message, and thus definitely bless a dead world by bringing the message of Life to them.

Protection, Kans.

(To be continued)

HOW CHILDREN MAY BE BLESSED IN CHURCH

By Geraldine Cashman

For the Gospel Herald.

1. How to keep the bodies quiet.

In order to keep their little bodies quiet there should be some older folks to sit with them, especially real small children, as they are very active. They should be taught not only in church but at home. The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Children can be and should be taught to come to Christ early in life for we read in Eccl. 12:1, "Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

2. How to keep their ears.

Little ears are quick to discern the sounds. God told the Israelites how important it was that the children gather together so that they might hear and thereby might learn to know the Lord.

3. How to keep their eyes.

Children are quick to see, and they soon take notice if they are slighted and the church service is not made interesting to them. They also notice what is going on around them so we should be very careful of our actions that they might learn rightly from us how to act.

4. What to do in time of prayer.

The children should be taught to kneel, fold their hands, and close their eyes. This can also be applied to older folks as well as to children.

5. While songs are being sung.

Children can take part in the song service and help to sing. They should be made to feel that what the older folks are doing they can have a share in as soon as they are able to grasp the opportunities.

6. In the Sunday school class.

The children ought to be given special attention according to their understanding. For instance some children are more intelligent than others and

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

As there are many mixed denominations springing up in this western country, and all kinds come together to worship is it harmful to us as a peculiar and separate people from the world if we mix freely with such mixed congregations in their worship? E. W. B.

There is but one reason for the present multiplicity of denominations, and that is that among those professing Christianity they are so far apart in faith and fellowship that they can not consistently belong to the same organization. Under such circumstances the only consistent thing for people to do who are conscientious in their endeavor to heed the Savior's command, "Follow thou me," is to cast their lot with a people whom they believe to be nearer the full-Gospel standards in faith and life than any other denomination they know of. And having made this choice, the proper thing to do is to work loyally and whole-heartedly with the church of their choice.

While we want to take a neighborly attitude toward all others who belong to different churches from our own, it is more often confusing than otherwise to join in union work with them the same as though they belonged to the same church with ourselves. We ought to have clear and definite reasons why we belong to the church that we do. If these reasons are not clear in our own mind and heart, it is time that we do some knee-work before an open Bible, and with open minds. Having our convictions clearly established, and being convinced that all our convictions as to right or wrong are in harmony with the Gospel of Christ, we should be diligent in the promulgation of such Gospel principles among both saved and unsaved. Christian unity consists not in remaining silent on the tenets of faith wherein we differ, but in being "of one mind" concerning such

they should be taught accordingly. Then not too many ages should be in the same class of children.

7. At children's meetings.

They may be permitted to exercise in many ways, such as singing, memorizing Scripture verses, telling Bible stories, answering questions, and many other things.

And, last of all, when the minister speaks, just remember the little listeners and drop some seed purposely for them. For large oaks grow from small acorns. Children soon learn and the children of today will be leaders of tomorrow. And to be worthy of leadership they must be taught God's law.

Altoona, Pa.

tenets of faith; of oneness in "the unity of the Spirit" and "the unity of the faith." Interdenominational work is usually carried on by people who do not have such definite personal convictions.

Another thing that we have noticed when people of different faiths work together in interdenomination enterprises, is that the drift is invariably in the direction of the most liberal among the co-operating bodies represented—

and once infected with these low-grade standards, those from conservative churches taking part in such union enterprises are usually found more loyal to and more enthusiastic in the work of the interdenominationalists than in their own church.

We do our best work and accomplish best results when we work wholeheartedly with those "of like precious faith" with ourselves.

from it, and the pastor should do his part in shaping and guiding the church of tomorrow.

An Example and Teacher

Very few would consider it worth while to follow a preacher who does not himself live the doctrines he preaches. He ought to be a watchman wide-awake and ready to call attention to all dangers, also to all opportunities that can be utilized for the good of the Sunday school. In order to be able to point out and help bring about these opportunities, he himself should have a clear understanding of the worth and also of the problems of the Sunday school. He should acquaint himself with the principles of teaching and also help all teachers to get this training. This can be done through Sunday school teachers' training classes, short Bible terms, or young people's institutes. Public schools develop efficient and patriotic citizens, but can never develop loyal Christian people. This is left largely to the Sunday school. The Sunday school teachers should be all the more qualified because not temporal issues are at stake, but eternal.

As a Teacher

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear and learn, and fear the Lord your God, and observe to do all the words of this law" (Deut. 31:12). Thorough indoctrination, instruction from God's Word, will make a God-fearing people, the kind that is the life of a nation. The whole Sunday school force should be a defender of the home and its altars and so guard our republic against the false isms. The Sunday school should counteract atheism. The pastor should see that evangelism and missions be taught, whenever and wherever possible. He should organize missionary Sunday schools in the isolated and neglected places, thereby fulfilling the Lord's command, "Feed my lambs;" "Feed my sheep." He should further teach his people to give systematically and freely to this cause. A bulletin board on which is posted what has been done with the missionary offering and the present needs will help people to give more readily. Another thing a pastor and teachers should aim at is that every pupil should be led to a point of definite decision for Christ, and with God's help see him through to a real experience of conversion.

In summing up, I wish to say that the Sunday school as yet is a half-sleeping giant. 12,000,000 Protestant children between the ages of 6-18 years in U. S. receive no religious instruction whatever. It should be aroused to its duties and opportunities, and also to its responsibility. Nobody realizes the defects more than do those who believe in Sunday school and devote their time and life to its cause. It is a challenge to pastors, superintendents, and teachers.

PREACHERS' PAGE

THE PASTOR

A short course for ministers, prepared by T. K. Hershey for use during the short Bible Term at Hesston College and Bible School, January, 1936. These articles, eleven in number, were afterwards written out and submitted for publication in Gospel Herald.

IV. The Pastor in Sunday School

By J. H. Ediger

For the Gospel Herald.

In entering upon this subject it might be well to first look into the Sunday school, its purpose, aim and essentials before finding the Pastor's place in this particular branch of the work of the church which is a unit of various activities.

Organization

In looking at the successful Sunday school, the first thing we find is that it is well organized. Has a wide-awake superintendent to look after the various departments of the school. To get best results it is necessary that it be well organized. It saves time and efforts. The Sunday school officials generally meet on Sundays and then do not have time to arrange the procedure. Organization places responsibility, and the weak spots in the Sunday school may be more easily traced and found. A well organized school sees to it that some one is appointed to secure interest and attendance of all in the community not attending elsewhere. A good Sunday school is not an accident; it takes lots of planning and considerable work. It should be of missionary influence, "He that winneth souls is wise." Its supreme aim should not be statistical growth only, but educational and evangelistic. Teach the Scriptures. Get pupils to realize their need of a Savior, then point them to the one who said, "I am the way," and see to it that they find that way to Him.

The Pastor's Place in Sunday School

Pastor, or bishop, is a New Testament expression. After Jesus Christ the good Shepherd who said to His disciple, "Feed my lambs," "Feed my sheep." The pastor's place is to teach the Word of God effectively. In order to do that he must put his time to the best use. Literature, art, and nature may help as illustrations and improvements, but nothing should encroach on the Scripture as the subject of his preaching and teaching. The pastor

should have the gift of Leadership, one of the outstanding qualities of an efficient leader is putting the largest number of people to work. In every school there is a lot of energy going to waste and it is the pastor's duty to direct and guide these unused powers to the glory of God. Get members to assume responsibility and undertake work for which they are qualified and then they themselves lead others to do the same.

The Pastor as an Overseer

The pastor must realize that his responsibility is not optional but obligatory. Today we find in many people that the consciousness of God is lacking. His Word is too often not looked upon as the test of conscience and conduct. There has also been a loss of the sense of the reality of the supernatural. It is the pastor's duty to arouse the congregation and Sunday school to this fact and see to it that the whole Bible is taught by example and by precept. The pastor and superintendent should be hitched alongside each other. The Church of today demands a pastor who recognizes the Sunday school at its full value. The pastor should have a Sunday school vision. The Sunday school is one of the various activities of the Church not above the Church, but vital to its success. The pastor should not take things for granted but see to it that the officers and teachers perform their duty and that nothing is taught that contradicts the teachings of the Bible and the purpose of the Sunday school.

A Counselor and Friend

The pastor himself must be interested in the Sunday school and in each individual member. If possible he should know them by name. The pastor is the general in this great army of workers. He must have the welfare of all at heart, being a friend and counselor wherever needed. In order to do that he must be present every Sunday and have wide-awake eyes and a sympathetic heart, and be ready to encourage and help. Children are the world's chief asset. Their place and value are often underestimated. As the Sunday school deals largely with children, he has to have a revaluation of them if he is going to accomplish what he should. The Church of tomorrow is formed from the Sunday school of today. Most of the ministers and workers come

They should go to the school of **prayer, preparation, perseverance, patience, and practice.** Then they will have a message to deliver, the glad news of redemption. It will be proclaimed in such a way that the hearers will be persuaded to surrender to Jesus Christ our Lord.

Humanly speaking, the united harmoniously working force of the Church and Sunday school officials hold in their hands the destiny of the Church, of the Sunday school, and in a large part that of the nation.

Inman, Kans.

A TALK WITH YOUNG PREACHERS

(Selected from Aug. 8, 1908, Gospel Herald by Moses G. Gehman.)

During the past two years an unusual number of our young brethren have been called to the ministry. It is something we are glad to see. Not only does it strengthen the work to have the ministry well supplied with workers, but it is decidedly better to have young men ordained and have some training before the older ministers are called away.

Every young minister has trials. There are some trials which are common to all ministers. And then there are trials which young preachers, especially the timid ones, think are peculiar to them only. While preparation is helpful, there are some things which can be learned only through experience. Nevertheless there are a few things which may help make experience lighter, and some of these we shall endeavor to give.

1. Remember the Source of Your Power.

A successful minister must have intelligence, a clean life, and aptness to teach. These we shall endeavor to notice later on. But the thing we wish at this time to impress is the fact that unless we look to God for all things our ministry is unprofitable. "If any lack wisdom, let him ask of God." Christ, instructing His disciples, says, "Without me ye can do nothing." Paul, recognizing the true source of power says, "I can do all things through Christ which strengtheneth me." There is no effectual sermon but what is preceded by prayer.

2. Do not Mistake Noisy Eloquence or Noisy Demonstration for Power.

When eloquence results from a fervent attempt to hand out the heavenly message, it is a gift of God not to be despised. Then there needs to be enough noise to make the sermon heard and understood in all parts of the house. But the main thought before you is to present the message God has given you. If you meet the other conditions necessary for effective preaching, God will take care of your elo-

quence. A clear voice, good articulation, good language, a ready flow of words, an ability to say what you want to say and say it in a way that will impress the minds of the hearers, are important things which we should all aim to cultivate; but the main thing is to have the head full of the subject, and the heart full of love for, devotion to, and interest in, the Cause.

3. Do Not Detract from the Interest in your Subject by Unnecessary Movements.

Gestures are all right, and often help to make what you say more impressive; but let them be natural, not put on. Better no gestures at all than gestures simply for the sake of making them. It is a good thing to handle the Bible when there is need for it; but some get in the habit of handling it and moving it from place to place or turning leaves when there doesn't seem to be anything in it but the exercise. All habits like this detract from rather than add to the force of the sermon.

4. Prepare your Subjects Well.

Some people think that all that is necessary for a preacher to do is to stand up, open his mouth, and God will give him a message. God does indeed inspire some ministers with extraordinary messages—but never when they neglect their opportunities in preparation. Pray God for guidance in the selection of some theme which would be upbuilding to your congregation. Having found the theme, search diligently for such things as would be edifying and upbuilding. Learn all that you can about your subject, and when you get up before the congregation pray for divine guidance in presenting it in a way that God may be glorified and souls brought nearer to Him. Do all you can in the way of preparation.

5. Apply II Tim. 2:15 to your Lives.

In other words, prepare yourselves for your work. "Study"—let there be much reading and meditation. "To show thyself approved"—not to the world, but "unto God." See that you are trained for your work; that your talents are developed, your life is clean before God and man, in short, the kind of a man that God would have you be. "A workman that needeth not to be ashamed." God's idea of a model Christian is a workman who knows his business; "Rightly dividing the word of truth," a man who knows his Bible and knows how to explain and use it. No wonder that this text begins with "Study". This ought to be a text word for every child of God.

6. When you Face a Congregation, try to Think only of your Message and the People before you.

The less you think about yourself, the better God will take care of you. You have a message from God which you want to deliver to the people before you. There are some things you

want to say. Therefore deliver your message, leaving to God the question of how well or how poorly you are getting along, and as to what the people think of the sermon.

7. Stop when You are Done.

Many a sermon has been spoiled because the preacher kept on talking after his message was all. Others have spoiled an otherwise good sermon by spreading out a ten-minute message over the space of an hour or more. The importance of a discourse does not depend upon its length. So let us deliver whatever message God has given us, and stop when we get to the end of it.

8. Don't Listen to Flattery.

Sometimes people will come to you and tell you what a wonderfully fine sermon you preached, especially for a man who has just started in the work. Others will tell you how well they like to hear you preach. Count that as so much wind. Like as not those very people will go to sleep on your hands while you are giving them a sample of your oratory. As ministers, we all appreciate encouragement, but should have no time for flattery.

9. Remember that God will Sustain you.

God's positive promise is, "I will never leave thee nor forsake thee." "It is impossible for God to lie." We know that there are many discouraging circumstances in the way. It is not necessary to name any of them. But God will never call any one to His special service in the ministry of the Gospel and then desert him in the work, and that contrary to His promises. What we call "discouragements" are simply trials to test the faithful. Trust in God and press on. Remember the great work that is before you. Do what you can and leave the rest to God. In the preparation of your sermons, God will bless your faithful efforts. When you will get up to speak, God will sustain you. All you need to do is to deliver your message. And then don't worry because the words don't flow from your lips like mighty torrents, like they do from other preacher's lips. Perhaps you couldn't bear it. But let self be forgotten in the great work of the kingdom, and God will bless your labors in the extension of the walls of Zion.

May you cheerfully press on in the work. May your uplifted eyes and hearts rise above the things calculated to tempt you to yield to discouragement, and as message after message is delivered to people both saved and unsaved, may these messages strike with full force because they are spoken by those whose lives are in conformity with their preaching.

If a man lived on my farm, and would handle my property as we deal with the Lord's finances, we would surely say, "This man is not fit to belong to the Church."—D. D. Miller.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

GOD KNOWETH BEST

The world is as we find it,
Whether for good or ill;
The path is oftentimes stony,
Leads oftentimes up the hill;
But when we reach the summit
And find there peace and rest,
We then forget the journey,
And feel God knoweth best.

The world is as we take it,
Whether for ill or good;
The path that lies through the brambles,
And often through the wood;
But if we look beyond it,
Where shines the light of day,
We'll bravely journey onward;
"God knoweth best," we say.

The world is as we take it;
We reap both good and ill;
The seeds we sow in passing,
Up springs from wood and hill;
Before we reach the summit,
The flowers may be but weeds,
Unless we tread with gladness
God's path—He knows our needs.

—Written for the Shut-in Page.

HELP FOR THE DISCOURAGED (Heb. 12:3)

By Maude M. Hooks

For the Gospel Herald.

"Consider Him." (Christ)

"When sorrow and grief o'erwhelm you,
Bending you low with woe,
Then think of the sorrows of Jesus,
Who loved you so."

We have tried this cure, and so recommend it to any one who is laid low with sickness, or is afflicted in any way. When everything goes wrong, then remember Jesus. Stop thinking of ourselves, stop pitying ourselves—no, not by our own selves. This would be impossible; but with a cry to the heavenly Father to give us a vision of Jesus and what He endured for me, He will hear. Yes, remember when your cup of sorrow seems to overflow, "Consider Him." Oh how this brings relief and comfort! Start considering Him at the beginning of His earth life! He was willing to leave His heavenly home and come down here to His enemies who did not want Him! Oh Jesus, Jesus, how we love Thee for this. His life was sought by King Herod before He was 2 years old. Follow Him through His earth life. His own brothers did not believe in Him. His own neighbors did not believe in Him. He could do not mighty works in His own town because of unbelief. Luke 4:29. He was thrust out of Nazareth and led to the brow of the hill, that they might cast Him down headlong. Consider how He was tempted of the devil 40 days in the wilderness, who then left Him only "for

a season." "Consider Him who endured such contradictions of sinners, lest ye be weary and faint in your minds."

He was "a man of sorrows and acquainted with grief." They tried to entangle Him in His talk. His own disciple betrayed Him. One denied Him, and all forsook Him and fled at His arrest. He was alone in the garden, agonizing in prayer because of my sins. Oh the false trial, consider how He remained silent when false witnesses were brought against Him. He is going to the cross. His strength is giving way. His prayer was, "Not my will, but thine be done." They are nailing Him to the cross. He is bleeding and dying for my sins, with these words on His lips, "Father, forgive them; for they know not what they do." As we get this vision it puts us to shame. Father forgive us; how little we are willing to endure for Thee.

Oh give us grace and courage to live. Yes, suffer and if needs be die for Thee. We thank Thee for Jesus who endured so much for us, and who is ever present to help.

This vision of Jesus drives the self-pity out of our hearts and fills them with peace, joy, and contentment.

Westover, Md.

"MY SAVIOR KNOWS"

By Kathryn A. Hess

For the Gospel Herald.

He knoweth the way that I take.—Job 23:10.

Dear Shut-in Friends:—What a glorious assurance! This way of yours you may not understand; it may be filled with trials and tears. But your Savior knows. There is a precious Savior knowing and guiding our footsteps, whether it be in sorrow or joy. Sometimes when we think Him the least near, He is very often the nearest. "When my spirit was overwhelmed, then thou knewest my path" (I Kings 12:24).

Our Father said, "This thing is from Me." All that concerns us concerns Him too. We know He loves us, His wisdom far excels ours. Then let us rejoice in the way He has chosen for us, "that we may come forth as gold."

There may be those of us who are passing through sorrow and suffering. But has not Jesus endured most intense suffering? and He has so patiently borne it all. He knows all about us and is always with us.

"He was a man of sorrows and acquainted with grief." At times all

earthly comforts may fail you, but our Savior never fails. From Him we may obtain everlasting consolation. "Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace. Comfort your hearts and stablish you in every good word and work" (II Thes. 2:16, 17).

Some of the Lord's greatest workers are those shut out from active service. Some one has said, "The greatest thing anyone can do for God or man is to pray. Yours may be the ministry of all-prayer."

There is no greater ideal for anyone to strive after in this life than to keep our eyes fixed upon Jesus—then all shadows will flee. Yes, there are many rough and winding paths to travel and the days are not always pleasant but the glory of our precious Lord and Savior is far more superior to these natural things of life. And oh, may we look unto Him and let the beauty of Jesus be seen in us.

Our Savior knows, and He will be with us at every turn of the road. Let us not fail to ever look to Him and enjoy His blessed fellowship and communion. Jesus said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Rest truly is a blessing longed for by every soul. At times we may wish to be relieved from things that almost exhaust our strength. Or we may have suffered until we feel we can endure no longer. Our Savior knows, and right with us and by His grace we may have that calmness and peace in our souls knowing we are in the place the Lord wants us to be.

When we think of all that Jesus suffered for us, does this not make us more willing to be content in this place where He has placed us?

Why should we want every day sunny when the clouds and the rain are so much needed? Truly the rough places in life help to make us appreciate the smooth. Even the sunset is not beautiful without a cloud. So let us praise our Father for a Savior who knows, who loves and who cares. And let us be fully yielded unto Him.

"This is from Me," the Savior said,
As bending low, He kissed my brow,
For One who loves you thus has led.

Just rest in Me, be patient now,
Your Savior knows you have need of this,
Tho', why perchance you cannot see.—
Grieve not for things you've seemed to miss.
The thing I send is best for thee.

Then, looking through my tears, I plead,

Dear Lord, forgive, I did not know,
'Twill not be hard since Thou dost tread,
Each path before me here below.
And for my good this thing must be,
His grace sufficient for each test.
So still I'll sing, "Whate'er be
God's way for me is always best."

Strasburg, Pa.

"Love is of God."

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for May 17, 1936.—JESUS IN SPIRES HONESTY.

Lesson Scope.—Luke 19:1-48.

Lesson Text.—Luke 19:1-10, 45-48.

Time and Place.—A. D. 30; Jericho, Jerusalem.

Leading Characters.—Christ, Zacchaeus, Jewish leaders.

Golden Text.—Thou shalt not steal.—Ex. 20:15.

Points for Meditation.

1. Zacchaeus the publican.
2. Zacchaeus the Christian.
3. Restitution.
4. Jesus our Guest.
5. Honorable sinners.
6. Cleansing the Temple.
7. Blind prejudice.

Introductory Thoughts.—Two things are held before us in this lesson: (1) the conversion of Zacchaeus; (2) the cleansing of the Temple. There is a very close connection between the things typified in these two events, although it may not be apparent at first thought. There never was a man who was truly converted to Jesus but that there was an inward experience of cleansing through the blood of Jesus.

LESSON COMMENTS

Finding Christ (1-5).—As Jesus was passing through Jericho He met a publican under very peculiar circumstances. Zacchaeus was a publican who among others was very desirous of meeting this wonderful Man of whom he had heard so much. Whether it was pure curiosity that prompted him to do what he did, or whether he had heard of things that actually gripped his heart we are not told. At any rate, he wanted to see Jesus, and he was determined that his heart's desire might be realized. Being small of stature, he climbed up into a sycamore tree and waited until Jesus should come along.

Presently he found what he was looking for. Jesus came to the place, but He did not pass by, as some doubtless expected that He would. Looking up, He said, "Zacchaeus, make haste and come down: for today I must abide at thy house." Did it ever occur to you that no man who really desires to find Christ will ever be disappointed? Whoever honestly seeks to find Christ will find sooner or later that Christ has found him.

Conversion of Zacchaeus (6-10).—Jesus was for Zacchaeus a welcome Guest. The publican, though despised by the Pharisees, opened his heart to Jesus. "Behold," he said, "the half of my goods I give to the poor; and if I have taken anything wrongfully, I restore him fourfold." This is variously understood by different commentators. Some take it that Zacchaeus was simply informing Jesus what his rule of conduct had been, while others take it to be a confession that he had actually been guilty of the sin of extortion of which most publicans then were guilty (and of which many Christian professors are guilty today) and that what

he was now saying was a new policy that he meant to put into practice from now on. Whatever may be our judgment on this point, this "new policy" is the natural result of a full surrender to God. No man has ever been converted to God, and fully enlightened, but that he was ready to make restitution for all wrongs committed so far as it lay in his power. In his declaration Zacchaeus laid down a rule of life that all Christian people should follow. Restitution is a necessary part of repentance.

Jesus gave immediate recognition to Zacchaeus' attitude. "This day is salvation come to this house," said He; and then went on to state His own attitude toward penitent sinners: "The Son of man is come to seek and to save that which was lost." While the Pharisees were grumbling because "He was gone to be guest with a man that is a sinner," Jesus spoke the word that brought peace to the soul of this "sinner," an experience which these critics might have had if they would have been open to conviction as was Zacchaeus.

Cleansing the Temple (45-48).—As Jesus came to Jerusalem and entered the Temple He was grieved at the use

that some people were making of the house of God. "My house is the house of prayer," He said; "but ye have made it a den of thieves." So saying, He cast out the money-changers. Did He have authority to do this? Of course He did—not human authority, for He did not belong to the class that was given physical charge of this building; but His was the authority of the Divine, for this was the house of the Lord. The power which He here exercised was not physical, but spiritual; not human, but Divine. It was not the power of a magistrate, but the power of the great Magistrate whose dominion is the universe.

There was in this action of Jesus a rebuke, not only of the money-changers which He cast out on that occasion, but of the covetous men of all ages whose business it is to make merchandise of the Gospel. The chief question in the hearts of such people is not, "What is the will of God?" but, "What can I get out of it?" The question, Does religion pay? is measured by material values, not spiritual. With them it is not, "What does the Lord want me to put into this?" but, "What can I get out of it?" What such people need is not more money but more of the grace of God. The story of Christ's cleansing of the Temple should have a salutary effect upon all who are minded to prostitute the service of the Lord into a money-making business.—K.

BIBLE MEETING TOPIC

OUR ASCENDED HIGH PRIEST.—
Heb. 9:11-28

Topic for May 17

MOTTO

"We have an advocate with the Father."

OUTLINE STUDY

I. Our High Priest.

1. Like unto His brethren.—Heb. 2:17.
2. Touched with a feeling for us.—Heb. 4:14, 15.
3. Appointed of the Father.—Heb. 5:5.
4. Pure and holy.—Heb. 7:26.
5. Occupies a high position.—Heb. 8:1; 9:11; 10:21.

II. His Intercessions.

1. For transgressors.—Isa. 53:12.
2. For enemies.—Luke 22:34.
3. For the weak.—Luke 22:32.
4. For the sending of the Comforter.—Jno. 14:16; Acts 2:33.
5. For the believer.—Jno. 17:9; Rom. 8:34.
6. An able Savior.—Heb. 7:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "High Priest."
2. The Work of a High Priest.
 - a. To offer sacrifices.
 - b. To pray for the people.
3. How Jesus Serves Us.
 - a. He made a sacrifice of Himself.
 - b. He went into heaven.
 - c. He prays there in glory for us.
 - d. He sends gifts to us.
 - e. He prepares for us a place in heaven.

For Seniors.

1. The Service of a High Priest.

2. The Qualifications of Jesus for the Priesthood.
3. What He Accomplishes for Us in Heaven.

SEED THOUGHTS

See Aaron, God's anointed high priest,
Before the veil appears,
In robes of mystic meaning drest,
Presenting Israel's prayers.

The plate of gold which crowns his brow,
His holiness describes;
His breast displays in shining rows
The names of all the tribes.

Urim and Thumin near his heart
In rich engravings worn.
The sacred light of truth impart
To teach and to adorn.

He bears the names of all the saints
Deep on His heart engraved,
Attentive to the state and wants
Of all His love has saved.

In Him my weary soul has rest,
Though I am weak and vile;
I read my name upon His breast,
And see the Father's smile.—Selected.

The holiness of Aaron was but a typical holiness. In Christ alone we find true HOLINESS TO THE LORD. He it is that beareth the iniquity of the Holy things, and standing in the presence of God, wears on high for us the holy crown. In Him Jehovah beholds our shield, and looks upon the face of His anointed. Soon He will come forth, and like Melchizedek, when he met Abraham returning from the field of victory, will bless His people.—White.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MAY 7, 1936

Field Notes

Bro. Paul Erb of Hesston, Kans., is scheduled to conduct Gospel meetings at the Kansas City Mission May 15-24.
M.

A refreshing communion service was held at the Lima, Ohio, Mission on Sunday, Apr. 26, in charge of Bro. S. E. Allgyer of West Liberty, Ohio.

A brother writes from Bowmansville, Pa.: "On April 26 Bishop John M. Souder administered communion to 372 members of the Bowmansville congregation."

A brother writes from Manheim, Pa.: "An interesting all-day meeting is to be held at the Hernley Mennonite Church on May 30. Everybody welcome."

Bro. A. S. Horst of Akron, Pa., is expected to be with the Mennonite Church at Chambersburg, Pa., in a baptismal and preparatory service on Saturday afternoon, May 9, and communion service on Sunday morning, May 10.

The brotherhood in the Mount Pleasant congregation near Cloverdale, Ohio, is looking forward to a series of meetings, May 14-21, with Bro. Maurice O'Connell of Lima, Ohio, in charge.

If previous arrangements were carried out, Bro. Roy Otto of Springs, Pa., is at Owens Station near Greenwood, Del., this week, holding meetings, closing in a communion meeting next Sunday.

Iowa-Nebraska Conference.—The Lord willing, the Iowa-Nebraska Conference session will be held with the Plum Creek congregation near Bemer, Neb., Sept. 2-4, 1936. Full announcement will appear in due time.
W. R. E.

Appreciation—Since I cannot write to all who have so kindly remembered me while in the hospital, I wish to use this means to express my sincere thanks to my friends, far and near, for the cards and letters of comfort and cheer which I received. Lillie Layman.

Ordination Service at Midland.—Present plans are for these services to be held May 10 at the Mennonite Church near Midland, Mich. May all God's children pray in behalf of this work, so that only the Lord's will may be done.
F. F. B.

Last Sunday was the time appointed for two communion services in the Johnstown, Pa., district; one at Thomas and one at Elton. These congregations are the furthest west and the furthest east in this bishop district. We are quite sure that the Lord was present at both places.

Ministerial Meeting.—We are in possession of an interesting program of a ministers' meeting to be held at Springdale Church near Waynesboro, Va., Wednesday evening and Thursday, May 20-21. Besides workers from the home field, we notice also on the program the name of Bro. E. J. Berkey of Oronogo, Mo.

Good interest is reported from Elton, Pa., where Bro. Nelson Kauffman of Hannibal, Mo., has been holding meetings. Among other reports is one that six precious souls had already come out on the side of the Lord. Wednesday night of this week was the time set for the close of the meetings.

A Correction.—In the recent correspondence from Waynesboro, Va., it was stated that there were eight converts at Springdale. We should have said, eighteen. The correspondent had it right, but the last syllable got dropped out somewhere along the line after the letter reached the office. May these prove to be eighteen active workers for the Lord.

June 13, 14 is the date set for the centennial meeting for the Blough Mennonite Church near Hollsopple, Pa. Speakers: H. S. Bender, Aaron Mast, S. G. Shetler, A. N. Blough. The reading of the program gives one the idea that some very interesting reminiscences of early Mennonite history will be brought out at this meeting.

A brother writes us from Dhamtari, India: "We have never had such an evangelistic interest among our missionaries and Indian people as at the present time. At the same time, we have never had manifested by the non-Christians all around as there is now. It is almost tragic that we are not able to meet all the demands that come, but we are doing the best that we can."

Bro. S. G. Shetler of Johnstown, Pa., was recently called home from meetings in Holmes Co., O., to attend the funeral of Sister Magdalena Cable, whose obituary appears elsewhere in this issue. He returned later to begin meetings at Berlin in the same community. There were six public confessions at Martins Creek Church, where he had been laboring before being called home.

Correspondence

Wadsworth, Ohio

Christian Friends:—Once again we were privileged to commemorate the suffering and death of our risen Lord by enjoying a communion service. We were sorry that so many of our members were unable to be present because of sickness. During the service two new members were received by letter.

Our bishop, Bro. O. N. Johns of Canton, Ohio, conducted a series of meetings here March 11-23, during which we were richly blessed. The attendance was fair, considering the wintry weather and drifted roads. For two evenings during one week the meetings were postponed altogether because of impassable roads. Talks on the tabernacle, illustrated by a min-

ature tabernacle and furnishings, preceded each sermon and proved very instructive.

The Eastern District Ministers' meeting was held at this place Saturday, March 14, with a probable attendance of twenty ministers and deacons. Some of the issues discussed were intemperance and socialism.

Two weeks later, on Saturday, Mar. 28, the Tri-County Sunday School Meeting convened here. Systematic Bible reading and summer Bible schools were among the things encouraged by the speakers. "Lord, teach us to pray," was the text for a closing sermon by Bro. E. F. Hartzler.

Bro. P. R. Lantz of Smithville, Ohio, was with us April 9 for our pre-Easter service.

The Easter season was truly an enjoyable as well as profitable one. Instead of our usual Sunday morning sermon, after Sunday school a program was given by six brethren from the Eastern Mennonite School, representing the Y. P. C. A. at that place. The subject for their Easter program of talks and music was "The New Life." We were inspired to more noble living for our Lord who has made that new life possible.

We are expecting the Men's Chorus of Goshen College to be with us Sunday morning, April 26.

We have appreciated all of these meetings and have found them sources of real spiritual blessings.

April 22, 1936.

Cor.

Topeka, Ind.

(Maple Grove congregation)

Dear Herald Readers, Greetings:—On April 5 we had our preparatory service. Bro. D. D. Miller was with us and gave us an inspiring message. Easter was very well celebrated this year. It was indeed fitting to commemorate our Savior's suffering and death. Bro. Miller was again with us and a large congregation partook of the sacred emblems. In the evening a musical program was rendered by members of the Church.

The attendance and interest in all services are increasing. For our evening services different Sunday school classes are responsible for the programs.

It is again the time of year for the quarter investment fund. Last Sunday quarters and savings boxes were distributed to children and classes.

April 22, 1936.

Cor.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—On Sunday morning March 22 Bro. E. J. Berkey of Oronogo, Mo., began a series of meetings at Rawley Springs.

While there were no visible results, God has promised, "My Word shall not return to me void."

Bro. L. S. Yoder of Lyman, Miss., began revival meetings at the Zion

Hill Church, April 7, closing April 22. Visible results of these meetings were four confessions.

Good Friday services were held at Weaver's Church. Bro. S. H. Rhodes brought the message from various portions of scripture suitable to the occasion.

The spring counsel meeting was held at the above named place on Sunday afternoon, April 19. Bro. Yoder richly admonished us from different portions of Matthew 18.

Peace was expressed, and we are looking forward to our communion services, which will be held at the Mt. Clinton Church on May 3, and at Weaver's Church on May 24, the Lord willing.

The Peak congregation commemorated the suffering and death of our Lord in a communion service on April 19.

Our ministering brother, James Shank Jr., who has been seriously ill, is improving and again, able to fill some of his appointments, for which we are grateful.

In a period of six months and three days, the reaper death has visited the little town of Park View, near Harrisonburg, six times. The first of this number to answer the call was Bro. A. D. Wenger, principal of the Eastern Mennonite School. Next was Sister Anna Garber, wife of Bro. Abe Garber. Then brethren John Hartman, Perry X. Heatwole, Joseph H. Good, and the infant daughter of Bro. and Sister Harry Brunk. The eldest of this number had passed his 85th milestone while the youngest filled her mission on earth in four days. This reveals to us the fact that death is no respecter of age or of persons. "Be ye therefore also ready."

April 24, 1936.

Laura E. Kulp.

Upland, California

(North Pomona congregation)

Dear Herald Readers, Greetings:—We in North Pomona have so much to praise God for both in temporal and spiritual blessings. The Lord has indeed, been good to us. We all are enjoying the necessary comforts of life, most of us health. Life has been spared to all of us. When we learn of the extreme cold, floods, dust storms, and what not, that others have been called upon to endure, our hearts go out in sympathizing prayer in their behalf.

Regular church services have been conducted each time. Real spiritual feasts were enjoyed. And the followers encouraged to press onward.

The Bucher family have been having quite a siege of influenza and complications. At present all are improving. Bro. Bucher has only preached two sermons since March 8. The pulpit has been ably filled in his absence, for which we praise the Lord.

On March 21, Bro. and Sister Higgins met with a serious automobile

accident. Sister Margaret was quite seriously hurt. Although she is not improving as rapidly as we had hoped, yet we are quite hopeful of her recovery. May you pray for these afflicted ones.

Officers chosen in our recent reorganization are as follows: Bro. L. N. Collier, moderator for the evening; Sec., Bro. Claud Hochstettler; mission board member, Bro. Jacob Roth; Chors., Sister Mary Roth, Sister Katie Hochstettler; Trustee, Bro. Karl Greiner; Cor., Sister Edna Greiner; Y. P. M. Com.: Sister Mary Roth, Bro. James Bucher, Bro. Claud Hochstettler; Children's meeting, Sister Edna Greiner and Sister Mary Harder.

While in California Bro. and Sister O'Connell of Lima, O., spent one evening in our midst, which was much appreciated by all.

Bro. T. K. Hershey and Bro. W. G. Detweiler stopped with us one evening, while on tour in the interest of the Mexican work. The Mexicans of our community had been promised a Spanish sermon if they would come. Just two came; a man and a young lady. Bro. Hershey gave them the sermon and promised them a Spanish Bible. The man especially was very eager to get his Bible, and seemed much interested. Will you pray that he (with others) may find our Savior too?

Bro. and Sister J. Hochstettler and family were with us Sunday evening, April 22. Sister Hochstettler spoke to the children and Bro. Hochstettler gave the address of the evening.

Other recent visitors in our congregation were Sister Fannie Schrock of Albany, Ore., Sister Christner of Detroit, Mich., Bro. and Sister Heller, Bro. and Sister Erisman and children, Esther Holderman and others of Los Angeles, Bro. and Sister Noah Gingerich and daughter, and Grandpa Buckwalter recently of Pasadena but now moving to Iowa.

Sister Shoemaker of Hubbard, Oreg., is spending some time in our midst.

Our sisters prayer circle met in the home of Sister Kopenhaver at Whittier Thursday P. M. April 16. A few from Los Angeles were also present. On Easter evening the children rendered an Easter program, which was much enjoyed.

We the church at North Pomona crave an interest in your prayers, that we may ever be in the center of the Lord's will.

April 24, 1936.

Cor.

Springs, Pa.

Special Meetings.—Our congregation has enjoyed a number of special services in the recent past; a feast of good things for those seeking them.

Bro. C. F. Derstine of Kitchener, Ont., was with us in Christian Life

(Continued on page 124)

Miscellaneous

SPRING SONG

I hear the humming of the bees,
I note the redd'ning maple trees,
The dandelion soon I'll see,
Stern winter could not always be.

The clinging vine, the creeping thing,
Proclaim the coming of the spring,
While all around sweet voices raise,
A hymn of universal praise.

The robin from his tree-top tall,
Sends forth his thrilling morning call,
The brown thrush now is on the wing
What joy 'twill be to hear him sing.

The woodchuck's winter dream is done,
I see him basking in the sun
The grey squirrel leaps from limb to limb,
The winter's cold could not daunt him.

The crocus and the butter cup,
From mother earth are looking up,
The yellow daffodils now bring,
Their tint of gold to vernal spring.

I'm watching for that charming flower,
It may surprise me any hour,
Arbutus sweet, of trailing kind,
So modest, it is hard to find.

Now, God be praised for everything,
For summer, winter, fall and spring,
Give thanks to Him both morn and eve.
From Him all good gifts we receive.

—Sel. by a sister.

EXCERPTS FROM HANS DE RIES' PREFACE TO THE MARTYRS' MIRROR OF 1631

Translated from the Dutch

By John Horsch

For the Gospel Herald.

The writer of this article, Hans de Ries, before his flight from Antwerp to the Northern Netherlands, in 1577, had lived in the midst of the raging persecution which he describes. By a hair's breadth, as it were, he had made his escape from that "den of murderers," as one of the martyrs refers to Antwerp.

"You see here as in a mirror that neither the innate love between husband and wife, nor parental affection for their children, nor bonds of intimate friendship, nor the innate desire for life and the natural shrinking back from death could shake the steadfastness of these heroes, nor cause them to lose courage. Comparing these strings with the 'riches of Christ,' they despised all such considerations and were willing to part from wife, children and friends, home and possessions, being resigned to endure grievous imprisonment in dungeons, to suffer all kinds of hardship and privation, cruel torment and torture. Neither the threatenings of the most terrible death, nor the most beautiful promises, if they recanted, could move them to forsake the evangelical truth, the love of God and the blessed hope. With Paul they could say, 'Who will separate us from the love of God?'"

"Through this love they overcame all and, above human strength, did glorious deeds of valor. In face of gallows and wheel, fire and sword they fearlessly confessed the truth, so that the judges and inquisitors at times marveled and at times were angered and even terrified. Calmly, yea with joy in their hearts, they endured that from which human beings naturally shrink. They were endued with such power that the most terrible and inhuman torments could not compel them to betray their brethren by mentioning their names; for the sake of divine and brotherly love they offered up their bodies.

"The brotherhood in general was, in consequence, kindled with zeal and love in such measure that they all despised that which is earthly and set their affections on heavenly things, standing in readiness for the same sufferings that had befallen their brethren and that were threatening themselves also. In showing hospitality to their brethren they regarded no danger to which they exposed themselves by it. They visited them that were imprisoned, and comforted and strengthened them at the places of execution by calling to them with appropriate words of Scripture.

"The tyrants were put to shame by failing in what they undertook to do. It was their aim to cause these Christians to apostatize from the faith, but by the persecution they only gave them the opportunity to prove the genuineness of their profession. The persecutors put forth every effort to extirpate those who differed from them in faith, but the number of the believers only increased in consequence. Many were led to inquire after the truth, and finally to conversion by witnessing the sad spectacle of the execution of those who were innocent of transgression and who would suffer death in preference to departing from that which they recognized as the divine truth.

"In those times of cross-bearing, when we could come together only under danger of life, the zeal for the cause of the Lord was such that we nevertheless met frequently. Often we came together at night time and under very difficult conditions, in corners and nooks, in field and woods. How precious was the opportunity to spend an hour in mutual edification and strengthening each other in godliness! How thirsty and hungry were the souls for the divine food of the soul! How pleasing and satisfying was its taste! Every one was interested in lasting treasures, for natural treasures could not give comfort. Above all, every one was seeking heavenly riches, for earthly possessions had become quite insecure."

Scottdale, Pa.

"Prove all things; hold fast that which is good."

A MESSAGE TO BRETHREN

By Clarence Troyer

For the Gospel Herald.

We are living in an age of unionism and organization. The world has many proposals to make and is pressing us hard on every hand to fall in line and be one with them. At the present time we are confronted with such things as soil conservation, rural electrification, old age pension, soldiers' bonus, and what not.

Several years ago we were confronted with the wheat contract plan. This plan did not look good to most of us and comparatively few took it up. Then came the corn-hog contract plan with more of a sugar coating and more of our Mennonite brethren fell for it. Yes, even some of our church leaders thought it looked pretty good and said it was optional to members, whether they wanted to take it up or not. Now we have all these other things mentioned coming with still more of a sugar-coating plastered on still thicker, and a host of our brethren falling for it. Is there any difference in any of these movements mentioned? We believe that any wise thinking Christian will say no. The underlying principles or motives are practically the same. I hear some one say "O these are little things. I can see no wrong in them." But it is the little foxes that spoil the vines.

As for soil conservation, why should I plow under crops and do that which is contrary to God's order, receive money for that which I did not earn, lock arms with the world and say, "I do as you do?" As for rural electrification, let me ask, whose will these power lines be in twenty years from now? In twenty years you will be a member or stockholder in a Farm Bureau Public Service Company. As for old-age pension, it is unscriptural for any Mennonite brother to look to the state for support. I believe our church has brought shame upon herself in the past because of neglecting to take care of her poor as she ought. Those that are not poor ought not even to consider old age pension. Perhaps we ought to get back to Acts 6:1-4. As for soldiers' bonus, I wonder whether those brethren that are eligible to it can conscientiously take money for their faithful stand on the doctrine of nonresistance during the war. Would it be consistent?

Recently we had a Sunday school lesson about wealth and poverty. I believe there was some very practical teaching in that lesson for us as a middle class. We brethren will stand and listen to some worldling present to us some nice sounding proposition with money connected with it and we fall headlong for it. Read II Tim. 3:13. As I think on these things as they are presented to us I am made to wonder

with Daniel of old, "What shall the end of these things be?" Here is the trouble with so many of us: We see the beginning, but do not consider the end. It looks to me as though we are placing ourselves in a critical position if we fall in love with these different projects. Things are becoming more and more complicated and organized, and perhaps in the end these things will be some of the bundles that will be thrown into the fire with the rich man. Why? All because we have reached out too far to get that extra dollar. We have taken a chance! Brethren, if we are not sure that a thing is scripturally right, leave it alone. I believe it is high time that we Mennonite brethren wake up! It is time that we reaffirm our position on the doctrine of separation and nonconformity to the world in business and in the making of a livelihood. "And having food and raiment let us be therewith content." "But godliness with contentment is great gain." "But thou, O man of God, flee these things."

La Grange, Ind.

THE CHRIST IN THE OLD TESTAMENT

By Harvey Spangler

For the Gospel Herald.

Let us consider Abraham, Isaac, and the servant of Abraham as types of God, His Son, and the Holy Spirit. Abraham sent his servant to get a wife for his son. So God sent the Holy Spirit into the world to get the Church as a bride for His Son. Christ bought the Church with His own blood and therefore we should not follow after the world. The bride is promised to her bridegroom and she should have nothing to do with any other. Christ bought the Church with His blood, and she is promised to Him. Therefore she should have nothing to do with the world and should be careful not to walk in the ways of the world. There are too many in the Church that do just like the world does. But worldliness should be kept out.

Let us follow now the story of Isaac and his family. Isaac had two sons and Jacob was the younger of the two. Rebekah, the wife of Isaac, loved Jacob more than his brother Esau. Jacob and his mother did what they should not have done and deceived Isaac. Thus Esau sought to kill his brother. Jacob had to leave home even though he was the one that received the blessing belonging to Esau the first born. His father told him not to take a wife from among the heathen people around them, but to go to his mother's land and take a wife from among her kindred. He went to the home of the brother of his mother, Laban. There he worked seven years for one of the daughters of Laban, Rachel, but was given Leah instead. He worked seven years longer

for Rachel. He who once deceived his father was himself deceived. In Gal. 6:7 we read, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." If we sow wheat in a field we will reap wheat, and we will reap more than we sow. Let us be careful that we sow the right kind of seed. If we follow after the things of the world, we will reap it in our children some day and, sad to say, we will reap more than we sow.

Jacob loved Rachel more than he loved Leah. Leah saw this and was jealous. Jacob also had twelve sons, and the two sons of Rachel he loved more than the sons of Leah. This did not work out very well, and it will not work out in our day. Jacob gave Joseph a coat of many colors and this caused his brothers to be jealous and to hate him. The dreams of Joseph did not please his brethren either. So once when his brothers were away tending their father's sheep, Jacob sent Joseph to see how they were. When his brothers saw him coming they planned to kill him, but Reuben interceded for him and suggested that they cast him into a pit instead. This they did, and later when some Ishmaelites came along, they sold him to them for twenty pieces of silver. They dipped his coat of many colors into the blood of a kid and took it to their father to make him believe his son Joseph was dead. God sent His Son into this world and His brethren would not receive Him, but killed Him. Joseph was sold for twenty pieces of silver and Christ for thirty pieces.

New Holland, Pa.

(To be continued)

WHAT CHRIST EXPECTS OF THE CHURCH IN THE WORLD

By Anna C. Troyer

For the Gospel Herald.

The writer has for a number of years been burdened and concerned about the condition and welfare of the Church; and has been minded, a good many times, to write an article for publication in the Gospel Herald on the above subject. Believing that the Spirit is again prompting me to pass on some thoughts on the subject, and as we are commanded, in I Thes. 5:19 to "quench not the Spirit," I have finally concluded by God's help and leading to send in this article.

What does Christ expect? The answer is, OBEDIENCE. He said in Jno. 14:15, "If ye love me, keep my commandments;" also, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (V. 21). In V. 24 we have these words, "He that loveth me not, keepeth not my saying." In the 15th chapter,

V. 14, we find these words: "Ye are my friends, if ye do whatsoever I command you."

Please note, He said, "If ye do whatsoever I command you," not only just as much of that as you please, and leave the rest undone. He also said, "Wherefore by their fruits ye shall know them" (Matt. 7:20). We have often heard the remark made, that if the heart is right then it does not matter how you dress, all is all right anyway. I quite agree with the thought that "if the heart is right, then all is right" as far as we have understanding; but I firmly believe that if the heart is right, then it will be manifested on the outside of the person. There will be no desire to be following after the fashions and dictates of the world. Our desire will be to do the Master's will, and follow in His footsteps. Matt. 7:21 reads as follows: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Also Chap. 5, V. 19: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." In V. 20 He said: "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

If we are not what we profess to be then what are we? Are we not hypocrites? And where is the hypocrite placed? Is he not classed in the same class with the scribes and Pharisees? Christ also said that "No man can serve two masters; for either he will hate the one and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). In Jno. 3:3 He told Nicodemus, "Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God."

So then we can see from all these scriptures (and many more could be cited) that there is obedience expected of us; and that we have something to do, if we hope to be received into that heavenly kingdom. What are some of these commandments that we should keep? I think one, that is about as needful for us to observe, and yet is least practiced, or adhered to, in this present age of the Church is this of nonconformity to the world—in dress, and combing of the hair, etc.

In II Cor. 6:14 we find these words: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" And from there on to the end of the chapter, it is clearly seen that there is a dividing line. Paul concludes, "Wherefore come out from among them, and be ye separate, saith

the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In Rom. 12:1,2 Paul beseeches us, by the mercies of God to present our bodies "a living sacrifice, holy, acceptable unto God, which (he says) is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds." But where—dear reader, oh! **where**—is there any separation from the world, or giving of bodies as living sacrifices in the present so-called Mennonite Church? The majority of the young people of the present day (and I am speaking of church members, sad to say) are seemingly more concerned about being in the fashions and styles of the world than to what is required of them as followers, or soldiers, of Christ. It is true, sad to say, that if one were to meet some of our young sisters (and brethren as well) in some large city where we would not expect to meet them, we would not be able to recognize them as Mennonites! And are there then two ways mapped out for us to get to heaven? NO! Verily No. There is only one way and that is a strait and narrow way; "and few there be that find it" (Matt. 7:14). But the wide and broad way, which leads to destruction, Christ says, "and many there be which go in thereat."

In Rom. 7:6-8 we find these words: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." Then how can it be possible, that a few of us older people, still believe that we must obey the doctrine and principles of the Gospel and keep the commandments of the Lord; and by far the greater majority of our young people seem to think that they can dress as they please, comb their hair as they please, go to places where they please, and do as they please, in general, and still be called Mennonites—and come to the same communion table with those who try to live out what they profess? I repeat **how is this possible?** It seems the majority of our young sisters of the present time, would much rather be in the styles and fashions of the world, so that they are not so different from the world, when they are outside of the church house; and then, just for the short time that they are in the audience room of the Church, hang a small covering (shall we call it a covering?) on the back of the head, that is by far too small to conform or fit, to the arrangement of the hair, and is constantly being altered, in a vain endeavor of trying to make it fit to the "do" of the hair, instead of wearing a Mennonite covering and then arranging the hair to

fit to the covering. And then as to head-gear, the greater majority of them **will not wear any head-gear at all**, even in the most inclement weather, as it might possibly muss, or flatten down, some of their waves and puffs, and "do" of their hair, rather than wear any Mennonite headgear. Is this not brooding and plaiting of the hair? See I Tim. 2:9 and I Pet. 3:3. Or if they do wear any at all, it is something that much more nearly resembles a hat than anything else. What does our Discipline say that it shall be? A bonnet, or hood, that is plain, serviceable, and consistent with the prayer head covering; and of a shape and form that can not be mistaken for any form of hat. So we would infer from that, that the two should be worn together. But are they? No! by no means. This small covering seems to be so burdensome, that it must be removed as soon as possible, after the services are over, some can not even wait till they get to the ante-room to remove it. And there are very few (if any) of the young sisters that put their coverings on in their homes, and wear them to the church, and home again, after services. They could not possibly wear them with the head-gear they wear, when they wear any at all.

And now the question arises in our mind, Why is it that nearly all of our young sisters, and even some of the older or middle-aged ones, must of necessity, within the last few months, wear a white collar of some sort, or shape (and the more lacy, ruffled, and fringed it is, the better it seems to suit the wearer) around their necks? Is it because the Bible, or the teaching of Jesus Christ would require it, or is it practicing nonconformity to the world? I will venture to say that if it were required by Christ and the rule and order of the church, that there would not be as many wearing it as there are. They want it because the world dictates and sets the styles, and they care more to be in the fashions of the world, than to be faithful followers of the meek and lowly Jesus.

We wish to call attention to the article in the Oct. 17 issue of the Gospel Herald, entitled "Girls' problems of today;" where the "Up-to-date Girl" asks advice of Mother Ruth, saying that she and her friend think that "the boys should be educated not to consider the question of purity in connection with their style of dressing, and taught so to respect our sex that they will not have to be considered, when we **want** to be in the fashion." There lies the whole sum and substance of it all. They **want** to be in the fashions at all costs, even to the destruction of their own souls. "They love darkness rather than light, because their deeds are evil."

The writer has often wondered: If Jesus were to come, in person, into some of our so-called Mennonite churches of today, as He did into the Temple,

during His life here upon earth, what would He do? Would He not begin pronouncing woes, and probably make a scourge, and begin driving out the disobedient and unfaithful ones? And how many would be left?

Dear brethren and sisters, is it not high time that we **do think**, and awaken to a realization of the awfulness of failing to meet the requirements of God's Word?

We believe that God's Word is true, and will stand forever, and it changes not (even though the fashions of this world are always changing) and that when He says that we shall be separate from the world, it means just that; and that we can **not, dare not**, conform to this world, if we want to be His disciples. I noticed in the comments on the S. S. lesson for Dec. 22, where it says that "many of the Bible interpreters of our day say, in effect, that, 'Thus it is written, but it means something else.'" This certainly is not the writer's opinion of God's Word.

Topeka, Ind.

CORRESPONDENCE

(Continued from page 121)

Conference, March 28 and 29. He was accompanied by Bro. Arthur Gingerich and James Greenwood, also from Canada.

On Sunday, April 5, we were glad to have with us the Goshen College chorus. They were present in the morning services, at the close of which they rendered two selections, giving the entire program in afternoon to an overflowing audience.

Bro. S. G. Shetler of Johnstown was in our midst April 18 and 19, in the Master's cause. Bro. Shetler is to be principal in our summer Bible school. The following messages were given: The Five Great Choices in Life, Meeting Present-day Issues, and Fortifying Our Youth for the Coming Times.

We are glad for these special services and to all we say, Come again.

Weddings.—We have two weddings to report at this writing: Ralph Kinsinger of Casselman congregation and Emma Schrock of the Springs congregation at Oakland, Md., March 31; and Ray Maust and Beulah Tressler, both of the Springs congregation, at the home of Bro. Roy Otto, who officiated.

May the Lord's blessing accompany all through life and make them a blessing.

Visitors.—We have had a goodly number of visitors in the recent past. To all we invite them to come again. Those we are able to bring to mind were: Adam Baer and wife of Frostburg, Md.; John, Bertie and Hannah Baer of Hagerstown, Md.; L. N. Wilson, Reformed minister from Becker, accompanied by his wife and mother from Lancaster; C. L. Hertzler, Belleville, Pa.; Burgess Shaeffer and wife,

Johnstown, Pa. (Mrs. Shaeffer was formerly from this place.); Ray Bender and family of Denver, Pa.; C. B. Shoemaker and family of Scottdale, Pa.; Joseph Wertz and wife of Pigeon, Mich.; Eddie Gerber of Ohio; Foster Speicher and wife of Oakland, Md.; Frank Bennet, wife and 2 children, E. K. Blauch and daughter Emma of Pinto, Md.

Home comers.—For Easter vacation were Clyde Miller, Viola and Minnie Bittinger, Orden and Chester Miller, and Ray Haning.

Sewing Circle and Mission Meeting.—Many from our congregation attended these meetings at Johnstown and report an enjoyable and edifying time. April 25, 1936. Elmer E. Bittinger.

Greensburg, Kansas

Greetings of Love in Jesus' Name:—Once more we believe we can say with Paul, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Sometimes the load seems heavy and discouragements come, but it is a blessing to know that after all it works out to our good; that Jesus is there, and ever ready to hear and answer prayer.

We were encouraged on March 22, when ten more were added to our number; nine upon confession, and one through baptism. We pray that these may have the peace of God in their hearts. Bro. Harry Deiner and Bro. L. S. Yoder of Lyman, Miss., were with us the same Sunday and preached for us at both morning and evening meetings. We welcome them back.

In the evening of April 8 we were privileged to have the Hesston men's chorus give us a program which we believe was enjoyed by all.

Bro. Milton Vogt, missionary from India, was here on April 14. He talked on the work in India. It made our hearts heavy to think of so many souls in darkness, and without the Gospel. Many went away from the meeting, appreciating more the privileges of life we are able to enjoy, and resolved to do more for missions. On April 19 we commemorated again the Lord's death, with most all of the members partaking. May we ever be true to Him. We were blessed with a nice rain, for which we feel thankful, since we have had several dust storms this spring.

Pray for the work at this place.

In His Name,
April 27, 1936. Pearl Koehn.

Orrville, Ohio

(Martins congregation)

Dear Readers of the Gospel Herald:—The Lord has been gracious unto us to this present time and blessed us in so many ways both temporal and spiritual.

On Sunday evening, April 5, Bro. Alva Wengard of the Pleasant View

congregation delivered a sermon following the Y. P. B. M. program. On Sunday evening, April 12, a musical Easter program was rendered by the Martins and Pleasant View chorus. Bro. Stanford Mumaw followed with a sermon. Again at this season which has just passed our minds were filled with thoughts and meditations concerning Christ's work at Calvary.

Our semi-annual counsel meeting was held on Sunday afternoon, April 5. In the forenoon of April 26 we again commemorated the suffering and death of our Lord and Saviour Jesus Christ. In the afternoon the Goshen College mixed chorus rendered a musical program.

The Lord willing, plans are being made to conduct a summer Bible school at this place this summer. Our prayer is that the Word might be taught in such a way that God may be honored and glorified and that seed be sown that will spring up and bring forth fruit unto life everlasting.

May you, as fellow laborers in Christ's vineyard, remember the work at this place at the altar of prayer, and also by fellowshiping with us whenever possible.

Yours for Christ,
April 28, 1936. Esther Eshleman.

Westover, Md.

(Holly Grove congregation)

Greetings of Love in Our Master's Name:—On Wednesday evening, April 15, Bro. Aaron Mast preached for us at this place.

April 12 Bro. George Hostetler filled the appointment at Oyster Point. April 26 he held communion with the brethren there.

On April 19 we had our counsel meeting. We expect to have communion on Sunday, May 3, if the Lord will.

Bro. Aaron Mast is here now attending to some farming here. He expects to plant his strawberries this week.

The Holly Grove literary society will meet this week at the home of Fred Detwiler's.

Even though there have been trying times, we still can say with the writer, "The Lord hath done great things for us whereof we are glad."

We ask a special interest in your prayers in behalf of this place.

In His Service,
April 28, 1936. Carrie C. Zook.

Ephrata, Pa.

Brethren:—An interesting Bible Study is being held at Cocalico by Bro. John S. Hess. Subject: "Christ in the Scriptures," divided into 16 studies. Meetings will be held as follows: Sunday evening, May 10; Wednesday evening, May 20; Sunday evening, June 7; Wednesday evening June 17. Welcome to all.

Yours Fraternally,
April 30, 1936. C. H. Moseman.

Scottdale, Pa.

Greetings in the Master's Precious Name:—On April 19 we held our counsel meeting in preparation for the spring communion. On the evening of May 2 we held our preparatory and baptismal services. Four young converts were baptized and became members of the Church. They need the prayers of God's people in order to remain true and firm. On Sunday, May 3, we commemorated the suffering and death of our Lord and Savior by partaking of the communion. These two ordinances of communion and feet washing helped us to realize again the blessing of true spirituality. We were glad to have with us during these services Bro. I. K. Metzler of the Glade church near Accident, Md., who preached for us at the preparatory and communion services.

During a few days last week Sister Mary Burkhard of Goshen, Ind., was in Scottdale in the interest of a book, "The Life of Jacob Burkhard," which she is publishing in memory of the life and work of her husband who died on the mission field in India. She also visited friends here. She was accompanied by her son—Samuel Burkhard, and — Notan of Chicago, Ill.

Bro. Paul Roth, of Allensville, Pa., secretary of the Southwestern Pennsylvania Sunday School Conference, visited the three Sunday schools here on the morning of May 3 at which time he gave short talks. In the afternoon the workers of the three Sunday schools met, and he addressed this body, pointing out some of the needs and opportunities for Sunday school work. We appreciated his messages.

We were glad also for the presence of the following visitors: Bro. Michael Sarco, Williamsport, Md.; Bro. Leroy Zook, Sisters Beatrice Hartzler and Catherine Zook of Allensville, Pa.; Sisters Catherine Metzler and Leona Brennehan of Accident, Md.; Richard Martin, Maugansville, Md.

We have now finished the fifth unit of the Teacher Training Course and are ready for the examination. These studies, under the direction of Bro. J. L. Horst, have been very helpful to the Sunday school workers.

A number of this congregation are planning to attend the Mission Board Meeting to be held at Belleville, Pa.

May 4, 1936. Ellrose D. Zook.

Before we can be risen with Christ, we must first be crucified with Him.—T. K. Hershey.

SPECIAL MEETINGS

Mount Joy, Pa.

A Bible instruction meeting was held at the Mount Joy Mennonite Church, April 17-19. Instructors, J. Irvin Lehman of Chambersburg, Pa., and John W. Hess of Akron, Pa. Mod. Jacob Charles: Secy., Robert Garber; Chors., Jacob Mellinger and Norman Ebersole.

Bro. Hess had Book Study—Ephesians during four of the six sessions, having the S.

S. lesson on Sunday morning. Bro. Lehman spoke on "The Power of the Gospel," "Separation," "God," and "Our Blessed Hope, Titus 2:13."

The key verse of Ephesians is the third verse of the first chapter. The refrain of the book is "To the praise of His glory." In chapter 4:4-6 we find the seven twisted cord of Christian unity.

The burning presence of God in the Word gives it power. The power manifested by the Word is shown in that the worlds were made by it (Heb. 11:3). It makes the sinner very miserable (Acts 5:33; 7:54). It converts the soul (Psa. 19:7), and it cleanses (Jno. 15:3).

"God is the first cause and the final end of all things." God is a Spirit (Jno. 7:24), light (Jno. 1:5), love (I Jno. 4:16), a consuming fire (Heb. 12:29). Some of God's attributes are His spirituality, infinity, perfection, time and space, creation, veracity, faithfulness, mercy, goodness, justice, and righteousness.

Separation is logical because of the differences between the Christian and the unsaved. The Christian's destiny is heaven, his Lord is Christ, his walk is in love, his nature is divine. The destiny of the unsaved is destruction, his lord is the Devil, his walk is according to the course of this world, by nature he is the child of wrath.

We rest on faith while hope is the anchor of the soul, the anticipation of things to come. The coming of the Lord is our hope. Jesus is coming in the last watch, in the last times, and we're in it. The resurrection is the hope that we have when Jesus comes.

Secretary.

Tofield, Alta.

Report of 79th Quarterly Sunday School programs.

The program was opened by devotion led by Simon Stalter from Romans 12. The first topic of discussion was, "He insists on Righteousness," an essay by Nora Stauffer. Second, "As Seen in Transfiguration-Representative of Christ's Coming for His Kingdom," essay by Edna Zook. Third, "Extent of our Neighborhood," by Jacob Brenneman. Fourth, "How to Pray" by Roy Zook. Fifth, "True Values" by Lavanda Yoder. Sixth, "God's Plan for Man in Different Ages," by M. D. Stutzman. Open discussion. Special song arranged by Jacob King.

Some Truths Gathered.—God demands spiritual living and righteousness. Our neighbor is that person who is especially in need and with whomever we come in contact. Before Christ entered some great work He spent much time in prayer to make preparation for it; so much more are we in need of prayer before some great undertaking. Through faith and right attitudes much can be accomplished through prayer. Seek first the spiritual things, and all the earthly shall be added. Man shall worship God always whether in this life or in eternity. God can be glorified by everyone and each person is commanded to worship God.

Secretary.

Married

Holsopple—Alwine.—On Sunday evening, April 26, 1936, Bro. Alvin Ray Holsopple of Kaufman congregation and Sister Naomi Kathryn Alwine of the Thomas congregation near Holsopple, Pa., were united in holy matrimony at the bridegroom's home, his father, Bro. Irvin M. Holsopple officiating. May the blessings of Heaven rest upon them as they journey through life.

Heatwole—Shank.—On Wednesday evening, April 22, 1936, at the home of the bride's parents, Bro. and Sister Daniel G. Shank of Harrisonburg, Va., Bro. Roland D. Heatwole and Sister Evelyn Shank, both members of Weavers Church, were united in the bonds of holy matrimony by the groom's uncle, Bro. J. A. Heatwole of La Junta, Colo. May the Lord bless and use them in His glad service.

Obituary

Steffy.—Susanna (Wenger) Steffy was born June 30, 1852; died March 10, 1936; aged 83 y. 8 m. 10 d. She died at the home of her son-in-law and her daughter, Bro. Isaac Wenger and wife of Martindale, Pa., with whom she lived for nearly two years. She is survived by 4 daughters (Elizabeth, wife of Samuel Jacobs of New Holland, Pa.; Emma, wife of Isaac Wenger, Martindale, Pa.; Mary, wife of Isaac Bauman, Martindale, Pa.; Leah, wife of Sam Bauman, Bowmansville, Pa.); also 13 grandchildren and 21 great-grandchildren.

Moose.—Herbert Edwin, son of Menno and Saloma Moose was born Feb. 16, 1935; died of bronchial pneumonia in the Jameson Memorial Hospital April 19, 1936; aged 1 y. 2 m. 3 d. He leaves to mourn his departure father, mother, 2 sisters (Laura and Gladys), 3 brothers (Duane, Irvin, and Dale), 1 grandfather, and 1 step-grandmother. One brother preceded him in death. Funeral services were held April 21 at the Maple Grove Church in charge of E. J. Zook. Text, James 4:14. Interment in adjoining cemetery.

"There was an angel band in heaven
That was not quite complete;
So God called our precious darling
To fill a vacant seat."

Hershberger.—Leander, son of Jacob and Mary (Hostetler) Hershberger, was born Dec. 8, 1881, near Walnutcreek, Ohio; died March 27, 1936; aged 54 y. 3 m. 19 d. His parents, 3 brothers and 3 sisters preceded him in death. He leaves 4 sisters (Mary and Caroline at home, Mrs. Noah Mutchelknaus of Akron, Ohio, and Mrs. J. M. Gardner of Dundee, Ohio). In youth he gave his heart to God and united with the Walnutcreek Mennonite Church of which he remained a faithful member until death. He suffered from a cancer all winter and on March 27, he quietly passed away. During his sickness he had a smile for everyone in his presence. Funeral services held March 29 at the Walnutcreek Church by Bros. O. N. Johns and A. W. Miller. Burial in nearby cemetery.

Nolt.—Fianna, widow of Bro. Amos Nolt, was born at Groffdale, Pa., on Oct. 19, 1863; died April 16, 1936; aged 72 y. 5 m. 28 d. She lived and died with her son (Amos Noah) near Bowmansville, Pa. Being an invalid for years, she spent most of her time in the rocking chair. Kind hands guided her trembling limbs to bed and back to her chair. She was a consistent member of the Bowmansville congregation. She leaves 1 son (Amos N.), 1 daughter (Anna Rettew), 5 grandchildren, and 5 great-grandchildren. A half-brother at Elgin, Ill., also remains. Funeral services were held April 19, Sunday afternoon. The funeral sermon was preached in the Groffdale Mennonite Church by J. S. Hess and I. W. Geigley on the selected text, Jno. 13:7. Interment in adjoining cemetery. A church well filled paid a last tribute of respect to the departed mother in the faith.

Barton.—Mrs. Elwich (Whitefoot) Barton was born March 3, 1863, at London, Ont., died March 31, 1936, in her home in Detroit, Mich.; aged 73 y. 28 d. Nov. 5, 1933, she was baptized and became a member of the Detroit Mennonite Church. She was a quiet, loyal, and appreciative follower of Jesus. She was not known to complain or be bitter concerning her lot in life, though her pathway was often unpleasant. Her longing to be with her Lord makes her simple faith in Him a cherished treasure. Death came suddenly, but not unexpectedly, as she had often expressed her hopes of going soon. Grandma was married to Geo. Barton in Port Huron, Michigan. To them was given 1 daughter (Mrs. Mary Perry of Inkster, Mich.), who remains to mourn her departure; also 4 grandchildren and many friends to whom she endeared herself by her calm devotion to her Lord in whom she found complete satisfaction.

Cable.—Magdalena, daughter of the late Jacob and Fannie (Gindlesperger) Speicher, was born in Somerset Co., Pa., Dec. 29, 1844; died near Holsopple, Pa., April 24, 1936; aged 91 y. 3 m. 25 d. She was married to George Cable about 65 years ago and he preceded her to the grave about 26 years ago. She was the mother of 4 children, 3 of whom survive (William Peden, George Cable, and Edward Cable). She was the last one of 9 children to pass on to the eternal world. Besides the children, she is survived by 17 grandchildren, 34 great-grandchildren and 5 great-great-grandchildren. One daughter (wife of Lawrence Saylor) died 32 years ago. She was a member of the Mennonite Church for many years and was seldom absent from church when health permitted. The last years she was confined much in the home of her niece (Mrs. John J. Blough) where she died after having lived with them for eight years. The services were very largely attended at the Blough Church. Services were conducted by S. G. Shetler, assisted by Harry C. Blough. Her remains were laid to rest in the Thomas Cemetery.

Zook.—Samuel J., son of Solomon and Nancy (Kauffman) Zook, was born near Allensville, Pa., June 16, 1872; died April 18, 1936, at his home in West Liberty, Ohio; aged 63 y. 10 m. 2 d. Dec. 12, 1895, he was united in marriage to Leah Hooley. To this union were born 6 children (Orie and Frances, of Goshen, Ind.; Marian, Samuel, Sara, and Mabel all of West Liberty). Besides his devoted wife, children, and 3 grandchildren, he leaves 3 brothers (Thomas of Glendo, Wyo.; Isaac of Belleville, Pa.; and Solomon of West Liberty, O.), and 1 sister (Mrs. R. K. Yoder of Belleville, Pa.). On Monday morning, April 13, after returning from the farm, he took suddenly ill from a cerebral hemorrhage. All that willing hands could do was of no avail. The Master said, "Come unto me and I will give you rest," and he quietly answered his call. Long may the memories of his patient and kind disposition, his principles of honest and upright living, live on through us. May the words and melody of his favorite song, "Rock of Ages," as he sang us to sleep in our childhood ever ring in our ears, and may we rightfully use the heritage of Christian training he leaves us. Funeral services were held at Bethel Church, in charge of Bros. S. E. Allgyer and N. E. Troyer. Burial in Fair View Cemetery.

"Father's toils are past, his work is done
And he is fully blest;
He fought the fight, the victory won
And entered into rest."

Nahrgang.—Amelia Bergey, beloved wife of Menno Nahrgang, passed away at her home near New Hamburg, Ont., on Sunday morning, April 19, 1936, after an illness of only a few months. Death was due to a heart attack. She was born in Wilmot Tp., Sept. 20, 1873, the daughter of the late David and Louisa (Bowman) Bergey. At the age of 18 she accepted Christ as her Savior and united with the Mennonite Church, of which she remained an active and faithful member to the end. As a young woman Sister Nahrgang followed the teaching profession for a period of ten years. She was a former student of Elkhart Institute and Goshen College. In 1909 she was married to Menno Nahrgang, and since her marriage has resided on the farm near New Hamburg. In the Sunday school she served as a teacher for many years. With the beginning of the women's missionary organization in Ontario she was appointed president, which office she held until her death, besides being the president of the local organization during that entire period. Surviving are her husband, 1 daughter (Alice), and 2 adopted sons (Fred and Philip Richardson); also 1 sister (Mrs. Fred B. Miller of Kitchener) and 3 brothers (Gilbert of New Dundee, Milton of Toronto, and Herbert of New Hamburg). A sister (Eva) and a brother (Ezra) predeceased her. In her passing, her home will miss her as a kind and loving mother and companion, the church has lost one who sought to carry forward her program at the cost of sacrifice, and in the community she will be missed as one who was always ready to lend a

helping hand. Funeral services were held April 22 from her late home, followed by public services at the Biehn Church and burial in the adjoining cemetery. Services conducted by the brethren, M. Hallman, S. F. Coffman, and C. C. Cressman.

Lefever.—Benjamin H., son of the late Daniel and Elizabeth Lefever, was born Oct. 1, 1866; died March 21, 1936; aged 69 y. 5 m. 21 d. He was married to Esther Kimmel. In the spring of 1929 he accepted Christ as his Savior, uniting with the Columbia Mennonite Mission. He remained a faithful member until death. Besides his wife he is survived by the following children: Ida, wife of Harry Wile, Mountville; Susan, wife of Rosier Patterson, Rohrerstown; Dora, wife of Maria Eicherly, Salunga; Benjamin H. Jr., Neffsville; Belya, Lancaster; Galen, Landisville; Florence, wife of Henry B. Stehman, Salunga; Barbara, wife of Robert Detz, Columbia; Betty Jane, Salunga; and Rosaline, Miriam, Frances, and Ella Mae at home. He is also survived by 10 grandchildren, 1 brother (Reuben Lefever, Millersville), and the following sisters: Mrs. Elizabeth Sauders, Mount Joy; Mrs. Anna Lefever, Willow Street; Mrs. Alice Hauk, Lancaster; Mrs. Henry Aument, Landisville; Mrs. Amanda Frey, Millersville; Mrs. Christian Frey, Highville; and Mrs. Jerry Strawbridge, Md. Funeral services were held at the Columbia Mennonite Mission, Mar. 24, conducted by the home minister, Bro. C. Z. Martin, and Bro. Norman Musser of Mountville. Burial in the Mountville Cemetery.

"Father, now your place is empty,
And your face we see no more;
But we hope again to meet you
Over on the other shore."

The Family.

Brenneman.—Fannie, daughter of Joel and Susannah Good, was born June 15, 1881, near Versailles, Mo. At the age of 4 years she with her parents moved to Peabody, Kans., where she grew to womanhood and united with the Mennonite Church at the age of 18. Dec. 22, 1904, she was married to John P. Brenneman of Elida, Ohio. Her husband passed away July 9, 1933. No children were born to this union. For many years her health was poor and she suffered much. Her desire was to depart and be at rest. A few days before her death she told of the vision she had and of the glimpse into the heavenly world, and told how beautiful it was. Her prayer to be taken to glory was answered three days later. The past 2½ years were spent at the Mennonite Sanitarium at La Junta, Colo. All that kind Christian hands could do was done for her, but she gradually fell asleep April 19, 1936; aged 54 y. 10 m. 4 d., her illness being pulmonary tuberculosis. Four brothers and 1 sister survive her (I. B. Good, Peabody, Kans.; C. A. Good, Burrton, Kans.; J. H. Good, La Junta, Colo.; E. E. Good, Sheridan, Oreg.; Mrs. S. G. Winey, Colorado Springs, Colo.); also nieces, nephews, and many relatives remain. Her parents and 2 brothers preceded her. A service was held at the undertaking chapel at La Junta, Colo., in charge of Allen H. Erb assisted by Earl Showalter, after which the body was taken to Hesston, Kans. Funeral services were held in the Hesston College chapel in charge of Maurice A. Yoder, assisted by Milo Kauffman. The body was laid to rest beside that of her husband in the cemetery near the Pennsylvania Church.

Landis.—John E. Landis was born near Bainbridge, Pa., July 1, 1843; died April 17, 1936, at the home of his daughter, Ellen Smith; aged 89 y. 10 m. 16 d. He was married to Martha S. Bossler, who preceded him in death Sept. 19, 1930. To this union were born 5 daughters and 2 sons. Two daughters deceased (Mrs. Lizzie Lehman, and Mrs. Malinda Johnson). Surviving him are Ezra B. Landis, Sterling, Ill.; Simon B. Landis, and Mrs. Albert Smith, Elizabethtown, Pa., and Mrs. William Marshall and Mrs. Edward Keener, Bainbridge, Pa.; also 26 grandchildren, 20 great-grandchildren, and 1 brother, David Landis. He was ordained to the ministry in 1899, and was an active minister at Good Mennonite Church till about 4 months ago.

He was in bed most of that time on account of not being able to walk, but seemed well otherwise till about 9 days before his death, he was stricken with a heart attack. From then on he became weaker till he passed away. He was conscious till the end, which was sudden and peaceful. He had an active mind in memorizing Scripture and poetry. The day previous to his death he said he will soon be in eternity, out of this dark world, and it is well. He told us to bring our trials and troubles to Jesus who never fails. On the day of his death he said, "Yet another day, then I will go home." We shall never forget the kind admonitions, good advice, and encouragement, that Grandfather has given us. Some day we can go to meet him over there. Text, Num. 23:10, latter part (chosen by him). Funeral services were conducted April 21 at Elizabethtown, Pa., church by Noah Risser, Simon Garber, and Jacob Martin, and at the Smith home by Ira Miller. Burial in Good's Cemetery.

Guengerich.—Lewis J., third child and second son of Jacob and Lydia Guengerich, was born Feb. 28, 1872, in Johnson Co., Iowa; died April 17, 1936, at his home in Wellman, Iowa; aged 64 y. 1 m. 17 d. He spent almost his entire life at the place of his birth until ten years ago when he with his companion and youngest daughter, moved to Wellman. On Nov. 4, 1897, he was united in marriage with Mary Hochstetler. To this union were born 3 children (Erlis Lloyd, Bertha Ellen, wife of Ora Hersherberger, and Alta Ferne, wife of Lloyd Rensberger), all of whom are living in this community. Besides his sorrowing companion and 3 children, he leaves 7 granddaughters, 1 grandson, 6 brothers and 5 sisters, namely: Elmer, Daniel, and Aaron of Kalona, Mrs. Ruhama Beachy of Wellman, Mrs. Henry A. Yoder and Mrs. John M. Yoder of Parnell, Samuel of Hot Springs, Ark., George of Gashland, Mo., Ezra of Milford, Neb., Mrs. D. C. Esch of Bay Port, Mich., and Mrs. Jacob Shettler of Pasadena, Calif. He also leaves 3 aged aunts (Mrs. Elizabeth Gingerich and Mrs. Barbara Schlabaugh of Kalona and Mrs. Barbara Guengerich of Wellman), a number of nephews, nieces, and many cousins. He was preceded in death by father, mother, and 1 sister (Susanna). About six years ago he underwent a critical surgical operation. His life was then spared and he enjoyed fairly good health until recently, when he had an attack of influenza. Pneumonia developed, which soon brought his earthly life to a close. He bore his affliction with patience. When a young man, he united with the Lower Deer Creek Amish Mennonite Church and has always tried to live a consistent Christian life. Later he and his wife transferred their church membership to the West Union Mennonite Church, where all the children also became members. During the last ten years he worshiped at Daytonville where he enjoyed fellowship with the brethren and his pastors. He will be greatly missed in the home, church and community. Funeral services conducted by Silas Horst (Jno. 14) and W. S. Guengerich (II Cor. 5:1,2), at Lower Deer Creek Church. Interment at nearby cemetery.

"For tho' from out our hourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Horst.—Henry, eldest son of Jonas and Mary Horst, was born near Bowdil, Ohio, Feb. 12, 1862. He grew to manhood on his father's farm and received a common school education. Dec. 27, 1883, he was united in marriage to Catharine Hackman of East Greenville, O. To them were born 4 children (Amandus of Canton, O.; Dema G. of Dalton, O.; Mrs. Mary Sommers, Orrville, O.; and Wilmer who resides on the home farm near Dalton, O.). About seven months ago, when Bro. Horst found that disease was preying upon his body, he underwent an operation in the Massillon City Hospital which seemed to prolong his life but did not effect a cure. During the past few weeks his condition became more serious, until the evening of April 23, as the sun was approaching the western hills

of time, he peacefully fell asleep in Jesus. Age, 74 y. 2 m. 11 d. His beloved wife crossed the divide about three years ago. He leaves his children, 5 brothers (Abram, Spencer, O.; Daniel, White Cloud, Mich.; Martin, Orrville, O.; Harvey, Harrisonburg, Va.; Jonas, Columbiana, O.), 1 sister (Mrs. Anna Nolt, New Philadelphia, O.), 11 grandchildren, and a large circle of more distant relatives and friends. In early years he gave his heart to Jesus and his hand to the Pleasant View Mennonite Church near Bowdil, and remained faithful until death. He was deeply interested in the various activities of the Church. As sexton of the Pleasant View Cemetery for about 40 years, he lovingly cared for departed loved ones entrusted in his care. He served the church and Sunday school as trustee, treasurer, S. S. Supt., teacher, etc. He found great pleasure in worshiping his Master and was very regular in his attendance at the church. Funeral services were conducted at the Pleasant View Church April 27 in the presence of a large concourse of people by I. J. Buchwalter (Text, Psa. 72:17 first clause), P. R. Lantz, Lewis Berg, Wm. Myers, and Alva Wengerd. While we bow in humble submission to the will of our heavenly Father, we commend him, both soul and body, into the hands of the Almighty God in hopeful anticipation of a joyful reunion on the great resurrection morning.

Hollinger.—Nancy M., wife of Israel Hollinger and eldest daughter of the late George and Judith Sauder, was born Oct. 27, 1853; died April 9, 1936, at her late home in Goodville, Pa., aged 82 y. 5 m. 12 d. We little realized that death was so nigh, for on that day she seemed somewhat better, rested easier, was clear in her mind, though rather feeble for some time, and so suddenly as by the turning of the hand the spirit took its flight and she had entered the "pearly gates." Her sudden departure came as a shock to the family and all who knew her. She apparently passed away without a struggle, which affords her family much comfort. She was bedfast only 3 days during her last illness, prior to which she was bedfast at several intervals during the 2 years of her failing physical strength (due to heart failure) which she did not fully regain. But she was able to visit and attend her home church services and small duties in her home, until the last month she passed most of her time sitting in her easy chair. Her last spoken words were so sweet and calm, as they always were, for mother was one of those meek and quiet ones. While we miss her (she being the first one to break the circle in her immediate family excepting 3 grandchildren who died in infancy), we know she has gone to rest and our loss is her gain. She was a faithful member of the Mennonite Church, who with her companion united with the Church soon after marriage, and with each other shared life's joys and sorrows over 58 years. Her children were brought up in the same faith, and all but one accepted the same. She was a regular attendant at church services and communion as long as health and strength permitted. Her last attendance at worship was last October in her home congregation in Goodville at which time she partook of the sacred emblems. She attended the church sewing circle as long as she was able. She leaves her sorrowing and aged companion, 6 children (Lydia A., wife of Mahlon Good, Union Grove; Alice, wife of David Good near Goodville; George, Honeybrook; Samuel, Manheim; Mary, wife of Ivan Zimmerman, Goodville; Amanda, at home), also 8 grandchildren, 3 great-grandchildren, 1 brother and 2 sisters (Bishop John M. Sauder and Rebecca Sauder near Goodville, Mrs. Susanna Good near Mechanicsburg). Funeral services were held April 13, at her late home by Bro. Geo. Good. Further services in Goodville Church by Bro. I. B. Good and Bro. Jno. W. Weaver. Text, Psa. 121 (which was her favorite Scripture). Interment in adjoining cemetery.

"You're not dead to us, dear mother,
Tho' in this world no more we meet;
We know you're waiting for us, mother,
At the blessed Savior's feet."

The Family.

ANNOUNCEMENT

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M.
Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at the Martins Church (about one mile south and two miles east of Orrville, O.) May 25-27, 1936.

All conference members are urgently requested to meet at the church at 3:00 o'clock P. M., Monday, May 25, at which time Conference will officially meet. Monday evening will be the first public session.

For any information, relative to transportation, write to Stanford Mumaw, Dalton, O.

Aaron Mast, Mod.
O. N. Johns, Secy.

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Elkhart congregation on June 3 and 4, 1936.

The Annual Meeting of the Indiana-Michigan District Mission Board will be held at the same place June 2, 1936.

Everybody invited to attend these meetings.

*Ira S. Johns, Secy.

ANNUAL MEETING OF THE MEN-
NONITE BOARD OF MISSIONS
& CHARITIES

The Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church at Belleville, Pa., May 10-12, 1936. The Executive and Mission Committees will meet in joint session Friday morning, May 8, at 9:00 A. M. and continue in session until Saturday noon. The members of the entire Board will meet in executive session during Saturday afternoon. Sunday afternoon and evening will be devoted to a Mission program and the regular business sessions of the Board will begin on Monday at 9:00 A. M. Board members who cannot be present will kindly designate some one to act as their proxy and send a written copy of same to the Secretary. All officers and committees are requested to have their reports in writing ready to submit when called for.

D. D. Miller, President.
S. C. Yoder, Secretary.

All people coming on the train from the West will please notify Bro. Alpheus Smucker, Allensville, Pa. Those coming from the East will take the Kishacoquillas Valley train from Lewistown to Belleville (6:30 A. M.; 1:30 P. M.; 4:30 P. M.). Those coming by auto via Route 22, take route 76 at Mill Creek; from the East, take route 76 at Lewistown.

Aaron Mast.

NOTICE OF REVISION OF THE CON-
STITUTION OF THE MENNONITE
BOARD OF MISSIONS AND
CHARITIES

In accordance with the action of the Board several years ago, the constitution of the Mennonite Board of Missions and Charities is being revised and copies of the revision have been sent to all members of the Board. This will be voted on at the annual meeting to be held at Belleville, Pa., May 9. All the Board members who have received copies will kindly bring them to the Board meeting for further consideration. This is the official notice concerning the revision and Board members are asked to co-operate in every way possible.

S. C. Yoder, Secretary.

The infinite resources of God are open to those who live in fellowship with God.—Rice.

The annual meeting of the Ohio Mennonite Mission Board, will be held, D. V., at the West Clinton Church, near Wauseon, Fulton Co., Ohio, May 30 and 31, 1936. All members requested to be present Saturday afternoon at 2 o'clock. The first public program begins at 7:30 Saturday evening, and will be continued Sunday afternoon at 2 o'clock and Sunday evening at 7 o'clock.

N. E. Troyer, President.
S. E. Allgyer, Secretary.

ANNOUNCEMENT

The annual meeting of the Ohio Sisters Sewing Circles will be held at the West Clinton Church near Wauseon, Ohio, May 30, 1936, beginning at 10:00 A. M.

Mrs. O. N. Johns, Pres.
Mrs. Paul Yoder, Secy.

ANNOUNCEMENT

The joint annual meetings of the Ontario Sewing Circles and the Mennonite Mission Board of Ontario will be held with the Geiger congregation, Waterloo County, May 23-25. A cordial invitation is extended to all interested ones to be present.

Geo. A. Weber, Secy.

EASTERN MENNONITE SCHOOL
Young People's Institute

July 22-26, 1936

Eastern Mennonite School is planning, the Lord willing, to conduct its third Young People's Institute July 22-26, 1936. Plan your vacation so as to be able to attend this feast of good things. Pray for this work.

Chester K. Lehman, Chr. Y. P. I. Com.

YOUNG PEOPLE'S INSTITUTE
of
Southwestern Pennsylvania Men-
nonite Conference
August 5 to 16, 1936

A twelve-day institute will be held in the Johnstown district of our conference during the period of August 5-16, 1936. This early notice is given so that those young people who may be already planning for their vacations during the coming summer may keep these dates in mind and consider this institute as a possible place to spend very profitably some time for spiritual and physical up-building.

More detailed notice will appear later, and from time to time.

Young People's Institute Committee,
C. F. Yake, Sec'y.

YOUNG PEOPLE'S INSTITUTE
Goshen, Indiana
August 5-9, 1936

A Young People's Institute will be held at Goshen College from August 5 to 9, 1936. Young people of the middlewest are urged to plan their summer vacation with this in mind. Teachers, speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Indiana-Michigan District Conference. Details will be announced in due time.

For information address,

I. E. Burkhardt, Director,
1410 South 8th Street,
Goshen, Indiana.

A life is beautiful only as it is useful.—Sel.

LIFE'S PATHWAY

(Written for the Shut-in Page by a shut-in.)
Life is but a little pathway,
God has planned for you and me;
And He walks the way before us
Oft our path we can not see.
And we sometimes get discouraged
When the briars pierce us sore,
Then He comes to us and whispers,
"I am with thee evermore."

Then how beautiful the roses
Which along our path we meet;
If it were not for the briars,
Would the roses seem so sweet?
Now the day is getting cloudy
And before us lies a hill,
Then our Guide in love assures us,
"Fear not, I am with thee still."

Up the hill He gently leads us.
Through the clouds His eyes can see.
And it makes us trust our Savior,
As we say, "Lord, I love Thee."
Oft time Satan comes and tries us
He would like to bend us low,
Then we tell it all to Jesus
And He answers, "Child, I know."

If it were not for the briars,
If the days were never dim,
If we met no disappointments,
Could we see our need of Him?
And if Satan never tried us,
Would we flee to Christ for aid?
Could we know the joy of trusting
When He says, "Be not afraid?"

But the joy that there awaits us
When we reach our journey's end,
Is a joy that human mortals
Can not merely comprehend.
It is worth all joy and patience
And our efforts, every one,
When we hear His words of welcome,
"Faithful one, thou hast well done."

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MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

May 7, 1936

J. A. RESSLER, Editor

EDITORIAL

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I Jno. 2:28).

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (I Jno. 3:6).

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (Jno. 15:4).

* * * *

If we were asked to name the one outstanding qualification of a missionary—home, foreign, city, rural, or whatever—we should promptly name the abiding presence of the living Christ. In fact, we need to go further: No one can be a true Christian anywhere, in any capacity, minister or layman, without the fellowship of the one and only Savior.

* * * *

Most honest persons who have fair powers of observation have noticed persons trying to act so as to be taken for what they are not. And the conclusion is invariable that very rarely, if ever, is such an attempt successful. If, by chance, a person might slip through life on earth giving the impression to all people who know him that he is a true Christian, it is impossible to deceive God—"God is not mocked"—the German makes it, "does not permit himself to be mocked," and there is no middle ground. Either we abide in Him and He in us, or we do not and He does not. No such expression as "In a measure," or "As it were," or "At times," can truthfully be used to modify the description of this "abiding."

* * * *

"Abide" has unfortunately dropped out of the vocabulary of modern literature and ordinary speech—at least where the writer is acquainted. I believe it is still used colloquially in some

parts where the older forms of English prevail. It is a good word. It means so much in the texts quoted—and others of similar import. "Abiding:" "staying," "living," "having constant fellowship" (Read here I Jno. 1, and remember that "fellowship" implies being "fellow-ships" together in the same ship, where the interests of each one are bound together in the interests of all and of the ship itself). If we abide in Him and He abides in us we are safe in the fiercest storms; for, "No waters can swallow the ship where lies the Master of ocean, and earth, and skies."

Is that clear so far? Let's cling to it as we go a little further.

* * * *

"Abiding" is complete. We cannot "abide" part time or with one foot out and the other in. The "discipline" of his denomination had a list of questions to be asked of candidates for ordination. Among them I saw the question, "Do you promise to abstain from the use of tobacco?" (That was more than forty years ago and it may be changed by this time.) I saw by his desk in his study strong evidence that he was using the filthy weed. I asked him, "How did you answer that question?" He said, "I answered 'No'." But he was ordained. Years passed and our paths separated. I asked about him once and they told me he had crossed the threshold of those who "peep and mutter in the secret chambers" and had lost out in spiritual power. I heard about him once again. He had gone to a community where fierce temptation abounded. He passed to the great beyond with a dark stain upon his once lily-white reputation. The power of God to save reaches to "the uttermost." We cannot judge—would not if we could—but the story has a solemn warning. "Abiding in Him"—that means a life separated from the world and its pleasures and separated unto Him and His service.

* * *

If the abiding Presence is so precious

to us, the very natural question comes: How may I secure the priceless assurance that Christ abides in me and I in Him? The answer is simple! Take His simple but all-comprehensive promises by simple faith and His promises are fulfilled in us! No works? Yes, indeed. His works. It remains unalterably true that there can be no acceptable service to Christ, no successful testimony for Him, actually no salvation for us without good works! But they are not our good works, for all our righteousnesses (notice, plural) are as filthy rags! His works in us, made possible by His abiding in us are what count.

* * * *

His abiding Presence comes to us by just one avenue—simple, childlike, fully-trusting faith. Take Him at His word first. Don't bring an armful of your righteousnesses to Him and say, "Just look here! See the offering I have! Now, please come and abide with me!" That's the wrong way about. Get Luke 17. You see it follows just after the chapter about the rich man and Lazarus. Then Jesus opens chapter 17 with warnings about offences. Did the disciples hear what Jesus said? Did they understand? I am not sure as to the correct answer to either question, but they made a request that seems rather beside the point. "Lord, increase our faith." They seemed to be pretty well satisfied with the quality of their faith but they wanted Jesus to make it bigger, greater, more efficient, in some miraculous way. His answer must have astounded them. "Your faith! Do you really have any? It's not the size of your faith that makes your trouble, it's the quality of it!"

* * * *

A mustard seed is not at all big, but it has in it the principle of life that, under favorable conditions, will produce, not a great big mustard seed, but a plant that might even be called a tree. And the disciples just then do not seem

to have had even that little bit of faith; for the Lord said, "If ye had" Very evidently with God quality counts much more than quantity. The scribes and Pharisees had quantity—wealth, position, honor from men, authority, and very much more that the world can give; but Jesus told them that the publicans and notorious sinners went into the kingdom of heaven before them because the latter believed the warnings sent them by the messenger of God, and repented. They had no righteousness big enough to boast of, but they had faith enough to believe John the Baptist and the Teacher that followed him.

* * * *

But this "abiding"—is it a practical thing? Can we realize it in the present age and in the life we now live. Sure! Christ loves us too much to ask an impossibility of us. Take a crude illustration. We are riding together down east on the Lincoln Highway. The road is familiar and requires little attention. We sometimes speak of mutual interests, discussing things past and prospective. Sometimes a new vision of a mountain scene invites comment. At times neither speaks for miles. Are we less in fellowship, less "abiding together" than when conversation occupies our time? There used to be a picture on our kitchen wall—cut from some journal cover. There was a sturdy man holding the handles of a plow drawn by a yoke of oxen. His work was being done well. But his eyes had a faraway look—he saw things the oxen did not see. And beside him walked the form of the One who once was dead but now lives forevermore. The poem below began: "He walks beside the plow with me, His hand is on my hair." The remainder of the poem has faded from memory; but is that not a very practical illustration of the way He abides with us? Have you ever carried a pocket Testament and read it while the horses rested at the end of the furrow or row? How often as we passed along the highway has the prayer risen from a heart of concerned trust—"Lord, take us safely through!"—and God heard.

* * * *

But this "abiding"—is it not visionary? Is it really practical? Is it possible in the busy life of today? Nothing more real ever was promised by the unfailing Word of God. We are apt to confuse the meaning of words. We think of

things we can see and handle—perceive with our senses—as real, and of other things as unreal or visionary. Read the latter part of II Cor. 4:18: "The things which are seen are temporal; but the things which are not seen are eternal." We speak of the "everlasting hills," but how they change under the influence of frost and rain, even very noticeable in the short span of a human life. Did you ever come back to the old home town or neighborhood after an absence of twenty years? The things you see have changed! You hardly recognize the most familiar places. These things are seen and are for time only.

* * * *

But the things that are not seen? Did you ever see faith? Yes; you saw its results in the life of a person, but faith itself? Faith is eternal—you can't see it, but it is very real. Did you ever

ABIDING

By Lina Z. Ressler

There is peace, contentment, and resting
For those who in Jesus abide;
No sorrows nor trials nor testing,
From Him can His children divide.

We marvel at mystical meanings;
We wonder at quiet and peace—
He stilleth the heart's eager yearning,
He giveth the captive release.

Abiding brings rest and refreshing;
Abiding is safe and secure;
In Him we forever are resting,
In Him we abide safe and sure.
Scottdale, Pa.

see hope? No; not except as it is expressed in human lives. But hope is the second in the list of three things that Paul says abide (remain) (See I Cor. 13:13). Same is true of charity—love. You see it only as manifested in action. Don't make the mistake of thinking that things you can't see are unreal.

* * * *

Success in the Christian life here and joy in the eternal world depends on our taking the promises of Christ at full value and depending on them. Now read John 14:16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." And that Spirit of truth will lead you in "paths of righteousness and true holiness." Death itself will not separate us from His presence. "Forever" reaches beyond the border of time into a blissful and an ever-abiding eternity.

HOME AGAIN

By T. K. Hershey

For the Gospel Herald.

After traveling 7,917 miles by auto and through parts of eleven states, we find ourselves home again.

Until the Board has received our recommendations and we have its decisions, it is not our intention to write articles for the Gospel Herald. After this, however, we have consented to do so. Suffice it to say now that there is a great need in the Southwest, both among Americans and Mexicans, for thousands of them are without Gospel privileges. There are open doors right here at home; and if we desire to obey the Great Commission, we must enter them.

In all we had a pleasant trip. It was much cooler than we anticipated. We experienced weather from beautiful sunshine of 70 to 80 degrees to snow-covered roads with snow-plows opening the roads. In less than an hour it was possible to find ourselves anywhere from a fertile plain to eight or nine thousand feet above sea level with snow-covered mountains and roads.

We take this opportunity to thank the brethren of the different congregations enroute for their hospitality and good wishes. We also rejoice for the opportunity of speaking at the different Mexican services in four different states, as well as to distribute thousands of tracts both in English and Spanish.

May you pray, dear reader, that whatever disposition the Board may make of our report and recommendation, that it may be according to His will and divine purpose.

Goshen, Ind.

A TWO WEEKS' VISIT AT THE HANNIBAL MISSION

By M. Lena Kreider

For the Gospel Herald.

For a long while I had desired to spend a few days with our mission workers in Hannibal, Mo. On the evening of April 3 I accompanied my parents to the usual Friday evening service. The following Tuesday evening five precious young souls were baptized, four girls and one boy.

I found the workers always busy and filled with a deep longing that the best possible be done in each problem and duty that confront them. There is a keen passion and love for never-dying souls, which reach out to all with whom they meet. That God's will be done in and through them daily seems to be their motto. To live in this atmosphere and the sweet fellowship in private and public worship proved a great blessing to the writer.

There are always problems and heart-
(Continued on page 132)

INDIA MISSION PAGE

INDIA MISSION NEWS

Dhamtari

During the past month two notable visitors visited the school. First Mr. McIntosh, the Director of Agriculture, was here. He was particularly anxious he said to see our agriculture and other work related directly to the village. There are only two high schools in the Central Provinces offering courses in agriculture for the matriculate examinations. He gave a number of helpful suggestions on the best use of the money sent by a brother in Kansas for developing our agriculture and garden work.

The other visitor was the Central Provinces Minister of Education. His name is Mr. B. G. Khaparde. It is pronounced "Copper-day." Although he is a Maharashtra Brahmin still he did not hesitate to dine with us. He had seen little of mission schools before this tour. He said, "What a lighthouse your school is for the people around Dhamtari." We pray that it may be so.

A very happy service we had in Dhamtari on Sunday afternoon, March 1, 1936. Thelma was baptized. She had given her heart to Jesus last year while in school. Bishop Friesen preached the sermon. Many of the missionaries and their children were present.

During April, twenty-nine students will go out for village preaching tours. Some of them will go with the Brethren Beare and Kniss. Others will go with some of our Indian teachers and evangelists. This practical experience is a most important part of their year's work.

We had our school commencement exercises on February 29. Mr. D. G. Moses, professor of philosophy in Hislop Christian College, Nagpur, gave the commencement address. There were twenty-eight boys in the class.

We miss the helpful guidance of Bro. Graber who has had to go to the hills for special rest. We are all earnestly praying and expecting that he will again be able to take up his regular duties from July 1. Ernest E. Miller.

Ghatula

A new Sunday school has been started in Ratawa, a near-by village where an extension class to the Ghatula school has recently been opened. The Master here has been working hard and the people of the village have much confidence in him. He has created in them a hungering and thirsting after righteousness and they are asking for more religious teaching. Please pray for them as we work with them these hot season months.

Sunday, March 8 was a day long to be remembered by some of us. It was the children's last Sunday with us before returning to school, and, before partaking of the communion, Paul and

Grace were received into church fellowship by water baptism. It was an impressive service and practically all the members were present.

We are thankful for the good attendance we have in the Sunday services. Pray with us that the flock may from time to time receive the spiritual food that they need.

Florence C. Friesen.

Dondi

Sister Brunk and I have continued our stay at Arjunda. Sister Brunk has been able to help quite a number of people who were sick. The people at that place continued to show more than ordinary interest in the Gospel message.

Bro. and Sister Edwin Weaver have been looking after the work at Dondi station in our absence. During the illness and passing away of Sister Singara who for a number of years had been a Bible woman at Dondi and other stations, they had to shoulder considerable responsibility. Sister Singara suffered from pneumonia. She passed to her eternal reward on the morning of March 14. She leaves her husband, Bro. Prasanno, and four sons and three daughters.

At present our nurse is very ill with malignant malaria. We hope that she may recover in due time.

A. C. Brunk.

Sankra

Boys left for the hills the middle of March. Sister Smucker stayed down this year and will go up around the middle of April. Ernest and Arthur are in boarding and eagerly looking forward to their mother's coming up. We pray that they may be true witnesses for Jesus and be firm even in the midst of teaching that sometimes is not as sound as it should be. Pray for them and us.

Last Sunday a backslider who has been out of church fellowship for over three years on account of unconfessed adultery has confessed completely and was received. This was a season of great rejoicing for the entire church and we welcomed her most heartily and many were the prayers that ascended in her behalf. Pray that Sister Hannah may be true and faithful the remaining days of her life.

Our last short tour was badly cut up with wind and rain storms. After several nights of uneasiness and great discomfort due to high winds and rain in the mango grove, we broke camp and moved in after having only two satisfactory meetings in the village in the evenings. More about touring in a note after the season is over with.

We are having rain monthly so far which is very unusual. Last year the well the Christian people use was dry

at this time and now has 15 feet of water in it.

Pray for our community here. The devil sure is busy. May we be more busy. R. R. Smucker.

Shantipur

On March 8 ten children were consecrated in the regular afternoon church service. Four of them were untainted children of lepers. Many lepers are on leave at the present time visiting their homes. They are allowed ten days for such visits.

The villagers of Nawapara objected to sending their children to our Shantipur school. The reason they gave was that the children are taught according to new methods but the real reason became apparent from a letter written to the head-mistress Paulina Bai on the slate of one of the boys by his father. He wrote, "Don't teach the children 'Jesus Jesus' all the time but also teach them 'Ram Ram' because they sing Christian songs in their homes and know nothing of their own religion." The teacher told the people that she would not teach anything but Jesus way religiously. Now there are more children coming than ever.

We had the privilege of visiting Sister Sarah Lapp in her camp in a village named Kanharपुरi. In the evening meeting hundreds gathered in the large yard in front of the workers' quarters to hear the Gospel message in song and sermon. There is a general unrest manifest among all classes of people and they want to know just what Christianity is and also what it has in store for them.

We have also had the privilege of visiting Mahar centers. They are the people who are on the move as a result of Dr. Ambedkar's recent declaration not to have anything more to do with Hinduism. These people are welcoming Christian teaching and we are trying by the grace of God to step into the open doors. We have had the privilege of baptizing one couple from among these people and hope it is the beginning of many more coming.

The Lapps.

Balodgahan

During the past month we have had five cases of smallpox. There has been quite a lot of smallpox in the village especially among the children. And as our Primary school children go to the village school they came in contact with it there. The children have had very light attacks, but the woman who works in the hospital also took sick and had several pretty uncomfortable days. Everyone in the Boarding has been vaccinated and we are practicing strict isolation, so we hope the disease will not spread farther.

One of the 8th class girls lost her mother this week. The mother was sick only a few days with pneumonia and another of our older girls is with

her mother now, who is very seriously ill at the Dhamtari Hospital. These experiences are very hard for the girls when they are separated from their families but they have been very brave and put their trust in Jesus the One who can understand our every trouble.

The 8th class girls are preparing industriously for their Government examination which will be held March 25-30. The class of five with one older woman and a teacher will go to Dhamtari and stay there for the week. They will take the examination with the boys' class in Dhamtari. They will literally move to Dhamtari for the week taking their beds, food, clothes, etc., along.

The 4th class took their Government examination some time ago. Seven out of eleven from our Boarding passed. Since that time they attend the middle school for two hours each day and the remainder of the time help in the Boarding. They help to clean the yard, carry leaves, help wash and carry water.

Since it is warm they like to sit on the grass in front of the bungalow for prayers each evening. Some of those who were recently baptized show by their shining faces their joy in their new life. Pray for each of the girls that they may be guided aright.

Dora Shantz.

The program for three days of meetings at Easter time has been prepared for the Bethel congregation here at Balodgahan. The thought to be carried out is "The Abundant Life through Christ's Death and Resurrection." We hope that these meetings will help us to realize more fully our privileges in Jesus.

The young men of our congregation are much interested in holding meetings in near-by villages at night so during the hot season there will be two or three teams in the near villages every week.

Sister Sarah Lapp is on tour about seven miles from Balodgahan. She has rented a room or two in the village as the weather is getting too hot to be in tents. Bro. Sukhlal is helping in her night meetings.

Smallpox in a light form is raging in our village at present. The Hindus have called a famous priest from another village to worship for them as they worship the smallpox goddess.

Most of the widows from the Widows' Home have been to their homes for a visit. Many of them are real witnesses for Christ when they go to their Hindu relatives' homes.

Geo. H. Beare.

I have spent some weeks on tour since December. Am at present eight miles northwest of Balodgahan. There are seven in our group, including cook, Bible women and an evangelist and oxen driver.

We are living in an empty house, right in a village, with the dust and noise all around us, but it brings us right amidst the people to whom we came to bring the Gospel.

There are several families living here who have relatives who are Christians. They are especially friendly with us. One family has invited us to their home to eat rice and dal with them. We visit in the homes in day time, and at night we have meetings. Several hundred turn out every evening to listen, and some of the young men help to sing the Gospel songs which is very new, as most of the non-Christians are ashamed to sing Christian songs.

Many confess that Christianity is very good and inwardly believe in it, but it is so hard to come out from among them and separate themselves and endure ridicule and separation from friends. But we are hopeful that many will come soon. Keep on praying for them.

Sarah Lapp.

Medical Station

We are certainly being blessed by our heavenly Father with pleasant weather. We have had a number of rains lately which have refreshed the air and kept it pleasant.

Three new-born babies were brought to the hospital this week to be cared for here. Two are twins, sons of wealthy people of Dhamtari, whose mother died soon after their birth. The other one is the child of a poor woman. All three are doing well.

Two of the mission servants from our outstations are very ill in the hospital. The nurse from Dondi, is very ill with malignant malaria; and the evangelist Raghua from Mohadi is ill with Blackwater fever. We are praying daily that they may recover and that this sickness may be to God's honor and glory.

Millie Brenneman.

A TWO WEEKS' VISIT

(Continued from page 130)

aches in this work. Satan is cruel and bold. One afternoon we sought to win back a dear young girl who had grown discouraged. Her father drinks, and is rash and unreasonable. Often when she sought to be true he forbade her to go to church. We felt when we left her she would again take up her cross and follow her Lord, but she does not come to the meetings any more. Can you sympathize with this dear girl and pray for her?

A brother announced one evening that in a few days he would move to the country, twenty-four miles out. So few men are willing to pay the price of salvation. The next morning when we called at his home the sister welcomed us with the joyful words, "I'm not going. I prayed and prayed and God showed me that we are not to go." Thank

God for the privilege of prayer. These people have learned its value.

Another brother was desperately sick. The doctor gave a hypodermic to ease the pain. But instead of cursing, as he did before conversion when these attacks came, he sang, quoted Scripture verses, and prayed. Yes, Jesus is the same yesterday, today, and forever.

The Monday evening cottage prayer meeting which I was privileged to attend was in the home of an aged couple. The grandfather is almost blind naturally but not spiritually. He always asks us to sing the old songs which he learned when a young man. The next meeting was held in a sister's home whose son has tuberculosis. This man was a drunkard. He says he is ready to go but we fear he has not met God's conditions for salvation. More than once he confessed Christ but in a few days fell away into sin. May God be merciful and grant him repentance.

The morning of April 18 Bro. Kauffman's little girl had a tonsil operation. We praise the Lord that she came through this operation in a remarkable way and is now doing fine. Her condition was really serious for a week before the operation but her nerves and appetite became better as the day grew nearer. "The Lord hath done great things for us; whereof we are glad."

April 14-17 Bro. Kauffman and my father were in Iowa in the interest of the mission. It has become very urgent that larger quarters be secured for the mission. Both the living quarters and the meeting place are too small to do efficient work. We thank God's people in Iowa and elsewhere for the wonderful way you have supported this work. May He very richly bless and reward you.

The congregation and workers are looking forward to a spring revival and a summer Bible school for the children. The one great aim is to get more people under the sound of the Gospel that they may be saved and that those who already know Him might be established in the faith more fully.

On the evening of Easter Sunday an appropriate program, consisting largely of Easter songs, was rendered. Numerous portions of Scripture telling the resurrection story were read introducing the various songs.

I was privileged to call in nearly all the homes of the members. The warm welcome I received everywhere will long be a cherished gem in my memory. Will you continue to support this work by your prayers and means, while we seek to keep it worthy of such interest.

Palmyra, Missouri.

It would be a good thing if there were more people among us who make it a practice to invite the very poorest families in the church to take a meal with them.—A. G. Yoder.

SOUTH AMERICA MISSION PAGE

The Passing of Pastor Jose Zagami

On the 12th of February our beloved brother Jose Zagami passed away at the age of 48 years. He has been a faithful worker among us for about seven years, and all the brethren of our congregations, both in North and South America will receive the news with deep feelings of regret.

Bro. Zagami was born in Italy, on the island of Sicily. When 18 years old he came to the Argentine Republic. After spending a few years in Buenos Aires, the Argentine capital, he moved to the city of San Luis in the province which bears the same name.

His conversion to the Gospel faith was due to the reading of the Word of God. In the year 1924 he attended a Gospel service in Buenos Aires, where he was very favorably impressed, and on leaving he was handed a tract. Upon reading the tract he found an offer from an evangelical printery to send a New Testament to those who would ask for one. He sent for one and after reading the Gospels was convinced of the truth of their message. A friend took him to a Christian church, and thus he came to unite himself with the believers in this glorious faith.

His great interest in the propagation of his new-found faith moved him to take part in the mission already established in San Luis, and later he was put in charge of the work for several years. Later he joined the staff of the British and Foreign Bible Society, travelling as a colporteur in the provinces of San Luis, Cordoba and Mendoza.

In the course of time his work as a colporteur brought him to the district where the work of the Mennonite Mission is established. In 1930, Brother Zagami with his family moved to Tres Lomas where he assisted in the work during the absence of the Swartzentruber family on furlough. At the end of a year and three months they moved to the town of Madero in which he has worked faithfully until the day of his death. The Madero congregation has increased greatly during this time. He was very faithful in visiting and dealing personally with the people in their own homes, and there are few in the town who did not know him through personal conversations he had with them.

By means of his duties as a colporteur the brethren in all our congregations have had the privilege of knowing him and everywhere he is referred to with high appreciation because of his sincerity and his great zeal in testifying for his Lord.

He leaves to mourn his passing away, his faithful widow, one son aged fifteen, a married daughter, and three little girls ranging from the ages of four to ten.

Although our brother had to suffer intensely during his illness he was always very patient. He was always preaching the truth to the many visitors who came to his bed-side to see him. In his last hours he was still concerned for the spiritual well-being of his loved ones, and even in his last moments he was giving praises to his precious Savior.

We trust that the Lord may work in the hearts of the persons who knew him and heard his testimony, making them firmer in their faith, and that the family may receive the consolation which God alone can impart.

(Translated from the obituary in La Voz Menonita.—L. S. W.)

Executive Committee Meeting

Since practically all the missionaries were present at the funeral of Brother Zagami, and since there were a number of problems to be solved, it was decided to hold a meeting of the Mission Executive in Pehuajo on the 14th of February. At the said meeting it was resolved that Brother Shank be made responsible temporarily for the services in Madero. To relieve him from going to Passo which was also under his charge, it was decided that Santiago Battaglia, the pastor from Trenque Lauquen, take care of this town. It was also decided that the funeral expenses of our departed brother be paid out of the Native Workers' Fund, and that his widow receive the usual monthly allowance for a few months until this special case can be duly considered and suitable arrangements made. At the same meeting the monthly budget for the current year was worked out, and in general results a little lower than last year.

The Snyder Furlough

Brother and Sister Snyder with their two little ones are spending a few days in Buenos Aires to attend to sailing reservations and the preparation of their passports and other necessary credentials. Unless they have been forced to change their plans, they propose sailing on the S. S. American Legion on the 18th of April. It can be imagined that with their absence from the field, the passing of Brother Zagami, and the Hersheys still being on furlough, our working force will be rather reduced. It is hoped that the Lord will send forth more laborers into His harvest, because the fields indeed are ripe. The Snyders expect to be present yet for the Annual Conference and the inauguration of the new church building in Bragado, possibly during Passion Week. We invite your prayers for these special meetings.

The Gospel Tent Campaign

The brethren Litwiller and Snyder have been laboring in Comodoro Py with the Bible Coach and Tent during the last two weeks. One of the Bible

School students, Carlos Battaglia, has also been giving valuable services in the campaign. The work in the said town is comparatively new, hence the brethren have been putting more emphasis on the seed-sowing than on the immediate harvest. Similar meetings are to begin next week in the town of O'Brien which is under Bro. Swartzentruber's care. We crave your prayer interest in the Gospel Tent work.

Bible Coach and Gospel Tent Work

During the month of March and the early part of April the Tent and Bible Coach have been employed in the Bragado and Alberti districts. Brother E. V. Snyder dedicated himself to this work as a closing ministry before going on furlough. After closing a successful series in Comodoro Py, of which Bro. Litwiller has the pastoral charge, a two weeks' campaign was conducted in the town of O'Brien. As the name suggests, there are many Irishmen living in that district, and unfortunately for the Gospel, they are of the fanatical Roman Catholic type. The work in O'Brien is cared for by Bro. Swartzentruber in connection with Mechita, and his many other duties as bishop and mission treasurer. In the recent campaign Bro. Snyder was assisted by a native worker, Pedro Gitz, who took his turn in proclaiming the Gospel message. Because of rainy weather, and the general opposition of the Roman Catholic elements, the work was rather difficult in this town. The same can be said about Alberti where the campaign was conducted for ten days just prior to the opening of the Annual Conference. The announcements were made through the local newspaper, by means of small hand bills, by a large poster on the side of the Bible Coach, as well as by personal conversation, yet the largest number that came to the tent on any night was about 60. Of course in some of the other towns the attendance was much higher. In addition to the general indifference and fanatical opposition, the low attendance can be attributed to the fact that the autumn nights were already rather cold for tent services. We were glad to notice, however, that in all the towns we were able to interest new people, and a few precious souls have been saved by our glorious Savior. We crave the prayers of God's people for the edification of the saved, and for a larger ingathering of the lost into the fold of Christ.

The Annual Church Conference in Bragado

This year the Annual Conference was held several months later than in other years in order to give time for the completion of the new church building in Bragado, where the meeting was to be held. The date set was during the latter part of Passion Week, from Thursday to Sunday. By the change of date we at least avoided the extreme

heat that usually prevails in the summer time, but it required more bedding to keep the delegates and visitors comfortable on the canvas cots. The delegates were billeted in the two pastoral houses, the homes of some of the members, and in a large house right near the Church rented for the occasion. The latter had a large kitchen and dining room, where the Conference meals were prepared and served somewhat on the cafeteria style, each one paying according to the amount he ate.

One of the features that characterized this convention was the presence of a large number of young people, who were there not to enjoy a trip and an outing, but rather to fulfill an earnest craving to know more of the things of God and to be able to serve Him better. All the pastors and workers were present as well as delegates from all the towns where we have established congregations. The Conference motto was: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). This was suggested by one of the items on the program, which was a series of devotional studies on the Epistle to the Ephesians. There were six of these meditations conducted by L. S. Weber, on the following topics: (These were given at the opening of sessions.)

1. The Origin of the Church (ch. 1).
2. The Formation of the Church (ch. 2).
3. The Mission of the Church (ch. 3).
4. The Walk of the Church as the Body of Christ (4:1-5:20).
5. The Conduct of the Believer in His Domestic Relations (5:21-6:9).
6. The Conflict and Victory of the Church (6:10-24).

There were several special sermons preached throughout the Conference. The first one was the Conference Sermon, which was preached very ably by Pablo Cavadore, who based his message on the Great Commission of Christ. Space will not permit to give comments on these dissertations. On Good Friday morning Brother Albano Luayza delivered a stirring sermon on "The Sacrifice of Christ," and in the same session Brother Litwiller spoke on "The Cross—the Focal Point of Christianity." The Easter sermon was preached by Brother W. G. Lauver, with part of I Cor. 15 as a basis. Each evening as a closing feature of the session an evangelistic sermon was delivered by different ones of the attending pastors.

Saturday morning was devoted to Conference business, reports and election of officers. One of the problems was the realization of the so-called "Twenty Year Plan," which aims to make the Argentine Church and her missions self-supporting and self-propagating in twenty years time. In his

talk Brother Shank pointed out that to realize this goal it will be necessary for every individual member to catch a vision of this great task, and to make sacrifices of time and money. It was also decided to have a few special sessions for young people in connection with the convention next year. The election of officers resulted as follows: President, A. Swartzentruber; Vice President, Pablo Cavadore; Recording Secretary, Angelita D'Amatto; Arrangement Committee, W. G. Lauver and Carlos Barbosa; Young People's Topics Committee, N. Litwiller and L. S. Weber.

A series of devotional topics were treated in the evening sessions on The Virtuous Christ and the Sanctified Life by E. V. Snyder; What if Christ had not Come? by Santiago Battaglia; and A Living Sacrifice by A. Swartzentruber. On Saturday afternoon we had a special Sunday school session with the following subjects and speakers: The Need for Conducting Summer Bible Schools by Elsa Shank; The Bible as the Text Book of the Sunday School, by Carmen Palomeque; and What Fruits Should the Sunday School Produce? by J. L. Rutt. Perhaps on another occasion we can give some of the thoughts that were presented. There was also a special mission program in the Sunday afternoon session with the following themes and speakers: Our Nation as a Field for Missionary Action by Carlos Battaglia; Impediments to the Spontaneous Expansion of the Christian Church by J. W. Shank; and Does Our Church Comply with the Great Commission of Christ? by Feliciano Gorjon.

An encouraging note in the Conference was its seriousness and deep devotional spirit throughout. This was manifested in the various periods given over to testimonies, and more especially in the large attendance at the 7 o'clock prayer meetings each morning. Practically all the delegates and visitors attended and participated in spite of the early hour. These meetings were ably led by D. Parke Lantz, Mrs. Emma Shank, and Feliciano Gorjon. The singing which was in charge of Brother Snyder was well conducted. Our people are learning to sing better each year, although there are hardly any who can sing any part except the soprano. They enjoy four-part singing as was noticeable from their appreciation of the various special numbers sung by some of the missionaries.

The Inauguration of the New Church in Bragado

In the middle of the Annual Conference program, the Bragado congregation had the official inauguration and dedication of its new building. The date of this service was Friday, April 10, at 2:00 p. m. The meeting was directed by the local pastor, N. Litwiller. We give here a translation of the official program.

The Doxology The Congregation
Invocation Albano Luayza
Hymn, "The Church's One

Foundation" The Congregation
Responsive Reading, Psalm 122.
Bible Reading, Revelation 21:10-27

J. W. Shank
Dedication Sermon ... Pablo Penzotti,
Secretary of the American

Bible Society in B. Aires
Quartet, "Oh Listen to our Wondrous Story" .. Snyders and Webers
Dedicatory Act and Prayer

led by Bishop A. Swartzentruber
Hymn, "I Love Thy Kingdom
Lord" The Congregation
Benediction

Special News Item

Brother and Sister Snyder and family left Bragado for Buenos Aires on the morning of April 14 to make their final preparations for sailing on The American Legion on Saturday, April 18 at 3 p. m. Godspeed! —L. S. W.

* * * *

Cosquin, F. C. C. N. A.

Dear Herald Readers, Greetings in the Name of our Lord and Master:—From Bragado comes the news that all are well and praising God.

Series of tent meetings closed in Comodoro Py. The evangelists were Litwiller, Snyder, Sierra and Battaglia. Good crowds were out to hear the Gospel singing and preaching. The Bible Coach was also used as a means of arousing curiosity and as a home for the workers while away from home.

Bible School has opened with 8 students enrolled. Pray for them.

The new building in Bragado will be finished this month and the Annual Conference will be held there April 9 to 12 and the dedication will likely be held on the 10th of April (Good Friday).

The Snyders went to Buenos Aires to arrange for their passports and passage for their furlough and expect to leave after the Conference.

Bro. Shank writes that Pablito was visiting with a chum of his in La Plata and enjoying himself very much. Elsa seems to enjoy her work in Tres Lomas. Several of the orphanage girls from Quiroga were to visit "Pa and Ma." Santiago Battaglia is looking after the meetings in Passo and Bro. Shank those in Madero since Bro. Zagami has passed away.

The congregation in Carlos Casares lost another member by death, the mother of Carlos Barbosa who has been a devoted Christian for years. She was over 70 years old and had been quite a worker and had a splendid testimony. The Lauver children have started in their school work again this year and the parents are busy as ever with the meetings in Casares and the other towns.

The Rutts are now settled in their old home, America, and have plenty to do,

(Continued on page 140)

AFRICA MISSION PAGE

A FEW INCIDENTS FROM AFRICA

By Elma Hershberger

For the Gospel Herald.

Why should we send missionaries to Africa? We know very well the words of our risen Lord as He met with His disciples before His ascension, "Go ye into all the world." That is the first great reason. The love of Christ constrains us to carry the salvation to lost souls. The love of Christ constrains us to do as He has commanded. We go to Africa because there are millions of souls still there who do not know Jesus Christ. The following are only a series of a few heart touching incidents met upon the African field which give us still more reasons for sending missionaries to Africa.

Caleb was a patient here at the dispensary. He has been a Christian of another mission for a number of years. He was ill enough to stay here in a hut especially built to care for sick people. There were other patients from day to day and Caleb spoke to them faithfully of his Savior. Every evening a short worship service was held in his hut just before night closed upon them. A portion of Scripture read from the Testament would form the basis for a short discourse followed by a prayer. We could see by his face and hear by his talk that he knew his Lord and trusted fully in Him. Often he would single out a heathen woman from among those who had come for medicine and speak to her personally. His body has not been healed but he has gone to his village and we feel his witness continues there. How many souls have been helped by him only eternity can reveal, but we feel that had he not the Gospel message to give, many who are now enjoying the Word of God would still be living in darkness. It is the native who has found the Light who is best fitted to give it to his fellow man. If we could reach only a few such as he we would already have gained something worth many times more than the wealth of the whole world. Missionaries can reach these and teach them and instruct them until they are rooted and grounded in the Word and they will be the means of bringing their country to Christ.

* * * *

"He was a good boy! He was a good man! She is so much like him, her father. Let me hold her a little. I love her so! She is so much like him."

Tears, big wet tears rolled slowly down her cheeks to lose themselves in the wrinkles around her mouth, as the wrinkles overflowed the tears splashed softly on the dirty leather skirt or rough, dirty hands. She was admiring her new born granddaughter, the child of her dead son. How she loved

her, and how fondly those rough hands held the little babe. She did not caress it lovingly or kiss it; for that is not the way of her people to express love. But so tenderly she held it upon her knee and looked into its face as she talked to herself more than to those around her.

It is against the custom of the Luo people for the grandmother to hold her grandchild. This grandmother could not resist, for she had real love for this child who seemed to her as one come as an offspring of the dead. The nurse knew the custom of the people, so upon seeing the real grief of the grandmother, did not want to increase her emotions by offering her the baby to hold, feeling she would only refuse sadly.

"Let me hold her a little," she entreated as the nurse was placing the baby in her little bed. The old woman with black wrinkled skin, covered only by the customary front panel of leather and a back skirt of the same material both reaching from her waist to her knees, sat there on an old box. Her hair was closely cut, leaving only a thin layer of grayish black kinks all over her head. Around her neck were several strings of cheap beads; on her wrists several cheap imitation ivory bracelets, introduced to the African by the white traders. Beside the bracelets there were a number of wire wound cow hair which formed light weight bracelets, some of which every native woman wears. Her entire body was dusty from her long tramp of fifteen miles. Her feet and hands were dirty and rough. Beside her on the mud floor lay her long-stemmed clay pipe. No, upon first sight one would not think her capable of great emotion, or much tenderness, but she had come, traveling all morning, to see her grandchild, the daughter of her dead son.

"No, he wasn't sick, he just died quickly, and this is his baby! This is his baby! Now, take it again, I can go home now. I have seen his baby. He was a good boy!" More tears splashed unheeded upon the dirty leather skirt.

A mixture of joy and sorrow filled this dear old soul. Her son to her was gone forever. She was really sorrowing for him; she had no hope of ever seeing him again. She had within her bosom the dark sorrow of heathendom. There are many such here in Luoland, only, but how many more in the whole continent of Africa. To such as these the glorious hope of resurrection and of life eternal need to be carried. How many of these old hearts with whom we contact daily are aching with a similar real sorrow we do not know. We can not know for many of their faces are mere masks showing no emotions. But hidden deeply there must be many heartaches. And they do not know the Great Comforter to whom they may carry their heartaches. They indeed sorrow for their dead as one having no

hope. They do not know the glorious hope of the resurrection and life eternal that is the precious treasure of every follower of Christ.

* * * *

Infant mortality is very high in Africa. There are many reasons for it. Diseased parents, filthy quarters for parents and children, no regularity in food habits or any other habits, careless, unloving mothers, are only some of the causes entering in.

Rebecca was a plump little girl, doing unusually well when her parents took her to their home some miles away. They were so happy to take with them such a nice little baby. Their other babies had all died. A month or two passed by and then word came to the Mission that Rebecca had died very suddenly of an unknown cause.

Pauline was a tiny little twin, who lived to be three months old. For more than a month their mother stayed with them at the Mission. Both babies were doing well when they went to their village. The little child was ill for two days but the mother did not bring her for medicine; the child just died.

Leah, unlike the others, was not wanted by her mother. Her mother was a careless, shiftless woman. Her other babies had all died. Leah, too, was a nice, plump, little brown baby. She seemed to thrive in spite of her careless mother. After several months sores appeared on her hands and feet. Her mother was asked to bring her to the dispensary every day for treatment, but her mother had too many other things to do, she could not be bothered.

One evening after nightfall her mother brought her to the Mission home. Leah was very, very sick, she had been sick all afternoon but just was not brought earlier for help. Some medicine and instructions were given, but there was nothing to be done. In the morning the sound of the mother's loud wailing drifted up to the Mission.

There is much to be done for these mothers. There is much to be done for these babies. It makes our hearts ache when we see some of these things and are seemingly unable to help them for we cannot force our ways upon them at once. They must be taught slowly, and first of all they need the love that is above all other loves, the love of Jesus Christ in their hearts and lives, to open new vision for them. These precious little souls we covet for Him, that they may grow up to be real witnesses for Him, but their parents first must be won to glorious liberty in Christ Jesus that they may lay aside their binding heathen customs, the filth of their huts and disease of their bodies, that they may care for and nourish their children in a way that more of them may grow to manhood and womanhood.

* * * *

Ademba came to the regular day school and made rapid progress as she studied with a slate and pencil. One

day her father who has always been quite friendly to the Mission came to pay us a visit. In the course of the conversation he was told how well his little daughter did in school work; even in some things surpassing her brother who is older. These few words of praise to the father kept the little girl from school afterward.

"This shall not be. No girl shall exceed her brother. I will sell her for cattle later so she need not learn to read." Ademba was kept from school for several terms, but now her father has again consented that she come to school and so soon as a small dormitory for girls can be put up she may come to stay. We praise the Lord for her father's change of mind.

This little girl has an older sister whom we have asked to come also, but this request has been emphatically refused for some one has paid cattle for her and she must wait for her husband to come for her. To her, now, school is entirely out of her reach unless her future husband shall become a Christian.

Is it worth while to reach these girls before they marry? It is most vital to reach them then for afterward they are the household worker. The husband may spend much time in visiting, loafing, or even attending school but the wife must dig the garden, prepare the food, carry the water from the river, and care for the children. The heathen wife is subject to her husband in all things. Custom even gives him the right to beat her if she refuses to obey him. The heathen wife stands in awe and fear of her husband and will do nothing to bring his displeasure upon her, so we can readily see why so few women come to our services, and why we must reach these girls before they are sold in marriage.

Does not our heart go out to one who must live such a life? She too has a soul to be saved; she too has a right to enjoy freedom of life and thought as taught by our Lord, but because of their secluded ways of living they are the most difficult to reach. Nevertheless if we put forth a faithful effort she can be reached and her soul saved, given the freedom of life and thought that is rightfully hers, and in turn impart them to her children.

Girls' voices were mingling in a native chant, one group chanting to another as the sound of their voices drifted up to the Mission from the plain below in the short twilight of an African evening.

"Why the singing of so many girls in chorus?" We asked. It was nothing unusual to hear sounds of village life wafted up to us on the evening breeze, but it was unusual for so many girls' voices to be singing in unison.

"They're singing to one of their group who has just been married."

"Where is she from and who is the groom?"

"The old man who sends you milk has married his fifth wife."

"But, he is an old man! Did he marry a young girl? His wife that brings milk is an old woman. You can't mean that he married just a girl?"

"Men don't marry old women, they only marry girls."

So we were left to ponder upon this question. We knew the man quite well; tall, good-natured man he is. He wears no European clothing, more than a blanket wrapped around his body and knotted on one shoulder. This blanket is always dirty and carries with it a strong aroma which is an admixture of unwashed body and kraal odors.

The next day we had occasion to visit the village of revelry. As we entered the village we called to a group of girls who were bathing by the river. At first as we entered we thought the place deserted but soon heard the sound of voices issuing from one of the huts built a little away from the others. Stooping to look in at the low door we saw a number of girls and several young men enjoying a social hour. We asked them to come out that we could see them better and that we might have opportunity to speak to them. The girls from the river soon appeared and the bride was pointed out to us. A clean-cut, intelligent face, the usual straight physique clothed in a clean new dress, she stood among her friends, at first a little skeptical, though curious, at our presence in their village.

A native Christian with the same message as a European can give the same message with much more force and emphasis than the latter, to his own people. Having command of the language their selection of words far exceeds the European. The native knows the customs of his people and is very adept at drawing simple illustrations from their everyday life. One of our native Christians with us was told to tell these girls about the school for girls and invite them to our regular school and church services, which he did in a gentle and yet emphatic way. An effort was put forth to encourage the young bride to assert her rights at once and come to school. For most of these husbands, unless Christians, refuse to let their wives attend school or other services. This fact makes it still more pathetic, to us it looks like slavery for so young a girl to become one of a number of wives. Many of these girls too look upon it as a very undesirable position, but there also are some who enter upon such a life with their own consent, for as long as they are the youngest wife they are looked upon with favor.

In the evening again up from the plain came the noise of drums and revelry with loud shouting and much noise, far into the night they danced and played.

Nathaniel and Alila, the former a Christian, the latter a believer, were

quietly married by the pastor at the close of the afternoon school session, the scholars, the Europeans, and a few other friends witnessed the ceremony.

Friends were invited to the new home for the wedding feast in the evening; again the Europeans were invited. As we Europeans neared the village about eight in the evening, from the hut came a lusty chorus of voices singing a hymn. In the center of the hut we found several tables, borrowed from the neighbors for the occasion, upon which stood a lantern or two lending a ruddy glow to the dark faces gathered there. Every face was aglow with a triumphant happiness. All of these people were clothed with real clothing; there were no dirty blankets or skins. One of the group had a small book of hymns and acted as leader of ceremonies. Suddenly, "Blessed Assurance, Jesus Is Mine" was started. Every person there joined in and sang as if he really meant every word of it. Our hearts swelled with joy as we joined in the song, but that was only one of many more songs that followed.

Because the hut was too small to accommodate all, chairs were moved outside in a large circle. Song after song was sung, each with as much vigor as the one before, until the climax was reached with "Glory, Glory, Hallelujah," a song they all love so much. How different this was to the din and confusion reaching us from the village on the other side of the hill a few days before. The group did not miss the dancing and noise. They were perfectly happy in their new life. Old things had passed away; they found real enjoyment in the new. They did not need the dancing and contortions of bodies but sat quietly in their places and talked to their neighbor between selections of song.

Such a change had been brought about by the living Word of God in their hearts. Only a short way behind them they had left their old wedding customs; only a short while before had they looked upon a wedding as a time of much play and rioting. It filled our hearts with a deep gratitude to our Father that we were permitted to take part in such an exemplary celebration.

We were served as the others with a large dish of heavy cornmeal mush, boiled chicken and tea. There were cups for the tea but the other food was eaten with the fingers.

Is it worth while to go to the expense of sending and carrying the Gospel to these people? These are just a few of the incidents which have brought us to a realization as never before of the vast difference it makes to these people if they have or do not have Christ. These are a few of the incidents that show us how much they need Jesus Christ. These are a few incidents which show us how much these people must sacrifice if we are not willing to sacrifice for their sakes. Christ has died for

them as well as for us, but how shall they hear unless one tells them. This is our great privilege, not duty only.

Bukiroba Mission

Dear readers of the Gospel Herald, Greetings in the Master's Name:—"I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:13). Oh! What



Two Little Friends of the Mission

joy there is in knowing that the Lord will hold us by our hand and will help us; and again we rejoice because He has proved this to us so many times.

We rejoice to report marked progress in this newly started work here. Even though we have no church building here as yet but are still holding our Sunday services in the little round (18 ft. in diameter) native hut, yet our highest attendance was 52, and last Sunday there were 37 present. But praise the Lord, out of that number there were 4 who stood and confessed Christ when the invitation was given, thus making a total of 26 souls in the class here who are under instruction prior to baptism. We especially appreciated the service on Sunday as "Ayubu" (one of our Christian boys) spoke to his fellow men in no uncertain tone. Bro. and Sister Stauffer were called to Shirati for a church wedding to be held there last Sunday. This being the rainy season they took with them two boys as helpers in case of trouble. They left Saturday morning, and by Tuesday afternoon word reached us that they toiled all Saturday night and reached Shirati about 2 o'clock Sunday afternoon. With weary bodies, due to such experience, the wedding was postponed until Monday afternoon. So on Wednesday at about 3 o'clock A. M. they again took their leave desiring to reach the Mara Bay in time to cross with the Wednesday ferry but even after making strenuous efforts they reached Mara Bay only to find that they were about one half hour late. This meant a 24 hour stay on the shores of the bay, although without seeing distance of the Mission here.

We are happy to report good health of all our missionaries. The building work is moving slower due to frequent rains.

Yours until He come again,
March 13, 1936. C. M. Ferster.

Musoma, T. T., Bukiroba Station

To the Herald Readers, Greetings:—To the glory and praise of God our Father, to inform you how the Lord is fighting for us and to help you in your prayer labors with us, we give you this letter.

Praise List.—The health of the group is good at this writing and the whole force is on the firing line at present.

The rains have been abundant and prospects are for a good year in the gardens and fields.

The work at Shirati is progressing nicely and there seems to be an indication of coming special blessings for the foundations of some of the believers are being tried. After the test come blessings.

The work here is going along nicely. Due to a let up in showers a bit more advance has been made than during the days of downpour. We are pretty well cared for even should a long heavy rainy season be at hand.

We are about ready to begin operations for the building of the first dwelling here. This does not mean that we have not done anything yet but means that we have about all the things piled ready and at hand and when we break ground for this house we hope to carry right through to the finish rapidly. This course was taken because of the time of year that we are in now.

The catechism class here numbers about 25 names now but indications point to about 15 of these that are real earnest seekers. The Spirit is working in hearts here.

Every Sunday P. M. preaching services are held in Musoma and the interest is keen. A catechism class will be begun there on Sunday, March 29. This group is largely government employed natives who have learned Swahili well and can get all we try to say. Most of them have had some teaching somewhere sometime in the past.

Render unto God the things that are God's. Praise Him.

Prayer List.—The new class beginning in Musoma. This type of folks needs shepherding and also much watching for they can easily live in sin secretly for a long time.

The work at Shirati. The spirit of rebellion is appearing in every part of the world and often at first quietly draws some of the elect into the group unawares. Great concern is generally had for those who go out to live in the rough and have physical hardships but the care of an established station and the shepherding are a far more difficult and trying work at times.

Especially teaching, care and training for African girls is being begun at Shirati now and is a needy phase of the work. It demands especial prayer for many weeks to come. Sister Mosemann is giving this work her time and attention.

The time is fast approaching when we hope to begin work at the third sta-

tion site. When this is begun we will also get the Majita field to care for which has several out-schools started already. This taking over of schools calls for earnest prayer and careful attention. This we hope to begin about the month of July.

Spring communion and baptism services are set for April 12, Easter Sunday, and the several who will be baptized and taken into the church will be entitled to your intercessions in their behalf at the Father's throne.

March 27, 1936. Elam W. Stauffer.

Shirati, T. T.

Dear Interested Friends, Greetings in our Risen Lord:—"He putteth forth His own sheep." The Lord does just that, as we claim it of Him. We rejoice that the Leathersmen will be on their way to Tanganyika when this letter is read. They will reach Mombassa May 17. The present plan is that the Fersters with Sister Hershberger meet them at Nairobi. They will return to Musoma via Shirati. Pray for extraordinary language blessings upon them.

We are at present engaged in building a girls' home and school at Shirati. Faith would have us believe in an abundant fruitage as this ministry to the girls gets under way. At the Bukiroba station they are expecting to start work on a permanent dwelling this week. Building does and will exact a large amount of energy from the missionaries thus engaged, and they all need the prayer support which carries them through the multitude of other duties which dare not be neglected.

A native conference, in connection with a baptism and communion service, is planned for this station during the Easter week-end. Time is set aside for a prayer conference, discussion of native church problems, and a missionary program. We are hopeful for new vi-



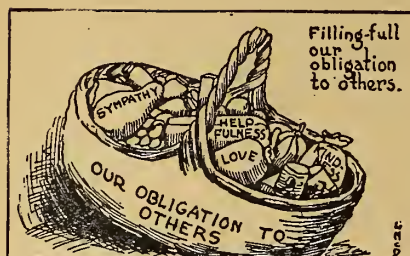
Two of Our Christians and Their Home

sion and inspiration to be planted in each white worker as well as the native believers.

Multiplied praises are due our Lord for His unflinching faithfulness in every circumstance. Unceasing prayer is due Him in order that He glorify Himself in making bare His mighty arm on our behalf.

April 2, 1936. John H. Mosemann, Jr.

SEWING CIRCLE CORNER



"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (I Corinthians 13:1).

* * *

Much vain and useless effort is expended when the impelling motive is not right. Paul knew the frailties of man and in these wonderful verses holds up the real motive of service.

* * *

The above text was a part of the Scripture lesson at a Sewing Circle meeting held at the Thomas Church near Johnstown, Pa., on the afternoon of April 18. The meeting this year was held conjointly with the District Mission Board Meeting and was full of enthusiasm and interest. We praise God for the growth in the Sewing Circle work of our church. In a future number we hope to share with you more of the helpful things gleaned at the meeting.

We are sorry to hear of the death of Sister Menno Nahrgang. She passed away April 19 after an illness of several months. Sister Nahrgang was president of the Ontario Sewing Circles for eighteen years. She will be greatly missed. Her earnest, faithful work will be long remembered and will continue to be an inspiration to many of us.

HOW TO FOSTER A MISSIONARY SPIRIT IN OUR SEWING CIRCLE WORK

By Lena Zook

For the Gospel Herald.

"And whosoever will be chief among you, let him be your servant" (Matt. 20:27). "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

Jesus is our perfect example. His mission into this world was "to seek and to save that which was lost." He came to help. His motives were so unselfish. He loved the poor, the weak, the unfortunate. He chose to work among them. He was reviled; He suffered wrongfully; He died; all for you and me. Does it not behoove us to "leave all and follow Him?"

To follow Him, means to walk in His footsteps. It may mean that we must be reviled. Was not Jesus reviled be-

fore us? Or perhaps we shall need to endure grief, but the grief which Jesus suffered was untold. Or maybe our paths will lead us through separation from home and friends. Our Savior left His home in glory, "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps" (I Pet. 2:21). Jesus also said, "If any man serve me, let him follow me."

Until we have a vision of Christ's matchless love to the human family, and until we grasp the full meaning of following in the footsteps of our perfect example, and we receive the force of the message of the Great Commission, we cannot fully appreciate the opportunities that present themselves to us through the avenues of our Sewing Circles. Perhaps if we classify the steps that will foster a missionary spirit in our Circles, we will find necessary conviction, a burden, and a vision, all resulting in action.

Paul says in Acts 20:35, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Jesus says in Matt. 25:36, 40, "Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And to the question, "When saw we Thee naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee?" The King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Knowledge brings conviction. The devotional period in our Circles is a period of opportunities. Would it not be profitable to have in this hour, a carefully prepared talk on subjects that will arouse conviction of missionary needs in the heart of each sister present? A conviction that God commands missionary work? "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." A conviction that each individual has a part to do? Phil. 4:3; Eccl. 31:13, 19, 20. A conviction that God's work demands our best? Eccl. 9:10.

With a conviction that missionary work plays an important part in the work of the Sewing Circle, we need to have within us, a burden for souls. Prayer changes things. Do our devotional periods sometimes become formal and cold? Perhaps it is because we forget that each moment of that hour is full of opportunities, each part of the devotion is tremendously important, and can be conducted in such a way that each one present can go away with

a richer, fuller, deeper experience with the Lord. Let each devotional period be a prayer circle. Pray for a burden for souls.

It is too true that there are those who refuse to lead the devotional period when called upon. Can we not in some way impress upon our sisters the great need of pouring out our hearts to God in behalf of souls for whose benefit we labor with our hands? If in only one sentence, can we not urge that each one in the Circle pray for a soul or some burden of her heart? Can we not in some way help each one to realize the value of a soul, and that perhaps "if I fail to pray, the soul of the one who wears this garment, may be lost?"

In my experience with girls and boys, I have found that if given an opportunity and the proper help and encouragement, they delight to lift their hearts to God in short audible prayers, and though perhaps, in the beginning, they depended upon suggestions, as opportunities were given them they were able to pray thoughtfully and from their own experiences. Can we not help our Circles to reach greater achievements by encouraging a prayer circle in each meeting? and likewise impress the need of individual secret prayer in seeking guidance in learning and supplying needs?

The Sewing Circle provides opportunities for missionary work in which all may participate. The weak, the strong, the poor, and those with greater means. Those unable to give of their means have the privilege of giving their time, and upon those whose occupations need to take up their time, falls the service of giving of their means. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10).

In God's great field of service there is no shifting of responsibility. If we fail to do our part the work must suffer and we lose a blessing. If each of us can be made to realize more keenly that God rightfully expects us to be faithful stewards, perhaps we will be more regular in attendance, more willing to give, more ready to serve in whatever capacity we are asked. Let us get the full meaning of Matt. 6:33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" and also Matt. 6:20: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," and perhaps we will be encouraged to weigh values more carefully and give our best to the Master.

"Where there is no vision, the people perish." We know that the world needs Jesus. We know, too, that when we want to accomplish the most in winning souls to Christ we must likewise be interested in the physical needs of those for whom we are concerned.

Let our Circles then, along with their surveys in regard to the needs and possibilities in our home, city, rural, and foreign fields, keep in mind also, ways in which they may help to lift up the fallen, cheer the faint, and help some one to a higher plain of living. Such investigations will help us to "lift up our eyes, and look on the fields; for they are white already to harvest" (Jno. 4:35).

Visits to homes in mission stations by individual members of the Circles will create an interest that can be aroused in no other way. "Seeing is believing." And friendship and love between the giver and receiver creates an appreciative attitude and inspires better Christian living. Perhaps to have those engaged in some mission field to visit your Sewing Circle to give interesting and helpful information to the group, would inspire greater missionary zeal and encourage the sisters to toil on with increased earnestness.

Another way by which we may foster missionary interests is a coming together of neighboring Circles for the purpose of uniting efforts in bringing about greater achievements in meeting prevailing needs. We know that the Scripture says in Matt. 6:3, "But when thou doest alms, let not thy left hand know what thy right hand doeth." God forbid that our Circles ever discuss their accomplishments in the spirit of boastfulness or for the sake of competition; but association of the various groups with the spirit of helpfulness and encouragement, and for the sake of growth in efficiency in carrying on their work is commendable.

If in some way it were possible to bring to the Circles the expression of joy and appreciation, the pictures of countenances as they light up or perhaps break down in tears of joy, of those who receive of the fruits of their labors, each one who has had a part would indeed feel well repaid for the efforts expended, and would likewise be inspired to go further in His service. But we are glad that God is able to reward abundantly, and to cause hearts to overflow with joy and gladness in service to Him, a retribution which after all has a deeper meaning than human expressions of appreciation.

To foster a growth in interest in foreign missions, we need to keep each Circle well informed as to the needs peculiar to each field, as well as to the common needs. Letters from missionaries to your Circle discussing the methods of work, the needs and other interesting information, will enliven the work of the group. Visits from missionaries on furlough are always inspirational.

It is also true that when one invests time, energy, or money for the benefit of a person, or perhaps some institution or activity, one develops a closer interest and greater concern. Should we not then encourage our Circles to extend

their support to the widows and orphans in the foreign fields, and possibly by means of pictures and letters such a project would inspire new zeal?

Sometimes, too, when requested, missionaries will send a list of names of orphans to be adopted into our prayer list. Each Circle member may adopt one name, and daily lift the child bearing that name to the throne in behalf of his soul and physical needs.

Let us conclude then, that to foster a missionary spirit in our Sewing Circles we need a conviction that God calls each one to do missionary work; a consciousness that God demands our best; a burden for souls; a prayer circle within each Sewing Circle, each member a praying and consecrated worker; a consecration of our time and money; a sense of personal responsibility; a consciousness that we are commanded to "Seek first the kingdom of God, and his righteousness;" a knowledge of the needs and a vision of the possibilities of our home, city, rural, and foreign fields; a close contact with the missionaries by means of visits, talks, letters, and pictures; a vision of our Savior's matchless love to the human family and a desire to follow in His footsteps.

"And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Psa. 90:17).

"Lord as we face our worthy task
Strength for the day we come to ask;
Then, Lord, for wisdom come we too,
Show us just what we ought to do,
To think, to say,—how best to spend
These hours of toil Thou dost us lend.
Then, Lord, give grace that what we do
May bear Thine impress all our way through.
And when at last our toil is done,
When comes the hour of setting sun,
All unashamed, dear Lord, we pray
May we give back a well-spent day;
Work by Thine own approval blest
When comes the call to welcome rest."

Mill Run, Pa.

REPORT

The Associated Sewing Circles of the Lancaster Conference District held their 49th semi-annual meeting at East Chestnut Street Mennonite Church on Saturday, March 28, 1936.

Devotional service by Bro. Jacob Miller, Psalm 91.

The regular Business Meeting was next on the program with Sister Metzler presiding. Fifty-eight circles responded to the roll call. The report of the Associated Circles was as follows: Garments 11,904, Quilts 155, Comforts 198, other articles 913, Col. \$4,191.87. It was decided by motion to support 2 Orphans of India another year as heretofore.

Bro. Elmer Martin then spoke on the "Blessedness of a Holy Life," using for texts Lev. 11:45 and Heb. 12:14.

At 12:45 a short song service was followed by Devotion by Bro. Abram Martin.

An Address, "The Supreme Ministry of Prayer" by Bro. Noah Mack. Thanksgiving and praise belongs to a Christian life. Prayer is really talking to God, and the only avenue through which we can get help.

The subject, "God's Guiding Hand" was discussed by Bro. Clyde Shenk. God does warn people and they will be safe if they

only follow Him. Allow the Lord to do the leading.

Bro. John Leatherman then spoke on "Personal Responsibility." Responsibility is closely connected with stewardship and that means duty. We should follow the standard that is set before us.

The meeting was well attended with much interest throughout the day, and the work encouraged. May we all be useful in His service.

Nettie A. Leaman, Secy.

REPORT

Of Marion Mennonite Sewing Circle of Franklin Co., Pa., and Washington Co., Md., District. From April 1, 1935 to Mar. 31, 1936.

Cash on Hand	\$ 8.47
Offerings	61.35
Cash Rec. for F. Missions	30.00
	\$99.82
Cash sent H. Missions	\$14.00
Cash sent F. Missions	30.00
Materials purchased H. Missions	35.75
Materials purchased F. Missions	9.30

	\$89.05
Cash on Hand March 31, 1936	\$10.77
Attendance average	8
Meetings	12
Garments made	69
Garments bought	6
Comforts made	3
Sheets made	6
Pillow cases made	4

Mrs. Louise Lehman, Secy.

REPORT

Of Mount View Sewing Circle, Mazeppa, Alta., from March 1, 1935, to March 1, 1936.

No. of meetings	7
No. of members	12
Average attendance	6
No. of visitors	60
Quilts made	5
Comforts	1
Garments	49
Cash on Hand March 1, 1935	\$46.51
Money received:	
Membership fees	11.45
Sewing done	4.50
Donations	7.00
Free Will Box	4.43
Total	\$73.89
Expenditures:	
Goods for Sewing	\$24.79
Foreign Missions	1.75
Home Missions	21.00

Total	\$47.54
Cash on Hand March 1, 1936	\$26.35

Mrs. Maurice Eby, Secy.

REPORT

Of East Union Sewing Circle, Kalona, Ia., April 1, 1935 to March 31, 1936.

Number of meetings held	10
Average attendance	33
Visitors	9
Quilts	11
Comforters	9
Garments	103
Pillow Cases	11
Coverings	60
Miscellaneous	80
Work done by Girls	
Doilies	20
Scrap books	31
Pictures	33
Rag dolls	22
Animals (toy)	33
Mottoes	7
Garments bought	17
Canned goods 102 qt. (and 3 bbls. apples)	
Offering	\$64.05
Net Proceed from Sales	98.75
For quilting	14.23

Balance from Institute	83.08
Balance on hand April 1, 1935	86.26
Total	\$346.37
Disbursements	185.57
Balance on hand March 31, 1936	\$160.80
Velma M. Miller, Secy.	

REPORT

For the Zion Sewing Circle, Hubbard, Ore., April 1, 1935 to March 31, 1936.	
Number of meetings	23
Average attendance	34
No. visitors for year	33
Garments made	89
Quilts	12
Comforters	5
Sheets	2
Dried Fruits	144 lbs.
Canned Fruits	35 qts.
To Hospital	\$2.95
Clothing sent to Canada	35 lbs.
Disb. (for year)	
Home Missions	
Foreign Missions	
Material Home work	\$86.44
Receipts (for year)	\$95.39
Disbursements	86.44
Balance on hand March 31, 1936	\$8.95
Mary L. Hostetler, Sec.	

SOUTH AMERICA

(Continued from page 134)

as the devil is very much upset about some who are now Christians. Do not fail to hold up the converts of South America at the throne of grace.

We are thankful to our Lord for keeping us and bringing us safe to Cosquin again and pray that God may bless the Seed sown while we were away.

Yours in behalf of lost souls,
D. Parke and Lillie F. Lantz.

March 11, 1936.

* * * *

America, F. C. O., Arg. Rep., S. A.
Dear Friends in Christ Jesus:—

May peace be multiplied to you all through Jesus Christ our Lord. At least for the time being we live in a continent where war has ceased but where minor disturbances crop out here and there continually among the existing political parties. We therefore are reminded that peace cannot be established and maintained by armed forces, nor by arbitration. There is no peace in the heart of man until Christ comes in to reign. In Ephesians we read that He is our peace.

At the time of writing this letter, health is good in general among the missionaries for which we are very grateful to our heavenly Father.

Bible Coach and Tent work has ceased this fall because of the cool nights. This summer and fall the work was hindered very little because of rain, while last year several of the best months were lost because of much rain. It was quite ideal for open air services. On account of beginning late the work was carried on only in the Bragado district during the months of January,

February, and March with good attendance, but with no great spiritual evidences manifested.

We find our work is becoming more difficult from year to year, due in all probability to the increased indifference to spiritual things, the continued adversity due to causes both spiritual and material, men's hearts failing them and continually growing harder. The people are quick to give ear to doctrines of men which do not ask the human heart to repent. They do not wish to repent from their sins and turn to Christ for healing of both body and soul. Such sects as the Adventists and the Pentecostals are causing disturbances and divisions among the little flocks. May we depend upon you in these troublesome days that these little flocks may be kept secure from the enemy.

His servants,
April 7, 1936. J. L. Rutt.

FROM OUR MISSION STATIONS

Hannibal, Mo.
(2313 Market St.)

Dear Readers, Greetings:—Jesus is able. He is willing. Call upon Him, and He'll forgive you. He will cleanse you; only trust Him. In short the story told over and over, yet is always new. Seven more precious souls claimed these promises and were received into church fellowship here. Pray for these young Christians. The young mother has made special requests for prayer.

Yesterday fifty of the Hannibal members and Sunday school pupils attended the all-day Sunday school meeting at Palmyra.

Recent visitors at the Mission were Tillie Yoder, Beulah and Edna King, Lena Kreider, Earl Jantz, and David Wenger.

At present Bro. Kauffman is holding meetings at Johnstown, Pa.

This finds us all well and busy making plans for our spring revival and summer Bible school. The Lord willing Bro. Yost will be back again the first of June.

We praise God for the donation of food stuffs sent in by our friends in Iowa. May God bless you all.

As ever,
April 27, 1936. C. Carol Kauffman.

Marietta, Pa.
(573 W. Market St.)

Dear Ones in Him:—"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them." What a pleasure resort we have and what a contrast in the lives of the participants thereof from those who are seeking the pleasure resorts of the world.

This coming Lord's Day, the Lord willing, we expect to commemorate the suffering and death of our Lord and Savior Jesus Christ. We pray that

each heart might be mellow to the significance thereof, so that we may all receive real food for the soul.

Bro. Abram Metzler and wife of Holtwood accompanied by Bro. and Sister Ressler made a much appreciated visit with us here one Sunday recently. Bro. Metzler preached in our morning and evening services and allowed himself to be used in visitation work in the afternoon. We, too, were glad for Bro. Ressler's willingness to be used for he helped much in the song service and had charge of the children's meeting in the evening.

We were glad for the visit of Bro. Joseph S. Lehman and family on Sunday afternoon, April 26. Bro. Lehman preached for us in our evening worship. We had a pleasant visit together in the home of a colored family in whom we are interested. In this home live the grandparents to the Mack children who are Sunday school attendants at their Mission on Rockland Street. The Lord alone knows the good that may result by these contacts. The father of this home seems rather indifferent to spiritual things while the mother professes to be a Christian. The daughter, too, is unsaved. Here is just another challenge for you my dear prayer intercessors.

The work here is going on about as usual. There are still a few children who are victims to the mumps and this decreases our attendance at Sunday school. We have only four more Saturday afternoons of sewing school. Some regret this fact while others I believe are glad.

Our June Girls' Meeting scheduled for Monday evening, June 1, will be in charge of Sisters Anna Mae Charles of Lititz and Mary Hottenstein of E. Petersburg. Their theme will be "Victorious Living." "Come thou with us and we will do thee good."

In His name,
Barbara N. Longenecker.
April 28, 1936.

Coatesville, Pa.
(625 Walnut St.)

Dear Herald Readers, Greetings:—O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men! The Lord has again been very good to us. Sunday evening, April 5, a children's meeting was conducted by John E. Kauffman. Another Easter season has passed, which to the Christian brings real joy, for it reminds us of the fact that Christ is risen. April 18, 19 our Monthly Bible Instruction Meeting was held with the brethren, Ira Landis, Martin Hershev and M. S. Stoltzfus as instructors. Many good truths were presented. The book study on I John given by Bro. Landis was very helpful. Our counsel meeting was held Saturday evening April 25, and all who were present expressed peace. Our com-

munion service will be held (D. V.) May 10.

We praise the Lord for an increase in our Sunday school attendance since spring has come and the weather is warmer. Also for a few new ones that have been added. This always brings us joy when we see the children as well as older ones coming in to be taught the Word of God. There are still many more who do not attend services anywhere. Pray for them that they may also be reached and that after they do come we may be able by the help of God to teach them the Word in such a way that it might bring conviction as they grow older and help them to become useful Christians. The average attendance for April is 135. The brethren who spoke in our Worker's Meeting were Witmer Barge and Mus-

ser Herr. A number of other visitors have been with us during the month. These visits are always appreciated and also helpful to the work. We want to say "Thank you, come again." We also extend a hearty invitation to others to come. We are very grateful to all who have been praying for the work and desire a continued interest in your prayers in behalf of a few of our outstanding needs which we will present to you.

Pray for a certain home where the mother and oldest daughter twelve years of age desire to become Christians but the father opposes them. Also pray that he, too, may be willing to yield.

Pray for our brethren and sisters especially those who are growing indifferent.

Pray for the workers that we may be Spirit-filled and also Spirit-led, and that we may have a real burden for the lost.

Yours for the Needy.

April 27, 1936. Anna Yoder.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Herald Readers, Greetings:—"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:17).

How often we are made conscious of the fact that we are compassed about on all sides by the forces of evil! Then, how comforting is the thought that the Lord is in our midst! He has lifted up His standard at the Home Mission, and

(Continued on page 144)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For March, 1936

GENERAL

Samuel E Detwiler	\$ 6 52	B Perle Wenger Est	500 00
Sharon Cong O	8 17	Mr & Mrs Ernest H Miller	5 00
Gulphaven SS Missionary		A Bro & Sister Mich	6 00
Offg Miss	10 86	Sci Ridge Cong Ill	17 65
Forks Cong Ind	27 10	Goodfield Cong Ill	8 25
A Sister Pa	25 00	Freeport Cong Ill	56 00
Endowment Income	325 18	G G Marner	5 00
James Hostetler	15 00	Spg Val Cong Kan	40 07
A Brother Md	13 25	LaJunta Cong Colo	11 36
D B Yoder	25 00	Harrisburg Cong Ore	41 25
J S Shoemaker Est	24 00	Zion Cong Ore	14 67
A Bro & Fam Pa	10 50	Bethel Cong Ore	4 00
B Perle Wenger Est	500 00	Mary J Holsopple	10 00
Moses Stoltzfus	10 80	L Salford Cong Pa	59 67
Maple Grove SS Pa	15 00	Groffdale Cong Pa	50 00
A Bro & Sister Kans	25 00	Paradise Bible Instruction	
A SS Cl Fisher Ill	4 00	Mtg Pa	62 18
A Bro & Sister Mich	15 00	Landis Val Cong Pa	52 27
Oak Gr & Pl Hill Congs O	56 90	Mr & Mrs Ira S Miller	50 00
Rose Yoder	5 00	Salunga SS Pa	32 25
E Bend Cong Ill	41 46	A Sister Greencastle Pa	5 00
Isaac Hershey Jr	50 00	Bethel Cong O	37 00
Bro S Dalton O	10 00	Biehn Cong Ont	86 00
J J Detwiler & Mother	4 00	Floradale SS Ont	10 00
Kans City Miss Cong Kan	20 21	Midland Cong Mich	28 97
Mountain View SS Mont	5 00	Hopewell Cong Ind	20 00
W Zion SS Alta	16 56	Daytonville Cong Ia	14 76
Fairview Cong Ore	17 67	Wood Riv Cong Nebr	10 00
A Bro & Sister Ont	8 00	E Fairview Cong Nebr	8 05
O Grove Cong O	50 94	Scottsdale SS Pa	7 25
A Friend Martins Crk		Weaver SS Pa	9 06
Cong O	10 00	Maple Riv Cong Mich	10 00
Martins Cong O	45 00		1,606 97
A B Yoder & N E Troyer	30 00	S C Contribution:	
S Union Cong O	84 57	Bethel SC Mich	10 00
Plainview Cong O	26 90	Total India General	1,616 97
Zurich SS Ont	3 00		
M C Cressman	50 00	Missionary Support	
Yel Crk Cong Ind	33 53	Walnut Crk Cong O	50 00
A Bro & Sister Mich	19 00	Walnut Crk SS "Penny a	
Fanny Mast Est	100 00	day group" Ohio	30 34
Sugar Crk Cong Ia	62 17	Endowment Income	12 00
Daytonville Cong Ia	12 22	Friends Fla	150 00
Maple Riv Cong Mich	10 00	A Bro Pa	10 00
Blough Cong Pa	6 25	Lockport SS O	30 25
Mt Pleas Ch & SS Va	15 32	Maple Gr Cong Pa	24 25
	1,854 08	Wil Spgs Cong Ill	48 85
		Roanoke SS Ill	75 00
		Penna Cong Kan	9 53
		Hesston Col Cong Kan	100 00
		Salem Cong Alta	37 50
		A Bro Pl Hill Cong Ill	5 00
		Kitchener Cong Ont	100 00
		Kitchener SS Ont	35 00
		Kitchener YPM Ont	15 00
		Goshen Col Cong Ind	27 93

INDIA

General

Detroit Miss Cong Mich	2 33
Endowment Inc	322 93
A Bro & Children Ia	5 00
D S & Cora Gingrich	5 00

Elkhart SS Cl 17 Ind	23 31
Class 21	15 41
Class 27	25 00
Elkhart Cong Ind	51 25
Belmont Cong Ind	32 08
Sugar Crk Cong Ia	112 50
SW Pa SS Conf Dist	
Miss Fund	43 50
	1,063 70

S C Contributions:	
Elkhart SC Ind	5 00
Salem SC Ind	25 00
Olive SC Ind	27 00
Holdeman SC Ind	25 00
Maple Gr SC Ind	25 00
Shore SC Ind	25 00
Pl Grove SC Ill	11 00
Sci Ridge SC Ill	20 00
Central SC O	8 00
Bethel & Oak Gr SCs O	10 00
Orrville SC O	3 50
O Grove SC O	10 00
Mahoning & Columbiana Co	
SCs O	20 00
Martins & Pl View SC O	10 00
S Union SC O	5 00
Berlin SC O	15 00
	244 50

Tot India Miss Support	1,308 20
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Missionary Children

Midland SS Mich Jr E	5 25
LaJunta SS Colo	50 00
Endowment Inc	12 00
Waldo SS Ill	56 25
Conestoga SS Pri Cl Pa	17 37
How-Miami Cong Ind	50 00
Weaver SS Pa	50 00
Masontown SS Pa	7 87
	248 74

S C Contributions:	
"Cheerful Workers" SC of	
Chambersburg Pa	15 00
Tot India Miss Children	
Support	263 74

Evangelist Support

Endowment Inc	39 00
A Bro Pa	15 00
Manheim Bible Study Cl	
Pa	25 00
E Petersburg SS YMB Cl	
Pa	25 00
Millersville SS Lydia	
Sauder Cl Pa	22 00
S Union SS Cls 11, 12 O	29 00
S Union SS Cl of Young	
Mothers O	28 95
A Sister Ont	25 00
Middlebury SS Ind	25 00
	233 95

Bible Women Support

Endowment Inc	9 00
O Grove SS Mrs J A Yoder	
Cl O	11 00
Rohrerstown SS Ada K	
Miller Cl Pa	44 00
Oak Grove SS O Sis Cl O	17 66
S Union SS O Cl 5	12 50
Class 13	15 00
" 17	6 30
" 14	11 00
Bowne SS Mich	11 00
Scottsdale SS Pa	12 50
	149 96

S C Contributions:

Martins SC Pa	11 00
Tot India Bible Women	160 96

Educational Support

Endowment Inc	13 10
Mr & Mrs Ernest H Miller	5 00
A Bro & Sis Lancaster Pa	5 00
Beech SS O	60 00
S Union SS Cl 4 O	16 00
Class 7	7 00
St Jacobs SS Ont	25 00
Waterloo SS Ont	25 00
Yel Crk Cong Ind	11 84
	167 94

Orphan Support

Lititz SS Willing Workers	
Cl Pa	9 00
Katie Guengerich	6 00
Hopedale SS Jr Cl Ill	44 00
Weaver SS "The Busy Bees"	
Cl Va	10 00
Berlin SS O	11 00
A Bro & Sister Pa	9 00
Walnut Crk SS Cl 15 O	15 00
E Petersburg SS Cl 35 Pa	36 00
Chic Miss SS Pr Dept Ill	6 00
Chic Miss SS Beg Dept Ill	10 00
Endowment Inc	18 00
Conestoga SS Marie Helmuth	
Cl Pa	18 00
Mrs C A Vogt	36 00
Blooming Glen SS Wm	
Moyer Cl Pa	8 00
Metamora SS Madeline	
Garber Cl Ill	8 00
Forks SS Ind	39 50
E Union SS Pr Dept Ia	9 00
Walnut Crk SS Cl 1 O	22 00
A Bro & Sis Mich	44 00
J D Hartzler	18 00
A Bro & Sister O	11 00
Mt View SS Alta	11 00
A Sister Pa	36 00
Edna Clemmer	36 00
The Sisters Pa	9 00
Manheim SS Pa	18 00
Friends Pa	36 00

Lititz SS Lester Wenger	
CI Pa	9 00
Elizabethtown SS Pa:	
Mrs Eli Burkhart CI	9 00
John Rutt CI	11 00
Edna Ebersole CI	9 00
Mt Joy SS Ada N Garber	
CI Pa	44 00
Mountville SS Pa	44 00
Paradise SS Emma Denlinger	
& Anna Martin Cls Pa	44 00
N Holland Cong & SS Pa	22 00
Weaverland YPM Pa	80 00
Mt Joy SS Samuel Smith	
CI Pa	36 00
O Gr SS Helping Hand	
CI O	18 00
S Union SS O CI 3	8 00
Class 10	7 80
" 16	11 00
Prim Dept	5 54
Wideman SS Ont	30 50
Waterloo SS Ont	18 00
A Bro & Sister Baden Ont	9 00
CI Frame SS Ind	72 00
Middlebury SS Ind	9 00
Yel Crk SS Ind	71 00
Lewis R Hoover	36 00

S C Contributions:	
Souderton SC Pa	44 00
Tot India Orphan Sup	1,181 34

Widow Support	
A Bro & Sis Pa	5 50
A Bro & Sis Ia	10 50
A Sister O	11 00
Weaverland YPM Pa	22 00
O Gr SS Old Sis CI O	5 95
S Union SS O CI 2	8 75
Class 8	10 80
" 15	6 50
" 18	6 00
Sug Crk Cong Ia	22 00
Lewis R Hoover	22 00
Scottdale SS Pa	5 50

Medical Support	
A Sister O	13 50
Endowment Inc	27 50
A Bro & Children Ia	5 00
Mr & Mrs Ernest H Miller	5 00
Sonnenberg SS Y Mens	
Sunshine CI O	40 00
Mr & Mrs T S Cripe	20 00
Conestoga SS Mary	
Petersheim CI Pa	10 00
U K Hostetler	10 00
Fairview Cong N Dak	9 37
Elmira-St Jacobs-Floradale	
Keystone Lit Soc Ont	16 80
Scottdale SS Pa	10 00

S C Contributions:	
Shore SC Ind	5 51
Sonnenberg SC O	10 00
S Union SC O	10 00

Tot India Med Support	192 68
Evangelistic Budget Support	
Blooming Glen SS Robt	
Nase CI Pa	4 00
Mr & Mrs Ernest H Miller	15 00
G G Marner	5 00
Bethel Cong Ore	1 00

Bible School	
Endowment Income	10 00

Lepers	
A Sister NY	4 00
A Sister Iowa	2 00
Rohrerstown SS Pri CI Pa	6 00

Drug Station	
Linn Cong Mo	3 30

Brenneman Auto	
Albany Cong Ore	17 87

Personal	
Vine St Miss SS Lanc Pa	12 00
Total India Miss Funds	5,342 45

SOUTH AMERICA	
General	
Detroit Miss Cong Mich	2 33
Endowment Inc	214 93
Hannibal Miss SS Mo Jr S	1 30
D S & Cora Gingrich	5 00
B Perle Wenger Est	500 00
Mr & Mrs Ernest H Miller	5 00
Milford AM Cong Neb	20 00
LaJunta Cong Colo	11 37
Bethel Cong Ore	2 00
Providence Cong Pa	15 00
E Chestnut St SS Lanc Pa	20 00
Friends Pa	36 00
A Sis Greencastle Pa	5 00
Harold Kauffman	5 00
Wanner Cong Ont	8 40
E Fairview Cong Nebr	8 55
Scottdale SS Pa	10 00
Maple Riv Cong Mich	10 00
Greenwood Cong Dela	2 45
O Grove Cong Md	1 71
Morrisons Cove Cong Pa	1 25
Pinto Cong Md	7 64

S C Contribution:	
Bethel SC Mich	10 00
Total S America Gen	902 93

Missionary Support	
Endowment Inc	7 00
Conestoga Cong Pa	150 00
Pl Val SS Kan	20 00
LaJunta Cong Colo	10 78
Syc Grove Cong Mo	8 80
Sarah Miller SS CI Mo	10 10
Bethel Cong Mo	11 00
Souderton SS Pa	37 50
A Bro & Sis Ont	37 50
Waterloo SS Ont	112 50
Weaver SS Va	37 96
Mt Clinton SS Va	14 55

Missionary Children	
Endowment Inc	11 00
A Sr CI of Boys O	14 15
Elizabethtown SS Pa	
Dora Augst CI	6 25
Mary Hertzler CI	12 50
Clarence Lutz CI	12 50
Herbert Maust CI	6 25
E Petersburg SS Pa	75 00
Latschar SS Ont	4 00
St Jacobs SS Girls CI Ont	15 00
Elkhart SS CI 11 Ind	5 00
Jr E & S	9 93

Evangelist Support	
Endowment Inc	3 25
A Bro & Chil Ia	5 00
Mr & Mrs Ernest H Miller	15 00
Harvey & Eva Burkholder	20 00
E Chestnut St SS Mrs O G	
Hess CI Lanc Pa	12 50
Manitou Cong Colo	25 00
Bethel Cong Ore	1 00
Good Cong Pa	50 00
S Union SS CI 19 O	12 15
Pl View Cong O	7 15
Beech Cong O	29 66
Waterloo SS Ont	25 00
Shore YPBM Ind	9 00
E Union Cong Ia	24 10
SW Pa SS Dist Conf	
Miss Fund	29 00
Scottdale SS Pa	12 50

Bible Readers	
Teachers of E Scottdale	
SS Pa	20 00
S C Contribution:	
Bethel & O Gr SC O	12 00
Total S Am Bible Readers	32 00

Orphan Support	
A Bro & Children Ia	5 00
Frazer Cong & SS Pa	29 82

Wideman SS Ont	4 56
	39 38
Sewing Circle Work	
S C Contributions:	
Asso SCs of Franconia	
Conf Dist Pa	70 00

Bragado Church Bldg.	
Wm Schrock	5 00
Peter O Gingrich	25 00
Verna Wagler and C S	
Bender Family	15 00
M J Slabauch	10 00
Allen Bender	10 00
John L Roth	10 00
D S & Cora Gingrich	5 00
A Bro & Sis Olive Cong Ind	5 00
Mary Fisher	1 00
Abram Hartman	5 00
A Sister Yel Crk Cong Ind	5 00
Salem SS Ind	35 00
Clinton Fr Cong Ind	5 00
A Bro & Sis Olive Cong	
Ind	50 00
Lewis R Hoover	51 83
Olive Cong Ind	25 00

Publication	
Hershey SS Pa	30 66
A Bro & Sis Lanc Pa	5 00
	35 66

Bible Coach	
Gehman Miss Study CI Pa	31 00
Educational	
Yel Crk Cong Ind	11 83
Total S Am Miss Funds	2,295 21

CITY MISSIONS	
Altoona, Pa.	
Allensville Cong Pa	16 22
Casselman Cong Md	4 35
Pl Grove Cong Pa	2 00
Glade Cong Md	1 80
Pinto Cong Md	5 14
Dist SS Conf Treas SW Pa	14 50
Locust Grove Cong Pa	62 00

	106 01
Canton, Ohio	
Martins & Pl View YPBM	
Ohio	14 49
Mr & Mrs E P Gerber	5 00
Sonnenberg Cong O	14 75
Beech YPM O	9 29
Mrs Nussbaum	50
O Gr & Pl Hill Congs O	10 00
Canton SS O	4 35
Canton Cong O	4 06

	62 44
Chicago, Ill.	
Endowment Income	111 25
Waldo Cong Ill	13 35
A Friend	20 00
Bro Kuepfer	2 00
Mrs Oscar Nauss	5 00
Livingstone Co Ill Relief	
Administration	5 50
Mary Royer	1 50
Dr E M Landis	5 00
Telephone rental	3 30
Mrs A L Neff	1 00
Mrs J D Sommer	25 00
Ralph Imhoff	1 00
Tillman Smith	1 00
John Bachman	1 00
Eldon Schertz	50
Roy Buchanan	1 00
Metamora SS Ill	15 00

	212 40
Detroit, Mich.	
Olive Cong Ind	15 00
Bowne Cong Mich	10 00
Medway SS O	13 17
Endowment Inc	33 00
Peter Eicher	2 00
Detroit Cong Mich	9 60
Bro Deitzel	1 00

Ft. Wayne, Ind.	
Endowment Inc	1 00
Sylvester J Miller	5 00
Berea Cong Ind	8 00
Olive Cong Ind	15 00
A Sister	8 00
Clinton Fr Cong Ind	4 00

	41 00
Hutchinson, Kans.	
Metamora Cong Ill	31 16
Floyd Kauffman	10 00
Wood Riv Cong Nebr	10 00
Manitou SS Colo	15 00

	66 16
Hannibal, Mo.	
Harold Kauffman	31 00
Floyd Kauffman	10 00
D G Kauffman	10 00
Cherry Box Cong Mo	4 50

	55 50
Iowa City, Iowa	
Liberty Cong Ia	10 05
Palmyra Cong Mo	4 00
L Deer Crk Cong Ia	50 00
J J Detwiler & Mother	2 50
Manson Cong Ia	36 70
Plum Crk Cong Nebr	12 00
Chappell Cong Nebr	4 80
E Fairview Cong Nebr	31 09

	151 14
S C Contributions:	
Roseland SC Nebr	3 10
Total Iowa City Mission	154 24

Knoxville, Tenn.	
B Perle Wenger Est	500 00
Kansas City, Kans.	
Penna Cong Kan	10 00
W Liberty Cong Kan	11 30
Milan Valley Cong Okla	2 00
J J Detwiler & Mother	2 00
Larned Cong Kan	10 00
Pl Val Cong Kan	25 00
E Holbrook Cong Colo	6 27
Deep Run Cong Pa	28 70
Yellow Crk SS Pr Dep Ind	5 00
Fannie L Kraybill	1 00
Herman Yoder	5 00
Harvey D Miller	5 00
Elmer R Schrock	5 00
Esther L Weaver	1 00
Saline Swartzendruber	1 00

	10 00
Blooming Glen Teach Mtg	
Pa	
L R Troyer	10 00
Lydia Beachy	1 00
J H Moseman	10 00
Clayton Hartzler	1 00
Marvin Plank	20 00
Ella Ebersole & SS CI	3 00
Martha Grove	5 00
Ada R Imhoff	3 00
C Holderman & Bros	15 00
Lillian Sensenig	2 00
Jos Metzler	1 00
Cora Marner	5 00
Enos D Wismer & Friends	18 00
Mabel Irene Wenger	1 00
Vera Miller	1 00
Dora Hostetler	2 00
Samuel R Swartly	4 00
Luetta Fisher	7 00
Ruth E Eberly	2 00
P C Schmidt	2 00
Anna Hoover	10 00
Clarence Unruh	2 00
Menno E Miller	2 00
Sara A Lehman	8 00
E C Shank	5 00
John S Brubaker	1 00
E Menn School SS Va	4 48
Samuel Rogers	2 00
Elizabeth Longenecker	1 00
E Ruth Krall	5 00
A Sister Pa	2 00
Carrie Lehman	1 00
J G Godshall	10 00
A Bro Kokomo Ind	2 00
Blanche A Sell & Friends	5 00
Minerva Shank	25 00
Lizzie Coffman	5 00

Mary King	1 00	Old People's Home, Ohio	
A Bro N Dak	5 00	Endowment Inc	287 80
Ruth H Wenger	5 00	Millersville Children's Home, Pa.	
Rhoda Wenger	5 00	Kaufman Cong Pa	15 45
Chester Wenger	5 00	Home for Aged, Ill.	
Conestoga Cong Pa	40 00	Endowment Income	209 52
Bro & Sis David Eimen	3 00	Maple Gr Cong Pa	13 00
Mrs Rebecca Nice	5 00	Roanoke Cong Ill	15 00
Howard-Miami SS Cl 6 Ind	1 56	Special Support	305 00
P O Oswald	1 00	Produce sold	14 81
Anna Snively	6 00	Live Stock sold	15 64
Hannah Hamilton	1 00		
Greensburg Cong Kan	6 00		572 97
Vesta Marner	1 00	La Junta Hospital	
Esther Beachy	2 00	Endowment Income	15 70
Ella Hackman	1 00	Earl J Neer	25 00
		Kaufman Cong Pa	4 40
		Springs Cong Pa	2 17
	420 31		47 27
S C Contributions:		La Junta Hosp-Wills Estate	
Springdale SC Va	5 00	Endowment Income	155 00
Lancaster SC Pa	12 00	La Junta Hosp-Nurse	
	17 00	S C Contributions:	
Total Kans City Mission	437 31	Prairie St SC Ind	5 00

Lima, Ohio		Goshen SC Ind	5 00
Endowment Inc	2 00	Shore SC Ind	5 39
Log & Cham Co Miss Mtg		Pl Hill SC Ill	1 00
O	30 64	W Union SC Ia	6 75
Martins Cong O	13 20	S Union SC O	5 00
Bethel SS O	21 50	Pac Coast SCs	2 43
Grace E Hartzler	1 00		
N E Troyer	1 00		30 57
	69 34		

Peoria, Ill.		La Junta Hospital-Sheets	
Endowment Inc	10 25	Yellow Crk SC Ind	2 00
Metamora SS Ill	23 00	Clinton Br SC Ind	5 00
Hopedale Cong Ill	40 00	Forks SC Ind	2 00
Sci Ridge Cong Ill	23 16	Maple Gr SC Ind	2 00
Metamora Cong Ill	26 30	Olive SC Ind	1 00
A Sister Eureka Ill	1 00	Middlebury SC Ind	5 00
Peoria Miss Cong Ill	8 64	Kokomo SC Ind	3 00
	132 35	Emma SC Ind	4 00
		Clinton Fr SC Ind	5 00

Portland, Oreg.		Shore SC Ind	8 00
Nampa Cong Ida	3 65	Goshen SC Ind	5 00
Bethel Cong Oreg	6 30	Nappanee SC Ind	2 50
	9 95	S English SC Ia	2 50
		E Fairview SC Nebr	4 00

Mexican Work, Chicago, Ill.		Martins Crk SC O	5 00
Waldo Cong Ill	13 35	S Union SC O	5 00

Toronto, Ont.		Aurora SC O	3 00
Shantz Cong Ont	9 50	Berlin SC O	3 00
Hagey Cong Ont	11 00	Bethel & O Gr SC O	5 00
Geiger Cong Ont	7 50	Walnut Crk SC O	5 00
Hagey SS Ont	14 11	Sug Cr & Shanesville SC O	5 00
Wanner Cong Ont	16 20	Trail SC O	5 00
Biehn Cong Ont	21 00	Bethel SC O	5 00
A Brother	2 00	Sonnenberg SC O	2 00
	81 31	Mahoning & Columbiana	7 00
		SC O	5 00

Total City Missions	2,025 13	Orrville SC O	5 00
		Beech SC O	5 00
		O Grove SC O	5 00
		Pac Coast SCs	12 67
			128 67

CHARITABLE INSTITUTIONS

Children's Home, K. C.		Total Char Institutions	2,112 31
A Bro & Children Ia	5 00		
Roanoke Cong Ill	15 00	AFRICA	
Pl Grove SS Ill	15 65	D S & Cora Gingrich	5 00
Special Support	168 50	Pigeon Cong Mich	27 26
W Fairview Cong Nebr	10 25	Maple Riv Cong Mich	5 00
E F Schrock	1 00		37 26
W Union Cong Ia	32 00	ANNUITY	
Jess Shantz	1 00	A Sister Ill	50 00
	248 40	A Brother Ill	1,000 00
			1,050 00

Orphans' Home, Ohio		OTHER FUNDS	
Martha Lehman	10 00	Administration Expense	
Endowment Inc	219 03	Endowment Income	143 00
Mt View SS Mont Jr E	3 00	Bible Fund	
Br Bow SS Neb Jr E & S	4 00	Endowment Inc	5 00
Goodfield Cong Ill	8 25	Aged & Disabled Missionary	
Log & Cham Co Miss Mtg		Endowment Inc	80 00
O	61 27	Evangelizing Fund	
Kauffman SS Pa Jr E	26 00	Endowment Income	55 00
Springs Cong Pa	4 33	Church Building	
Kaufman Cong Pa	8 80	Endowment Inc	6 00
Special Support	270 50	Ohio Board Report	25 00
Jr SS Cl Weaver Cong Pa	5 00		
A Christian Friend	5 00		
A Brother Ohio	1 00		
	626 18		

How-Miami Cong Ind	16 51	Missionary Preparation	
	47 51	Endowment Inc	9 00
		Symensma Endowment	
		Endowment Income	47 00
		Board of Education	
J J Detwiler & Mother	3 00	Goshen College	
Martins Crk Cong O	20 00	District General	
		L Region Cong Minn	1 64
		Lakeview Cong N Dak	4 50
		Bloomfield Cong Mont	6 26
		Coalridge Cong Mont	6 50
		Fairview Cong N Dak	30 00
		Blooming Glen Cong Pa	72 53
		Towamencin Cong Pa	25 00
		Spring City Cong Pa	85 00
		L Lexington Cong Pa	146 00
		Souderton Cong Pa	54 50
		Springfield Cong Pa	5 00
		Finland Miss Cong Pa	28 00
		Deep Run Cong Pa	40 00
		Boyertown Cong Pa	8 05
		Springmount SS Pa	5 10
		L Salford Cong Pa	131 55
		Blooming Glen SS Pa	60 00
		Shore Cong Ind	24 00
		Middlebury Cong Ind	24 73
		How-Miami Cong Ind	23 17
		Emma Cong Ind	12 07
		Olive Cong Ind	33 08
		White Cloud Cong Mich	1 00
		Clinton Fr Cong Ind	35 53
		Bowne Cong Mich	18 11
		Shore Cong Ind	21 45
		E Holbrook Cong Colo	6 27
		Bethel Cong Mo	6 45
		Pl View SS Okla	32 65
		Cherry Box Cong Mo	3 75
		Penna Cong Kan	7 00
		La Junta Cong Colo	10 00
		W Liberty Cong Kan	11 30
		J J Detwiler & Mother	3 00
		Limon Cong Colo	2 03
		Crys Spgs Cong Kan	12 54
		Hesston Col Cong Kan	13 50
		Protection Cong Kan	6 00
		Bethel SS Ore	1 01
		Pl Grove Cong O	2 65
		Masontown Cong Pa	5 83
		Mt Pl Church & SS Va	7 44
		Lower Dist Va	31 82
		Mrs Baugher	3 00
		East Menn Sch SS Va	12 23
		Weaver SS Va	12 45
		A Bro & Two Sis Va	15 00
		Upper Dist Va	11 20
		Pearle Wenger Est	500 00
		Mt Clinton SS Va	10 45
			1,630 34

S C Contribution:		Springdale SC Va	5 00
Total Dist General	1,635 34		

Rural Missions		Endowment Inc	16 00
		Red River Cong N Dak	10 50
		Olive Cong Ind	29 54
		Salem SS Ind	8 50
		Spg Val Cong Kan	10 00
		Samuel Detwiler	1 41
		Waterloo Cong Ont	14 75
		Wanner Cong Ont	9 40
		Biehn SS Ont	10 00
		Schellsburg Cong Pa	2 00
		Morrison Cove Congs Pa	3 70
		Masontown Cong Pa	5 00
		Scottdale Cong Pa	30 06
			150 86

Dak.-Mont. Dist. Ministerial Fd.		Spg Val Cong N Dak	16 00

Personal		Syc Grove Cong Mo	10 00
		Spg Val Cong Kan	12 00
			22 00

Northern Ontario-Miss. Fund		Waterloo Cong Ont	14 75
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The Way		Gladys King	1 00
Johnstown Bible School		Blough Cong Pa	6 25
S. W. Penna. Conf. Fund		Oak Grove Cong Md	1 70
		Pinto Cong Md	1 57
			3 27
S. C. General Expense Fund		Pleas Grove SC Ill	3 00
			9 40
Circle Letter		Glade SC Md	1 00
		E Union SC Ia	2 00
		Fannie M Weber	20
		Pl Grove SC Ill	1 00
		Guernsey SC Sask	1 00
		Volant SC Pa	1 00
		Canby SC Ore	20
		Breslau SC Ont	2 00
		Trail SC Ohio	1 00
			2,271 38

RELIEF FUNDS

Russia		Mr & Mrs Ernest H Miller	10 00
Flood Sufferers		S S Albrecht	5 00
		H V Albrecht	10 00
		Sylvester J Miller	5 00
		Maple Gr Cong Ind	32 02
		Willow Spgs Cong Ill	47 22
		Central Cong O	18 00
		Ft Wayne Miss Cong Ind	11 00
		Matilda Lambright	5 00
		Waldo Cong Ill	56 66
		Goshen College Cong Ind	47 27
		Bowne Cong Mich	3 00
		How-Miami Cong Ind	69 00
		Olive Cong Ind	106 31
		Yel Crk Cong Ind	72 57
		Forks Cong Ind	71 26
		Middlebury Cong Ind	22 10
		L Deer Crk Cong Ia	78 70
		Shore Cong Ind	47 50
		Alpha Cong Minn	18 71
		Griner Cong Ind	14 00
		Clinton Fr Cong Ind	101 00
		Nappanee Cong Ind	84 95
		Nappanee SS Girls Cl Ind	6 45
		Maple Riv Cong Mich	5 00
		Clinton Br Cong Ind	24 59
		Emma Cong Ind	24 63
			986 94

Total Relief Funds	996 94
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SUMMARY

Alta-Sask Dist	70 06
Dak-Mont Dist	156 40
Franconia Dist Pa	1,002 60
Illinois Dist	553 49
Ind-Mich Dist	1,167 92
Iowa-Nebr Dist	550 80
Lancaster Dist Pa	1,113 68
Mo-Kans Dist	403 99
Ohio Dist	817 78
Ontario Dist	784 47
Pacific Coast Dist	110 42
S W Pa Dist	157 22
S W Pa SS Conf Dist	243 93
Virginia Dist	676 42
S C Contributions	638 75
Menn Bd of M & C	9,536 83
	17,984 76
India Funds	5,342 45
S America Funds	2,295 21
Africa	37 26
City Missions	2,025 13
Charitable Institutions	2,112 31
Annuities	1,050 00
Gen & Other Funds	4,125 46
Relief Funds	996 94
	17,984 76

Respectfully submitted and
Gratefully acknowledged,
D. D. Miller, President,
1711 S. Prairie St.,
Elkhart, Indiana.

FROM OUR MISSION STATIONS

(Continued from page 141)

may it never be captured by the enemy. We need your prayers that spiritual victory may be ours in the struggle against worldliness. There is no time to lament conditions. There is only time for positive action.

Our evangelistic services are past. Bro. Royer labored very diligently among us, in fact, he labored so hard that the Lord caused him to take a rest for a few days. In spite of our seeming handicap the Spirit led very definitely. Bro. A. C. Good of Sterling, Ill., was with us on Friday night, March 27, and brought us a powerful message. Sister Royer and her three daughters were with us from Friday evening until Sunday afternoon. Their service in song and testimony was very effective and highly appreciated. We had seven confessions during the meetings and have eight souls under instruction for admittance to the church. Satan is working hard to defeat these souls, and especially one. Won't you pray for her that the will to sin may be broken, and that the glorious Gospel of Christ may shine into her heart? Jesus has promised to do whatever we ask in His name, if we ask in faith.

Baptism and communion services will be held May 3. Bishop J. D. Hartzler will be here that day to conduct these services. Pray that a great spiritual blessing may be afforded us, and that those souls who take their vows on that day may continue to grow in grace and the knowledge of the truth.

We appreciate so much the kindness of the Metamora Sunday school, and friends in the church there, who made possible the purchase of a typewriter for the Mission. Provisions of food were received from the Sterling, Morton, Tiskilwa, and Freeport congregations in the last two months. We gratefully acknowledge these donations to our work, and pray God's blessing upon the givers.

Plans are being made by the Illinois District Mission Board to hold a Missionary Rally at the Home Mission on June 16, 17. Pray for this meeting, and plan to attend if it is possible for you to do so. Further announcements will be made later.

June 22 is the date set for the beginning of our Daily Vacation Bible School. It will be conducted in two divisions: One here at the Home Mission and the other at the Mexican Mission. Pray for this work.

The Mexican work is progressing quite favorably. Attendance to the week-day meetings has been increasing. One family that went away dissatisfied is returning. Praise the Lord for a real witness to the truth! Remember Bro. Castillo in your prayers, and send in your donations for the work to the Board as the Lord directs.

"And the peace of God, which pass-

eth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Yours for Christ,
April 27, 1936. Levi C. Hartzler.

Altoona, Pa.

(2500 Fourth Avenue)

Dear Christian Friends:—"O magnify the Lord with me, and let us exalt his name together." Truly that precious name alone is worthy to be exalted. The Lord has showered us with many blessings and we feel like David when he said, "The Lord hath done great things for us; whereof we are glad."

Bro. and Sister Nissley enjoyed a ten-day stay among friends and relatives in Lancaster County. They appreciated the privilege of attending the Church Conference and the Mission Board Meeting, also the farewell meeting which was held for John and Catharine Leatherman, appointed missionaries to Africa, at the Mellinger's Church. Bro. Nissley filled a number of appointments at various congregations.

On March 29 Bro. Elmer Yoder of Allensville preached for us at Altoona in the morning and evening and at Mill Run in the afternoon. We thank the Lord for the messages He gave through our brother. He was accompanied by his mother, Mrs. George Yoder.

Bro. Milo Yoder of the Mattawana congregation was asked to fill the appointments on April 5. He gave helpful messages both at Altoona in the morning and at Mill Run in the evening. We were sorry that Sister Yoder, who was a former worker here, was not able to come along on account of taking care of their new baby girl.

Also, on the same day, we were agreeably surprised to have a carload of Scottsdale folks drive in. They were Bro. and Sister John L. Horst, Bro. and Sister David Alderfer with their little son, Joseph. Bro. Horst preached at Mill Run in the afternoon and at Altoona in the evening. The others in the group also gave their services in the way of teaching, giving talks to the children, etc. We like these surprises and invite others to spend a Sunday or any day or days, with us. It is so encouraging and refreshing. It helps us to "Labor on."

On April 2, Bros. Yake and Metzler brought the provisions from the Scottsdale Sewing Circle. We greatly appreciate these gifts and we thank God for you, whose love prompts you to give the nice things we receive each month from the different circles.

Sister Naomi McConnell, who is working at Reading at present, spent a day here visiting her home and the mission family.

On Good Friday evening we were favored with a program rendered by a group from the Eastern Mennonite

School. They were Ruth Stoltzfus, Mildred Kauffman, Melvin Ruth, George Miller, Chester Wenger, and Howard D. Showalter. Saturday morning we took them to see three of our sisters in the church, two of whom are bedfast. They brought comfort to these by singing, reading God's Word, and by prayer.

Saturday afternoon the Canan Station S. S. gave an Easter program. We were pleased to have the E. M. S. folks with us there and also for the short talks they gave to the Sunday school after the program.

Bro. John B. Kanagy of Allensville spent Easter Sunday with us and allowed himself to be used, which was much appreciated.

Sunday, April 19, Bro. James Saylor, our bishop, accompanied by Katie and Fannie Thomas and Daniel Mishler, all of the Thomas congregation, Johnstown, were with us. Bro. Saylor preached for us at Altoona in the morning service and at Mill Run in the afternoon after which there were six souls baptized and one reclaimed. It was a very impressive service. These souls need your prayers and help.

We praise the Lord for a definite leading to have revival meeting at Mill Run this spring May 16 to 30. Bro. Harvey Shank of Pond Bank, Pa., has consented to come and labor with us at this time. We deeply desire your prayers for these meetings and the lost ones at Mill Run. We know, from past experiences, that to have individuals, or groups, praying definitely in behalf of this work, does move God to do great things. We heartily invite your presence with us also.

A friend of the mission, who is very much interested in the Lord's work, has presented and installed a new electric range in the Mill Run Worker's home, for which we are truly grateful.

We are thankful that there has been a program arranged by the committee of the General Mission Board, for Altoona on Saturday evening and all day Sunday, May 10. We invite all who can, to stop and visit us.

In His glad service,
April 26, 1936. Mary E. Lauver.

COMMUNISM INCREASING

Communists are increasing in the United States at a rapid rate. From well-informed sources we are told that their publishing agency last year sold 3,500,000 pieces of literature, besides great quantities freely distributed. Another source states that there are six times as many Communists in the United States today as there were in Russia when they inaugurated the bloody revolution that cost the lives of millions of so-called "capitalists" peasants, ministers, men, women and children. The Communists in this country threaten to take over the United States government by violence if they can, and their plans are much like those that has made Russia a land of slaves.—The Gospel Minister.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAY 14, 1936

(Herald of Truth
Established 1864)

No. 7

EDITORIAL

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Seven important things are enumerated in this wonderful text. Each of these seven things has in it enough material for a two-hour sermon. But we forbear. Notice especially the authoritative source of this good advice, and also the climax found at the close.

Then take a little time to meditate upon what comes in between, for therein is held forth the highway of holiness. But alas! too many people reject this way and travel the other way referred to by the wise man: "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

The infidel of a generation ago used to ridicule the idea of eternal punishment for the wicked who die in their sins. He did this as an opponent of Christianity. Today there are men who promulgate the same heresy—and do it in the name of religion! The first may or may not have been honest. The second may see himself in Matt. 15:14 and Luke 6:39. Both are followers of the arch enemy of souls, transformed into "an angel of light."

Before this reaches the eye of the reader the 1936 annual meeting of the Mennonite Board of Missions and Charities will have passed into history. Before and during that meeting our prayers ascended daily that God might direct every phase of the meeting. Let our efforts and our prayers now be directed heavenward to the end that proper use may be made of the things brought before and decided by that body of workers. And let us not forget, in our daily prayers, our petitions in behalf of the several conferences to be

held within the next month or six weeks.

Not what men know, but what they do with their knowledge, is what determines their standing before God. In perhaps most of our state prisons are men who are graduates of some college or university. They know enough, but they fail to put this knowledge into practice. James gives us something to think about along this line when he says, "Be ye doers of the word, and not hearers only, deceiving your own selves." It is the man on the altar of God, who lives up to all the light that he has and seeks by God's grace and guidance to get still more and higher light, that knows from heart experience what it is to be "approved unto God."

Ascension Day.—Just a week from the time this paper is supposed to reach the homes of its patrons is the time that we usually call "Ascension day." Considering what occurred on this day, it is a wonder that Christian people generally do not give it more recognition. As we, with an eye of faith, look upward and see the Son of God take His leave from His disciples and start on His triumphant flight to glory, it reminds us of the promise of God through the two men in white apparel: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Will we be ready—are we ready—for His coming? May we, with John on the Isle of Patmos, join in the prayer, "Even so, come, Lord Jesus."

"All Things Whatsoever."—Every statement of Christian doctrine is inadequate unless it contains, together with the fundamental principles set forth in what are usually termed "the great doctrines of the Bible," a declaration of loyalty to the Christian ordinances, the peace principles promulgated by the Prince of Peace, the great doctrine of separation from the world, and of a consecrated, holy life. In this we may

REVERENCE

Paul's idea of Christian service is that we should "serve God acceptably with reverence and godly fear" (Heb. 12:28). There is much to be said in favor of serving God "acceptably," but for the time being we shall confine ourselves to the much-to-be-desired quality of reverence.

This is a quality that is too often lacking in the attitude of people who are professedly in the service of God. One reason for this is found in the fact that when people are absorbed in self-interest there is no room for reverence for any one or anything outside of self. But no man, however talented, is capable of acceptable service to God without a feeling of inferiority of self and reverence for the greatness and goodness and holiness and power and wonderful love and grace of Almighty God. It is then, and then only, that we can serve Him "acceptably with reverence and godly fear."

Reverence is something that need not be cultivated. All we need to do is to recognize facts as they are, and our consciousness of the frailty of man and

well take note of the commandment of our Lord that His disciples should "teach all nations . . . to observe all things whatsoever" He commanded. What God wants of us is a full recognition of the full-Gospel faith, as set forth in the twenty-seven books found in the New Testament. It was a recognition of this fact that is responsible for a number of things found in the statement of Christian fundamentals adopted at the Mennonite General Conference held at the Sycamore Grove Church near Garden City, Mo., in 1921 that are not usually found in most papers on Christian fundamentals. That Paul had this vision of Christian faith and life is evident from his declaration to the elders of Ephesus: "I have not shunned to declare unto you all the counsel of God."

the greatness of God will awaken a feeling of reverence for Him. The more fully conscious we are of our own shortcomings and unworthiness before God, and of the greatness and goodness of the just and the loving and the living God, the more our hearts become filled with His love and the deeper and more fervent our reverence for Him. Give full recognition to the eternal verities of God, and reverence will take care of itself. It is selfishness that banishes the emotion of reverence for beings and institutions and powers outside of self. Where self is upon the cross the soul is filled with reverential fear.

Why should we reverence God? There are a number of reasons why we should. Let us name a few of them:

1. We should reverence God for what He is.

Compare Him with the greatest among the world's great ones—with the billionaires in riches, with the world's conquerors in power, with the world's rulers in executive powers, with the world's scholars in knowledge and wisdom, with the world's philanthropists in caring for the wants of the needy, with the world's best people in purity and holiness, etc., etc.—and in every case He is so far beyond the greatest of all the world's great ones that even a comparison between them and God is out of the question. "In the beginning God created the heaven and the earth." The Supreme Ruler of the universe, He sits upon His throne in the heavens and beholds the innermost thoughts and intents of every human heart. His boundless love is manifest in this: "While we were yet sinners, Christ died for us." Though sinful man has forfeited all right to His love and mercy, He is "not willing that any should perish," and to this end He made it possible for all men to be saved, the eternal heavens being in store for all who accept His grace and meet the divine conditions for salvation. How can we behold this infinite and infallible Creator and not have a feeling of deepest love and gratitude and reverence for Him?

2. We should reverence Him for what He has done for us.

The psalmist, remembering the frailty and unworthiness of man, bursts forth in words of astonishment and adoration and reverence, saying: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him" (Psa. 8:3,4)? Comparing the infinite power and goodness and holiness and wisdom and love of God with the villainess and sinfulness and unworthiness of man, how amazing the thought that God created heaven and earth for our benefit and gave His only begotten Son as a ransom for our sins that we might

be saved. The air that we breathe, every cup of water that we drink, every comfort in life that we enjoy, all that we have and are, come from God the Fountain and Giver of all our blessings. "Praise God from whom all blessings flow." "Let us serve Him acceptably with reverence and godly fear."

3. We should reverence Him for the provisions He has made for our temporal and eternal well being.

Some of these we have already mentioned. In a special way, He instituted the home and family life, that each rising generation might be brought up under the most favorable environments, "in the nurture and admonition of the Lord." He has set apart one day out of seven (in our dispensation, the Lord's day) wherein we may lay aside all secular care and devote the time in refreshing our souls in a season of rest for the body and exercise for the soul. He has instituted the Christian Church, that we may have fellowship with God and with saints; a protective institution wherein we receive encouragement from one another as well as strength from the Lord, and unite our powers in the work of extending the Kingdom of God. He has provided for us the Holy Bible, which sheds light on our pathway which leads from earth to glory, a Book full of rich instruction and enlightening power, abounding in golden truths and glorious promises. He has prepared for us a place, the eternal Heaven, where our ransomed souls may be in His presence forever, and in fellowship with God and saints and angels we may share His bliss and perfect righteousness and endless glory in eternity. (Hell, the place "prepared for the devil and his angels," will also be the eternal abode of the doomed souls whom God did so much to save but who spurned His proffered grace and thus are themselves responsible for sealing their own eternal doom!) When we recognize what great things the Lord has done for us, how is it possible not to praise Him from the depths of our hearts and to willingly serve Him all the days of our lives "with reverence and godly fear?"

There is yet much more to be said about the reverence which every trusting soul has in God, but we must bring our message to a close. Let the reader continue the meditations. As a closing thought let us bear in mind the self-evident fact that reverence for God begets reverence for all that He has done for man—reverence for His Word, the Bible; reverence for the Lord's day, for the Church, for the Christian home, and especially for the eternal home prepared for all that love and obey Him. And reverence for God, for His Word and His wonderful works, begets an aversion to all things that are out of harmony with or contrary to His Word and will, bringing about a complete separation from the world. "We love him, because he first loved us."

MESSAGES FROM GOD'S WORD

By David D. Miller

For the Gospel Herald.

VIII. A Different People

(Seven Representative Points of Separation)

Be not conformed to this world: but be ye transformed . . . that ye may prove . . . —Rom. 12:2.

God knows that true religion starts with the heart, but that it does not fail to reach every part and action of the whole being. Therefore an inward religion, which we consider the real, NEVER fails to bring outward results, because these outward results are the testimonies, the proofs, and the "lights" through which God is speaking to the world. If we fail in these outward evidences of the saving grace of God, which spells separation from the world, we have lost our testimony for God, our power to win the world, and are failing in the very purpose for which God calls a people out of the world. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). "Wherefore by their fruits ye shall know them. . . . Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:20,21). We believe it to be very correct that at the bottom of every scriptural nonconformity there is also a scriptural nonconformity. Without both there can be no scriptural consistency. The two go hand in hand. A life changed by the power of God is a life different from the world. The more like Christ, the less like the world. The more like the world, the less like Christ; and may we allow it to have its true meaning—"Unspotted from the world."

Following we give only seven of the many points of separation: we consider them at least fairly representative of the principle of separation itself:

1. **Appetites:** The Lord knew that the flesh was weak—"The Spirit indeed is willing, but the flesh is weak." Since our appetites are the desires of the flesh, whether it be in eating, drinking, lusting, carrying out revenge, or in any other act of the flesh through which sin may be indulged in, and since there is a continual battle in our being in which "the flesh lusteth against the Spirit, and the Spirit against the flesh," it is a very evident fact that we need a greater Power within ourselves than the flesh, to enable us to overcome the flesh. Our

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

bodies are continually yielded to one of two forces—either good or evil: “Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your mem-

bers as instruments of righteousness unto God” (Rom. 6:13). Even though this battle of a dual nature, is going on continually, there is definite victory provided we comply with the God-given conditions: “There is therefore now no

condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rom. 8:1). The apostle Paul carries it a step farther by saying, “So then they that are
(Continued on page 156)

THE YOKE OF CHRIST

By Henry E. Lutz

(An address delivered before the Nonconformity Conference held at Blough Mennonite Church near Hollsopple, Pa., March 27, 1936.)

On one occasion, after Jesus had upbraided some of the cities of Galilee and when He saw how the people were taking their own way and were rejecting Him, He exclaimed in the words which we have chosen as a text for this discussion: “Come unto me, all ye that are weak and heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest for your souls” (Matt. 11:28-30).

We would divide our discussion into three parts as we consider this Scripture:

1. Coming to Christ.
2. Taking the yoke.
3. Promise of peace and rest.

I. Coming to Christ

One of the outstanding facts of the Scriptures is that man is a free agent when it comes to accepting or rejecting the blessings, promises, and curses, etc., which God has promised. All of them are on conditions. Yet the Lord has always made Himself free of all men, in that He invites men to come to Him and partake of His mercy and really enjoy life here and also find the joy of eternal life.

The word “come” is an inviting word. It is the voice of one who loves. It is the voice of one who really wants to help and bless. It is the voice to those who are in bondage and distress.

As we think of the words of Jesus to the people of that day, and not only them, but also those of all time, the words are full of comfort and assurance. The words, “Come unto me, all ye that are weary and heavy laden,” applied not only to the fishermen of Galilee, nor to the shepherds of Judea, nor to the publicans and harlots (all of whom certainly needed a shepherd, one who cared for them); but it also applied with equal force to the Pharisees, Sadducees, Herodians and men and women of every walk of life.

And when we think of all those in past centuries, from the days of the apostolic Church, the first century, and following centuries, those who were willing to give themselves into the hands of the enemies of Christ, and be persecuted even to death—even our own fathers, who suffered the experience of leaving their native land and coming to a land where they might find freedom to worship Him who had promised to give peace and rest—we thank the Lord that in this day we are still enjoying God’s favor and blessings, and Christ’s invitation just as real as anytime, saying, “Come unto me.”

Why shall we come? is a question which we might ask; but Jesus gave the reason: “I will give you rest.” What is the nature of the rest that He is referring to? Is it that which so many are seeking for? of getting to a place in life when they need not have any concern for any of their needs? Is it that which would mean an absence of physical exertion, and that now we need not work and labor and put forth energy? No! No! No!

The rest which Jesus refers to is “soul rest;” that peace which comes only when we come to Jesus. It is the rest which the afflicted man of Gadara found. It is the rest which Mary Magdalene found; and Zacchaeus, and Paul and many others.

How shall we come to Him? One thing which Jesus always stressed, when He came in touch with people, was to so present the truth of His word in such a way that they might believe on Him. Also He sought to help people to recognize their need of Him. We have special mention made of this when He was at Nazareth and other places, when He said “I am not come to call the righteous, but sinners to repentance.” So one of the purposes of His preaching was to bring conviction, and that they might come to Him, who could give them rest.

Jesus was not only concerned that they might come to Him, but

His message was of a two-fold nature. It included also a call to service. In a number of places the Scriptures make mention of this in the call of men to definite work. First it was a call to consecration, and then a call to service. Isaiah is an example of this. When he saw the Lord and His holiness, he also got a vision of himself, and cried, “Woe is me, I am undone, I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. For mine eyes have seen the King, the Lord of hosts.” After this the Lord asked the question, “Whom shall I send, and who will go for me?” Isaiah answered, “Here am I, send me.” This was a call to service. And so we might mention one illustration after another where those who were called were also commanded to go and take up the yoke.

II. Taking the Yoke of Christ

In His teaching Jesus often used a natural object to illustrate a spiritual truth. This is evident in this Scripture, when He says, “Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest.”

The yoke stands for a number of things. One was already mentioned, that of service, another as that of fellowship, also that of union. This yoke also signifies a relationship which we have with Christ. We notice this in a number of ways. First, that it is voluntary on our part; second, that it is binding, to be associated with faithfulness. The marriage relation, as it is described in the Scriptures, is an illustration of this, and exemplifies this yoke in its different aspects. In marriage the contracting parties promise to forsake all others and keep themselves to each other, as long as life exists. Just so is it with those who are yoked with Christ. They promise to forsake the world and cleave to Christ; promise to love Him, bring to Him their problems, work for His interests, the same as every faithful wife will do. This brings us to another thought, and that is that our relation to Christ is like the relation between Christ and the Church. And as we think of that relation which we have with the Church, which is Christ’s bride, we also see the need of being true to the vows which we made when we united with the Church. And since the Mennonite Church stands for the distinctive doctrines of the Bible, among which is the doctrine of nonconformity, it becomes every member of the Church to be true to the one to whom they are espoused.

In Jas. 4:4 mention is made of unfaithfulness to Christ, as being like unfaithfulness in the marriage relation: “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.” There is another thought referred to in this text, and is included in the invitation to come, and that is learning of Him. Jesus surely lived what He preached. And as we behold Him in His ministry we find that He was always seeking to lead men to God and righteousness. And I am often impressed with the inconsistency of subscribing to a scriptural teaching and then denying it in practice. We note that Jesus had condemnation for such, when He said that “this people draw nigh to me with their lips, but their hearts are far from me.” I am sure that we have many things to learn of Him. To do this we need to humble ourselves and live a life of consecration and submission; which, in fact, is also shown in Christ’s ministry, in that it was one of self-denial.

III. Peace and Rest

There is another thought in conclusion which is worthy of our notice, His yoke is easy, and His burden is light. Why is this? The reason is evident: this service is a love service. Love for Christ would certainly make many things different. Perhaps this is the reason that many professed Christians do not enjoy this service. And yet some of the fruits of the Spirit are love, joy, peace, etc. The bliss of the redeemed in glory is associated with things experienced while on earth. If we expect to enjoy the glories of heaven, we need to remember that they begin here. And the secret is: “Take my yoke upon you and learn of me.”

Mt. Joy, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

FROM OUR MISSION STATIONS

Iowa City, Iowa

(Orchard St. West Side)

Dear Friends of the Gospel Herald, Greeting:—Easter was a most beautiful day and of spiritual blessing at the Mission at Iowa City and record attendance in all services. Bro. George Miller of Nebraska is now engaged in a series of evangelistic services. A quarterly meeting is just over and the following was the order of the program:

April 9, The Message and the Message-bearer, by A. G. Yoder; April 10, How to Get my Life into God's Program, by Willard Leichty; April 11, Gospel Standards of Salvation, by D. J. Fisher; April 12, Our Responsibility for Knowing the Word.

Fifteen-minute Talks by Sunday School Supts.: The Guilt of Willing Ignorance and Neglect, Jacob Erb; The True Spirit of Bible Study, Henry Hostetler; The Blessing of Bible Knowledge, Sam Rogers; The Loss in not Knowing the Word, Vernon Gerig.

Each evening Bro. Miller closed with evangelistic appeal, and the children of the Sunday school gave an Easter program Easter Sunday.

In the past month three were baptized and one received by letter. Sunday school and regular services are well attended, and we wish you could hear some of our converts as they serve on young people's programs and as they testify and some of them able to and teaching in Sunday school.

We have been having a siege of sickness and colds and sore throat caused by bad tonsils which the doctor says must be removed before much can be done to help. It seems such is the lot of man. Few and evil are his days brought on by his disobedience to God's law and plan, yet there is much to praise Him for. Sister Barbra Hostetler of the West Union congregation has been so kindly helping in the Home for the last few weeks, and certainly she is an answer to prayer.

During the past quarter we received personal gifts from the following:

Eliza Hostetler, Kalona, Ia.	\$2.00
L. J. Powell, South English	4.50
Sam Hoylman	1.00
Mary Hostetler, Iowa City	4.00

We expect to report to this paper in the near future what the sewing circles have made possible for us to do in helping the needy in Iowa City. May God's blessing be upon all, is the prayer of our hearts. In His glad service,

April 13, 1936. Norman Hobbs.

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers, Greetings:—An appreciated program was given here by a Gospel team from the Eastern Mennonite School on Sunday evening,

April 12. Bro. Clyde Shenk preached a sermon following the other messages. The brethren, Stanford Mumaw and H. N. Troyer, brought messages since our last letter. During our absence of over five weeks Bro. D. Walter Miller had charge of the services. We are glad for his faithful and efficient help.

A few weeks ago we were called upon one Sunday evening after our regular evening service to come to the Roumanian Hall to conduct a funeral service, or rather to bring a message to the folks assembled there for the night. We gladly went. There were about 65 men and women assembled in the hall, where lay also the body of the dead man. Many of the men were smoking, playing cards, and actually gambling. When we were ready to begin the service they stopped and gave their attention. The next day the Catholic priest buried the man. We would like to open work in that section of the city, as we feel that there are needy souls that could be reached with the Gospel.

Our spring revival meetings begin May 16 and continue until May 24. Bro. Roy Otto, Springs, Pa., will be in charge. We solicit your prayers in behalf of these meetings.

We acknowledge with thanks provisions and clothing received from the following during the last two months:

Provisions

P. J. Yoder, Canton Cong.	\$.45
Mrs. Fritch, Canton Cong.	1.50
Friends, Beech Cong.	2.80
Becher's Dairy, Beech Cong.	12.03
Sonnenberg Cong.	96.28
North Lima and Midway Congs.	13.59
Sara Bender, Canton Cong.	.55
Martha Hostetler, Canton Cong.	1.08

Clothing

Oak Grove S. C.	7.61
Sonnenberg S. C.	3.39

Wm. G. Detweiler, Supt.

May 3, 1936.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—This is the time of year when we usually get very frequent calls for boys and girls. School will soon be out for the summer vacation, and there are already a number of standing requests for girls, as well as boys.

A permanent home is better than a temporary one. And yet, there will be a number of our young people go out temporarily, or just for the summer. If you are interested in opening your home for a smaller child, or, as the case may be, for an older one, for wages, please put yourself in the child's shoes. There is a longing heart for parental love and affection, and mingled with it, a distant fear that perhaps his situation will be one of stress and unhappiness. Whether you are interested in receiving some one in your home or not, will you pray for the great army of homeless children in our land, and also for those who are responsible for their guidance.

We wish to thank our many friends

once more for your continued support.

During the last month we have received the following contributions in the form of provisional donations:

Nappanee S. C., Wakarusa, Ind., clothing	\$5.68
Holdeman S. C., Wakarusa, Ind., clothing	5.50
A Bro., W. Liberty, O., corn	6.00

Very gratefully yours,

L. L. Swartzentruber.

May 7, 1936.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—At a recent counsel of the congregation the writer was released from the active responsibility of the Sunday evening service for the next six months. This was done principally to give him opportunity to devote his interest to the Sunday evening service at the Mission for the Colored during the same length of time. A committee of three brethren of the congregation has been appointed to take local responsibility for the Sunday evening service. Bro. Mahlon Witmer of New Holland, Pa., has kindly consented to take ministerial charge. We ask your prayers for us and for the work at the Colored Mission. I am sure also Bro. Witmer feels the same way about his charge at the Howard St. Mission. The afternoon service has been discontinued except on special occasions such as communion, etc. Communion will be observed here May 31.

The week-day Bible Schools that were being conducted at both missions throughout the winter months are closing this week.

The Mission Board is making an offer on another building site this week.

Come to visit us some Sunday morning or evening. Pray for us.

Your Brother,

May 6, 1936. J. Paul Graybill.

WEEKLY LETTER FROM ARGENTINA

America, F. C. O., Arg. Rep., S. A.

Dear Herald Readers:—The past week all eyes were turned toward Bragado, where our conference was held. It was postponed from the usual date in January to last week, in order that the new church building could be sufficiently finished in which to hold the conference and at the same time the inauguration of the new edifice. We pray that from this building, as well as all the rest, may radiate the Word of God to feed, to nurture and to strengthen the brethren and where sinners may find Christ as their Lord and Savior. From the beginning a good spirit was manifested between the nationals and the missionaries. We are grateful to our heavenly Father for this harmony and friendship, and we pray that it may continue to exist for the salvation of souls and the extension of the Gospel into new fields already "white to harvest."

With the increased number of stations, we have the increased number of workers and delegates, and we find that a conference is becoming a bigger problem from year to year. More accommodations (i. e. larger rooms) are needed to house all who come to our conferences.

We have now for some years been reaping the fruit of our labors from the Sunday school. We have quite a few young people who first heard and had the Gospel taught to them in that institution. We are glad and praise our heavenly Father for this fruit of the Sunday school as we still see that His Word does not return unto Him void; young men and young women trained, ready and volunteering for service in the vineyard of the Lord.

The Argentine Church of the Argentine Republic needs your whole-hearted co-operation in material and spiritual support; for the great work at hand, i. e., the evangelization of those with whom we come in daily contact.

His glad servants,

April 17, 1936.

J. L. Rutt.

OUR INDIA LETTER

Dear Brethren and Sisters, Readers of the Herald, Greeting:—With the arrival of the "Loo," that special haziness, heat and hot wind all combined, there come the need of special grace and strength for the trying days to come. The ground and buildings will be greatly heated from the terrific rays of the sun and from the hot winds. Without special protective arrangements in the houses and when we go out of doors, we suffer from that temperature that is much higher than body heat. Perspiration evaporates almost immediately and leaves a coating of salt on the face and hands and also on the clothing. Every little exertion exhausts one, and the mouth soon becomes parched. The shade of only a few kinds of trees, such as the Mango, Kusum and Mohua furnishes comfort. The Sal tree furnishes a lovely shade but we do not find them near our bungalows. In order to shed the hot rays as much as possible, we dress in white. During the middle of the day we stay inside our closed bungalows and have the great fans (punkas) swung over our heads. But those of us who stay on the plains will keep at our work, knowing that "as our day so shall our strength be."

Encouraging words come to us regarding our missionaries who are taking special care of themselves in order to fully regain their strength. Bro. Graber and family are in Darjeeling where he is taking a rest cure and such other necessary treatment as will, we trust, bring him back to full health and strength by the time school opens again in July. Sister Hartzler will accompany Sister Kanagy to Ootacamund this week, where they will enjoy

the cool of the Nigiri mountains of South India again to return to the work at the beginning of the rainy season. We thank God for Sister Hartzler's continued recovery.

The interest of groups of people of the surrounding villages in Christianity seems to be on the increase. They call us to inquire more fully regarding the way of life. Some are more or less interested in the social and economic aspects of becoming Christians which must be expected from a people who have been ground down for centuries and who have no background to give them any idea of the higher values to becoming followers of Christ. We must pray earnestly for them and work with them continually, teaching them "all things whatsoever" our Lord has given us, trusting that with the increased knowledge of the Word and the will of God they will come into a full spiritual experience of Jesus Christ their Lord and Savior. We are very anxious that the largest possible number be saved but that it be a real change of heart and life. Pray for these hundreds who are definitely on the move. Our missionaries have declared on different occasions that they have never had such experiences as in these days when men and women of the villages are so eager to really know in order that they may find their souls' need. How anxious it makes us all to do our utmost for them that they may be brought into the Light. God is moving on the hearts of the people. We also want Him to move among us all the more richly that we may be used of Him at this time of great opportunity. The spirit of evangelism is upon us. The Holy Spirit will not be quenched. We are at His disposal to carry out His great purpose for these hungry souls. Our cry is unto the Lord.

The hospital block of men's and women's wards and dispensary building with operating, laboratory, preparation, and dispensing rooms and sheds are almost finished. We hope to occupy them fully after about a month. Much equipment is also on hand for fitting out the respective buildings. With the increase in the number of inmates such buildings are badly needed. A new house for the resident Indian doctor is being built. Other buildings are in the plan for the immediate future.

In this connection it will be of interest to the readers to know that the Government have under consideration the setting aside of a large tract of land for the purpose of colonizing healthy children of lepers and other healthy colonists on a large area and on a separate area the settling of arrested cases of lepers who have been treated in leper homes and can be discharged as symptom free. The management of the estate will come within the province of our Mission, although the Mission and Board will not be asked for finance; except, perhaps, a small amount for starting school work. The Mission to Lep-

ers has promised financial support. The Government is setting aside a sum for clearing and development and money has also been offered from private sources. This also presents an opportunity of obtaining free-hold land for homesteading by our Indian Christian community. This last named privilege causes the Mission to feel that we should interest ourselves in the venture in order to be of spiritual as well as moral assistance. We need divine wisdom to be able to labor wisely and well in this connection. Formal sanction by Government will be forthcoming within a few months.

Easter will soon be here. Each congregation will have special meetings to revive the Church and spiritually strengthen it for further service in witnessing to the Truth among the heathen.

We long for your fellowship and rejoice with our brethren and sisters who are on furlough and can attend the spiritual feasts that are held in the homeland. We welcome them back to us again that they may refresh us with the good things and inspiration they bring with them. But we labor on, knowing that you are holding us up to the Throne and not relaxing in your interest and support. May God abundantly bless you all.

George J. Lapp.

Dhamtari, C. P., India.

LETTER FROM EAST AFRICA

Bukiroba, Musoma, T. T., E. Africa

April 5, 1936

Dear Friends and Readers of the Gospel Herald:—"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3). We are so thankful for this invitation to call upon the Lord, and for the assurance that He will hear us and answer us. We rejoice to say that He has proved this and has done great things for us. He doth go before—and prepare hearts for the receiving of His Word. We rejoice that 7 new names have been added to the list of catechumens, making a total of 31 in the class now under instruction.

This morning we had a larger attendance here than any time before, 57 being present. Sermon on "Remember the sabbath day, to keep it holy," which was very timely, for the Sabbath day is just like each other day to these people. A short time before the services were dismissed we had one of the heaviest showers of rain that I have seen in Africa. The water came in torrents until it ran down the hillside in streamlets. It caused a little disturbance among the people, for the rain blew in and also came in through the roof. It also came running in on the ground until at least half the floor space was wet.

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Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

THE FLOOD OF 1936

By Irene E. Witmer

For the Gospel Herald.

"What was the purpose of the disaster?"

People may say about the flood;

"How could it happen to come so near
To the places we made so good?"

Who has known the mind of our Lord?

Who can understand the knowledge of God?

"O the depth of the riches of the wisdom of God,

His judgments and ways are past finding out."

Man has power to do only as much

As the Lord sees fit to allow,

But when they take the honor to self,
He says, "'Tis enough for just now."

It may not be that this is the reason,

But why, let us ask again;

It was for something we surely know,
Oh, don't to the Lord complain.

He may have thought it necessary

For the people to exercise love,

And this was a specially good opportunity
For all who were able to move.

Before all this was a difference in homes.

But the rich and poor were made alike;

None had good food or water to drink
And none had lamps at night.

The water came rushing and roaring along.

With its mad and pitiless power;

The people all hurried to leave their homes,
And went to places high as a tower.

There they waited till help could come.

Some were lost in the hurrying river;

Oh who can tell how many were lost,
Were any souls lost to God forever?

How many were found on the dancing floor?

Were there many in the theatres then?

How many were found in the church of God?
Oh tell me, were there more than ten?

Blessed be the sleep of those who had

Their lamps all trimmed and burning
bright;

Ere God took them home in the flood
To the land where they need no light.

Those whom He spared and are not yet
saved,

Do take the warning which He has given.

This was not the first warning given to man,
Was it the last from the God of Heaven?

"Believe on Jesus and thou shalt be saved,"

Is the promise which all may have;

And Christians be faithful unto death;
Do your duty, help others to save.

The reward for you will be more than any

You could ever have here below.

If you heed the teachings in God's Word,
And do all the good you know.

Strive to enter the narrow way,

Two ways be never betwixt;

For worse will be the broad way's end
Than the destruction in '36.

Ephrata, Pa.

OUR CONVERSATION

(Extract from a pastoral letter by Samuel A. Shank, Broadway, Va.)

Since there is a growing tendency in our conversation as to the picking up of words that a Christian should not speak, I will endeavor to mention a few words frequently misused: as "man," "yes boy," "that guy," and such like. We should have our conversation seasoned, as it were, "with salt." The influence of our speech is going out either for good or bad, however we may not realize it at the time we are speaking. We shall give an account of every idle word "at the day of judgment" (Matt. 12:36). Let our conversation be yea, yea, nay, nay. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel" (Phil. 1:21).

MOTHER

M Is for the million things
She gave me.

O Means only that
She is growing old.

T Is for the tears she shed
To save me.

H Is for her heart of purest gold.

E Is her eyes with
Love light shining.

R Means right, and right
She'll always be.

Put them all together
And they spell Mother,
A word that means the
World to me.

—Sel.

Let our conversation be as becometh holiness, among whom also we all had our conversation in time past in the lusts of the flesh, and of the mind, and were by nature the children of wrath even as others. Since we have been called out of darkness unto that light, we shall be children of that light. That ye put off the former conversation, the old man. Read Eph. 4:22-24.

"For our conversation is in heaven; from whence we also look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:20, 21). "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). "But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:15).

We think of Isaiah, when he said, "I am a man of unclean lips, For my eyes

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Our church and the Bible teach us that the wearing of fashionable, showy, costly, and superfluous attire is wrong; inconsistent with simplicity, humility, and modesty. What about having grand and costly automobiles and houses? showy and fashionable rugs and curtain furnishings? superabundance of flowers in the house and outside, along the public walks and everywhere, with flowers creeping up the sides of the house toward the roofs in grand display? Then if some one would mention these things to those indulging in them they would likely tell you that since God made the flowers and gave the peacock his shining feathers, this immoderate indulgence in displays is justifiable. J. M.

Few people would deny that in our day there is entirely too much time and money wasted in the things mentioned. With some it is a question of where to draw the line; with others, where to find the time and money and artistic skill to carry these things to still greater excess. If you are seeking for scriptural light on such problems, here are a few things that may help you on a few points:

For light on best investment of time and money, read Isa. 55:2; for proper motives in all that we do, read I Cor. 10:31; for divinely approved adornment, read I Pet. 3:3; for the foremost object in life, read Matt. 6:33. In all such points we are scripturally wise when we seek the light of Scripture and govern our lives accordingly.

There are few people who are conscientiously opposed to beautifying a home and making it neat and tidy. All people should be conscientiously opposed to lavish display whether on the body or the home, whether in home furnishings or driving equipage, or in anything else. Every dollar and every minute belonging to our stewardship should be invested in a way that we can honestly say that to our knowledge that was the best and most profitable way to invest it under existing circumstances, the best way to bring best results for the Lord.

have seen the king, the Lord of hosts." The angel of the Lord placed a coal upon his lips and said, "Thine iniquity is taken away, and thy sin purged." Isaiah realized he was now cleansed and was ready for work. Lot was vexed by the filthy conversation of the wicked Sodomites, day by day. "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." "But the day of the Lord will come as a thief in the night; in the

(Continued on page 156)

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for May 24, 1936.—BUILDING FOR THE FUTURE.

Lesson Scope.—Luke 20; 21.

Lesson Text.—Luke 20:45-47; 21:1-9, 34-36.

Time and Place.—A few days before the crucifixion; the Temple, Mt. of Olives.

Leading Characters.—Christ, the disciples, Jewish leaders.

Golden Text.—In your patience possess ye your souls.—Luke 21:19.

Points for Meditation.

1. Hypocrisy.
2. Covetousness.
3. The grace of giving.
4. Intemperance.
5. Watchfulness.
6. The judgment to come.

Introductory Thoughts.—In our quarterlies this lesson is called a "temperance lesson." It is a temperance lesson in the fullest and broadest sense; with abstinence from strong drink one of the numerous features touched by our Savior's teaching in the lesson.

LESSON COMMENTS.

Warning Against Hypocrisy (20:45-7).—Christ holds up the scribes as a superb example of hypocrisy. They were very exact in the observance of the details of the law but wholly inconsistent in their manner of living. He says of them: "They desire to walk in long robes, and love greetings in the markets, and the highest places in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater condemnation." Change details, and you think that some of these scribes are still living. On another occasion Christ describes the same traits of character when He talks about people who would "strain at a gnat and swallow a camel," who busy themselves picking motes out of their brother's eyes and forget to take note of the beams in their own eyes. This is no argument against obedience to even the minor details of the laws of God, but it is a powerful argument in favor of consistent living otherwise. These scribes were held up before us as an object-lesson on things which we should avoid.

The Grace of Giving (21:1-4).—The lesson taught in this portion of Scripture is the very opposite of that taught in the preceding verses. On this occasion Christ calls attention to the highest motive in giving. We make a mistake when we interpret this as a rebuke to the other givers. It was indeed a rebuke to all who give "to be seen of men," but if we follow Christ closely in this narrative we will keep an eye on the motives which prompted the gift from the poor widow.

Christ watched the people as they contributed to the treasury of the Lord. Among others, there comes a poor widow whose motives He pronounces superior to all the rest. While she gave but two mites, she "cast in all the living that she had." Because the rest

gave of their abundance, He pronounced these two mites as being "more than all." Our gifts are appreciated most when we give in the spirit that prompted this poor widow in doing what she did. The treasury of the Lord often goes begging because too many people give of their abundance when they ought to give themselves first, and with their giving of self all their money goes along.

Second Coming of Christ (5-9).—Some spoke of the Temple. Christ told them that magnificent as this Temple was, the time was coming when not one stone would be left upon another. "When shall these things be?" He was asked. He told them a few things. For a fuller account of this, turn to the twenty-fourth chapter of Matthew. He told them of false christs, of "wars and commotions;" but assured them that these things should not terrify them. The prophecy that in the destruction of the Temple "that there shall not one stone be left upon another" was actually fulfilled in the destruction of the Temple by the Roman soldiery under Titus. The manner of Christ's coming for His own, and what should precede and succeed this coming, is related in Matthew 24 and 25.

BIBLE MEETING TOPIC

INCIDENTS BY THE SEA OF GALILEE (Jr.).—Matt. 4:18-22; 13:1, 2; 14:13-22; 8:23-27; 17:27; Jno. 21:1.

Topic for May 24

MOTTO

"Light is sprung up."

OUTLINE STUDY

- I. Incidents by the Sea.
 1. Jesus made Capernaum His home.—Matt. 4:12-16.
 2. He called four disciples there.—Matt. 4:18-22; Luke 5:1-11.
 3. Jesus stilled a tempest.—Matt. 8:23-27.
 4. Teaching by the sea.—Matt. 13:1-52.
 5. Feeding the multitude.—Matt. 14:13-21.
 6. Walking on the sea.—Matt. 14:22-33.
 7. A fish caught with money in its mouth.—Matt. 17:24-27.
 8. Casting out the legion of devils.—Luke 8:26-40.
 9. Fishing, after the resurrection.—Jno. 21.

SUGGESTIVE ASSIGNMENTS

- For Juniors.
1. Text Word, "Light."
 2. Assign the Various Incidents to Different Ones to Relate.
- For Seniors.
1. Life about the Sea of Galilee.
 2. Impressions Which Jesus Made upon the People near the Sea.
 3. What the Incidents Teach about Jesus' Person.

PERSONAL THOUGHT

Where Jesus is, there let me be. What Jesus taught, let me hear. What Jesus did,

Christian Living (34-36).—In the beginning of this lesson we had a graphic word-picture of how we should NOT live. We are now given instructions as to how we SHOULD live. As usual, Christ gives the negative teaching first. We should avoid surfeiting and drunkenness, warning us that these things should slip up on us "unawares." We have a vivid object-lesson on these very conditions in present-day gluttony and drunkenness. For a time a few of the nations made a half-hearted attempt to enforce "prohibition." But these attempts came to naught, partly because there were too many other forms of intemperance tolerated, partly because of the ravenous appetites of too many people, and partly because of politics. In the name of "temperance" these laws were repealed and a worse state of affairs ushered in than we had before. Satan, transformed into "an angel of light," brings many forms of iniquity upon us "unawares." Of these things Christ warns His people to "Beware." He then closes with this timely admonition: "Watch ye therefore, and pray, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." To this agrees the declaration of Paul: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—K.

let me also enjoy. What He is ready to do for us let us know and experience.

SEED THOUGHTS

For the Man of Galilee
Shout aloud the stirring summons
O'er the land from sea to sea,
Men are wanted, men of courage,
For the Man of Galilee.
O, Thou Man of Galilee!
Thou who died to set men free,
We will follow only Thee,
Blessed Man of Galilee.

Men are wanted, men of purpose,
Men of high and low degree,
Each to be a fellow-worker
With the Man of Galilee.
O, Thou Man of Galilee.
In the fight to set men free,
We will follow only Thee,
Glorious Man of Galilee.

The Mighty One

When light divine had touched the hills,
By slumbering Galilee,
The golden waves then rolled afar
Toward the western sea,
And when the men had knowledge of
The Holy One of God,
They journeyed forth through all the land,
And spread His fame abroad.

Oh, tender One, oh, mighty One,
Who never sent away
The sinner or the sufferer,
Thou art the same today;
The same in love, the same in power,
And Thou art waiting still
To heal the multitude that come,
Yea, whosoever will.—F. R. Havergal.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MAY 14, 1936

Field Notes

Bro. L. S. Yoder of Lyman, Miss., is
engaged in evangelistic work in the
West Virginia mission field at this time.
M.

The third annual all-day Bible meet-
ing will be held at Bally, Pa., Mennon-
ite Church on Ascension Day, May 21.
Come, worship and fellowship with us.

We will gladly share the feast of good
things. K.

Communion services, May 17, have
been announced for the Pleasant View
congregation near Bowdil, Ohio. Vis-
itors welcome. I. J. B.

Bro. E. J. Berkey of Oronogo, Mo.,
started revival meetings with the Val-
ley View congregation, near Criders,
Va., on the evening of May 6. M.

Tuesday evening, May 5, Brethren
D. D. Miller of Middlebury, Ind., and
T. K. Hershey of Goshen, Ind., wor-
shiped with the Sonnenberg congrega-
tion near Dalton, Ohio. M.

Bro. I. E. Burkhardt, Goshen, Ind.,
filled the morning and evening appoint-
ments at the Scottdale Mennonite
Church last Sunday, bringing much ap-
preciated messages.

The Lord willing, a Sunday school
meeting will be held at the Indiantown
Mennonite Church on Ascension Day.
Bros. N. L. Landis and Arthur Ruth
are on the program with others.

May 3, was communion Sunday with
the brotherhood in Fulton Co., Ohio.
On this day forty-one new members
partook of the sacred emblems for the
first time. M.

A series of evangelistic meetings is
to begin in the Wilmot Amish congrega-
tion about May 12. The services will
be in charge of Bishop Nevin Bender
of Delaware. J. C. F.

Bro. Noah Hunsberger, Waterloo,
Ont., who has charge of the Baden
Mission, is recovering from a danger-
ous illness caused by a carbuncle on
his neck. J. C. F.

The program of the Annual Sunday
school meeting to be held at the Sunnyside
mission, May 30, is before us. The
subjects as listed promise an edifying
meeting.

Revival meetings are to begin at the
Sand Hill Church near Clarence Center,
N. Y., on May 13, with Bro. S. G.
Shetler as evangelist. Communion
services, May 24. J. W. B.

Communion services were appointed
for the Pleasant View congregation
near Schellsburg, Pa., to be held Sun-
day, May 17. Preparatory services on
Saturday evening, May 16. All are in-
vited to attend these services. R. N. G.

Thursday, May 7, the annual meet-
ing of the Franconia Church Confer-
ence was held at the Franconia Men-
nonite Church near Franconia Square,
Pa. Out-of-the-district visitors, at this
conference were Brethren J. L. Stauff-

er, Harrisonburg, Va., S. C. Yoder and
C. L. Graber, Goshen, Ind. M.

Bro. Roy Otto of Springs, Pa., is ex-
pected at the Mennonite Mission in
Canton, Ohio, to conduct an evangel-
istic meeting May 16-24. The prayers
of the brotherhood and the attendance
of those within reach of the Mission are
invited.

Bro. N. A. Lind of Tangent, Oreg.,
writes hopefully of the outlook of the
Church in Idaho, where he has been
laboring among the Mennonite congrega-
tions in the state for several weeks,
holding communions and preaching the
Word. May the good work go on.

If previous plans carried, Bro. Samuel
King, missionary under appoint-
ment for India, filled an appointment
at the Oak Grove congregation, Wayne
Co., Ohio, on Sunday, May 10. Bro.
King planned to attend the General
Mission Board Meeting at Belleville,
Pa. M.

Bro. C. Z. Yoder of Wooster, Ohio,
was a familiar figure at the General
Mission Board Meeting at Belleville,
Pa., last week. Since the Mennonite
Board of Charitable Homes and Mis-
sions was organized in 1896, Bro. "C.
Z." has attended the annual meeting
regularly for 40 years. M.

The monthly Bible instruction meet-
ing will be held at the Mennonite Mis-
sion, Coatesville, Pa., Saturday evening
and all day Sunday, May 16, 17. In-
structors: J. C. Clemens, Lansdale,
Pa.; and John K. Charles, Lancaster,
Pa. Subject, Christian Ordinances. All
welcome. D. G. K.

Good interest and attendance mark-
ed the annual mission meeting of the
Franconia Mennonite Mission Board,
which was held at Vincent congrega-
tion, May 5. Besides local brethren,
Bro. J. L. Stauffer of Harrisonburg,
Va., spoke several times. Bro. S. C.
Yoder of Goshen, Ind., who was on a
short trip east, also discussed a topic.

Sunday School Meeting.—We are in
receipt of a well prepared program of
a Sunday school meeting to be held at
the Mennonite Church in Hanover, Pa.,
on Ascension day, May 21. Speakers:
J. C. Clemens, Richard Danner, Amos
Myer, John D. Risser. "Everybody wel-
come," are the last words on the pro-
gram.

Bro. J. K. Bixler of Elkhart, Ind.,
spent the week-end over May 3 with
the Howard-Miami congregation near
Kokomo, Ind. There were ten received
into the Church by water baptism, and
five were received from another denom-
ination. Communion services were
held with the congregation while our
brother was with them.

On Sunday, May 3, Bro. S. C. Yoder, Goshen, Ind., preached to congregations in the Franconia Conference district as follows: In the forenoon at Blooming Glen, in the afternoon at Norristown Mission and in the evening at Line Lexington. On Monday evening he preached for the Plain congregation near Lansdale. M.

Ordination at Locust Grove.—A brother writes us from Belleville, Pa.: "Bro. John S. Mast of Morgantown officiated in the ordination services at the Locust Grove Church near Belleville, on May 3, when Bro. Emanuel Peachy was ordained to the ministry through the lot. Six other brethren passed. May he prove faithful to this high calling."

An inspiring Summer Bible School Conference was held with the Martinsburg, Pa., congregation on Thursday evening and Friday of last week. Those in attendance came from many sections of the Church and represented our foreign mission fields and many home churches in Canada and the United States. From east to west Eastern Pennsylvania and Oregon were most distant points represented.

Bro. Henry E. Ramseyer, member of the Missionary Church and promoter of the Northern Bible Society having headquarters at Duluth, Minn., spent a few hours at the Publishing House on Tuesday morning of last week. The work of his society is interdenominational, devoted to the distribution of Bibles in needy homes. Their appeal is to all interested ones to help in this work.

Young People's Institute.—The brotherhood in the Pacific Coast Conference district has arranged for a Young People's Institute, to be held at the Mennonite Church in Albany, Oreg., June 12-14, just previous to the annual meeting of Conference at the Fairview Church, in the same community. "Begin to pray and to plan now to attend this Institute," is one of the concluding statements on the program.

Pacific Coast Conference.—We are in receipt of a carefully prepared program of the sixteenth annual meeting of the Pacific Coast Conference. The meeting is to be held this year, June 15-18, with the Fairview Church near Albany, Oreg. Monday and Tuesday will be devoted to a ministers' meeting, to Sunday School Conference, a Mission program, and a program for Sisters' Sewing Circle. Wednesday is set apart for the regular Church Conference. May the Spirit of the Lord direct every phase of the meeting, from beginning to end.

"If ye love me, keep my commandments."

Correspondence

Casselton, N. Dak.

Greetings in Jesus' Name:—We reorganized our Sunday school the first of the year and also had our business meeting with the following results: Supts., Timothy Mast, Albert Nitzsche; Chor., Kate Nitzsche; Sec.-treas., Lloyd Roth; Church Sec., Ben Roth; Mission Board member, Joe Roth.

On Sunday we again had the privilege of commemorating the death of our Lord. Almost all the members were present. A few could not be there on account of sickness. We are still having our services in Casselton and are having better attendance again after the long, hard winter.

Our pastor has done some visitation work this winter here in Casselton. One aged man, an ex-Catholic, is very much interested. He never read the Bible before. He says he wants to be a Christian and is attending Church and Sunday school. Pray with us that he will be won for Christ. Others too are interested. We have the promise of a few more children attending Sunday school. We are having chapter study from the book of Acts each Sunday evening, which proves very interesting.

We have had a few visitors to stop here at different times this spring. Bro. George Brubaker and family, also his mother, stopped over one night. Bro. Eli Hochstetler and his son Melvin of Wolford, N. D.; Bro. Glenn Yoder of Valley City, N. D.; Bro. L. C. Kauffman of Kenmare, N. D., all stopped with us on their way to Detroit Lakes and also on their way back. Bro. and Sister Thomas Yoder and family of Valley City were with us Sunday and they had the privilege of enjoying the communion service.

Bro. Herbert and Sister Ruth Oswald of Dorchester, Neb., are here for the summer. Also some of the young brethren from the Detroit Lakes congregation are here for spring work.

Bro. Mast is spending a few days in Minnesota, and with the help of Detroit Lakes Brethren, Bros. Hershberger and Gingerich; they are canvassing two different districts to establish Sunday schools there.

Pray for us that we may be a real missionary church and be awake to the opportunities round about us.

In His glad service,
April 29, 1936. Eunice Mast.

Nampa, Idaho

Gospel Herald Readers, Greetings:—The first Sunday in March we had the privilege of having Bro. D. D. Miller of Protection, Kans., with us for a few meetings.

March 15. Bro. Orie D. Yoder stopped with us on his way back to Oregon.

A number from here attended the Workers' Meeting which was held with the Indian Cove congregation this year.

Last Friday evening we held our counsel meeting and on Sunday morning our communion services. Bro. N. A. Lind was with us for these meetings. He left the first of the week for the Indian Cove, and Filer congregations.

Sister Gladys Weaver, who is to go to India in July, will soon be leaving us for the East, where she will attend the Board Meeting.

We have two new families with us that lately moved here from the East.

In His service,
April 30, 1936. Ressie Good.

Lancaster, Pa.

(Mellingers congregation)

Our semiannual communion service, commemorating the love, suffering, and death of our Lord Jesus Christ, was observed April 26. About 650 souls partook of the sacred emblems. Less than one per cent (and they because of bodily ailments) failed to practice humility, by observing the ordinance of feet washing, which followed.

It was interesting, impressive, and encouraging to see the large number, of like faith with us, reverently walk down the aisles and accept the bread, at the hand of Bishop Abram Martin, and the cup from the senior minister, Bro. David L. Landis. They were assisted by the junior minister, Bro. Elmer Martin, and the deacon, Bro. Aaron Groff. Although the service was expeditiously handled, it lasted three hours. Sunday school was put off until the afternoon.

We gratefully praise the Lord for the many spiritual blessings we are privileged to enjoy. May we remain humble, obedient and submissive in His service until He comes.

May 2, 1936. Cor.

Goshen, Ind.

(Yellow Creek congregation)

Greetings in the Master's name:—This is the beautiful season of the year, when the earth brings forth her beauty which was buried during the long winter months. We have many reasons to thank our heavenly Father for the many blessings He has privileged us to enjoy.

On Easter morning baptismal services were held here, when 22 precious young people sealed their vows by water baptism. Our bishop, Bro. J. W. Christophel, was in charge. Four young sisters were also received by letter recently.

On April 5 we had our counsel meeting and on April 19 communion services were held, with 224 partaking. Bro. M. C. Lehman was present and gave us a beautiful message, using Eph. 3:19 as a scripture text.

On Sunday evening, April 26, a group from Goshen College gave the program, having a missionary theme and soliciting for the new mission church building to be built in north Goshen in the near future.

(Continued on page 157)

Miscellaneous

THE SCHOOL OF LIFE

By D. H. Martin

For the Gospel Herald.

(The following poem was inspired while meditating on the Y. P. M. topic, "The School of Life," and was written Jan. 19, 1930.)

To the school of life we all must go
To solve the problems we meet,
And when the term of life is o'er,
We must hand to God life's sheet.

There are many lessons we have to learn,
And God may at times seem cruel,
To give to us the lessons He does,
To learn in life's hard school.

Perhaps a lesson He gives may be this—
To bear for Him scorn and shame;
To teach us in humility ever to bear
The reproach that we share, "In His name."

Or He may give the lesson of disappointment,
By denying us a longed-for thing,
To see if our faith is built upon rock,
E'en though the way before us be dim.

The lesson of sorrow He may give us sometimes,
By taking away one we dearly love;
To teach us that life is uncertain and short,
To prepare us for mansions above.

Oh, there are many lessons we have to learn,
Till we come to the end of life's term;
Heartaches and pain, burdens hard to bear,
Are lessons we all have to learn.

In a short time the school of life will be through;
And only if we've done our best,
To master the problems that were given to us,
Can we meet the final test.

The school is o'er, the problems all done,
And our wearied body falls asleep,
To await the morn, to receive our reward
From Him who life's record keeps.

We'll receive our reward, whether good or bad,
According as life's record reads;
And those who in life His teachings reject,
Must suffer eternally for their deeds.

But to us who in life have been faithful and true,
A bright crown of life will be given;
With the angels of God and Saints gone before,
We'll praise Him forever in Heaven.
New Holland, Pa.

"O FOR A HEART THAT IS WHITER THAN SNOW"

By Alice M. Erb

For the Gospel Herald.

As I read the following poem, I was very deeply impressed by its lovely words and the poet's beautiful insight to a pure heart. How thankful I was for his wonderful thoughts; for his kindness in writing them for us to read; for his talent in so beautifully portraying to us the complete beauty and blessedness of a pure heart.

One that is whiter than snow—can you imagine how pure that must be? How I wish that every person who can

read would study this little poem! I'm sure we would all be enriched by its beauty and precious truth.

O for a heart that is whiter than snow!
Kept, ever kept, 'neath the life-giving flow;
Cleansed from all passion, self-seeking and pride,
Washed in the fountain of Calvary's tide.

Chorus—
O for a heart whiter than snow!
Savior divine, to whom else can I go?
Thou who didst die, loving me so,
Give me a heart that is whiter than snow.

O for a heart that is whiter than snow!
Calm in the peace that He loves to bestow;
Daily refreshed by the heavenly dews,
Ready for service when'er He shall choose.—Cho.

O for a heart that is whiter than snow!
With the pure flame of the Spirit aglow;
Filled with a love that is true and sincere,
Love that is able to banish all fear.—Cho.

O for a heart that is whiter than snow!
Then in His grace and His knowledge to grow;
Growing like Him who my pattern shall be,
Till in His beauty my King I shall see.—Cho.

—By E. E. Hewitt.

"O for a heart that is whiter than snow!" Just think, friends, what wonderful, patient, serene, humble, godly mortals we would be did we possess a heart that was so pure, so spotless, so filled with love for all our fellowmen! a heart whiter than snow.

"Kept, ever kept, 'neath the life-giving flow." Yes indeed, it must be kept always, ever, under that blessed life-giving flow if we wish to stay whiter than snow. How instantly it would spot and become filthy if withdrawn for one hour entirely from Jesus! It is so very necessary to walk all through life hand in hand with Him, never for one moment glancing doubtfully away because it is then that Satan finds a break in your fortress (your Christian fellowship with Jesus) and enters to tempt you.

"Cleansed from all passion, self-seeking, and pride,
Washed in the fountain of Calvary's tide."

Let us vision how pleasing in God's sight we would be were we cleansed from all passion, all self-seeking, an extremely distasteful and selfish word and thought, and all pride. Indeed is it not pride which goeth before destruction? Is it not pride which makes us refuse to confess our sins, our faults, and mistakes?

Would it not be worth while for us poor, sinful mortals to strive endlessly for a heart whiter than snow, to uproot our own deceitful, traitorous heart and cast it forever from us? Certainly. But how? Is it so easy to choose a pure heart, to be worthy enough to win one? It is very easy if you sincerely wish to possess one. But how am I to give a filthy, sinful heart in return for a pure, sinless, glowing one? Who, my friends, would be foolish enough to exchange with me? I will tell you, my friends,

but it is not foolish for this Person to exchange with you.

Would it be foolish for a man who refines gold to exchange a five dollar gold piece, bright and shining, for a lump of ugly, raw, unrefined gold of twice the value of the five dollar gold piece? No indeed! He would be enriched twofold if he traded and refined the raw gold for himself. So it is with your heart. Jesus is the Refiner. Your heart was given back to you pure and clean through Him. A pure heart is more valuable to Him than all the glittering gold in the entire universe. Your sinful heart is of no value to Him. Indeed, it is a corrupt, useless, despicable thing, a curse to Him. Do you wonder then that He would be willing, overjoyed to take your filthy heart and refine it, making it priceless, worth more than gold and precious stones in His sight! A heart that is whiter than snow!

But how is it that He can refine it? What must I do to have Him refine it? Jesus died. He suffered intense agony, bled and died, nailed upon the cross for one reason. And that was so that we could become sinless, pure, refined, washed in His precious blood and be cleansed and purified in it. All you must do to receive a pure heart is to surrender your heart fully, completely to Jesus. You must humbly bow at His feet and with an honest, sincere spirit beg forgiveness from your sins. But remember, you must be willing, sincere, and in earnest. He is gracious and loving and will gladly forgive you. Yes, Jesus and He alone is the fountain of Calvary's tide.

"O for a heart that is whiter than snow!
Savior divine to whom else can I go?"

Truly, is not that a most beseeching question? To whom else can we go? Can you not hear him imploring sorrowfully to his divine Savior? To whom else can I go? Indeed there is no other one on earth or in heaven to whom we can go to receive a heart that is whiter than snow. Only one—Jesus—gentle, good, kind, loving Jesus. How can anyone intentionally, mockingly displease and sadden Him?

"Thou who didst die, loving me so,
Give me a heart that is whiter than snow."

Yes, He died because He loved us who are so unworthy of His divine love. Can we fathom His great love for us? Think when His foes tortured Him beyond human endurance, then He called to His Father, "Father forgive them, for they know not what they do." He did not feel bitter toward them. He, an innocent man being killed, was not filled with self-pity or hatred toward His foes. Instead, He begged His Father to forgive them even in that hour of pain and sorrow; He loved them. Oh, the beauty of so pure and so glowing a heart! If only we would strive more diligently, more tirelessly to be like Him.

"Oh for a heart that is whiter than snow!
Calm in the peace that He loves to bestow;
Daily refreshed by the heavenly dews,
Ready for service whene'er He shall choose."

Does not this verse describe the beauty, the tranquillity, the blessedness of a pure, fully surrendered heart? a calm, peaceful, serene heart daily refreshed by the heavenly dews, the blessings of Jesus? We should be ready to serve Him whenever He wants us and how-ever He chooses.

"O for a heart that is whiter than snow!
With the pure flame of the Spirit aglow;
Filled with a love that is true and sincere,
Love that is able to banish all fear."

How beautifully and perfectly the above verse helps us to realize the glory of a pure heart!

"O for a heart that is whiter than snow!
Then in His grace and His knowledge to grow;
Growing like Him who my pattern shall be,
Till in His beauty my King I shall see."

Yes, this is why we so desire a heart that is whiter than snow—to grow in His grace and His knowledge, and to be like Jesus, our perfect example, our beautiful pattern! Then for the one supreme reason to own such a heart,—so we can see at the close of our life our King in His beauty. A heart whiter than snow!

O'Neill, Neb.

THE ASCENDED CHRIST AND HIS SAINTS FOLLOWING

By D. L. Christophel

For the Gospel Herald.

The plan of redemption was not completed until Jesus Christ ascended and completed the journey from His glorified state which He left in heaven and came to earth. He traveled the rough road here upon earth as a common man like we are, though without sin. He came to sojourn on earth to teach the oracles of God the Father, and to teach people the way of life. He has prepared a better home and dwelling place, for which we long. We feel the power of the many petitions that have ascended to the throne of grace in our behalf. We praise the Lord for His infinite love and His immeasurable mercy. We praise the Lord for the saints and for their worthy fellowship and love.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jno. 3:16, 17). Now these quotations and all others concerning Jesus Christ must center and be fulfilled in the cross or they are of no avail. Our testimonies and our witnessing must also center in the crucified and risen Christ. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me" (Acts 1:8). Read also Acts 2:1-4; Luke 1:35; Rom.

15:19; Acts 1:22; 2:32; 3:15; 4:33; 5:32; 10:39, 41; Jno. 15:27. These references point out the powerful witnessing which has come to man through a crucified and risen Christ and which we must be and do if we wish to be one of Christ's saints and want to ascend with Him when He comes again in the clouds. I Thes. 4:13-17.

For a liberalist in the Church to meet the foregoing requirements in the service of the Lord Jesus, it is necessary for him to start anew at the foot of the cross and first become a student of the Lord. He must read the Word of God, believe it, and be converted. He must make an unconditional surrender and an unlimited separation from the world and become a true child of God the Father.

Justification and Regeneration

Man of himself is not justified because man's judgment is inferior. God keeps that in His own hand and applies it where conditions are according to His will and His Word. Thereby glory and honor are brought to the Father, Son and Holy Ghost.

Regeneration is different from justification. Notice that justification takes away the guilt from the soul and regeneration will bring the applicant into the presence of God. Then he is washed with "the washing of regeneration" (Tit. 3:5). The creation anew and renovation of the sinner by the Spirit and the grace of God (Jno. 3:5, 6) and not of our own goodness, is called the new birth; and the soul receives spiritual life whereby it is enabled to perform spiritual action and live for God. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). If we are washed in the precious blood of the Son, then our own righteousness which is so prevalent and worth so much in our own estimation will be washed off and disappear.

Sanctification

God has always demanded a perfect and a holy separation from the world which is so full of immorality and indecency. But sanctification means that we are separated from these things—not only ministers but also all who profess to live a holy life separated to all good works. Sanctification means to set apart to a holy purpose, purify and to cleanse through the precious blood of Jesus Christ who hath saved us and called us with an holy calling. We are not sanctified according to our own works, but according to His own purpose and His grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the Gospel whereunto we are appointed to preach and to teach with all eagerness and in sublimity.

Exalt Jesus Christ

Christ has given us His wonderful Gospel to feast upon and to hold it high so that it may be preached and taught all over the world and penetrate into many of the cold and indifferent hearts. There are many yet to serve with the Lord's message. It is above all things necessary that we have been crucified with Christ and have Christ living in us. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). "I can do all things through Christ which strengtheneth me." Let us cut loose from all worldly things that are so antagonistic to God's work. Let us live holy lives, so that when the Lord will again appear we will be ready to meet Him.

Tiskilwa, Ill.

THE CHRIST IN THE OLD TESTAMENT

By Harvey Spangler

For the Gospel Herald.

After Joseph was sold by his brethren, he was taken to Egypt and there sold to an officer of Pharaoh by the name of Potiphar. The Lord was with Joseph and everything prospered in his hands, so he was made overseer over the house of Potiphar. All went well for a time until his master's wife falsely accused him and he was thrown into prison. Here is something that we should be careful about, and that is to lead a pure life under all circumstances. The enemy of our souls is ever ready to lead us wrong. But we should live such a life that the world can see that we have something desirable that it does not have to offer. All that Joseph was given to do prospered in his hands, because the Lord was with him. We cannot expect the Lord to bless us if we do not obey Him, but follow after the world. Others who are not Christians watch our lives closely, so we need to be very careful how we live.

The Lord was with Joseph even while he was in prison. The keeper of the prison, finding out his worth, committed the prisoners to Joseph. At one time the butler and the baker of the king of Egypt were in the prison because they displeased the king, and were put under Joseph's charge. One morning when Joseph came in he found them sad, and when he questioned them as to the reason, they told him that they each had had a dream and had no interpreter. They told their dreams to Joseph and he by God's help interpreted them for the men. The chief butler was to be restored to his place. Joseph asked the butler to remember him when he was restored to his place. But we find that he forgot it and two years went by with Joseph still in the prison.

At the end of two years Pharaoh had a dream and could find no one who could interpret it for him. Then the butler remembered Joseph and told the king how he had interpreted a dream for him while in prison. The king sent for Joseph, who revealed the meaning of his dream. For this Joseph was made the second ruler in the kingdom. There were to be seven years of plenty followed by seven years of famine, and Joseph was to have charge of gathering together food. We see how the Lord works things out in ways that we cannot understand. Let us remember that what the Lord does is well done.

During the seven years of plenty Joseph took charge of gathering together food in preparation for the seven years of famine. Then during the famine people from different places came to Egypt to buy food. Among those who came were Joseph's brethren, and Joseph recognized them. In course of time Jacob and his family moved down to Egypt. Joseph was the means of saving the lives of many people during the famine; even so Christ saves men's lives.

The children of Israel were in Egypt about four hundred years. Then a king came into power who did not know Joseph. He saw that the Israelites were becoming very powerful and were increasing in numbers. He was afraid they would take over his kingdom, but we can see God's hand in all this. The children of Israel were made to work hard under cruel taskmasters, but still they increased in numbers.

New Holland, Pa.

(To be continued)

A FEW MORE SEVENS

Shall sprinkle of the blood with his finger seven times.—Lev. 16:14.

And thou shalt number seven sab-baths of years seven times seven years.—Lev. 25:8.

Build me here seven altars and prepare me seven oxen and seven lambs.—Num. 23:1.

Seven weeks shalt thou number unto thee, begin to number the seven weeks.—Deut. 16:9.

Seven priests, seven trumpets, seven times.—Joshua.

Fasted seven days at Jabesh.—I Sam. 31:13.

Shall seven years of famine come unto thee in thy land.—I Sam. 24:13.

Elioenai had seven sons.—I Chron. 3:24.

Seven days in the court of the garden of the king's palace.—Esther 1:5.

Seven maidens which were meet to be given her.—Esther 2:9.

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him.—Job 2:13.

Job also had seven sons.—Job 42:13.

Seven days shalt thou prepare every

day a goat for a sin offering.—Ezek. 43:25.

And they shall burn them for seven years.—Ezek. 39:9. By a Sister.

A REMARKABLE WEDDING

In all thy ways acknowledge Him, and He shall direct thy paths.—Prov. 3:6.

A young Chinese girl in Malay became very anxious to learn to read—quite an unusual thing. One day, while a lady missionary was teaching a woman to read, a friend dropped in and begged her with much enthusiasm to go to teach a girl who was keen to learn. Knowing it was a heathen home the missionary hesitated, but being greatly pressed she went.

The girl, whose name was Chinnyeo, was the youngest of three granddaughters. The grandmother made no objections, and even consented to the conditions that Chinnyeo should also be taught the Gospel, thinking, no doubt, that no great harm would ensue.

In five months she could read the New Testament, and soon after, she very simply trusted Christ as her Savior and told the missionary so. Her family tried to laugh her out of it; failing, they tried persecution, and the poor child suffered greatly, but continued to testify of great peace in her heart.

At last her family decided to get her out of the home by marrying her. She prayed night and day to God to undertake for her. She never saw her husband till after the wedding, and the first thing she said to him was that she was a Christian—a very brave thing to do. She might have expected anything from a heathen husband, but to her surprise he said nothing but fell on his knees and gave thanks to God for giving him a Christian wife. He was a Christian too, although his mother and sister were heathen. God answered Chinnyeo's prayer, and through her testimony many other members of that family besides the mother and sister were brought to Christ.

In her mother-in-law's house she at once set to work to teach the young sister of her husband to read with the result that she too was soon happy in the Lord.—Sel.

OUR CONVERSATION

(Continued from page 150)

which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (II Pet. 3:10, 11). "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (Psa. 50:23).

Dear brother and sister, if our con-

versation hasn't been in the past what it should have been, let us by the grace of God amend our ways, that we may walk in the light even as He is in the light and we may have the sweet fellowship one with another and the blood of Jesus Christ may cleanse us from all sin.

Broadway, Va.

MESSAGES FROM GOD'S WORD

(Continued from page 147)

in the flesh cannot please God" (Rom. 8:8). Our "old man" must be crucified (Rom. 6:6) and the flesh with its desires and appetites must be constantly conquered and subdued (I Cor. 9:27), or these bodies of ours known as "flesh" will become our masters and we will be servants of someone beside God.

Satan knows that he has a strong means of attacking the human race by coming at them through the avenue of the weakness of the flesh, and it is well for us to know that fact, thus helping ourselves to see the "nothingness" of self; but at the same time it is a sad fact that the average human fails to see the ALL-SUFFICIENCY in CHRIST our LORD, about whom each one of us should be able to say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Most assuredly that includes victory over the weakness of the flesh, thus properly regulating our appetites and desires according to the SPIRIT, and not according to the flesh, or world.

Solomon warned, "When thou sittest to eat with a ruler, . . . put a knife to thy throat, if thou be a man given to appetite" (Prov. 23:1, 2). The glutton and the drunkard are alike guilty in the sight of God. God said, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," indicating that there might be no possibility of perfecting holiness with a condition of the filthiness of the flesh and spirit. Reader, can you imagine the man or woman who has become a child of Christ with all that it means, who has the flesh conquered by the Spirit, and who is seeking to please the Spirit and not the flesh, indulging in such worldly habits as drinking intoxicating drinks, using tobacco, profanity, adultery, fornication, carrying out revenge, or in general carrying out lustful desires of the flesh to the pleasing of self? That is the world's way—the Christian's is different.

2. **Our Social Relationship.**—That social or friendship contact that we daily make with the world, regularly tells the world something. Is it not true that each time we make social contact with a non-Christian person we leave our bit of influence, either for good or for bad? Some folks were with Christ at one time, not knowing for certain that it was He. Afterwards they said, "Did not our heart burn within

us, while he talked by the way?" A certain Christian walked inside a place of business where there was a group of men, both Christian and non-Christian. The merchant of that place of business remarked, "When that person (Christian) comes into my presence I feel a power that I cannot explain." Why should not that be true of every one of us who professes Christ as our Savior? Christ, on various occasions, presented Himself with publicans and sinners, or ungodly men. But His social relationship with them was such that either He drew them closer to Him or they were glad to get rid of Him. Never did Christ partake of their evils, but always opposed them. Never did Christ show any tolerant spirit for the allowance of sin, nor any compromising attitude toward it. Christ was never led of the world in any evil way, but wherever He was He was Leader of the crowd, and Master of the situation. And thus should it be with the child of God. If we can lead the world and thus help them, our presence with them may be a blessing to both them and to us, but if we are being led of the world the next move for us is to change "locations."

David said, "I am a companion of all them that fear thee, and them that keep thy precepts." The Christian cannot select his intimate associates from the world and long retain his Christian standards. While we do "neighbor" and "friendship" to some extent with non-professors hoping to help them by showing an interest in them, yet there cannot be that intimacy and fellowship which binds together the people of God. In fact, the natures and the desires of the two are so far apart that they cannot enjoy each other's company to any great degree. The Lord separated us, and as long as He has His way, there will be a difference.

Protection, Kans.

(To be continued)

CORRESPONDENCE

(Continued from page 153)

Plans are made to have a three-week session of Summer Bible School during May.

We ask an interest in your prayers.
May 2, 1936. Esther Christophel.

Markham, Ont.

(Cedar Grove congregation)

Dear Herald Readers:—We wish to praise the Lord for a season of spiritual refreshing recently. On April 8 Bro. D. S. Krady of Lancaster, Pa., commenced a series of meetings and continued until April 19. The Word was earnestly declared from evening to evening and the brotherhood was much strengthened and encouraged.

On Sunday, May 3, we observed the communion and feet washing, at which time Bishop S. M. Kanagy was with us.

Plans are again under way to hold a Summer Bible School this summer.

Will you pray that the seed which is being sown may in due time yield abundant fruit?

May 4, 1936. A. R. Burkholder.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings:—Sunday, March 15, Missionary Day was observed at this place as sponsored by the Mennonite Mission Board. Bro. Silas Weldy preached an interesting missionary sermon, using as his text Acts 14:26, 27. Special seasons of prayer were also held in both morning and evening services which made a very impressive Missionary Day service.

Easter Sunday, April 12, three young sisters were received into church fellowship by water baptism. Pray for them that they may continually desire to be of service to the Lord as they grow in His work. Thursday evening, April 16, counsel meeting was held at this place. Saturday evening, April 25, we had preparatory services and on the following day were privileged to commemorate the death and suffering of our Savior. Bro. D. A. Yoder was present and had charge of all the above mentioned services.

Ministering brethren who have been in our midst since our last writing were, Bros. Claude Culp of Brethren, Mich.; Jacob Bixler of Elkhart, Ind.; and Clarence Shank from the Olive congregation, Goshen, Ind.

Pray for the work at this place.

May 4, 1936. Bertha Yoder.

Smithville, Ohio

(Oak Grove congregation)

Dear Herald Readers:—We are thankful for the many blessings the Lord has permitted us to enjoy the past weeks.

During the Easter season we were glad to again welcome home the college students. They are always welcome. On April 26 the Goshen a-cappella chorus was in this immediate vicinity, rendering a program at our church in the evening. We know they spent many hours preparing the program and it was much appreciated.

On Monday, April 27, Bro. C. F. Derstine of Kitchener, Ont., started a series of meetings. During the first part of the evening the seven churches found in Revelations 2 and 3 were discussed. Later in the evening we heard inspiring sermons on Psalm 23. Although all of us think we know this passage, hearing these messages makes one feel the little we know of the truths it contains. On Sunday, May 3, we had an all-day meeting. These were well attended. This was a very busy part of the season, but the house was full almost every evening. There were eight converts, yet many were helped spiritually and will try to live better Christian lives. May we strive to live closer to the one who is coming to take His Church on that great day.

Next Sunday we are looking forward to the ministering of Bro. S. M. King.

We ask for your prayers. May we overcome our many shortcomings.

May 5, 1936. Cor.

Kokomo, Ind.

(Howard-Miami congregation)

Greetings to Herald Readers:—Bro. Irvin Burkhart of Goshen, Ind., brought us a message on Easter Sunday in the morning, and in the evening service, a message on, "The Second Coming of Christ."

On April 26 Bro. Homer North was with us and on Sunday morning preached to us on "Love" from I Cor. 13 and in the evening on the subject, "The Power of His Resurrection," from Phil. 3:10.

From May 1-3 our bishop, Bro. Bixler was with us and on Friday evening held counsel meeting and on Saturday afternoon baptismal services. Ten were baptized and received into church fellowship, and also 5 by confession.

The following Sunday communion services were held and the ordinance of feet washing was observed.

A Bible class is held every Sunday evening in charge of Bro. Anson Horner.

Bro. Bixler gave a message on Sunday evening, May 3, from Amos 7:8, 9.
May 5, 1936. Cor.

LETTER FROM AFRICA

(Continued from page 149)

During the rainy season the building was delayed a bit, but other necessary work was done. We have probably experienced a heavier loss in bricks these past few days than before. Last Tuesday, March 31, work was started on the first dwelling house.

We desire an interest in your prayers in behalf of the work in Africa.

Yours for the needy.

Maybell M. Ferster.

THE ABSENT ONE

As we gather at the table
And watch each smiling face,
Our hearts fill with emotion
To see the vacant place.
We may strive to hide our longing
In the midst of mirth and fun;
But we're thinking, thinking, thinking,
Of our loved—the absent one.

When we gather round the fireside
With merry laugh and jest,
How we wish the absent dear one
Was here with all the rest;
Still we join in all the frolics,
But we wish the day was done,
For we're thinking, thinking, thinking,
Of our loved—the absent one.

Yet when the day is over,
And we all have gone to rest,
We feel the heavenly Father
Does all things for the best;
So we cheer our drooping spirits
With the rising of the sun;
But we can't help thinking, thinking,
Of our loved—the absent one.

—Sel. by A. M. M.

SPECIAL MEETING

Palmyra, Mo.

Report of the all-day Sunday School Meeting held at Palmyra, Mo., April 26, 1936.

Organization.—Mods., Paul Yoder, George Bissey; Secy., Esther Detwiler; Chors., David Hathaway, William Detwiler; Query manager, Harry Buckwalter.

Program and Speakers.—Devotion, George Bissey; Sermon, John Yoder; The Good Samaritan, Uriah Johnston, David Hathaway; Present-day Issues that Test our Faith, Noah Detwiler; J. M. Kreider. (Afternoon session) Song service; Devotion, led by Claude Wise; Children's meeting, Nora King; The Power of the Bible in Christian Service; Maybelle Hathaway, George Bissey; The Place of the Holy Spirit in Interpretation of the Scriptures, Nelson Kauffman; Practical Christianity, Esther Detwiler, Ira Buckwalter; Query box discussion.

Some Thoughts Gleaned.—Each has an individual responsibility to stir up the gift that is within him. Christian growth depends upon: The extent to which we let the Lord use us, whatever the task, we should do our best for the Lord. There are many fields to work. "Pray without ceasing." Let the breath of God keep our fires burning continually. Christians look upon the needy world as the men

looked upon the man who fell among thieves; and like the Good Samaritan they heal their wounds and reveal the Christ. Christian neighborliness is worthy of passing on to others. Issues facing us: A period of uneasiness, greed for money, political corruption, homes not sacredly thought upon, marriage a gamble, great falling away from the faith. An appeal was made to be faithful in praying for rulers. Gideon, the man of God, did his task in God's way and accomplished great things for God. Even children can do a work for Jesus. All who know Christ are in Christian service and should use the greatest source of power—the Bible. A general knowledge of the mechanical part of the Bible even an ungodly man may acquire, but to the eternal truth they are blind, and to them the Bible is a closed book. We are held responsible for what we do not know that we might know. Every earnest Christian should pray for the enlightenment of the Holy Spirit. Jonah was a practical worker and used means at hand to perform miracles, objects at hand to teach by parable, and helped the poor and lowly. We can only live useful lives and do the practical things if we follow our Christ. Practical Christianity meets the needs of all times and also the needs of all occupations. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Secretary.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

The regular midweek devotional meeting on April 2 included special exercises in the form of an induction service for the newly appointed cabinets of the Y. P. Christian Associations, who took up their duties at that time. Both the outgoing president of the men's association, Carl Kreider, and the incoming president, Dwight Yoder, spoke at this service. At the close there was a message from President S. C. Yoder, who spoke of the responsibilities of the Cabinets and of their opportunities for service in promoting the Christian life of students on Goshen College Campus.

For more than eight years an extension Sunday school has been conducted regularly in the north end of the city of Goshen conjointly by the Y. P. C. A. and the College Sunday School. This has been a successful project both from the standpoint of interest and attendance and from the splendid opportunity it affords for students of the college to gain practical experience in Christian work. The past several years a growing problem in connection with this work has been that of providing a suitable place to carry it on. During the present year very definite efforts are being put forth to raise the funds necessary to erect a mission chapel for permanent use. Plans and estimates for the building have already been prepared.

As a project toward this end the extension committee of the Y. P. C. A. has organized three Gospel teams who go out to give Sunday evening programs at different places. They plan to give twenty such programs in as many Mennonite churches in Indiana and Michigan during April and May. The offerings received in connection with the programs are designated for the Chapel Building Fund. The personnel of the Gospel teams includes: (1) Raymond Yoder, Lloyd Conrad, Mary Royer, Ira Amstutz; (2) Frank Byler, Emanuel Hertzler, Mary Troyer, John Coffman;

(3) Glen Springer, Ruth King, Howard Kaser, Ivan Lind.

The college congregation met for its spring council meeting on Wednesday evening, Apr. 15. The communion service followed on Sunday, Apr. 19. Bro. D. D. Miller of Elkhart had charge of both services.

T. K. Hershey, missionary on furlough from Argentina, who with his family have been living in Goshen for the present school year, preached at the college on April 26 in regular morning worship. In the evening of the same day in connection with young people's meeting Bro. Hershey gave an interesting account of his recent trip of investigation through the southwestern states. The object of investigation was the possibilities for the Mennonite Board of Missions and Charities to carry on missionary and evangelistic work among the Spanish speaking Mexicans of those states.

The men's chorus rendered a program of sacred song at the Vesper service on April 19, the first Sunday after their return from their tour.

The combined choruses, ladies' and men's, consisting of 53 voices, spent two weekends recently on brief trips eastward, giving programs in a considerable number of Mennonite communities. From April 24-27 they visited seven communities in eastern Ohio, in Holmes, Stark, Portage, and Wayne counties. Again from April 30 to May 3 they gave programs at Leo, Indiana; Elida, West Liberty, Archbold, in Ohio; and Detroit, Michigan.

The special spring term started on April 27. Thirteen persons, practically all teachers in elementary schools have enrolled for the regular college work that is offered for the term. Six courses by regular instructors from the staff are being conducted for the six weeks of this term.

Bro. M. C. Vogt, missionary on furlough from India, conducted chapel devotion on May 1. May 6, 1936. Edward Yoder.

Married

Maust—Fisher.—Bro. Joseph Maust of the Pigeon, Mich., congregation and Sister Emma Fisher of the East Union congregation, Kalona, Ia., were united in marriage on April 12, Bro. D. J. Fisher, the bride's father, officiating. May the Holy Spirit be their guide through life.

Leaman—Millhouse.—On May 2, 1936, Bro. J. Lloyd Leaman and Sister Anna Mary Millhouse, both members of the Mountville, Pa., congregation, were united in holy marriage at the home of the officiating bishop, Bro. Noah L. Landis of Neffsville, Pa. May God's blessings be theirs through life.

Moyer—Frankenfield.—On April 11, 1936, Bro. Ralph Moyer of the Deep Run, Pa., congregation and Sister Esther Frankenfield of the Plain congregation near Lansdale, Pa., were united in the bonds of matrimony at the home of the officiating bishop, Bro. Arthur D. Ruth of Chalfont, Pa. May Heaven's blessings be theirs through life.

Snavelly—Eshleman.—Bro. J. Warren Snavelly and Sister Marie Eshleman, both of the Hammercreek congregation near Clay, Pa., were united in holy matrimony on March 19, 1936, at the home of the bride's parents, Bro. Amos S. Horst officiating.

Hershey—Zimmerman.—On Feb. 11, 1936, Bro. M. Rohrer Hershey of Hersheys Church near Intercourse, Pa., and Sister Ruth Zimmerman of the Ephrata congregation were united in holy marriage at the home of the bride's parents, Bro. A. S. Horst of Akron, Pa., officiating.

Shoup—McCormick.—On Thursday evening, April 16, 1936, at the Los Angeles, Calif., Mennonite Mission Church, Bro. Robert H. Shoup and Sister Helen G. McCormick were united in holy matrimony by Bro. P. A. Heller.

Baker—Toothaker.—On April 26, 1936, at the Mennonite Church near Protection, Kans., occurred the marriage of Bro. Chester Baker to Sister Alice Toothaker, Bro. D. D. Miller of the same place officiating. May the Lord bless their wedded life for themselves and others.

Obituary

Rich.—Benjamin, son of Joseph and Mary (Wenger) Rich, was born Nov. 21, 1869 at Wayland, Iowa; died suddenly at his home in Weeping Water, Neb., on Mar. 27, 1936; aged 66 y. 4 m. 6 d. On Jan. 13, 1898, he was united in marriage to Salome Slagell in Lyon Co., Kans. To this union were born 6 children. One son died in infancy and Mary died at the age of 13. He is survived by his widow, 3 sons (Melvin, Harvey of Weeping Water, Neb.; Elmer of Beaver City, Neb.), 1 daughter (Barbara Bobbette of Weeping Water, Neb.), 6 grandchildren, 2 brothers, and 3 sisters. Thirty-one years ago he united with the Mennonite Brethren in Christ Church and for many years was superintendent of the Sunday school. Funeral services were held at the Mennonite Church in Weeping Water March 30, 1936, in charge of LeRoy Zook of Tabor, Iowa, assisted by the home minister, Joseph Persell.

Steckley.—Daniel Steckley was born in Ontario Dec. 28, 1856; died at his home near Attica, Mich., Apr. 7, 1936; aged a few months short of 80 years. He was united in marriage to Susan Beller in 1890. To this union were born 3 sons and 4 daughters. One daughter preceded him in death. He is survived by his wife, 3 sons, 3 daughters, 25 grandchildren, 2 great-grandchildren, 2 brothers, 2 sisters, and a host of friends. He was a member of the Bethany Mennonite Church near Imlay City, Mich. He suffered from a stroke and later from a broken hip and another light stroke. But with all his pain and suffering he said he was ready to go.

Funeral services were conducted by Bro. Peter Ropp at the house and church. Interment in the Mennonite Cemetery.

"Some sweet day when life is o'er,
We shall meet above;
We shall greet those gone before,
In that land of love."

Blough.—Josiah S., son of the late Samuel W. and Anna Blough, was born May 13, 1854; died April 27, 1936; aged 81 y. 11 m. 8 d. He spent most of his life in Riverside, near Johnstown, Pa., but the last years were spent in the city. He was married to Nancy Livingston, Aug. 29, 1875. She died May 21, 1913, and he was married to Mrs. Mary J. Adams, in April, 1915. Besides his wife, he is survived by 1 brother and 1 sister, both of Riverside. Three sisters and a brother preceded him in death. He was baptized and received into the Mennonite Church in 1877, and was a consistent member of the Stahl congregation at the time of his death. He was afflicted with a complication of diseases of which the chief one was cancer. Funeral services were in charge of S. G. Shetler and James Saylor, assisted in the home by Roy J. Meyer and R. Starr in the church. Services were held in the Stahl Church and the body was laid away in the adjoining cemetery.

Bechtel.—Melissa Knechtel, beloved wife of Owen Bechtel, passed away at her home near Mannheim, Ont., on Sunday, April 12, 1936; aged 46 y. 9 m. 29 d. She was a daughter of the late Alfred and Mrs. Knechtel; born near Mannheim, in Wilmot Twp., on June 14, 1889. She confessed Christ as her Savior and united with the Latschar Mennonite Church in 1904, to which she remained a faithful member until her death. On Nov. 27, 1912, she was united in marriage to Owen Bechtel. This union was blessed with 2 daughters and 5 sons, who along with her husband all remain to mourn her departure. They are: Ruby, Leonard, Elsie, Clinton, Delfred, Eldon, and Lloyd, all at home. She is also survived by 1 brother (Ephraim of Mannheim) and 3 sisters (Mrs. Alva Bowman of Guernsey, Sask.; Mrs. H. R. Koch of Durham, Ont.; and Mrs. Moses Bechtel of Mannheim, Ont.). The funeral was held at the Latschar Mennonite Church and was in charge of Bro. Manasse Hallman. Interment was made in the adjoining cemetery.

She has gone to be with Jesus,
She has crossed the chilly tide;
Now she's waiting for our coming,
There forever to abide.

Stoltzfus.—Matilda, daughter of the late Joseph and Caroline (Hertzler) Blank, was born March 7, 1870; died of complications at her home near Atglen, Pa., March 13, 1936; aged 66 y. 6 d. She had been in failing health for over a year, enduring much pain and suffering very patiently. She was united in marriage to Rufus Stoltzfus Nov. 28, 1890, who preceded her in death 19 years ago. To this union were born 10 children of whom 4 preceded her in death. She leaves 6 children (Mrs. Edward Shirk, Bareville; Mrs. Amos K. Stoltzfus, Atglen; Paul B., Parkesburg; Mrs. Abner G. Stoltzfus, Lancaster, R. D.; Elsie M. and Aquila E. at home), 16 grandchildren, 1 sister (Mrs. Emanuel Mast, Parkesburg), 1 brother (Joseph Blank, Gap). In her youth she accepted Christ as her Savior and united with the Millwood A. M. Church of which she was a faithful member until death. She often quoted these scripture verses: "Fear God and keep his commandments, for this is the whole duty of man." "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." Funeral services were conducted at the house by Bro. John M. Stoltzfus and at the church by Brethren John A. Kennel and John S. Mast.

"Beautiful rest for the weary,
Well deserved rest for the true;
When our life's journey is ended,
We shall again be with you."

Boshart.—Nancy, daughter of the late Menno and Elisabeth (Litwiller) Schultz, was born on April 26, 1867, in Perth Co., Ont.; died April

26, 1936; aged 69 years. After a lingering illness for over four years off and on of cancer, about a year and a half ago she was operated on which at first seemed to be a success but the dreadful malady developed again. Three weeks previous to her death she had inflammation of the veins and a paralytic stroke, all caused by the disease. She fell peacefully asleep in Jesus and went to her long desired home early in the morning of her birthday. She was married to Pre. Peter Boshart, Oct. 4, 1892. To this union were born 3 sons and 1 daughter. She leaves to mourn her departure, her sorrowing husband, her children (Emanuel, Ezra, Salome (Mrs. Menno O. Erb), and Samuel, all of this community) and 9 grandchildren. She was the first to break the family circle. She also leaves 4 brothers, 1 sister, many friends and relatives. After marriage they moved on the farm where they lived until 9 years ago when he retired from farming and lived at Baden 5 years till sickness made it necessary to move back to the farm to live with their son Ezra till the time of departure. Funeral was held April 29. Services at the home were conducted by Christian R. Brunk and at the Poole Amish Mennonite Church by Daniel S. Jutzi, Oscar Burkholder, and Christian Gascho. Interment in the adjoining cemetery.

Our family circle now is broken,
Since you have gone to rest;
But we our heads do humbly bow,
And say, "God thought it best."
Husband.

Weldy.—Susanna, daughter of Mr. and Mrs. George Mumaw and widow of the late John K. Weldy, was born in Holmes Co., Ohio, March 15, 1847. She was married to John K. Weldy of St. Joseph Co., Ind., in February, 1869, and the same spring she came with her husband to the home of his parents in Indiana. In the fall of the same year she with her husband moved to a farm in Elkhart Co., Ind., where they resided until the death of her husband Feb. 4, 1912. This union was blessed with a family of 10 sons and 1 daughter: George, Silas, Jacob, Ira, and Elmer of Wakarusa; Daniel and Martin of Elkhart; Amos, Homer, and Ruth, wife of Alvin Yoder, of Nappanee; and Walter, deceased. Sister Weldy accepted Christ in the year 1870 and united with the Mennonite Church and the Holdeman congregation of which she was a charter member. She lived a consistent Christian life, and was a regular attendant at the House of God as long as her health would permit. She always had a word of encouragement for the younger Christian and especially for the ministers of the Gospel. She had an earnest desire that the Church of her choice might be kept pure. During the latter years of her life she made her home with her children. She was at the home of her only daughter (Mrs. Alvin Yoder) when she took her bed about five weeks before her death. On the morning of April 10 she peacefully fell asleep; aged 89 y. 25 d. She leaves 10 children, 27 grandchildren, 33 great-grandchildren, 1 brother (John) and 1 sister (Rachel), and many other relatives and a host of friends. Funeral services held at the Olive Church conducted by D. A. Yoder and Homer North. Burial in adjoining cemetery.

Dahlgren.—Hans Dahlgren was born in Sweden, June 5, 1864; died at the Mennonite Home for the Aged at Eureka, Ill., April 23, 1936; aged 71 y. 10 m. 18 d. He was brought to the Home from a hospital in Chicago on April 23, 1934. He had a paralytic stroke from which he never recovered, being bedfast the two years he was at the Home. In his young years he was a sailor. At the age of 23, while on his way to America from Sweden, he stopped on Jersey Island and was married. Arriving in America, he brought his wife to Chicago, where he followed the carpenter trade. To this union were born 3 sons and 1 daughter. Those surviving him are his third wife (Hilja Johnson) whom he married July 26, 1933, 3 sons living in Chicago, 1 daughter living in Wyoming, and brothers and sisters in Sweden. Some 28 years ago, when the Mennonite Home Mission was located at 639 W. 18 St., Bro. Dahlgren became a member of the same. He has been a very faithful

and loyal believer in the faith of Jesus Christ. His suffering and agony was borne very patiently, for he was ever looking forward to that eternal rest which he eventually gained. He has proved himself a very commendable character at the Home. He was conscientious, ever fearing that he was making too much trouble, and was easily satisfied. While it is true that the work of taking care of him was quite strenuous, yet he was so appreciative of what was done for him that it was a pleasure for the workers to care for him. We are reminded of Heb. 6:10, "For God is not unrighteous to forget your work and labor of love which ye have showed toward His name in that ye have ministered to the saints and do minister." May his soul rest in peace.

Smith.—Peter J., son of Peter and Barbara (Newhauser) Smith, was born May 26, 1870, near Gridley, Ill., and peacefully passed away at his home near West Unity, O., Apr. 23, 1936; aged 65 y. 10 m. 28 d., after a long illness with cancer, during which time he patiently endured his suffering with resignation to God's will, finding comfort and consolation in his Bible and in prayer. In youth he accepted Christ as his Savior uniting with the Mennonite Church and remained true to his Christian profession unto the end. His kind and affectionate disposition endeared him to his family and friends. While yet enjoying their fellowship, he longed more and more to depart and he with the Lord. On Feb. 2, 1897, he was united in marriage with Fannie Gantsche, daughter of Henry and Barbara Gantsche of Metamora, Ill. This union was blessed with 4 daughters and 2 sons. One son (Lester Raymond) preceded him in death. While yet very young his parents passed from this life into eternal rest. Also 1 sister and 1 brother (John J., of Ashley, Mich.) preceded him in death. Surviving him are his sorrowing companion and 5 children (Mrs. C. C. King, Detroit, Mich.; Mrs. V. S. Snyder, Ashley, Mich.; Cecil C. Smith, Whiting, Ind.; Mrs. Noah Roeschly, Lomhard, Ill.; and Mrs. Harry Short, West Unity, Ohio), 16 grandchildren, 3 sisters (Mrs. J. P. Oyer, St. Johns, Mich.; Mrs. L. B. King, Hesston, Kans.; Mrs. E. J. King, Hutchinson, Kans.), and 1 brother (Christian H. Smith, Eureka, Ill.); and many other relatives and friends. Funeral services were held Sunday afternoon, April 26, 1936, at the Lockport Church near Stryker, Ohio, in charge of S. D. Grieser, assisted by E. B. Frey. The remains were laid to rest in adjoining cemetery.

One we loved has gone forever,
From this world of pain and tears;
How we'll miss his tender counsels,
Which we treasured through the years.

Kurtz.—Anna (Eby) Kurtz, wife of Bro. Daniel W. Kurtz, was born March 5, 1869; died April 30, 1936, in Spring Garden, Pa.; aged 67 y. 1 m. 25 d. She was not strong in health for a number of years. The last two days of her life she suffered much from her liver. She took sick Monday night, kept getting weaker till she fell asleep and passed away Thursday morning. She was a member of the Hersheys Mennonite Church over 40 years. She is survived by her husband and 6 children (Susie L., wife of Luke B. Myer, Ronks; Jacob H., Jasom M., Frank E., and Daniel D. Kurtz, all of Spring Garden; Edith A., wife of Landis H. Sangrey, Washington Boro); also by 12 grandchildren, 2 brothers (John R. Eby, Gap; Jacob Ehy, Paradise), 4 sisters (Sue, wife of Ben Clark, Kinzers; Hannah, wife of Noah Denlinger, Leamon Place; Mary, wife of George Hassel, near Strasburg; Maggie, wife of Walter Charles, Lancaster). Her mother and father, Jacob and Susanna Ronk Eby, 2 brothers, 2 daughters, 3 sons, 2 grandchildren, preceded her. Mother had a good-natured disposition, always had a smile. She was ready to go to be with Jesus. She was superintendent of the Hersheys sewing circle a number of years. Her seat in the church was seldom vacant when health permitted. She was Sunday school teacher a number of years. The day before she took sick she went to church and had taught her Sunday school class. She will be missed in the home, in the church, and in the Sunday school. Not our ways, but the

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana

August 5-9, 1936

A Young People's Institute will be held at Goshen College from August 5 to 9, 1936. Young people of the middlewest are urged to plan their summer vacation with this in mind. Teachers, speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Indiana-Michigan District Conference. Details will be announced in due time.

For information address,

I. E. Burkhardt, Director,
1410 South 8th Street,
Goshen, Indiana.

EASTERN MENNONITE SCHOOL

Young People's Institute

July 22-26, 1936

Eastern Mennonite School is planning, the Lord willing, to conduct its third Young People's Institute July 22-26, 1936. Plan your vacation so as to be able to attend this feast of good things. Pray for this work.

Chester K. Lehman, Chr. Y. P. I. Com.

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M.

Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at the Martins Church (about one mile south and two miles east of Orrville, O.) May 25-27, 1936.

All conference members are urgently requested to meet at the church at 3:00 o'clock P. M., Monday, May 25, at which time Conference will officially meet. Monday evening will be the first public session.

For any information, relative to transportation, write to Stanford Mumaw, Dalton, O.
Aaron Mast, Mod.
O. N. Johns, Secy.

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Elkhart congregation on June 3 and 4, 1936.

The Annual Meeting of the Indiana-Michigan District Mission Board will be held at the same place June 2, 1936.

Everybody invited to attend these meetings.
Ira S. Johns, Secy.

ANNOUNCEMENT

The annual meeting of the Ohio Mennonite Mission Board, will be held, D. V., at the West Clinton Church, near Wauseon, Fulton Co., Ohio, May 30 and 31, 1936. All members requested to be present Saturday afternoon at 2 o'clock. The first public program begins at 7:30 Saturday evening, and will be continued Sunday afternoon at 2 o'clock and Sunday evening at 7 o'clock.

N. E. Troyer, President.
S. E. Allgyer, Secretary.

ANNOUNCEMENT

The joint annual meetings of the Ontario Sewing Circles and the Mennonite Mission Board of Ontario will be held with the Geiger congregation, Waterloo County, May 23-25. A cordial invitation is extended to all interested ones to be present.

Geo. A. Weber, Secy.

ANNOUNCEMENT

The annual meeting of the Ohio Sisters Sewing Circles will be held at the West Clinton Church near Wauseon, Ohio, May 30, 1936, beginning at 10:00 A. M.

Mrs. O. N. Johns, Pres.
Mrs. Paul Yoder, Secy.

REDUCED PRICE

on

Small Size
BIBLE PICTURES

as used in Summer Bible School.

In order to encourage the more extensive use of the Small Size Bible Pictures in Primary II, III & IV grades of Summer Bible School, the price has been reduced from 10¢ per set to 5¢ per set in any quantity.

Those ordering Supplies for Summer Bible School will please take note, as this reduction becomes effective at once.

MENNONITE PUBLISHING
HOUSE

Scottdale, Pa.

ANNOUNCEMENT

The regular session of the Dakota-Montana Mennonite Conference will be held with the congregation near Bloomfield, Mont., June 30 to July 3, 1936.

Those coming from a distance on the Northern Pacific R. R. may be met at Glendive, Mont. Those coming on the Great Northern R. R. may be met at Wolf Point, Mont.

Those desiring to be met at trains please notify George Kauffman, Bloomfield, Mont., in plenty of time as the above named railroad points are quite distant from the church.

J. C. Gingerich, Secretary.

How blessed to have an advocate with the Father for sin in our own life so that we need not feel despairing when we fall and may have help in every time of need.

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good Lord's ways. Funeral services were held May 2 at the home by Bro. Martin Hershey and at the church by Brethren Martin Hershey and Ira Hershey. Her remains were laid to rest in the adjoining cemetery.

"We have lost our dear mother,
She no more on earth shall roam;
And there'll never be another
Who can take her place at home."

By her daughter.

YOUNG PEOPLE'S INSTITUTE OF
SOUTHEASTERN IOWA

Aug. 12 to 16, 1936

An Institute was held in this same section last year, and it met with such unanimous approval that it was decided to conduct a similar one this year. It will be held again with the East Union Congregation near Kalona. An interesting program has been arranged, which will soon be ready for distribution in leaflet form. Following is a list of subjects that will be taught:—

Christian Evidences

Book Study—

Proverbs

Jude

Acts

Rural Missions

Loyalty

S. S. Survey

Personal Work

Missions

Group Discussions

Music

Our Literature

Young folks who are contemplating a little summer vacation should plan to attend the Institute. Perhaps time could be no more profitably spent, than here in Bible study and listening to the very interesting addresses, while enjoying the Christian social fellowship of others. A hearty invitation is extended to all to attend.

While the class work of the day time is arranged more especially for the young people, the evening services are for the general public. An address and sermon will be given each evening.

Tuition will be \$1.00 and board \$1.40 for the term.

The following comprise the faculty:

Bro. Milo Kauffman, Director.

Sister Margaret Horst.

Bro. E. M. Yost.

Bro. J. N. Kaufman.

Bro. S. G. Shetler.

For information concerning lodging, or notice of your arrival by train, address all communications to Bro. D. J. Fisher, Iowa City, Ia., chairman of committee.

Young People's Institute Committee,
S. J. Horst, Secy.

YOUNG PEOPLE'S INSTITUTE
of

Southwestern Pennsylvania Men-
nonite Conference

August 5 to 16, 1936

A twelve-day institute will be held in the Johnstown district of our conference during the period of August 5-16, 1936. This early notice is given so that those young people who may be already planning for their vacations during the coming summer may keep these dates in mind and consider this institute as a possible place to spend very profitably some time for spiritual and physical up-building.

More detailed notice will appear later, and from time to time.

Young People's Institute Committee,
C. F. Yake, Sec'y.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAY 21, 1936

(Herald of Truth
Established 1864)

No. 8

SIX DAYS AT BELLEVILLE

The annual meetings of the Mennonite Board of Missions and Charities are illuminating milestones in the history of the organization. There is a sense in which these meetings might be called general conferences, as on these occasions a "multitude of counsellors" from practically all parts of the Church are together in fellowship and service, laboring together for the extension of God's Kingdom on earth. There are these two differences, however, between an annual meeting of the Mennonite Board of Missions and Charities and a biennial meeting of the Mennonite General Conference: (1) In the first the attendance is numbered by the hundreds; in the second, by the thousands. (2) The first is confined to problems surrounding the cause of Missions, while the scope of the General Conference covers every phase of Church work.

* * *

At these meetings there are usually a number of meetings of committees that are not directly connected with the work of the general meetings. The reason for this is that the members of these committees are connected with the Mission Board. While here for the Board meeting, they figure that to save traveling expenses they might as well hold their committee meetings.

* * *

On Thursday morning, May 7, The Mission Problems Study Committee, composed of D. D. Miller, S. C. Yoder, Henry F. Garber, S. F. Coffman, T. K. Hershey, J. N. Kaufman, and W. G. Detweiler, met at the church near Belleville, Pa., where the annual meeting of the Board was held. It was the work of this committee to study our mission problems under existing circumstances, the results of these investigations to have their bearing upon the revised Constitution and By-laws to come before the Board. A very profitable and satisfactory meeting was reported.

* * *

Two meetings were held on Thursday evening. While Bro. D. D. Miller was preaching to a congregation assembled at the church near Belleville, the Summer Bible School Conference at Martinsburg, Pa., was holding the first session of its meeting which lasted until Friday evening. The reason why this meeting was held at this time was to accommodate the people who were coming to the Board meeting and wanted to attend that meeting also.

* * *

Friday morning the Executive and Mission committees met at the church to consider such problems as might be brought before this joint meeting and to prepare for the work of the public meeting. All day Friday and Saturday forenoon were devoted to this meeting. As usual, this day and a half was crowded, with some of the subjects left over for consideration in between-session committee meetings.

* * *

The following brethren served as a Nominating Committee: S. F. Coffman, Edwin Yoder, Amos Gingerich, L. P. Showalter, Wm. G. Detweiler.

The following brethren served as a Committee on Resolutions: J. C. Clemens, S. J. Hostetler, Allen H. Erb.

* * *

Friday evening found us again assembled in the church, with two Edwins—Edwin Yoder and Edwin Frey—in the pulpit. The former opened the service by reading John 15 and the latter brought us the message, using Jno. 15:11 as a text. These two young bishops have been in the ministry but a comparatively short time, but their activity in the service and loyalty to the whole-Gospel faith makes them a desirable asset in the work of the Mission Board.

* * *

On Saturday morning there were two committee meetings held at or near the church: The Mission Study Course Committee and the Summer Bible School Committee.

The Mission Study Course Committee considered largely the work of producing new mission study literature.

The Summer Bible School Committee is working on a curriculum and literature for the use of students of high-school age.

* * *

Friday afternoon found us again assembled in the church, in the capacity of an executive session of the Board. Among other things the minutes of a number of meetings of the Executive Committee were read, with privilege of questions and of discussion of various actions taken by the Executive Committee. Another matter of importance was the submission of a revised Constitution and By-laws for action by the Board. This awakened a live discussion which was quite illuminating. But for lack of time for mature consideration of the many points involved there was a general feeling that we would have a still stronger Constitution if the members would have more time for further thought. Accordingly a motion was passed postponing for one year the adoption of the Constitution. The Revision Committee was retained.

* * *

Another preaching service was conducted on Saturday evening, with Brethren Allen H. Erb and J. D. Mininger in the

pulpit. Bro. Erb led in the devotional services, followed by Bro. Mininger who spoke from Prov. 29:18 as a text. We noticed several changes in the make-up of the congregation as compared with the congregation of the afternoon. At the close of the afternoon session it was announced that a group of workers had been assigned to the following communities: Altoona, Rockton, McVeytown, Juniata Co., —to take part in the Sunday meetings in these several churches. But the loss because of these special assignments of workers was more than made up by the arrival of other workers from many communities.

* * *

We thank the Lord for the presence of so many faithful soldiers of the Cross. But there was one conspicuous absence which was painfully in evidence. Bro. J. S. Shoemaker, who had missed but one or two annual meetings for forty years, and whose service as President and Secretary of the Board is still remembered, has been called from time to eternity since our annual meeting a year ago. His voice

OUR ANNUAL REPORT

April 30 being the close of the fiscal year of the Mennonite Publishing House, it has been the practice of the Secretary-treasurer of the House to submit a report of the year's work soon after the close of the fiscal year. This year we were fortunate in having not only the Auditing Committee present to check up on the books, but also the Executive Committee of the Board, this being the occasion of their annual visit to the House. The report appears elsewhere in this issue. We are sure you will be interested in reading it. We thank God for His sustaining grace, and for your hearty support and co-operation during the past year. May our united prayers continue to ascend before the Throne in behalf of this work, and our continued co-operation, under the leadership of the Holy Spirit, be the means of strengthening the cause of Christ and the Church as far as the influence of this institution reaches. Your prayers, suggestions, and constructive criticisms are appreciated.

is hushed, but his influence still lives.

* * * * *

While our older pillars of faith are being called away, we thank the Lord that younger men are stepping forward to fill the vacancies. Each year witnesses new faces among our pillars of faith who are ready to stand for full-Gospel faith.

* * * * *

Sunday was a busy day. After Sunday school at the various churches the rest of the day was given over to a missionary program at the following churches: Maple Grove, Locust Grove, Allensville, Mattawana, Cross Roads, Susquehanna, Lauvers, Delaware, Lost Creek, Altoona, and Rockton. Martinsburg and Scottdale were favored with messages from ministers who were in attendance at the Board meeting. In the churches in Juniata Co. the services were combined at the several churches, so there was no one church in which there was an all-day and evening service. Favorable reports came from the various churches at which the missionary program was rendered.

* * * * *

Monday forenoon was devoted to a business session of the Board. The Board members were nearly all present, either in person or by proxy, and the congregation present was unusually large for a business session. Most of the forenoon was taken up in reports from the officials of the Board.

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Among those attending all or parts of these meetings were 29 bishops, 57 ministers, and 9 deacons. These represented 15 states and provinces, and 15 conference districts.

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A part of the afternoon was devoted to consideration of reports. Among the committees reporting were the following: Relief Committee, Sewing Circle Committee, Mission Committee. These committee reports were followed by reports from Bro. S. E. Allgyer as Field Worker of the Board, and from the Mennonite Mission in South America and India.

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One of the thought-provoking subjects on the program was the one on "Our Missionary Responsibility," assigned as follows:

1. To the Rural Field, John R. Mumaw.
2. To Our Cities, C. Z. Martin.
3. To Our Institutional Work, Allen H. Erb.

The first two were discussed in an appealing way, the third was held over until the following day.

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Two things that awakened a live interest in the Monday afternoon meeting were the recital by the Relief Committee of the money that came in for the flood-sufferers and what was done with this money; and Bro. T. K. Hershey's report of the recent tour of himself and Bro. Wm. G. Detweiler among the Mexicans in the southwestern states. Suffering humanity always draws upon the sympathies of the people. The eternal sufferings of those who go down to Christless graves should make a still greater appeal to people who have been saved from sin, to the end that the Gospel may be brought to perishing humanity while there is opportunity.

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Monday evening was devoted to a discussion of "Soul-winning Methods that have Proved Successful." This was discussed under three heads, as follows:

1. In the Home Field, by Harold D. Groh.
2. In South America, by Elvin Snyder.
3. In India, by S. J. Hostetler.

The speakers combined the fervor of young manhood with the soberness brought on by a number of years of experience in active and responsible service.

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One of the committees to hold a meeting during the days we were together was the Executive Committee of the Mennonite General Conference. A question before them, which must be decided before long, is that of the location of the next meeting of that body. The committee is seriously considering the matter of holding the meeting somewhere on the Pacific Coast. There is something to be said both for and against this proposition. So far as we have been able to fathom the sentiment of those who have given this matter serious thought, we find a general disposition to stand by the committee whatever may be their decision.

One of the familiar figures in the meeting was Bro. C. Z. Yoder of Wooster, Ohio. Bro. Yoder has been officially connected with our General Mission Board since the merging of the Mennonite Evangelizing and Benevolent Board and the Mennonite Board of Charitable Homes and Missions in 1906, having previously had official connection with the latter since its organization in 1897. He is now in his 91st year. Long may he live to cheer and to encourage the oncoming generations.

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The generous hospitality of the people in the Kishacoquillas Valley, and the quiet and orderly way in which the crowds were handled, was greatly appreciated by the visitors from far and near. Long may the Cause prosper in Mifflin County, and many souls be won for Christ and eternal salvation.

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A second executive session of Board members was held early Tuesday morning, previous to the public meeting. As usual, there were more things to consider than the time allotted on the program would allow. To give each matter the consideration it deserved, these extra sessions were held.

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Promptly at 9 A. M. the public session opened. The entire forenoon was given over to a business session.

By recommendation of the Nominating Committee, a finance committee of three, of whom the Financial Agent shall be one, was provided for by vote of the Board. This new committee is to be appointed by the Executive Committee of the Board.

The report of the Mission Study Course Committee reveals that substantial progress has been made in compiling and completing a complete course in Mission Study.

Another Mission Study Committee, whose special mission is that of making a careful study of mission problems before us, brought before us a number of helpful ideas, many of which will probably be incorporated into our mission policies sooner or later.

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As usual, there was a live interest in the election of officers for the coming year. Following is a list of those elected, not mentioning Board members:

President, J. N. Kaufman.

Vice President, Edwin J. Yoder.

Secretary, S. C. Yoder.

Treasurer, D. D. Miller.

5th Member Ex. Com., N. E. Troyer.

Mission Committee: S. F. Coffman, S. E. Allgyer, Daniel Kauffman, J. D. Mininger, M. C. Lehman.

Relief Committee: O. O. Miller, J. L. Horst, H. S. Bender.

Sewing Circle Committee: Lina Z. Ressler, Mary Cressman, Cora Buzzard, Lydia L. Lehman, Zadie Reiff, Viola Wenger, and Stella Erb.

Financial Agent, D. D. Miller.

Field Worker, S. E. Allgyer.

Representative on Y. P. Com., Jesse B. Martin.

Representative on Interboard Committee, D. D. Miller.

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Bro. Allen H. Erb, who was on Monday afternoon's program but lack of time prevented him from giving his message at that time, favored the congregation with this message on Tuesday afternoon. His theme was "Our Missionary Responsibility—To Our Institutional Work." Having had years of experience in this line of work, he brought many practical truths before us.

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An offering was lifted which amounted to \$210.03.

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One feature of the Tuesday afternoon session that awakened a live interest on the part of the congregation was a number of brief messages from our foreign missionaries who have recently returned on furlough from South America and India. Those bringing such messages were Bro. Elvin Snyder of South America and Bro. S. J. Hostetler of India.

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This was followed by messages by outgoing missionaries who are soon to sail for foreign fields. Those speaking for this cause were Brethren, M. C. Vogt and S. M. King, who are to go to India, and Bro. Clyde Shenk who is under appointment for missionary service in Africa.

Following this the moderator, Bro. D. D. Miller, called fifteen missionaries, either missionaries on furlough or missionaries under appointment, to the platform. After a few appropriate remarks by Bro. J. D. Miner, the congregation united in a season of prayer.

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Among this group were five missionaries who had lately returned to the homeland on furlough. A few days before, Bro. and Sister Elvin Snyder arrived from South America. A few weeks earlier, Bro. and Sister S. J. Hostetler had come from India. And a few months earlier, Sister Mary Holsopple arrived from India. We welcome them to the homeland, and our prayer is that their stay among us will both add to their physical fitness for further service on their respective fields and prove a blessing to the Cause in the homeland.

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The closing session of the meeting proved to be one of the most impressive ones. Many had left for their homes, but there were enough left to fill the house, and the speakers were filled with power. Bro. S. E. Allgyer spoke on "The Mission Board Member Who Mag-

nifies His Office," and Bro. T. K. Hershey followed with a message on "The Greatest Need of the Hour." Both are practical subjects, worthy of our most thoughtful consideration. The usual adoption of resolutions, appropriate closing remarks, farewell greetings, etc., and the meeting by dismissal had passed into history.

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During these meetings old friendships were renewed and new ones formed. Throughout each session there was a feeling of "It is good for us to be here." The friends in the Kishacoquillas Valley had demonstrated anew their generous hospitality, and the visitors from many quarters helped to make the meeting worth while. But the most important part of the meeting is yet before us. Spiritual feasting is worthless unless the right kind of use is made of the spiritual strength derived from the feasting. May the coming year prove to be one of the most profitable ones in the history of the work of the Mennonite Board of Missions and Charities. The greatest need of the present hour is for every Christian professor to be wholly upon the altar, whole-heartedly obedient to the faith and service of Jesus Christ, dedicated to the great work of making Christ and His Gospel known to "all nations," to "every creature."

MESSAGES FROM GOD'S WORD

By David D. Miller

For the Gospel Herald.

VIII. A Different People (Seven Representative Points of Separation)

Be not conformed to this world: but be ye transformed . . . that ye may prove . . . —Rom. 12:2.

3. **Business Standards and Methods.**—God said, "Not slothful in business"—from which we take it that there are scriptural businesses and scriptural methods to carry them out as well. More yet, we are to go about our business with a business zeal—as though we really "meant business." "Provide things honest in the sight of all men." Here is the Bible standard. This, of course, refers to more than business methods, but it includes them. Business standards and principles of the Bible have never changed, though the world's are changing continually. Worldly standards and Bible standards are by no means at agreement throughout. On the contrary, there is a big difference. The writer was not so long ago told by a "business" man that it is only a matter of business policy when in buying from a man, you give him a "drink" in connection with the deal so as to be able to buy cheaper. That is a worldly method. A poor man one time had six head of cattle which he thought he must sell to pay his taxes. A well to do "Christian," because it was next to a "forced" sale, bought the cattle at a "bargain" price. This is also a worldly method. Over and over again we hear, "Everybody else deals like that, and if you don't, they'll take advantage of you." That is a worldly idea, and while there is some truth to it, it is not altogether correct. Again we hear, "That method of business is legitimate, and if the law allows it it must be all right." Remember, the "law" makes lots of things "legitimate" that are not Scriptural. For example, laws of the land make divorce, remarriage, and living in

adultery, legitimate, but also remember that the Bible has not changed in the matter. Laws of man can never change the law of God, and God's law should be our standard in everything.

The Mennonite Church is faced with propositions peculiar to the age in which we live. We can't set ourselves back fifty years, and work there, but we must stay busy on the part of the earth, and in the time (age) God has placed us, thanking Him heartily for such wonderful opportunities as we have. In all ages the Christian people have had more or less opportunities to witness for God, and it seems to me in this day we have "more" opportunity to bear testimony for God than in many ages gone by. And if we fail in bringing the message to the world by our business methods is there not danger that they may consider our religion after all sort of "cheap"? Is the world mistaken in the notion that "If that fellow is dishonest in business, is he trustworthy otherwise"? Does not the world have some grounds to question us (here and there) on the Sunday labor problem? Some states, it is said, used to have laws forbidding trains to run on Sunday. Others still have laws, though not enforced, forbidding unnecessary work on Sunday. We wonder why. Plainly enough, there was conviction against wrong, and that conviction was based on the findings of a tender conscience seeking for light. That light was God's Word. Where are we today? Is the conviction leaving us? and because we are becoming "wiser" we see now that that conviction was based only on a "dead letter"? My dear readers, let us "search the scriptures" and pray more intensely, allowing the Holy Spirit to "convict" and speak to us through a conscience that is not seared.

Generally speaking, our past record in business has been good. If we fail in keeping it at that, it will mean loss to us. Possibly in the recent past we have to some degree overstepped our bounds. We were in business "head over heels." We "bought," we "sold," we "planted,"

we "builded," until plenty of well-meaning, honest people had made plenty of debt—then something happened. Twice the Bible mentions a situation similar to the "buying," "selling," "planting" and "building" program—one past, and one yet to come, and in neither case was it well with those who made material business their first concern at the expense of seeking the kingdom of God as the primary purpose of life. God only knows how many people have been forever separated from Him because of "The cares of life," or, in other words, their intense business and interests in the things of earth—even the necessary things with which we have to do, have caused them to become so cold and unconcerned spiritually that it finally led them clear away from God, with very little concern for the cause of Christ, and often not so much concern about honesty and uprightness.

Let us remember, man makes the business laws of the land, but God had the perfect business law for man produced long before men of the present day were born. Man may say that it is all right to make a thousand dollars in a definite gamble if you can, but with God's law it is different. Man may say that, if you can get it done, crook the other fellow, for he will do the same to you where he can; but God says, "Defraud not." Man's law says you may take the bankrupt law if you will, but as far as God's law is concerned that does not free a man from an honest debt. God's law is different, and His true followers are different where a difference is required, even to the extent of the "Loss of all things," if necessary.

4. **Pleasure.**—The poet has said, "The pleasures of earth are not mine," and his statement should be the verbatim expression of desire of every child of God. The apostle Paul said his sole glory was in "the cross of our Lord Jesus Christ," and then he added, "By whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Think of it, the cross of our Lord Jesus Christ is what makes us dead to the

world and the world dead to us. It is the CROSS that has separated us and made us different, and has given us a joy and pleasure that the world cannot experience until they are willing to leave the pleasures of sin. The Cross has brought about that blessed experience in our lives, because of which the pleasures of the world do not have the appeal to us they used to, but instead we find real pleasure in doing the things that God wants us to do.

The statement that "the world is going pleasure-crazy at the present time" is quite correct. At least since the history of this nation we have never seen within its bounds of working a pleasure program such as is being carried out at the present time. Federal, state, county, corporation, and individual money by the millions is being spent to build pleasure-resorts which have meant and are daily meaning the ruination of soul and body of thousands of people. It is quite evident that there are undercurrents of sinister forces at work whose principal aim is to destroy practically all that is worth while in the young people of our land. The dances and card parties have for years taken their toll. The picture-shows have for nearly a generation been gnawing at the "vitals" of worth-while-ness of millions by desperately lowering the standards of morals and teaching the youth of the land in the horrible business of crime. The so-called "innocent" shows, fairs, and carnivals have been busy sapping life out of weak church members until there is a dangerously cold atmosphere in the lives of the attendants of such places, to the extent that Church standards (Bible standards) do not mean very much to them. The swimming pool, "The devil's lust promoter," has increased in number until it about equals the Ford repair shop—"One in every fence corner." It has grown in more than one way. The cloth that used to partly cover the body is often no longer considered necessary. From the outcroppings of such ideas has come the nudist cults, which, it would seem must be the limit. We wonder, where, O God, will things stop? What, O God, is our responsibility? At least, my Christian friends, it is our duty and privilege to testify against such pleasures every opportunity possible. On the other hand the child of God should be crucified to those things, that there is no desire to partake of them.

"She that liveth in pleasure is dead while she liveth"—indicates worldly pleasure, a dead spiritual condition. Where is our pleasure? Is the world setting the standard for us, or do we find it in the Bible? Is it not true that if we are spiritual, the things of the Spirit appeal to us more than the things of the world? Reader, let us test ourselves daily. Is there real satisfaction in my prayer life and Bible study? Do we find joy in sacrificing for Christ's sake? Is it worth anything to us to

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

FROM OUR MISSION STATIONS

Toronto, Ont.

(85 Gledhill Ave.)

Dear Herald Readers, Greetings:—"Oh! magnify the Lord with me and let us exalt His name together." Truly we have great cause to rejoice and praise Him who has brought us out of the darkness and bondage of sin into the light and liberty of Christ, in whom we are now so freely blessed with all benefits, spiritual and natural.

The attendance at the various meetings has kept up very well, and good interest has been shown in the different activities. Some of these will soon be closing for the summer months. A teacher training class conducted by Sister Groh has completed the course of instruction. We were glad that most of the younger teachers in the Sunday school were able to take advantage of this training for better service. The young people's meetings and ladies' meeting will also be discontinued for a few months.

Our little group enjoyed a season of refreshing when Bro. and Sister S. M. Kanagy came into our midst on May 3 for communion and baptismal services. A few of the members were not able to be present to enjoy with us the fellowship of the Lord's Supper. We were also made to rejoice when during the

have a conscience void of offence toward God, even though that means that I cannot go with the world in its activities of pleasure? Does a service of spiritual worship mean more to me than a pleasure ride? Can I enjoy a prayer-meeting more than some program that the world has "put on?" Does my Christian experience mean enough to me, so that, as a child of God, having been saved by the atoning work of Christ, and having been made different from the world, I have greater pleasure in following my Master than in following the world? If not, there is something the matter, and if so, it will be manifested so that the world may understand what we believe, and we will not be ashamed of the difference.

In summing up we would say that worldly pleasures do and are the following: (1) To abstain from seems strange to the ungodly, because they cannot understand. (2) Are vanity. (3) Choke out the Word. (4) A wicked characteristic. (5) End in sorrow and lead to more and more sin. (6) Evidence of spiritual death. (7) Denounced by God.

Protection, Kans.

(To be continued)

same service four precious young souls sealed their vows to their Savior in baptism. Two of them are not yet in their teens. Will you pray for all of them that they may be faithful and let their lights shine for Him, at home, at school, or wherever they go? Two are from a Christian home, but the other two are the only members of their respective families who have definitely come out on the Lord's side.

Two other sisters who had some time ago withdrawn their membership, were received back into our fellowship at this time. These numerical additions are a great encouragement to us as workers, and also strengthen the spiritual force of the Mission in the conflict against the enemy of souls.

Five others had attended the instruction class held during the winter months, but were not yet willing to be taken into our fellowship. We pray that any hindrances or barriers may yet be overcome, and each one be willing to come all the way with Jesus Christ.

Pray for us all that each one of us may be kept faithful, and diligently use every opportunity to win others for the Kingdom of our Lord Jesus Christ.

Yours in His glad service,
May 14, 1936. Mary E. Reesor.

Hutchinson, Kans.

(217 South Pershing)

Dear Readers of the Gospel Herald:—Greetings in the name of Jesus our risen Lord.

We thank the Lord that we have been blessed with an abundance of work. In these days when we hear of so many who are out of work we are made to think of the Master's words when He said, The fields are already white to harvest and the laborers are few.

During the month of April the pulpit here was supplied by the following ministers: April 5, Bro. M. M. Troyer gave us a timely message from the words, "Behold I do a new thing," (Isa. 43:19), bringing out seven reasons why Christ had to suffer. April 12 we had no preaching because of the Children's Easter program. On the 19th Bro. L. O. King filled the appointment. We were again glad to commemorate the Lord's suffering on April 26. Both our bishops were present, Brethren H. A. Diener and J. G. Hartzler. The services were especially enjoyed because it had been some time since communion had been held here. At this time two young men were received into church fellowship by baptism. May they grow into useful men in the service of Christ is our desire.

On Sunday, May 10, Bro. J. G. Hartzler was with us and gave us a profitable message from Prov. 31:10, "Who can find a virtuous woman?" The mission was quite well filled with children, and some new people who had not come before. The Lord has given us new courage to press the battle for Him.

We wish to express our thanks at this time to those who so nobly have sacrificed that the work at this place might grow. Also to those who have so faithfully given of their means that the Mission home could be completed to an extent that the workers could move into it. On Friday, April 24, we moved into the home. We are glad to be here where we can be near to the work, but we are truly grateful to the kind friends who so loyally stood by us when we were in the community. We want to express our appreciation and thanks to them also.

The Men's Chorus of Hesston College gave a much appreciated musical program at the Mission April 29.

Plans are well under way for our Summer Bible School which will open the first week in June and close on the 28th. This is the first year that a Bible School has been held at the place. Pray that the Lord may very definitely direct in the work, especially in the selection of teachers to help in the school. The last week and a half of the school will be supplemented by revival meetings. Truly this should be a time of spiritual feasts.

May 24 (D. V.) is to be missionary day at the Mission with the Volunteer Band of Hesston College having charge of the evening meeting.

We thank the Lord for renewed interest on the part of the Mission members. There has been a steady growth of interest in all meetings, especially the midweek service on Wednesday evening. Will you pray that the members here may feel a still greater responsibility to the work and that this Mission may be a real Lighthouse in this city?

The Local Mission Board met at the mission home May 7 at 2 o'clock. The offerings for the past month for the Mission house were as follows:

A sister, Harper, Kans.,	\$5.00
Yoder Sunday school	28.50
Mission Sunday school	5.67
District Mission Board	77.50
General Mission Board	25.00
A sister at the Mission	2.00
A sister at the Mission	1.00
Total	\$144.67

Thanks for the offerings.

Yours in His Service,

Paul and Gertrude Roupp

May 14, 1936.

WEEKLY NEWS LETTER FROM EAST AFRICA

Katuru Hill, Musoma T. T.,
B. E. Africa, April 18, 1936.

Dear Herald Readers, Greetings:—"Yea, the Lord shall give that which is good, and our land shall yield her increase." The Lord has given rains and the land is beginning to yield. Gardens are flourishing everywhere. The natives are very busy with digging and cultivating. In spiritual ways, too, the

Lord has been giving us good things and His work is showing an increase. Two weeks ago a number of people, two boys, the others women and girls, expressed their desire to become believers and to enter the catechism class. The Spirit is also seen to be striving in the hearts of others. This past Sunday we had our first service in the new church building. There was a larger crowd than I have seen in any of our services. There were a number of the folks from Kamageta, an outstation, present, but also the folks from this community were out in greater numbers.

We had expected to have our Bukiroba folks with us for that week-end, but due to the heavy rains and swollen rivers they were unable to get here. For two days we waited for them. On the morning of the third day we received word that they had come half way but had turned back. It was quite a disappointment to all of us, but we are made to think of Psalm 37:23: "The steps of a good man are ordered of the Lord." Baptismal and communion services have been postponed until such a time as Bro. Stauffer will be able to reach us.

An English miner paid us a brief visit this week as he was on a business trip to Shirati.

There has been an increase in the number of dispensary patients this past week. During the rainy season the natives have been busy digging, and this lowered the number of dispensary calls.

We rejoice to know that two others who will soon be of our number in Africa, according to plans, spent part of this week in England. We praise Him that others are coming and that yet others are in preparation to come later. We see each day much that needs to be done, and how glad we are that the work can be pushed on into other regions!

We praise Him too for continued good health among our group here at Shirati.

In His service,
Elma Hershberger.

ADORATION

O, were my heart a harp of gold,
Strung with ten thousand strings;
And were they swept by angel hands
Each time that Gabriel sings,
I could not render worthy praise
To Jesus, King of kings.

Or were my voice a silver flute,
Whereon to tune His lays,
Could it reecho through the earth
A full ten thousand days,
I should have only then begun
To sound His glorious praise.

And did I have a thousand tongues,
With which to speak His name
To every kindred, every tribe
Throughout earth's great domain,
I could not tell His matchless worth,
Nor publish all His fame.

—Etha S. Amon in The Christian Conservator.

THE WAGES OF SIN

By John Bolder

For the Gospel Herald.

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

The world is full of trouble and unrest, and "the whole creation travaileth in pain." Man is becoming more and more ungodly. The Word of God is being fulfilled when it says that in the latter days troublous times would come, when "evil men and seducers will wax worse and worse." Surely all the desires of the human heart, "the lust of the flesh, the lust of the eye, and the pride of life," are in evidence in the sinful practices of men. Man has a form of godliness today, but denies the power thereof. In other words, many a man and woman goes to church today with a form of piety to cover up the sinful acts of the week. However, "God is no respecter of persons;" and unless we are willing to come the way He wants us to come we are doomed. There is no way but His way. I have so often heard people say, "Well, we are heading for the same place, and if we live right, and do the best we can, that is all that is expected of us." However, the thing is that such people who can talk like that aren't living right, and only make such statements to cover up their own sinful deeds. The Word of God tells us that man's heart is deceitful and desperately wicked, and only the Lord Jesus Christ living in us can ever make our life good and clean before God. "If any man be in Christ, he is a new creature; old things have passed away, behold, all things become new" (II Cor. 5:17). Hallelujah! What a Savior!

Some people stay away from church because they have a grudge against someone who goes to church; or, in most cases, because they "don't like the preacher." Does this mean that God will excuse them in the day of judgment? Not at all. God says, "What have I done unto you that you should disobey me?"

Sometimes it would seem that God forgets to punish men when they sin, but God is patient and longsuffering, and He is not willing that any should be lost. However, His judgments are sure to the careless and indifferent, and in due time God lays His chastening hand upon the ungodly and disobedient. Who can escape the hand of the Almighty God?

My unsaved friend, do you want eternal life? Give Jesus your heart and His precious blood will wash away your sins. Brother, sister, just stop a minute, and pray.

Coatesville, Pa.

Before any one undertakes the responsibility as a teacher of God's Word he should have a clear grasp of the grace of God.—John D. Risser.

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

THE INFLUENCE THAT THE ASSOCIATION OF COMPANY AND BOOKS HAS ON OUR LIVES

By Nettie Nussbaum

For the Gospel Herald.

It just depends upon what we are ourselves. Good associates are so precious that we should never accept a substitute. We can never do it without serious loss to ourselves. We had better do without than to accept low ideals. Tennyson says, "I am a part of all that I have met;" and it's the truth. In Prov. 13:20 Solomon says, "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Here the great influence of associates upon each is stated. If we walk with wise men, we will be sharers with them in the wisdom which they possess. But if we associate with the foolish we will share with them the consequences of their folly.

A writer says, "Companionship is education. Good or bad, it develops man or woman high or low; it lifts the soul upward or drags it downward; it ministers to virtue or to vice." There is no half-way work about influence. One bad boy or girl in a school does much to lower the moral standard of the pupils in the district. The influence of bad companions over a person is treacherous. Little by little it steals its way into the character of their associates. The habit of profanity is acquired in some such way. By-words pave the way for vulgarity and vulgarity for profanity.

Dr. Thomson of New York related an incident of a young man who had at one time been a member of his congregation, but because of evil companions was led astray. He went from bad to worse, and in three years met his doom. The story of Thomson was this:

"Two weeks ago I knelt in that murderer's cell in company with his parents, sister and brother, who had come for their last interview with him upon earth. That narrow cell was more solemn than the grave itself. Two weeks ago tomorrow I saw the youth who had once been of my spiritual flock upon the scaffold. It was an awful scene. He made brief addresses. Oh, that you could have heard the warning of that young man from the scaffold! You know he said how he was brought up. 'I had the best instructions a Christian father could give. Oh, if I would have followed them I should have been in my dear father's home. But evil companions have led me astray, and I have come to this. I hope now as I leave the world my voice will warn all young men. Our desires and passions are so strong that it requires very little to lead us astray. I want to urge it upon all young men never to take the first step in such

a career as mine. When the first step is taken in the paths of sin it is very difficult to stop.'"

Here is another story of Tom Gray in the form of a poem which should give us something to think about:

"Tom Gray lay down on a bar room floor,
Having drunk so much, he could drink no more,
And fell asleep with a troubled brain
To dream that he rode on the hell-bound train.

The engine with blood was red and damp,
And dismally lit with a brimstone lamp.
An imp for fuel was shoveling bones,
And the furnace roared with a thousand groans;

The boiler was filled with lager beer,
And the devil himself was the engineer;
The passengers made such a motley crew,
Church member, atheist, Gentile, and Jew,
Rich men in broadcloth, beggars in rags,
Handsome young ladies and withered hags,
Yellow and black men, red and white,
Chained together a horrible sight.
Faster and faster the engine flew,
Wild and wilder the country grew;
Louder and louder the thunder crashed,
Brighter and brighter the lightning flashed;
Hotter and hotter the air became,
Till the clothes were burned from each quivering frame.

And in the distance they heard a yell,
'Ha, ha!' croaked the devil, 'We're nearing hell!'

And oh how the passengers shrieked with pain

And begged the devil to stop the train.

But he capered about and danced with glee,
And laughed and joked at their agony.

'My faithful friends, you've done my work,
And the devil can never a pay day shirk.

You've bullied the weak and robbed the poor,
And the hungry brother have turned from your door;

You've gathered up gold where the canker rusts,

And given full vent to your hellish lusts;

You've drank and rioted and murdered and lied

And mocked at God in your hellish pride;

You've paid your full fare, so I'll carry you through,

For it is only right that you get your due;

For every laborer is worth his hire,

So I'll land you safe in my lake of fire,

Where my fiery imps will torment you forever,

And all in vain you will sigh for a Savior.'

"Then Tom awoke with an awful cry,
His clothes soaked wet, and his hair standing high;

And he prayed as he had never prayed before
To be saved from hell and the devil's power.
And his crying and praying was not in vain,
For he never more rode on the hell-bound train."

Boys and girls love to have associates, and why shouldn't they? God created them with this capacity, and it is but natural to desire the associations and confidence of others.

It is important that we seek the right kind of associations, for "How can two walk together except they be agreed?" Yes, true to filthy life, true to things that ought not once to be mentioned among us, true to the facts of iniquity, true to broken marriage vows, true to the lost flowers of womanhood, true to departed glory of young men, true to moral shipwrecks that are scattered up and down along the shores of time. I have only this to say, that there is a lust of mind, as well as of the body. Unchastity of thought as well as deed, and to be willfully and habitually guilty of

the one is as damning to the soul as to be guilty of the other. "As a man thinketh in his heart, so is he."

A Christian is never alone. John Bunyan in the English dungeon was not alone. John was not alone on the isle of Patmos. Daniel was not alone in the lions' den, and the proud and haughty king of Babylon himself confessed that he saw one like the Son of man in the fiery furnace with the Hebrew boys. With Jesus in our hearts we have association with Him, fellowship with God, with an innumerable company of angels, and with "the spirits of just men made perfect" (Heb. 12: 22-24). Make the many Bible characters your acquaintances.

Spurgeon once said, "Read the Bible, and it brings you into the association of the best people that ever lived. You stand beside Moses and learn his meekness; beside Job, and learn his patience, beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; and beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and feel His love. Seek your companionship among such men."

Then there are many good books and some magazines which afford us a vast amount of knowledge. We should be interested in the cause of Christian education and the development of Christian character in our boys and girls. You understand readily also, I am sure, that with all that is done in Bible instruction we are not giving our young folks nearly what they should have. The secular outweighs the Christian. Besides, secular instructions are backed up by all sorts of supplemental reading matter, and you know how it is prepared in the most appealing and attractive magazine and book publications, regardless of the moral effect it leaves, and it is accomplishing its work most effectively. Our youths are becoming secularized through the public schools and through popular reading matter to an alarming extent, and to the detriment of the church and nation. Men and women of the most educated type accomplished in their special line of work have studied the nature of youth to such an extent that they know just what to throw before them to make them hunger and thirst and finally lust for that which destroys the soul, and all for the sake of making money.

You will be amazed to know that many of our boys and girls, even some in the Church, are reading magazines and books that they would not care to show to their parents. Why? The answer is obvious; nothing strikes the robust youth more forcibly than a love story with a sex appeal. Let him or her once get a taste of that kind of reading matter and only the grace of God can take it away. Are you aware that much of the immorality of the day among our

(Continued on page 172)

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for May 31, 1936.—THE LAST SUPPER.

Lesson Scope.—Luke 22:1-18.

Lesson Text.—Luke 22:7-23.

Time and Place.—A. D. 30; Jerusalem.

Leading Characters.—Christ and His twelve disciples.

Golden Text.—This do in remembrance of me.—Luke 22:19.

Points for Meditation.

1. Feast of unleavened bread.
2. The Jewish Passover.
3. The Communion.
4. The betrayal.

Introductory Thoughts.—It was for Christ, and for the whole human race, an eventful night. During the day Christ directed two of His disciples to make ready the passover, which was now at hand. They did as they were commanded. In the evening they ate together the last legal Jewish passover, at which time He also established the ordinances of communion and feet washing. Then followed the betrayal, the Gethsemane experience, the arrest of Jesus, the several farcical "trials," leaving the climax (the crucifixion) for the next day.

LESSON COMMENTS

Preparation for the Passover (7-13).

—Christ was obedient to all the commandments of the Law, for the ceremonial Law had not yet been "nailed to the cross" (Col. 2:14). As this was the first day of unleavened bread, at which time the paschal lamb was to be killed, Christ commanded Peter and John to go and make ready the passover. He gave them specific directions, naming the circumstances, so that they could not possibly be mistaken. Inasmuch as He mentioned details which could not have been foreknown by mere man, the same prophetic power and foreknowledge that He exercised on other occasions was here in evidence, giving Peter and John occasion for confidence in their Master's directions. They found the man bearing the pitcher of water, the large upper room where the passover was to be eaten by Christ and His disciples, just as Jesus had said they would.

The Passover Observed (14-18).

—When the hour had come, Christ and His disciples sat down to observe this solemn feast. "With desire," said He, "I have desired to eat this passover with you before I suffer." It was to be the last of the kind. The words, "until it be fulfilled in the kingdom of God," are evidence that this passover that they were eating was typical of the communion which He was about to institute. The live part of this Jewish feast was the partaking of the paschal lamb that was slain for the occasion. The live part of the ordinance of the communion is the great Paschal Lamb, slain as the atonement for the sins of the world, typified by the slain sacrifices under the Law.

The Lord's Supper Instituted (19, 20).—While they were together eating

the Jewish passover, Christ instituted two ordinances; the communion and the washing of the saints' feet. It is the former of the two that we are studying in this lesson. He took the bread, gave thanks, saying, "This is my body which is given for you: this do in remembrance of me." Then He took the cup, saying, "This cup is the new testament in my blood, which is shed for you." Then follows the information that one among the disciples should betray Him. Of this we shall speak later.

The wisdom of God is manifest in the institution of the communion. No more appropriate symbols could have been selected for the occasion, no more appropriate time could have been chosen than the time when one memorial under the Mosaic Law was being observed for the last time and a new one, to perform a like function under the new dispensation, was instituted. The ceremony is so simple that a child can grasp the meaning of it, and yet so profound that the wisest of theologians, after nineteen hundred years of controversy, have been unable to fathom it to its depths. In this ceremony are typified the work and the sufferings of Christ and the atonement through His shed blood. Until the end of the present dispensation, "As often as ye eat this

bread, and drink this cup, ye do shew the Lord's death till he come."

The Betrayal (21-23).—Deeply burdened, Christ now reveals to the disciples the sad news that among them there was one who should betray Him. Perhaps we should have made mention of this before, as many believe (among them the writer of this message) that it was before the communion was instituted that Christ conveyed this sad intelligence to His disciples, and that Judas was not a partaker of the communion. This impression we get from the parallel accounts found in the other gospels. But this is a minor point. The disciples were astonished when they heard Christ say what He did and began to say, "Is it I?" Judas among the rest. This was another evidence of the prophetic knowledge of Christ, another incident that afterwards confirmed the disciples in the faith that Christ was more than a mere man. In miracle-working power, in prophetic knowledge, in His marvelous teachings, in all things He manifested the superhuman, supernatural power of God, though moving about as a man. His record on earth fits perfectly into the description: the GOD-MAN.

It was for the disciples an eventful night; and ever since that time the disciples of Christ in every generation have been strengthened through the reading of the marvelous works and teachings of Christ, especially during Passion Week.—K.

BIBLE MEETING TOPIC

THE FRUIT OF THE SPIRIT.—Gal. 5:22, 23; Phil. 2:1-16.

Topic for May 31

MOTTO

"The fruit of the Spirit is in all goodness and righteousness and truth."

OUTLINE STUDY

I. A Product of the Spirit of God in Human Life.

1. Must be planted in the right place.—Psa. 92:13, 14; Psa. 1:1-3.
2. Needs the right conditions to prosper.—Matt. 13:8, 23; Luke 8:8, 15.
3. The life emanates from above.—Jas. 3:17; Jno. 15:5; Rom. 6:22; 5:1-5.
4. Requires diligence from the individual.—II Pet. 1:5-8.
5. Requires care by the husbandman.—Jno. 15:2; Heb. 12:11.

II. The Qualities of the Fruit.

1. Its ninefold flavor.—Gal. 5:22, 23.
2. Sevenfold Perfection.—II Pet. 1:5-7.
3. Its perfect bond.—I Cor. 13:4-7; Col. 3:12-14.
4. Like shining light.—Rom. 5:3-5; Eph. 5:8-10; Phil. 2:14-16.
5. Unto holiness and life.—Rom. 6:19-22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Fruit."
2. The Fruit Which the Spirit Bears in Us.
 - a. Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance.
3. How We Become Fruit Bearing.
 - a. Hearing and believing.
 - b. Receiving and obeying.
 - c. Abiding in His love.

For Seniors.

1. Conditions for a Spiritual Life.
2. The Fruitful Life.
3. The Qualities of the Spiritual Fruit.

PERSONAL THOUGHT

Are we truly of the genuine seed by which our lives bear the true fruit of the divine nature?

SEED THOUGHTS

Spend the time you have spent in sighing for fruit in fulfilling the conditions for growth.—Selected.

This is the secret of fruitfulness. All that the branch needs is in the vine. It does not need to travel beyond the vine for anything.—M. Dods.

No enumeration of the fruit of the Spirit will be found which excludes peace and joy, much less love; and from these graces, if, indeed, not from the last alone, spring the various fruits which unitedly constitute righteousness.—Wm. Arthur.

Joy is love exulting; peace is love in repose; long-suffering is love on the battlefield; meekness is love at school; and temperance is love in training.—Sel.

MEDITATIONS ON THE TOPIC

II. The Text.—Gal. 5:22, 23.—This gives the qualities of character which are the product of the Holy Spirit dwelling within.

Phil. 2:1-16.—Here we have the thought of fellowship of the Spirit with the believer and the likeness it produces to the Son of God whose life is illustrated by His mission in the world.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MAY 21, 1936

Field Notes

Communion services are announced
for the Vine Street Mission, Lancaster,
Pa., Sunday, May 24.

A two-week summer Bible school is
to be held at the Olive Church near
Elkhart, Ind., beginning May 18, in
charge of Bro. D. A. Yoder of the home
congregation.

A summer Bible school at the Pigeon,
Mich., Mennonite Church, with Bro.
S. G. Shetler as principal, is to be held
June 16-26. S. J. M.

Arrangements are being made to or-
dain a minister in the Halifax, Va.,
congregation May 28-30. Pray for this
work. J. D.

The Emma congregation near Tope-
ka, Ind., is looking forward to a series
of meetings, beginning Sunday, May
24, with Bro. Newton Weber of Ft.
Wayne, Ind., in charge.

June 12-26 is the time set for the
Summer Bible School at the Mennonite
Mission in Ft. Wayne, Ind. Pray that
it may prove a real blessing to the boys
and girls as they come for Bible instruc-
tion.

An Ascension day program is an-
nounced for the Pleasant Grove con-
gregation near Elton, Pa., to be held
May 21. In this meeting local talent
will be assisted by Bro. Elmer Yoder
of Allensville, Pa.

The twenty-fourth annual Bible
Meeting is to be held at the Elizabeth-
town, Pa., Mennonite Church May 28-
31. The instructors are Bros. E. J.
Berkey, Oronogo, Mo., and Richard
Danner, Hanover, Pa.

No Name.—An order was received at
the Mennonite Publishing House for
tracts with a remittance of \$1.15 from
Princess Anne, Va., but no name at-
tached. The order will be filed as soon
as the additional information is received.

Two errors crept into the obituary
notice of Bro. Levi Grove, recently pub-
lished in the Gospel Herald. He was
converted in 1904, not 1894, as stated
in the obituary notice; also, he moved
from near Almira, Ont., in 1906, not
1896.

The Lord willing, tent meetings will
open at South Christian and Locust
Streets, Lancaster, Pa., on May 24 and
continue until June 7. Bro. Amos W.
Myer, Mummansburg, Pa., is to be the
evangelist. All are invited to the meet-
ings. Remember them in prayer. K.

A program of the thirty-first annual
Sunday school meeting, to be held at
the Marion, Pa., Mennonite Church
May 29-30 is before us. Brethren Hen-
ry F. Garber of Mt. Joy, Pa., and John
R. Mumaw of Harrisonburg, Va., are
to assist local talent in the rendering
of the program.

Saturday evening, May 23, is the time
set for the beginning of a Bible meeting
to continue all day Sunday at the Meck-
ville Mission, about eleven miles north

of Lebanon. Evangelistic meetings by
Bro. Ray Shenk, Cottage City, Md.,
are to begin at the same time and are
scheduled to continue until Sunday,
May 31.

We are in receipt of an interesting
program of the seventh annual meeting
of the Mennonite Mission Board of On-
tario and of the nineteenth annual meet-
ing of the Sewing Circles of the Ontario
District. This meeting will be held,
the Lord willing, with the Geiger con-
gregation near New Hamburg, Ont.,
May 23-25.

Bro. Clarence Yoder of the Midland,
Mich., congregation was ordained to
the ministry on Sunday, May 10. There
were three other brethren in the lot
with him. A number of ministers from
other congregations, and other brethren
and sisters from Ohio, Indiana,
Kansas, and Michigan congregations
were present. F. F. B.

The workers in the Detroit Lakes,
Minn., congregation have undertaken
to maintain a Sunday school and
preaching services at Ulen, Minn., a-
bout 50 miles northwest of Detroit
Lakes. Ulen, as some of our readers
remember, is the place where a small
congregation formerly functioned for a
number of years.

A program of the song services and
Bible studies, to be held at the Ham-
mer Creek and Hess churches near Lit-
itz, Pa., one day each week from May
16 to Aug. 29, is before us. A different
chorister and speaker are selected for
each meeting. These meetings have
proved very instructive in the past, and
should be well patronized at each ses-
sion.

A Subject for Prayer.—From May
22-24 a conference of the Depressed
Classes will be held in Lucknow, India,
when these castes will decide what they
will do in regard to changing their re-
ligion. Representatives of the different
religions will be there to point out the
good in their respective religions. Pray
that they may be led to accept the only
Savior.

Ordination Services at Bowne.—Sev-
eral impressive meetings were held at
Bowne Mennonite Church near Elm-
dale, Mich., over the week-end of May
10. Among those present were Breth-
ren Ray Yoder, D. D. Troyer, O. S.
Hostetler, and D. A. Yoder, who had
charge of the services. Brethren D. A.
Yoder, Ray Yoder, and O. S. Hostetler
filled the regular appointments on Sat-
urday evening, Sunday morning, and
Sunday evening. On Saturday evening
the congregation voted in favor of or-
daining Bro. T. E. Schrock to the bish-
opric. Communion services were held
on Sunday morning, and in the evening
Bro. Schrock was ordained a bishop.

The meetings were well attended. May the Lord abundantly bless our dear brother in his added responsibilities.

The editor expects to be out of the office until early in July. In the meantime we hope to attend the Pacific Coast, Alberta-Saskatchewan, and Dakota-Montana conferences, all to be held during the month of June. Unless further notice is given, mail may be addressed to us as follows:

Until June 1, Los Angeles, Calif., (151½ W. 73rd St.) in care of Perry A. Heller.

June 1-15, Albany, Oreg., in care of N. A. Lind.

June 16-23, Creston, Mont., in care of J. G. Hochstetler.

June 24-30, Bloomfield, Mont., in care of George Kauffman.

Last week was a busy week at the Publishing House. The first two days were marked by the absence of quite a few House workers who attended the annual meeting of our General Mission Board at Belleville, Pa. Wednesday and Thursday both the Auditing Committee of the House and the Executive Committee of the Board were here, as per direction of the Constitution and By-laws of the Board. Brethren O. O. Miller of Akron, Pa., Dwight Miller of Springs, Pa., and Ezra Bender of Martinsburg, Pa., were the auditors and Brethren M. H. Shantz of New Dundee, Ont., D. D. Troyer of Goshen, Ind., O. N. Johns of Canton, Ohio, and Henry Hershey of Intercourse, Pa., together with the General Manager and Secretary-treasurer of the House constitute the Executive Committee. A brief report from both these committees appears elsewhere in this issue. We are sorry that Bro. Troyer could not be with us, he having been held at home because of a funeral.

Correspondence

Shipshewana, Ind.

(Forks congregation)

Greeting in Jesus' Name:—As a congregation we were looking forward with pleasure to the arrival of Bro. S. J. Hostetler and family. The Lord has granted them a safe journey home, and we were privileged to have them with us in our communion services on May 3. In the evening Bro. and Sister Hostetler gave us a very interesting program, telling of their experiences in India and also giving us several songs in the Hindi language.

On May 10 we were favored with a program given by students from Goshen College. The subject of the evening was New Testament Evangelism.

We are looking forward to our Sunday school meeting on Ascension day, at which time the Topeka, Emma,

Shore, and Forks congregations are giving a joint program.

We are indeed receiving many blessings from our heavenly Father. May we ever be grateful for these many blessings and live lives acceptable to Him.

Cor.

Pryor, Okla.

Dear Readers of the Gospel Herald:—We have many reasons to say with the prophet, "Hitherto hath the Lord helped us." We have been having a few real nice rains the past two weeks, for which we feel thankful and which has made all plant life look very promising and refreshed. We have also been enjoying refreshing times along spiritual lines as well.

On April 21 Bro. I. G. Hartzler of East Lynne, Mo., and Bro. Alva Swartzendruber of Hydro, Okla., came into our midst for the purpose of holding communion services at this place, and also to ordain some brother to the ministry to fill the vacancy caused by the death of the writer's father, Bro. B. F. Hartzler, nearly a year ago.

On Saturday morning Bro. Swartzendruber delivered an inspiring message for the preparatory service and on Sunday morning all the members were present but one and partook of the emblems of the broken body and shed blood of Jesus. At this service two souls were received into church fellowship, one by consecration and his companion (who had not been reared in a Christian home) by water baptism. It was at this service also that Bro. Daniel Sommers was called by the church to be ordained to the ministry the following Tuesday evening. May we remember him at the throne of grace that he may be a faithful servant in the Lord's vineyard and ever be ready to teach the whole unadulterated Word of God.

I. J. Hartzler.

Filer, Idaho

Dear Readers of the Gospel Herald, Greetings:—We have again enjoyed many blessings the past week. On Friday, May 8, our bishop, Bro. N. A. Lind of Tangent, Oreg., came into our midst, and on Friday evening we held our counsel meeting. Sunday morning we had our communion service. Nearly all members were privileged to be present and partake of the sacred emblems representing Christ's broken body and shed blood. Also our hearts were made to rejoice when some who had fallen into sin were again willing to confess their sins and were received into church fellowship upon confession. Bro. Lind also preached for us on Sunday evening.

We were also glad to have with us on Sunday evening Bro. and Sister Dessa Kilmer, Bro. Chris Snyder, and Bro. Orie Yoder from Oregon. Bro. Kilmer conducted children's meeting.

We are always glad to have visitors and invite anyone passing this way to stop and worship with us.

Sister Lois Shank has gone to Bloomfield, Mont., for an indefinite stay with her sister, Mrs. George Kauffman. We ask an interest in your prayers, that we may be faithful to Him who has done so much for us.

May 5, 1936.

Wilma Gilmer.

Elton, Pa.

(Pleasant Grove Congregation)

Bro. Nelson Kauffman of Hannibal, Mo., closed a series of meetings on May 6 with seven public confessions. We ask the prayers of God's people for these young souls that they may remain true to Him. On May 21 there will be an all-day conference held at this place. We invite any one passing through to stop and enjoy the meeting.

Peabody, Kans.

Greetings in Jesus' Worthy Name:—We have reasons to praise the Lord for material blessings.

Sunday evening, May 3, we closed a ten-day series of meetings conducted by Bro. Henry King. The crowds were small but appreciative, and we feel were greatly blessed. Each evening there was a Bible lesson study preceding the message. Some of the topics were Faith, Fellowship, Prayer, Hindrances to Christians, Peace, Jesus' Second Coming, Grace, Stewardship, Resurrection Power of the Church.

Sunday morning, May 3, we held communion services with Bro. Diener in charge. Bro. and Sister Roupp of Fall River also worshiped with us.

On Easter Sunday we had an Easter program. Though Bro. Ebersole was not able to be with us on account of ill health, we are thankful to report that he is again able to take charge of his duties.

Sunday evening, April 19, Bro. and Sister Chris Vogt and Bro. Milton Vogt were with us. Bro. Milton gave us a very interesting and inspirational talk on the work in India, the needs of the Indian people and the necessity of waiting on God.

On March 29 Bro. Amos Gingerich of Hesston was with us and brought us the message. We surely enjoy these visits and meetings very much. We are glad to have Bro. Frank Horst with us for the summer months again. Next Sunday, May 10, we plan to have our Sunday School Conference. Remember us in your prayers.

May 5, 1936.

Melvin J. Horst.

Markstay, Ontario

Dear Readers and Fellow-laborers for Christ:—Greetings in the blessed name of Jesus our Savior who promised to be with us even to the end of the

(Continued on page 172)

Miscellaneous

DO YOU "JUST BELONG"?

By R. S. Burkholder

For the Gospel Herald.

Are you a faithful church member,
The kind that's noble and strong?
Or are you satisfied to be,
The kind that "just belong"?

Are you a hypocrite in church,
And do most everything that's wrong?
The day will come when you will find,
'Twas not enough to "just belong."

Be honest, be faithful and sincere.
Be nice, and good as you appear.
You may hide sin from man part time,
But never from God the one divine.

Treasure in your heart this little song:
"A tree is not known by the label it wears,
But by the fruit which it bears."
Say it's not worth while to "just belong."

Do you attend the meetings,
And worship with the flock?
Or do you stay at home,
And criticize and knock?

Do you take an active part
To help the work along?
Or are you really pleased to be,
Like those who "just belong"?

Go to church, sincere and brave,
And help with heart and hand.
To be a member does not save,
You must obey our Lord's command.

If you're a member and fail to be true,
Spurning the right instead of the wrong,
When life is over 'twill be said of you,
There is no hope; you "just belonged."

Beware! Beware! There's an eternal day;
If you would join the heavenly throng,
Be what you profess to be, and say
It's not enough to "just belong."

Think it over brother, sister,
You well know right from wrong.
Are you a Christian member,
Or do you "just belong"?

Waynesboro, Va.

LASTING PEACE

Christianity, as a whole, has been passing through momentous changes in the past decade. It has been "rethinking missions" and finds that the "old fashioned gospel" has been antedated by newer and more applicable (?) social "movements." It has found that the old process of saving sinners "one by one" is all too slow to keep step with the new times. It does not feel so confident that Jesus foresaw our new day when He said, "Except a man be born again, he cannot see the kingdom of God." The emphasis has been transferred from regeneration to education.

One of the "movements" which is at present sweeping through the ranks of our denomination, and which is promising to supersede our "age-worn" doctrine of "non-resistance," adhered to in the past, is the liberal and broad "Peace Program." If we could only make all of our members "sign on the dotted line," refusing to bear arms,

then the rest of the world might soon be converted to this "idea," thus ushering in the promised millennium.

Before joining wholeheartedly and unreservedly with such a movement it might be well to again remind ourselves of one outstanding teaching which lies at the heart of our Christian message.

Lasting peace can abide only in the hearts of those who have accepted and enthroned Christ as Savior and Lord. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). True peace comes in no other way. "To be spiritually minded is life and peace" (Rom. 8:6). The natural man is not spiritually minded. See I Cor. 2:14. "Now the God of hope fill you with all joy and peace in believing" (Rom. 15:13). Unbelievers have no peace. "There is no peace, saith my God, to the wicked" (Isa. 57:21). Therefore, it is useless for the church to spend its efforts in teaching the world a life of peace when they have not personally accepted the Prince of Peace.

Peace is an attribute of Christ. "He is our peace" (Eph. 2:14). Peace is a gift from God. "Let the peace of God rule in your hearts" (Col. 3:15). Lasting peace "rules" in the hearts of believers. And if peace rules, it affects every phase of life. It identifies itself with the many graces which adorn a Christian's conduct.

Bearing this in mind, it becomes clear that it is futile to attempt a swaying of the masses in favor of disarmament. Lives are not changed by mob action. Nations which hate each other cannot keep peace treaties. Peace Societies would accomplish the most if their messages would be definitely evangelistic. Peace with God is the essential prerequisite to World Peace.

When Christ taught the parable of wheat and tares He clearly indicated that the whole world would never be turned to Him. Then He spake through Paul saying, "When they shall say, 'Peace and safety'; then sudden destruction cometh upon them" (I Thess. 5:3). As scriptures clearly teach that false peace will be advocated in the latter days, it behooves true believers to be careful lest they be beguiled into hoping for a lasting world peace before the time of the personal return of the Prince of Peace.

But lest we be misunderstood—Christians should wholeheartedly encourage anything which makes for peace here and now. We are admonished to pray that we might be permitted to "lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:2). But let us be on our guard lest we enter into activities which will counteract the only message which God has for a lost and dying world. May we teach only "whatsoever I have commanded you" (Matt. 28:20).—W. H. Dyck in The Mennonite.

THE CHRIST IN THE OLD TESTAMENT

By Harvey Spangler

For the Gospel Herald.

The king of Egypt wanted to keep the children of Israel from increasing so in number. Then he decided that all the male children should be killed. But in one home a little boy was born and his mother hid him for three months. When she could no longer hide him, she made a little ark of bulrushes, put the child in it and put it in the river. The king's daughter came down to the river to bathe and when she saw the ark she sent one of her maids to bring it to her. When she saw the babe she had compassion on it. The sister who was watching asked if she could get a nurse for it and she got the child's mother. We can see God's hand in all this. If we as Christians try to raise our children in the fear of the Lord, He will take care of us. The babe was called Moses because he was taken out of the water. He grew up in the king's palace and Pharaoh's daughter took him as her son.

When Moses was older he once saw two men smiting each other. The one was an Egyptian and the other was a Hebrew. Moses killed the Egyptian and hid his body in the sand, thinking no one saw what he had done. But later, when he saw two Hebrew men doing the same thing and spoke to them, the one asked if he would kill him as he did the Egyptian. This made Moses fear for his life. We cannot hide sin always in our lives; it will be found out some time.

Moses fled from the land of Egypt and went to the land of Midian, where he tended sheep, and was given the daughter of Jethro for his wife. There is a verse in Hebrews that brings out the choice of Moses. Concerning Moses it was said, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). May it be said of us that we would rather suffer with the people of God than to be with the people of the world.

One day when Moses was out taking care of his father-in-law's sheep God appeared to him in a flame of fire in a bush. When Moses was going to draw near to the bush, God told him to take off his shoes for the ground near by was holy. When we come to the house of the Lord we ought to be very careful of our actions, for we are on holy ground. God told Moses that He had seen the affliction of His people in the land of Egypt and wanted him to lead them out of the land. Moses thought he could not do it, but God promised to be with him and his brother Aaron was to be the spokesman. When the Lord asks us to do something for Him, we ought to be willing to do it no matter what the cost.

Aaron and Moses appeared before the king of Egypt a number of times but he was not willing to let the children of Israel go. So God punished the Egyptians by sending them ten plagues. The last of the plagues was the killing of the first born in each home one night. The children of Israel had been given special instructions for this night. They were to, have a passover feast and sprinkle blood on the lintel and side posts of their houses. The promise was that when the Lord saw the blood he would pass over that house and the first born there would not be slain. This passover feast was to be kept every year. This is a wonderful type of our Savior. He was the One that paid the penalty for our sins in His death on the cross, and His blood avails for all time.

New Holland, Pa.

SIN

By Orpha Leatherman

For the Gospel Herald.

In this age, when men are philosophizing more than ever, people naturally become interested in the cause and effect of things, and want to know the remedy if there is any.

As a consequence the masses are listening to men who to the best of their abilities try to help others in their problems of life. But many of the so-called wise philosophers, in their rounds, are reviewing what actually are the sins of the people and picturing them as merely missteps in life for which folks will probably suffer here, but the whole truth is shunned. Then too, since they are not referred to as sin, no definite remedy is prescribed. O, yes, give a few reminders which are not foreign to us. But there is not enough light and help given for the human nature to get out of Satan's clutches, for it does take a great deal more than man's self-will.

I have observed, however, that many are eager to listen to these supposed-to-be pathway lighters. The reason for this must be they never get any help that takes root and helps, but are drawn from the truth and misled. So they go on in the clutches of sin.

We need more men who are willing to be sent by God, and meet the sinners of the day in the right way, and teach them of the remedy, Jesus Christ. For "sin is the transgression of the law" of God; the turning away from what is right and doing that which is evil.

Sin is not something that we need to read about in order to know something of. Unfortunately we have all experienced some in our lives, and can trace the effects.

Sin seems to be the most destructive force present in the lives of people. The most destructive because it mars, ruins, and destroys in so many ways. It has such far-reaching effects. Just

think for a moment how perfectly beautiful everything is that God has created. Let a tree be bare, a field covered with rocks, or let them be covered with what some call more beautiful substances they are always wonders to behold.

With man it is not always so, for sin always mars, some may have sin written all over the face; others may be born utterly helpless. We have many pictures of sin.

How dreadful we may indeed think it is, but sin is dreadful.

Perhaps we can get a better picture of man as a transgressor when we think upon the fact that everything our Father created was to glorify Him, and everything (man excepted) has glorified Him; yes, to such an extent that we marvel.

Very many years ago Saul the first king of Israel disobeyed God. Because of the evil in his heart he became proud and wanted that which God had forbidden. He turned away from God and went his own way. At last God turned away from Saul also, and he was troubled, and in despair, until finally he took his own life.

Today we have the same thing happening. Millions of lives are ruined by sin. Scores are saying, "If I only would not have done it." Many a mother's heart is broken by a disobedient son or daughter, and they often will not care until it is too late. Others may not take time to think of their sins until they are faced with them at the judgment day.

Last year I met a poor, sorrowful woman at the door. She was a widow, had no close relatives, and had just lost her son and only child. She felt there was nothing for her to live for here on earth. Why? Her only son, whom she loved far better than herself, had at a young age sunken into the mire of drunkenness. Often he had broken his mother's heart by coming home in a drunken state, and now his sin had come down upon him when he was suddenly hurled into eternity, which happened as a cause of his own drunkenness.

Many people have become so used to sin that they give it no thought. But whether or not people give its existence in their lives serious consideration the truth about its consequences will not change. Punishment is sure to come upon the sinner. By no crafty means whatever can anyone escape it.

The Bible says, "The soul that sinneth it shall die." Our nation is steeped in sin. Yet there are too few that admit it. Our so-called Christian nation has forgotten God, and we are reaping some of the consequences.

Men are trying hard to devise all sorts of social reforms. They say remove the cause of evil (meaning environment) and it will be prevented. Environment does a large part in this, for we know that some children have little

or no choice what kind of men and women they will grow up to be, but the problem of human nature is not solved there, for an unchanged heart is evil. Human nature with an evil heart can no-how be master of itself, whether the evil intent within be large or small. There is only one who can fully remove the cause of evil; that one is Christ, and He does it by changing our hearts.

Can we picture sin as it really is, dark, black, and ensnaring? Have you sometime in your life been awakened to the light? And did you see yourself as you were, sinful and without hope? Or are you still carrying your sins as it were, on your back? I shall refer to a very colorful poem. It is about a man who went on his journey of life with a burden on his back. He went as far as he could and then he asked Jesus to help him. Jesus immediately took down the pack and took all the unnecessary things out which included: greed, pride, selfishness, hatred, jealousy, a bad deal with a friend, and other sins, leaving only love. Now these are exactly what a sinner is carrying, and the narrow way is not wide enough to carry so large a burden.

Why do folks inflict burdens upon themselves when they are not ignorant of the truth? The heathen endure much pain, but because of ignorance and superstition.

In a similar manner we may picture those who are not in darkness going about with, you might say, the horrible skeletons of some deeds they have done, to remind them of the ugly past and make the load heavy.

Such burdens will lead people to destruction. Let Jesus remove the burden. Come out from the bondage of sin. God has not said, all those who are worthy may come; but, "whosoever will may come." Jesus says, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Reading, Pa.

GOD'S WORD

Thy Word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.

O may I love Thy precious Word,
May I explore its mine,
May I its fragrant flowers glean,
May light upon me shine!

Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like an armory,
Where soldiers may repair,
And find for life's long battle-day
All needful weapons there.

O, may I find my armor there!
Thy Word my trusty sword,
I'll learn to fight with every foe
The battle of the Lord."—E. Hodder.

FAMILY CIRCLE

(Continued from page 166)

young people is due to just this type of reading matter? Besides, evolution, unbelief, atheism are all making rapid strides through just such channels, and breaking the Christian morality. Science shows that the quality of our bodies depends upon the food we eat. The religious status of our souls depends upon what we read. This fact re-emphasizes the necessity of putting good literature into our homes to supplant the vile. Nothing under heaven could be done to more effectively advance the cause of Christ among Christians.

We know Jesus read. One time in answering His critics, He said, "Have ye not read?" We know that Paul loved to read, for even in his closing days he requested that his books and parchments should be brought to him. He also urges Timothy to give attendance to reading. Reading holds before people great possibilities; on the one hand for good, and on the other for evil. Let us form proper habits of reading that which will build up our lives and scrupulously avoid that which tears down and destroys. May God help us to lead a clean, pure and consecrated life.

Wooster, Ohio.

CORRESPONDENCE

(Continued from page 169)

world. We surely praise Him for His continued presence and for the guidance of His Spirit in leading us to this new place of service to which He has called us. And we praise Him for the joy He has given to us in knowing we are in the center of His will.

The sun rose in a clear sky over the miles and miles of forest to mark the first Gospel service in our new field of service. Sunday morning, May 10, found Bro. Gingrich and myself in the little schoolhouse in the south section of Markstay with a group of about twenty of the residents here, trying by the guidance of His Spirit through the Word of God to point them to the Lamb of God which taketh away the sin of the world. The Gospel is something that is not known in a great many of the neglected communities.

We are preparing to have other Gospel services in some other districts in a radius of about twenty miles, if the Lord continues to lead as He has been leading us this last week in opening up this field. In spite of the activities of the enemy, we praise God for the desire of a great many to hear messages from the Word of God. "The harvest truly is great." "The fields are white already to harvest."

Pray earnestly for us, that we may be led of the Lord in sowing the seed of truth in the hearts of those who are still out in the darkness of the world

and under the control of the prince of this world.

Your Brother in Christ,
Walter H. McDowell.

May 10, 1936.

Kitchener, Ont.

Dear Herald Readers:—We praise God for His continued mercies toward us, blessing us both with spiritual and natural blessings.

The church was not large enough to accommodate all who came on Easter Sunday evening to listen to the program given by the Goshen College male chorus.

On Sunday, April 19, four young sisters were baptized on confession of their faith in the Triune God and were received into church fellowship. Two others were received by letter from surrounding churches. We are very happy to see that God is again filling in our ranks with new recruits after having called home more than a dozen of our members during the last year.

On Sunday, April 26, we enjoyed a surprise in the person of Dr. A. L. Lathem from Chester, Pa., founder of the summer Bible school. He slipped quietly in the back door while Bro. Derstine was preaching. The Sunday school used only one-half hour for lesson discussion and gave Dr. Lathem the remainder of the time.

While Bro. Derstine was engaged in evangelistic work, we were privileged to listen to Bro. P. J. Wiebe from the River Brethren congregation, Bro. S. M. Kanagy of Blair, Ont., and Dr. J. McNichol from the Toronto Bible College.

Cottage meetings having been introduced only since January of this year, are much appreciated by all who attend. A closer fellowship is being established thereby among the various homes.

We are looking forward with a great deal of anticipation to a special season of spiritual refreshment which we expect to receive from God through His minister and evangelist, Bro. A. J. Metzler, who will conduct a series of meetings, the Lord willing, in June. Join with us in prayer that God may be glorified, saints edified, and sinners warned of the wrath to come.

May 11, 1936.

Cor.

Marion, Pa.

Dear Herald Readers, Greetings:—"I was glad when they said unto me, let us go into the house of the Lord."

Our congregation has just passed through a revival service, when we could go to the house of the Lord every evening. Bro. Harvey Shank of Pond Bank brought the Word to us. He preached 12 sermons in all.

Although there were no public confessions, yet God said, "My word shall not return unto me void." Some were counting the cost, but were not willing

to deny self. Many were the rich admonitions given, it is our duty to live up to them.

This was Bro. Shank's home church before going to Pond Bank. We were glad to have him labor with us.

On the evening of May 29 and all day, May 30, is the time for our annual Sunday school meeting, at which time Brethren John R. Mumaw and Henry F. Garber are expected to serve on the program, besides local talent.

The invitation is, "Come."

May 12, 1936.

Lydia R. Hess.

Greenwood, Del.

Greetings of love in the Master's Name:—On Saturday evening, May 2, Bro. Roy Otto of Springs, Pa., came and preached for us every evening until Sunday, the 10th. On that date he held communion services with us. Bro. Otto's sermons were impressive. He also gave a short talk before each sermon on a chart he had of events from the birth of Christ to the end of time, which was very interesting. We had good attendance and as a visible result one young soul confessed Christ as her Savior. We believe that the Church was strengthened and we feel like pressing onward. Pray for those who are still putting off the wise choice of salvation, when they say they know they should make a start. We ask a special interest in your prayers in behalf of the work here.

May 12, 1936.

Mary A. Miller.

South English, Iowa

(Liberty Congregation)

Dear Herald Readers, Greetings in Jesus' name:—We were glad to have Sister T. K. Hershey of South America with us for a while. She was here visiting her sister, Mrs. L. J. Powell. On Sunday evening, April 12, Sister Hershey spoke to us about their work in South America. We were also glad to have Bro. Hershey, of South America, preach for us on Wednesday evening, April 15.

Sunday, May 3, we had our counsel meeting, and on the following Sunday, May 10, we held our communion service.

We ask an interest in your prayers that we may live true to God and the teachings of His Word.

May 14, 1936.

Leda Grove.

Five ways of conveying missionary information:

1. The ministry—preaching missionary sermons.
2. The Mission Board members—handing out information to others.
3. Missionary programs in young people's meetings.
4. The sewing circles.
5. Reading the letters from our missionaries as they appear from time to time in our Church paper.

—Menno Eash.

GREAT MEETINGS ATTENDED BY CHILDREN

By Raymond McConnell

For the Gospel Herald.

We read in Matt. 14:21 where there was a great meeting attended by children. When Jesus fed the multitude, about five thousand men, women, and children were there. In Luke 18:16 Jesus called them to Him and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

In Prov. 22:6 we are told to "Train up a child in the way he should go: and when he is old, he will not depart from it." As fathers and mothers we should be careful in bringing up our children. We should "bring them up in the nurture and admonition of the Lord," that is, take more interest in them and teach them the joy of obedience in serving God, to be obedient, and to keep their hearts pure. The children of today are the men and women of tomorrow.

In I Samuel we read where Hannah prayed for a son. She vowed a vow and said that if the Lord would give her a son she would give him back to the Lord. The Lord blessed Hannah with a son and so she lent him to the Lord as long as he lived.

In Psa. 127:3 children are called "an heritage of the Lord." Children in the Church are one of the important factors of a live congregation.

Last of all, in Deut. 31:12, 13 we read how God impressed Israel with the importance of gathering the children with the older people into the solemn assemblies that they might hear and learn to fear.

Altoona, Pa.

SELF-DENIAL

By Elam N. Horst

For the Gospel Herald.

For some time I have been impressed to write on the subject of self-denial, because we are living in a time when things are so unsettled. Man has no time to stop and meditate any more, as our parents did. Our fathers and mothers were accustomed to stay in their homes with the children and teach them, instead of going about from one place to another and leaving others to care for their children.

It seems that people in these times are always trying to follow after the world and always trying to get ahead of their neighbors. Each one wants the best and latest model car, the finest clothes, the nicest house with all the most modern conveniences. Even at funerals each one wants to have the finest casket and the most expensive tombstone. Farmers try to surpass each other in raising foods and getting the greatest yield per acre. People are looking for honor that this world

offers. This should not be true, especially of Christians.

People who claim to be the followers of that meek and lowly Jesus should strive to be like Him. There are so many in need of the bare necessities of life, perhaps starving for want of food. And the greatest tragedy is that many are going to Christless graves because they know not the Gospel. Instead of using the money we have for selfish purposes to satisfy the flesh, we should use it to help others. If we are born again and have the love of God in our hearts, we are new creatures in Christ. We then have no desire in our hearts to do as the world does.

May we all profit by the mistakes we have made in the past, and by His

help live such lives as are acceptable to God.

Lititz, Pa.

The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control.—Wm. H. Seward.

Too many people seem to dictate to the Lord as to how and where they should work for the Lord; instead of saying to the Lord, "Here am I; send me."—E. E. Bittinger.

There are people before me who hold degrees. But there is one degree that we all want—W. D.; "well done."—Roy Otto.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

The fourth term was formally introduced by Bro. J. E. Gross on April 2. His talk on "Little Things" reminded us of the big place ordinary duties, decisions, and responses have in life, and that each one has a unique bearing in making us what we are both to ourselves and to others. We cannot afford to despise little things, we must honor them.

The Passion Week program directed our meditations as we remembered the indispensable work of our wonderful Savior. Bro. M. T. Brackbill presented the King in His Triumphant Entry into Jerusalem on Monday evening. Bro. Lewis Showalter, on Tuesday evening, depicted the Son of Man bringing His ministry to a successful close. Our hearts grew tender as we saw the Savior with a weary body in heaviness of soul retreating to the Garden. On Thursday evening Sister Ruth M. Brackbill portrayed the grandeur of His submissive will as He victoriously yielded His will once for all in the shadows of Gethsemane. At 10:00 a. m. on Friday, the small group that remained for the Easter vacation assembled in the chapel for an impressive service as meditations on the Cross were given in voluntary responses. Winfield Ruth was in charge of this meeting. On Saturday evening various individuals gave thoughts on the theme, "What a Savior." The concluding message of hope, "Because I live ye shall live also," was given by Bro. E. G. Gehman on Easter morning at 6:00 a. m.

The Y. P. C. A. sent out two groups on good-will tours during the Easter vacation. One group composed of Ruth Stoltzfus, Mildred Kauffman, Howard Showalter, George Miller, Chester Wenger, and Melvin Ruth visited congregations in southwestern Pennsylvania. Another group, including David Nyce, Moses Slabaugh, Clyde Shenk, Ernest Bennett, Marlin Seitz, and Edwin Keener visited churches in Ohio.

The reorganization of the Y. P. C. A. for 1936-37 resulted in the following officers: Pres., Sidney Schaefer; Vice Pres., Paul Brubaker; Sec., Mildred Kauffman; Treas., Ernest Bennett.

Over the last week-end in March we were favored with three helpful messages on the Jew by Bro. Martin Z. Miller of Bainbridge, Pa. Bro. Miller spoke with earnestness and conviction in his Biblical interest for the neglected people of God. He aroused our sympathies for Israel who is unhappy, blind, and desirous for the true light. As a church we have a responsibility in bringing to them the glad tidings of the Gospel. The Jewish religion is unsatisfactory, they are heart-sick. Bro. Miller's many personal illustrations are undeniable evidences that many Jews can be reached if workers follow the guidance of the Spirit and show a concern of love for them.

A debate, "Resolved that the Mennonite Church should have her own Elementary Schools," featured the Public literary program for April. The Oral Expression class under Bro. M. T. Brackbill's direction gave a program for Public literary in May. Both programs well repaid interested audiences.

The annual rendition of "The Holy City" on April 17 attracted a full house. Approximately fifty former members assisted the mixed chorus. Somehow greater longings grip us to hear and help sing the "New Song" in that fair city as we allowed the messages to carry us heavenward. Many former students visited their alma mater at that time.

Two annual events have passed into history. The first of interest particularly to upper classmen was the Junior-Senior outing on May 2. The Juniors escorted their honored guests to Rawley Springs. The second was of primary interest to the girls when they spent a night at Sparkling Springs.

On Sunday evening, May —, Bro. Joseph R. Driver of Waynesboro, Va., and E. J. Berkey of Oronogo, Mo., assisted Bro. Stauffer in a memorial service held in honor of the suffering and death of our Lord.

Welcome messages from visiting brethren Jacob A. Heatwole, La Junta, Colo., C. F. Derstine, Kitchener, Ont., and E. J. Berkey, Oronogo, Mo., were appreciated.

At this writing, as commencement is rapidly approaching, we are putting forth every effort to bring the school year to a successful close.

May 12, 1936.

Melvin L. Ruth.

ANNUAL REPORT

Of the Mennonite Publishing House, Scottdale, Pennsylvania,
for the Year ending April 30, 1936

I. SECRETARY-TREASURER'S
REPORT

Purchases

Machinery and Equipment (Inventory)	\$ 44,217.39
Purchases this year	2,533.08
Bibles, Books, etc. (Inventory)	41,478.30
Purchases this year	30,411.02
Manufacturing (Inventory)	15,399.85
Purchases this year including power, wages, taxes, etc.	77,503.52
Buildings & Real Estate (Inventory)	153,600.00
Purchases this year	11,339.92
Interest and Discount	2,521.04

Total \$379,004.12

Ledger Debits

Stock and Investments	\$ 2,689.94
Loans Receivable	12,514.51
Accounts Receivable	22,855.80
Tracts (Fund overdrawn)	115.94
Historical Library	3,721.65
Donations to Ministers, etc.	6,295.20
Cash on Hand	8,494.52
	56,687.56

Total \$435,691.68

Sales

Books, Bibles, etc.	\$ 35,777.62
Printing, Binding, etc.	28,499.73
Subscriptions:	
Gospel Herald	18,848.12
Christian Monitor	3,136.62
Youth's Christian Companion	8,422.55
Words of Cheer	3,993.20
Beams of Light	1,800.66
The Way	2,224.10
Sunday School Lesson Quarterlies	27,912.28
Advertising Space Sold	186.03
Income from Real Estate	7,379.51

Total 138,180.42

Ledger Credits

Special Trust Fund	\$ 200.00
Capital from Board	141,958.04
Loans Payable	4,750.00
Surplus May 1, 1935	150,603.22
	297,511.26

Total \$435,691.68

INVENTORY

Of the Plant and Stock

Bibles and Testaments	\$ 3,484.81
Bound Books	25,420.09
Unbound Books	10,617.80
Mottoes	355.82
German Books, Bibles, etc.	1,715.93

Total	\$ 41,594.45
Paper Stock, Ink, etc.	19,070.69
Outfit-Equipment	42,075.43
Buildings & Real Estate	161,639.92

Total \$264,380.49

SUMMARY

Of the Loss and Gain Accounts

Total Sales this year	\$138,180.42
Present Inventory	264,380.49

Total \$402,560.91

Expenditures this year	\$379,004.12
Gain this year	23,556.79

Total \$402,560.91

Surplus May 1, 1935	\$150,603.22
Gain this year	23,556.79

Total	\$174,160.01
Less Donations given	6,295.20

Present Surplus \$167,864.81

SUPPLEMENTARY

Donations by the House previously reported	\$ 95,597.89
Donations given by the House this year	6,295.20

Total \$101,893.09

TREASURER'S REPORT
Of the Building Fund by the Board
May 1, 1936

Received	
Annuities (Cash)	\$20,850.00
Annuities (Periodical)	20,465.00
Donations	59,840.67
Mennonite Pub. House	55,000.00

Total \$156,155.67

Loans Payable 13,250.00

Total \$169,405.67

Paid Out

Buildings and Real Estate (Inv.)	\$131,929.16
Purchases this year	11,339.92
Repairs of Old Buildings	8,324.42
Book Bindery	10,500.00

Total \$162,093.50

Machinery and Equipment 535.96

Loans Receivable 3,800.00

Accounts Receivable 40.95

Cash on Hand 2,935.26

Total \$169,405.67

FINANCIAL REPORT OF THE
INSTITUTION

Assets

Cash on Hand:	
By the House	\$ 8,494.52
By the Board	2,935.26
	\$ 11,429.78

Accounts Receivable:	
By the House	22,855.80
By the Board	40.95
	22,896.75

Loans Receivable:	
By the House	12,514.51
By the Board	3,800.00
	16,314.51

Stock and Investment Inventory:	2,689.94
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Books, Bibles, etc.	41,594.45
Paper, Stock, etc. Mfg.	19,070.69
Buildings and Real Estate	161,639.92
Subscription Lists	22,500.00
Mennonite Historical Library	3,721.65
Outfit-Equipment	42,075.43
Machinery by the Board	535.96
Tracts (Fund overdrawn)	115.94

Total \$344,585.02

Liabilities

Loans Payable:	
By the House	\$ 4,750.00
By the Board	13,250.00
Special Trust Fund	200.00
	18,200.00

Net Worth of the Board 326,385.02

Total \$344,585.02

SUPPLEMENTARY

Net Solvency of the Board this year	\$326,385.02
Net Solvency of the Board last year	307,703.43

Net Gain this year \$ 18,681.59

Gain by the House	23,556.79
Less Donations given	6,295.20

Balance \$17,261.59

Annuities:	
Periodical	150.00
Cash	1,200.00
Donation	70.00
	1,420.00
	18,681.59

C. B. Shoemaker, Secy-Treas.

II. AUDITORS' REPORT

May 13, 1936.

We the undersigned auditors, appointed by the Mennonite Publication Board, hereby certify that we have examined the financial records kept by the Secy-Treas. of the Mennonite Publishing House and have found them to be complete and accurately kept, and in agreement with the above report. The Committee was especially impressed with the neat manner in which all the records are kept.

We would recommend for the purpose of further clarifying the published report that the total of the depreciation items on machinery and equipment and building and real estate accounts be shown.

Dwight L. Miller
Springs, Pa.
Orie O. Miller
Akron, Pa.
E. C. Bender
Martinsburg, Pa.

III. GENERAL MANAGER'S ANNUAL
REPORT

Dear Brethren of the Mennonite Publication Board and our constituency at large:

The Publishing House, representing the interests of the Lord and His Church, is gratified to see the co-operation on the part of our church-wide constituency and the workers in the House, together with the Lord's blessing during the past year which has made possible what we believe to be an acceptable record to those interested in the publishing interests of our Church.

Regarding the above financial report, we might note that there has been sufficient upward trend in general business conditions in most sections, which has resulted in an increase in volume and returns in the major departments of our work, such as manufacturing, books, subscriptions, and rent from our apartments. Subscriptions alone total nearly \$3,000 more than the previous year. This increase largely represents subscriptions due in former years which were not paid due to prevailing business conditions. A number of other items also contributed to the profits of this year. The Weaver's Book Stores in Lancaster and New Holland have made a very commendable record in rendering service to the constituency in those parts. Then, too, we note that the loans by the House and Board of nearly \$150,000 of fifteen years ago are nearly wiped out. This means that there is approximately \$6,000 less interest expense each year than at that time.

As to the personnel of House workers, although there have been a few changes due to the death of two of our workers and other reasons, and a couple new workers added, the main body of the working force, however, remains practically the same as in previous years.

In the way of machinery and equipment, there have been very little additions during the past year because of the rather heavy investments along this line the previous year or two, and due to the general condition of equipment investments in this line were not necessary.

There have been two properties purchased during the past year. The former property of Bro. Loucks adjoining the Publishing House building has been acquired by the Board, as well as a substantial two and one-half story building favorably located in Lancaster where the Weaver Book Store and printery is now located.

We have reasons to believe that the Lord's blessings on the work are not only indicated by the financial report, but from numerous testimonies and evidences we believe that the spiritual blessings enjoyed by those both in and outside the Church through the services of your Publishing House have been manifold, and for this we praise the kind heavenly Father and all who co-operated to this end.

In view of the indebtedness of the House being reduced and the great needs for a wider distribution of Gospel literature, we are looking forward to a greater expansion of service

in the way of free literature for distribution and other avenues of contributing to the advancement of the Cause and the spread of the Gospel. We crave an interest in your prayers and co-operation to this end.

Humbly submitted,

May 15, 1936. A. J. Metzler, Gen. Mgr.

Married

Maust—Tressler.—Bro. Ray O. Maust and Sister Beulah Tressler were united in holy marriage at the home of the officiating minister, Bro. Roy Otto, Apr. 10, 1936. May God's blessing attend them through life and may they be a power for God in the Springs Congregation with which both are affiliated.

Davidhizer—Blough.—Bro. Harry Melvin Davidhizer and Sister Ada Barbara Blough were united in holy marriage at the bride's home by Bro. Roy Otto, April 18, 1936. May God's blessing attend them through life and may they be a power for God in the Blough Congregation with which both are affiliated.

Obituary

Shank.—Mary Grace, daughter of Christian J. and Fannie Shank, was born at Bridgeport, Md., July 20, 1916; died May 3, 1936, after an illness of 11 days from bronchial pneumonia; aged 19 y. 9 m. 13 d. She was an invalid all her life and suffered much, not being able to make her wants known many times. She leaves her parents, brothers (Leonard near Leitersburg, Md.; Arthur, Maugansville, Md.; Lewis at home), sisters (Mae and Carrie at home). Her sister Alice preceded her just 9 months to the day of her burial. Funeral services were held at Reiff's church by Bros. Daniel M. Strite and John D. Risser. Text, Jas. 4:14. Interment in cemetery adjoining.

Walters.—Jane, wife of Harry Walters, was born Jan. 5, 1878; died at her home in Pond Bank, Pa., April 29, 1936; aged 58 y. 3 m. 4 d. She is survived by her husband, 2 daughters (Mrs. Burns Shoemaker, Shippeushurg, Pa.; Mrs. Harry Warner, Duncannon, Pa.), and the following brothers and sisters—Elmer, Lewis, Harrison, Mrs. Strang, Mrs. Yeager, and Mrs. Naugle. Sister Walters united with the Mennonite Church in Pond Bank a good many years ago. We believe she served the Lord and is now at rest. She suffered much the last six months. She was faithful in church attendance when health permitted and was an attentive listener. Funeral services were held at the home and at the church in Pond Bank by Bros. Harvey Shank and J. Irvin Lehman. Text, Rev. 10:6. Burial in the Mt. Zion Cemetery.

Miller.—Samuel S., son of John and Anna (Sharp) Miller, was born near Neshannock Falls, Lawrence Co., Pa., March 3, 1857; died May 2, 1936; aged 79 y. 1 m. 28 d. In his youth he accepted Christ as his personal Savior and united with the Maple Grove Mennonite Church of which he was a faithful member until death. On Feb. 1, 1883, he was united in marriage to Sarah A. Zook. To this union were born 7 children (Mrs. S. K. Lapp, Mrs. H. B. Kaufman, Mrs. E. J. Detweiler, John H., Harvey R., and Alvie E., one son preceded him in death. He is survived by his invalid wife, 6 children, 22 grandchildren, 2 great-grandchildren, 1 sister (Nancy S. Miller), 1 brother (D. S. Miller). Funeral services were conducted May 5 by E. F. Hartzler, assisted by E. J. Zook and E. F. Zook. Burial in the Maple Grove Cemetery.

Loug.—Lonisa Catherine Loug was born July 13, 1856; died near Whitmer, W. Va., April 13, 1936; aged nearly 80 years. Grandma Loug was a faithful member of the Mennonite Church for about fifty years. She was one of the fruits of the labors of the faithful brethren of earlier times who used to make trips out here to the

mountains by horseback or buggy. Her health was not so good these last years and she was confined to her home much of the time. She enjoyed Christian fellowship, and it was a joy to visit her. She was tired of the hardships and trials of this life and so anxious to go to her Savior. The day she died she gave us good-bye and told us to meet her in heaven. She is survived by her aged companion (James Long), 4 children (William Long, Wesley Long, Mrs. Minnie Day, Mrs. Stella Rohy), 18 grandchildren, 30 great-grandchildren. Bro. H. B. Keener, assisted by Bro. Hiram Weaver, had charge of the services at the home and at the Hortou Mennonite Church. Text, Phil. 1:21-23, chosen by Grandma herself.

Kuhns.—Abraham Kuhns was born in Clay County, Ind., July 15, 1851. When a small boy he moved to Peoria, Ill. He united with the Mennonite Church at 20 years of age. He was united in marriage on Aug. 8, 1876, to Amanda Nice at Metamora, Ill. He was ordained deacon in 1878. He moved with his family to Cherokee Co., Kans., in 1882. He was ordained to the ministry in 1890, filling faithfully this office until the time of his death, serving the congregation of the Mennonite Church in Cherokee County for many years. He departed this life at Topeka, Kans., on April 26 at Starmout Hospital following a stroke of apoplexy, at the age of 84 y. 9 m. 11 d. He leaves to mourn his passing 4 sons, 2 daughters, 15 grandchildren, 1 great-grandchild, many relatives, and a host of friends. His wife and 4 children had preceded him in death. The children whom he left are Elijah F., Chekota, Okla.; Idaell, Topeka, Kans.; Allen W., Wichita, Kans.; Arthur R., Kansas City, Mo.; Eva E., Emporia, Kans.; Edgar E., Kansas City, Kans. Funeral services were held April 29 at Columbus, Kans. Interment in Beasley Cemetery at Neutral, Kans.

Lefever.—Amanda C., daughter of John and Martha Mylin, was born June 14, 1854, near Willow St., Pa., died April 15, 1936; aged 81 y. 8 m. 1 d. Nov. 3, 1880, she was united in marriage to Martin Lefever who survives her. To this union were born 10 children all of whom are living. She was a member of the Mennonite Church for many years, seldom missing service if possible to attend. As in Solomon's virtuous woman hers was the mouth of wisdom and in her tongue was the law of kindness. During the last four months of her life she was nearly helpless which gave her dear children an opportunity to return some of the many favors mother had always been glad to do for them. One week before her death she had a severe stroke which left her paralyzed and unconscious till the end, which was as her life, quiet and peaceful. Funeral services April 18 by Bro. Frank M. Herr at the house and Bro. Jacob Harnish at the Brick Church near Willow St., who spoke from that outstanding text: "Be thou faithful unto death, and I will give you a crown of life."

Though we're sad at Mother's parting,

With assurance we can feel,

That for her it is the starting,

Of a Happiness that's real.

Weaver.—David E., youngest son of David B. and Margaret (Eby) Weaver, was born in Lancaster Co., Pa., Oct. 8, 1864; died at his home in Waynesboro, Va., Feb. 4, 1936; aged 71 y. 3 m. 27 d. He was sick only four days of heart trouble, and pneumonia. His death was a shock to many. He was united in marriage to Amanda Hershey of Lancaster Co., Pa., in 1885. He with his wife united with the Mennonite Church in their early married life, and continued faithful to the end; always ready to fill his place in church work whenever called upon. At the time of his death he was superintendent of Valley View Sunday school. Many were the advices given to his children. His noble Christian life which he lived will be remembered by all who knew him. He and his wife enjoyed the companionship of each other over fifty years. Besides his wife, he is survived by 7 children: Amos H., Kinross, Iowa; Mrs. Lena E. Davis, Waynesboro; Mrs. Anna M. Good, Harrisonburg; Martin E., Anuville, Pa.; Jason H., Stuarts Draft; Aaron L., Roanoke; and David B., Lynchburg.

34 grandchildren and 1 great-grandchild also feel the loss of a loving grandfather. Funeral services were held on the 7th by Brethren E. C. Shank, at the home, A. H. Showalter, J. R. Driver and E. F. Heatwole at Springdale Church. Text, Matt. 25:21.

Shantz.—Noah S., youngest son of Joseph Y. and Elizabeth (Stauffer) Shantz, was born in Wilmot Twp., on May 16, 1859; died at his home in Baden, Ont., May 7, 1936. He was in his 77th year. He had been in failing health for some time, and while he was able to be around, his death came suddenly, due to a heart attack. On March 6, 1883, he was united in marriage to Susannah E. Cassel, also of Wilmot Twp. After their marriage they moved to their homestead farm where they resided until thirteen years ago when they took up their residence in the village of Baden, Ont. This union was blessed with 11 children, 6 of whom have predeceased him. Those surviving are his wife, 3 sons and 2 daughters (Laura, wife of Tobias Shantz of Waterloo; Mariau, wife of Reuben Steiner of Lima, Ohio; Lincoln C. of Kitchener; Walter C. on the old homestead; Dr. Stauffer C., also of Kitchener), 10 grandchildren, 1 brother, 4 sisters, and a host of friends. In the winter of 1886 he with his companion confessed Christ as their personal Savior and united with the Mennonite Church to which faith he remained true to the end. He was a member of the Bleuheim congregation and served as an officer of the Sunday school for a number of years and was at the time of his death a member of the board of trustees. The funeral was held May 10, with services at his home and also at the Bleuheim Mennonite Church, conducted by M. H. Shantz, assisted by M. Hallman. Text, I Pet. 1:3-5. Burial in adjoining cemetery.

Miller.—Milo, son of Andrew S. and Saloma (Stauffer) Miller, was born Nov. 20, 1903 near Milford, Nehr.; died April 28, 1936; aged 32 y. 5 m. 8 d. He was united in marriage to Mahel Becker Jan. 15, 1924. To this union were born 1 son and 3 daughters (Clyde, Lois, Dora, and Joyce). He was preceded in death by 1 brother (John). There remain his wife, 4 children, father, mother, 2 brothers (Orval and Harry of Milford), 1 sister (Mrs. Sylvan Yoder of Wolford, N. Dak.), his wife's mother and step-father, besides many other relatives and friends. In 1913 he moved with his parents to Shickley, Nehr., and again returned to Milford in 1919. He accepted Christ in his youth and united with the Salem Mennonite Church at Shickley and later worshiped with the West and East Fairview congregations. He was in apparent good health until recently, when he had an attack of influenza which developed into acute Bright's disease, also affecting his heart. He was a kind father and always concerned about the family. He will be missed much by his wife, children, and relatives. While we cannot understand the ways of God in calling away one who was in the prime of life and much needed in the home, yet we believe that God has a purpose and that some day we shall understand. Funeral services by P. R. Kennel and Wm. R. Eicher. Text, I Sam. 20:3.

"Let hope's bright beams dispel the gloom,

That fills your throbbing breast;

'Twas Jesus kindly bade him come,

And called him to his rest."

Lehmau.—Elizabeth (Landis) Lehman was born near Bainbridge, Pa., April 30, 1873; died March 23, 1936, at her home in Elizabethtown, Pa.; aged 62 y. 10 m. 23 d. March 21, 1912, she was united in marriage to Henry Lehman, who preceded her in death April 27, 1927. Surviving her are Barbara and Landis, both of Elizabethtown, Pa. One son preceded her in death 16 years ago. She is also survived by the following brothers and sisters: Ezra B. Landis of Sterling, Ill.; Simon B. Landis and Mrs. Albert Smith of Elizabethtown, Pa.; Mrs. William Marshall and Mrs. Edward Keener of Bainbridge, Pa. One sister (Mrs. Malinda Johnson) preceded her in death March 27, 1932. In youth she gave her heart to God and united with the Mennonite Church of which she remained a faithful member until death. She suffered very much

during her illness, but bore it all patiently till she quietly and peacefully fell asleep. Mother is gone, but not forgotten. We know that our loss is her gain. She was always kind and ready to lend a helping hand, as only a faithful mother would. Funeral services were held March 27 at her late home by Bro. Samuel Fry, with further services in Elizabethtown Mennonite Church by Bro. Noah Risser and Bro. Ira Miller. Text, Isa. 26:3. The body was laid to rest beside that of father in Good's Cemetery.

"You're not dead to us, dear mother,
Tho' in this world no more we meet,
We know you're waiting for us, mother,
At the blessed Savior's feet."
The Children.

Miller.—Cora Helen, daughter of J. M. and Annie (Yoder) Parsons, was born near Windom, Kans., Nov. 23, 1902; died in Bethany Hospital, Kansas City, Kans., April 25, 1936; aged 33 y. 4 m. 2 d. Early in youth she accepted Christ as her Savior, united with the Mennonite Church, and throughout life lived a faithful, consistent Christian life; always active in the Master's service as a Sunday school teacher or in whatever other way she could promote His cause. April 9, 1924, she was united in marriage with V. David Miller. To this union were born 4 children (a daughter, Marjorie, deceased, Doyle, Curtis, and an infant son, Vernon). Early Saturday morning April 25, after the birth of a son, she was rushed to the hospital where every effort was put forth by skilled physicians and friends to save her life, but all to no avail and within a few hours she peacefully passed away. Besides her husband and 3 sons, she is survived by her parents of Hutchinson, Kans., 2 sisters (Nora Ellen Parsons, Hutchinson, Kans.; Mrs. Frances Wenger, Canton, Kans.), and 1 brother (Onie Parsons, Hutchinson, Kans.), 2 nieces, 6 aunts, 10 uncles and a host of other relatives and friends to mourn her unexpected departure. Funeral services were conducted at the home by R. P. Horst and at the Mennonite Church, 3701 Metropolitan Ave., K. C., Kans., by J. D. Mininger and M. M. Troyer. Interment in Maple Hill Cemetery, K. C., Kans. Bishop Joe Hartzler, of West Liberty congregation, McPherson Co., Kans., (Cora's home community) conducted services at the grave.

"Though her voice is stilled, 'tis calling,
Sweetly calling us to come:
Memory hears the accent falling,
Meet me in this heavenly home."

YOUNG PEOPLE'S INSTITUTE OF SOUTHEASTERN IOWA Aug. 12 to 16, 1936

An Institute was held in this same section last year, and it met with such unanimous approval that it was decided to conduct a similar one this year. It will be held again with the East Union Congregation near Kalona. An interesting program has been arranged, which will soon be ready for distribution in leaflet form. Following is a list of subjects that will be taught:—

Christian Evidences
Book Study—
Proverbs
Jude
Acts
Rural Missions
Loyalty
S. S. Survey
Personal Work
Missions
Group Discussions
Music
Our Literature

Young folks who are contemplating a little summer vacation should plan to attend the Institute. Perhaps time could be no more profitably spent, than here in Bible study and listening to the very interesting addresses, while enjoying the Christian social fellowship of others. A hearty invitation is extended to all to attend.

While the class work of the day time is arranged more especially for the young people, the evening services are for the general public. An address and sermon will be given each evening.

Tuition will be \$1.00 and board \$1.40 for the term.

The following comprise the faculty:

Bro. Milo Kauffman, Director.
Sister Margaret Horst.
Bro. E. M. Yost.
Bro. J. N. Kaufman.
Bro. S. G. Shetler.

For information concerning lodging, or notice of your arrival by train, address all communications to Bro. D. J. Fisher, Iowa City, Ia., chairman of committee.

Young People's Institute Committee,
S. J. Horst, Secy.

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at the Martins Church (about one mile south and two miles east of Orrville, O.) May 25-27, 1936.

All conference members are urgently requested to meet at the church at 3:00 o'clock P. M., Monday, May 25, at which time Conference will officially meet. Monday evening will be the first public session.

For any information, relative to transportation, write to Stanford Mumaw, Dalton, O.
Aaron Mast, Mod.
O. N. Johns, Secy.

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Elkhart congregation on June 3 and 4, 1936.

The Annual Meeting of the Indiana-Michigan District Mission Board will be held at the same place June 2, 1936.

Everybody invited to attend these meetings.
Ira S. Johns, Secy.

Pacific Coast

The Sixteenth Annual Conference of the Pacific Coast will be held at the Fairview Mennonite Church a few miles east of Albany, Oregon, June 15-18, 1936. Preceding Conference, a Young People's Institute and Christian Life Conference will be held at the Albany Church, Albany, Oreg., June 12-14. Sunday School Conference, June 15, 16, A. M.; Mission Board Meeting, June 16, P. M., and Sister's Sewing Circle in the evening; Church Conference June 17, 18. Ministers' Meeting is called for at 7 o'clock Monday morning at the Fairview Church.

An invitation is extended to all.

E. S. Garber, Secretary.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meetings with the congregation near Creston, Mont., on the following dates:

June 24, Sunday School Conference.
June 25, District Mission Meeting with program.
June 26, Church Conference.

The ministry is requested to meet in the afternoon of June 23.

A hearty invitation is extended to brethren and sisters of sister conferences to meet with us.

Any information may be had by writing Bro. J. G. Hochstetler, Creston, Mont.

Isaac Miller, Mod.

M. D. Stutzman, Sec'y.

Ontario

The Mennonite Conference of Ontario will meet at the Moyer Church, Vineland, Ont., on Wednesday and Thursday, June 3, 4, 1936. We invite everybody to attend these sessions of Conference.

Gilbert Bergey, Sec'y.

ANNOUNCEMENT

The annual meeting of the Ohio Mennonite Mission Board, will be held, D. V., at the West Clinton Church, near Wauseon, Fulton Co., Ohio, May 30 and 31, 1936. All members requested to be present Saturday afternoon at 2 o'clock. The first public program begins at 7:30 Saturday evening, and will be continued Sunday afternoon at 2 o'clock and Sunday evening at 7 o'clock.

N. E. Troyer, President.
S. E. Allgyer, Secretary.

ANNOUNCEMENT

The annual meeting of the Ohio Sisters Sewing Circles will be held at the West Clinton Church near Wauseon, Ohio, May 30, 1936, beginning at 10:00 A. M.

Mrs. O. N. Johns, Pres.
Mrs. Paul Yoder, Secy.

Worship is the spiritual laboratory in which God determines our attitude toward Him.—David C. Alwine.

REDUCED PRICE

on

Small Size BIBLE PICTURES

as used in Summer Bible School.

In order to encourage the more extensive use of the Small Size Bible Pictures in Primary II, III & IV grades of Summer Bible School, the price has been reduced from 10¢ per set to 5¢ per set in any quantity.

Those ordering Supplies for Summer Bible School will please take note, as this reduction becomes effective at once.

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, MAY 28, 1936

(Herald of Truth
Established 1864)

No. 9

EDITORIAL

"In the multitude of counsellors there is safety."

This is the time of the year when it is especially needful that we keep this text in mind, as there are seven or eight of our conferences to be held within the next six weeks.

There are several things to keep in mind in connection with this text. In the first place, it was given by inspiration of God (II Tim. 3:16) and is therefore to be relied upon. Again, it is essential that we bear in mind that the assurance of safety is made doubly sure when Jesus Christ the greatest of all counsellors is in the midst of them.

Speaking of conferences, we need to be reminded over and over again that the chief thing connected with them is not entertainment but a prayerful study of the present needs and opportunities and dangers of the Church and its members, together with devising the best and most wholly scriptural ways of meeting these needs. There are two classes of people who may help in these matters: (1) the "multitude of counsellors" in session; (2) the intercessors before the Throne.

It takes more than good intentions to make a harmless record. We may mean it ever so well, but sometimes a lack of knowledge or mistaken judgment will cause us to do the very opposite from what God wishes us to do. And thereby cause irreparable damage. Good intentions are right. We can not serve God acceptably without them. But let them accompany rather than substitute for a knowledge of God's Word and the guidance of the Spirit.

The Easy Road.—We sometimes think that this is "the path of least resistance." Evidently that was the view that Dives held, for he lavished wealth upon himself, was "clothed in purple

and fine linen," and did not bother about the needs of the beggar at his gate. But before he was through with it he found that he had chosen the hardest road he could possibly have taken. Even Lazarus, while his lot seemed hard for the time being, fared infinitely better than did the rich man who learned by bitter experience that "the way of the transgressor is hard." If you are hunting an easy road, take the one pointed out by the Savior who assures us that they who take Him at His word will find that "my yoke is easy, and my burden is light." As for the matter of enduring hardness, it proves in the end to be the making of the man. They who in this life rest under the shadow of the Cross will find in the life to come that though they did it at an apparent sacrifice it was after all The Easy Road.

We sometimes hear people excuse themselves for living a careless Christian life on the ground that they are doing "the best that they can." The fact is, we are **not** doing the best that we can unless we have yielded ourselves fully to God, are living up to all the light that we have, and by the grace of God are seeking to get all the light that we can. We are all weak; but it is only as we bring these weaknesses before the Lord, accept His strength in enabling us to overcome the power of the tempter, that we can truthfully say with Paul that our "strength is made perfect in weakness."

The stress of present-day life brings many tests to people. There is a constant rush and strain to modern life that is wearing upon nerves. There is the continual appeal of the world that is often hard to resist. There is the economic problem that brings people face to face with serious conditions. And then there are the ever-present trials, disappointments, and sorrows of life. But through them all we should keep up a constant trust in God. Then we can successfully meet every test.

THREE GREAT ESSENTIALS TO ACCEPTABLE SERVICE

Division—Unity—Evangelism

I. Division

Some people do not like this word. Perhaps the main reason of their dislike is because they apply it to the wrong place. If you suddenly found yourself in a den of thieves, or of wretches infested with some contagious and incurable disease, about the first thing you would pray for is division. And, if you are normal in every respect this is the first thing you pray for whenever you find yourself in close proximity to or affected by every form of sin and evil. It is also your first thought and the burden of your heart whenever you think of the two great bodies of people, the Church and the world.

There is a very good reason why there should be a division between the Church of Jesus Christ and the world. There is a great gulf fixed between the two. Of the one it is said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people"; of the other, "the whole world lieth in wickedness." At the head of the Church is Christ, "the head of the body" (Col. 1:18; Eph. 4:15), which insures a holy, pious, God-fearing, and God-honoring body. At the head of the world is Satan, "the god of this world" (II Cor. 4:4), which fact is responsible for their spiritual blindness and consequently every form of iniquity. The Church and the world are under the leadership of two masters who are the exact opposites of each other in character, in aims, in destination. They are therefore traveling on different roads, going in opposite directions.

We will suppose two men in Kansas City starting out traveling about the same time. The first thought that suggests itself is that it would be nice for them to travel together, as they would doubtless enjoy the association. But because one is going to New York and the other to San Francisco, traveling to-

gether is out of the question, unless one of them decided to miss his destination. And because one of these men's "delight is in the law of the Lord" while the other is occupying "the seat of the scorner" and is a "despiser of those that are good," this constitutes another reason why the two would not make very agreeable companions traveling together. "Can two walk together except they be agreed?"

It is not surprising, therefore, that Christ should utter this startling declaration: "Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division" (Luke 12:51). Christ came "to save his people from their sins" (Matt. 1:21); something that is possible only through a division from their former sins. Here is one kind of division that we should preach, and preach it hard—the only kind of division that should have a place in our system of theology. It is a division that must take place before there can be any Heaven-approved unity.

The whole tenor of the Bible is in accord with this declaration for division so emphatically made by our Savior. "How shall we that are dead to sin, live any longer therein" (Rom. 6:2)? We are taught that in our former sinful life we "walked according to the course of this world" (Eph. 2:2), and that this course was dictated by "the prince of the power of the air, the spirit that now worketh in the children of disobedience." One of the most emphatic teachings found in the Bible is the Christian duty and privilege and delight of love; and yet we are as emphatically taught that we should "love not the world, neither the things that are in the world;" that "if any man love the world, the love of the Father is not in him" (I Jno. 2:15). No wonder, then, that God should say to people desiring to walk with Him: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

The idea that we must ape after the world so as to be in position to win people for Christ is entirely foreign to the teachings of the Scripture. You can not save a drowning man by allowing yourself to become entangled with him in his struggles. You can be of best service to him when you are entirely free to help him, without being fettered or entangled in his grasp. In other words, if you would save the man you must grasp him instead of him grasping you. So likewise, if you are burdened for the salvation of the lost world, be sure that you keep yourself unfettered by sin and remain "unspotted from the world." "Keep yourselves in the love of God" rather than in the love of the world, and "fight the good fight of faith" "as a good soldier of Jesus Christ."

It is one thing to so ardently love the world that you will make every needed sacrifice to help separate the sinner from his sins—and just the opposite thing to become wrapped up in worldliness to the extent that you accompany the sinner to the movie or theater to help him enjoy the sights; that you conform to the fashions of the world, as though you saw nothing in Bible teachings on dress; that you ignore the business principles taught in the Bible and follow world practices instead; that you eat and drink what the appetite calls for, especially when your appetites and world fads are identical; that you swim in the popular current, regardless of whether such a course is approved or disapproved in Scripture. Instead of you being in position to help the worldling find Christ when you conform to the world in his or her Bible-forbidden habits, you stand in the way of God working with such worldlings; for you, posing as a Christian, are so like the world that they see no difference between you and them (save in your professions) that your influence confirms worldlings in their sinful ways rather than convicts them of their sins. It is they who are out-and-out for God, DIFFERENT from the world on every point wherein the world's practices are different from the teachings of God's Word, who are the real soul-winners. Before there can be real power for God, and real unity with God and among the people of God, there must first be DIVISION.

A very striking sentence found in the teaching of Christ is that in Matt. 7:13, 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The first thought which we get from this declaration is that the division between the Christian and the worldling takes place at the point where the seeker after salvation leaves the way of the world, the broad way, seeks the way of salvation, the narrow way, and by the grace of God finds what he is seeking and henceforth travels on the way of holiness. From that time on he and the worldling are on two different roads, headed for opposite destinies. At the Cross the division took place which will keep them forever apart, unless the Christian falls from grace or the sinner is converted to God. Let us pray and work for the latter.

God gives the highest credits of honor, not to the one who can drink and keep from getting drunk; but to the one who can keep from drinking strong drink.—D. M. Friedt.

Broad-mindedness is like some other things. There is a scriptural as well as an unscriptural kind.—A. G. Yoder.

MESSAGES FROM GOD'S WORD

By David D. Miller

For the Gospel Herald.

VIII. A Different People

(Seven Representative Points of Separation)

Be not conformed to this world: but be ye transformed . . . that ye may prove . . . —Rom. 12:2.

5. **Government of Worldly Affairs (Politics).** The world and the Church are two different institutions, and as such their followers are different and their work is different. Would we as a church want to invite the world to help us "run our church affairs"? Certainly not. Neither should we take greater privileges, though granted them, than we are willing to offer. (Some people, it is true, are willing to have the world dictate as to how to "run" the church, but our aim is to look at it in a Biblical way.) Jesus said, "My kingdom is not of this world." Since we are His followers, that is also true of us. The idea that we should take part in world affairs, help run the world's business, and that by worldly methods, is far separated from the Bible principles on the subject. Whenever it is our duty to work with world conditions to better them, we do not work according to man-made plans and with man-made weapons which bring about only temporary good (if good at all); but we have a plan by which to work that is eternal, and a weapon to use that knows no limits in its usefulness for good—and that weapon is the Gospel of Jesus Christ. If we can better world conditions with the Gospel (and certainly we can), let us quickly get busy. If we can free politics from corruption by preaching the Gospel to politicians, it might be well for us to give them a few sermons, for we cannot do it by "voting in the best man". However we do not preach to politicians especially to free politics from corruption, but very emphatically to help the politicians in this world as well as other people, to prepare for the next.

How much interest did Christ and the apostles take in politics, as such, in their day? How much would it change the general trend of the November (1936) election if all the Mennonites eligible to vote would take part? Not one iota! God has the scene all set, and it will come to pass without the help of a single Mennonite. God said, "Blessed be the name of God forever and ever . . . he removeth kings and setteth up kings" (Dan. 2:20, 21). Again, "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17). We know that often people tell us that the "good" and "patriotic" people must go to the polls and "swing" things in the right direction. Let us remember that we have a greater work than governing the affairs of the world—the Lord will

take care of that. He deals with the world in accordance with how they deal with Him. Prophecies have been made, and they will come to pass. God will take care of that—our duty is to bring the Gospel to as many people as possible. And with the world carrying out its program, and the Christian people at their post of duty at living and teaching the Gospel, there is manifest such a difference that all may know.

6. **Conversation (Speech).**—Without exception, possibly, every one has said plenty that might have been better unsaid. Very likely all of us have said some things in such a manner so as to do more harm than good, even though our intentions were for no other purpose than good. It is the Lord only that knows "how to speak a word in season" in the perfect sense. It is the Lord only that always said the right thing at the right time; but that need not discourage us, because it is the Lord Christ only that never sinned. He is the perfect One. We may be perfect in as much as we follow Him, not only in speech but in all our living.

Speech which has come from the lips of human beings has done both good and harm. Speech has angered until murder resulted therefrom. Gossip has almost ruined many a useful life. Hateful talk has more than once wrecked a valuable cause. Evil reports have played havoc more than once. False rumors, over and over again, have done their deadly and damaging work. Falsifying and exaggerating honest and well meaning statements is not uncommon, even among Christ-professing people. And then just talk, talk, talk—starting, or help keep going some conversation about someone else, which to say the least is useless, and often, seemingly, almost senseless. A good rule to follow is never say anything about anyone in their absence, that you would not want to say in their presence, and say for their good. The way in which we handle that "little" tongue the Lord has given us is important. See James 3. James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (3:2). Our speech is a definite indication as to how much the rest of our bodies are trustworthy, or under control. A man's speech is an index of what is in his heart. Matt. 12:34. "Thy speech betrayeth thee," and this is true even today. We may belong to church, even attend services and obey a number of the commands, but if our conversation is after "the course of this world" there is a serious lack.

Reader, our speech NOW, since we are Christians should be different. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we had our conversation in time past in the lusts of the flesh, ful-

filling the desires of the flesh and of the mind" (Eph. 2:2, 3). But with the child of God that time is past. Our conversation now is different: "Only let your conversation be as it becometh the Gospel of Christ" (Phil. 1:27), which is according to Christ Himself, even in the matter of speech. Our speech should be such that when we have left a group of ungodly people they need not question the point, "Is he a Christian?" Lot was vexed with the filthy conversation of the Sodomites, but I am inclined to believe that possibly he was out of place for being where he continually had to listen to their ungodly talk. The apostle Paul said again, "For your conversation is in heaven," and that indeed is a valuable consideration for us as God's children. If instead of starting or repeating reports, gossiping, talking to harm someone's usefulness, unnecessarily allowing ourselves among filthy, smutty story-tellers, babbling, putting out scandal, or even doing just idle talk as is so common in nearly every nook and corner, every professed child of God would be busy doing or saying something that is helpful to someone else, what a different world, and what a power would emanate from among the bodies of God's professed people. Think of Christ and the apostles, if you dare, as following or patterning after worldly types of conversation. True, those to whom they spoke often were hurt and angered, but they were being helped and didn't know it. Christ evidently did much more thinking than talking. He seemingly was quiet unless there was a genuine reason for Him to talk, and then His speech was such that anyone in His presence might be helped if they so desired. Christ is the safe pattern. His methods of teaching were perfect. He allowed nothing like slander, abuse, "smut" nor gossip to proceed from His lips, because they were not in His heart. God's people have already lost too much "ground" because there is not enough difference between the conversation of the world, and the conversation of those who profess to be God's. If our treasures are in heaven, and our conversation is in heaven, then why should not our speech be inclined to direct people heavenward?

Protection, Kans.

(To be continued)

"LOVE NOT THE WORLD"

(John R. Mumaw in a pastoral letter.)

We are living in a world of sinful people who are unfriendly to the best interests of the souls of men and of the Kingdom of God. Its influence and power is known to have an evil effect upon the Church. God has therefore given the warning, "Love not the world". In this message I am seeking to present several reasons why Christians should not love the world. In each

case I want you to notice the final consequences resulting from such unlawful love. The world is offering many inducements to pleasure, pride, and property but the price of disobedience cannot be cancelled without serious loss and it too often leads to eternal unhappiness.

LOVE NOT THE WORLD BECAUSE IT IS OPPOSED TO GOD. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God." Christ made it very clear in His teachings that anyone who is not for Him is against Him. "And we know that we are of God, and the whole world lieth in wickedness." The idea expressed in this passage teaches that all people who are not serving the true God are lying in the wicked one. In the same sense that Christians are in the protection and keeping power of Christ, so the people of the world are in servitude and in subjection to the devil. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" Satan is a great deceiver and has blinded the minds of those who have rejected Christ. The whole world is guilty before God because they have disowned the only begotten Son of God. He that refuses to accept the Son and rejects His words has proven his enmity against God and his alliance with the world. To associate and mingle with that class of people for any other purpose than to bring them the Gospel is very dangerous. If we do not engage in their pleasures and participate in their interests they will disown us. If we take part in them our attraction for earthly things will steal our affection from things above. Love for the world will lead you away from God and the Church.

LOVE NOT THE WORLD BECAUSE IT CANNOT ENDURE. Solomon, the wise and wealthy ruler of Israel, in speaking of the world called it "Vanity of vanities, all is vanity." We too have learned in recent years how uncertain temporal affairs can be. "A man's life consisteth not in the abundance of things which he possesseth." The dollar is a necessary means of exchange, but it cannot make a man happy. The lands and industries of our country have given employment to thousands of people and produced enough food and protection for everybody, but they have failed to satisfy the inner man.

Many people are unhappy because they had trusted in some temporal possessions and discovered their loss too late. The future and final consummation of this world's affairs will bring disappointment to many more. "The world passeth away and the lust thereof but he that doeth the will of God

(Continued on page 187)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

FROM OUR MISSION STATIONS

Cornwall, Pa.

(Miner's Village)

Dear Readers:—Greetings in Jesus' name. The work of preaching the Gospel at this place continues with varying interest. We are thankful for a number of things. First, for the privilege of bringing such a glorious message to a lost world. Second, that we have the support in prayer and means of a host of God's people. Third, that the door is still open at this place. Fourth, that a number are still interested. Fifth, that He has blessed our labors and given us children again. We thank and praise the Lord for the manifestation of a marvelous grace that makes it possible for men to be saved from sin and the power of sin.

On April 26 seven applicants were baptized. On March 15 a minister was ordained at this place. The lot fell upon Bro. Harry E. Shreiner. This is another thing we feel to praise the Lord for.

The attendance has fallen off somewhat again, no doubt because of warm weather. We trust you will remember these people in your prayers that they might be stirred up concerning their condition and that they might turn and be saved. Attendance averaged 156 for the month of April.

Continue praying for the work at this place, for the believers, and for the workers. Men ought always to pray and not to faint.

In His name,

May 11, 1936. Benjamin Stauffer.

Reading, Pa.

(Mennonite Girls' Home)

Dear Christian Friends:—Matters in our Girls' Home are running about as usual. There are just enough surprises to keep our interest constant.

The eight packages of tea have all reached us safely and are providing us with genuine enjoyment. In warm weather we can have some iced. We do thank our kind friends sincerely for this gift.

Last Thursday, May 14, Bro. and Sister J. D. Smith and Thelma Oyer of Eureka, Ill., and Bro. Warren Long of Peoria, Ill., visited in our Home. In the evening we had the regular bi-monthly girls' meeting. This time our guests were, Bro. Henry F. Garber, President of the Eastern Mennonite Mission Board, and his wife. We were happy to have them with us and appreciate their interest in our Home.

While quite a number of our girls are leaving to go to their homes for

the summer, a substantial number plan to come from school.

We have many opportunities for Christian service. A neighbor next door is afflicted with cancer. One day while she was suffering, one of our girls went over and prayed with her. She was soon relieved. And so, while you do the work that God has given you, we are trying to do our part in Reading. Your gifts make us happy and your prayers strengthen our souls. We appreciate both. May God bless and reward you.

Sincerely,

May 19, 1936.

Margaret Horst.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' name:—The Lord willing, our next Bible Conference will be held on Saturday evening and all day Sunday, June 6 and 7 with the Brethren E. J. Berkey, Oronogo, Mo., and Elmer Yoder, Allensville, Pa., as instructors. Plan to spend some time with us and enjoy a real spiritual feast.

Sewing school has again closed for this season, the last day being May 2. We surely appreciate the faithful help of Sisters Mary Nolt and Ellen Millhouse, Mountville, and Sister Leah Mann and Mrs. Eisenberger, Columbia, in the sewing school and also in the various circles. On the following Saturday, 17 received rewards for not missing a day, and 12 for the best sewing. The following sisters donated cake; Alva Martin, Lizzie Garber, Mary Nolt and Stella Groom, which was enjoyed by the girls very greatly. We thank the circles very much for taking the patches and making a quilt or a comfort. We still have one set of patches to give out.

One Sunday evening in our Children's Meeting we were favored by Bro. David High bringing some of the children from the Sunny Side Mission and singing for us. Also Bro. Franklin Lefever, Lancaster, gave us an inspiring message in our prayer meeting one evening. These visits were greatly appreciated by every one.

During April we made 63 calls in our visitation work, coming in touch with 38 different homes. A number of shut-ins we visit every week.

Bro. David Landis and Bro. John Myer preached for us in the absence of Bro. Martin who was at the Belleville meeting.

Bro. and Sister John W. Hess and Sister Fanny Engle, Bro. Warren Long of Peoria Mission, and Sister Eleanor Wenger's family circle called at the Mission. Also Sister Mack spent part of a week with us when Bro. Mack was at Belleville.

The Lord willing, communion and baptismal services will be held on Sunday morning, May 31. Preparatory services on Wednesday evening, May 27.

Continue to pray for the work and

the workers. Your presence at our services is also appreciated.

Yours "Till He Come,"

May 19, 1936. Gertrude M. Lefever.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Friends of the Gospel Herald:—We extend greetings to all who remember the work at Knoxville in their intercessions, as well as other places.

Again we feel that we should report from this part of the field. Bro. C. F. Derstine said one time in my hearing, that every congregation of the Mennonite Church should write often enough to stay on the map.

The work is going on, and the enemy also is astir. One aged individual who had become a Christian in his early teens, but became negligent and backslid, was made willing through affliction, to call upon God for help and finally to yield to His teaching. He was baptized and received into fellowship on May 14 by Bro. Jennings.

A family in which four were church members some time ago were overpowered by the devices of Satan, but we praise God, the mother was willing to come back to the fold and accordingly was reinstated. The father remains obstinate and Satan seems to have a hard hold on him, while the two girls are indifferent. The poor young girls are not so much to blame. Your prayers are solicited in behalf of these mentioned, as well as others who have a hard fight with the enemy of souls.

On Sunday, May 17, we had our communion services with the Concord congregation. The workers from the mission, and a few of the members were also present. Bro. William Jennings officiated, the writer assisting. A similar service is announced for the mission congregation for Sunday, May 24. We should always be grateful for the privilege of commemorating this wonderful act of divine love and to show forth the Lord's death till He comes.

Over Sunday, May 17, from Friday eve until Monday morning, we were very glad to have with us Sister Anna Kauffman, a former worker of this place, but for the past years a worker at Tampa, Fla. She was with Bro. Eli Horst who has been assisting some in the work at Tampa, Fla. They were on their way to Pennsylvania. They allowed themselves to be used in Sunday school and children's meeting. They sang a few Spanish songs which were appreciated by our members and children here.

We are having some very interesting cottage meetings, and the weekly visits to the hospital to meet with some of the suffering and unfortunate ones are not without their accompanying joys.

One aged sister, Amanda Le'Tellier, was laid away on last Friday, to await the resurrection morning.

Health is good. Weather warm with local showers.

On May 20, 4:30 A. M., the door bell rang. I was first to answer, and who should stand before me but Bro. Allen Erb of La Junta, Colo. He was accompanied by Sisters Erb, Hannah Baer, and Lettie R. Wenger, all of La Junta, on their return from the Board meeting held recently at Belleville, Pa. We were glad for the fresh report of the Board Meeting.

At 7:30 the same evening we had a small group together to hear Bro. Erb give a little information in connection with the Mennonite Hospital of which he is Superintendent. He also gave us a Gospel message from the three impossible cases recorded in Mark 5; impossible from man's side, but not with Jesus.

We do not get many such calls at these missions located so far south, and therefore we do appreciate them so much that we just wanted to tell you.

The above left here at 8:30 this morning, aiming to arrive at Kulp, Ark., by Friday sometime to fill appointments Friday and Saturday nights and three on Sunday. May God's blessing rest upon them.

In Him,
May 19, 1936. L. S. Glick.

Dillerville, Pa.

A Christian greeting to Herald Readers:—The Psalmist strikes a joyous strain in Psalm 34 when he bursts forth with "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." It is ours as children of His to join heartily in magnifying Him when we know and love Him, and do His pleasing. In Phil. 1:20 the apostle to the Gentiles seems fully settled in his mind when he writes "that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." Isn't the general prevalence of evil a challenge to us to "magnify the Lord?" Championing the cause of Christ is ours to do, so by His grace let us not be found drifting along in indifference and apathy without a positive testimony for our Master.

While in visitation work recently it was impressed upon me that the missionary must try to see matters from the viewpoint of those with whom he is dealing: We all live in a different world, that is, we see life differently. We shouldn't modify our consciousness of right and wrong but realize that our fellow men's problems and temptations may be altogether unlike our own.

We are seeking the Lord's guidance in the prospect of tent meetings at Dillerville this summer.

You who think of visiting us sometime don't hesitate if you are doubtful about being able to find it. It is just northwest of Lancaster between

the Harrisburg and Manheim pikes. Meetings are held twice on Sunday with Sunday school at 2 P. M. and children's meeting at 7:30 followed by preaching. We follow Daylight Saving Time.

In Christian love,
The Workers,
May 20, 1936. Titus Lehman.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

América F. C. O. Arg. Rep. S. A.

Dear Christian Friends:—We are so grateful to our heavenly Father for His eternal Word and what is contained therein; especially for such comforting passages as the following: "The secret of the Lord is with them that fear Him" (Psa. 25:14). How we do need to be reminded of this passage and others of equal importance when the work is so discouraging and so difficult in these days. When we go out on visitation work and hear and see so much of sin and its horrible results we wonder sometimes that conditions are not even worse than what we encounter. Truly our heavenly Father is a very gracious One and manifests His eternal love until the very last.

In our district for the past several years there has been no forward movement, but a gradual decline due in part to the economic depression and to other conditions which have arisen. The opposition is much greater now than ever as the present party in power is united more with the Catholic Church, now obligating the teachers to teach the Catholic catechism in the public schools. Recently it is said that 500 priests are to leave old Spain and are to come to the new world. The majority of these will enter the Argentine Republic. In place of the conditions becoming better they are growing worse. The bankruptcy is not only material, social, and political, but also spiritual, and we rather believe that the spiritual bankruptcy has brought about the existing conditions as we have them today. This spiritual bankruptcy of the human race is destroying its God-given blessings against the rocks of spiritual ignorance and indifference with the inevitable results as we have them recorded by Paul in Rom. 1:24-32.

As students of His prophetic Word we cannot believe that our heavenly Father will delay very much longer the coming of His Son, our Lord and Savior Jesus Christ. Let us therefore be watchful, working diligently in saving souls until He comes with power and great glory. Again let me remind you of your obligation to the small flocks in the Argentine Republic and especially our small congregation which has passed through several storms, the results of which are still manifest. Will you join with me in fervent prayer that He would work mightily in restoring the spiritual condition of His little flock in

this place and in saving lost souls in our district. "He is able."

Yours for the lost of the
Argentine Republic,
May 1, 1936. J. L. Rutt.

WEEKLY NEWS LETTER FROM AFRICA

Bukiroba Station,
Musoma, T. T.

Dear Herald Readers, Greetings:—"Let all those that put their trust in thee rejoice."

On the 9th of this month the entire group from this station started for Shirati expecting to enjoy the first native local conference together with baptism and communion over the Easter season, but it seems the Lord saw fit to turn us around when we had gone about halfway to Shirati to the Mori River which was too deep to drive through. We waited that day and one night at the river only to see it rise higher. We then decided to return and after spending the next night at another river that was swollen and passing through much water we praise the Lord anew for a safe return for we had much rain for the following nine days. The Lord willing, we expect to have baptism and communion over May 1 and 2 after which the Fersters and Sister Hershberger will leave for Nairobi to take a short leave and meet the Leathermans, who are expected to arrive at Nairobi about May 19. All will return about the latter part of the month. We will be happy to greet the newcomers to this station.

We are grateful for good health over these busy days. Building is going slowly due to the heavy rains but we expect to pour the concrete floor for the first dwelling house before our folks leave for Kenya. The bricklaying can then start provided the rains cease.

Our vegetables are doing fine over this rainy season, praise Him. This past Sunday was blessed with a special rejoicing when four mothers, three young girls and seven men accepted the Lord and entered the catechism class. Bring them daily before the Lord for they do need an abundance of grace and strength to come out from their evil environments. The Lord is able if we do our part. "I am God: I will be exalted among the heathen, I will be exalted in the earth." "Let us therefore come boldly unto the throne of grace that we may obtain . . . mercy . . . grace . . . help." "Looking unto Jesus the author and finisher of our faith."

In His name,
April 23, 1936. Elizabeth Stauffer.

Separation from the world is not optional but it is obligatory. The Bible teaches it. We can make this emphatic, without hammering.—T. K. Hershey.

Family Circle

Thy wife shall be as a fruitful vine by the side of thy house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

MY DESIRE

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.

Let me be a little braver,
When temptations bid me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother who is weaker,
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer,
Just by doing what I should do
Every minute of the day;
Let me toil without complaining,
Not one humble task disdaining,
Let me face the summons calmly
When death beckons me away.
—Selected.

THE BIBLE IN THE HOME

It is the natural thing for the person who takes pleasure in his home to secure those things which will make it a more desirable habitation—comfortable furniture, rugs, pictures and attractive dishes, and other comforts and conveniences that will make his home a satisfactory abode. There is one article however that determines the character and controls the conduct and desires of the inmates of the home, and that is the Bible.

There was a time when only the privileged few had access to the Bible. It was kept in the monasteries by the monks, who took the pains to make copies of the record of God's plan for man. The coming of the printing press changed the situation however, and now for only a few cents a complete copy of the Bible may be secured. Yet with all these advantages we are informed that many homes in the United States are without the Bible. We quote:

"A colporteur reports that out of 7,646 families visited during 1933 he found 2,953 having no Bible. This is almost 40 per cent. In a western state one family admitted that for four generations they had been without a Bible. Looks like Christians in America have a stupendous task on their hands. We wonder if the Church of Christ is equal to this job."

The above sounds none too encouraging for a Christian nation. We must consider too that in a large portion of

the homes where the Bible finds a place along with the other books, it remains unread. Recently we read in a religious publication of a couple who were married at Chicago in 1871, just at the time of the outbreak of the great fire. They hurried home in time to save a few of their belongings, including the family Bible. Among the things destroyed, they felt most of all the loss of their newly issued marriage certificate.

The years passed swiftly by. The day came when these people celebrated their golden wedding. On that occasion, to their amazement the lost certificate of marriage was found. Someone, looking through the family Bible which was a relic from the Chicago fire, located the missing document. There it had rested for fifty years.

Many who would be horrified at such neglect give their Bibles only casual examination. The great medium of light and spiritual blessings is thus daily neglected.

People who make it a practice to read and study their Bibles develop a higher state of intelligence. The blessings thus derived not only furnish them with wisdom and confidence, but endow them with a rich degree of grace to pass on to others. One cannot partake of and receive into his life God's Word without being affected thereby. And what effects a change in our lives is sure to influence our associates.

A story is told of two travelers in the early days of our country. They were traveling through what was then the western wilderness. They had somehow missed their way, and nightfall overtook them miles from any known inn.

They came to a cabin and asked permission to spend the night. They were received into the home and told they might occupy the loft above the living-room.

After making their way up the ladder, they decided to take turns watching, as life was none too safe those days, for it was difficult to enforce law over such a scattered country. The traveler who went to bed was soon fast asleep. The other man watched what was going on below. When it came time for the people to retire, the head of the family brought out the Bible and began to read. The man on watch was greatly relieved, for he considered their lives safe where the Bible was revered. When he crawled into bed his companion was awakened, but he assured him with the words, "We're all right here—they're reading the Bible."

Scoffers may make light of the Bible and scorn those who read it, but they feel at heart safer among people who love to read the Bible. It is God's gift to man, bestowing on a needy world a medium through which He guides us to Himself. No home should be considered complete in its furnishings that does not have a Bible, and no member

of the family should feel he is enlightened who does not daily study its pages. "The entrance of thy words giveth light."—The Burning Bush.

AS THYSELF

How much we love ourselves! We have failings, and we know it; but we love ourselves. We do things that shame us; but we still love ourselves. We do things that look mean to us after a time, but we keep on loving ourselves. We can't see many of our own faults. We know this well enough. But the fact that we are worse than we see ourselves does not abate our love for ourselves. It is a mercy to us all that we can not clearly see all our own faults.

But we have a clearer vision of the faults of others. We have a quick action to them. The same fault in a neighbor looks worse to us than in ourselves. We can not love him when he is like "that." Let any other practice upon us but a fraction of the wrong that we practice upon ourselves, and it would place an impassable gulf between us.

We all want friends. We all need friends. Life is not worth a straw to the person who is so made up that everybody excludes him. But nobody who is always resenting the faults of others can ever keep a friend. We are all slow to see faults in ourselves, and swift to forgive ourselves for persistent and premeditated wrongs toward others. Why can't we forgive our friends? Little faults in them are no worse than in us.

One trouble is that we dwell too much upon the faults of others. Our own failings would make a bad impression upon us if we should dwell upon them. But we don't. We make ourselves the hero or heroine in every situation. We always assume the center of the stage. But the best actors on the stage of life are those who can forgive the little faults and dwell upon the best in their friends. If we can't do that, let this be a warning to us that we must have more grace.—Selected.

THOUGHTS FOR THE DAY

God gave me the day. I will rejoice in it and use it for His service.

I will plan this day intelligently.
I will take time for quiet and meditation.
I will adjust myself to whatever happens.
Happiness depends upon my attitude of mind, not on events.

I will not worry. If things can be helped, I will help them; if not, I will make the best of them.

I will avoid fear and anger and all mental poison.

I will resist pride, "not thinking of myself more highly than I ought to think."

I will affect my associates pleasantly.

I will think upon the love and goodness of God.

God gave me the day, I will rejoice in it and use it for His service.

—Presbyterian Messenger.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for June 7, 1936.—JESUS IN GETHSEMANE.

Lesson Scope.—Luke 22:39-71.

Lesson Text.—Luke 22:39-53.

Time and Place.—A. D. 30; Garden of Gethsemane.

Leading Character.—Jesus Christ, our Savior and Lord.

Golden Text.—Nevertheless not my will, but thine be done.—Luke 22:43.

Points for Meditation.

1. Companionship with the Father.
2. The power and blessedness of prayer.
3. Suffering for others.
4. Sleeping for sorrow.
5. The cost of sleep.
6. The nonresistant Christ.
7. The most dastardly of all crimes.

Introductory Thoughts.—You know the song, "Jesus in Gethsemane." Here is a suggestion for your consideration: After you have read the lesson over, sing this song; then continue in your lesson study. In the intervening time between the last lesson and this, Christ gave the disciples some valuable instructions, as recorded in the 13th, 14th, 15th, and 16th chapters of John. Chapter 17 breathes forth one of the most wonderful prayers of Christ recorded in the Bible. If we had the full text of His prayer in Gethsemane we might consider that still more wonderful.

LESSON COMMENTS

Christ's Marvelous Prayer (39-44).—

Coming to the garden of Gethsemane, at the foot of the Mount of Olives, Christ said to His disciples, "Pray that ye enter not into temptation." Doubtless they, like ourselves, considered that good advice, but evidently they did not grasp all that was intended for them in this advice. Christ had been telling them of the sore trials and temptations ahead. And while this filled their hearts with sorrow, they failed to comprehend the full meaning of it—until after His resurrection and the endowment of power that came to them at Pentecost. We sometimes fall into the same mistake. Christ in Gethsemane did not only that which was natural for Him as the Son of God to do, but He set an example for His disciples of all ages that we should never forget. This prayer was the natural thing for Him, for He was in continual and perpetual fellowship and oneness with God. We should not be satisfied with anything short of similar relationship with God. Such a relationship means a wrestling and a power with God in every time of temptation and trial and need. Three times Christ prayed that if it were possible this cup might be removed; and each time He coupled this petition with the spirit of resignation and submission as expressed in the words, "Nevertheless not my will, but thine be done." So great was His agony, and so intense was His fervor and His suffering that "His sweat was as it were great drops of blood falling down to the ground!"

The Sleeping Disciples (45, 46).—

One would think that under such circumstances the disciples would be widely awake, through sympathy with their Lord undergoing a similar struggle. But, behold, we see a scene that was the exact opposite of this. Instead, our Savior found them asleep! How many souls have suffered through sleeping in Church when they ought to have been awake drinking in the heavenly and Spirit-strengthening message! Yet we must not be too unsympathetic with these sleeping disciples. They were "Sleeping for sorrow." But this was but part of the story. They did not comprehend what our Savior was trying to bring to them. So intently had they set their hearts on an earthly Kingdom of power and glory that our Savior's clear teaching made little impression upon them; save that of sorrow because it began to dawn upon them that their fondest hopes might not come true. We are made to feel what they lost, because it is not written of them, as it was of Christ, that "there appeared an angel from heaven, strengthening him." The prayer ended, Christ adds, "Why sleep ye? rise and pray, lest ye enter into temptation." They soon realized what this warning meant—Do we?

The Betrayal (47-53).—When Christ, a few hours before this, warned His disciples that "one of you shall betray me!" the hypocritical and guilty Judas chimed in with the rest of the disciples

with the question, "Is it I?" After Christ had said unto him, "Thou hast said," and he knew that his hypocrisy was known to his Master, he left the company of Jesus and His disciples and carried out his dastardly bargain with the enemies of Christ. Here he comes at the head of this frenzied mob and hypocritically greets our Lord with a kiss. Jesus severely rebukes him and tears off the mask of his hypocrisy. Then He turned to the crowd and asks them, "Whom seek ye?" They were powerless. Peter drew a sword and smote off the ear of Malchus, servant of the high priest. Then Jesus commanded Peter to put up his sword, saying, "They that take the sword shall perish with the sword." So saying, He restored the ear to Malchus, thus giving us a practical lesson on restitution. Neither His enemies nor His disciples understood. Though He might have called to His assistance "more than twelve legions of angels from heaven." He did not so much as lift His finger in self-defence. He had come into the world to save men, not to destroy, or even to engage in any form of carnal strife or defence. But the cowardly attitude of His enemies is thus pointed out in these simple words of truth as they fell from the lips of our Savior, and which must have cut their hearts to the quick as a stinging rebuke: "Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness."

—K.

BIBLE MEETING TOPIC

THE CHRISTIAN'S RECREATION

I Pet. 2:11; 4:3-5; I Cor. 10:31

Topic for June 7

MOTTO

"This is the refreshing."

OUTLINE STUDY

I. False Recreation of the World.

1. Based on fleshly lusts.—I Pet. 2:11; 4:3-5.
2. Idleness in luxury.—Ezek. 16:49.
3. Idleness and disorder.—I Tim. 5:13; II Thess. 3:10, 11.
4. Vanity of mind.—Prov. 7:4-6; Eph. 4:17-19.

II. True Recreation.

1. To the body.—Acts 27:3; II Sam. 16:14.
2. To the mind.—Job 32:20.
3. To the Spirit.—II Cor. 7:13; 16:18; Rom. 15:32.

III. Kinds of Godly Recreation.

1. The Sabbath.—Ex. 23:12; 31:17; Lev. 23:3.
2. The feast days.—Lev. 23:4-44.
3. The sabbatical years and the jubilee.—Lev. 25:1-34.
4. Change of surroundings.—Mark 6:31, 32.
5. Change of occupation.—Heb. 10:25; Jas. 1:27; Heb. 13:15, 16.
6. Sleep.—Jno. 11:12, 13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Rest."
2. Dangerous Recreations.
 - a. Those that destroy the morals.
 - b. Those that destroy our spiritual life.
 - c. Those that destroy the body.
3. Wholesome recreations.
 - a. Those that are pure.
 - b. Those we can do without sinning.
 - c. Those that help our mind and body.
 - d. Those we can ask God's blessing upon.

For Seniors.

1. The False Excuse for Questionable Recreation.
2. Recreations Satisfactory to God.
3. Meeting the Need of Recreation.

PERSONAL THOUGHT

I need spiritual understanding to order my recreations in a way that will give me all round satisfaction for my body, my mind and my soul.

SEED THOUGHTS

Make thy recreation servant to thy business, lest thou become a slave to thy recreation.—Quarles.

To recreate strength, rest. To recreate mind, repose. To recreate cheerfulness, hope in God, or change the object of attention to one more elevated and worthy of thought.—C. Simmons.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MAY 28, 1936

Field Notes

Bro. Paul Erb is scheduled to preach the Baccalaureate Sermon at Hesston College, Hesston, Kans., Sunday May 31.

Bro. Charles Diener, Canton, Kans., preached for the Pennsylvania Congregation near Newton, Kans., on Sunday May 17.

If former plans carried, Bro. Allen Erb, La Junta, Colo., stopped at Culp, Ark., on his return from the General Mission Board Meeting, Belleville, Pa.

The congregation at Blooming Glen, Pa., will hold a Sunday school conference meeting on May 30, the Lord willing. An interesting program has been prepared.

Bro. Milton Vogt, missionary on furlough from India, delivered an inspiring message on the work in India at the Waterloo, Ont., Mennonite Church, May 20. M.

The Annual Bible Conference of the Allensville, Pa., Mennonite Church is announced to be held June 12-14. The instructors are to be E. F. Hartzler, Marshallville, Ohio, and H. E. Lutz, Mt. Joy, Pa.

A Sunday school meeting is to be held at the Mummasburg, Pa., Mennonite Church on June 7. Among the names of speakers we notice Bro. J. W. Hess, Akron, Pa., and Elmer G. Martin, Lancaster, Pa.

We are in receipt of a program for the Ontario Mennonite Church Conference to be held at the Moyer Church, Vineland, Ont., June 3, 4, 1936. Judging from the program an interesting and profitable meeting is in prospect.

Deacon Levi Headings of the Yoder Congregation, near Hutchinson, Kans., attended the Gospel meeting at the Kansas City Mission, Tuesday evening, May 19. The meeting was conducted by Bro. Paul Erb, Hesston, Kans.

A mission meeting is to be held, the Lord willing, at the Chambersburg, Pa., Church on June 10. Those on the program outside of the home district are Bros. Clyde Shank, Harrisonburg, Va., and D. Stoner Krady, Lancaster, Pa.

Bro. Henry E. Landis, Chambersburg, Pa., is at present assisting in the work of the Publishing House, filling temporary vacancies in the linotype force through sickness and otherwise. We are glad for his presence and help.

If previous plans were carried out communion services were held last Sunday for the Martins Creek and Berlin churches, combined, Holmes County, Ohio. Fourteen young people were under instruction to be received into church fellowship.

Monday, May 18, Brethren Daniel Kauffman and Amos Guengerich and Sister Charity Guengerich, gladdened the hearts of the workers located at the Mission Home of the Kansas City Mission, by stopping for dinner while enroute for Hesston.

Sister Gladys Weaver spent a few days last week in Kansas City. She assisted in the work of the Mission while there and gave a short talk on Thursday evening in connection with the evangelistic meetings in progress there at that time.

If previous plans were carried out, Bro. Ezra Yordy of Eureka, Ill., conducted communion services for the Pleasant Hill, Ill., congregation on Sunday, May 24. It was also planned to begin a Summer Bible School at this place on Monday, June 1.

The monthly Bible Conference at the Columbia, Pa., Mission will be held Saturday evening and all day Sunday June 6 and 7, with the Brethren E. J. Berkey, Oronogo, Mo., and Elmer Yoder, Allensville, Pa., as instructors. Pray for the meeting. Everyone is invited to come and enjoy a spiritual feast.

Following the General Mission Board Meeting at Belleville, Pa., Sister Mary Holsopple, missionary on furlough from India, and Sister Gladys Weaver, who is under appointment as an outgoing missionary to India, visited with Bro. and Sister J. N. Kaufman, who are located with the Pleasant Hill congregation in Illinois.

A group of brethren and sisters from Lancaster County, Pa., visited in the Johnstown, Pa., district over last week-end. Among them were Bros. C. Z. Martin, Nissley Rohrer, B. B. Kautz, John Thomas, and Martin Z. Miller. They attended the communion services at Stahl Church on Sunday morning, when a large group of brethren and sisters partook of the sacred emblems. Bro. A. J. Metzler, Scottsdale, Pa., had charge of the services.

A group of students from the Eastern Mennonite School, in the persons of Moses Slabaugh, Linden Wenger, Marlin Seitz, Edwin L. Keener, Winfield Ruth, and David Nyce, gave programs at a number of churches in the Southwestern Pennsylvania District over the last week-end. The following churches were included in their itinerary: Springs, Scottsdale, and Masontown, Pa., Glade and Pinto, Md. Their services were much appreciated.

"As ye go, preach." This divine injunction was literally put into practice by Bro. Daniel Kauffman, on his westward journey last week. Sunday morning, May 17, he preached at the West Union Church in Iowa and Monday night following found him at Hesston, Kans., where he brought a highly appreciated message to the brotherhood worshipping at Hesston College. It was his plan to leave the same night from Canton, Kans., for Upland, Calif. May our prayers ascend in his behalf as he

goes forth with the message of Life Eternal.

The congregations in the Johnstown, Pa., district under the bishop oversight of Bro. James Saylor report the following in regard to their communion services: Saturday and Sunday, May 2 and 3, preparatory and communion services were held at the Thomas Church, at which time Bro. J. A. Brillhart of Scottsdale, Pa., was present and brought three appreciated messages; on May 30 and 31 preparatory and communion services will be held at the Weaver Church; and on June 6 and 7 similar meetings are to be held at the Kaufman Church. The preparatory services at the two latter churches will be held on Saturday evenings of the dates indicated.

Among recent visitors at the Publishing House and among friends in the vicinity were Bro. and Sister S. Jay Hostetler, Sisters Mary Holsopple, Esther Vogt, and Mary Good, missionaries on furlough from India; Gladys M. Weaver, missionary under appointment for the same field; Clara M. Vogt, Hesston, Kans.; Elizabeth Kulp, La Junta, Colo.; Sisters G. J. Miller, Shipshewana, Ind.; Lizzie Hostetler, Goshen, Ind.; Bro. and Sister Amos A. Ressler, Ronks, Pa.; Sisters Mattie Book, Strasburg, Pa.; Stella E. Stauffer, Paradise, Pa.; Bro. and Sister James Saylor, and Bro. and Sister Joseph Saylor, Holsopple, Pa., besides a group from the Eastern Mennonite School, mentioned elsewhere.

Correspondence

Brutus, Mich.

Greetings in the precious name of Jesus:—We thank God for again giving us the privilege of partaking of communion on Sunday, May 10. Our bishop, Bro. Menno Eash, was here to officiate. We had counsel meeting on Friday evening and preaching on Saturday evening. Most of the members were present and partook of communion. A few were not able to be there and a few were not in a condition to partake. Were it only possible that people would get to the place where their life was such that it would not be necessary to refuse communion! Not only should we be able to lift up holy hands at communion time, but always, "For we know not the day nor the hour when the Son of man cometh."

Since our last writing Sister Angeline Tyson who is attending school at Goshen College was home for a few days. It is a source of pleasure to see those whom we have not seen for a while and again rehearse the joys and blessings of a Christian life.

Being at a rather out of the way place, very few of the people of like

faith call on us. We invite all those who may wish to come.

May 16, 1936.

Cor.

West Liberty, Ohio

(Oak Grove Congregation)

Dear Herald Readers:—We are grateful for the many blessings we have been permitted to enjoy this spring. The pre-Easter services which were held at the Bethel church were largely attended and helped us appreciate our risen Savior still more in the communion services which followed.

Bro. John Umble of Goshen, Ind., gave us two interesting lectures on peace and what we as Mennonites can do to help promote it, at the close of our pre-Easter services.

Bro. M. C. Vogt, missionary on furlough from India, made our Indian missions seem very real to us when he told us of the work of the various missionaries there.

We were privileged to hear the A Cappella Chorus from Goshen College on May 1.

Plans are being made for a two-week Summer Bible School to be held at the Bethel church in West Liberty from June 1-12. The teachers are selected from the three congregations. Many of our pupils come from the town as well as the three churches and surrounding community.

We will be glad when we can again have our bishop, S. E. Allgyer, home with us. He has been busily engaged in the Lord's work in various places most of the spring.

May 16, 1936.

Cor.

Wolford, N. Dak.

Dear Herald Readers, Greetings:—On April 26 we had counsel and preparatory services when a goodly number expressed peace and on May 3 we had communion when nearly all partook of the sacred emblems of the broken body and shed blood of our Lord and Savior. This indeed is a sacred privilege we have of showing forth our Lord's death until He comes.

After a long and cold winter season we are enjoying spring and summer weather again, although a little late.

There is much sickness among the people at this time. The Influenza is given credit as the prevailing sickness.

We expect to have a series of meetings sometime soon at which time we expect to have much food for the soul brought to us. We are praying the Lord of the harvest for laborers and that He might show us the way of life more clearly again.

Last Tuesday, Mabel Yoder was buried in the Lake View Cemetery. She died after a long and lingering illness. A year or two ago one thought she was in the best of health. The Lord bless and comfort the bereaved parents.

Easter Day is past for this year and Ascension Day is at hand which gives

us an unusual opportunity again to look into these wonderful events of our Savior's life and what these events mean to the child of God.

We too, with the rest of the Herald Readers crave an interest in the prayers of God's people.

May 17, 1936. Eli G. Hochstetler.

Creston, Mont.

Dear Herald Readers:—"O taste and see that the Lord is good." Certainly we have much to praise the Lord for. On April 24 Bro. Isaac Miller of Mazzeppa, Alta., came into our midst. He brought to us a timely message that evening and on Sunday, April 26 we were privileged to commemorate the death and suffering of our dear Savior by partaking of communion and observing the ordinance of feet washing. May we continually remind ourselves of what Jesus has done for us that we do not crucify Him afresh.

We are looking forward to our Conference which is to be held here the Lord willing on June 24, 25, and 26. There will also be meetings on Saturday evening and all day Sunday following Conference. We are looking for a real spiritual feast. We invite all who can to come and dine with us.

Our church building is located ten miles due east of Kalispell close to a high range of mountains. It is two and a half miles and one mile south of U. S. highway No. 2 and state highway No. 93 from the south comes to Kalispell. We are close to the main line of the Great Northern railroad and a good bus line comes to Kalispell from the south making connections with southern bus lines and the Northern Pacific railroad at Missoula. We are forty miles south of Glacier National Park. Go the scenic way east and west and stop over with us. We are not in so much of an out-of-the-way place as you might think. Come and enjoy the beautiful things that God has created for us and praise Him for it. Above all we want to enjoy what He has for our never-dying souls.

We ask an interest in the prayers of people that we may be what He wants us to be in His service.

May 17, 1936.

Cor.

Elida, Ohio

(Pike and Salem Congregations)

Dear Herald Readers:—We greet you in our Master's name. It is through God's protection and His great love that we are spared to again enjoy the beautiful sunshine of summer. God has again clothed the fields with the beauties of nature. Oh, let us praise Him for His wonderful works to the children of men.

On May 10 we held our communion services at the Salem Church. Several brethren and sisters from Indiana, South Boston, Va., and Flint, Mich., were with us on the occasion. Bro.

(Continued on page 188)

Miscellaneous

AT EVENING TIME IT SHALL BE LIGHT

(Zech. 14:7.)

By Silvanus Yoder

For the Gospel Herald.

(These lines were written by Bro. Yoder on the occasion of the death of his wife, Susan Troyer Yoder, whose obituary appears elsewhere in this issue.)

At evening time it shall be light.

The raging hordes of strife shall cease.
The Lord Himself with many saints,
Shall bring the long expected peace.

O earth, thy many scars of war
Thy horrifying scenes of grief!
The Lord Himself with many saints,
Shall for thy groaning bring relief.

Long has the curse of sin been borne.
Long have we heard its clanking chain.
O Lord! we long for Thy return
And for Thy crowning right to reign.

O earth! with horror and dismay
We look upon your cursed plight.
Dear Lord, Thy promises we plead,
"At evening time it shall be light."

The rifted rocks and reeling cliffs
The vengeance of our Lord display.
But hear the ransomed choir sing
The praise of God at close of day.

Goshen, Ind.

THE CONTRIBUTION OF THE SUNDAY SCHOOL TO THE CHURCH

By Barbara Garber

For the Gospel Herald.

The Sunday school is not an organization by itself. It is simply the Church engaged in carrying out the commands which Jesus Himself gave when He said to Peter, "Feed my lambs," and when just before He left this earth He told the disciples in the Great Commission to "go" and "teach".

The Sunday school is not a modern thing. As far back as the days of Moses the Jewish people assembled in their synagogues every Sabbath to hear the law and to "learn it correctly". Josephus, the Jewish historian, says that so thorough was this instruction that "if anyone of us should be questioned concerning the laws, he could more easily repeat all than his own name." Among the last instructions that God thru Moses gave to the children of Israel, we have these words (Deut. 31:12-13) "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children, which have not known anything, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." Seeing then that the Sunday school has its foundation in the Word of God, let us notice how it contributes to the good of the Church.

First, it is an excellent place for religious instruction. In Deut. 6:6, 7 the Lord says: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The home should be first, and perhaps the greatest of importance in the fields of religious education. Looking back into the Jewish homes, and also into the colonial homes of our own country, we find this has been true. To them the Bible was a most precious book, and this appreciation was stamped indelibly in the fibre of every child's heart. From very early childhood the Scriptures were memorized. The children were also taught to pray and to be very reverent in connection with the family worship.

But what has become of this type of homes? What place does the Bible occupy in the average American home today? We might say, "None at all". The home, which was once the center of all spiritual and religious training, has lost its very heart, the family altar, the one thing of all others that made it truly a home, and today most of our boys and girls in the United States are growing up without any religious training whatever in the home.

Time was, too, when religion was taught in the public schools. The Bible was the first text-book in the schools of the Puritans. For many years parts of the Bible and Bible stories were used, but what do we have now? "Bible stories have left the school readers. Bible memory gems, religious hymns, and daily prayer have gone with the Bible, so that today we find the schools are practically secularized, and anything of a religious nature is rarely found in the curriculum."—Benson.

Since the home and the school are failing to teach the Word, the Sunday school alone is left for this great task. Is her contribution worth while to the Church along this line? We must surely answer, "Yes". Where do our children and young people gain most of their Bible knowledge, in the S. S., or in the preaching service? We can truthfully say, from the Sunday school. Not that the preaching service does not fill a wonderful place, but the Sunday school being divided into age groups, can better adapt the lesson to the individual. Also in the Sunday school class the child is given a chance for expression, which is a very important phase of education. The Sunday school, too, has been the means of increased individual Bible study. The stories told to the children create in them a desire to read from the Bible itself. Oftentimes questions arise in the class which require diligent searching of the Scriptures to find the answer; not by the scholar only, but also by the teacher.

The teacher, if he is a true teacher, will certainly put forth every effort to understand the Word more thoroughly; for unless he knows the Word, how can he impart it to others? The memory passages learned in the Sunday school also have an important place. During childhood memorizing is easier than in later life and the passages learned at that time are also more readily retained. The one sad thing about the Sunday School is that we have so little time to devote to such a very important work, only a short half hour once a week. It certainly behooves each one of us as workers to make the very best of this short time each Sunday.

The Sunday school is a recruiting ground of the Church. Authorities seem to agree that from seventy-five to eighty-five percent of all Church members come from the Sunday school. "If the Sunday school were to go out of business, the Methodist Church would be cut in half in fifteen years. In thirty years the Methodist Church would, for all practical purposes, cease to exist," said an honored bishop of that denomination. A former Governor of Iowa stated that, "If the activities of the Sunday school should be suddenly and finally terminated, I doubt if the churches themselves would survive for a generation". We have often heard this expression: "The Sunday school is not dependent upon the Church, but the Church is largely dependent upon the Sunday school". Many churches of today owe their very existence to a little missionary Sunday school. Stephen Paxon, being led to Christ by his daughter who had been converted in a Sunday school, established one thousand three hundred and fourteen Sunday schools, hundreds of which later grew into churches.

The Sunday school is a great missionary agency. Much effective missionary work has been done through the establishing of Sunday schools in out-of-the-way districts where people did not have Church privileges. Even foreign mission work has been more progressive since more attention is being paid in establishing Bible schools where the children may be taught instead of devoting all their time to evangelistic efforts among the adults. No wonder our dear Savior took time for the children. He realized the importance of winning the youth. One author has said, "The method of evangelizing the world by winning its childhood is so sure that when the Church has gathered its children and young people in the Sunday school and infused in them the evangelistic passion, ultimate triumph is assured."

The Sunday school is also a good place for training workers. Benson says that "ninety-five percent of all ministers and missionaries at some time were Sunday school scholars." Is it not true as we look back over our own short experience that most of our min-

isters and missionaries have been appointed from our faithful Sunday school teachers and superintendents? One of the qualifications of a minister as Paul states it in I Tim. 3:2 is "apt to teach". Where could we find a better place for this kind of training than in our Sunday schools?

The Sunday school also trains our young people in the art of giving. I doubt if there is any other one thing mentioned in the Bible which has more promises connected with it than that of giving. To the extent that we teach systematic and generous giving in the Sunday school, to that extent we shall have giving churches. Just think of all that has been done through the quarter fund which had its origin in the Sunday school. Here again I believe we have a great opportunity to do a greater and better work than we have done heretofore, in really training the children to give what they have honestly earned, rather than just handing over to them a certain amount to give, which means very little to them.

The work of the Sunday school, if carried on by consecrated workers, is truly a wonderful contribution to the Church. We as teachers and superintendents should keenly realize our responsibility and opportunity in this great cause. We are responsible for doing our best, and not for the results. The Lord does not promise a reward to the successful people, but to the faithful ones. We must never give up, for no work for God is ever lost. He has said that "His Word shall not return unto Him void;" so if we faithfully and sincerely teach the Word, not only by our lips but by our lives each day; in God's good time we shall see the rewards of our labors.

"May I be faithful unto the trust He assigned me,

Constant in service, earnest in all that I do;
May I be faithful, out in the field may He find me

When He returneth, patient and loyal and true."

Filer, Idaho.

CONSENT THOU NOT UNTO SINNERS

By Noah H. Martin

For the Gospel Herald.

The Lord's work is to be propagated by holy and righteous men and women. Satan the great imitator also carries on his work, through the instrumentality of evil persons. The habitual user of tobacco or strong drink delights in giving youth their first cigarette, chew of tobacco, or strong drink. They insist or entice and persuade until some have yielded. Proverbs 1 teaches: "My son, if sinners entice thee, consent thou not;" when they say as those of the underworld of today, "Come, let us murder the innocent, let us rob them of their precious substance and fill our

houses with spoil. Come and cast thy lot with us, and all have one purse."

We are to refrain from their path, for they run to evil and shall lose their lives. Surely the net is set, and they shall be caught. So are the ways of every one greedy for ill gain.

In Proverbs 7 we read while the wise man sat at the window of his house he looked through the casement and beheld among the simple a young man void of understanding passing through the streets and met a strange woman and went the way to her house in the evening in the black and dark night, with her fair speech and flattering lips she enticed him and caused him to yield to sin, she has cast down many strong men, her house is the way to hell. Those who follow a life as this libertine goeth as an ox to the slaughter or as a bird to the snare and knoweth not that it is for his life.

In Genesis 39 we read of Joseph who was sold by his brethren and was brought down to Egypt and Potiphar bought him of the Ishmaelites. He was a prosperous man for the Lord was with him. Potiphar's wife fell in love with him and tried to entice him to commit sin. But he refused and would not consent. He said, "How can I do this great wickedness, and sin against God."

In Numbers we read of an incident when Balak the king of Moab saw Israel camped near. He became sore afraid and distressed because he heard how Israel had destroyed the Amorites. He sent for Balaam to come and curse Israel, but God told him not to go. But Balak sent more honorable princes and told him he would promote him and give whatsoever he would ask, a real test. Balaam said he could not go beyond the Word of God, even if he would give his house full of silver and gold. This was a good resolution, but at last he was persuaded and went. While on his way an angel stood in the way with a drawn sword and the beast upon which he was riding turned aside and crushed Balaam's foot against the wall. He smote the beast three times and the ass spoke with a man's voice, then Balaam's eyes were opened and he saw the angel. He said, "I have sinned. I will return back." But the angel told him to go and bless Israel. Balak built his altars with many sacrifices but to no avail. Balak's anger was kindled and he smote his hands together and said he called Balaam to curse Israel, and instead he blessed them. When Balaam beheld Israel he said, "Let me die the death of the righteous and let my last end be as his." But he was not willing to live the life of the righteous. By some research work we are informed Balaam said, "O Balak, you can gain victory over the Israelites by my directions." The Midianites were on the southern frontiers of Moab and united with them as confederates against Israel. He said, "Do thou there-

fore choose the handsomest of the Midianites daughters most eminent for beauty to be near Israel's camp then when the young Hebrews desire their company to persuade them to leave off their obedience to the laws and worship of God and entice them to worship their idols, by this means God will be angry at them." The young men were allured by their beauty and begged them to become their wives. They promised if they would change their customs and worship their idols then they would consent. The young Hebrews were induced to transgress; even some of the principal men, heads of their tribes. The anger of the Lord was kindled against Israel. The Lord told Moses, "Take and hang the heads of the tribes who transgressed before the Lord." Zimri was the head of the tribe of Simeon. He brought in the camp Cozbi, a daughter of a chief house of Midian and Phinehas smote both of them and stayed the plague which caused the death of twenty-four thousand who had transgressed and the Lord gave Phinehas and his posterity the covenant of an everlasting priesthood. We infer from II Peter and Jude that Balaam did not die the death of the righteous. "Some have forsaken the right ways and gone astray following the way of Balaam who loved the wages of unrighteousness." In Jude we read, "Woe unto them for they have run greedily after the error of Balaam for a reward and perished." May we not consent unto sinners and perish. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil" (Eph. 6: 11) and his agents.

Hagerstown, Md.

"LOVE NOT THE WORLD"

(Continued from page 179)

abideth forever". Note the contrast. If you want something that will endure do not look to the world for it. If the world has nothing worthwhile and abiding, then why love it?

When you love the world you are sowing to the flesh. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

LOVE NOT THE WORLD BECAUSE IT CANNOT SATISFY THE SOUL. It has a certain kind of wisdom, but the world by its own wisdom cannot know God. To know God involves more than a knowledge of books. It requires a reconciliation and change of heart. The person who is not a Christian belongs to the world and cannot get out of it by his own strength. He needs to be born again. He must submit himself to the power of God in a willingness to yield himself to the Holy Spirit. Christ said, "I will pray the Father, and he shall give you another Comforter that he may abide with you

forever; even the Spirit of Truth whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." What the soul normally longs for is to be found in the Kingdom of God which is "not meat and drink but righteousness, and peace, and joy in the Holy Ghost."

The pleasure of the world cannot give any lasting joy, but the child of God finds real happiness in Christ; "whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory". The world has no real peace. What it pretends to have is only a false notion of the real experience. Jesus said, "Peace I leave with you. My peace give I unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid". That kind of peace is effective even in the midst of distresses and dangers. Regardless of national changes and political upheavals this peace cannot be disturbed while the Christian abides in the true Vine. Furthermore, when the nations of the earth are overthrown and men are called before the great Judge of all the earth, the memory of having loved a lost world will bring sorrow upon sorrow.

In the Sunday school lesson for April 26, that fact is clearly stated in the words of Abraham who spake from the Land of Peace and Joy, saying to the rich man: "Son remember, thou in thy life time had thy good things." "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable will of God."

Harrisonburg, Va.

CORRESPONDENCE

(Continued from page 185)

Percy Miller from Shipshewana, Ind., gave us the message. We are glad for visits. Come again.

On April 9 we were favored with a very interesting program by the boys from the Eastern Mennonite School. We enjoy such programs. We hope they can come again.

As far as we know there is no serious sickness in the community here. Remember us in your prayers that we may be found faithful when He comes.

Yours for the Master,

May 18, 1936. Ida M. Horst.

Dagmar, Mont.

Dear Readers of the Gospel Herald:—We feel to say with David, "The Lord hath done great things for us, whereof we are glad." And we thank God for the many blessings we have received in the past.

On May 10 Bro. and Sister George Kauffman and Sisters Lois Shenk and Clara Miller of Bloomfield, Mont., worshiped with us. Bro. Kauffman brought us three inspiring messages. We appreciate the visits of ministering brethren and Christian friends and invite others to come and worship with us whenever possible.

We expect to have two weeks of Summer Bible School here beginning about the first of June. We are also looking forward to a communion service in the near future and a series of revival meetings some time this summer, if it is our Lord's will. We trust you will lift up your eyes and look on the fields and remember us in this part of the Master's vineyard. Pray for us at this place.

May 18, 1936.

Hattie Hueth.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers:—Greeting in His name. On April 18 and 19 we had a week-end Bible instruction meeting, which was appreciated by all who attended. Bro. Ray Yoder spoke on The Need for Indocctrination; John Gingrich on The Sunday School Teacher; Nonresistance—Its Background in the Old Testament and New Testament Teachings on Nonresistance, In Time of Peace, In Time of War were discussed by Bros. J. S. Hartzler and J. K. Bixler.

Many truths were presented and we believe the brotherhood strengthened. On May 17 we had communion conducted by the home ministry, and the truths and sacredness were presented in a very plain way. A general feeling of unity and spiritual blessings seemed to prevail.

Our aged bishop, Bro. D. J. Johns is well past his eighty-fifth year and is enjoying good health and still takes an active part in Sunday school and church work and also in visiting the sick.

The Ind.-Mich. Sunday School Conference is to be held here in August. Will you remember the work at this place in your prayers?

May 19, 1936.

J. E. S.

Adair, Okla.

Greetings in the Savior's name:—We have received many blessings from the Lord. The recent rains have freshened things and field and garden are growing well. Many spiritual blessings have also been given. Bro. J. G. Hartzler of Windom, Kans., was here Mar. 29 to hold communion service with us. We rejoiced when Bro. Richard Bare was again taken into the church. Another spiritual blessing was enjoyed when Bro. I. G. Hartzler of East Lynn, Mo., and Bro. Alva Swartzendruber of Hydro, Okla., were here the night of May 4.

A children's program was given Sunday night, May 14. It was very much enjoyed and very well attended.

We ask the interest in the prayers of all of God's children for Bro. Manual Hostetler who is suffering from a slight stroke of paralysis, and also pray for the work here that it may go on and prosper in spite of the illness of the leader.

Yours in Christian love,

May 19, 1936.

Cor.

Montgomery, Ind.

(Berea Congregation)

Greetings of love in our Savior's precious name:—He is the One who is able to save us from our sins if only we are willing to repent. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). We have been blessed with nice, warm sunny days. Let us praise and thank the Lord for it.

On Easter Sunday Bro. Oscar Hostetler and wife were with us. On Friday evening we had counsel meeting and on Saturday evening we had preaching services. On Sunday morning communion services were held with Bro. Hostetler in charge. On account of different arrangements they could not be with us for Sunday evening services.

In the recent past one brother was taken into church fellowship. Let us pray for each other that we might live true to our calling. Pray for the work here at this place.

May 19, 1936.

Ida Knepp.

Thurman, Colo.

Christian Friends:—Once more we consider it a privilege to have the promise which has been given to us. "All things work together for good to those who love God." Although discouragement comes and we know not why, we can be thankful that we have the opportunity of calling on Jesus and knowing that He cares.

On April 12, Easter Sunday we again had counsel meeting, and the following Sunday we commemorated the suffering and death of our Lord, by enjoying communion services. There were many who made special efforts to be present, and it was encouraging to see such a full house.

April 19, we received many blessings which were brought to us by the men's chorus from Hesston College. The songs which they sang were very impressive and shall long be remembered by those who had the privilege of hearing them. It also gave us a greater zeal for Christ when we heard the testimonies which the young men gave.

We ask an interest in your prayers in behalf of our church and the work which is carried on here.

"Prayer makes the darkest cloud withdraw; Prayer climbs the ladder Jacob saw, Gives exercise to faith and love Brings every blessing from above."

Sincerely,

May 19, 1936.

Edna Schultz.

Gulfport, Miss.

Greetings to Herald Readers:—We had the pleasure of having a number of visitors with us this winter, which we appreciated very much, and which proved to be an inspiration to the church here to press on in the work. We feel that where there are only a few of those who serve the Lord in a community visitors of the same faith are doubly appreciated, and so we want to extend the invitation to all who come south to stop with us.

Brother and Sister S. D. Rohrer of Wadsworth, Ohio, and Bro. and Sister Homer Munaw of Dalton, Ohio had been to Missouri and Texas. They came by here on their way home. Bro. Rohrer preached for us both Sunday morning and evening.

Bro. Lee Nafziger and nephew, Dan Raber, Mr. Stahly and Mr. Leedy from Goshen, Ind., spent a few days in the vicinity visiting friends. Bro. Nafziger gave a talk after Sunday school encouraging us to press on in the work. Bro. and Sister Wertz and Bro. and Sister Munger from Michigan also worshipped with us one Sunday evening on their way home from California, where they had been to visit relatives. Sister Mary Wenger returned missionary from India, who spent two months here visiting her sisters, gave us a number of talks on India, the work and needs there, and also gave us some talks on her trip through the holy land.

A few weeks ago C. A. Wenger and wife of Perkasio, Pa., spent a few days with us visiting friends and relatives. Bro. Wenger gave us a talk in Young People's Meeting.

Bro. J. A. Heatwole of La Junta, Colo., was with us in February to hold meetings. He was called home after a few meetings on account of the serious illness of his daughter Ruth. He is now with us again. There seems to be good attendance and interest shown. It has been quite rainy, which has hindered some in attendance.

We expect to have communion services Sunday, May 24, with Bro. Heatwole in charge.

May 20, 1936.

Cor.

Bowdil, Ohio

(Pleasant View Congregation)

On May 3 we held our counsel meeting at which time peace was expressed. We held baptismal services May 10. Two precious souls sealed their vows with water baptism and one soul was reclaimed. On May 17 our communion services were held. We were assisted by E. J. Varnes of Millersburg, Ohio, whose help was much appreciated. At this meeting one brother was added to our number by letter. Sister Varnes' work in the Sunday school was helpful. For the fine spirit of co-operation in these meetings we are very grateful to our heavenly Father. Pray for us.

May 20, 1936.

Cor.

South Boston, Va.

Dear Readers:—We were pleased to have with us Bro. and Sister Allen Erb of La Junta, Colo., and Sisters Letta Wenger and Hannah Baer on the evening of May 18. Bro. Erb favored us with a timely sermon on Christ's Second Coming.

We invite any, especially ministers, to stop with us as they pass through or close by.

Thursday evening, May 28, votes are to be taken, D. V., for a minister at Ebenezer. Ordination is expected to take place the following Saturday evening. At the same time we expect to receive three by baptism and two by letter. Bro. Joseph R. Driver, in company with Bro. S. H. Rhodes and possibly Bro. J. L. Stauffer, plans to hold communion also at the same time.

May 21, 1936.

J. F. Garber.

There are millions of people in our cities who because of not attending public church services do not hear the Gospel. And there are millions more who attend church but who are not being fed with Gospel food. Instead of this they are fed with Socialism and consequently are starving spiritually.—C. Z. Martin.

SPECIAL MEETING

Milford, Nebraska

Report of the Thirtieth Annual Meeting of the Nebraska Mennonite Sunday School Conference held with the East Fairview congregation of Milford, Nebr., May 6 and 7, 1936.

Organization.—Mods., A. D. Stutzman, Wood River, Nebr.; Jeff Yoder, Chappell, Nebr.; Secs., A. M. Miller, Milford, Nebr.; Ezra Roth, Beaver Crossing, Nebr.; Chor., Sam Oswald, Beemer, Nebr.

The following topics were discussed: (1) What Is the Object of Sunday School Conference and What Benefits Derived; (2) The Minister's place and Example in Sunday School Conference; (3) Unity in Sunday School and Church Work, How Attained and Maintained; (4) The Ideal Working Force in the Sunday School; (5) How Deepen the Spirituality of the Sunday School; (6) Wherein Lies the Power of Effectual Teaching; (7) The Value of the Family Altar in the Home and Its Effect on the Sunday School; (8) How Can the Sunday School Best Aid in Mission Work? (9) How to Inspire Greater Love for God's Word and Work; (10) My Responsibility in Service: a. As Parents; b. As Teachers; c. As Pupils; (11) The Power of the Influence of Our Young People in the Master's Service; (12) The Overcoming Life; (13) The Believers' Assurance; (14) Pressing Toward the Mark.

Some thoughts gleaned.—The object of the Sunday School Conference is to create a greater interest, secure and maintain a greater unity in church and Sunday school work. The minister is to be an example of the believers at Sunday School Conference. Unity in Sunday school and church work can only be attained and maintained when each is conducted according to the Word. When every member has a mind to work, doing all to the glory of God, we have an ideal working force in the Sunday school. Every worker filled with the Holy Spirit will tend toward a deeper spirituality in the Sunday school. The power of effectual teaching lies in Spirit-filled, consecrated, prepared and obedient teachers. The family altar furnishes a Spirit-filled people whose influence goes out to their posterity.

The Sunday school can aid in mission work by creating interest in missions, having missionary activities, extension work, by supplying necessary means, and by prayer. Studying the Word of God, hiding it in our hearts, and living in accordance with it, inspires a greater love for God's Word and work. My responsibility in the service as a parent is to bring up my children in the nurture and admonition of the Lord; as teachers, to teach all things; and as scholars, to be present, prepared, and prayerful. Young people in the Master's service have an influence on those with whom they come in contact and only eternity will reveal the extent of its effect. The overcoming life can be attained only by faith in Him who overcame all for us. "This is the victory that overcometh the world, even our faith." "We know that we have passed from death unto life because we love the brethren." I press toward the mark that I may win Christ and the crown of life that fadeth not away.

Sec.

THE SUMMER BIBLE SCHOOL
CONFERENCE

Held at Martinsburg, Pa., May 7, 8, 1936

By Levi C. Hartzler

"Where there is no vision, the people perish" (Prov. 29:18).

The lack of vision by professing Christians is sending many souls to destruction every hour. Thus the truth expressed in the above verse is a living reality in our own world today. Twelve years ago someone had a vision and started Summer Bible School work in the Mennonite Church. Last year there were 103 organized Summer Bible Schools in the various districts of our constituency. Every conference district had a Summer Bible School in some form or other. Few movements have had such a rapid growth among us as the Summer Bible School movement, and it is an activity which builds strongly for the future. How our hearts burned within us as we sat and listened to Summer Bible School workers from the East and from the West, from the North and from the South, tell of their past experiences and discuss the future possibilities of the work.

In explaining the growth of this movement, Bro. S. G. Shetler pointed to five causes: (1) Leaders with their hearts in the work, (2) an all-Bible course, (3) skillful teachers, (4) systematic work, and (5) fine co-operation between teachers, ministers, parents, and others interested in this work. The Summer Bible School has grown, not only in the number of schools, but in their size, in the age range of pupils which makes necessary more courses, and finally, in community influence. On this last point we might explain that the Summer Bible School is one of the most effective agencies our church has in reaching homes outside of our own constituency.

You are beginning to wonder what place the Summer Bible School has in the Christian Education program of the Mennonite Church. Bro. A. J. Metzler answered this question as follows: (1) There were nearly as many children in the Summer Bible School last year as in the Sunday School, and there were less than one third as many Summer Bible Schools as Sunday Schools; (2) The Summer Bible School is in its scope the most efficient educational agency in the Mennonite Church today; (3) it is causing our church schools to rethink education; (4) it makes possible the uniting of the energies of the home and the church in a Bible teaching program; (5) it makes more outside contacts than any other agency in the church, thus contributing to an evangelistic program; and finally, (6) it is a demonstrator, proving what can be done by faith and prayer.

One whole session was spent on the problems of the Summer Bible School. Bro. C. F. Yake discussed the "Problem of the Cur-

riculum," showing how the curriculum (which is a concrete expression of an ideal of education) must embody the best ideals of Christian education in the church. Furthermore, proper material must be found, and the curriculum constructed to teach these ideals. In discussing the "Problem of Standardization" Bro. Frank Raber insisted that a standard was very necessary, but also showed the danger of forgetting the boys and girls through over-standardization. Bro. Laban Swartzentruber said that the main "Problem of Supervision" was that of influencing human behavior. The supervisor must secure proper equipment and efficient teachers to help him solve his problem.

Since the teacher is such an important factor in conducting a successful Summer Bible School Bro. J. Paul Graybill discussed "Finding the Teacher." We should have teachers who are: (1) Trained for children; (2) experienced; (3) burdened; (4) enthusiastic; (5) capable of seeing the need and possibility of children; and (6) representative of the church. The best way to provide teachers is to train them through our church schools, Young People's Institutes, and Teacher Training Courses.

Bro. Nelson Kauffman spoke on the subject, "Character Development through the Summer Bible School." He said that character might be developed by an assimilating of truth, followed by obedience to that truth by the power of the Holy Spirit. The Bible is the instrument by which spiritual truth is transmitted. While discussing the "Promotion of the Summer Bible School" Bro. Jesse Martin pointed to four promotional demands: (1) We must have a conviction to teach the Bible because of this sinful age; (2) there must be Holy Ghost separation for teachers; (3) we must have teachers who are willing to give time for the work; and (4) we need much faith and prayer.

What can the Bible do for us? Bro. John R. Mumaw answered that question in the following manner: (1) The Bible can provide the pupil with needful knowledge; (2) counteract the wrong teaching of the public schools and give meaning to life; (3) provide a positive force in giving the soul eternal life; (4) produce Christian growth, (5) sanctify for service; (6) present to us an inheritance; and (7) stir the world and change men's lives.

The final address of the conference was given by Bro. Milo Kauffman on "The Future of the Summer Bible School." He assured us that the success of the past and the interest of the present predict a great future. It has a future: (1) As a mighty indoctrinating agency; (2) in developing Christian convictions; (3) in reaching out beyond our Mennonite communities; and (4) in providing a great open door for evangelism and the coming of a revival.

Much time was spent in the open discussion periods in discussing the proposed curriculum for students of high school age. The Summer Bible School Committee was very anxious to get all possible suggestions in order to strengthen the proposed course. The outline for the first year of the high school age will be ready for use the last of May.

We were especially impressed with the emphasis on faith, prayer, and evangelism throughout the conference. Faith and prayer have brought forth the Summer Bible School which in turn has become a great evangelizing agency. It was suggested by several workers that a tent be purchased and a team of workers consisting of three Bible School teachers and an evangelist travel from place to place during the summer, stopping for two weeks at a time, conducting Bible School in the morning, doing visitation work in the afternoon, and holding evangelistic meetings in the evening. May those who have a vision for the work continue to labor toward that end.

The inspiration and help received at this conference will not soon be forgotten by those who were present. May the Lord send us many more such showers of blessing.

Chicago, Ill.

Married

Dillman—Oberholtzer.—On Easter Sunday morning, April 12, 1936, Bro. Elmer W. Dillman of the Metzler congregation and Sister Vera M. Oberholtzer of the Hammercreek congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville. May the blessings of heaven rest upon them as they journey through life.

Sensenig—Garber.—On Easter Sunday afternoon, April 12, 1936, Bro. Martin S. Sensenig of the New Holland congregation and Sister Elizabeth H. Garber of the Ephrata congregation were united in the bonds of holy matrimony at the home of the bride's parents by Bro. N. L. Landis of Neffsville. May God's choicest blessings accompany them through life.

Obituary

Kauffman.—Angeline Kauffman was born in Somerset Co., Pa., Jan. 26, 1855; died May 4, 1936; aged 81 y. 3 m. 8 d. She was the youngest daughter of Mose and Sally Kauffman. She was the last of her immediate family. Her nearest surviving relatives are a niece, (Mrs. Daniel Weaver), with whom she has lived for the last 24 years; also a nephew, (Moses Stahl). She has been a member of the Mennonite Church for about 50 years. She was ill but a few days and peacefully passed to the great beyond to be with her Maker. Funeral services were conducted by T. E. Schrock on May 6. Burial in the adjoining cemetery.

Lederich.—Lula G. Lederich was born in Mechanic Twp., Holmes Co., Ohio, June 17, 1917; died at Shanesville, Ohio, May 12, 1936; aged 18 y. 10 m. 25 d. Her mother and one brother preceded her. She leaves to mourn her departure her father, step-mother, and 2 sisters. She was sick with pneumonia and died at the place where she was working. The last request she made was to have read Psa. 91 and Psa. 23. She united with the Walnut Creek Church five years ago and was a faithful member to the end of her life here on earth. Services were opened by E. J. Varns reading Psa. 23 and 91. The sermon was preached by A. W. Miller. Text Eph. 5:16, 17.

Wideman.—Susannah (Snider) Wideman was born near Elmira, Ont., Sept. 26, 1853; died at her home in Elmira on March 20, 1936; aged 82 y. 5 m. 18 d. She was married to Truman Wideman who predeceased her. To this union were born 10 children, 2 having predeceased her. Those that survive are Lydian (Mrs. Norman Snider), Leah, Nathaniel, Clara (Mrs. Byron Trussler), Angus, Emma (Mrs. Onias Bowman), Hilda (Mrs. Fred Schmidt), and Edmund. There also survive 20 grandchildren and 1 great-grandchild. She was a member of Elmira Mennonite Church. Funeral services were held in the Elmira Mennonite Church in charge of Brethren Oliver D. Snider and Jonas Snider. Burial in adjoining cemetery.

Le Tellier.—Amanda Le Tellier was born June 13, 1852 in Rockbridge Co., Va.; died May 13, 1936; aged 83 y. 11 m. She came in touch with the Mennonite Mission when the work was opened in Knoxville, Tenn., by Bro. C. B. Byer. She united with the church on Feb. 10, 1929. The last years of her life she was afflicted and was seldom able to be at the services. But would often say, "I wish I was able to go to church." Her home was across the street from the church building, and when the weather would permit she would sometimes sit on her porch and listen to the singing, and get of the message what she could. She leaves to mourn her departure, two daughters, Mrs. Geneva Greer of this place, and Mrs. C. Evans, of Washington, D. C. Funeral services were held at the Elm St. Baptist Church in charge of Bro. William Jennings, assisted by E. W. Knight, pastor of that church. Text, I Thess. 4:18. Interment at the Lynhurst Lawn beside her husband.

Rohrer.—Amos E. Rohrer was born Aug. 12, 1864, near East Petersburg, Pa.; died Apr. 21, 1936 at his home in East Petersburg, Pa. His wife, Lizzie A. (Huber) preceded him in death 1 year and 1 week; a daughter, Anna Mae, was laid to rest Dec. 25, 1922. Two sons Enos H. and Daniel H., Manheim, R. 1; one daughter E. Esther, East Petersburg; and 9 grandchildren survive. Funeral services were held Apr. 25 at 1:30 from his late home and at 2:00 o'clock at the East Petersburg Mennonite Church, where he had served as trustee for about 20 years. Services were conducted by brethren Frank N. Kreider, Jno. H. Gochnaur, and Henry Lutz. Text, Heb. 11:16.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Stauffer.—Celia H., daughter of Margaret and the late John R. Stauffer, died in the Lancaster General Hospital, May 6, 1936; aged 45 y. 11 m. 8 d. She was sick for quite a long time and was bedfast almost 4 months. Her suffering was intense but we feel that she has gone where suffering is no more. We want to submit to His will knowing He doeth all things well. She is survived by her aged mother, a son Norman, and the following brothers and sisters: Clayton, Mrs. Anna Pickell, Mrs. Ora Pefley, John, Adda, and Mrs. Emma Herr. Funeral services were held May 9, 1936, conducted by Bro. George Graham at the home and at the Stumptown Mennonite Church by Martin Hershey and George Graham.

"Not now, but in the coming years,
It may be in the better land;
We'll know the meaning of our tears,
And then, sometime we'll understand."

Hartzler.—Leah, daughter of Pre. John and Leah (Zook) Hartzler, was born near Belleville, Pa., Dec. 26, 1850; died April 21, 1936, from infirmities of old age and from injuries received from a fall several months ago; aged 85 y. 3 m. 26 d. She united with the Mennonite Church in her youth and was much interested in the work of the Church. For many years she was an active member of the Missionary Sewing Circle until no longer able to attend because of failing eyesight. In her quiet and unassuming way she enjoyed helping others and never seemed happier than when little children gathered around her. Four sisters and two brothers preceded her to the grave. One brother (Yost Hartzler of West Liberty, Ohio), a sister (Rebecca at home), and a number of nephews and nieces survive. Funeral services were conducted at the home by Bro. Aaron Mast and the Maple Grove Church by Bro. Jonas D. Yoder.

Shelly.—Elias H., son of the late David and Susanna (Herr) Shelly, was born Aug. 30, 1865; died Feb. 29, 1936; aged 70 y. 5 m. 29 d. Death was very sudden due to a heart attack. He was a faithful member of the Mennonite Church until death. He had a mild and quiet disposition, was very seldom known to complain, and always lived in the belief that the Lord was directing his pathway in life. He leaves his sorrowing widow and the following children: Stella, wife of Walter Herr, Lancaster, Pa.; Earl, Lampeter, Pa.; David at home. Services were conducted at the home and at the Mount Joy Church by the Brethren Amos Hess, Henry Lutz, and Henry Garber. Text, Psa. 116:15. Burial at Kraybill's cemetery.

"Friends may think we have forgotten
When at times they see us smile,
But they little know the heartache
That the smile hides all the while."

Moyer.—Kate, daughter of Joseph and Magdalena Freed and widow of David K. Moyer was born Aug. 1, 1857, in Franconia Twp., Pa.; died May 6, 1936; aged 78 y. 9 m. 5 d. She was married to David K. Moyer of Lower Salford Oct. 7, 1876. The husband preceded her in death Oct. 26, 1921. One son, Vincent F. Moyer, preceded her in death on Sept. 10, 1931. Surviving are John F., Elroy, Alvin F., Morwood, Mrs. Henry Mininger, Mrs. Harvey Derstine, Mrs.

Henry Goshaw, and Mrs. Michael Moyer of Souderton, 24 grandchildren and 16 great-grandchildren. Funeral services were held Saturday afternoon, May 9, at the house and at Franconia Mennonite Meetinghouse conducted by Abram Clemmer, Abram Derstine, Menno Souder, and Claud Meyers. Text, John 16:33. Interment was made in adjoining cemetery.

She has gone to be with Jesus,
She has crossed the chilly tide;
Now she's waiting for our coming
There forever to abide.

Speigle.—John, son of the late Samuel and Annie (Blough) Speigle was born Aug. 11, 1864; died April 27, 1936; aged 71 y. 8 m. 17 d. On April 3, 1887, he was united in marriage to Laura Gashaw who with the following children survive him: Catherine (widow of Dr. Homer Blough), Annie (wife of Samuel Hemminger of near Boswell) and Ruth (wife of John A. Lehman at home). One son, Charles Earl, preceded him in death about 37 years ago. He is also survived by 9 grandchildren, 3 sisters, 1 brother, and many other relatives and friends. He united with the Mennonite Church many years ago and was always at his place when health permitted. Funeral services were held at the home and at the Thomas Mennonite Church on April 29, by Brethren Hiram Wingard and Irvin Holsopple.

A precious one from us has gone,
A voice we loved is still!
A place is vacant in the home,
Which never can be filled.

Zimmerman.—Paul Allen Zimmerman was born on a farm 3 miles southeast of Protection, Kans., Feb. 10, 1911; died April 29, 1936; aged 25 y. 2 m. 19 d. Three weeks before his death Paul was taken ill with double pneumonia which caused his death. Paul was the son of Mr. and Mrs. Noah Zimmerman and had lived his entire life at their farm home near Protection. Besides his parents he is survived by his 5 sisters (Susie, Orpha, Mildred, Stella at home, and Orva Jones of Mullinsville). One brother preceded him in death a year ago. He is also survived by his grandmothers (Mrs. Jacob Zimmerman of Protection and Mrs. John Sebrock of Kansas City), besides numerous aunts and uncles, cousins, and a host of friends who mourn his death. Paul became a member of the Mennonite Church in 1922, and was a faithful member until his death. He had a kind happy disposition and was universally liked by everyone who knew him. Services were conducted by Bro. D. D. Miller of the same place. Psa. 90:10 and Heb. 9:27 were the texts used as a basis for the message given to the large audience present. May the Lord bless the bereaved family, and may the call of death to those about us draw each one of us closer to our Savior.

Ginter.—Annie, daughter of the late John G. and Rebecca (Waller) Sellers, was born at Wabank, Lanc. Co., Pa., Feb. 24, 1871; entered into rest at her home at Ridgeway, May 7, 1936; aged 65 y. 2 m. 13 d. On Jan. 6, 1890, she was married to Jerome H. Ginter. She is survived by her husband, 3 children (Blanche, wife of Abram W. Frey of Willow Street; John of Silver Springs; Paul of Keadyville), 10 grandchildren, 2 sisters (Sarah Sellers, Oreville Mennonite Home; Emma, wife of Henry B. Ament), 1 brother (Davis Sellers of Manor Twp.). She was preceded by twin sons (Oscar and Edgar), an infant daughter, 2 grandchildren, her parents, 3 brothers, and 2 sisters. She was afflicted for a number of years and suffered much pain at times. The last year was spent on a wheel chair. All that could be done was done for her comfort, but she had many lonely hours and how she longed to depart this life and be at rest. She was a faithful member of the Mennonite Church for many years. When she could not go to the house of worship any more the brethren and sisters would meet in her home, sing for her and hold services. The last service was held Mar. 22. Funeral services were held May 10 by the home ministers—Landis Shertzler at the house, Jacob Hess and D. N. Gish at the Millers-

ville Mennonite Church. Interment in the cemetery adjoining.

"Silent thoughts bring many a tear,
Of one we loved and cherished here;
God took her home, it was His will,
But in our hearts she liveth still."

Yoder.—Mabel May, daughter of Thomas and Emma (Wittmer) Yoder, was born Aug. 26, 1920; died May 8, 1936, in the Mercy Hospital at Valley City, N. Dak.; aged 15 y. 8 m. 12 d. Mabel lived with her parents near Wolford, N. Dak., until in September, 1934, when they moved near Valley City, N. Dak., where she lived until she passed away. On Aug. 13, 1933, she was baptized and united with the Mennonite Church of which she was a faithful member. She leaves her deeply bereaved parents, two brothers, one sister, two grandmothers, nine uncles, seven aunts and many other relatives and friends to mourn her early departure. She showed evidence of ailing health from last December on and it finally developed into acute lymphatic leukemia. All that loving hands, kind friends, and medical aid could do failed to bring recovery. She responded to the call of death and is now gone to her reward. We believe that our loss is her eternal gain. Funeral services were held on May 12 at 1:00 at the home of her Grandmother Yoder and at the church at 2:00, conducted by John Stoll. Text, Heb. 11:10.

Sister now your place is empty,
And your face we see no more;
But we hope again to meet you
Over on the other shore.

Smucker.—Magdalena, daughter of Jacob and Anna Yoder, was born in Mahoning Co., Ohio, July 28, 1857; was called to her eternal home on May 1, 1936; aged 78 y. 9 m. 3 d. She was the last member of a family of 13 children. She was united in marriage to Jonas Smucker Jan. 6, 1891. To this union 5 children were born. Father was called to his eternal home Feb. 24, 1923; also 2 daughters preceded her in death. She is survived by 3 daughters (Mrs. D. D. Miller and Mrs. Emma Robber of Smithville; Mrs. David Steiner of North Lima), 8 stepchildren (John and Peter Smucker of Smithville; Simon, Orrville; Daniel, Fentress, Va.; Mrs. D. S. Yoder and Miss Adeline Smucker of Oyster Point, Va.; Mrs. J. S. Mash, Portsmouth, Va.; Miss Ella Smucker of Canton, Ohio), 40 grandchildren, and 35 great-grandchildren, with many other relatives and friends. Sister Smucker gave her heart to Christ and accepted Him as her personal Savior in her early life, and remained a loyal and devoted sister in the Oak Grove Mennonite congregation. She always had a deep interest in all the activities of the church and gave it her earnest and faithful support by her presence, prayers, and financial aid, both in the home field and missionary endeavors in general. She was one of those quiet, consecrated Christian mothers. Never a sacrifice was too great for her to make for the happiness and welfare of the family and loved ones. Her work is finished and labors here are ended, but her good influence and Christian virtues will long be remembered by those who came in touch with her life. Services were conducted by the Brethren C. Z. Yoder, A. J. Steiner, and J. S. Gerig. Text, Prov. 31:28. Interment in the Oak Grove cemetery.

Kendig.—Abram S., son of the late Christian V. and Anne (Shank) Kendig was born Dec. 31, 1859, at Strasburg, Pa., and died April 29, 1936, at his late home at Millersville, Pa.; aged 76 y. 3 m. 28 d. On November 29, 1888, he was united in marriage to Hettie W. Stehman of Millersville, Pa. He is survived by his widow and the following daughters: Annie, wife of Ira K. Mann of Manor, Pa.; Cora, wife of Walter H. Hershey of Conestoga, Pa.; and Myra, wife of Chester K. Lebman of Harrisonburg, Va. He is also survived by eleven grandchildren and the following brothers and sisters: Martin S.; Harry S.; Lizzie S., wife of Henry M. Herr; and Mrs. Mary Neff, all of Millersville, Pa. He was a member of the Millersville Mennonite Church for more than twenty-five years. He was always intensely interested in life, and his

aim and desire was to leave the world a better place for his having lived in it. He was always ready to help wherever he saw a need. His passing is deeply felt in the home, the community, and the church. He spent a very active life, and always enjoyed and was grateful for good health. Last October he suffered a slight stroke, from which time he was in much distress at times from nervousness and heart trouble. This condition became more and more acute until the night of April 29 when he peacefully "crossed the bar" and met his "Pilot, face to face." Funeral services were conducted at the house by Bro. Landis Shertzler and at the Millersville Church by the Brethren D. N. Gish, Jacob Hess, and Christian K. Lehman. Texts: Psa. 107:30 (latter clause) and Psa. 116:15.

"There is a house not made with hands,
Beyond its golden door
Awaits the one who's now away,
Not lost . . . just gone before."

—The Family.

Yoder.—Susan Troyer Yoder was born in Holmes Co., Ohio, Oct. 7, 1874; died in her home at Middlebury, Ind., May 12, 1936; aged 61 y. 8 m. 5 d. On Dec. 24, 1896, she was married to Silvanus Yoder. To this union were born the following children: Reba Berniece at home; Catherine Ruth Kortemeier, Freeport, Ill.; Dr. Jonathan Glenn, North Lima, Ohio; Samuel Alvin and Paton Wesley of Bloomington, Ind. In her early youth she united with the Mennonite Church and exemplified her sacred vow by living a devoted life loyal to the cause of the church which she so dearly loved. Her family was her main concern. Her untiring labors for the welfare of those entrusted to her charge can only be understood and realized by those who, in similar circumstances, have labored for the Christian welfare of their sons and daughters and for their temporal and physical needs. She was much devoted to her home and her economical and industrious character has made its impression upon all who have lived in close contact with her. She is survived by her husband and children, 2 brothers (John W. Troyer and Rollin Hostetler of Elkhart), 1 sister (Sarah Yoder of Middlebury), 1 stepbrother (Edward Hostetler of Goshen), 1 granddaughter (Phyllis Ellen Yoder), and a number of other relatives and friends. Her parents and 4 sisters preceded her in death. Yes, mother, your accustomed place in the home is vacant, your hands that have ministered to our needs are cold and lifeless and your voice is heard no more, but the cherished memory of your benign face and deeds of kindness shall linger with us as long as memory shall last. God bless your labors of devotion and though your lifeless form be lowered into the cruel grave, we thank our heavenly Father for the life He lent to us. Funeral services were conducted at the house by D. J. Johns and at the Clinton Frame Church by S. C. Yoder and D. D. Troyer. Text, Zech. 14:7.

Schrock.—Susana, daughter of George and Mary Ann Diener, was born in Fairfield Co., Ohio, July 24, 1867; died at her home near Garden City, Mo., May 3, 1936; aged 68 y. 9 m. 9 d. When two years old she moved with her parents to Hickory Co., Mo., where she grew to mature age, later coming to Cass Co., Mo., where she worked in several private homes in this community. In 1889 she accepted Christ as her personal Savior and united with the Mennonite Church at this place, where she remained a consistent faithful member until death. On Feb. 12, 1893, she was united in marriage to David M. Schrock. To this union were born 3 sons and 5 daughters, one son (Earl) having preceded her in death 15 years at the age of 21. Those who survive are: Mrs. Clara Yoder, Mrs. Florence Yoder, Lawrence A. and Albert R. of the home community; Mrs. Ada Hartzler of Hesston, Kans.; Alice and Mary of the home. In her passing she leaves a sorrowing husband, 2 sons, 5 daughters, 10 grandchildren, 4 brothers and 1 sister (M. M. Diener of Versailles, Mo.; Eli and Dave Diener of Enid, Okla.; Aaron Diener of Redlands, Calif.; and Mrs. Anna Oesch of Hickory Co., Mo.), and a large number of friends to mourn her departure. Her kind and helpful dis-

CONFERENCE ANNOUNCEMENTS

ANNOUNCEMENT

position won for her a large circle of friends in the home, in the church and in the community. She was a faithful wife, a loving mother, a true Christian, and a worthy friend and helper. She loved her home, her church, and her friends. During her last illness she bore her intense suffering with Christian fortitude and expressed a desire to depart and be with Jesus, which is far better. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them." Funeral services were held at the home on May 5, in charge of Bro. W. E. Helmuth, and at the Sycamore Grove Church by Bro. I. G. Hartzler assisted by Bro. Alva Swartzentruber of Hydro, Okla. Texts, Rom. 8:18; II Tim. 4:6, 7. Burial at Clearfork Cemetery.

"Good night, dear mother, not farewell,
Until we meet again before His throne,
Clothed in spotless robes He gives His own.
Good night, dear mother, good night."

Yoder.—David S. Yoder, son of Jonathan and Anna (Swartz) Yoder (deceased) was born near Orrville, Ohio, March 29, 1864; died at his home at Oyster Point, Va., April 29, 1936; aged 72 y. 1 m. He died suddenly from a heart attack. He was united in marriage to Melinda Smucker on Dec. 24, 1889. This home was blessed with four sons and two daughters: Harvey E., Melvin J., Clement P., John David, Ella Marie, and Mrs. Effie Smucker adopted. Ella Marie and John David preceded him in death. He leaves his sorrowing wife, four children, eight grandchildren, one half-brother (William Longacher of Oyster Point, Va.), two half-sisters (Mrs. Catherine Witmer and Lydia Stoll of Montgomery, Ind.), and a host of friends in the community in which he lived. In his early youth he united with the Oak Grove Amish Mennonite Church at Smithville, Ohio, and remained faithful and loyal to the end. In the year 1899 he with his family came to Virginia to make their future home. In health his place was never vacant at the little church in which he was a pioneer member and made many sacrifices in its early existence. Three days before his departure he expressed peace with God and man and partook of the sacred emblems of our Lord in commemoration of His suffering and death. He lived a consistent Christian life. His kind, affectionate disposition endeared him to his friends and family. The church has lost one who sought to carry forward the work at the sacrifice of time and money, and lent a helping hand to the needy in the community. The home has lost a loving father and counsellor, whose advice and judgment were always sought before difficult problems were undertaken. Funeral services were held Sunday, May 3, at the Providence Amish Mennonite Church, conducted by the Brethren Amos Stoltzfus of Gap, Pa., and Geo. Hostetler of Westover, Md. His body lies at rest in a nearby cemetery.

Dearest father, thou hast left us;
Here our loss we deeply feel;
But 'tis God that hath bereft us
He can all our sorrows heal.

—A Friend.

YOUNG PEOPLE'S INSTITUTE

July 29 to August 2, 1936
Manitou, Colorado

1. Christian fellowship, study of God's Word, and inspiration in a location abounding in the wonders of nature.
 2. A few hot summer days spent in the cool, pleasant atmosphere of the mountains.
 3. Afternoon activities in beautiful scenic spots in the Garden of the Gods and other noted places.
 4. Studies in harmony with the surroundings—Christian Evidences, Science, Nature and God, etc.
 5. One day of Victorious Life Conference.
- COME AND ENJOY THESE BLESSINGS WITH US.
For information write Jesse Kauffman, La Junta, Colorado.

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Elkhart congregation on June 3 and 4, 1936.

The Annual Meeting of the Indiana-Michigan District Mission Board will be held at the same place June 2, 1936.

Everybody invited to attend these meetings.
Ira S. Johns, Secy.

Pacific Coast

The Sixteenth Annual Conference of the Pacific Coast will be held at the Fairview Mennonite Church a few miles east of Albany, Oregon, June 15-18, 1936. Preceding Conference, a Young People's Institute and Christian Life Conference will be held at the Albany Church, Albany, Oreg., June 12-14. Sunday School Conference, June 15, 16, A. M.; Mission Board Meeting, June 16, P. M., and Sister's Sewing Circle in the evening; Church Conference June 17, 18. Ministers' Meeting is called for at 7 o'clock Monday morning at the Fairview Church.

An invitation is extended to all.

E. S. Garber, Secretary.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meetings with the congregation near Creston, Mont., on the following dates:

June 24, Sunday School Conference.

June 25, District Mission Meeting with program.

June 26, Church Conference.

The ministry is requested to meet in the afternoon of June 23.

A hearty invitation is extended to brethren and sisters of sister conferences to meet with us.

Any information may be had by writing Bro. J. G. Hochstetler, Creston, Mont.

Isaac Miller, Mod.

M. D. Stutzman, Sec'y.

Ontario

The Mennonite Conference of Ontario will meet at the Moyer Church, Vineland, Ont., on Wednesday and Thursday, June 3, 4, 1936. We invite everybody to attend these sessions of Conference.

Gilbert Bergey, Sec'y.

Dakota-Montana

The regular session of the Dakota-Montana Mennonite Conference will be held with the congregation near Bloomfield, Mont., June 30 to July 3, 1936.

Those coming from a distance on the Northern Pacific R. R. may be met at Glendive, Mont. Those coming on the Great Northern R. R. may be met at Wolf Point, Mont.

Those desiring to be met at trains please notify George Kauffman, Bloomfield, Mont., in plenty of time as the above named railroad points are quite distant from the church.

J. C. Gingerich, Secretary.

YOUNG PEOPLE'S INSTITUTE

As previously announced, plans for the twelve-day Young People's Institute, Aug. 5-16, sponsored by the Southwestern Pennsylvania Conference, are definitely taking shape. According to the many inquiries, there is being manifested a keen interest in this Institute which is offering nearly two weeks for Bible study and Christian fellowship with a group of young folks.

The Institute this year will be held in the Johnstown district in the center of a community of six Mennonite congregations, in a Bible Conference grounds, owned by the Evangelical Church, which has been secured for our use for this period of time.

Those desiring further information will please correspond with the undersigned.

C. F. Yake, Sec'y., Institute Committee.

ILLINOIS DISTRICT MISSIONARY CONFERENCE

This meeting is to be held at the Mennonite Home Mission, 1907 S. Union Ave., Chicago, Ill., June 16, 17, 1936. We expect a large representation from the churches of the local conference and invite the brotherhood throughout the church to enjoy this spiritual feast with us. The conference will begin on Tuesday afternoon and continue through Wednesday evening. Speakers are engaged from missionaries home on furlough and from active workers of the home field. Plan to be present and pray for the work.

Levi C. Hartzler.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana

August 5-9, 1936

A Young People's Institute will be held at Goshen College from August 5 to 9, 1936. Young people of the middlewest are urged to plan their summer vacation with this in mind. Teachers, speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Indiana-Michigan District Conference. Details will be announced in due time.

For information address,

I. E. Burkhart, Director,
1410 South 8th Street,
Goshen, Indiana.

MENNONITE YOUNG PEOPLE'S INSTITUTE

July 22-26, 1936

The program for our Institute this summer includes a special feature which provides ample opportunity for the discussion of **Young People's Problems**. We have aimed to make it possible also for every one attending our institute to register for a course in **Young People's Activities**. The other courses being offered appear under the following classifications:

Bible Studies
Missions
The Christian Life
The Sunday School
Bible Character Studies
Church History
Hymn Appreciation

Watch for an announcement of the complete list of subjects in a later issue. For further information write to John R. Mumaw, Director, Eastern Mennonite School, Harrisonburg, Va.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JUNE 4, 1936

(Herald of Truth
Established 1864)

No. 10

EDITORIAL

"Men ought always to pray, and not to faint."

Christ not only taught this in words but also in example. We search in vain for any teaching of Christ that was not exemplified in His life.

But to return to the subject of prayer. Put the emphasis on "always"—the first thing in the morning, the last thing at night, "without ceasing," every day of our lives. Keep up this record, and the Master's "Well done" will be heard at the close of your earthly pilgrimage.

The last three words in the above quotation are of equal importance. People "faint" from different causes: discouragement, spiritual indifference, sore temptations, opposition, lack of courage, other causes. Let none of these things move you. Keep up your prayer life, and the life of victory will characterize your course in this world and a life of glory in the world to come.

If you are seeking for pleasure, let it be the kind held forth in Scripture. We hear the testimony of Christ: "This my joy therefore is fulfilled;" of Peter: "Though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory;" of Paul: "Rejoice in the Lord alway; and again I say, Rejoice." The climax of all this comes to view when we remember that "at thy right hand are pleasures forevermore."

But none of these things can be reached by mere formal effort. Unless "the love of God is shed abroad in the heart by the Holy Ghost" there can be no joy of the Lord in the soul. Did you ever see anybody laugh when there was no mirth in the heart? You called the effort a failure. And so it is with people who go through the motion of taking pleasure in righteousness while

in the heart there is a love for the foolishness of this world. Get the love of God in the heart, and the joy of the Lord is a sure thing.

These are stirring times. Wars, politics, the search for wealth, great national games and other forms of amusements are stirring men's souls to the depths. But why should such things stir men more than the great overshadowing cause of salvation? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" "The world passeth away, and the lusts thereof but he that doeth the will of the Lord abideth forever." We expect the children of this world to be stirred by the things of the world. But we have a right to expect that the children of God should be about their Father's business.

The last few months have witnessed some stirring meetings among us. We have had church conferences, Sunday school meetings, Christian life conferences, nonconformity conferences, Mission Board meetings, etc., and from most of these meetings there have come favorable reports. We praise the Lord. And our prayers are ascending daily that our meetings yet to come may be of the same stirring kind. But the more important part of the work is yet before us. "Be ye doers of the word, and not hearers only." These public meetings, while uplifting and enlightening, are but one phase of Christian activities. Let us make their influence practical through faithful service in our homes and home communities.

High School Course for Summer Bible School.—A twelve-page booklet describing a tentative course for pupils of high school age has been prepared and will be mailed free to all interested persons upon request. This will fill a distinct need in our Summer Bible School work. See last page of this issue for fuller announcement.

THREE GREAT ESSENTIALS TO ACCEPTABLE SERVICE

Division—Unity—Evangelism

II. Unity

As there can be no crown without there first being a cross, so there can be no Gospel unity without there first being a division such as Christ proclaimed in Luke 12:51. The Head of the Church and "the god of this world" being diametrically opposed to each other, it becomes necessary for all the followers of Christ to obey Rom. 12:1, 2; II Cor. 6:14; Jas. 4:4; I Jno. 2:15 before there can be a real oneness among His people.

There are two ideas of promoting Christian unity. The erroneous idea is the federation idea of ignoring doctrinal differences and working together in spite of such differences. The scriptural idea is that of making doctrinal unity the basis of Christian fellowship and co-operation. And the basis of this "unity of the faith" is that of maintaining the "unity of the Spirit." This is the way that John puts it: "If we walk in the light as he is in the light, we have fellowship one with another." Here are some essentials to Christian unity:

1. **Unity in the Experience of Salvation.** "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "Marvel not that I said unto thee, ye must be born again." There are only two classes of people in the world; the people of God and those who are not the people of God. Only they who have been born again; who have accepted Christ, yielded themselves to God and become new creatures; can rightfully claim to belong to the people of God.

2. **"Unity in the Spirit."** It is the mission of the Holy Spirit to guide His people "into all truth." This leads us to the companion thought; namely, the

3. **"Unity of the Faith."** This is the very opposite of the idea of ignoring

doctrinal differences. The compromise way leads people away from God, and His Word. If we find ourselves lacking in the unity of the faith, let us draw nearer to God, inquire diligently into the teaching of Scripture, and we will find that the longer we follow in the path of God the more perfect will be our doctrinal unity. "Can two walk together except they be agreed?" Interdenominationalism has done the cause of Christ incalculable harm.

4. **Unity in the Godhead.** The children of God, walking in the light of God, are not only able to testify that they "have fellowship one with another," but also that "truly our fellowship is with the Father, and with His Son Jesus Christ." And being led by the Spirit "into all truth," they will find themselves in doctrinal unity.

An illustration of how people in different organizations may be brought into one is found in merging of Mennonite and Amish Mennonite Conferences a number of years ago. They came together, not as a matter of compromise but because they subscribed to the same tenets of faith. Finding themselves in doctrinal unity, they considered that the logical thing for them to do was to complete their unity in organization.

This is the kind of unity that we not only believe in, but the kind that the Scriptures uphold. Let our daily prayers in behalf of all Christian people be identical with the prayer of our Lord: "that they all may be one." Let our creed be identical with the Gospel of Christ. Where there are doctrinal differences, let us seek to get rid of them—not by ignoring them but by drawing nearer to God, by diligently searching after truth, and being drawn nearer together in "the unity of the Spirit" we will also find ourselves, sooner or later, in "the unity of the faith."

The further we keep away from world standards, the more easily we will become united upon Gospel standards.

If you would help tear things to pieces and make void the unifying power of the Spirit among the membership, keep hammering the church. If you would know how to have a part in the work of unification, read the fourteenth chapter of Romans and the fourth chapter of Ephesians.

Forgiveness.—To forgive means both to remit and to forget a transgression. It is the promise of God to penitent Israel that "I will forgive their iniquity, and I will remember their sin no more." In other words, when God forgives our sins He looks upon us in the same light that He would if we had never sinned. This likewise should be our attitude toward penitent sinners. The expression, "I can forgive but I cannot forget," usually means this: My forgiveness is only a hollow pretence, and I'll see that you

suffer for your sins; and I will not be slow to tell people about it.

There are two more things about the forgiveness of sins. The first of these is that sin can not justly be forgiven unless it is repented of. When Christ says, "Except ye repent, ye shall all likewise perish," He means to say that the impenitent sinner who dies in his iniquity will go down to his grave without forgiveness, and as a soul guilty before God must suffer the vengeance of eternal fire forever. God has, and we should likewise have, a merciful attitude toward all sinners. Christ's prayer, "Father, forgive them," and Stephen's prayer, "Lord, lay not this sin to their charge," represents both the divine and the Christian attitude toward sinners; an attitude of loving pity and willingness to help in every time of opportunity. The Christian, like God Himself, is without malice in his soul. Yet this does not change the irrevocable law that "whatsoever a man soweth, that shall he also reap." There is but one way of getting rid of sin: repentance on man's part and remission of sins, through the atoning merits of the blood of Jesus, on God's part.

The second thought is that while all the sins of the penitent are cast into the sea of forgetfulness, there are certain marks of former sins that we will carry to our graves. Though the Lord freely forgives our shortcomings, upon evidence of repentance, there are certain results of sin which neither penitence or forgiveness erase. It emphasizes the wisdom of the advice given by the wise man: "Remember NOW thy Creator in the days of thy youth."

MESSAGES FROM GOD'S WORD

By David D. Miller

For the Gospel Herald.

VIII. A Different People

(Seven Representative Points of Separation)

Be not conformed to this world: but be ye transformed . . . that ye may prove . . . —Rom. 12:2.

7. **Our Appearance.**—This may mean the expression of our faces, our apparent attitudes, that smile or frown which is quite sure to come, or it may even be misery and horror manifest in the life of a sinner as a result of sin, or the beauty of a Christian character back of which is evidence that the redemptive work of Christ has done its complete work; all of these, with many other characteristics namable, tell the world something at a glance. But we are, in this little writing, particularly concerned about another phase of this subject; namely, **dress**. And let it be said also that this latter tells the world something at a glance.

We are ready to admit in starting that plain clothes do not cause the new birth, and that it has happened all too often that inside of a plain garb was a

crooked and corrupt heart; but that is not the fault of the clothes, and is no argument whatsoever (as some would have it) against the wearing of plain clothes any more than that because there are hypocrites in the Mennonite Church is an argument against the existence of the Church. Nor is it any more an argument against the wearing of plain clothes than, because a child in the home may be disobedient, would prove that it (the child) shouldn't be there—and what parent would thus argue? We ask only fairness—is it not true that those who have argued as above are among the ones who are ready to say "good-bye" to the Bible teaching on the subject of dress?

If we see a man (or even a woman nowadays) going down street dressed after the fashions and styles of the world, very few people would be surprised to see that one go into a saloon, a pool-hall, the dance floor, the theatre, etc., etc. But if we saw a man or woman plainly and modestly dressed go to any of the above named places, nearly all would be surprised, and rightly so. Some one has said that our appearance testifies to more people than any other method of testimony. The world looks at us and, if we appear as we should, at a glance they form an opinion. They need ask no further, "Are you a Christian?" **They already have the witness which to them means just as much as our word would.** A child of God can testify and witness just as well and just as truthfully by his appearance when dressed in "modest apparel" as he can by his speech. Both are necessary. The inconsistencies are when the Biblical garb covers only the life of a sinner, or when another sinner just like him does much lip-testifying through which he tries to hide his hypocrisy, disregarding the simple teachings of the Gospel by saying, "Those teachings are non-essentials."

The Bible, in both Old and New Testaments is emphatic on this teaching. It is an easy matter in both Old and New to find that God in dealing with His people left them know that there was a world-dress and a child-of-God-dress. Likewise there is a difference between the two. The purposes for dress are at least fourfold: (1) covering for the body, Gen. 3:7, 21; (2) protection for the body, Job 31:19, 20; (3) to distinguish sex, Deut. 22:5; (4) to distinguish the pure from the impure, Gen. 38:14, Prov. 7:10. These are definite reasons why we should wear clothes. Among them we plainly see that the wearing of clothes (and this is true in a number of ways) is a sign to those about us. If we look like the world in our dress, why does not the world have reasons to pronounce us worldly? **They simply are judging by the first, and often the only testimony they get from us.** Just why should the pure desire to wear the kind of garment that manifests impurity? Possibly this is often done

in ignorance, but that does not change the outward evidence, and often is the cause of serious and sad happenings because some evil worker has judged by the visible evidence. Beginning at verse 6 of Prov. 7, we have a description of a situation which was not peculiar only to that age, but possibly all ages. A silly young man "void of understanding" allowed himself to be led astray (see vv. 21-23), by a "woman with the attire of an harlot and subtil of heart" (v. 10). It is very evident that the appearance of that "woman" was the first thing that attracted the "young man." Her subtilty with her appearance led him astray. Without a great deal of doubt, it is true that thousands of innocent young girls have been judged harlots because they dressed like the impure women who started the style that they were following. Thousands of both young men and women, (or rather boys and girls) have been brought to a life of ruin principally because of this reason. And I have never been able to see why mothers should want their innocent young daughters to follow the styles of the world in dress, when it may plainly be seen that many—many—are being lost to the Church because of it, and many are even going to shipwreck of both soul and body through it. It seems to me that several years ago the Mennonite Church almost went through a siege of defeat in many parts, when the unscriptural and immodest short skirts made their appearance, and, against prayers, teachings, begging, pleading and weak discipline stayed until the STYLE lengthened them—did what the church didn't get done. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

We have often heard the remark, "We should dress so as not to look conspicuous." If we are Christians we act "conspicuous" to the world, so what is the difference? Over there in I Tim. 2:9 we have our standard. It is right to the point: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety." We might say that there are those who are plenty frank in declaring that they believe in "modest apparel," who by their actions prove that either their declarations cannot be taken very seriously, or they are actually ignorant as to the real meaning of the term. "Modest apparel," "Shamefacedness," "Sobriety,"—if we are sincere, and trying to know the truth, it is not a hard matter to see that these terms cannot go hand in hand with the world's styles—they are definitely opposites. These Bible standards cannot harmonize with a number of things found in the churches—such as low necks, short skirts, bare arms, transparent clothing, jewelry, laces; in fact any-

thing "showy," or for display—or even those things which are unnecessary. Jas. 1:21. If only the professed people of God would be willing to give this subject a study, in equal fairness with any other Bible subject, the question would be much more nearly solved. To be fair we must remember that God's consideration of this subject in connection with man began with the fall of man in the Garden, and His teachings of the subject which He made known to man did not close until the last book of the Bible came forth. That means that God gave us valuable teachings along this line that reach clear to the end of this age.

How different "Modest apparel" and "shamefacedness" sound and ARE from the bold face and brazen characteristics of the present day. The world says, "Back to nature"—partly dressed, half-dressed is too near dressed—"We came into this world without clothes, why should we not go about in the same way?" And, remember, this latter attitude is only an outgrowth of the others we have been writing about. As a church we need to continue to speak. If left to each individual member as to what is "modest apparel," we will have thousands of different interpretations for the same scripture. Hundreds of years ago they discovered that a religion where "Each did that which was right in his own eyes" was not workable and not according to God. So it is entirely in order for the Church to speak, telling what is meant by "modest apparel."

Personally I have thanked the Lord very often for the Mennonite Church, and what she has meant to me. She has been a real parent to me, by affording correction and protection to her needy child. And I never learned to appreciate her fully until submissively I said I am by God's help going to be obedient to her rules and restrictions, even though I can't find a "Thus saith the Lord" for this or that particular thing. And only from a heart of love for the cause of Christ and His Church may these words come, and may all who read this test it by actual experience if you have not yet. In a yielded manner submit your entire life to God and your Church by saying, "I want to be a faithful member in every detail and on every point." You will not be a loser, but will gain more than you thought possible. You will bless yourself and others, and will help bring a "drifting" people closer to God.

Sometimes it is said, "Why make such a fuss about such little things?" It is that "fussing" in part, which today makes it possible for us to enjoy the Mennonite Church. If no one would have kept "contending" for the "little" and the "big" things, the Mennonite Church might be in apostasy today.

Allow me just now to illustrate with two "little" items of apparel:—the bonnet and the necktie. We are not say-

ing that all who do not wear bonnets, nor all who wear ties are lost; but since we are Mennonites there is more than simply the articles themselves under consideration. First the devotional covering has never been maintained where there was not a suitable headgear worn with it. Then there is the mark of distinction and uniformity, and a safeguard, with other reasons. Again we should appreciate our Church's attitude in safeguarding Bible ideals for present and future generations. Sisters, the wearing of the bonnet should not be a burden to you; it is for your good and for the good of the Church. And if the Mennonite Church ever drops the bonnet, watch—her—GO! The bonnet may be "little" in a sense, but it carries with it a real significance or sign. And brethren, for our sisters to be different from the world in dress and we be like it, is not fair. We have no right to expect it of them; we should lead in the battle against the enemy as the stronger of the two. If worldly men and boys would quit wearing the neckties, how long would it be until a lot of Mennonite brethren would put away the unnecessary string? Since the Church has asked it, and we believe on scriptural grounds, is there not a real principle involved in being disobedient? To give it up is manly and for your good, and the church of which you are a member has asked it because she feels sure it is the best for you on that point. As one who is interested in the present and the future of the Mennonite Church, I feel confident that if we are so far different from the world, that by a look at us they can tell what we profess, we shall have lost nothing but gained a lot. And should we have a Church free from neckties with every sister wearing a bonnet, and we living consistent with that outward testimony, we would have done ourselves no harm (but good) toward readiness for the second coming of our Lord to earth.

We are glad for the "Nonconformity conferences" over the land, and we pray in connection therewith that the Lord will bless every honest effort to the degree that on the various points of nonconformity as a people we may get into the real spirit of the truth. It must mean more to us than just teaching, rules or "dead letter" codes. We must learn that separation and nonconformity is an eternal principle, taught throughout the entire Word of God, and the leaving of its observance is a definite indication that the heart of man (though in the churches) has become cold and heedless as concerning the teachings of God. I believe that God will still have a faithful people, who will be separated from the world on every point of nonconformity, when His Son returns to earth.—We pray, "Lord keep us that we may be among them."

Protection, Kans.

(To be continued)

PREACHERS' PAGE

SERMONETTES

Collected by J. G. K.

For the Gospel Herald.

GOD

I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me.—Isa. 45:5.

God will do as He says, whether we believe it or not.

God's dominions are immeasurable, His wisdom is unfathomable, His greatness beyond comparison, His riches "unsearchable," and His ways "past finding out."

God lived as man in Christ that man might live as God.

There is something in every human heart that longs for God.

"God with us" in the person of Jesus Christ made it possible for God to be "in us."

God's mercy, as His attributes, are complete.

God's dealings with fallen man may be summed up in three words, "God is love."

Since God speaks to us by His Word, how may He tell us His will if we will not read His Word.

God draws by His mighty power and if man yields, God will finish the work.

God will not under any circumstances go into partnership with the devil in shaping our lives for His service.

Forgetting God in time brings terrible consequences in eternity.

God offers freedom for every captive soul, having sacrificed His only begotten Son to this end.

God bestows His gifts upon those who will improve them, but takes them away from those who neglect them.

God does not only save people to go to heaven when they die, but to do service for Him while they live.

Faith in God implies submission to His will, and submission to His will may only be obtained by obeying His Word.

"Heaven seems so vast, and earth so small, That man is nothing and God is all."

But fallen man tries to change this to

"Earth seems so vast, and heaven so small, That God is nothing, and man is all."

God sheweth forth His righteousness and goodness in ways by supplying our needs at a time when we think they are exhausted.

God has two reasons for claiming man; first, He created him, second, He redeemed him at a great price.

God's faithfulness in the past should inspire us to trust Him for the future. Atglen, Pa.

I have found this: that the member who realizes his perfect standing in heaven is the one who lives the most spiritual life.—C. F. Derstine.

THE PASTOR

A short course for ministers, prepared by T. K. Hershey for use during the short Bible Term at Hesston College and Bible School, January, 1936. These articles, eleven in number, were afterwards written out and submitted for publication in Gospel Herald.

V. The Pastor and Missions

By Paul E. Roupp

For the Gospel Herald.

Conviction on Missions

Until the ministry comes to the knowledge that the Church must go and carry the message to the lost, or be lost and go to oblivion, they have not the deepest concern in the subject of missions. The marching orders of our Captain and Master when He left this world were Go, Go, Go, and we as His servants must have a renewed interest in this commission if we ever expect to awaken an interest in our people. It should be a readily accepted fact that home and foreign missions should occupy the most prominent place in the life of every minister of the Gospel. In relation to the importance of each field, the foreign field should have the first and utmost place because of the vastness of the field. The interest of the members of our congregations will depend largely upon the interest that can be awakened in them by the interest the minister has in missions.

When we read in the New Testament that they "went everywhere preaching the Word" and that the Gospel was carried thousands of miles away from Jerusalem by the faithful Christians, we as ministers of God should be ashamed of the lethargy into which we have fallen. "There is no such thing as an active, holy, harmonious church in which at the same time there exists a coldness on the subject of missions!" No human enterprise requires stronger motives than the work of Christian missions. There is no enterprise so vast in its extent. Nineteen centuries after the inauguration of evangelism the disciples of Christ still face great unoccupied fields where the name of Christ has never been proclaimed. Why?

How Awaken this Interest

One of the first and best ways to awaken interest in mission study for the minister is through the Word of God. The Old and New Testaments have much to say on this important message. As he studies the Bible with this subject in mind he will get the mind of God in regard to the souls who are out of touch with Him. As the minister studies the Word he will discover the heart-beat of the message of God and that is, That it is absolutely necessary "that repentance and remission of sins should be preached in His

name among all nations" (Luke 24:47). Again as he studies, meditates, and ponders on the work of Christ as the example of every missionary, his life will be filled with a new ambition.

Another very important way to awaken interest in missions is to make a definite study of the subject. It is the happy privilege and duty of every minister of the Gospel to acquaint himself fully with the work of his own church, at least, if he doesn't have time to study the world movement of missions. Today, in this age of books, the most important and used books of the minister's library should be the best books that he can find on this all important subject. As the minister studies this subject and becomes filled, thrilled, and possessed with the vastness and importance of this work he is bound to pass on to his people the blessings he has received.

As the minister studies the subject of missions in his private study, and as he prays for the work and receives a burden for the cause, it will help him as he makes his appeal to his people. It will help him in his public prayers for the workers. The pastor in awaking an interest in his people should have stirring messages on the subject of missions. These should not be spasmodic but should be of a nature that tends to permanency. There cannot be any iron-clad rule as to how often missionary sermons should be preached. I feel there is a lack of sufficient sermons on this subject. Would it be too strong to say that there should be at least one missionary sermon a quarter? We need to arouse our people to action. When these services are held there is a wonderful opportunity afforded to make an appeal to the people to become a missionary church.

To become a missionary church may involve a number of things. First of all prayer meetings should be encouraged. At these meetings information can be presented, needs of the field brought before the people, and united earnest prayer can be offered for those needs; pray to God for the needs, then the group is in a position to do their part in meeting those needs.

The pastor who is wide-awake is going to be on the watch for returned missionaries to have them appear at his church. When these opportunities come the pastor should be on the job. He should have his people so educated that they can enter into the real missionary spirit of the occasion.

What the Church can Expect

The field of missions is large, the work is great, and many workers are needed. As we keep the spirit of missions alive in our churches the spirit of God is going to work and there will continually be workers who are consecrated and are in a position to be put to work. The leaders of the church need to ever keep on the watch so that these

young people will have something to do. As they are ready to work send them out into the neglected fields at home, into the mission Sunday schools in the cities, because for them to grow and develop they must have work. If they do not work they are apt to become cold and lose that interest they once had.

Can we as members of a soul-saving organization sit idly by and see souls go into eternity every minute of the day and say there is nothing for us to do? Can we who know what it means to be born again sit at home when the fulfilling of prophecy tells us that every day brings us that much nearer to the time when our opportunities will forever be past?

Can we read Jno. 4:35 ("Say not ye, there are yet four months, and then cometh harvest, behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest") and not be aroused to action?

Hutchinson, Kans.

OUR DUTIES TOWARD YOUNG PREACHERS

(Selected by Moses G. Gehman from Aug. 15, 1908, Gospel Herald.)

In our last message we tried to offer a few thoughts which we hoped might be helpful to our young brethren lately called to the work of the ministry. This week we shall endeavor to say a few words with reference to what the rest of us may do to help them along. To strengthen any part of the brotherhood means to enhance the working capacity of the whole Church. There is no point in the Church organization so important as the ministry. With a good, strong, healthy, highly spiritual force in the ministry, there is no mistake as to what the effect will be on the Church. But to our subject.

Our first duty toward our young ministers is to make them feel that we are their friends. It was through our instrumentality that God called them to their work. It is through our instrumentality that God means to encourage them to press on. With a fervent prayer that God may sustain them in their labors, with an occasioned word of encouragement when we see something commendable about their efforts, with an occasional suggestion as to points where they might make improvements along certain lines, and an offer to help bear the burdens financially when we see them in need, we may do much to encourage them in their labors.

Young ministers may get spoiled through one of two ways, both of which are very unwise. Those who get along real well are sometimes spoiled by flattery; while those who have harder work in getting started are often discouraged through uncharitable criticisms. We shall notice these at greater length.

1. Those spoiled by flattery. You see a young minister, well favored in natural endowments, more eloquent than substantial, rising to deliver his first sermon. It is a masterful effort. People sound his praises. His message may or may not make a deep impression, but people are not slow to remark that he did better than many preachers who have been trying for years. His name is heralded far and wide as a wonderful preacher. He gets many calls, and is listened to with rapt attention. Thoughtful people see his danger and raise a note of warning. Their warnings are misunderstood, and they are accused of "jealousy." Sooner or later, the young preacher flies off on a tangent—lost to the Church, lost to God, the victim of flattery. A little common sense might have saved him.

2. Those spoiled by uncharitable criticisms. A young minister makes his first attempt. He is of a modest, retiring disposition, not of ready speech, inclined to become embarrassed. People pronounce him a "failure." When he preaches, they see something away down at the end of their noses that attracts their intense interest, while on their faces there is a rigid expression which interpreted means, "That fellow can't preach." When they talk about him it is only pity and unfriendly criticism, and no helpful suggestions. It is not necessary to enlarge on this any further. Many a young minister who afterwards became a power in the pulpit had this double load to carry, and might have become really useful much sooner had the proper encouragement been given him. Many others have been completely discouraged and never did become what they might have been had they received the support and encouragement they should have had.

Some children learn to walk and to run much quicker than others, but if there is any difference the slowest ones get the most encouragement. The efforts of all of them are greeted with delight, and so we should regard the efforts of young ministers. Do all you can to encourage all of them in all the ways that you can. Pray for them. When they preach, look them in the face. When they say something helpful, show by the look on your face that you appreciate their effort. When they make blunders, remember that they, like yourself, are human and need to learn. Young ministers grow fastest when they are in the house of their friends.

We said something about ministers being spoiled by flattery. Usually before it is all over with, unfriendly criticism comes in to help complete the work. All people have their weaknesses. Sometimes we imagine that a strong minister, old or young, should have no weaknesses; but in this we err. There never was a minister who did not need the support of level-headed

friends. When we see eloquent men make blunders, let our attitude toward them be the same as if they were slow of speech. Let us go to them as friends and show them the right way. We often think of those humble tentmakers, Aquilla and Priscilla, taking the eloquent Apollos unto themselves and showing him "the way of God more perfectly." The minister who, looking one way sees nothing but flattery, and looking the other way sees nothing but unfriendly criticism, is in a dangerous position. Some have thereby fallen who would have gladly accepted deliverance, had they seen a way out.

Young ministers should be encouraged to visit much. It will give them a broader and a better view of their work. But here is a question which confronts some of them: How can they spend all the time needed to equip themselves for their work, and also supply the tables for their families? In this their neighbor brethren can help them out. An occasional day's work, an occasional side of meat, an occasional silver wheel will not be felt very much by any one else but the minister in consideration. "Bear ye one another's burden, and so fulfill the law of Christ." Not only should our young ministers be encouraged to visit, but they should also be visited. Whoever encourages a minister of the Gospel encourages the entire cause for which he stands. Build up your ministry, and you build up the Church.

Not only should young ministers be encouraged to visit much, but also to do extensive reading, making the Bible their chief text-book. Much conversation along spiritual lines will also help to develop them in the right direction and make them more efficient workmen. This enjoins upon the rest of us the duty of being posted ourselves, and spending some time in such conversation with them, for no person can carry on a very edifying conversation by himself. As a minister should be vigilant over the interests of the congregation, so should the members of the congregation be vigilant in promoting the interests of their minister.

That God may help us all to be used in the great work of building one another up in the most holy faith and service of our Lord Jesus Christ, is our fervent wish and prayer.

(A companion article appeared in May 7 number of the Gospel Herald.)

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—II Cor. 7:1.

It is a good thing to belong to a church that stands for Gospel principles and means to put them into practice. I believe in Church discipline.—C. F. Derstine.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

FOR SHUT-INS

By One of Them

For the Gospel Herald.

Teach us, dear Lord, our cross to bear,
With patience bear our lot;
But Jesus knows our trials and cares,
And He forsakes us not.

Teach us, dear Lord, our grief to bear,
Though dark our way may be;
But Jesus knows, our woes He shares;
He comforts you and me.

Teach us, dear Lord, the need of prayer,
When trembling's changed to fear;
But Jesus knows, He helps to bear,
His guiding hand is near.

Teach us, dear Lord, the way that leads
To heavenly realms above;
But Jesus knows, for us He pleads,
How great His matchless love!

Teach us, dear Lord, death not to fear,
When leaving this world of care;
But Jesus knows, our prayers He hears,
There'll be no sorrow there.

IS MY BODILY SUFFERING A DIRECT RESULT OF MY OWN SIN? IF SO, HAVE I LEARNED THE LESSON THAT GOD IS TRYING TO TEACH ME?

By James Bucher

For the Gospel Herald.

As long as we are in these mortal bodies, and in this world of sickness, suffering, and death, this will be a vital subject, and rightly so.

Sickness, suffering, and death came as a result of man's falling into sin.

In Psa. 103:2 the last clause says that we are not to forget all the Lord's benefits. Man is prone to drift away from God, prone to forget that He is eternity bound, prone to forget that he has no abiding city here, and also prone to forget always and at all times to go to Him, the Lord, for guidance and directions in the affairs of life. Prov. 3:6 says: "In all thy ways acknowledge him, and he shall direct thy paths."

Even Christian people get entangled in the cares of this life and become subject to the deceitfulness of riches. Luke 21:34: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Especially in this rushed age our Heavenly Father permits sickness, etc., to come into our homes that we may stop and think more seriously and prayerfully on eternal things, such as our spiritual relationship with the Lord and our relationship with one another; also that

we may see the need of secret prayers, family prayers, prayer meetings, witnessing for Him in our daily contact with men, etc., as the Psalmist states in Psa. 119:71: "It is good for me that I have been afflicted; that I might learn thy statutes."

It probably may not be because we have sinned, but to keep us from sin. He whom He loveth He chasteneth. Psa. 119:67 says: "Before I was afflicted I went astray: but now have I kept thy word."

Jas. 5:13 says, "Is any among you afflicted? let him pray." Why? Probably that we may determine the cause of our sickness, or to review our lives, for verse 16 says, "Confess your faults one to another, and pray one for another, that ye may be healed." Or, perhaps, as in Jno. 9:3, our affliction may be that the works of God should be made manifest.

Suffering is like a refiner's fire; it purges out the dross of our lives and makes us more like Him, more sympathetic toward our fellow men in times of distress.

Indeed, we have found that after we lie upon our beds of affliction, we can better understand, and sympathize also, with others in their need and afflictions.

Perhaps you may find yourself like Asa, in II Chron. 16:12, who was diseased in his feet until his disease was exceeding great, "yet in his disease he sought not to the Lord, but to the physicians." He undoubtedly tried to get relief from suffering, and here is often the test—do we try to alleviate our pains, or do we find the cause and remove the cause?

Again, in Jer. 46:11 the Lord tells the daughters of Egypt that the taking of medicines are in vain. Why? They are trying to alleviate suffering again without turning to the Lord.

In conclusion, if we find that we are able to bear our afflictions in patience, and that we are drawn closer to the Lord because of our sickness, and that our lives are lived more victoriously, also that we have felt the divine, healing touch of the Master, we feel like thanking the Lord for these same sore trials.

We should feel as Paul wrote in II Cor. 11:30: "If I must needs glory, I will glory of the things which concern mine infirmities."

If our lives have been enriched because more time was spent at Jesus' feet, listening to His gracious Word, learning divine truths from Him, and

if we can truthfully say that we have been with Him and have learned of Him, then we have learned the lesson God intended that we should learn.

Upland, Calif.

OUR REFUGE IN TROUBLE

I invite every troubled brother and sister to cry for grace from God to be able to see God's hand in every trial, and then for grace, seeing God's hand, to submit at once to it, not only to submit, but to acquiesce, and to rejoice in it. "It is the Lord, let him do what seemeth him good" (I Sam. 3:18). I think there is generally an end to troubles when we get to that, for when the Lord sees we are willing that He should do what He wills, then He takes back His hand, and says, "I need not chasten My child: he submits to Me. What would have been effected by My chastisement is effected already, and, therefore, I will not chasten him."

There are two ways of getting help. The one is to go around to all your friends, and get disappointed, and then go to God at last. The other is to go to God at first. That is the shortest cut. God can make your friends help you afterwards. Seek first, God and His righteousness. Out of all troubles, the surest deliverance is from God's right hand. Therefore . . . go not to this friend or that, but pour out thy story before God.

"Were half the breath that's vainly spent,
To heaven in supplication sent;
Our cheerful song would oftener be,
Hear what the Lord hath done for me."

If a man keep in that frame of mind, what can disturb him? Though the mountains were cast into the midst of the sea and the earth were moved, yet still would he in patience possess his soul . . . God hath given His angels charge concerning such a man, to keep him in all his ways, for this is the man that dwelleth in the secret place of the Most High, and he shall abide under the shadow of the Almighty. The Lord saith of him: "Because he hath set his love upon me, therefore will I deliver him. I will set him on high, because he hath known my name. He hath proved it by trusting in me, and me alone; therefore will I never fail him."

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength" (Isa. 26:4). Gather up your confidences, make them into one confidence and fix them all on Him. Lean not here and there—thou wilt grow crooked thyself, and the staff thou leanest on shall turn into a spear, and pierce thee. Lean wholly upon God, and as He is everywhere, thou shalt stand upright in leaning upon Him.

"God is our refuge and strength, a very present help in trouble" (Psa. 46:1).

—Selected from Spurgeon's Work.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for June 14, 1936.—JESUS CRUCIFIED.

Lesson Scope.—Luke 23:1-56.

Lesson Text.—Luke 23:33-46.

Time and Place.—A. D. 30; Calvary.

Leading Character.—Jesus Christ, the Son of God.

Golden Text.—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

Points for Meditation.

1. The Cross of Calvary.
2. Our crosses.
3. The ransom price for our sins.
4. The King of the Jews.
5. The King of kings and Lord of lords.
6. Who are the guilty?
7. Who are the redeemed?

Introductory Thoughts.—Among the last words on the cross were these: "It is finished." There were several things that were finished. The price for our redemption had been paid. No longer could the enemies of Christ inflict any more bodily pain upon Him. The ceremonial Law had been nailed to the cross, and the Gospel of Christ had taken its place. The blackest crime in the history of fallen man had been committed. What the crucifixion of Christ will mean for us in eternity depends upon what use of our opportunity we are making in time.

LESSON COMMENTS

The Crucifixion (33-38).—Well may His forerunner, John the Baptist, say, "Behold the Lamb of God, which taketh away the sin of the world." The so-called trials had been ended, the enemies of Christ had won an apparent victory, the cruel nails had been driven through His hands and feet, He had been hung between two thieves, and six dreadful hours of pain and anguish had begun. "Behold the Lamb!"

We call this the darkest of all crimes committed by fallen human beings. But this is only one side of the story. Though moved by sheer envy and malice and selfishness, these enemies of the Cross were carrying out the design of God in bringing about the redemption of fallen man. Jesus said, "The good Shepherd layeth down his life for the sheep." Peter said that this was done "by the determinate counsel and foreknowledge of God." It was the only way whereby sinful man could be redeemed.

But God's part in this did not in the least lessen the awful crime and guilt of those responsible for this dastardly deed. It was the darkest hour in history. The three hours of pitch darkness which enveloped the land was but typical of the dark crime that was being perpetrated. The rulers mocked, saying, "He saved others; let him save himself." The soldiers mocked, offering Him vinegar to drink. The passers-by also joined in the mockery. Even the thieves by His side joined in the mockeries. (We thank God that one of them later repented and was forgiven.) But in the midst of all these there was one evidence that the hand of God was

there to turn the light of truth upon the real reason for the crucifixion.

Over Him was written the superscription telling the exact reason why He was crucified. This superscription was written in Hebrew, Greek, and Latin, that no one present might be unable to read it: "This is the King of the Jews." In other words, the Jews crucified their King, the Messiah of prophecy, which many of them still profess to be looking for. They had done, what millions are doing today: crucified the real Christ, vainly pretending to look for another.

The Penitent Thief (39-43).—The power of God was bringing its results. One of the thieves by His side, convinced that Jesus was the real Christ and Savior, repented and begged for mercy. The real character of our Lord was again revealed as He forgave this vile but penitent wretch, saying, "Today shalt thou be with me in paradise." It will be noted that this was more than a mere plea for favor. The dying thief testified for our Lord, giving Him full recognition, rebuking sin, and plead for pardon. It is a picture of genuine repentance, the kind that wins the loving favor of God.

Darkness and Death (44-46).—Another evidence that the power of God was present was the darkness which

covered the earth from the sixth to the ninth hour. There were three hours (from nine to twelve) of visible suffering and shame and mockery and persecution. Then the Lord of heaven took a hand. Beginning at midday, the sun refused to shine. The land was enveloped in darkness. And as the Son of man expired on the cross there was a mighty earthquake which opened the graves and many of those in the graves arose and appeared to others in Jerusalem after Christ's resurrection. The vail of the Temple was rent in twain from top to bottom. So completely evident was this mighty power of God that even the Roman centurion and they that were with him acknowledged the marvelous power of the Deity and said, "Truly this was the Son of God."

Perhaps the most convincing evidence that this was the Son of God whom the Jews vainly tried to get rid of was the record of Christ Himself while upon the cross. Not one word of resentment escaped His lips. His was a record of love from the beginning. For His enemies He prayed, "Father, forgive them." He spoke the word of forgiveness and salvation to the dying thief by His side. He made provision for the safe keeping of His mother. And finally, "It is finished," pronounced the end of His career prior to His death, after having committed Himself to the Father. Blessed be His holy name. Let us reverently serve Him to the end of our days.—K.

BIBLE MEETING TOPIC

INCIDENTS BY THE GREAT SEA (Jr.)
Jonah 1:1-2:10; Rev. 1:9-20; Acts 27

Topic for June 14

MOTTO

"Have faith in God."

OUTLINE STUDY

- I. When Jonah Fled from the Lord.
 1. Buying a fare to Tarshish.—Jonah 1:3.
 2. Experiencing a great storm.—Jonah 1:4.
 3. Finding the cause.—Jonah 1:5-9.
 4. Finding the remedy.—Jonah 1:10-16.
 5. Jonah's prayer.—Jonah 1:17-2:10.
- II. John's Vision on an Island of the Great Sea.
 1. Banished to a lone island for the Word of God.—Rev. 1:9.
 2. In the Spirit sees and hears wonders.—Rev. 1:10-20.
 - a. Hears a voice.
 - b. Sees the candlesticks and Jesus.
 - c. Receives explanations.
- III. Paul, a Prisoner, Sailing to Italy.
 1. In the ship of Adramyttium.—Acts 27:1-5.
 2. In the ship of Alexandria.—Acts 27:6-44.
 - a. A warning.
 - b. Other counsels followed.
 - c. The Euroclydon.
 - d. Paul's vision.
 - e. Cheered by Paul.
 - f. Escape from the wreck.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Preach."

2. Tell the Story.
 - a. Of Jonah's experience.
 - b. Of John on the Island of Patmos.
 - c. Of Paul's voyage to Rome.
3. Lessons Found in the Story of Jonah.
4. Lessons about John's Vision on Patmos.
5. Lessons from Paul's Voyage.

For Seniors.

1. What the Experiences on the Sea Taught Jonah.
2. Banishment and Vision.
3. A Prisoner of the Lord.

PERSONAL THOUGHT

When God is with His people, they need not fear. God is with those who are ready to walk in obedience to His voice.

SEED THOUGHTS

Jonah's terrifying experiences came to him because he said "No" to God. No man can disobey God's will with impunity. As soon as we begin to disobey the divine mandate, that moment our lives begin to slip down into the pit of ruin and despair.—Sel.

A wrongdoer is often a man who has left something undone, and not always he that has done something.—Marcus Aurelius.

Fade, fade each earthly joy; Jesus is mine!
Break every tender tie; Jesus is mine!
Dark is the wilderness, earth hath no resting place,
Jesus alone can bless, Jesus is mine!

—Mrs. C. J. Bonar.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JUNE 4, 1936

Field Notes

Bro. J. A. Brillhart of Scottsdale, Pa.,
filled the appointment at the Mason-
town, Pa., Church on Sunday morning,
May 31.

People visiting in southern Califor-
nia in the vicinity of North Pomona
will find the home of Bro. and Sister
Jacob S. Roth near the Santa Fe depot.

Bro. O. O. Miller of Akron, Pa., was
among the worshipers in the Los An-
geles, Calif., Mennonite Church on
Sunday, May 24.

The Sunday school meeting held at
Blooming Glen, Pa., Mennonite Church
on Saturday and Sunday, May 30 and
31, was marked by excellent attend-
ance and interest.

Request for Prayer.—Bro. M. E.
Hostetler, of Adair, Okla., is suffering
from the effects of an apoplectic stroke.
The prayers of God's people are re-
quested in his behalf.

The congregation at Stony Brook
Church, York Co., Pa., expects to hold
its seventeenth annual Sunday school
meeting on Saturday evening, June
13, and all day Sunday, June 14.

The annual meeting of the Mennon-
ite Mission Board of Ontario, held at
the Geiger Church May 24, 25, was
well attended and the interest was
good, according to a report received.

Evangelistic meetings will be con-
ducted at the First Mennonite Church,
Kitchener, Ont., from June 6 to 18, the
Lord willing, with Bro. A. J. Metzler
of Scottsdale, Pa., assisting the congre-
gation. D.

An inspirational song service is to
be held, the Lord willing, at the East
Petersburg, Pa., Mennonite Church on
Sunday afternoon, June 7, at two
o'clock, standard time. Everybody
welcome.

Evangelistic services are scheduled
to be held at the Mexican Mennonite
Mission, Chicago, Ill., June 9 to 15,
with Bro. Elvin Snyder, missionary
on furlough from South America, in
charge. Pray for a great ingathering
of souls.

Revival meetings in progress at the
Mennonite Church at Fairview, Mich.,
conducted by Bro. C. F. Derstine,
Kitchener, Ont., are largely attended,
the interest is good, and souls are con-
fessing Christ, according to a report
received.

June 11 is the time set for an all-day
Sunday school meeting to be held at
the Providence Mennonite Church,
Yerkes, Pa. Besides local talent Bro.
S. G. Shetler, Johnstown, Pa., is sched-
uled to be present and take part in the
meeting. M.

Tent meetings under the auspices of
the Reading, Pa., Mission are an-
nounced to be held from June 10 to 21,
the Lord willing. The tent will be lo-
cated at the corner of West Green and
Tulpehocken Streets in the northwest-
ern section of the city. H.

A Sunday school meeting will be
held, D. V., at the Cedar Grove Church
near Greencastle, Pa., on Saturday eve-
ning, June 6, and all day on the follow-
ing Sunday. Those from a distance
whose names appear on the program
are Bros. Melvin A. Bishop, Blooming
Glen, Pa., and John F. Bressler, Lan-
caster, Pa.

The program for the sixteenth an-
nual meeting of the Dakota-Montana
Conference has been arranged and has
reached the office in printed form. The
meeting includes Workers' Confer-
ence, Young People's Conference, and
Church Conference, and is to be held
at the Red Top Mennonite Church near
Bloomfield, Mont. The dates are from
June 30 to July 3. Bro. Daniel Kauff-
man of this office is to preach the con-
ference sermon. H.

Correspondence

Spring City, Pa.

(Vincent Congregation)

Greetings in the Master's name:—
Our semi-annual communion service
was held Sunday morning, May 3, with
our bishop, Bro. Warren G. Bean, in
charge.

On May 5, the nineteenth annual
meeting of our Mission Board was held
at this place. The Lord favored us
with a very beautiful day, a large at-
tendance and a profitable meeting. We
believe He will verify the promise in
Isa. 55:11.

Pursuant to a request made by the
president of our township school board,
that this year's graduates be permitted
to attend a Sunday morning service of
our Church, they, accompanied by their
teachers and the board of directors,
were with us on Sunday morning, May
17. Our ministers gave a very appro-
priate and timely message from the
Word. Text, Matt. 6:33.

May 22, 1936. John W. Kolb.

Protection, Kans.

Greetings of love in Jesus' name:—
We are thankful to our heavenly Father
for His care over us.

In the evening of April 9 we were
privileged to have the Hesston Men's
Chorus give us a musical program,
which we know was enjoyed by all.

Easter was here again. To know we
have a living Savior who was trium-
phant over death brings much joy to
believers' hearts. A program was giv-
en mostly by juniors which was en-
joyed by all.

Bro. Milton Vogt, missionary from
India, was here on April 13. He talked
on work in India. He gave a very in-
teresting talk which was enjoyed by
all.

On Sunday, April 26, three young
souls were baptized and received into

church fellowship. We also had our communion services. By observing these services we were again reminded of the suffering of our Lord Jesus Christ, and His blood was shed for our sins.

On June 7 our semi-annual Sunday school program is to be held at the Larned Mennonite Church.

We ask the prayers of every true worshiper of God for the work at this place.

Yours in His service,
Mabel Zimmerman.

Schellsburg, Pa.

Dear Herald Readers, Greeting in Jesus' name:—On Sunday morning, May 17, we had the privilege of having Bro. Isaac Metzler of Accident, Md., and Bro. Hiram Wingard of Johnstown to hold communion services at this place. All members present partook of the sacred emblems. We were all so glad to have with us Sister Isaac Metzler and Sister Fannie Engle of Mt. Joy. In the evening we had a program followed by preaching. We also elected our Sunday school officers as follows: Supt., W. E. Replogle; Asst. Supt., John Weyant; Sec., Ruth Grine; Asst. Sec., Florence Replogle; Treas., Effie Hoover; Librs., Ruth and Miriam Replogle; Chors., Ella Swasy and Effie Hoover; Cor., Ruth Grine; delegate to Sunday school conference, John Weyant.

R. N. G.

May 22, 1936.

Birch Tree, Mo.

Dear Readers:—Greetings in the blessed name of Jesus our Savior who promised to be with us even to the end of the world.

We were blessed with such a good program Easter Sunday, given by the children of our Sunday school. We thank and praise God for the faithfulness of the children.

A Mother's Day program was prepared for Mother's Day but owing to the death of Sister Anna Johnson on Saturday night before, we did not have this program, but a children's day program is being arranged for the second Sunday in June, the Lord willing.

April 19 the afternoon was spent in examining, instructing and teaching some of the new converts, preparing them for baptism the following Sunday.

April 26 was again a busy day with services at Black Pond schoolhouse at 11 o'clock and baptismal services at 2 o'clock down close to the river where two sisters were received into church fellowship by water baptism. Others are still being instructed, some are waiting, yet undecided as to what church to go to. Our mode of baptism and the peculiar doctrines of our church seem hard for many to understand.

We have services at Shady Grove each fourth Saturday evening and at Alley each Sunday evening following. We don't want you to forget the appointments so you can pray.

The Gospel is something that is not known in many of the neglected communities about us, but in spite of the activities of the enemy, we praise God for the desire of many to hear messages from the Word of God.

Pray earnestly for us that God's Spirit may lead in sowing the seed of truth in the hearts of those who are still out in the darkness of this world. The harvest truly is great.

Saturday, May 17, we held our communion service at the home church. A later date is set for communion in the outstations.

Bro. Cowan left last Friday afternoon to be gone over Sunday that he might spend more time with the outstation work and the people, which we feel is much needed. Also making more preaching services with the expenses of only one trip.

We ask a special interest in your prayers in behalf of the work here.

May 23, 1936. Mrs. Roy Cowan.

Fentress, Va.

Dear Herald Readers, Greetings:—Speaking of the wonders of man's inventions; only recently we saw a car driven on the streets of Norfolk by radio, started and stopped, turned corners, and all untouched by hands. This, though a marvel, does not approach the wonder of growth in nature. As the poet wisely says, "Only God can make a tree."

Our church activities are a cause for rejoicing. On May 17, Bro. J. L. Stauffer accompanied by Sister Stauffer, Rhoda Wenger and Lelia Swope came among us. Bro. Stauffer was sent to us by our Bishop, Bro. Geo. R. Brunk to officiate at our preparatory and communion services.

He preached a practical sermon Sunday morning after which twelve were received into the church by water baptism, six by letter, and three by confession, and two by agreement. Our prayer for those moving into our midst is that they may be a blessing to us and we a blessing to them, to our mutual good and God's glory. Our prayer for those who are beginning the Christian life is that they may have counted the cost, and count nothing too dear to give up for a happy victorious life; and our prayer for those restored upon confession, that they may have such an abhorrence for sin, that they will be a living testimony to the dissatisfaction of professing Christianity and those living in sin.

In the afternoon Brother Stauffer preached again and officiated at our communion, which was a feast of good things. We were vividly reminded that at some communion it will be each one's last opportunity to observe this sacred rite, and how we should be prepared to drink the cup anew in His kingdom.

Health in the community has been good.

The season is a bit late, though strawberries are about over and potatoes are in bloom.

Brethren pray for us at Fentress, and come to see us.

S. H. Brunk.

May 24, 1936.

Midland, Mich.

Greetings to all Readers of the Gospel Herald:—At the close of another Lord's Day, we feel like coming to Him with thanks and praise "for his goodness, and for his wonderful works to the children of men." "Blessed be the Lord, who daily loadeth us with benefits," for our good, both spiritual and physical. Surely we owe the Lord our lives, our all. His power is manifested daily, and we recognize Him as the Almighty.

On this last Easter Day, He removed from our midst, the mother of the writer (Sister Katie Bontrager), pneumonia being the cause of her death. Her departure has left a large empty place in the home and church. Although it seems a great loss to us, we think of the great gain for her. What a joy it must be, our Savior to see, in that beautiful city of gold.

Our newly ordained minister, Bro. Clarence Yoder, brought to us his first sermon today, using Psa. 107:8 as his text. He has been our Sunday school superintendent for some time, but was relieved today, when we elected Bro. Jacob Slabaugh to assist in that work. He has been one of our teachers in the primary department, therefore it becomes necessary to call forth someone to take his place. We are surely thankful to God that we have consecrated brethren and sisters who are ready to accept the call for greater service. Our mission Sunday school held eleven miles north and west of Midland, in a schoolhouse, shows forth good attendance and interest each Sunday. The Brethren, Monroe Wyse and Ernest Bontrager, with their companions, are the regular workers there.

Bro. E. A. Bontrager, our oldest minister, and a few other members, worshiped with the White Cloud congregation today. At the same time Bro. Albert Wyse, our deacon, with his wife and two sons worshiped with congregations in Ohio.

In our Sunday evening service, Bro. Warkentine, a minister in the Mennonite Brethren Church, from Gladwin, Mich., related some of his experiences, and of others which they had in Russia, because of their faith in God. He also gave warnings and exhortations to believers to be steadfast and true, and to take time to pray.

Sister Mary Kauffman was again permitted to be present for public worship after an absence of about six weeks on account of pneumonia.

We are looking forward to the return of two of our members, Bro. Otis

(Continued on page 204)

Miscellaneous

SPIRIT OF GOD

Spirit of God, descend upon my heart;
Wean it from earth, thro' all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

I ask no dream, no prophet-ecstasies,
No sudden rending of the veil of clay,
No angel-visitant, no opening skies;
But take the dimness of my soul away.

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The baptism of the heaven-descended Dove,
My heart an altar, and Thy love the flame.

—Selected.

INTO THE HOLIEST

(Selected and abridged by Elias B. Martin)
Having therefore, brethren, boldness to enter
into the holiest.—Heb. 10:19.

Christ being come an high priest of good
things to come, . . . appeared to put away
sin by the sacrifice of himself.—Heb. 9:11, 26.

Early in the pages of God's record of the human race there comes the doomful sentence, "So God drove out the man" (Gen. 3:24). Yes the God of love who had created man in His own image drove him out of His very presence. But it was inevitable; man had sinned and God being holy could not tolerate sin. Yet no sooner had He driven out the man than He again prepared a means by which he could also be redeemed again and be restored back again into that holy presence. But at first this access was in a very primitive way—through an animal sacrifice and substitute. By this means man could from time to time come into the presence of God, so that God could talk with man and reveal His future plans for man.

The Tabernacle

In due course of time God revealed to man a more elaborate and more effective plan in the worship in the tabernacle, as explained in Hebrews 9. There in the holy of holies were two cherubim, and in their presence dwelt the Lord; but only the high priest was allowed to enter into His presence, and that only once a year. And then he entered not in his own merit; he bore in his hands the blood of sacrifices. Without these his own life was forfeited. Silently the blood was sprinkled on and before the mercy seat, and the man again withdrew. Once more the room was still, without any light from outside. The glory of God was its sufficient light. No sound was heard; deep stillness brooded in that holy place from year to year, except for the entrance of the high priest once a year, pleading to God for mercy for his nation, that their sins might be covered for another year.

Sins only Covered

So passed century after century without any further progress, without any nearer approach. But why should there be progress? This was God's plan; then was it not sufficient?

In Heb. 10:4 we read: "For it is not possible that the blood of bulls and of goats should take away sins." Then was there a mistake somewhere? Was God's plan inadequate or insufficient? We get a clearer picture of it all in the Passover. In Ex. 12:13 God told the Israelites, "When I see the blood, I will pass over you." This did not merely mean pass by and not strike the first born, although it also meant that. But the real meaning of it seems to be to pass over, or hover over, in order to cover and protect them. The original word means to cover. So we have here continually the thought of sins not being taken away but merely being covered.

So we have the arresting facts that the sins of the Old Testament saints such as Noah, Abraham, Moses, David, Isaiah, and all others were merely covered for the time being. And we realize that the only value of all the animal sacrifices was to allow man to show his faith in God, and to enable God to go on with a guilty and sinful people in anticipation of a future and more effectual sacrifice.

A Better Method

And then at last, "when the fullness of time had come" (Gal. 4:4), the time for which all the Old Testament saints had been longing and waiting for, "God sent forth His Son to REDEEM them that were under the law." Here we have now a new note, a better method. It is no more COVER now, but REDEEM or take away. As far as the east is from the west they are taken away. And in the one perfect and sufficient sacrifice of Himself, the Lamb of God, slain, in Him all the sacrifices of all the centuries found their final and sufficient fulfillment.

The Rent Veil

And now what about the veil, the excluding veil? In Matt. 27:50 we read, "Jesus, when he had cried with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." The sacrifice was completed. He had finished His work of redemption, and God as His seal of approval took away the veil which hid His presence so long from the face of man. There was now no more use for it. Then it could be said in Heb. 10:19, 20—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

The Opened Heaven

And following the rent veil came also the opened heaven. Before the ascen-

sion of Christ it seems, that though there was a great gulf fixed between the saved and the lost, yet they all alike were in Hades and not in heaven. This would be in harmony with the fact that their sins were not yet taken away, and though in Hades they were in paradise, and were conscious and were comforted. (Luke 16:25).

The Opened Graves

In Matt. 27:52, 53 we read that the graves were opened and many of the saints arose after His resurrection and were seen of many. This gives us the thought that when the sacrifice on Calvary was completed, there was not only a way opened for the living to enter into the holiest, but a way was also opened into heaven for the dead. For they were now redeemed; their sins were no more covered but removed.

The Rent Veil Mended Again

But now what use are we making of our liberty to draw nigh unto God, and to enter into the holiest? Although God had rent the veil and removed the obstacle between Himself and man, the priests again mended the veil and continued their sacrifices as before for about thirty-three years. Still from their altars the smoke ascended forlornly, in vain. Still the high priest sprinkled the blood on the mercy seat in vain; for already Christ the true passover had shed His blood as a sacrifice for us all. At last God in righteous anger blotted out the whole mocking system at the time of the destruction of Jerusalem and the temple. And the Jewish sacrifices were forever abandoned.

Obstacles

But that joining of the veil by the priests and the excluding of man from God is typical of what is going on ever since. It is true in the Roman church with their mediatorship of Mary and the priests standing as it were between God and man, claiming to forgive sins; and also their images to which they bow in worship instead of worshiping God direct.

In many other church rituals and customs and ceremonies, they impose a veil between God and man. Every heresy in its last analysis does just this. Even the simple sacraments and ordinances, when they become overlaid by man-made traditions, become veils.

But there is still a graver obstacle; not of ignorance, but of knowledge, individual obstacles. There seems to be a natural distaste of the human heart for intimate communion with God. Owing to the consciousness of sin the human heart dreads close proximity with God. Man, naturally not being willing to admit that he is lost and helpless of his own accord, tries through self-righteousness to cover his sins, and thus forms afresh a veil between himself and God. In Ex. 20:18, 19 the people beholding the signs of

God's presence "removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." And this is typical of many believers. "They were afraid to ask Him" is their attitude to the higher things of God. They come into the holiest, even to the Lord's Supper, in God's house on the Lord's day; yet when they leave His table or His house they leave His presence also, and have little real intercourse with Him through the week. Like the high priest their visits are all too brief and too infrequent. They are following their treasures in the world where their hearts are. It is possible for true believers attending God's house, outwardly seeming to be separated from the world so as even to make a fair show in the flesh, to be really occupied with the things of this world which are passing, worthless, and so unsatisfying.

Invited Only on Faith

Then too, we are only thus invited into the holiest on the condition of a "sprinkled heart", coming in full assurance of faith; not in self assurance in which so many try to approach the holiest.

There are hands stretched forth for the bread and wine which, because of some ancient feud, are not stretched forth to clasp each other. There are hearts opened to the Lord but fast closed to each other owing to some old "root of bitterness" which to many seems of more importance than God's best. I do not think that such hearts can really enter the holiest. Such reservations are fatal with God. For the Lord looketh on the heart and He is not mocked. If we will not allow Him to reach in and take out all that offends Him, He will not let us, through prayer, enter into His holiest and take out what we want of His best.

God clears away all such veils from our hearts and gives us boldness to come into His holiest if we allow Him. God grant us grace to really live for the things which are eternal, abandoning all for Him. May we enter and abide in the holiest intimacy and union, and so realize His most gracious plans for our lives.

PRACTICAL CHRISTIANITY

By Esther B. Detwiler

For the Gospel Herald.

Jesus Christ, the maker of all Christian principles, brought to us a practical code for our daily living. In His life He was practical, He did not preach a theoretical doctrine, did not uphold a cold Pharisaical formalism, did not sanction a pretentious profession; nor did He say that the verbal saying of "Lord Lord" would give any soul the right of recognition before the Father in heaven.

Christ used the means at hand to

perform miracles, the objects in common use to teach by parable and association with the small and lowly to magnify and impress great divine truths.

Our Savior did not enter halls of learning, rent auditoriums and places of eminence in which to teach, nor did He mount a throne to proclaim His divine kingship. Rather, He went into the homes of poor, into the ships of humble fishermen, sat on the curbstone of Jacob's well, wrote symbols of meaning on the ground, stopped in a pressing multitude to teach one soul, and accepted the confession of being the divine Son of God from an humble disciple.

It is an outstanding fact portrayed in the writings of the four Gospels that our Christ, the central figure of Christianity, was a practical Christ. If we follow His example we should be practical, too.

Since the one who saved us, intercedes for us, is our Elder Brother, is our High Priest, and is our all and in all, was so practical, how can we follow Him and not possess a practical Christianity?

Theory is beautiful to think upon and to calculate with, but it often proves impractical. The practical parts of a machine are the working parts, the parts that result in something done. Automobiles may be varnished, painted, enameled, extra fixtures put on for ornamentation, but the practical parts are the ones most essential to consider.

When our mothers wish to do something worth while, they do not put on evening gowns or traveling costumes, but substantial print or gingham house dresses, for they are practical. Such garments are advertised as practical dresses.

We by our daily lives are advertising our Christianity. Is it a cold, self-centered, aristocratic religion? Is it a theoretical, fancied ideal too unreal to grasp, or is it a part of ourselves and our living that everyone we meet feels that we are saved to serve? Christ Himself came not to be ministered unto but to minister.

I remember chumming with two young women of the Mennonite faith. Both were earnest in their Christian work and lives. One girl was seemingly very deep in her Christian experience, very loyal to her faith, often used in a public way. The other had not come from such ideal training, had failed to understand the full meaning of all the first sister professed, was seldom used in a public way, yet in her soul she rejoiced in Christ her Savior.

In the school town where these sisters were was a poor mother with a large family and a drunken husband. Times of poverty and sickness often came to this home and this mother needed help and encouragement.

The girls of the school often helped in this home. They scrubbed grimy

floors, picked up and washed soiled clothes, cleaned up dirty children and encouraged the mother.

Such an opportunity was presented to the aforementioned sisters. The sister with the advantages and the most widely recognized profession said, "I'd love to do mission work, but I just couldn't stand to go into such a place. I never did do anything like that, and I'm sure it would make me sick." The other girl willingly offered herself, although she too never had done anything like that, having come from a home where she was an only child and had everything her heart desired. She said, "I was dirtier than that in my heart and Jesus cleaned it up and now I am saved to serve." Which of these sisters possessed a practical Christianity?

Christianity is practical in every occupation of life. A Christian farmer may have an ungodly neighbor. Fence-line trouble arises, the Christian man will go the second mile in helping fix the fence and the ungodly man feels the influence.

A busy Christian mother is anxious about getting her work done and caring for her family. The telephone rings. A call from a home where poverty and misery are twin companions tells of a sick child and a heart-broken mother. This godly woman breathes a prayer asking for strength, patience, and an unflinching trust in God; and going to her cookie-jar she fills a paper sack full of cookies, gets a jar of fruit from her cellar, a piece of meat from her pantry, and takes her Bible as the greatest source of help and answers the call. Her work is not without its reward. Her Christianity is practical.

A Christian doctor administers the needed medicine to his patient and then offers a prayer at the patient's bedside. The Christian atmosphere is felt.

A busy Christian nurse stops long enough in her busy round of duties to listen to a story or to tell one to soothe a feverish mind. She may even examine and compliment some hand work that the patient is doing or write a message home for him. This is practical Christianity at work.

A busy Christian school teacher calls at the homes of her patrons and helps in the duties of the home. She walks part way home with a pupil who is discouraged and needs help and guidance, even if there are papers waiting to be graded. She cares for hurts and bruises and accepts little worthless gifts, worthless, were they not the offering of children's hearts. She proves her possession of Christ. Let me repeat again that Christianity is practical.

Christianity is practical for all times—a source of courage to the discouraged, a promise of plenty to the needy (Phil. 4:19), a consolation in sorrow, a peace that passeth understanding in

confusion and strife, a joy that the world cannot give to the distressed and cast down and an anchor to the soul both sure and steadfast.

All through the ages religious theories have been sponsored and fanciful calculations of principles for making men better and bring into existence a sinless and a better world but none of these theories saved the faithful from the gallows, the chopping block or the fire. It has been and is the practical Christian principles that have blessed the world and the salt that preserved it. The great multitude of those who gave a cup of cold water only in the name of a disciple are the ones that have proved the worth of Christianity.

The apostle James in his definition of pure religion states the practical principle of visiting the fatherless and the widows in their afflictions. Many a Christian person's life has provoked from others this testimony. "We know he was a Christian because he lived his Christianity every day."

"True worth is in being, not seeming
In doing each day that goes by, some little
good,
Not in dreaming of great things to do by
and by."

Our Mennonite faith is a practical faith—Jesus Christ the same yesterday, today and forever—the Word of God abideth forever—all things eternal stands, so Christianity is an abiding force.

"As we therefore have opportunity, let us do good unto all men especially unto them who are of the household of faith" (Gal. 6:10).

Leonard, Mo.

CORRESPONDENCE

(Continued from page 201)

and Sister Elsa Yoder, who have been at E. M. S. during this school year.

Present plans are to have the Michigan Ministerial and Sunday School Meeting at this place this year. More definite arrangements will be given later.

In His service,

Floyd F. Bontrager.

May 24, 1936.

Garden City, Mo.

(Sycamore Grove congregation)

Greetings in Jesus' Name:—Our council meeting was held on April 19, at which time Bro. Abner G. Yoder, of Parnell, Iowa, brought us a message from God's Word using as his text Isa. 11:6.

Communion services were held on April 26. Some could not be present on account of sickness but a goodly number partook of the sacred emblems of the broken body and shed blood of our Lord and Savior.

On Friday, April 24, the Ladies' Chorus of Hesston College came into our community, rendering three mu-

sical programs while with us. Friday afternoon they appeared before the Garden City High School and in the evening at the Bethel Church and Saturday evening at Sycamore. Each program was enjoyed by a large audience.

The Brethren Alva Swartzentruber and Charles Diener filled an appointment with us on the evening of May 5.

Today we were privileged to have Bro. Milo Kauffman, of Hesston College, preach to us concerning the characteristics of the apostolic church. The present-day church may have the same power manifested as in that day if each member were wholly guided by the power of the Spirit. Let us pray to that end.

The death angel has visited our congregation six times since Jan. 17 of this year. First he plucked a week-old baby from its mother's arms. Next a sister aged 78 and a brother of 79. Then again a little babe was taken. A sister who had passed her ninetieth year answered the summons next, and on May 3 our own dear mother who had not yet reached the allotted three score and ten. How we miss them in the home, and the adults as pillars in the church where their places in worship were never vacant so long as health permitted them to be present. We look forward to meeting them again in our Eternal Home.

Our aged bishop, Bro. J. J. Hartzler, is gradually declining in bodily vigor. He celebrated his ninety-first birthday on May 3. The Brethren, J. B. Schrock, aged 92, and John Oesch, aged 90, remain about the same being confined to their beds most of the time.

Yours in His service,
Alice Schrock.

May 24, 1936.

Westover, Md.

(Holly Grove)

Dear Readers of the Gospel Herald, Greetings of love in our Redeemer's name:—Sister Rebecca Kauffman underwent an operation for appendicitis on May 7. She is getting along fine.

On the evening of May 7 Bros. Roy Yoder, Ernest Johnson, and Ralph Overholt and Sisters Susie Hostetler, Marie Hostetler, Martha Mast, and Carrie Zook went to Greenwood, Del., and took in a very interesting sermon by Bro. Roy Otto who was holding evangelistic meetings at Owens Station.

Bro. and Sister Aaron Mast and daughter, Esther, spent last week here harvesting their strawberry crop. The berry crop was unusually short this year.

Sister Cora Miller of Denbigh, Va., spent one week with friends at this place. Sisters Sara and Anna Hostetler and Bros. Dave Hostetler and Ivan Zook spent Sunday, May 17, at this place.

Midweek meeting was held with Sister Kauffman last week and will be at

Bro. Chauncey Hostetler's home this week.

Bro. Aaron Mast and family left again on Saturday for their home. They were accompanied by Bro. George Hostetler who expects to go on to the conference to be held in Ohio part of this week.

Bro. Noah Swartzentruber from Greenwood, Del., preached a very interesting sermon for us on Sunday, filling Bro. George Hostetler's place. He was accompanied by his wife and one son Samuel and daughter Ruth.

Others from Greenwood, Del., here on Sunday were Bro. and Sister Martin Yoder and son and two families of Slabaugh's. Also Bro. John Showalter from Johnstown, Pa., was visiting with us Sunday morning.

The reapers are few but the harvest is great. Pray ye therefore the Lord of the harvest that He will send forth reapers into His harvest.

Pray for the work at this place.

In the service of the King,

Carrie C. Zook.

May 24, 1936.

Freeport, Ill.

Dear Gospel Herald Readers, Greetings in Jesus' name:—On the evening of April 19 Bro. Good of Sterling conducted baptismal services, when four young girls were taken into the Church as a result of Bro. J. Kore Zook's evangelistic meetings last December.

On May 3 Bro. Good was with us again in our services when we observed communion. It was a very inspiring service.

May 21 and 22 Bro. and Sister A. H. Leaman of Chicago were with us. On the evening of May 21 Bro. Leaman gave an interesting and helpful message on Nehemiah 3, on the ten different gates.

On the evening of May 22 we enjoyed another message on evangelism.

Lucille Gingrich.

May 28, 1936.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—On Sunday morning, April 6, Bro. J. A. Heatwole of La Junta, Colo., filled the regular appointment at Weavers Church.

Bro. E. J. Berkey of Oronogo, Mo., also worshiped with the same congregation and opened the service.

Bro. Heatwole also preached at the Dry River Church in the afternoon of the same day and delivered a message to the Banks congregation in the evening.

Bro. Ivan Leaman and family of Smoketown, Pa., and Sister Kathryn Hess of Strasburg, worshiped with the Bank congregation on Sunday morning, April 6. Bro. Leaman opened the Sunday school and also gave a talk.

Bro. Clyde Shenk and wife of Millersville, Pa., missionaries under appointment to Africa, who are at present

in school at the E. M. S., were also with us at the same time and place. Bro. Shenk preached, using for a text Prov. 11:30.

Bro. Aldus Brackbill and wife of Lancaster, Pa., worshiped with the Mt. Clinton congregation in a communion service, on Sunday, May 3. Bro. B. brought the message from I Cor. 11:26.

Preparatory services were held at Weavers Church on May 23, at which time four young souls were received into church fellowship by water baptism.

On the following day we commemorated the suffering and death of the world's Redeemer in a communion service. Bro. Clyde Shenk opened the service by reading Isa. 53. Bro. Lewis Shank of Broadway, Va., brought the message from Luke 22:19, 20, and Heb. 10:9, latter part of verse.

In Jesus' name,
Laura E. Kulp.

May 25, 1936.

LAW OR GRACE—WHICH?

By D. L. Christophel

For the Gospel Herald.

This is a subject that is very, very poorly understood. The writer has uncovered some of it and stirred up the queries of many brethren, and even teachers who boast to us that they have taught Sunday school classes for twenty years, have recently asked in the Sunday school class, How about the Law? Some say we do not need it any more. Is it entirely put away, extinct? There are very many laws—the law of love or of Christ; the laws concerning our body; the laws of nature; governmental laws, from our national laws down to state and county laws, township and city laws, even down to family laws. Then there is the Mosaic law, which people have a longing for. The Law has its use in the Bible, yet the orthodox Jews are sheltering under it. The prophecy is not yet all fulfilled, and as far as the ceremonial Law is concerned, there has been only one man in this world who could live it perfectly, and that was Christ. He outlived the Law, and by so doing fulfilled it; and in His teaching, He corrected it, put it in its proper place, and carried the essentials over into the new Kingdom teaching, the four Gospels.

What then is our purpose? Is it circumcision in the flesh that we want? Or is it works alone that we hold fast to? Paul demonstrates the strife of the two natures under the Law. "Carnal," "fleshly," are Paul's words for the Adamic nature, and for the believer who "walks," i. e., lives under the power of it. "Natural" is his characteristic word for the unrenewed man, as "spiritual" designates the renewed man who walks in the Spirit. I Cor. 3:1; Gal. 6:1. Paul personifies the strife of the two natures in the believer, the old or Adamic na-

ture and the divine nature received through the new birth; "being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever" (I Pet. 1:23). Please read Rom. 7:15-25 carefully, and notice the twenty-five "I's" in these passages. Please notice the "I" which is Saul of Tarsus, and the "I" which is Paul the apostle—which are at strife. This strife is effectually upon the believer's behalf by the Holy Spirit (Rom. 8:2; Gal. 5:16, 17), and Paul is victorious. When we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto death, but now we are delivered from the law by faith.

Paul says in Rom. 4:2-4: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." Here we have justification by faith illustrated. There are two aspects of one truth (cf. Jas. 2:2). Paul speaks of that which justifies man before God, viz., "faith alone" wholly apart from "works." He who professes to have justifying faith really has it. Paul speaks of what God sees. James speaks of what men see. Paul no doubt draws his illustration from Gen. 15:6, and he believed in the Lord; and he counted it to him for righteousness; and James, from Gen. 22:1-19—the offering of Isaac.

Justifying Faith Defined

David described the blessedness of the man of whom God imputed righteousness without works, saying, "Blessed are those whose iniquities are forgiven, and whose sins are covered. Blessed is the man on whom the Lord will not impute sin." "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also described the blessedness of the man, unto whom God imputed righteousness without works" (Rom. 4:5-8). This was Abraham that Paul was speaking of.

Justification is apart from ordinances. Paul asks the question, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision." The next verse is the context, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Therefore Abraham became a mighty power unto all that believed. The Jewish ritual or

ordinance was sanctioned by God Himself.

Justification is apart from the Law. Paul says that this is an enlargement to the foregoing, that all the families of the earth should be blessed in Abraham. Therefore Abraham was circumcised, became in line to the uncircumcised, became a mighty power as a father unto them. Likewise he became also a mighty power among the Jewish nation, and was as a father unto them.

The Law and the Gospel

The Law was given at Sinai. Was Jesus Christ crucified at Sinai? No, but the Mosaic Law (law of God) was given there to Israel. Ex. 20:2-17. The law extends from Exodus (19:8) to the cross (Matt. 27:35). From Ex. 21:1 to 23:13 there are miscellaneous judgments pronounced; also the building of the Tabernacle. Since the altar service is carried over into churches and also into family homes, it is well to remember how far back it dates. Paul says in I Cor. 8:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." In Verse 11 we read, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

We find that in the letter to the Hebrews the people received the Law. What further need was there that another priest should rise after the order of Aaron? "For the priesthood being changed, there is made of necessity a change of the law, because it is evident that our Lord sprang out of Judah; of which Moses spake nothing concerning the priesthood, because the Aaronic priesthood made nothing perfect. Therefore ariseth another priest who is made not after the law of a carnal commandment, but after the power of an endless life." Again because Christ mediates a better covenant. But now hath Christ a more excellent ministry. He is the Mediator of a better covenant which was established upon better promises.

Tiskilwa, Ill.

If your faith in God is stronger for every humble task in which you need and get His aid, then that humble task is necessary for the fullness of your faith in God.—Phillips Brooks.

To be a steward means to be a manager of whatever is entrusted to his care. The greatest mistake we can make with reference to our stewardship is that these things belong to us; whereas we should remember that they were simply entrusted to our care, to be used in a cause and in a way that is approved by and bring glory to our great Master in heaven.—O. O. Miller.

No father or mother should neglect the power that comes through the family altar.—John L. Mast.

ASK AND RECEIVE

(Matthew 7)

Faith trusts and believes. If you fear, you are not trusting. Perfect love casts out all fear. I John 4:18.

One may pray to the Lord for some things which seem very difficult to wade through. The more we look at them the bigger they become. Fear fills the heart and we worry over it and may even shed many tears. How foolish! Why not let God have a chance? With our God nothing is impossible. Why not trust Him in the little things, and then it will not be hard to trust for the big things.

Sometimes love prays for something and thinks over it and frets. Some may even get down sick, and when it is all over it is nothing. All they would need to do is to leave it in the hands of the Redeemer. Before they would know God would answer the prayers and bring it to pass, just what the heart desires. If you can not be still, but are restless, God cannot entrust you, and you may not see God's hand back of it. One may say, If I had great faith like this one then I could have confidence, but I have no faith that I could do this or that. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove," (Matt. 17:20). Your faith may seem ever so small, but God sees the heart, and He can remove the obstacle out of the way. Yes, faith commits and trusts. When Peter was put in prison the little band of Christians gathered together to pray. They believed God would answer their prayer, but when God delivered Peter out of prison in answer to their prayer, and he came and knocked at the door fear filled their hearts. Yes, they could not conceive that he was really there, yet they were praying for God to deliver him. They believed, but when the answer came it was almost too much for them to really grasp. You may think how foolish these Christians were—praying, yet shocked when the answer came.

They loved Peter, and they loved his God. They wanted Peter to be delivered but they were of little faith. Oh, how many have prayed and were surprised when the answer came! God sometimes has to let failures come to show His people the real way of trusting, for when trouble comes they will flee to God, where if all were sweet and went smoothly they might forget God. He mixes a little bitter with the sweet, so His children may learn to wait and trust. He would far rather see a soul trust Him than not to trust Him. God is no respecter of persons. The weakest saint may trust and receive from God. He counts them all one in Christ. The winds may blow, the storms may rage, but within the soul there may be

perfect calm, by seeing Him who is invisible. Things must come to prepare us for future usefulness. We are to press forward, not backward, straight ahead. There are no doubts to those who are in Christ. Faith wins the victory, faith trusts, rests, believes, and it will be so. We are to come boldly to the throne of grace. We are to trust and believe, because they promised it will be so. Sometimes they fail to give or perhaps cannot afford to give, but God never fails His trusting child. As He has promised so will He do. Praise His Name. When the battle is raging, and the enemy comes in like a flood, you need have no fear that your God is near. With one stroke of His hand He can put the enemy to flight. Yes, ask and you shall receive. No matter how dark, you shall receive what God has for you. Though the enemies rage they cannot move you. God answers prayers; it may not always be the way you expect, but He will answer, and you shall have your desire sometime, somewhere.

Ask in His dear name. Ask what you desire, and then leave it to Him to decide for you. "Prayer changes things." The saints only desire the things of God and that which pleases Him. God will entrust His saints if they are but faithful at their post.—Selected by Hazel E. Jacobs.

What makes us responsible for the souls of men? Knowing that He died for all, and that men are ignorant of the Gospel of Christ until they have heard of Christ and His power to save, is what makes us responsible.—J. R. Mumaw.

Our joy should consist not in the pleasures of this world, but rather in the joy of the Lord. They who are not spiritually-minded can not appreciate the joy of the Lord.—Edwin Frey.

SPECIAL MEETING

La Junta, Colo.

Report of the Annual Sunday School and Mission meeting held at East Holbrook Church, La Junta, Colo., May 3, 1936.

Moderator, Allen Erb.

Assistant Moderator, Alvin Kauffman.

Secretary, Amos Kulp.

Subjects, Speakers and Thoughts Given

Devotional: (Psa. 119:1-40), John Rhodes

Today's Sunday School Lesson, (a) Forgiveness, Leonard Henard; Essay read by Ruth Henard; (b) Humility, Marjorie Holderman; (c) Gratitude, Mary Harkins.

Forgiveness is necessary in every true Christian. Only God can give us a forgiving spirit. Children have true humility. How to get humility. 1. Pray. 2. Read God's Word. 3. Consider others first. The divine pattern of humility is given in Isa. 52:7-9. We have faith in a Great God. Christians should always be thankful to God. In the history of God's people thanksgiving is always associated with victory. Gratitude to Christ should impel us to whole hearted service.

The Marks of a Missionary Church—Magnar Hjelmstead. The success of a church depends on the attitude of the individual mem-

bers. Necessary qualities are (1) unity, (2) true consecration, (3) loyalty, (4) kindness, (5) faith, (6) self denial, (7) prayer, (8) Bible study, (9) church-going, (10) definite missionary program.

Study of Spanish Mission Opportunities—Edna Harder.

We are living among Spanish people; one out of every four families is Spanish in this vicinity. Out of 25 Spanish families in Cherraw one is a Christian family. In Colorado Springs there are 60 to 75 Christians out of a population of 1,000. The Spanish people are very responsive to Christian activity and appreciate efforts to help them.

Opportunities and Blessings of the Children's Quarter Fund and Other Children's Mission Offerings, E. E. Miller. The savings box or mite box has become a mighty box for the mission cause. Last year the children's offerings amounted to over \$7,000.

Going Forward in our Summer Bible School Work, Hazel Headrick. There are unlimited possibilities for good in this work. It provides Bible instruction and Christian training and prepares the way for responses to evangelistic work. Topic further discussed by Lidy Esch. Daily Vacation Bible Schools are dying out in popular churches because their prime motive was entertainment rather than spiritual instruction. The ultimate aim should be to win souls to Christ. The Summer Bible School is past the experimental stage. It is practiced in every community.

Service For Christ in Our Hospital, Selena Gamber. Worldly motives for service, such as financial gain, self-satisfaction, praise by others, can not compare with the true Christian motive—service with Christ for the welfare of souls. Illustrated talk to Children, Ann Hertzler.

Business Session, Walter Jones was elected as the next moderator. A motion was made and carried that the offering be taken for the work in India.

Earl Showalter was not present so Jess Kauffman continued his discussion on Colportage Mission Work in the Church. Distributing God's Word by the printed page is one way of obeying the Great Commission. He suggested a plan for the writing and the printing of tracts for all classes of people. The representatives of false doctrines are very persistent in distributing literature, and we should be more active in this field.

Devotion (Rev. 21), Donald Hartzler.

Testimonies by young people who have attended Young People's Institute.

Our Heavenly Home, Mrs. I. B. Kulp. Heaven is a place prepared for the redeemed. It is a place of universal and perfect knowledge: It is a place of universal and perfect love. The Bible is the all sufficient guide to Heaven.

Sermon, L. C. Miller. Text, Gal. 5:16, "Walk in the Spirit." If we walk in the Spirit we are led to the unsearchable riches of Christ and the manifold wisdom of God. The wisdom of man is insignificant when compared with the wisdom of God. The Spirit will reveal (1) God and (2) ourselves. Those who walk in the Spirit will have a passion to do the will of God.

Married

Schrock-Kremer.—Bro. Lee Schrock, formerly of the East Fairview congregation, and Mildred Kremer of the Milford A. M. congregation were united in marriage on May 12, 1936, at the home of the bride's parents, Bro. L. O. Schlegel officiating. May God's blessings be theirs through life.

Ropp-Kropf.—Bro. Samuel Ropp of the Fairview congregation, Albany, Ore., and Sister Verda Kropf of the Zion congregation, Hubbard, Ore., were united in holy matrimony at the home of the bride's parents on April 15, 1936, by Bishop C. R. Gerig. May the blessings of the Lord attend them through life.

Yoder-Kauffman.—On Easter morning, April 12, 1936, at nine o'clock at the Fairview Mennonite Church near Surrey, N. Dak., occurred the marriage of Dorothy E. Kauffman of Surrey and Neil P. Yoder of Wolford, the bride's father, L. A. Kauffman, officiating. May the blessings of heaven rest upon them as they journey through life.

Obituary

Kennell.—Donald Wayne, son of Noah D. and Susan (Garher) Kennell, was born near Eureka, Ill., Sept. 3, 1935. He came to bless this home almost one half year, where he received tender care. On Feb. 22, 1936, he answered the call of Jesus who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." One brother, Franklin, with the parents survive. They are missing Donald Wayne's presence, but the family and grandparents graciously submit to a Father's infinite wisdom.

"Dear little Donald, too pure to stay,
Our loving Father has called you away
Out of this world of sorrow and care,
To wait till we join you over there."

Brunk.—Elizabeth Ann, infant daughter of Bro. Harry A., and Sister Lena (Burkholder) Brunk, was born near Harrisonburg, Va., April 4, 1936, and passed away 4 days later. She filled her mission here in having only to pass through this vale of sorrow. Fond parents, grieve not for your little one. What the Lord does is well done. Before sin could blight this bud so fair, God plucked it to blossom over there. She leaves to mourn her early departure her sorrowing parents, 3 brothers, 2 grandfathers, and 1 aged great-grandfather. Funeral services were conducted at the home, April 9, by Bro. J. L. Stauffer, assisted by Bro. C. K. Lehman. Text, Job 1:21, latter clause. The body was laid to rest in the Weavers Church Cemetery.

Snider.—Jacob B. Snider passed away at his home in German Mills, Ont., May 18, 1936; aged 83 y. 4 m. 8 d. Although failing in health his death came very unexpectedly. He was united in marriage to Susannah Shantz. To this union were born 7 children—Mrs. Frank Honsberger (deceased), Mrs. Isaiah Cressman, Alvin, Aeton, Ion, Harvey, and Floyd. Besides his children left to mourn his loss are many friends, 3 brothers, 1 sister, 33 grandchildren, 15 great-grandchildren. Bro. Snider was a member of the Weber Mennonite Church, Strasburg, Ont. He was a faithful Christian and helped in the work of the Lord whenever he could. Services were held Thursday, May 21. Bro. Simon Martin conducted services at the home and Bro. C. F. Derstine and J. B. Martin at the First Mennonite Church, Kitchener, Ont. Text, Phil. 3:10-14.

Mack.—Paul, son of Ellis and Edna (Good) Mack, fell asleep in the Abington Hospital, May 10, 1936; aged 11 m. 26 d. He leaves his sorrowing father, mother, 1 sister (Esther), 2 grandfathers, 2 grandmothers, 1 great-grandmother and many other relatives and friends. Death was due to tonsil and gland trouble followed by pneumonia. Though loving hands and specialists did all they could our loving son left this mortal home for a far better one and we know that whatever befalls us Jesus doeth all things well. But his smile and loving disposition will be missed by us all. Funeral services were held May 14, conducted at the house by Isaac Kulp, with further services at the Towamencin Mennonite Church by Warren Moyer and Elias Kulp. Text, Luke 18:16; I Cor. 13:12. Interment in adjoining cemetery.

Darling, now your crib is empty;
All your sufferings now are o'er;
But we know some day we'll meet you,
Over on the other shore.

Blough.—Katie A. (Zook), wife of David S. Blough, was born in Mifflin Co., Pa., on Feb. 17, 1866; died May 14, 1936; aged 70 y. 2 m. 26 d. She was brought to Elkhart Co., Ind., at the age of 3 years. In her early youth she gave her heart to the Lord and united with the Mennonite Church at Clinton Frame. Later she with her husband transferred their membership to the Clinton Brick Church. When the Middlebury Mennonite Church was organized, they became charter members and she remained a faithful member and was a regular attendant to services when health permitted. She was married to David S. Blough on Nov. 2, 1884. To this union were born 7 children. Besides her husband she is survived by 5 sons and 1 daughter Clarence of near Mottville, Mich.; Samuel and Paul of near Middlebury; Henry, at home; Elsie (Mrs. M. E. Plank) of Middlebury; and John E. of Topeka, Ind. She was preceded in death by one infant son, one grandchild, and one great-grandchild. All of her children were at her bedside at the time of her death. Funeral services were held May 16 at the Middlebury Mennonite Church in charge of Silas Yoder and E. A. Sommer. Burial at the Forest Grove cemetery.

Maust.—Lydia Hostetler, beloved wife of Joseph Maust, was born Aug. 2, 1867 near Kalona, Iowa; passed away May 11, 1936, at the Samaritan Hospital, Bay City, Mich., four days after an operation, May 11, 1936; aged 68 y. 10 m. 9 d. In her youth she united with the Amish Mennonite Church, living a devoted Christian life till death. On Dec. 14, 1890 she was united in marriage to Joseph Maust. To this union were born 12 children. Alma and Menno preceded her in death. She is survived by a sorrowing husband, 6 sons (Henry of Longvale, Calif.; Richard, Earl, Sherman, Joe and Edward of Bay Port, Mich.), 4 daughters (Mrs. Dan Swartzentruber of Bay Port, Mich.; Mrs. Edwin Albrecht of Flint, Mich.; Mrs. Henry Esch of Pigeon; Emma at home), 28 grandchildren, 3 brothers (Eli and Chris of Iowa, Henry of Oregon), 5 sisters (Mrs. Joe Shetler and Mrs. Dan Shetler of Pigeon, Mich.; Mrs. John Breneman and Mrs. L. J. Guengrich of Iowa; Mrs. E. A. Miller of Colo.), and many other relatives and friends. She bore her affliction patiently and expressed her assurance and hope in Christ in her last words, "Christ cares for me." Funeral services were held at the house in Pigeon and at the Pigeon River Church, conducted by S. J. Miller and M. S. Zehr. Interment in Church cemetery.

Yoder.—Catherine (Swartzendruber) Yoder, oldest child of Joseph and Lydia Kauffman Swartzendruber, was born in Iowa Co., Iowa, Nov. 11, 1857; departed this life near Wellman, Iowa, Aug. 9, 1935; aged 77 y. 8 m. 22 d. Her death was caused by infirmities of old age, with complications. On Dec. 20, 1877, she was married to Jacob K. Yoder who was taken home in 1926, she having been a widow 9 years. To this union were born 10 children, 2 daughters dying in infancy. The remaining children are: Joseph, Chris and Quinton, Wellman; David, Spokane, Wash.; Mrs. Wm. Yoder and Mrs. Vernon Marner, Parnell; Eli of Nira, and Nicholas of Iowa City. Besides these she leaves 5 brothers and sisters: John and Chris Swartzendruber, Mrs. Daniel Miller and Mrs. John Y. Yoder of Wellman, and Mrs. Wm. Eicher of Wayland. These with her children, 37 grandchildren, 5 great-grandchildren, and many other relatives are left to mourn. In her youth she united with the Amish Mennonite Church and remained faithful until called home. Until quite recently, when health would no longer permit, she was a regular attendant at church and Sunday school. Last spring a communion service was held in her home which she enjoyed very much. Funeral services were held at the West Union Church, conducted by Abner G. Yoder and W. S. Guengerich.

Martin.—Magdalena H., daughter of Joseph W. and Hettie (Horst) Martin, was born near Hagerstown, Md., March 6, 1895; died at the home of her parents in Maugansville, Md., May 3, 1936; aged 41 y. 1 m. 27 d. She had been afflicted for many years and was confined to her room for seventeen months. She often expressed her desire to go to be with those that are at rest. When she was fifteen she accepted Christ and was a member of Reiff's Mennonite Church, being faithful to the end. She is survived by her parents, 6 sisters (Mrs. Harvey B. Horst; Mrs. Theodore R. Eby of near Maugansville, Md.; Mrs. Isaiah G. Bauman, Elmira, Ont.; Mrs. Edgar M. Weher; Martha and Naomi at home), 3 brothers (Eli H. of near Hagerstown, Md.; Joseph H. of Mason and Dixon, Pa.; John H. of near Smithsburg, Md.), some nieces and nephews, and a host of other relatives and friends. One brother preceded her nine years ago. Services were held at the house by the Brethren Moses K. Horst and David R. Leshner and at Reiff's Mennonite Church by Bro. Leshner and Bro. Denton T. Martin. Text, II Cor. 5:1. Burial in adjoining cemetery.

"The room is quiet, all is still,
Her place is vacant; 'tis God's will.
So long you waited for your rest,
Our blessed Lord knows what is best."

Riser.—David, son of Christian and Kathryn (Boshart) Riser, was born at Wellesley, Ont., Sept. 23, 1858; died at his home in Milford, Neb., May 19, 1936; aged 77 y. 8 m. 4 d. At the age of 17 years he gave his heart to Christ and was baptized and united with the Amish Mennonite Church, in which faith he remained true until death. His health had been failing for several years, and his only desire was to be removed to his heavenly home. On Dec. 3, 1882, he was united in marriage to Veronica Ernst. In the year 1886 they moved from Canada to Holt Co., Nebr., where they lived till 1916. Then they moved to Milford, Nebr. This union was blessed with 2 sons and 1 daughter who preceded him in their childhood. He also had 1 adopted son, Frank Riser of Friend, Nebr. He leaves his loving companion, adopted son, 4 grandchildren, 1 sister (Anna Brunk of Kitchener, Ont.), and a host of relatives and friends to mourn his loss. Funeral services were held at the Milford A. M. Church in Milford, Nebr., on May 21, 1936. Bro. Wm. Schlegel preached the funeral sermon. Text, Heb. 9:27. Burial at Milford A. M. cemetery.

The room is quiet, all is still;
His place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best.

By the Family.

Johnson.—Anna L., the daughter of Mr. and Mrs. Joseph Haskett, was born Aug. 25, 1875, at Parsons, Kans.; departed this life May 9, 1936, at her home near Birch Tree, Mo. She leaves her husband, 1 son, 2 brothers, 5 grandchildren, and other relatives and friends to mourn her passing. She comes from a home of 7 children, 5 boys, and 2 girls; 3 brothers and 1 sister having preceded her in death. June 6, 1901, she was united in marriage to Lytt Johnson, of Parsons, Kans. To this union 4 children were born, 2 boys Joseph H. of Birch Tree, Mo., a son who died in infancy, 2 girls (Jennie Beatrice and Mary Ellen), the latter three preceding her in death. In the year of 1912, she with her husband and family moved to Shannon Co., locating north of Birch Tree, on the farm where she resided until death. In early childhood she was converted to the Christian religion, uniting with the Christian Church, of Parsons, Kans. In 1909 she withdrew her membership from the Christian Church, uniting with the North Methodist Church of Parsons, Kans. March 1921, she withdrew her membership from this church making application for membership in the Berea Mennonite Church, of Birch Tree, Mo., and was received into church fellowship upon confession to which church she remained until death. Sister Johnson was a kind and patient sufferer for many years. Short funeral services were held at the home, and the regular services at the church; text, Heb. 9:27. Interment in the cemetery, nearby. May the God of all grace comfort the hearts of the bereaved.

Le Roy Cowan.

YOUNG PEOPLE'S INSTITUTE

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Sixteenth Annual Conference of the Pacific Coast will be held at the Fairview Mennonite Church a few miles east of Albany, Oregon, June 15-18, 1936. Preceding Conference, a Young People's Institute and Christian Life Conference will be held at the Albany Church, Albany, Oreg., June 12-14. Sunday School Conference, June 15, 16, A. M.; Mission Board Meeting, June 16, P. M., and Sister's Sewing Circle in the evening; Church Conference June 17, 18. Ministers' Meeting is called for at 7 o'clock Monday morning at the Fairview Church.

An invitation is extended to all.

E. S. Garber, Secretary.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meetings with the congregation near Creston, Mont., on the following dates:

June 24, Sunday School Conference.

June 25, District Mission Meeting with program.

June 26, Church Conference.

The ministry is requested to meet in the afternoon of June 23.

A hearty invitation is extended to brethren and sisters of sister conferences to meet with us.

Any information may be had by writing Bro. J. G. Hochstetler, Creston, Mont.

Isaac Miller, Mod.

M. D. Stutzman, Sec'y.

Dakota-Montana

The regular session of the Dakota-Montana Mennonite Conference will be held with the congregation near Bloomfield, Mont., June 30 to July 3, 1936.

Those coming from a distance on the Northern Pacific R. R. may be met at Glendive, Mont. Those coming on the Great Northern R. R. may be met at Wolf Point, Mont.

Those desiring to be met at trains please notify George Kauffman, Bloomfield, Mont., in plenty of time as the above named railroad points are quite distant from the church.

J. C. Gingerich, Secretary.

Ontario A. M.

The Lord willing, the Ontario Amish Mennonite Church Conference will be held at the Poole A. M. Church near Poole, Ont., Wednesday and Thursday, June 17 and 18, 1936. A cordial invitation is extended to all interested persons.

C. R. Brunk, R. 1,

Brunner, Ont., Secretary.

ANNOUNCEMENT

Illinois District Missionary Conference

This meeting is to be held at the Mennonite Home Mission, 1907 S. Union Ave., Chicago, Ill., June 16, 17, 1936. We expect a large representation from the churches of the local conference and invite the brotherhood throughout the church to enjoy this spiritual feast with us. The conference will begin on Tuesday afternoon and continue through Wednesday evening. Speakers are engaged from missionaries home on furlough and from active workers of the home field. Plan to be present and pray for the work.

Levi C. Hartzler.

As previously announced, plans for the twelve-day Young People's Institute, Aug. 5-16, sponsored by the Southwestern Pennsylvania Conference, are definitely taking shape. According to the many inquiries, there is being manifested a keen interest in this Institute which is offering nearly two weeks for Bible study and Christian fellowship with a group of young folks.

The Institute this year will be held in the Johnstown district in the center of a community of six Mennonite congregations, in a Bible Conference grounds, owned by the Evangelical Church, which has been secured for our use for this period of time.

Those desiring further information will please correspond with the undersigned.

C. F. Yake, Sec'y., Institute Committee.

MENNONITE YOUNG PEOPLE'S INSTITUTE

July 22-26, 1936

The program for our Institute this summer includes a special feature which provides ample opportunity for the discussion of **Young People's Problems**. We have aimed to make it possible also for every one attending our institute to register for a course in **Young People's Activities**. The other courses being offered appear under the following classifications:

Bible Studies

Missions

The Christian Life

The Sunday School

Bible Character Studies

Church History

Hymn Appreciation

Watch for an announcement of the complete list of subjects in a later issue. For further information write to John R. Mumaw, Director, Eastern Mennonite School, Harrisonburg, Va.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana

August 5-9, 1936

A Young People's Institute will be held at Goshen College from August 5 to 9, 1936. Young people of the middlewest are urged to plan their summer vacation with this in mind. Teachers, speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Indiana-Michigan District Conference. Details will be announced in due time.

For information address,

I. E. Burkhart, Director,

1410 South 8th Street,

Goshen, Indiana.

YOUNG PEOPLE'S INSTITUTE

July 29 to August 2, 1936

Manitou, Colorado

1. Christian fellowship, study of God's Word, and inspiration in a location abounding in the wonders of nature.

2. A few hot summer days spent in the cool, pleasant atmosphere of the mountains.

3. Afternoon activities in beautiful scenic spots in the Garden of the Gods and other noted places.

4. Studies in harmony with the surroundings—Christian Evidences, Science, Nature and God, etc.

5. One day of Victorious Life Conference. **COME AND ENJOY THESE BLESSINGS WITH US.**

For information write Jesse Kauffman, La Junta, Colorado.

There is no depression in heaven. There is no depression in God's resources. Whatever depression there is, is due to human shortcomings.—D. D. Miller.

SUMMER BIBLE SCHOOL COURSE

for

YOUTHS OF HIGH SCHOOL AGE

An attractive pamphlet giving a suggestive **SUMMER BIBLE HIGH SCHOOL COURSE** is being mailed **FREE** to all Summer Bible Schools which sent in reports last year. To all other persons desiring a copy of this course, the pamphlet will likewise be sent **FREE**, upon request.

This course has been prepared by the Summer Bible School Committee of the Mennonite General Sunday School Committee. It is a four-year, all-Bible course developed with the express purpose of meeting curriculum needs beyond that provided by our elementary Departmental Graded Summer Bible School Course. The course is outlined and supplemented with helpful suggestions for its use. Textbooks for each unit of work for all of the four years are recommended, and those for Year I are available. Some of the textbooks and manuals for the other years are also available now. Needed textbooks and manuals are being prepared as rapidly as possible.

Inserted in the pamphlet you will find a Summer Bible School report blank. Kindly see that this blank gets into the hands of the proper party and is filled in accurately and mailed to C. F. Yake, Scottsdale, Pa., immediately after the close of your school.

Address all orders for S.B.S. supplies to the

MENNONITE PUBLISHING HOUSE

Scottsdale, Pa.

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We comprehend the earth only when we have known heaven. Without the spiritual world the material world is a disheartening enigma.—J. Joubert.

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

June 4, 1936

J. A. RESSLER, Editor

EDITORIAL

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:3, 4).

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Revelation 22:20).

* * * *

If custom permitted a stated title for the essay that is usually printed in this space I should hesitate between two headings. Since I am by no means certain as to what shall come out from between the platen and the ribbon by the time I quit writing, I want to write both titles and you may take your choice. One subject I might use is, "Our Rapidly Contracting Missionary Opportunity," and the other is, "Our Rapidly Expanding Missionary Obligation." Think of these two subjects a moment in connection with the texts above. Do they seem contradictory? We wish to see.

* * * *

Suppose you had been standing on an elevation by the side of one of Johnstown's main streets during the flood of last March. Suppose you had seen a bridge crumple up and go down. And there was a line of autos coming just near you toward the break in the road. Now what would you do? You certainly would not wait to be introduced to the driver of the first car of the line—you'd call, shriek, shout, as loud as you could: "Hey, there! Stop, the bridge is out!" Why? Because every moment you delayed would lessen your opportunity and increase the urgency of your obligation to save a lot of people from going down into a watery grave.

One trouble in our attitude toward the unsaved in the world is that we have not realized the facts of the situation nor our relationship to the facts. In the closing decade of the last century, with the exception of a few places, the whole world was open to mission work. When, in 1899, we showed our passports (which had cost us a \$2.00 fee at Washington) to the acting U. S. Consul at Bombay, he laughed a bit and said, "You'll not need that! You can travel anywhere the world over without a passport." He probably had forgotten Turkey, but we had no notion of going there, so what matter? When we went to India in 1924, we paid \$10.00 for the passport at Washington, and \$10.00 additional for each one of most of the countries we intended to visit. If we had intended to do definite mission work special permits would have been required. In the twelve years that have passed since then important changes have taken place. Changes are taking place so rapidly at this very moment that it is with hesitancy that we venture to record any item as a fact, since there is a large possibility of any statement being out of date by the time it is printed. We shall venture a few generalities.

* * * *

Beginning in the "very far East," with the "Sunrise Kingdom" of Japan, where worship of the Emperor is being emphasized so as to make the work of missionaries increasingly difficult, we can trace a course westward over China, Siberia, all of northern Asia, Russia in Europe—right to the arms of the Atlantic—and in all that territory the witness of the cross finds "Eintritt Verboten"—Entrance Forbidden—unless he is willing to take up the work as did the missionaries of the first century (See II Cor. 11:23-33). It may be that God is testing us. What sort of field do we want? Are we seeking a crown of martyrdom? It would not be hard to find in that vast region.

And now for a look at Europe—that part which is left. Draw a line from Danzig on the Baltic Sea to Haifa in Palestine, on the eastern shore of the Mediterranean. Draw another line from Haifa to Gibraltar through the middle of the Mediterranean. The third side of the "triangle" will be the very irregular western coast line of Europe, excluding Sweden and Norway and the British Isles. Within our "triangle" will be included Denmark, Holland, Switzerland, and some of the new nations near the border of Russia, in which there may be found something of the spirit of evangelism and from which missionaries are sent forth to other parts of the world. But how about the other nations within that area? Suppose we were to try to establish a Mennonite mission in Spain; or Italy just now; or Greece; or Turkey; or Germany; or Austria? We are not criticising the good Christian people who may live in these nations, but we just wish to emphasize the fact that the free and public teaching of the non-resistant Gospel there would be attended with difficulties now that would have been thought impossible forty years ago. All of which seems to us to emphasize the fact that over a large part of the Eastern Continent the door of opportunity for mission work is rapidly narrowing down—or shall we say "closing"?

* * * *

No, we have not forgotten India and Africa. But if we included them in a closer study, the picture would not change very much. It is true that under the British rule the world over, there is freedom, even encouragement, for Christian effort. Even though the government is "without color" in regard to religion, it is a wide-open secret that Christianity is regarded as a "civilizing agency," and that Christians everywhere make less trouble to rulers than those who reject the Bible standards. Examination of conditions west of the

Atlantic will not change the picture to a great extent. From the Rio Grande to Cape Horn there is a vast and very needy field, but we cannot close our eyes to the fact that the gateway to that field is not as wide open as it was some years ago, thinking especially of Mexico just now. And last of all, in the "middle belt" of North America, while there is very much to be grateful for, there is also very much to be desired.

* * * *

With all that as an introduction, let us look again at our texts. As we look at the world about us, how are we impressed? Is there a general looking for and a longing for the coming of our Lord? Is it not true that a vast number, even of those who profess to believe in God and to believe His Word, express the very thoughts regarding the coming of Christ that are given to us by Peter? How many of us can from our hearts join in the prayer of the beloved apostle, "Even so, come, (quickly) Lord Jesus"? We are certain of a few things regarding His coming. First we know He is coming. Second, we know that His coming is nearer now than it was yesterday. Third, His coming is "at hand"—that is, there is no event predicted in the Bible between this moment and I Thess. 4:16. Fourth, there has been, and is now going on a "falling away" (II Thess. 2:3) that indicates the near approach of the closing of the age. All this goes to show us that if we hope to win lost sinners for the Master our missionary obligation is rapidly increasing, and the time for the closing of the door of opportunity is coming fast.

* * * *

My conscience will not permit me to close this little speech without reference to one other "sign of the times," and the Savior, you will remember, tells us to be wise on this point. You will remember that about four thousand years ago (more or less) a little group of people, Jacob and his descendants, in accordance with the prediction of God to Jacob's grandfather, seventy people in all, settled in Egypt. Egypt was a fine country to live in—flesh-pots, onions, and leeks, and garlic—and the people multiplied wonderfully — you know the story. But while Egypt was just the right place for these people for a while, it was not good for their permanent home. God had chosen Canaan for their permanent home—prom-

ised it to Abraham. When the time approached for the fulfilling of this promise, God began dealing with Israel in Egypt. They were having a "good time" in Egypt and were unwilling to leave. But God has ways of accomplishing His purposes. Persecution, affliction, distress came upon God's chosen people—and you know that story. In a most wonderful way God led that people who were unwilling to go, out of a nation that were unwilling to let them go, into a land already inhabited by a people unwilling to let them enter. In all human history there is no record of anything like it. When the Helvetians in Caesar's time wanted larger opportunities they utterly failed. But when God commands there is always a way provided for carrying out His will.

* * * *

What a revelation that must have been to the two disciples as they walked with Jesus and He began at Moses and all the prophets and expounded in all the Scriptures the things concerning Himself! Have you not wished that His talk might have been recorded word for word? But it is better as it is. We have still access to Moses and to all the prophets, and more than that, we have access to the record of what God hath spoken to us by His Son (Hebrews 1:1, 2). Less than forty years after Jesus spoke those terrible words beginning, "O Jerusalem, Jerusalem" (Matthew 23:37-39), the sacred city with its sacred Temple was destroyed and the Jews who were not cruelly killed were sent out as homeless wanderers. For many weary centuries the nations of the world counted it a crime to be a Jew, and there was not a country where a Jew could legally own a square foot of ground. Even in the wonderful age of Queen Elizabeth, the great Shakespeare had not one good word for a Jew. Read the Prophets. See how the New Testament corroborates them. They were literal, corporeal, actual flesh and bone Jews who were in all these ages a constant witness that God's Word is true.

* * * *

And now? Under God's providence the way has opened for Jews to come back home. But so many of them are like the rich Jew of Los Angeles who, when asked if he did not wish to go back to Jerusalem and the home-land of his people, replied that Los Angeles

and southern California were good enough for him. But when the evangelist who was talking to him asked to see the palm of his hand and his tongue, and then quoted Psalm 137:5, 6, his eyes filled with tears, and he said, "Mr. ———, you have preached a more eloquent sermon to me than I ever heard from any of our rabbis!" But, just as in Egypt four thousand years ago, God is dealing with the children of Jacob to make them willing to go back. Russia, Poland, and other countries have persecuted the Jews for many years. Recently Germany has made it hard for the Israelites—and that seems almost inconsistent, for the world over the Jews talk Yiddish, "first cousin" to German, and most of them talk German itself. And how about America? There is persecution here. In schools and colleges there is discrimination against Jews. In subtle ways, Jews are made to feel that they are not of the same caste as others, and in some instances are not admitted with Gentile students. In a state school the students had put on "The Merchant of Venice," and when "Shylock" appeared, the little Jewish student's eyes filled with tears, and he said, "That's not a Jew! Jews are not wicked like that man! Jews are kind and loving." His contact with Gentiles had been very friendly—I hope it may never be otherwise.

* * * *

And that brings me to the closing paragraph—and a question or two. If we believe the words of the texts at the beginning, what are we doing to bring the knowledge of the way of salvation to people in our day whose ancestors were to be first to receive the knowledge of the Gospel—"to the Jew first"? to the people who were His own? The possibility of the Lord's coming before these lines are printed will not be denied by any believer in the Gospel. What are we doing with the precious moments God has given us as our "missionary opportunity?" And what are we doing to acknowledge our "missionary obligation?"

* * * *

This year the Treasurer's Report of the Mennonite Board of Missions and Charities will not appear in the columns of the Mission Supplement. This report is available in pamphlet form and can be had by writing to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

INDIA MISSION PAGE

INDIA MISSION NEWS

Ghatula

On the first of this month the deputy inspector of schools was here to give the annual examinations of the IV class. Thirty-two boys took the examination but only nineteen passed. Sorry for those that failed. The inspector was quite well pleased with the work and gave us much encouragement for the new year. After this week the schools will have vacation for one month. At the present time we are remodeling the schoolhouses.

The hot season is on properly now, and as usual we have had to settle several big quarrels and another one is to be settled tonight. This is also the wedding season. One wedding has already taken place and several more are arranged for. The girls in the Boarding are glad to go into homes of their own and we are also glad to see them go when they marry boys who we know will make good husbands for them.

Some of our workers are attending the Refresher Course in Dhamtari this month. We hope they will all come back with new zeal. We miss them much especially in the Sunday school work.

The general health in the station is good. Among the village people there is considerable sickness. Most of the cases are smallpox.

Our Easter meetings were well attended. On Easter Sunday Bro. Mukut Bhelwa brought us the morning message. Bro. Mukut and family will move to Ghatula this month.

P. A. Friesen.

Mohadi

The hot season is in some ways the most suitable season for village work for then the people are not busy with farm work and they will stay up way into the night. But it is the hardest season on the workers as the heat is intense in the day and partly so at night and it makes it almost impossible to stay in tents.

The people of Dabha, a nearby village are much interested in the Gospel. There seems to be but one little step between them and their entrance into the Kingdom and they have lingered for a long time already. Will you definitely pray for them. They are a group of one caste and number about forty families. About half of them would be ready to come as a group but some of the others are holding back.

We are hiring a young sister of our congregation to teach Scripture to our school-age children each day. These children attend a public school and get no Christian teaching in school. She will teach the group for an hour or two each day.

The membership of our church is

especially interested in the study of the Scriptures, which is largely due to the efforts of Bro. Hostetler in the last two or three years. We praise God for this mark of growth.

On the first day of May we will have a wedding of two of the young folks who grew up in Mohadi from childhood. The first of this kind for our station.

We are glad for the recent appointment of Sister Shantz to the medical work of our station. This will mean a boon to our work.

At our last two communions all our members were ready for communion without a previous season of "fixing up" of troubles. Praise God for this.

Lloy A. Kniss.

Balodgahan

These are busy days at the Boarding because they are the last days of final examinations and getting ready to go home for the hot season vacation. Those who have parents go home, others who have only brothers or sisters or other relatives spend part of their vacation with their relatives and the rest at the Boarding.

Some of the girls who are away in school for Normal Training and Bible School have come home. The group in high school come next week. One must always meet the girls in Raipur and see that they get back all right.

We are planning to do a few necessary tonsillectomies tomorrow. Then the girls will have the whole vacation to recuperate.

Pray for the girls that they may be trained to do their best in daily living and working for our Master.

Dora Shantz.

Weather is getting hotter slowly. It was 107 in the shade today. But the nights are quite comfortable yet to sleep in the yard as the night warm winds have not yet come. The earth is looking parched and dry. Water in wells and tanks is getting less. Many people have to go long distances for water. In spite of the heat and dryness many trees are putting forth beautiful green leaves and some of the flowering trees are most beautiful ones now.

Bro. Beare left for Landour yesterday to join his family and enjoy the cooler weather of the hills and a much needed rest.

There are still a few smallpox cases in our village. They are of a mild type.

Communion and feet washing were observed in our congregation April 19. Several hundred took part.

Sarah Lapp.

Shantipur

With the coming of the hot season and with the thermometer raging above 108 and 109 and the maximum of temperature not yet reached the lepers

whose attendance averages 428 suffer. Many of them due to the disease cannot perspire and must pour water over their bodies during the hottest part of the day for relief. They cannot stand the amount of treatments they can during the cooler weather. Some suffer from heat fever and others severe reaction to the injections they receive. The doctors very carefully watch them and prescribe accordingly.

Communion was held during the month. Brother and Sister Brunk were present with us and he preached the communion sermon. On this occasion of remembering suffering by real sufferers our lepers have found the suffering Savior precious to their souls.

Building work is going on with the hope that all will soon be finished for the present but there are plans for more building during or after the rainy season. Money has been received from the mission to lepers for septic tank toilet system throughout the institution.

The government is hastening the implementing of the plans for going forward with the colonizing scheme which is to be opened in our mission district. It should furnish homes for many homeless healthy children of lepers, many landless of our own community, and many landless arrested cases of lepers who can be colonized on an area of their own. The last consideration is over 6,000 acres of land.

G. J. Lapp.

Medical Station

How thankful we are to our heavenly Father these days for supplying us with homes that are a real protection from the rays of the hot sun. We are really in the hot season now.

Bro. Brenneman had the privilege of ministering to some of our sick Christian people lately. Bro. Obed, deacon from Balodgahan brought his five-month-old baby boy to the hospital for treatment. One of our Dhamtari Christians who is gardener for the city came to the hospital for treatment for lock-jaw. At this time, he is able to walk again.

Last Saturday evening, April 18, we attended the engagement ceremony for one of the hospital's graduate compounders to one of the mission's Boarding girls who is now a trained nurse. The wedding will take place during the last week of May. May the Lord bless their home that it may be a true witness for Him.

We plan to start for Landour soon to spend two more months studying the language.

Fred and Millie Brenneman.

Dhamtari

For the past three weeks we have been conducting a Refresher Course for evangelists, Bible Women and Village School Teachers. There have been

(Continued on page 212)

SOUTH AMERICA MISSION PAGE

GOSPEL WORK IN SOME OF
OUR OUT STATIONS

By Florence Lauver

Surrounding all the larger towns or cities there are a number of small towns. Madero, the one near Pehuajo, is large enough to have a resident pastor, and Brother Zagami who recently passed to his eternal reward had charge of this town. From Santa Rosa they go to Longuimay, and there are other small towns near without regular work. Pelligrini is near Trenque Lauquen but Brother Cavadore lives there and has charge of the work. In the Bragado district there are a number of towns, but up to the present time Mechita is the only one that has baptized members, but in Commodore Py, they plan to have baptism soon. In this article we shall mention the work in some of the towns of the Carlos Casares district.

The two towns farthest north Quiroga and Martinez de Hoz are taken care of by Brother and Sister Barbosa, and the one east of our town is taken care of by Brother and Sister Gorgon. They live in French. The other towns north are Moctezuma and Smith. We go there weekly in the auto as there are no railroad accommodations. We go south every fifteen days to La Sofia, and once in a while to Ordoqui and Hortencia. They need the Gospel but funds being scarce for rent and gas we do not go as often as before.

The important thing in working these towns is perseverance. As here everyone knows each other and as soon as some one accepts Christ they begin to ridicule him. As a rule, the people in these towns are quite fanatic, and use their influence against the work. But HIS WORD will not return void, if we faithfully sow the seed. The Lord will give the increase.

Some time ago I had a letter from a friend asking for a list of things to pray for. Among things in general about the work I told her some things about the members of each of the towns in the Casares district. Prayer is an important part of the work. May you also pray for the souls in these towns. May we sow the seed that God may give the increase.

Moctezuma

The Uane family.—The parents are from Arabia. The children were all born here. She had gone to a Protestant school in her youth, and ever since being in the Argentine she was wishing to find the Gospel taught. When we first went to Moctezuma her husband told her that at last the ones of the religion you are looking for are here. Recently the father died happy in the Lord. His last days were spent in reading the Word and in prayer. May his

four grown boys and five daughters all find Christ. Only three have been converted so far.

The Lieva family.—The parents and one boy are members. The young man has had a change in his life. The world can see that he is a Christian. Pray that if it is the Lord's will he may be able to go to Bible school as he desired, and that the other grown one of the family may also be converted.

Mrs. Beltran.—She is the owner of the house where we rent a nice hall, and was one of the first members. She loves the Lord and His cause. Pray for her husband and grown children, none are converted.

Mrs. Baldi.—She is a nice looking and an intelligent woman, and has the gift of prayer. Her husband hinders her some in her spiritual life.

Three baptized ones have moved away.—May they not lose out spiritually. One is a young man (Pedro), intelligent and seems very zealous. But we fear since he is gone he is not so faithful. Pray also for a Mrs. Garcia a member whose relatives succeed quite well in discouraging her and keeping her away from church.

Mrs. Ischenco.—Her two daughters are faithful members of the church. The mother cannot be received because she lives with a man and is not married. He not being converted does not want to get married and since he is the father of the family it is hard for her to leave him. They were Russian Catholics.

Mr. and Mrs. Zorria are folks who before their conversion had gone with the spiritualists some. They seem very happy in Christ. Pray that in the home and with the children they may have His help. Their health is not so good and they are not young and seemingly their time may be short in this world. May they have joy and peace always.

A number who are interested and some who desire baptism need your prayers.

Carlos Valenti.—This is a well-dressed young man who boards in the home where we have the hall. He has a drug store. I have taught him English and have had an opportunity to speak to him of the Gospel. He says that he believes and in his heart is converted, but thinks it not necessary to go farther. But it is really because of friends and family. He could be a great blessing if he would renounce all. Pray that God's Spirit may so work in his life that he be converted and be a real winner of souls.

Smith

Mrs. Gatti.—A lady who is not from a poor home. She has come since the beginning. She is a member, but we fear sometimes that the things of the world are too attractive for her. Pray that she may so consecrate her life to the Lord that all desire for things not

suitable for one who follows the Master will be taken from her.

Mrs. Miro.—She also is not from a poor home, and is faithful. Pray that her family may be converted.

Mrs. Balde is an old lady. Even in an aged lady the world can see a change. She is 84. Pray that her last days may be a testimony.

Mrs. Guillamondegui and two daughters were baptized. The daughters need your prayers that they may not attend worldly gatherings as it is not a good example for others and the one daughter knows the Bible very well and we hope her life may be consistent with that which she teaches.

Mrs. Lanusa is an intelligent woman from Spain. She is one of the newer ones and needs your prayers. She has influence among many in Smith.

Several new converts need your prayers too. A Polish woman and a mother of several sweet children are very much interested.

I have been able to mention members of Moctezuma and Smith. I have not room to tell about the dear ones who need your prayers in La Sofia, Guanaco, Ordoqui, and Hortencia. This will serve for a further article as these towns also need your prayers and have some very interesting people whom I would like to introduce to those who are interested in praying for them in their difficulties, and thus help us to work for the Master. In Guanaco there are 8 members and we also have a nice crowd of converted ones in La Sofia. Especially 6 young ladies who seem quite zealous.

INDIA PAGE

(Continued from page 211)

daily classes in the following subjects: Bible; Religious Education; Group Evangelism; Teaching of Reading and Arithmetic; Village Problems; Story Telling and Indian Music.

The instructors were Bro. and Sister Brunk, Bro. Kniss, Bro. Lapp, Rev. Potee and Rev. Menzel from a neighboring mission and Mr. Samida, Rev. Haidar, Mr. Andrews and Mr. Gyan from our regular Academy staff. Although the weather was hot still the morning periods were quite comfortable and the lack of other work made this a good time to hold the course.

Communion service was held in Dhamtari on April 5. Bishop Friesen was here and had charge of the service. There was an average attendance.

A class of 12 candidates are under instruction for baptism in the Sundarganj church. The pastor, Isa Baksh, meets them every Sunday morning.

Our schools closed on April 28, for the summer vacation. They re-open on July 1 with the coming of the rains.

Ernest E. Miller.

"Do all things without murmurings or disputings."

AFRICA MISSION PAGE

AFRICA MISSION NEWS

Bukiroba Station, Musoma, T. T.

To you who labor with us, Greetings:—With gratefulness to you for laboring with us in every way possible and for your concern for the welfare of us, His children, as well as the furthering of the work, I should like to inform you of the precious manifestations we are having that Jno. 10:4 is being our portion. This He does in many ways for His sheep but in regard to the preparing of people's hearts and opening doors for witnessing it has been our especially rich portion.

Many of you will remember the most remarkable way in which we received our first Right of Occupancy in so short a time and the definite way our God led in getting this site at Bukiroba and lastly how we were not allowed to get into the southern portion of Mugango because in the next mail we received the word concerning getting the Majita field from our A. I. M. neighbors and how this finally resulted in our getting into the northern part of Mugango. All this may be of small importance to carnal Christians or worldly people but it is to us a much cherished seal and approbation from Him who "putteth forth" the sheep.

As we continue to see His hand upon the work and look around us for our next step we are "moved with joy and yet deeper constraint of the love of Christ" to see on every side how the doors are open to us at present in so many directions. For the strengthening of your faith and the enlarging of your vision notice the yet unentered doors for our future advancing.

First: The giving to us of the Majita field, not yet taken over, places to our charge for evangelizing 22,000 Majita folks with no one there except the Seventh Day Adventists plus the 13,000 that are in Mugango and Munguru combined. All this vast multitude will be the field for that one station with no other bodies working there except the above mentioned Adventists and also the Catholics in some parts. Lying between this field and the next proposed station in Zanaki lies the Ushashi district that will need to be cared for with its almost 6,000 population. The folks that will be reached from our third station, Mugango, know now of our coming and acquired site and they are now earnestly asking us to come soon, with what purpose will be later found out.

Second: The government officials here have asked us how soon we could manage to get started in Zanaki and have suggested a good site for us that will need to be considered. This came to us quite unexpected for we had been made to feel that possibly we could expect little from the present officials in the way of help, due to some experiences in the Mugango site selection.

We recognize the hand of our God in this and have committed ourselves to enter that field in 1937 but to select the site in 1936. This then will give our fourth station oversight over the 16,300 people in Zanaki and perhaps the above mentioned almost 6,000 in Ushashi. This field is ready for our labors as soon as we can care for it.

Third, is a new unexpected door for service and witness. Throughout the Musoma district are a goodly number of mines, largely gold mines, and these have Europeans in charge who in some cases are men with families. In country such as this each one likes to know the other white folks and your visitors are frequently such as would not visit you at home. These miners have become interested in our work because we have now one doctor and one nurse on the field. These folks have no medical service save the government doctor at Musoma who seems to have enough to do right there with the native hospital and who is not benefiting them for other reasons I shall not mention. These have hoped that we could put a doctor or nurse here in South Mara where they would be available for practically all the mines in these parts. Nurses are not available here except they be brought from Nairobi by plane and the price of getting them plus their charge seems to make it prohibitive. These folks have asked us whether it were not possible to have at least a nurse in this part of our field so that at the times they will need them they could be gotten quickly. Concerning this plea the local District Officer has assured us there is sufficient demand and work among these mining folks for a doctor or nurse to more than support themselves besides what they would do for the natives. This is opened just recently and is getting our prayers.

Fourth: A report has reached our ears from other missionaries who claim to have reasons to believe it, that this year of 1936 is the last year for mission societies to enter Tan. Ter. I suppose this means especially new societies not yet on the field and we have not had any official word from any one to prove the statement but yet it is worthy of notice and praise that we have been able to get well started by this time.

Fifth: I should like to mention the ever-widening door for outschools. The four missionaries at Shirati have well over 26,000 people in their Girango administrative district. In practically every part of that district they are asking for a school and teacher so that if we now had native teachers ready they could pretty well get small outschool centers scattered throughout our first field. This with the new girls work under way now and the need for the hospital for the medical work. Between the Shirati field and yet across the bay

from us is the hard-to-enter field of the Usimbiti people and yet from here we have some working with us who ask for a school on their side of the bay and tell us the sub-chief desires us to come and select a school site. West of Bukiroba and a bit south of where we have planned our fifth station is a district called Nguruimi not far from where we have thought of as the place we will put our last station and have not yet had time to consider just where and when we could enter that part and yet from here we have had a Christian of the Kenya A. I. M., who has settled there, come to us and ask for help to start school work in that part. We sent him a blackboard and some chalk together with some encouragement to give the Word to all whom he could and that we hoped "some day" to be closer to them.

These things we accept as God's seal of approval on the work and are encouraged to do all we can to claim ground rapidly. May you be made bold in the Lord by these blessings on His children.

What can you do to help us? Keep on praying for us in definite terms and claim blessings. Workers are coming forth as fast as we feel they can profitably be put to work here. Too fast and unsystematically is very expensive and does not always have the seal of good stewardship of wealth. Praise God for the raising up of workers so rapidly. How about money? We have been richly blessed with all we need along this line as fast as we need it. We could scarcely do any more work nor more efficiently with more money at present. God bless you for your liberality in His work. To learn language and the native with his needs and the best way to live with him and reach him, takes some time and we are grateful for the progress in this line. These open doors are for your encouragement and establishing of stronger faith together with continued availing prayer.

"Unto him who is able to
present you faultless"
April 23, 1936. Elam W. Stauffer.

WEEKLY NEWS LETTER
FROM AFRICA

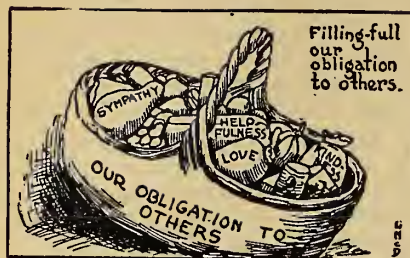
Tanganyika Territory

Dear Herald Readers:—In a short time the post leaves and I want to tell you a little news if possible. We have had two very busy weeks, and I did not get the writing done that I hoped to do.

On May 21, the first appendectomy was done here. The night before I wrote to a friend that I am glad these people do not know about appendicitis. Next morning at 7 o'clock I was called to see our native carpenter here, and the diagnosis of appendicitis was soon made. At 10:30 A. M. all was ready.

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SEWING CIRCLE CORNER



"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

* * * *

"Now unto him that is able to keep you from falling" (Jude 24).

* * * *

We find here our responsibility and God's—both real. As the days come and go we sometimes find our efforts apparently weak and fruitless. At such times we may claim the keeping power of God which is never fruitless nor vain. He is "able to keep you from falling."

* * * *

Have you noticed that the Prayer Booklet is completed and ready for distribution. A good many have gone out but we are sure that you have not nearly all been supplied. Will the secretaries please note and make an effort to find how many the various circles need and then let us have your order. You might just as well have the use of them for the full year and we are anxious to have them distributed. Only 5 cents a copy, postpaid from the Publishing House.

A JOINT MEETING

The District Mission Board and the Associated Sewing Circles of the Southwestern Pennsylvania Conference District held a meeting at the Thomas Church near Thomas Mills, Pa., Friday and Saturday, April 17, 18, 1936.

The Friday evening and Saturday forenoon sessions were in charge of the Mission Board while Saturday afternoon was devoted to the work of the Sewing Circle. In the absence of the president, Sister Dayton, Sister Ressler conducted the meeting. There was a good interest throughout and many helpful things were discussed by the various speakers among whom were Sister Frank Brilhart, Sister Frank Bennett, Sister Horst, and others.

One interesting feature was a series of three-minute talks by a representative appointed by each circle of the district. This brought us messages from the different localities and was a help in getting acquainted with the needs and problems of the various communities.

We can give only a few of the practical thoughts gleaned:

The juniors of today are the intermediates of tomorrow and the seniors of the future.

Where there is unity there is strength.

The door of opportunity is wide open all around us.

Definite needs vary from year to year; we need to keep wide awake to see them.

We need first a vision, then a burden, then action.

Christ always did things in order. The more carefully we plan the more efficient our results.

It is not so much what we have as what we use and how we use it that counts.

We need to begin at home by studying the needs there but we need also to look farther and let our work grow.

A real missionary spirit should be implanted in each heart.

A lookout committee to study needs and report to the circle is a help.

NOTES FROM A PERSONAL LETTER BY SISTER SARAH LAPP

I came in from my last tour about three weeks ago (latter part of March). The last two weeks we spent near Gurur. We did not take a tent along as it usually is hot with dust storms, so we lived in the village in sheds and on verandas. This was rather public, right close to the street, and very dusty and noisy. We were near the people, however, and they came and sat with us and were very friendly.

We had good evening meetings. Sukhlal was along on the last trip. We were in Dhunga's village, too. We were there two weeks. We have hopes of some of them becoming Christians, but they are still hesitating. We had five meetings there every evening.

There is a mass movement on among the Maharas throughout all India and also among other depressed classes, and we are hoping many of them in this district will become Christians. A great many of the people are not satisfied with their religion. Mohammedans and Sikhs are after them hard. There is to be a large depressed class conference in Lucknow, May 22-24, when they will decide what to do. All religions are to be represented. We trust that the Lord will lead and show them that Christ is the only hope for them.

Dhamtari, C. P., India.

Many books in my library are now behind and beneath me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows the Scripture; the book widens and deepens with our years.—C. H. Spurgeon,

AFRICA PAGE

(Continued from page 213)

Again, I was grateful that Bro. and Sister Mosemann could help to do anything they were asked to do. It was a real case, with acute inflammation, adhesions, and it is with much joy that I can report that the patient could sit out of bed on the fourth day and is still doing well. A number of his near relatives got word and all were prepared for a funeral. They have been very grateful as well as the patient who fully expected to die.

The medical work certainly grew in April. Within a week there were four general anesthetics given. On May 21 in the afternoon, the other carpenter from Bukiroba had an abscess opened under general anesthetic. That was a big day here. Patients are being carried here from regions all around. This noon a patient arrived on a native stretcher who was carried about 35 miles. They started last night at eleven o'clock and got here at noon.

We have had a happy time together here with the Fersters and Stauffers who arrived last Friday morning. They spent one night traveling when coming here, due to heavy rains and much mud. On Sunday morning baptismal services were conducted at the lake when 19 persons were received into church fellowship. It was a beautiful morning and an impressive meeting was held. In the afternoon we had communion. We were glad to have most of the native Christians present. Our new church building was appreciated at this time, too.

On Monday morning Brother Fersters and Sister Hershberger left for Kenya to meet the Leathermans and also to have a short vacation. They however did not have a good beginning due to mud. Bro. Stauffer and Bro. Mosemann spent part of Monday afternoon and all day Tuesday helping them get out to better roads. We shall be glad to hear that they are having better traveling. The heavy rains may be about over. It has rained very little since last Sunday.

Bro. and Sister Stauffer are leaving in a few minutes by dhow for Musoma. They will take our letters with them. Many thanks for all you are doing for us. May you be richly blest.

In His service,
May 7, 1936. Lillie S. Shenk.

If all the people in New York City were to attend church, after all the churches in the city were filled there would still be three millions of people who would be compelled to stay on the outside for want of room on the inside.—C. Z. Martin.

Some one has said that they who walk on the earth are but a handful as compared with those who slumber in its bosom.—J. D. Mininger.

FROM OUR MISSION STATIONS

Chicago, Ill.

(1907 S. Union Ave.)

Dear Herald Readers, Greetings:—"For with God nothing shall be impossible" (Luke 1:37). "And this is the confidence that we have in him that if we ask anything according to his will he heareth us, and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 Jno. 5:14, 15).

Are we using the key to God's great storehouse? The promises are for us. Do we really stand upon them? How the world rushes in to drown out our faith in God! How Satan labors night and day to overthrow the work of the Lord! But nothing is impossible with God. We thank Him for His power. Pray for us that through faith more of God's power may be appropriated to the work here.

We are making preparations for three important activities in June. From June 9 to 15 Bro. Elvin Snyder of America, Argentina, S. A., will conduct evangelistic services at the Mexican Mission. The work there continues to progress with an ever-increasing attendance. Pray for a special ingathering of souls during these evangelistic meetings. The Illinois District Mission Board is sponsoring a great Missionary Meeting in Chicago June 16 and 17 with speakers from India, South America, and the home field. We urge all our friends who can to attend this meeting. Those who cannot come remember the work in prayer. June 22 is the opening date for our Summer Bible Schools at the Home Mission and at the Mexican Mission. We will appreciate the support of our friends in this work. Pray for the teachers and those who will be directing the schools. Pray that boys and girls who are constantly surrounded by sin may be definitely led to Christ.

We acknowledge provisions sent in from the Flanagan and Freeport, Ill., congregations and from the East Union congregation, Kalona, Ia., for the month of May. May the Lord abundantly bless these collaborators with us.

Pray for a spiritual awakening among us,—one that will begin with the oldest and continue down to the youngest. Let us believe that nothing is impossible with God.

Yours for Christ,

May 21, 1936. Levi C. Hartzler.

New Holland, Pa.

(Welsh Mountain Mission and Samaritan Home)

To the Readers of the Herald, Greetings:—"Godliness with contentment is great gain" (1 Tim. 6:6). When we meditate on the ills, sufferings, disappointments and discontentments of

men, we think of how much men have lost by not living a godly life from youth and learning early in life the lesson of contentment.

A few weeks ago we had the joy of seeing one old man received into the Church by baptism. He is eighty years old. We have fifteen inmates, all fairly well. The average Sunday school attendance for April was 62. The latter part of June we expect to have Summer Bible School.

May 21, 1936. John L. Musser.

Iowa City, Iowa

(Mennonite Gospel Mission)

Greeting in His Name:—As we look out on God's beautiful earth this time of the year and see the beauties of nature, surely we see the handiwork of God, for who but God could blend the colors so perfectly. In every small detail, nature responds to the touch of its Maker. Do We?

We gathered at six o'clock this morning in honor of the ascension of our Lord into heaven at the Father's right hand to intercede for and to take captivity captive and give gifts unto men. Praise God for His gifts. He has said, "For if I go not away the Comforter will not come unto you, but if I depart I will send him" and as He went up the Holy Spirit came down to abide in the hearts of His children. Let us notice the gifts in Eph. 4:9, 10. "Are we indeed thankful?"

Many have in our regular services said again they desire the prayers of God's children and are sorry for their shortcomings. It is encouraging not that men sin but that they are willing to get and be right in the sight of God. "Some men's sins go on before to judgment and some follow after." Do not forget Jesus is at the right hand of God now.

May 10 was communion service at the Mission. About 45 of our members were present, some having a good reason for absence and about 8 were not present. Will you pray? A number of visiting brethren were with us for which we are always very glad as this always adds inspiration to our service. Bro. Fisher was in charge and gave us a message of our great Redeemer and two were added to our number at that service.

The revival meetings in charge of Bro. Miller of Nebraska were inspiring to both saint and sinner, warning him to flee from the wrath to come. There were two converts, one a mother of seven children and the other a young lady of sixteen. It is one thing to accept Jesus and another to go all the way with Him. Again, will you pray?

We wish to thank the many friends who have so kindly supported the work here both in prayer and gifts. May God bless all.

In His glad service,

May 21, 1936. Norman Hobbs.

York, Pa.

(1208 Edison St.)

Dear Herald Readers, Greetings:—"For this God is our God for ever and ever: he will be our guide even unto death." At our last prayer meeting we used "Guide" for our text word. How wonderful that we have One who is an unerring guide along our path of life.

On May 10 we observed our Quarterly Missionary Day. Bro. Elvin Herr from Rawlinsville gave a short talk. He urged us to keep looking on the "fields" that "are white already to harvest." Then too, "knowing therefore the terror of the Lord, we persuade men." A few readings and poems and an offering concluded our program. Bro. and Sister Clyde Sherk spent a Sunday morning at the mission, too, at which time Bro. Sherk delivered a sermon on sacrifice. I'm sure we yet have a great deal of improvement to make in giving the Lord our whole heart. An offering was lifted for Bro. Sherk which amounted to over \$11.00. Many thanks to our dear collaborators.

Our quarterly meeting will be held on the evening of June 20, continuing all day Sunday. Speakers Bro. E. J. Berkey, and Bro. Milton Brackbill. Tent meetings follow, beginning June 23, with Bro. John Bressler as evangelist.

Summer Bible School opens June 29 and will continue until July 10. As these different activities are in progress will you kindly follow them up with prayer for the salvation of souls, for many give no heed to their souls whatever. Again, we beg of you to pray for the evangelist and it may be that His children may need reviving too, therefore, remember all. Those that may be able to come and share in the work of our Lord will be gladly welcomed.

Till He come,

May 22, 1936. Anna K. Leaman.

Norristown, Pa.

Christian friends:—The Norristown Mission continues to give its testimony to the truth of man's redemption by Jesus Christ. Although many people have heard this message since childhood, its meaning and significance is often quite vague. For this reason it needs to be repeated, explained, illustrated and its reality observed in the lives of others who have been redeemed.

During the past six months Brother John Lapp and Brother Wilson Overholt have been our faithful ministers. At the recent meeting of the Franconia Conference it was decided that Brother Wilson Overholt, Brother Elmer Moyer and Brother Menno Souder would minister to the congregation here during the next six months.

Brother Elias Kulp from the Bally congregation conducted a series of evangelistic meetings recently during which there were two confessions. His

earnest messages were greatly appreciated.

A song service is conducted one evening each month by one of the churches from the Franconia Conference. These services are thoroughly enjoyed and well attended.

A young people's meeting is also held one evening each month. This service is well supported by the young people from the churches nearby. Their willing co-operation is one of the encouraging features of the work at this place. The first Sunday morning of each month a group of twenty-five or thirty young men meet at the mission and then distribute about 2500 copies of "The Way" to the homes surrounding the Mission. The eagerness with which these young men participate in this work and the sacrifice that is necessary for them in order to make this service possible have often been a source of inspiration to the writer. There is no question but that God will bless their unselfish ministry.

On Sunday, May 17, our bishop, Bro. Warren Bean, was present with us and served communion to the congregation. His presence among us and interest in the welfare of the members are appreciated.

Faithfully yours,

May 23, 1936. Paul Mininger.

Kansas City, Kans.
(2409 Farrow Ave.)

To the Friends of the Kansas City Mission, Greetings:—"We thank Thee, O Lord, for the hopeful, victorious life of our departed sister; we thank Thee for what her death has meant." This in substance, was the meaningful statement made by Bishop Joseph G. Hartzler (of Windom, Kans.), at the funeral of Sister Cora Miller, recently. Sister Miller was one of the faithful mothers of our congregation. She had been ill less than twenty-four hours, and left without saying "Good-bye." Her sudden departure was indeed God's message to our souls. At the funeral service, eight persons responded to the entreaties to "Get Right with God." Some of these persons were from out of town.

Last evening, May 24, marked the close of a series of Gospel meetings, with Bro. Paul Erb of Hesston, as evangelist. Before the meetings began on May 15, there was already a good-sized doctrinal class under instruction.

Three outstanding features of these meetings were:

1. Special emphasis was placed upon doctrinal teaching.

2. We encouraged the idea of folks arranging for personal interviews, either with the evangelist or with other workers and thus receive personal advice regarding problems that perplex.

3. Before the evening sermons, Bro. Erb answered in an illuminating manner, such queries as the following:

1. When and how did we get our Bible?
2. Tell of the origin of the Mennonite Church and especially about some of the outstanding Mennonite martyrs.
3. What is the Scriptural mode of baptism?
4. Should present-day Christians tithe?
5. Tell what all is involved in Christian stewardship.
6. Does the Mennonite Church require more from the sisters than from the brethren with regards to nonconformity in attire? If so, why?
7. Tell the "Why" of the devotional covering. When should it be worn?
8. Tell the "Why" of the bonnet for sisters.
9. Define the Christian's relation to present-day politics.
10. What of the heathen who die without hearing about Christ?
11. Tell what all is implied in evangelical nonresistance.
12. Give suggestion for the preparation and delivery of public essays and addresses.

As usual the members of the Mission congregation co-operated nicely during this series of meetings.

A Young Convert Who Dreaded to Go Home

Riding home from the meetings in a loaded car one evening, a young sister said to the driver, "Do not drive so fast Bro. ———. I do not want to get home so soon." (Imagine yourself dreading to come to your own home.) The reasons for this were, first, because she longed for fellowship with the people of God, and second, because hers was a home stricken with poverty, a home where the children are many and the food supplies scant. The driver who himself had found Christ and salvation at the Mission years ago, went to the grocery store and received a real blessing by buying "eats" for the hungry and neglected children.

The attendance during the meetings was such that Bro. Erb remarked, "You could use a building twice as large as this one."

Sister Jane Randolph is one of the oldest members of our congregation. Our records show that she was admitted as a member of the Mission congregation Oct. 27, 1907 (nearly thirty years ago). To visit her and to hear her testimony is to receive a blessing. One evening during the meetings, she said, "I came out at the Seventh Street Mission when Bro. Erb's father, Bro. T. M. Erb, was preaching." What a pleasure it was for Bro. Paul Erb to get this bit of information, and how precious to know that he is following in the footsteps of his godly father!

Considerable visitation work was done throughout the meetings. Among the most distant places visited (with the use of the Mission Ford) were the Kansas State Prison, Lansing, and a family living possibly twenty-five miles from the Mission in the suburbs of North Kansas City, Mo. By the way, the Mission Ford is a 1929 model and has covered well on toward 100,000 miles. It is in such shape now that its upkeep is quite expensive. Friends who are prayerfully and financially interested may have a real share in the

Lord's work here by providing funds to either repair this one or get a better car.

Bro. Erb's sermon subject for Sunday morning was, "The Price of a Happy Home." A Bible was given as a reward to the largest family present both in Sunday school and preaching services. In the evening he gave seven clear and convincing points on "Why I am a Christian."

It is not an easy job to maintain Gospel standards in days like these, but that is the purpose of our being in Kansas City. Pray for us.

We are looking forward with pleasure, to have with us as visitors this week the following: Bro. and Sister Lewis Martin, Maugansville, Md., Bro. M. C. Vogt and family, Dhamtari, India, also Clara Vogt, Hesston, and Elizabeth Kulp, La Junta, Colo., Bro. Paul Mininger and family, Norristown, Pa., and Sister Mary Rosenberger, Souderton, Pa.

"Now I Lay Me"

A Kansas City mother, whose boys got into trouble, was in the office of the Probate Judge. The Judge urged that she train her children in the ways of honesty and godliness. He asked the boys, "Do you know the Lord's Prayer?" He soon learned that they did not know it. "Do you know the Lord's Prayer?" asked the Judge of the mother. To this she replied, that she did. "Let me hear you repeat it," the Judge demanded. The mother said, "Now I lay me." Is there any wonder that there are so many youthful thieves and criminals today? We believe the only and all-sufficient remedy for a sin-sick world is the Gospel of Jesus Christ. To carry the Gospel to the boys and girls in neglected districts by means of Summer Bible Schools is our plan for the summer. Your co-operation is heartily invited.

Yours for the lost of Kansas City,
May 25, 1936 J. D. Mininger.

Detroit, Mich.

Dear Herald Readers:—The editor has requested a letter from this place and I am sure it is a pleasure to testify to the workings of the Lord in this city.

One of the outstanding happenings in our midst this spring is the enlargement of our church building. The addition of eighteen feet will give us ample room for all our activities. We hope to have it completed in time for Bible school which opens June 22. The work is all being done by the men of the church and neighbors in their hours off their regular work. This makes it progress rather slowly but the cost is so much less. Indeed we are very grateful to these willing hearts here and for all the help that has been sent in. May God bless each one of you. The mother of Jesus said to the servants at the wedding, referring to Jesus, "Whatsoever

he saith unto you, do it." May we all live in such a way that He can direct us instead of us seeking to find an excuse for not helping.

Bro. Samuel Miller of Middlebury, Ind., was here on Sunday, May 10, while Bro. Raber attended the Mission Board Meeting in Belleville, Pa. The folks here enjoyed Bro. Miller's messages as well as the fellowship with his family and Sisters Gladys and Lois Honderich who accompanied them. We are grateful for the inspiration and encouragement afforded us in the privilege of attending the meeting in Belleville.

April 15, 16, 17 Bro. Derstine brought us some timely and much appreciated messages. We are always glad for visiting brethren who add strength, courage, and conviction to those young in the faith.

We are entering upon the summer season aware that Satan is hard on our heels but we trust in the promise, "Greater is he that is in you, than he that is in the world."

Pray for the Cause here as we again undertake to teach many young lives in the Summer Bible School. There is always a great responsibility and your part is first of all to pray and if the Lord tells you to help financially. May the Lord depend on you?

In His Cause,
May 26, 1936. F. B. Raber.

Marietta, Pa.
(North Market Street)

Dear Herald Readers, Greetings:—Surely the Lord has been good to us, therefore are we glad; praise His holy name. First of all we want to thank our heavenly Father for the way He has been leading us and directing the work thus far. Many are the problems which confront us from time to time, yet He has helped us to see through them all by trusting in Him. In these last days Satan is trying with his forces to overthrow the work of the Lord not only from the outside but right in among the flock. Yet as it was in Paul's time when the church encountered persecution the work grew.

The various services are well attended. Tuesday evening prayer meetings are very interesting. Cottage prayer meetings are held every two weeks. We feel that by having these meetings in the homes we make a personal contact which we cannot make in the other meetings. Our sewing school has closed for the season, the enrolment being 126. The Lord willing, our Gospel tent meeting will start on July 21 with Bro. Martin Weaver of Annville in charge. Also Summer Bible School will start June 22. Will you remember these meetings at the Throne that they may mean the salvation of many souls? The tent will be erected at the same place as usual. Come and bring others along. A few of our members are on

the sick list but are on the way to recovery again.

We again wish to thank all who so wonderfully remembered us through the recent flood as a number of our folks were affected. We are glad to report that all are back in their homes again. Remember the work and the workers in your prayers.

May 26, 1936. David B. Groff.

Coatesville, Pa.
(625 Walnut St.)

To the Many Readers of the Gospel Herald, Greetings:—"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Truly God's blessings are multiplied.

We are glad to tell you about Samuel Richardson, a man 81 years old, who recently confessed Christ and expressed a desire to be a Christian. He was baptized after being taken to the Welsh Mountain Samaritan Home, "a brand snatched out of the fire." We trust that his has been a "heart" experience; will you pray that he may abide in Christ, as his stay on earth will no doubt be short. Also remember his aged brother, who has not yet been willing to say "Yes" to the Lord.

On May 3, Bro. Frank Martin, from Goodville, preached for us in the morning. In the evening Bro. John E. Kennel conducted a children's meeting, when we learned about many odd things mentioned in the Bible. Ira Hershey spoke in workers' meeting May 10.

The average Sunday school attendance for the month was 138.

The sewing school closed on May 16. The following is a report which we have compiled:

Number of meetings held	24
(Every Saturday afternoon from Dec. 7, 1935, to May 16, 1936; 2:00 to 3:30, one hour of which was devoted to sewing.)	
Average attend. (including pupils only)	54
Highest attendance of pupils	68
Lowest attendance of pupils (Saturday before Christmas)	30
Number of pupils having perfect attendance	6
Total number of visitors	80
Average number of teachers	14
Total collections	\$57.78
Total expense (including \$10.00 for bus)	23.81
Number of articles completed and becoming the property of the pupil (including some almost finished and taken home at close of term)	
Aprons	36
Slips	5
Handkerchiefs	22
Patches for quilts:	
For single bed	1 quilt
For regular size bed	2 quilts
Pillow tops (made with patches)	19
Covers for pincushions	2
Nightgowns	1
Sewing cards with scripture mottoes (given as prizes)	39

We certainly want to thank each one who helped to make our school a success, especially thinking of the teachers, most of whom came quite a distance to help the girls. The East Petersburg, Millwood-Weavertown and Hershey Sewing Circles each took a

quilt top along to be quilted, and the first mentioned circle has already finished theirs.

The last Saturday there were some special features on the program. We asked some of the girls to write a few sentences on what sewing school meant to them, and the responses were very interesting. One unusually odd statement was to the effect that "no matter when sewing school would close it would be too soon." An invitation had been extended for the mothers to attend, and some came who had never been here before. We can testify that our sewing school has brought us in contact with many homes which had not been reached before.

Then at the close we had the happy privilege of giving out 71 bags (to the 68 pupils present and 3 little visitors) containing a banana, a popcorn ball, cookies and candy. This treat was made possible by the Rohrerstown Sewing Circle, the teachers for that day, and they deserve our sincere thanks. They also brought some hand-made garments to be given out where needed, and a bundle of papers for distribution.

Our First Wedding.—Many scenes have been witnessed at this Mission, but on Sunday evening, June 7, the first wedding will take place in conjunction with our regular services. Sister Elizabeth Shilling, foster daughter of Bro. and Sister Kennel, will become the bride of Bro. Stephen Zemacki of this congregation. Prior to the wedding a children's meeting will be conducted by Levi Sauder from the Millersville Children's Home, the Lord willing.

You are welcome at any time at any of our services.

Your servant in the Lord,
May 26, 1936. Edna Mast.

BIBLES FOR CCC CAMPS

The American Bible Society recognized a responsibility and an opportunity when the CCC camps were inaugurated in 1933. J. E. Yates, chief chaplain at that time, responded gratefully to the Society's offer to supply Scriptures for camp libraries and for men who wanted them. It was arranged that a stock of Bibles and Testaments be maintained by the Society at Washington, under the charge of the Chief of Chaplains, who arranged for their distribution, the government providing transportation. The Bible Society headquarters in New York specify quantity and destination in response to applications from the chaplains, of whom there are some 250, army and reserve, each in charge of several camps. Since the work started in June, 1933, the Society has supplied 2,000 camp libraries each with a Bible. At its meeting on August 1, the board authorized a further grant of 10,000 Testaments, making a total of 105,000 Testaments so far provided for distribution among the men, besides many thousand portions sent in response to requests from chaplains. It is required that Testaments be given only to those who wish to use them.—Christian Observer.

REPORT

Of the Thirtieth Annual Meeting of the Mennonite Board of Missions and Charities, Belleville, Pa., May 10-12, 1936

Saturday Afternoon

Executive Session of the Mennonite Board of Missions and Charities, at which the business transacted by the Executive Committee was reviewed and approved.

Sunday May 10—Forenoon Session

Theme: "Christ and the Church"

Devotion

Mission Sermon: "Christ the Master Missionary" (Jno. 17:18)
S. C. Yoder, Goshen, Ind.

Afternoon Session

Theme: "Strengthening the Home Base"

1:45 Devotion

Strengthening the Home Base, How?

1. By Real Godliness in the Home
S. F. Coffman
Vineland, Ontario

2. By Exercising Diligence in Church Building
A. J. Metzler, Scottdale, Pa.

3. By Loyalty in Stewardship
J. L. Stauffer
Harrisonburg, Va.

Evening Session

Theme: "Christ and Doctrine"

6:45 Devotion

The Gospel of Christ the Only and All-sufficient Remedy
for a Sin-sick World
J. C. Clemens, Lansdale, Pa.

Enlisting All the Resources of the Church in the Program
of World-wide Evangelism
Daniel Kauffman
Scottdale, Pa.

Monday Morning, May 11

Song Service and Devotion

Roll Call of Members. A quorum was declared present.

The minutes of the last annual meeting were read and approved.

REPORTS OF OFFICERS

President's Report

Through the mercies and providence of a kind heavenly Father and by the grace of our Lord Jesus Christ we have reached another milestone in our organized missionary activities, this being the thirtieth annual meeting of the Mennonite Board of Missions and Charities, organized in 1906. Nineteen years ago this month our Annual Board Meeting met at this same place. Each succeeding year we had a number of repetitions of our experiences of the former years but each year has also had its new and peculiar problems.

One of the solemn events of the past year was the death of our beloved brother, J. S. Shoemaker, who from the time of the organization of this Mission Board has been officially connected with the Board. He served as Secretary for fifteen years and from that time has been a member of the Executive or Mission Committees. He (with Bro. C. Z. Yoder) has been regular in attendance at our meetings and they have both been faithful in their duties for these many years. We miss Bro. Shoemaker's presence and his helpful admonitions and suggestions. We are indeed glad that Bro. C. Z. Yoder is still spared and privileged to meet with us. May the Lord continue to bless him.

In taking a glance at the past year's activities we are still conscious of the fact that we are all human beings and have human limitations, human tendencies and human temptations and that only as we are filled and led and guided by the Divine Power are we able to cope with life's problems and be workers together with Him in the salvation of men and women. Our aim is that whatever we do in word or in deed, that all may be done in the name of the Lord Jesus.

New missionaries have been sent to the foreign field, furloughs have been granted as they have become due and are called for. Our established work has been continued and some extension work has been done during the year.

In India the Drug territory with 260,000 heathen inhabitants has

been taken over under our supervision and some touring done among them, and plans made to open up a definite station in the city of Drug with Bro. Edwin I. Weaver and wife located there as the workers.

In South America Bro. and Sister D. Parke Lantz have opened a new station and are giving encouraging reports of that field. A new church was built at Bragado and arrangements are being made for a church building at the America Station.

In the home field some improvements in buildings were made at various stations. The Kansas City Children's Welfare Home was completed and is a real asset to the work there.

The financial situation has improved somewhat. Twenty-four thousand dollars of investment funds have been liquidated and turned over to the various activities; \$6,750.00 in new annuity contracts have been received during the year. Our endowment fund is over \$8,000 higher than a year ago. Our donations have been more than \$22,000 above the previous year. We have during the year mailed out in connection with our other mailing matter about thirty-five thousand tracts and booklets without any extra cost of mailing. Generally speaking we have moved forward. Have we really made gain in spirituality also? May we continue to grow in grace and knowledge and strive to be a church one hundred per cent in Christian stewardship, which means a praying church, a working church, an orthodox church, a soul-winning church and a giving church.

In closing I wish to hereby express my sincere appreciation and thankfulness to a kind heavenly Father for His blessings and sustaining grace and to the entire constituency for their helpful co-operation in all the missionary activities of the year. May the Lord abundantly bless us and lead us in His own good way.

Respectfully submitted,

D. D. Miller, President.

On motion the report was accepted as read.

The Secretary's Report

As Secretary of the Mennonite Board of Missions and Charities I herewith submit my annual report 1935-1936. The report for this year consists of two parts: First, a statement of the real estate, endowment, annuities and other investments; and second, a review of the work of the Board at home and abroad.

Property Holdings

Real Estate, Buildings & Equipment, India	\$160,000.00
Real Estate, Buildings & Equipment, South America	70,000.00
Mission Residence and Church Property, Canton, Ohio	15,200.00
Mission Residence and Church Property, Chicago, Ill.	36,000.00
Mission Residence and Church Property, Lima, Ohio	9,000.00
Mission Residence and Church Property, Ft. Wayne, Ind.	12,700.00
Church Property only, Detroit, Mich.	6,000.00
Mission Residence and Church, Peoria, Ill.	9,400.00
Argentine Church Property, Kansas City, Kans.	5,000.00
Church Property, Wichita, Kans.	4,000.00
Church Property, Manitou, Colorado	5,000.00
Church Property, Los Angeles, Calif.	3,000.00
Children's Home and Equipment, Kansas City, Kans.	30,000.00
Orphans' Home Bldg. and Equipment, West Liberty, Ohio	28,000.00
Home for the Aged, Eureka, Ill.	53,000.00
La Junta Hospital and Sanatorium Buildings	168,000.00
La Junta Hospital and Sanatorium Equipment, etc.	28,000.00
La Junta Nurses' Home and Other Real Estate	5,400.00
La Junta Mercantile Buildings for Endowment	30,000.00
La Junta Boxwell Farm for Endowment	12,000.00
La Junta Unimproved City Lots	600.00
La Junta Weaver Farm for Endowment	6,000.00
La Junta Litwiller Property	1,600.00
Old People's Home Property, Wayne Co., Ohio	22,400.00
Farm Property, Gridley, Ill., for Home for Aged	10,000.00
Oklahoma Farm Property	12,000.00
Gardner Farm Property, Nebraska	16,000.00
Anna Stalter Property, Goshen, Indiana	4,000.00
Indiana Property	5,000.00
Brunk Property, Lyman, Miss.	2,000.00
Sarasota, Florida, Property	4,000.00
Administration Building, Elkhart, Ind.	17,000.00
Total Real Estate, Buildings and Equipment	\$790,300.00
Annuity Funds invested	157,920.00
Endowment Funds invested	235,120.56
Building and other funds invested	24,589.93
Net Worth	\$1,207,930.49

Activities of the Board

In another part of the report of this annual meeting there will be found sections devoted to India and to South America. Reports indicate a healthy growth of interest in our foreign field. Better fi-

nancial conditions at home made possible a return of furloughed missionaries with the addition of some new ones. During the past year the Knisses were returned to India, Bro. and Sister Edwin Weaver were also sent to the same field, and Elsa Shank was sent to South America. This spring Elvin Snyder and wife and S. Jay Hostetler and wife came home from Argentina and India respectively for their furlough.

Some developments in extension of work on both fields have taken place the past year. The Indian Mission has taken over from the Methodist Church a section of territory known as the Drug district. This territory had to be abandoned by the Methodists and now forms a valuable addition to our territory.

Another development of interest in India is the project undertaken by the mission to settle untainted and symptom-free lepers on a large tract of land furnished by the government. This includes somewhat over 4,000 acres which is set aside for the purpose above indicated. The government and mission to lepers also furnishes funds for the development of the project. The Mennonite Mission is asked to assume control and supervision of this venture and will have exclusive control of the Christian work in this area. This gives our missionaries an opportunity to do an appreciative piece of work among a very needy people.

In Argentina a new field was opened north and west of our present area. New workers are being called for and the new venture gives promise of becoming a fruitful field for the ingathering of the lost of that needy continent.

Home Work

The home work of the Board consists of city missions, charitable institutions, and a hospital and sanatorium. Conditions have not changed much since the report of the last year. The city missions show some growth and much credit is due the faithful and untiring efforts of the superintendents and workers.

The hospital is still facing the problems that grow out of relations to state agencies, and teaching, and supervisory staffs. Those who are connected with the hospital and other charitable homes deserve the sincere gratitude and support of the entire constituency for the self-sacrificing effort they are putting forth to make it possible for the church to do that kind of work.

At last year's meeting the Executive Committee was authorized to investigate the possibility of opening a work among the Mexican people in the southwestern part of the United States. A tour was recently completed by T. K. Hershey and William Detweiler who report great opportunities in that section of the country. The Board will likely be faced with recommendations to open a work in that field during this year. This project together with the other work of the Board deserves the interest, support, and prayers of the entire brotherhood that under the guidance and blessing of God it may all result in the saving of many souls and the strengthening of the church as a whole.

During the year the business of the Board was taken care of in the usual way by the Executive Committee. This committee held five regular sessions and three informal meetings. At the latter, only a part of the committee was present. The minutes of these meetings were read and approved at the Executive session of the Board last Saturday.

Respectfully submitted,

S. C. Yoder, Secretary.

On motion the report was accepted as read.

Treasurer's Report Including Auditor's Certificate

This report was printed in pamphlet form and will appear in the Annual Report of the Mennonite Board of Missions and Charities.

On motion the report was accepted as read.

Field Worker's Report

To the Mennonite Board of Missions and Charities: Greetings.

There has been very little change in the personnel of the city missions, during the year. Bro. Levi Hartzler has had charge of the work in Chicago Home Mission, and is continuing his work; otherwise, there has been no change in the superintendents. Some have experienced some handicaps, because of ill health, and because of the work of the enemy. On the whole some progress has been made. Souls have been added, Sunday school records have been broken. Daily Vacation Bible Schools have added interest to the work.

The institutions have some things to be thankful for. The new building and equipment at the Kansas City Children's Home is cer-

tainly a commendable advantage to the work of the children and the workers. This improvement was largely made possible through the quarter fund and savings boxes of the boys and girls of the church.

The Orphans' Home at West Liberty, Ohio, has been helped in a very practical way by the addition of forty acres of land, joining the present land of the home. This land was purchased by a brother of West Liberty, and donated to the institution. This is a very valuable asset to the home and is greatly appreciated by the Local Board, as well as the General Board and the workers. Joe A. Yoder has been added to the working force of the Home.

Respectfully submitted,

S. E. Allgyer.

On motion the report was accepted as read.

Monday Afternoon

Song Service and Devotion.

REPORTS OF STANDING COMMITTEES

Mission Committee

To the Mennonite Board of Missions and Charities: Greetings.

The work of the Mission Committee has been much the same as in previous years. The regular meetings were held with the Executive Committee, with very little variation. The Committee feels grateful to our heavenly Father for the abundant blessings received during the year. The work has been going on without any particular interruption, except some sickness among workers on the field, but we are glad all have been spared for further service.

Since our last annual meeting Bro. and Sister Lloy Kniss, who were home on furlough, returned to the field, and Bro. and Sister Edwin Weaver (new missionaries), have gone to India. Those who have returned recently are Bro. and Sister S. Jay Hostetler, and Mary Holsopple. Bro. and Sister Milton Vogt and Mary Good, whose furloughs expire, are returning during the summer. Gladys Weaver and Bro. and Sister S. M. King, new missionaries, are also sailing for India this summer. Others who are off the field are Bro. and Sister M. C. Lehman, Bro. and Sister J. N. Kaufman, and Mina Esch.

When those returning, and the new missionaries appointed arrive on the field there will be thirty foreign missionaries on the field and eight in the homeland.

The workers on the South American field made very little change during the year. One new worker has been added, Sister Elsa Shank. She was sent to the field last year. This leaves fifteen on the field and four at home on furlough, Bro. and Sister Hershey and Bro. and Sister Snyder. We recognize the fact that in India and South America quite a number of natives are employed who assist in the great work that is being done in these foreign fields.

We are glad to note that considerable progress is being made in India and in South America in extending their work. May the Lord continue to add His blessing to the work in these fields, is our prayer.

During the year seven have taken the doctrinal examination, and two the preliminary.

Respectfully submitted,

S. E. Allgyer, Secretary.

On motion the report was accepted as read.

Relief Committee

The work of the Relief Committee during the past year has been confined largely to three projects. First, the committee issued two calls for funds to aid the Mennonite Central Committee to complete its work in transporting and establishing European Mennonite refugees in colonies in Paraguay. Responses to these calls have come in, but there is still further need along this line. Second, appeals were made for contributions of clothing for needy Mennonite families in western Canada. Generous responses resulted from these appeals and the brethren in Canada have expressed themselves as very grateful for this help. Third, since considerable amounts were contributed by our people for flood relief, the Committee has been active in trying to get these funds to the most needy places. However, some of this money has not yet been apportioned. The treasurer's report shows the amounts of money and clothing received and disbursed for relief purposes.

Respectfully submitted,

J. L. Horst, Secretary.

On motion the report was approved as read. In connection with this report it was moved and passed that an Emergency Relief Fund be established and that the balance from the Flood Sufferers Fund

be transferred to this account to be used at the discretion of the Executive Committee.

Women's Sewing Circle Committee

The work of the sewing circles of the church has made steady progress throughout the past year. We realize a deeper interest and more self-sacrificing efforts in the work of the various districts. Eleven districts have reported this year. In each district we now have a general meeting of some type each year. The nature of these meetings varied somewhat as some of them are held in connection with the district conference, others with the district mission board meeting while still others have an inspirational meeting of their own.

We feel the devotional period held at the regular sewing circle meetings is more spiritual and helpful as the work goes on. Sometimes this meeting consists of song, Scripture reading and prayer; sometimes a short book review or a selection from the sewing circle letter. More effort is being made to keep the conversation along missionary lines. The Literature Secretary reports some progress. The Missionary Sewing Circle Letter keeps up its regular circulation. Some books are being read, and the new 1936 Booklet of Prayer is now ready for distribution.

The Sewing Secretary reports earnest activity. A total of 6,294 garments were reported to Sister Good. These were valued at \$2,336.99. This is from only a section of our work. The Secretary reports eleven district organizations with 195 senior and 52 junior circles. The membership now is 4,287. The total receipts for the year for all purposes was \$13,206.10.

Total number of garments made	25,137
Pieces of Bedding	2,570
Coverings	643
Number of qts. of fruit & vegetables canned for various institutions	3,260
Number of pounds of dried fruit	953
Number of dozens of eggs donated	2,022
Other provisions valued at	\$107.20
Missionary Donations via the treasury:	

India Missionary Support

For the support of Mary M. Good, Ida Hostetler, Mary Holsopple, Ruth B. Miller, Kathryn Troyer	\$1,305.26
India Missionary Children	64.00
India Medical	241.57
India Bible Women	89.00
India Hospital Room	20.00
Total for India	\$1,719.83

South America Missionary Support

Ada Litwiller, Emma Shank, General Bible Readers, Medical and Nurse Fund	280.12
La Junta Hospital Nurses support	239.43
La Junta Hospital sheets and blankets	311.34
Hymnals	4.00
Total for La Junta	\$554.77
General Expense Fund	\$ 33.05
Missionary Sewing Circle Letter	74.70
Booklet of Prayer	80.03

Total \$187.78
Total contributions for year ending March 31, 1936, \$2,839.77.

Contributions to our various needs have been liberally given. The La Junta Nurses Fund needs to be kept in mind as that need is constant. Much has been done in the way of canning fruit and vegetables for colleges, Old People's Homes, Children's Homes and Missions. This is an especially good way for country districts to give practical help as our mission stations and charitable institutions will be glad to testify. Southwest Pennsylvania Circles supply food for the pantry shelves of the Altoona Mission regularly. Congregations of the district take turns. Mending and sewing for the Homes both Old People's and Children's is a regular feature in the communities nearby.

The Father has been good to us. He has given us work to do and as the work has been going on, He has showered blessings on willing hands and loving hearts. May we continue to be faithful.

Lina Z. Ressler, President.

On motion the report was accepted as read.

REPORTS FROM FOREIGN MISSIONS

India

To the Members of the Mennonite Board of Missions and Charities, Greeting in the name of Jesus Christ our Savior:—

Another year has come to a close and we must acknowledge that God's blessing has been upon each one of us. However, those blessings have not always been just the kind we might have chosen for ourselves and still we know that that which our loving Father has given has been for our best. I doubt whether ever there was a year in the history of the India Mission when we have had more illness among our staff of workers. In March Sister Smucker suffered from influenza in Landour. In the month of May Sister Hartzler became very ill and has been compelled to take a prolonged rest. In Darjeeling Sister Hostetler had a very severe attack of influenza, and Sister Holsopple had a break down and had to be relieved of her work. In November Bro. Friesen became very ill with malaria and dengue fever. In February of this year Bro. Graber became ill and it has been necessary to send him away for rest. We are indeed very glad, however, to report that in answer to many prayers all have recovered or are making very good progress, and have or soon hope to take up their regular work for the extension of Christ's kingdom.

There are a number of villages in our district where considerable numbers of low caste people say openly that they will accept Christ, but they are inclined to put off definite action until some future date. At times, from what people say, it seems that the time may not be far off when people by the hundreds may seek admission into the church, but when we consider action that does not encourage optimistic outlook, surely God is moving in a powerful way in the hearts of many people. We need to pray much that we may be prepared to do our part if God will give us the joy of seeing the large numbers of them really confess Him as their Lord and Jesus as their Savior.

One of the important events of this year has been the purchase of the property in the town of Drug from the Methodist Episcopal Church. This adds to our district a large densely populated section having about 2,000 square miles with a population of about 350,000. Drug is a little less than sixty miles from Dhamtari by road. It is a town of some importance as it is the district headquarters of the local government. It will be the first station of our Mission located on the main line of the railway between Bombay and Calcutta. Already in this new field we have some very encouraging evangelistic work which we hope will lead to the baptism of quite a number of people in the near future. But if that should take place there is likely to be considerable persecution and we must be ready to stand by them and help them. For this, the grace of God will be needed.

During the year we have made an effort to make a survey of the villages in our mission field to determine how many people of the different castes we have. All our missionaries and evangelists and many schoolteachers co-operated in the making of this survey. The chief value of this survey was to show us in what part of our field were found the larger number of people of non-touchable castes which we can expect to be the more open to the Christian message and from which in other parts of India the greatest number of Christians have been recruited.

In the survey seventy-five different castes were listed. Thirty-six of these are already represented in our present Christian community and thirty-nine castes of which none have yet been converted. The task before us is surely a large one.

We are indeed very grateful to God and to all His people in America who have helped financially and by their prayers to make possible this labor on behalf of many thousands who so urgently need the Gospel. It seems to us that greater zeal is being shown each year in preaching the plain Gospel to the people who live in hundreds of villages in this land. The work belongs to God. It is He that has put it into the hearts of His people to establish His church in the land and we believe that He is able to complete the work which He has begun.

We are glad that the money was available for returning the Kniss family to India and also for sending out Bro. and Sister Weaver for the first time. These are very valuable additions to our group of workers. We are also very glad that Sister Holsopple and the Hostetlers could go on furlough after spending an extra year above the regular term of service. We request more and intense intercession on behalf of the work here in India that the name of Christ may be glorified in all things.

A. C. Brunk, Secretary
American Mennonite Mission
Argentina, South America

To the Members of the Mennonite Board of Missions and Charities, Greetings in our blessed Master's name:

Glancing over the stretch of twelve months just passed, we turn the leaves of memory reflecting upon the many detailed events that made the year a serious record of our lives. Sometimes the memory of a certain failure in some task gives us a jolt; but again we know that there were accomplishments blessed by our Father, making, after all, a record not so different from the average year.

There have been no new furloughs this year. One family, the Hersheys continued in absence. The mission staff has been increased by one upon the arrival of Elsa Shank late in the year. No prolonged nor serious sickness has come to any of us. This we count a real blessing. We were saddened, however, quite recently by the prolonged sickness and death of one of our most faithful and spiritual native pastors, Jose Zagami. His passing away leaves a blank that is not easy to fill for we have no man to put in his place.

The numerical growth of the Christian community was not large, being some less than one hundred that were received by baptism and by letter. The loss by death, by removal to other sections or by discipline was above fifty. In some stations there was no change, or very little, in membership. One new congregation was formed, seventeen members being received. Two new stations were opened, one in our present district, and the other in an entirely new district.

The latter station, at Cosquin, Cordoba, was opened by D. Parke Lantz and wife in the month of June. This mission is being financed by the extension fund originated through our twenty-year plan. As soon as more workers are available, other stations can be opened in a similar way. There are some very inviting fields for missionary enterprise where we would rejoice to begin operations.

One of the most urgent needs of the mission at present is workers for evangelistic campaigns. All of our available men are tied down in their stations and can not leave without seriously handicapping the progress of their congregations. We need men who can devote practically all of their time to evangelistic effort wherever the need may be. This lack of evangelists who are free to give time to this work has greatly handicapped the work of the Gospel tent and Bible coach.

Not only do we feel the need of evangelists, but also of men capable of taking pastoral charge of outstations. We have thirteen stations at present where we have regular services and from ten to twenty members, in none of which we have a resident pastor. This is a great handicap. The progress in these stations cannot be very great when they must be visited only once a week by a pastor who lives elsewhere. Even Tres Lomas, where there is a congregation of fifty members, has no resident pastor this year (1936). Elsa Shank is located there to do what she can between the visits of the visiting pastor. We should probably have some trained lay preachers who could help in this needy work, but men with ability and spirituality for such responsibility are hard to find.

We are confronted with the problem of the support of the native pastor. We realize the impossibility of expecting financial help from North America to support a native ministry. Such help has been necessary in the beginning. The starting of the twenty-year plan has helped our native pastors to see that the native church must make new plans for the future, in the way of securing self-support for the ministry. A number of these men have volunteered to make a strenuous effort to start means of self-support while at the same time continuing their ministry. We believe they are going to accomplish something, but it may take several years to get well started.

With gratitude to our heavenly Father for His continued mercies and help during the past year, and with confidence in the prayerful encouragement of the churches of the homeland, we press on in our task of bringing Christ to Argentina.

Yours in His Service,

J. W. Shank, President

Argentine Mennonite Mission.

On motion the above reports were accepted as read and the meeting paused in its work for prayer in behalf of our foreign missionaries.

Monday Afternoon

Song Service and Devotion

Addresses: Our Missionary Responsibility

1. To the Rural Field John Mumaw, Harrisonburg, Va.
2. To Our Cities C. Z. Martin, Mountville, Pa.

3. Report of Investigations as to Work along the

Mexican Border T. K. Hershey, Trenque Lauquen,
F. C. O., Argentina

The undersigned committee, appointed to investigate the possibility of opening mission work among the Mexicans in the southwestern States, has the following to report:

After having received a growing conviction that mission work should be done among the foreigners that come to America, I personally made investigation as to this need. Data was received from the Department of Commerce in Washington that revealed the fact that there are about one and a half million Mexicans in the United States. The writer of this report carried this conviction to the annual mission board meeting held at Hopedale, Illinois, June, 1935. After due consideration, the following resolution was drawn up:

"In view of the fact that at the present time, many young people of the church, qualified by Christian character, church loyalty and ability, are ready to serve the church as missionaries; and since, for the present, it does not seem possible to raise sufficient funds to finance all such to and on foreign fields; and since there are approximately one and a half million Mexicans in the southwestern part of the United States, largely unevangelized: therefore, it is the sense of this Board that our Executive Committee should take steps, as soon as possible, to investigate the practicability of opening evangelistic work among these people."

Three things in this resolution should be observed:

1. That there are many young people ready to serve the church.
2. That funds are not available to send them and support them in foreign fields.
3. That there are one and a half million Mexicans in United States, many of whom are unevangelized.

This, then, presented a challenge to the church and to the Board. It resulted in the appointing of the Brethren W. G. Detweiler and T. K. Hershey to make a trip to the Southwest to investigate this need. Some years ago, a similar committee was appointed and investigation was made, but nothing developed in the way of opening work among the Mexicans in the Southwest.

Preparation and Extent of Trip

The trip was made in a Ford V-8 provided for the occasion and equipped with necessary preparation for living and sleeping quarters. We left Goshen, Indiana, March 10, 1936, and returned April 18, making the trip in five and a half weeks. We traveled through parts of eleven states, namely—Indiana, Illinois, Missouri, Oklahoma, Texas, New Mexico, Arizona, California, Colorado, Kansas and Iowa, a distance of 7,917 miles by auto. From Brownsville in the southern part of Texas, we went to Matamoras, Mexico, and at El Paso, Texas, we crossed over to Juarez, Mexico.

Generally speaking, the roads were good. We found, however, some washboard gravel roads that were very bad. We traveled over valleys, mountains, plains, plateaus, and from beautiful plains of fertile soil and warm climate to a height of 9,000 feet where snow and ice were found in abundance and snowplows opening the roads.

Churches Visited

We visited our own people at Oronogo, Mo.; Tuleta and Falfurrias in Texas; the churches at Los Angeles and Pomona, California; Holbrook, La Junta and Manitou, in Colorado. We also visited and spoke in Mexican Missions in Dallas, Normana and El Paso, Texas, also in Matamoras and Juarez, Mexico. In La Junta and Manitou and Cheraw we conducted a number of Spanish services. At Cheraw the Mennonites conduct a Sunday school for the Mexicans. We found great interest there.

Source of Information

We interviewed some thirty Mexican workers of both English and Spanish speaking churches. We also received information from business men, juvenile officers, and chambers of commerce. The most valuable data was gotten from the president and secretary of the "Interdenominational Council on Spanish Speaking Work." We met the former Rev. Paul Warnshius in Los Angeles, California, and the latter Rev. Cornelius in San Antonio, Texas. Eight different denominations are affiliated with this Council. It functions chiefly in Texas, New Mexico, Arizona and California. This Council, together with the Baptist Church (which is not affiliated with it), represents 450 organized Mexican churches with a membership of 30,000.

Rev. Ball, a Pentecostal minister in San Antonio, informed us that they have 450 members. We visited their printery where Spanish literature, Sunday school quarterlies and the like are printed. We also visited his theological school located twenty miles south of San Antonio on a 160 acre farm. There thirty-eight young people are pre-

paring to enter Gospel work among the Mexicans in this or in their own country.

We received considerable data from Mr. Davis, secretary of the Baptist Publishing House. They have a large printery establishment in El Paso. All their publications are in Spanish. They send their literature to all Spanish speaking countries in the world.

The "Lydia Patterson Institute," a Methodist School for Mexican boys and girls, in El Paso, Texas, is doing a good work in preparing young people for service. They give a three-year theological course. We found much zeal and enthusiasm among the 100 to 150 Mexican students enrolled. The preparing these young Mexican people in theological schools for service among their own people, seemed to us to be a wonderful work. They will be the future workers and if the teaching they receive is sound, these schools will be a great asset to the Mexican work in the Southwest.

Need

It will be observed from what we have said in the previous paragraph, that something is being done for the Mexican who comes across the border. It is comparatively little in proportion to the Mexican population. There are one million Mexicans in Texas, New Mexico, Arizona, and California, and a half million more scattered throughout other states of the Union!

In Dallas, Texas, there are about 10,000 Mexicans. In San Antonio there are 90,000 and 60 to 70 percent of the population of El Paso represent these next door neighbors. In many towns in the states visited, we found that from one fourth to three fourths of the population are Mexicans. Many of them do not have access to the Gospel. At one place we conversed with some of them about the Bible and their spiritual needs, and we found they were in gross ignorance with respect to the saving knowledge of salvation.

Place for the Mennonites

After visiting the states mentioned, and conversing with many different people both Christian and non-Christian, we are convinced that there is a place for the Mennonites to work among the Mexicans in the Southwest. The investigation resulted in the following resolution for the Mennonite Board of Missions and Charities and which was read at the Annual Board Meeting held at Belleville, Pa., May 10-12, 1936.

Suggestive District to Enter

"We suggest that the district that the Mennonite Church should enter to be that from San Antonio south to Brownsville, Texas, or to the Mexican border. It represents a district of 320 miles long and 160 miles wide, in which there are many towns ranging from a few hundred to several thousand Mexicans. Many of them do not have access to the Bible. San Antonio has large districts of Mexicans yet untouched with the Gospel.

Recommendations:

We recommend therefore:

1. That the district as herein described, namely, southern Texas, be selected as the field to open mission work among the Mexicans.
2. That two families be sent at once to study the language, further study the district and lay plans for the opening of the work.
3. That this work should not be looked upon as ordinary city mission work, but rather the planting of a chain of missions throughout the district.
4. That the young people of the church who have missionary convictions and are willing to make sacrifices, be encouraged to seek positions, as teachers, clerks, farmers and other legitimate professions, study the language and be willing to give their evenings and Sundays to the work of missions in this needy field."

The Southern part of Texas was chosen as a good field to enter:

1. Because there are thousands of Mexicans in this section that are not reached by other denominations.
2. Because it represents a good class of Mexicans, some owning their own homes.
3. They are mostly pure Mexicans. Not many Spanish Americans, which are harder to reach.
4. Because it is a district where extension is possible.
5. Because it is a district where there are greater possibilities for young brethren and sisters to secure positions.
6. There are already two Mennonite communities in this district—Tuleta and Falfurrias.

Our plan to open work in Texas would be to contact the young people that are prepared and that would go to the foreign field if the way would open, and secure positions for them with the understanding that they give part time to this work. Reduced wages may be the result for the special privilege asked for. However, it would be more economical for the Board to assist financially six families than to support one or two full-time families. Six families would mean the es-

tablishing of missions in that many different towns in the district. This would result in more work being done than supporting entirely one family in one town. It is hoped too that the young people in the Mennonite communities in Texas may be drafted for this work.

May God awaken brethren and sisters with means to help this new but most worthy cause. May He find young qualified brethren and sisters in the church, that are willing to make large sacrifices, if need be, and a passion for souls, who will say, "Here am I, send me" to help plant missions among the Mexicans in Texas.

Prayer and financial aid in behalf of this work is solicited by the brotherhood throughout the church.

Respectfully submitted,

T. K. Hershey

William Detweiler

Adjournment.

Monday Evening

Song Service and Devotion

Addresses: Soul Winning Methods That Have Proved Successful

1. In the Home Field Harold Groh, Toronto, Ontario
2. In South America Elvin Snyder, America, F. C. O., Argentina
3. In India Jay Hostetler, Dhamtari, C. P., India

Adjournment.

(To be continued)

THE LIFE BEYOND

You think of us far; we are very near
To you and the earth though parted;
We sing tonight to console and cheer
The hearts of the broken-hearted.

The earth watches the lifeless day
Of each of its countless sleepers;
And the sleepless spirits that passed away
Watch over all earth's weepers.

We shall meet again in a brighter land,
Where farewell is never spoken;
We shall clasp each other hand in hand,
And the clasp shall not be broken.

We shall meet again in a bright, calm clime,
Where we'll never know a sadness;
And our lives shall be filled like Christmas
chime
With rapture and with gladness.

Its snows shall pass from our graves away,
And you from the earth remember;
And the flowers of a bright eternal May
Shall follow earth's December.

When you think of us, think not of the tomb
When you laid us down in the snow,
But look aloft, and beyond earth's gloom,
And wait for the great tomorrow.

—Sel. by a Sister.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For April, 1936

GENERAL			
Joseph Metzler	2 00	Morrison Cong Ill	15 00
An Ohio Family	10 00	East Bend Cong Ill	40 91
Ira A Kurtz	20 00	Goodfield Cong Ill	15 26
Gulfhaven SS Miss	5 48	Masontown Cong Pa	2 37
Sharon Cong Ohio	10 10	Maple View AM YPM Ont	12 00
Forks Cong Ind	23 80	A Sister Pa	25 00
A Bro & Family Ind	20 00	West Clinton Cong Ohio	24 73
A Bro & Sister Ohio	10 00	Central (Fulton Co) Cong Ohio	50 57
A Bro & Family Penna	11 25	Leetonia SS Ohio	15 41
Filer Cong Idaho	14 64	A Friend Martins Creek Cong Ohio	15 00
Eldon Rocke	25 00	Martins SS Ohio	37 51
J A Liechty	1 00	Beech Cong Ohio	31 32
A Sister Ill	25 00	Oak Grove SS Ohio	44 21
Sugar Creek Cong Ia	53 90	Salem SS Alta	22 17
East Union Cong Ia	30 30	Mountain View SS Mont	4 00
Manson Cong Ia	27 69	A Bro & Sis Olive Cong Ind	5 00
Oak Grove & Pleasant Hill Congs Ohio	46 22		
Isaac Alderfer	2 00		698 84

INDIA

General

Levon Weaver	5 00
Sue F Landis	5 00
Canton Miss Cong, & SS O	4 13
D S & Cora Gingrich	5 00
Detroit Miss Cong Mich	1 72
A Sister Pa	2 00
Mr & Mrs Ira Birmingham	20 27
Wood River Cong Nebr	10 00
E Fairview Cong Nebr	17 15
Zion Cong Ore	22 44
Roanoke Cong Ill	19 00
E Chestnut St SS Lanc Pa	26 25
Landisville SS Pa	31 76
A Sister E Chestnut St	
Cong Lancaster Pa	12 00
A Sister Pa	3 00
Souderton Cong Pa	20 00
Doylestown SS Pa	29 50
Spring City Cong Pa	70 00
Doylestown Cong Pa	26 54
Hagey SS Ont	10 50
Allensville SS Pa	23 80
East Holbrook SS Colo	14 22
Palmyra Cong Mo	5 66
Limon Cong Colo	2 50
Central SS Ohio	12 50
Orrville Cong Ohio	10 84
Zion SS Mich	5 00
Bethel Cong Mich	22 49
Willow Springs Cong Ill	12 15
	450 42

Missionary

W Liberty Cong Kansas	75 00
Lockport SS Ohio	29 38
Pleasant View Cong Okla	20 00
Maple Grove Cong Pa	24 75
Manson Cong Ia	81 95
E Fairview Cong Nebr	29 63
O Grove SS Mrs P J	
Hartzler class Ohio	6 20
Lanc Dist Conf Bd Pa	75 00
Perkasie SS Pa	112 50
Blooming Glen SS Pa	112 50
Plain SS Pa	83 08
SW Pa SS Dist Conf Miss	
Fund	25 50
Penna Cong Kans	10 07
Bethel SS Girls cl Ohio	3 00
Martins Creek Cong Ohio	25 00
Salem SS Alta	37 50
Willow Springs Cong Ill	38 35
	789 41

S C Contributions:	
Hesston S C Kans	6 07
West Liberty S C Kans	4 00
Gulphaven S C Miss	5 00
Protection S C Kans	3 00
Pleasant Valley S C Kans	15 00
Canton S C Ohio	5 00
	38 07

Total India Missionary 827 48

Missionary Children

Raymond Sommers 20 00

Evangelist

Manheim Bible Study cl Pa	25 00
A Bro Pa	15 00
Matt 6:3 Pa	5 00
Markham Y P M Ont	22 00
	67 00

Bible Women

Peter Garber	12 50
A Mellinger SS Teach Pa	10 00
Blooming Glen SS L D	
Hunsicker cl Pa	10 75
Kansas City Cong Kans	13 72
Howard-Miami SS cl Ind	11 00
	57 97

S C Contributions:

Vineland S C Ont	8 00
Weaver S C Pa	15 00
	23 00

Total India Bible Women 80 97

Educational

Rockhill SS Martin	
Wenger cl Pa	25 00

Portland Chris Lit Ore	19 51
Mellinger SS Pa	45 00
Lititz SS Pa	30 00
A Bro & Sis Lanc Pa	5 00
Blooming Glen T K	
Moyer cl Pa	25 00
S Brownsberger	20 00
	169 51

Orphan

Sand Hill SS Girls cl N Y	11 00
A Bro & Sister Ind	9 00
A Bro & Sister Kans	9 00
G Monroe Miller	44 00
No Pomona SS Calif	11 00
Sue F Landis	5 00
Stumptown SS Pa	36 00
Conestoga SS Raymond	
Mast cl Pa	9 00
A Bro & Sister Pa	9 00
Science Ridge SS Ill	45 68
Salem Cong Nebr	8 15
Plum Creek Cong Nebr	13 00
Alpha Cong Minn	14 93
W Union SS Pri Dept Ia	28 00
Albany Cong Ore	25 25
Peter Garber	11 00
Blooming Glen SS cl 4 Pa	9 00
Mr & Mrs E O Brubaker	11 00
Mt Joy SS Emily Kray-	
bill cl Pa	44 00
Mt Joy SS Roy W Herr	
cl Pa	44 00
Sisters Mt Joy Cong Pa	9 00
Bossler SS Y M cl Pa	9 00
Landisville SS Pri Cl 1 Pa	11 00
Kinzer SS Pri cl Pa	19 00
Strasburg SS Begin D Pa	8 00
Paradise SS Pa:	
Mabel Buckwalter cl	88 00
J D Kreider, Jesse Snively	
Isaac Brackbill cls	36 00
Eliz Kreider & Anna	
Brackbill classes	36 00
Eliz & Anna Denlinger	
classes	44 00
Amos Ressler class	44 00
Sam Ressler & Aaron	
Metzler classes	36 00
Annie Ressler cl	36 00
Irvin Groff cl	36 00
A Sis E Petersburg C Pa	18 00
A Bro Ont	9 00
Maple View AM Cong Ont	22 00
Zurich SS Ont	5 80
Allensville SS Pa	11 00
Pinto SS Md	21 00
Altoona SS Pa	8 86
Mill Run SS Pa	4 31
Cherry Box Cong Mo	12 85
Bethel SS cl 1 Ohio	11 00
Bethel SS Ohio:	
Cls 3, 5, 6, 10	11 00
Class 4	9 00
Class 7	11 00
Class 8	11 00
Class 9	11 00
Shore SS Ind	14 62
Howard-Miami SS cl Ind	11 00
	1,011 45

S C Contributions:

Asso S C's of Lanc Conf	
Dist Penna	80 00
St Jacobs S C Ont	11 00
	91 00

Total for India Orphan 1,102 45

Widow

Sue F Landis	5 00
Los Angeles SS Calif	44 00
Portland SS cl 14 Ore	5 50
Elizabethtown SS Ezra O	
Brubaker cl Pa	5 50
Salunga SS cl 3 Pa	11 00
A Bro & Sister Ont	11 00
Sis Kings cl Pa SS Kans	15 00
Bethel SS Ohio	5 50
Bethel SS Mothers cl Ohio	5 50
Sharon SS Sask	5 50
	113 50

Medical

A Sister Ohio	13 50
A Brother Pa	10 00
Lititz SS Pa	10 00
A Strasburg SS Teach Pa	10 00
Catlin SS Kans	10 00
	53 50

S C Contributions:

Midland S C Mich	15 00
Waterloo S C Ont	12 00
Kitchener Sr S C Ont	10 00
Markham S C Ont	6 00
	43 00

Total for India Medical 96 50

Evangelistic Budget

A Bro & Sister Ind	13 00
Blooming Glen SS Robt	
Nase cl Pa	8 00
G G Marner	5 00
	26 00

Personal

John & Sarah Hartzler 10 00

Lepers

Sue F Landis 5 00

Drug Station

Mr & Mrs E C Bowman	10 00
Palmyra Cong Mo	5 10
Hannibal Mission Mo	1 00
Esther Detwiler	2 00
Bro & Sister Carr	1 00
Sister Detwiler	4 00
John Detwiler	1 75
Sam Detwiler	2 90
Mary Detwiler	1 00
Myrtle Ruth	10 00
Ben Slagel	5 00
Jet Cong Okla	2 95
Protection Cong Kans	5 95
Joe Unruh	1 00
Greensburg Cong Kans	9 75
Hutchinson Miss Kans	5 46
Sterling Cong Ill	16 27
	85 13

Total for India 3,053 96

SOUTH AMERICA

General

Sue F Landis	5 00
Milford A M Cong Nebr	30 00
Canton Miss Cong & SS O	4 12
D S & Cora Gingrich	5 00
Mr & Mrs Ira Birmingham	19 75
Detroit Miss Cong Mich	1 72
Peoria Miss Cong Ill	21 02
Wood River Cong Nebr	10 00
E Fairview Cong Nebr	24 27
Metamora Cong Ill	16 39
Metamora SS Ill	21 83
E Chestnut St C Lanc Pa	11 65
Churchtown Cong Pa	6 00
Gehman SS Pa	7 44
A Sister Pa	3 00
Souderton Cong Pa	21 00
Lower Salford SS Pa	63 22
Plumstead Cong Pa	9 50
Spring Cong Pa	3 42
Glade Cong Md	3 00
Casselman Cong Md	3 70
E Holbrook SS Colo	14 22
Palmyra Cong Mo	2 34
Central SS Ohio	12 50
Orrville SS Ohio	12 62
Plainview Cong Ohio	45 92
Midway & N Lima SS O	25 48
Zion SS Mich	7 50
Midland Cong Mich	23 45
	435 06

SOUTH AMERICA

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Milford A M Cong Nebr	30 00
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Spring Cong Pa	3 42
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Metamora SS Ill	21 83
E Chestnut St C Lanc Pa	11 65
Churchtown Cong Pa	6 00
Gehman SS Pa	7 44</

East Bend Cong Ill	40 91	Telephone Toll	0 25	Jackson S C Minn	1 00	Canton S C Ohio	2 00
Peter Garber	5 00	C L Graber	2 00	Bethel S C Mo	10 00		11 30
	98 25	Della Blosser	6 75		14 00	Church Building	
Mexican Work, Ill.		Peoria Miss Ill	29 44	LaJunta Hospital—Hymnals		West Union Cong Ia	15 00
Helen Hess	2 00		65 44	Metamora S C Ill	1 00	Personal	
Detroit, Mich.		S C Contribution:		Mrs M C Cressman	1 00	Sycamore Grove Cong Mo	1 00
Detroit Cong Mich	5 25	Roanoke S C Ill	5 00	Freeport S C Ill	1 00	Spring Valley Cong Kans	50 00
Fort Wayne, Ind.		Total for Peoria Miss Ill	70 44		3 00		51 00
A Sister Ind	1 00	Portland, Ore.		Total for Charitable Institutions	1,590 30	Northern Ontario Mission	
Nappanee SS Ind	9 40	No Pomona SS Calif	14 14			Blenheim Cong Ont	13 95
Hopewell Cong Ind	20 73	Fairview Cong Ore	18 83	ANNUITY		Total for Other Funds	1 026 22
	31 13	Molalla Cong Ore	0 10			RELIEF FUNDS	
Hannibal, Mo.			33 07	A Brother & Sister Ill	200 00	Russia	
Spring Valley Cong Kans	10 00	Toronto, Ont.		OTHER FUNDS		A Sister Ind	3 00
Cherry Box Cong Mo	4 15	Herbert Groh	10 00	Rural Missions		A SS class of girls Belle-	
	14 15	Cressman Cong Ont	9 75	Peoria Miss Ill	20 00	ville Pa	11 00
Hutchinson, Kans.		Ont 273	5 00	Paul & Mary Yoder	1 00		14 00
Metamora Cong Ill	5 00	Weber Cong Ont	9 50	Spring Valley Cong Kans	28 85	General	
West Union Cong Ia	20 00	Hagey Cong Ont	12 00	Geiger SS Ont	15 00	Thurman Cong Colo	43 00
Sycamore Grove Cong Mo	17 45	Kitchener Cong Ont	36 00	Snyder Cong Ont	10 00	Flood Sufferers	
Larned Cong Kans	6 00	Blenheim Cong Ont	13 75	Ont 275	3 50	Franconia Conf Dist Pa	1,959 45
Floyd E Kauffman	10 00	Cedar Grove SS Ont	9 68	St Jacobs S C Ont	15 00	Providence Cong Va	40 88
West Liberty Cong Kans	36 34	Vineland Cong Ont	32 00	Rockton Cong Pa	1 00	A B Hirstein	15 00
Wood River Cong Nebr	10 00				94 35	Maple Grove Cong Ind	1 25
Metamora Cong Ill	31 16	Total for City Missions	1 133 49	Stalter Farm		SE Honeyville AM Cong	
	135 95	CHARITABLE INSTITUTIONS		Income a/c rent from		Ind	21 50
Iowa City, Iowa		Children's Home K C		grain	255 18	W Honeyville AM Cong	
Sugar Creek Cong Ia	62 29	Linn SS Mo Jr S	3 00	Board of Education		Ind	33 00
Daytonville Cong Ia	12 62	Salem Cong Nebr	6 30	Blough Cong Pa	13 45	Holdeman Cong Ind	76 00
Alpha Cong Minn	7 70	Plum Creek Cong Nebr	14 00	Jews Evangelization		Leo Cong Ind	26 29
M E Kinsinger	5 00	Peter Garber	5 00	Pinto SS Md	9 90	Salem Cong Ind	34 00
Thurman Cong Colo	4 00	Special Support	172 00	General SS Committee		A Brother Goshen Ind	0 50
Daytonville S C Ia	6 48	Hesston College YPCA Ks	5 00	Pinto SS Md	1 65	Cullom SS Ind	10 00
	98 09	Bro & Sis A Schantze	9 00	Hesston College		A Bro of SE Honeyville	
Kansas City, Kans.			214 30	East Holbrook Cong Colo	17 74	AM Cong Ind	0 50
Liberty Cong Ia	9 60	Orphans' Home Ohio		Goshen College		NW Clinton AM Cong Ind	40 35
Plum Creek Cong Nebr	11 00	Turkey Run SS Ohio	2 25	South Union Cong Ohio	70 27	SW Clinton OO AM Cong	
West Fairview Cong Nebr	14 55	Mrs D P Wenger SS class		SW Pa Conf Fund		Ind	32 00
Lower Deer Creek Cong Ia	45 00	Va	17 50	Springs Cong Pa	1 57	N Clinton OO AM Cong	
East Fairview Cong Nebr	27 32	Weaver Cong Pa	2 58	Pleasant Grove Cong Pa	2 61	Ind	39 30
West Union Cong Ia	62 28	Stahl Cong Pa	6 50	Weaver Cong Pa	3 93	Edward Morten	10 00
M E Kinsinger	5 00	Pleasant View Cong Ohio	8 50		8 11	Springfield Cong Pa	5 00
Peter Garber	5 00	Sharon SS Sask	7 50	Eastern Menn. School		Limerick Cong Pa	14 27
Bethel SS Ohio	25 61	Willow Springs Cong Ill	12 15	Blough Cong Pa	6 75	Swamp Cong Pa	24 72
I H Hershey	5 00	Special Support	544 40	Johnstown Bible School		A Brother & Sister Ind	5 00
Ella Ebersole	3 30	A Brother Ohio	3 00	Masontown Cong Pa	2 38		2,389 01
Henry Birkey	5 00	A Boys' SS class Mich	2 00	District General		Total for Relief Funds	2,446 01
James G Shank	1 00		606 38	Schellsburg Cong Pa	2 00	SUMMARY	
Leo Burkett	1 00	Millersville Orphanage Pa.		Thomas Cong Pa	5 00	Alta-Sask Dist Conf Board	76 67
M M Buch	5 00	Hereford Cong Pa	37 90	Scottdale Cong Pa	27 00	Franconia Dist Conf Board	
Minerva Shank	5 00	Boyetown Cong Pa	9 55	Filer Cong Ida	10 10	Pa	847 18
Mr & Mrs W H Lehman	10 00	Towamencin Cong Pa	23 81	Hopewell Cong Ore	6 67	Illinois Dist Conf Board	711 41
Elizabeth Yoder	2 00		71 26	Albany SS Ore	12 55	Indiana-Mich Dist Conf	
Mary L Gish	1 00	Home for Aged Ill		Hagey Cong Ont	10 00	Board	366 08
Ethel Irene Zook	5 00	Barbara Yordy Farm In-		Pleasant View SS Okla	28 28	Iowa-Nebr Dist Conf Bd	761 64
Anna Kauffman & SS cl	5 00	come	190 65	Pleasant Valley Cong Kans	17 50	Lancaster Dist Conf Board	
J A Liechty	1 00	Maple Grove Cong Pa	13 00	Crystal Springs Cong Kans	17 36	Pa	1,468 78
Amelia G. Grove	0 45	Morrison Cong Ill	6 75	Maple River Cong Mich	50 00	Missouri-Kans Dist Conf	
Cora R Kraybill	5 00	Peter Garber	5 00	Howard-Miami Cong Ind	30 15	Board	427 31
Wm Landis	1 00	Hopedale Cong Ill	35 00	Clinton Frame Cong.Ind	35 92	Ohio Dist Conf Board	629 97
Orpha Zimmerly & SS cl	3 00	Special Support	344 85	Emma Cong Ind	12 20	Ontario Dist Conf Board	571 58
Twila Swartzendruber	1 00		595 25	Zion Cong Mich	10 00	Pacific Coast Dist Conf	
Welma & Raymond Graber	1 00	LaJunta Hospital		Middlebury Cong Ind	14 73	Board	135 09
Ammon Miller	1 00	Pleasant Grove SS Ill	16 81	Clinton Brick Cong Ind	11 24	SW Penna Dist Conf Bd	135 04
Mr & Mrs. Noah Guengerich	2 00	Metamora SS Ill	21 82	Burr Oak Cong Ind	4 64	SW Penna SS Dist Conf	
Mr & Mrs Warren Kriebel	10 00	Peter Garber	5 00	Maple Grove Cong Ind	57 51	Board	123 02
A Brother & Sister, Ind	5 50	Metamora Cong Ill	16 40	Berea Cong Ind	9 50	Wash Co Md Franklin Co	
Leda Grove	1 00	Weaver Cong Pa	2 58	Rockhill Cong Pa	56 90	Pa Dist Conf Board	15 00
	285 61	Stahl Cong Pa	3 50	Springmount SS Pa	7 15	S C Contributions	341 00
S C Contributions:			66 11	Providence Cong Pa	11 00	Mennonite Board of Mis-	
Daytonville S C Ia	5 00	LaJunta Hospital-Nurse		Swamp Cong Pa	6 79	sions and Charities	4,991 32
Jr S C Chambersburg Pa	2 00	S C Contributions:			454 19		11,601 09
Jr S C Gordonville Pa	18 15	Kitchener Dorcas S C Ont	3 00	Prayer Booklet		India	3,053 96
	25 15	Waterloo Sr S C Ont	5 00	S C Contribution:		South America	1,498 27
Total for Kansas City Mis-		Waterloo Jr S C Ont	2 00	Alma Brenneman	1 00	Africa	11 00
sion	310 76	Kitchener Sr S C Ont	5 00	Circle Letter		City Missions	1,133 49
Lima, Ohio			15 00	S C Contributions:		Charitable Institutions	1,590 30
Chris Stalter	2 00	Refrigerator-Child. H, KC		Midland S C Mich	2 20	Annuity	200 00
Bethel SS Ohio	16 70	Interested Friends	5 00	Hopedale S C Ill	0 20	General & Other Funds	1,725 06
Bethel Cong Ohio	36 00	LaJunta Hospital—Sheets		White Cloud S C Mich	0 20	Relief Funds	2,389 01
	54 70	Beemer S C Nebr	3 00	Tofield S C Alta	0 20		11,601 09
Peoria, Ill.				Anna M Burkholder	1 00	Respectfully submitted and	
Goodfield Cong Ill	21 00			St Jacobs S C Ont	2 50	Gratefully received	
Peter Garber	5 00			Mrs Will Guengerich	1 00	D. D. Miller, President,	
John Umble	1 00			Mrs W H Miller	1 00	1711 S. Prairie St.,	
				Alma Brenneman	1 00	Elkhart, Indiana.	

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTTDAL, PA., THURSDAY, JUNE 11, 1936

(Herald of Truth
Established 1864)

No. 11

EDITORIAL

"Thou shalt not steal."

This was the golden text of our Sunday school lesson a few weeks ago, the theme being, "Jesus Inspires Honesty."

Who needs the advice? In the first place, the common thief needs it. Whether he has stolen a horse, an automobile, an apple, a watermelon, or robbed a bank or a mail train, he is guilty of a sin which demands repentance and restitution before he can get right with God.

The man who is given to drive sharp bargains needs the advice. He who takes advantage of his fellow man because of his ignorance or lack of business tact, and thereby sells or buys at prices that do not measure up to the standard set forth in the Golden Rule, is stealing from his neighbor right before his very eyes. The extortioner is denounced in Scripture as one among those who "shall not inherit the kingdom of God."

The gambler needs the advice. And whether he gambles at the card table, or invests in futures on the stock markets, or draws a number which may win him a farm or automobile, or bets on elections or horse races, or buys prize boxes which are liable to be worth half or twice as much as he pays for them, or engages in any game of chance with some reward attachment, the principle involved is the same. Many well-meaning people fail to recognize this fact.

The child of God who is tempted to give sparingly needs the advice. The prophet Malachi asks the question, "Will a man rob God?" We are tempted to reply, "Oh, no, not us; Wherein have we robbed God?" Whether we are measuring ourselves by the Old

Testament standard of "tithes and offerings" or the New Testament standard of "firstfruits of all thine increase," let us "see that we abound in this grace also," remembering "the words of Jesus how that he said, It is more blessed to give than to receive." Since we owe all that we have to God, let us withhold nothing from Him that would be a glory to Him and a help to the cause of Christ and the church. "He that soweth bountifully shall reap also bountifully."

Think it Over.—The following open letter on an interesting subject was clipped from the May 25 number of the "Fresno (California) Bee":

BRIEF NOTES ON ETHICS AND MILITARY SERVICE

Editor of The Bee—Sir: An editorial in Friday's Bee states that "there is no more reason why any member of a religious sect should be exempted from military service on the ground of religious convictions than that one who is not affiliated with any church should be exempted because of an ethical conviction," etc.

It seems to me that it depends upon what are the real ethics for both parties. There are true as well as false ethics in both cases.

For instance, a man who is a citizen of a nation and who is not affiliated with a church is, in the light of the gospel of Christ, expected to take up arms to defend the nation. That should constitute his true ethics.

The churchman, if he is true to the same ethics of the gospel, would reside "as a stranger and pilgrim on the earth with his citizenship in heaven," just as the ethics of the gospel dictates to his conscience.

But if that man clings to a false and inconsistent religious ethics by stubbornly bending his conscience into thinking that he should do the voting to run the nation and not do the fighting, he then has simply missed his calling and should therefore fight.

Always and always an unrighteous peace is greater iniquity than war, so why should any one kick against the edicts of God?

Yours respectfully, C. E. WINE.
Orland, Calif., May 23, 1936.

This is not a wholly new argument. But in view of the rising tide of a hotly contested nation-wide political conflict, coupled with the rumble of "wars and rumors of war" heard in all quarters of the globe, it is a very timely one. Let nonresistant Christians prayerfully think it over.

THREE GREAT ESSENTIALS TO ACCEPTABLE SERVICE

Division—Unity—Evangelism

III. World Evangelism

The sum total of Christian duty is set forth in Christ's final charge to the Christian Church:

"... Teach all nations ... to observe all things whatsoever I have commanded you" (Matt. 28:19, 20).

"Go ye into all the world, and preach the GOSPEL to every creature" (Mark 16:15). "Repentance and remission of sins should be preached in his name among all nations" (Luke 24:46).

"... witnesses unto me ... unto the uttermost part of the earth" (Acts 1:8).

Summing up the teaching found in these texts, it means that in each generation the Christian Church is commissioned to preach the entire Gospel of Christ to every intelligent man, woman, and child on the face of the globe. It is not a question as to whether or not we are able to accomplish the task. If we satisfy God that we are making an honest, consecrated, Spirit-directed, Word-instructed effort to do what we have been commanded to do, we need not fear that He will hold us accountable for what we were unable to accomplish. But let us not ease our conscience with the claim that we are doing all we can unless we can honestly look God in the face and say it to Him. For our highest example, outside of Christ, of faithful world evangelism, let us look at

The Apostolic Church

1. They followed the leadership of the Spirit. After the enduement of power at Pentecost they preached the Word faithfully, fully, obediently; as they had also done when Christ sent them "to the lost sheep of the house of Israel." When, after the death of Stephen, a terrible persecution broke out, "they that were scattered abroad went everywhere preaching THE WORD." Philip in Samaria and on the way to Gaza, Peter in the house of Cornelius, are but conspicuous exam-

ples of what was a common practice among the faithful in the apostolic Church. For all these, as well as for himself, Paul spoke when he said, "I have not shunned to declare unto you **ALL the counsel of God.**"

2. **They preached "all things whatsoever" our Lord had commanded them.** In other words, they preached the full missionary message. They were not content to preach simply **about** Christ. Paul, the talented and educated apostle to the Gentiles, knew nothing "save Jesus Christ and him crucified." Faithfully they held forth Jesus of Nazareth as the Messiah of Scripture. "Repentance and remission of sins" was included in their messages. The ordinances, the restrictions, God's plan of salvation, "the blessed hope," our daily Christian duties, the true source of spiritual power, unceasing prayer, the sinless life, the destiny of man, warnings against heresies, were all included in their evangelistic messages.

3. **They faithfully cared for the needy, both spiritually and materially.** When tidings of the great salvation wave in Samaria came to their ears, they sent Peter and John to Samaria to see that these babes in Christ were properly instructed and cared for. Later Barnabas was sent to Antioch on a similar mission. Finding the needs and the opportunities very great, he went to Tarsus and secured the assistance of the faithful and gifted Saul. Even after these men were sent out as missionaries, preaching and establishing churches among Jews and Gentiles, men who were "faithful" and "able," were set over the congregations for proper nourishment and oversight. That the apostles might not be hindered in their labors, and that all the needy were properly cared for, deacons were ordained to see that the material as well as the spiritual needs were supplied. Thus was the cause of Christ strengthened at home, while faithful missionaries were out in the field, extending the walls of Zion and gathering in the "other sheep" for whom Christ died.

4. **They accomplished great things for God.** A faithful narrative of their labors and achievements, inspired by God, is found in the book of Acts. It is said that at the time of the death of the last apostle (John) the Christian Church had a membership of about 500,000—a monument to the faithful, consecrated, self-sacrificing efforts of a single congregation in one generation. Can such results be duplicated today?

Subsequent Career of the Church

After nearly three centuries of sufferings, progress, and conquest, the Church suffered its greatest collapse. When Constantine made Christianity the religion of State in that World Empire, most people thought that the

hour of supreme triumph had at last come. But subsequent events proved that the triumph was on the side of the enemy of souls and not with the Church. For generations the disintegration on the part of sections of the Church had been going on. The Church at Rome, weakened through apparent prosperity and prestige, at last became willing to exchange the power of heaven for the power of state, "the sword of the Spirit" for the sword of steel. The decline in spirituality and spiritual power was in exact inverse ratio with the increase in nominal membership. Three centuries of progress were succeeded by twelve centuries which are known in history as "the dark ages." But for the spirit of Christian orthodoxy and of evangelism, manifested in the lives of the Novatians, the Catharists, the Waldenses, and other persecuted evangelical bodies, the Gospel light shining out through the lives of men and women might have been extinguished forever. It was the Spirit of God, keeping alive the spirit of evangelism and of Christian loyalty in the hearts of these people that saved the day.

We often hear it said that "history repeats itself." One evangelical body after another has given us an example of what it means to be "a peculiar people zealous of good works," then prospering in spite of bitter persecutions, then losing the "first love" because of a taste of popularity and power, then assuming a world-compromising attitude, then losing out as a power for God. The student of history could name dozens of them. The great Reformation that swept over Europe in the fifteenth and sixteenth centuries is a conspicuous example of this record. Had the spirit of evangelism that marked the beginning of this mighty wave been kept up, the wave would have been irresistible. But no sooner did some of the more conspicuous leaders of the Reformation get a taste of power than they began to persecute those who refused to follow them into the throes of State-churchism, and their organizations were gradually changed from evangelical bodies into a system of reformed Roman Catholicism.

For a church to fade out of the picture as an evangelical body does not necessarily mean extinction as a church. That is what happens to such apostate bodies as a rule, but some of them, like the Roman church in the days of Constantine, have a phenomenal growth. For instance, the Buddhists are not right with God, even though they are numbered by the hundred millions. The right or wrong of a church is not determined by its size, but by its attitude toward God. But this we have noticed: a growing apostate church remained evangelistic long after it ceased to be evangelical. Such a church owes its growth to its evan-

gelistic spirit, even though it is spiritually dead because it is not evangelical.

Our Present-day Challenge

This constitutes the greatest challenge confronting the evangelical churches today. To enjoy the favor and friendship of God we must be evangelical; loyal to God in faith, in daily life, in obedience to "all things whatsoever" our Lord commanded. To win souls for God we must be evangelistic; continually about our Father's business, faithful in testimony, diligent in personal work, active in promoting the standards of the Gospel and of the Church. In this we may well pattern after the Apostolic Church. The more difficult our task, the greater the challenge. Will we rise to our opportunities?

MESSAGES FROM GOD'S WORD

By D. D. Miller

For the Gospel Herald.

IX. A Message of Assurance—

The Bible is the most certain book in the world; and yet its message is opposed as is none other. It gives the only safe Plan for man to follow; and yet the majority of people reject it. Large parts of it are clear-cut statements with authoritative certainty, typical of the whole, which should convince without any doubt. God said to Adam, "Where art thou?" In plain terms He questioned because He wanted an answer. The sentences following to the man, woman, and the serpent were given in definite terms, with assurance as to what God meant. God spoke likewise to Israel, and to Nicodemus He said five words, "Ye must be born again"—which we wish that everyone might experience. In these words God spoke one of the "must" commands, which some people almost argue are the only ones necessary to obey. Certainly God must pity the poor "Christian" who has to have a "must" command or a "Thus saith the Lord" from God, when a simple request or statement of command is sufficient from any other authority in the world. If our lives are God's as they should be, knowing that God desires a thing of us is sufficient for us to desire to do it, thus leaving a compulsory obedience out of the question. Again, knowing that God speaks and acts with truthfulness, accuracy, and assurance, we must know that God's Word to us is the greatest assurance we can have. When God says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," there is the greatest assurance of "rest" if we "come." When God says, "Except ye repent, ye shall all likewise perish," there is an assured doom awaiting those who do not repent. When God says, "The wicked shall be turned into hell, and all nations that forget God," awaiting the

negligent and forgetful nations there is the assurance of an eternal hell.

We are glad to recommend to all, the Bible as a message of assurance by which we mean its absolute certainty and truthfulness. Its message is one **eternal Truth**. It cannot fail. Anything to the contrary is untrue and incorrect. Again, the message of the Bible acts upon the same principle that it itself is—absolute accuracy—assurance—**TRUTH**. Therefore it cannot fail; and he who follows its leadings has assurance (as long as he keeps "following") here and hereafter. It assures salvation to any sin sick soul who meets the conditions. Christ paid the price—God's part of the work is perfectly completed in His Son, but there is a part for man to do. Salvation is indeed a gift, but **any gift must be accepted** before it does the one for whom it has been provided any good. Faith, without which it is impossible to please God, has its perfect place—no salvation without—but we do not mean the kind of "faith" which simply says "yes I believe," then goes on living in sin as before, but instead the kind that James describes in chapter 2 and Paul in Rom. 10:8, 9: "The word is nigh unto thee, even in thy mouth, and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." When a sinner wants to be saved—is seeking God with a whole heart—he will not be asking very long, "Lord, what all are you going to ask of me?" Instead he will say, "Lord I believe," and at the same time **ACT** in accordance with that belief and, needless to say, the consequences will be an assurance of salvation. And it will be the kind of assurance that, when asked, "Are you a Christian?" he, instead of answering, "I think so," or "I hope so," he can say without hesitating, "Yes, sir, praise the Lord." He can with John say, "We know that we have passed from death unto life," and "Hereby know we that we dwell in him, and he in us. . . .", or with the apostle Paul, "For I am persuaded."

Brethren, is the salvation we've been preaching to the people, the kind that when accepted, those who accept it have to guess as to whether or not they have more than they had before? Or is it the kind that one cannot have without knowing it?—allowing for the fact that the devil continually tries to get people to doubt their Christian standing. Praise the Lord for a salvation that saves—does such a complete work that we may know with assurance. To make this possible, God asks one thing of us—do what He tells us to do. And to keep that assurance possible, God asks one thing of us—to do what He tells us to do.

"Once in grace, always in grace," in the sense that it is often looked at, is a

misleading and deceptive teaching. In the recent past the writer has met up with a number of people who seemingly "rested with a firm hope" in that idea. "Be sure you're saved," then in its extremity the teaching would continue, "then you may go to the depths of sin but still you're saved." The Bible gives us valuable information: Judas "fell" because of "transgression" and was lost. Acts 1:25. Peter fell and had to repent. Jesus said to some Jews which believed on Him, "If ye **continue in my word then are ye my disciples indeed**" (Jno. 8:31). The inspired Paul said, "And you, that were some times alienated and enemies in your mind by wicked works, yet now hath he reconciled . . . to present you holy and unblamable and unprovable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel"—(Col. 1:21, 23); "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son"—(II Jno. 9). From these scriptures, as well as from the general trend of all scripture, it is very evident that "We are the sons of God" or "in grace" just as long as we "continue" or "abide" in the faith, or just as long as we meet the conditions which God requires of us. "Meeting the conditions" is essential from the time we see our sinful condition until our Christian life here on earth is finished. In fact, meeting the conditions, or obedience to God, is a test of our love to God, and an evidence of our knowing Him. I Jno. 2:3-5. God's part of the great work of salvation is perfectly completed, but there is a little part for us to do, without which salvation for us is impossible. Therefore, though God's part of the work is assurance from beginning to end, we must act upon the principle—fully taking God's way—or there is no assurance for us as individuals in any respect. God wants **ACTION**—surrender, acceptance, confession; or, to summarize: **OBEDIENCE** in every respect.

Another view of this subject is that which makes it possible for us to see a victorious end from the beginning. We however do not have this vision with our human eye. With a living faith we grasp the promise, "As thy days so shall thy strength be"; Also, "But the Lord is faithful, who shall stablish you, and keep you from evil" (II Thess. 3:3). Thanks be to God, even with all the human weaknesses, there is definite assurance of victory, if we "continue" in Him. He has made the promises. He imparts the power for life, and with a firm confidence we may go forth assured that the last day of our life here on this old earth will be a greater depth of spiritual joy, than when we began or were half to the end. The apostle Paul knew he was a victor; he had assurance that nothing on earth could

separate him from Christ, Rom. 8:37-39. The Christian life was paramount with him. Last, we love to quote that beautiful and meaningful Jude 24; "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory . . ." (truly to Him and to Him only) "Be glory and majesty and dominion and power both now and ever." He saved us. He kept us—we simply surrendered to a WAY so much better than our own. He is our **LIFE—VICTORY—ASSURANCE**.

Be it an individual or be it a church, we are insured and assured **IN HIM**. You and I as individuals have definite assurance as long as we are faithful; and the same is true of our beloved Church. If we "continue" to live and teach "All things," there is assurance. If we fail in doing that, we are like any one else who fails in a full obedience to God—guilty in His sight, and without any assurance. Taking God's way is our assurance.

(To be continued)

Protection, Kans.

THE WELCOME CALL

"Were you invited?" is a question we often ask one another about an important reception or dinner or wedding. There may be happiness or disappointment in the reply. We are likely to have accepted promptly if the invitation came. Are we as eager to accept the invitation to a certain great reception or feast before which all earthly affairs of a similar sort pale into insignificance? There will be an innumerable company of invited guests at the great reception, and the Lord Jesus Christ Himself is to be the Host. During His earthly lifetime He told a parable of a certain man who made a great supper and bade many and sent his servant at supper time to say to them that were bidden, "Come: for all things are now ready." Luke 14:16, 17. A strange thing was that those to whom the great invitation was thus sent "began to make excuses." But others from that day to this have been accepting the invitation and are waiting for the call to come.

In a recent personal letter from a beloved minister of God and ambassador of the Lord Jesus Christ, who for so many years has been preaching faithfully the only Gospel and "that blessed hope" of our Lord's sure and imminent return, writes, "How comforting to know that any time the door in Heaven may open and our Lord may say 'Come Hither.'" Are we ready for that welcome, thrilling call?

We have been invited; have we accepted the invitation?—The Sunday School Times.

The cross means only one thing; it is nothing but the place of death.—M. G. Brackbill.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

FROM OUR MISSION STATIONS

Telford, Pa.

(Perkiomenville Mission)

Greetings:—"Thanks be unto God for his unspeakable gift." We are at the season of the year where we can look back one year as the time when the mission was started at this place. And as we look back we think of things that were very encouraging which make us say like Paul, "I press toward the mark for the prize," especially as we think of how this little station has been growing. But on the other hand there are also discouragements for there are always problems at a place of this kind. Our attendance at present averages ninety, but we had as high as one hundred eight. We have Sunday school every Sunday, and during the winter months had preaching services every two weeks. We have discontinued preaching services on Sunday and have Bible study on Wednesday evening with Bro. Elmer Moyer as instructor. We have an approximate attendance of one hundred thirty. We are studying St. John's gospel.

May the church pray for the work here that souls may be won for the kingdom, that they be turned away from the power of Satan into His marvelous light.

May 30, 1936.

Abram Metz.

Reading, Pa.

(1202 Windsor St.)

Dear Herald Readers, Greetings:—In the work of missions there is always much to do. Our Lord abundantly supplies opportunities of service for His witnesses, e. g., visiting the sick in homes and in hospitals; helping those who have temporal need of food or clothing; testifying at every turn by conversation or with tracts; at the door, on the street, in business, and in the homes of those distressed financially, physically, or spiritually, giving to both the saved and the unsaved exhortation, encouragement, and warning; exemplifying the Gospel message in faith and practice; teaching by precept and example. Confronted with this large, open field we are often impressed with how little can be touched. Nevertheless our Lord will bless wonderfully as we go in His name. It is His will that the Gospel be preached. "Pray ye therefore . . ."

May 17 baptismal and communion services were held at the church. Four were received by baptism and one was reclaimed. Recent visiting ministers were Bros. Warren Long, Peoria, Ill.,

Martin Weaver, Lebanon, and Noah Sauder, New Holland, Pa.

Our tent meeting site has been chosen in the northwest section of the city. It is on the corner of West Green and Tulpehocken Sts., in the 500 block. Meetings will be held from June 10 to June 21. A number of brethren and sisters from various congregations are expected to help in the singing and the children's meeting work. Children's meeting begins at 7:30; song service and preaching at 8:00 o'clock, daylight saving time.

Since the beginning of April our Southeast Sunday School is conducted in the morning instead of in the afternoon. This school and our home school now meet at the same hour. We are thankful for evident growth at both places. Visitors are very welcome. Especially now since we need more teachers.

We gratefully acknowledge the kind interest of all who contributed to the Reading Mission Auto Fund. Since April 1 we have enjoyed the use of the new mission car, and we do want to use it to the honor of our Lord. We think we know how to appreciate a car since we were without one for a while.

The Mission has quite a large supply of empty fruit jars on hand. We will be glad to have as many as possible filled with fruit and vegetables during the summer months. These provisions are given out during the winter months to those who are in need.

We thank you all for your constant support and feel the need of your continuance.

Until sometime in September all meetings at the Mission will be on daylight saving time.

In our Savior's name,

June 4, 1936.

Luke A. Hurst.

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers:—A city mission is always a very busy place, but sometimes we are even more busy than others. We are in one of those very busy times at present. We closed our spring revival meetings on May 24. Bro. Roy Otto of Springs, Pa., preached each evening. The interest was good, the Spirit was working, saints were strengthened, and a few unsaved confessed Christ. We feel that we had a very good series of meetings.

Our Summer Bible School faculty is just about completed. The school continues from June 15 to July 3. We solicit your prayers in behalf of this work. Many will be the opportunities during these weeks.

Counsel meeting is scheduled for June 11, and communion for June 14. We invite you to be with us.

Bro. John D. Miller, Louisville, O., preached in the writer's absence on Sunday, May 31.

We acknowledge with thanks provisions and clothing received from the following during the month of May:

Food

Mrs. Allan, Canton Cong.	\$.25
Friends, Fulton Co.	1.43
Leetonia Cong.	14.02
Mrs. Fritch, Canton Cong.	.50
Becher's Dairy, Beech Cong.	5.89
Friends, Beech Cong.	.30

Clothing

Orrville Girls' Missionary Circle	2.78
Pleasant View and Martins S. C.	5.34

\$30.51

Yours for Him,

June 4, 1936. Wm. G. Detweiler.

Knoxville, Tenn.

(709 N. University Ave.)

To all the Herald Readers, Greeting:—"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places [things] in Christ" (Eph. 1:3).

We just must tell you of an interesting service we had here at the Knoxville Mission on May 24; on that day was our communion service as previously announced.

But first we had baptismal service when a sister was received into fellowship. Communion service and foot-washing followed, the holy kiss was observed, and as usual the sisters observed the command of I Cor. 11. After this, the sister above received, became the wife of Oscar L. Williams, in the presence of many witnesses. These services were in charge of Bro. Wm. Jennings, assisted by the writer. You will readily see how all the ordinances were observed at this time, excepting the anointing with oil. We had never seen it on this wise.

Twenty-five partook of the sacred emblems in memory of the great work accomplished on Calvary for mankind, and by the which we shall proclaim His death until He come. A few members were not present. Bro. and Sister Jacob B. Harnish of East Petersburg, Pa., were fellowshiped with us at this time also.

We are looking forward with interest to a two weeks term of Summer Bible School to begin June 29, D. V., at which time we expect a few of the Virginia teachers to assist.

Health good. Weather dry and warm.
June 4, 1936. L. S. Glick.

Altoona, Pa.

(Mill Run)

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). The Lord is very good to us; innumerable blessings are coming our way.

On May 16 Bro. Harvey E. Shank, Chambersburg, Pa., came to labor among us for a period of two weeks, each evening bringing to us a rich message from the eternal Word. Many

hearts were inspired to go forward in the Christian life, discouraged hearts were lifted up, and drawn closer and the church strengthened.

We do appreciate the courage and interest manifested by our brother and do praise our Heavenly Father for the seed that was sown and the conviction that was stirred within the hearts of sinners. May His Spirit continue to strive with unsaved souls, and His name be glorified as sinners find Christ.

On each Saturday afternoon Bro. Shank was willing to be used in our meeting at Canan Station where the Sunday school lesson is taught each week. Also he gave the morning message in Altoona on May 17, 24, and 31. Each home in Mill Run, as well as several homes in the city, gave him a warm welcome as he with Bro. Nissley visited them.

While in our midst Bro. Shank spoke on the following subjects: Prayer, Matt. 7:7; Knowing God, Jno. 17:3; Will Ye Also Go Away? Jno. 6:67; Wilt Thou not Revive Us Again? Psalms 85:6; Humility, II Chron. 7:14; Sin Doesn't Pay, Rom. 6:23; The Plague is Stayed, Ex. 32:35, 30; How God Forgives Sin; By Grace Are Ye Saved, Eph. 2:8; Seeking Lost Things, Luke 19:10; Let Us Draw Near with a True Heart, Heb. 10:22; Conflict, Gal. 5:17; Joys of the World, vs. Joys of a Christian, Prov. 13:15; Hiding Places, Col. 3:3; From Death to Life, Jno. 3:7; Making Choices, Josh. 24:15; Eternal Torment, Heaven, Matt. 25:46; God's Call; "The Last Call," I Sam. 14:28; Peace, Col. 3:16; Backward and Forward Look, Phil. 3:13; The Blessed Hope, Tit. 2:12.

Also some very helpful talks were given on, The Church, Baptism, Evils of the Tongue, Devotional Covering, Nonresistance, Feet-washing, Life Insurance, Assurance, The Power of Influence, and Modest Apparel.

May God richly bless our brother in his labors for Him and likewise those who have been faithful in their intercessions in behalf of the work here.

On May 24 Bro. John B. Kanagy of Allensville was present with us and allowed himself to be used. Also on May 31 Bro. and Sister Clarence Walters and daughter and Bro. and Sister John Yoder and two sons from the Allensville congregation were visitors here.

Sister Mary Lauver has been quite ill with a weak heart condition since May 26. The doctor has recommended for her a leave of absence from the work for some time. Will you join us in praying that the Great Physician may touch her body and give to her a speedy and complete recovery?

Pray for us.

Lena R. Zook.

There are 1565 references in the Bible on the subject of giving.—D. D. Miller.

AFRICA LETTER

Kericho, Kenya, May 9, 1936.

Dear Christian Friends, Greetings in Christ Jesus:—"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psa. 91:1). This scripture is one of those given to us as we departed from the group at Shirati at the time of our starting on this long journey. Briefly I wish to give you some of the interesting points since leaving Bukiroba which was on the morning of Apr. 30 (bear in mind that we are still in the rainy season). We came on our way towards Shirati without much trouble until we were within about fifteen miles of the mission there, when we struck soft spots. At one place we worked five hours to get out and were caught in a rain in the meantime in which we were soaked and in that condition we did not consider it wise to lie down to sleep. So we worked all night advancing about two miles and as daybreak was nearing while working to get out of the mud we broke the handle to our screw jack. Then as we were wondering what we should do now, Kisiri (one of the believers who was baptized on May 3) spoke up and said, "The Lord will help us, He knows that we have no jack and if He leaves us stick in the mud that will be His affair." So we took on more courage because of the simple and yet great faith of one of these dear African souls for whom Christ died as well as for us. On the remaining thirteen miles of our journey the Lord surely honored the faith of Kisiri as we stuck only twice and then were well able to get out without a jack.

We arrived at Shirati 11:00 A. M., May 1, and on Sunday morning, May 3, baptismal services were held down by the Lake, at which time eleven souls were baptized and eight Christians from the C. M. S. faith were taken into fellowship. Then Sunday afternoon communion and feetwashing were observed with the native Christians, which was a spiritual feast to all.

On Monday, May 4, at 11:00 A. M., we got started on our journey towards Nairobi to meet Bro. and Sister Leatherman. That day we got only five miles, having Bro. Elam and Bro. John with four natives and helpers. We slept out in the open that night, and the next day we all worked and advanced fifteen miles. On May 6 we had very little trouble, with the exception of crossing one river which was too deep and the car stopped in the middle of the stream. We got twelve natives to help, and thus pulled it through and went on, arriving at Tirimi, driving about thirty-five miles that day. Then May 7, we had fair roads and drove about eighty miles and lodged at Kisi. Yesterday morning we left there, and arrived here with an A. I. M. missionary, Miss Boldt, expecting to stay here

until Monday morning, May 11. We still have 185 miles to Nairobi, but the roads are good. We praise the Lord for His protection and guidance.

In loving service for Him,
C. M. Ferster.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(May 1, 1936)

By Florence B. Lauver

For the Gospel Herald.

Greeting of love in the precious name of Jesus:—It is now near the time when the Mission Board meeting will be held at Belleville. How we would enjoy being present in the meeting at that special place! We have enjoyed receiving the letters and church papers which usually come each Thursday and are welcome visitors. I have just finished straightening out my desk and reading the letters of faithful friends. We thank the Lord for your interest in us and the Lord's work. May you continue to pray for us. Satan is busy trying to hinder Christ's followers, but by God's help we can help more souls to walk daily with their Savior. I am sure the desire of all the missionaries is to write more letters than they do. I suppose you get tired hearing about how busy missionaries are, but with the work in the outstations, the work and visiting in the town where we live, and the home duties, one of which is continually cleaning the dust from the furniture (caused by the wind in the very dry weather), and besides the writing and studying we all like to do, we can find plenty to occupy our time. But if we use our spare moments wisely we can find time for everything, even to prepare for and entertain visitors, which we always enjoy.

This has been a very dry year. The crops in many places have been a failure because of the locusts and the dry weather. Often when we went to our out-stations we could not see the road for locusts. The road was seemingly black with the crawling creatures. Farther in the pampa it was often hard to buy milk, because the cattle were dying for lack of pasture. But now we have had showers of blessing. It rained for two days and nights in succession recently, and has been rather rainy since. Now as our winter is coming on some think we may have floods as they had in the United States during the winter and spring there. We can be thankful we are not near the river, as in Entre Rios they often have floods. We see many signs of the last days. May many souls be won for the Master while they yet have the opportunity.

The big event of the year is over—our annual conference. It was held in April instead of January this year. It

(Continued on page 236)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

CHRIST'S CHOICE FOR ME

I would have chosen a sunlit path,
All strewn with roses fair,
With never a cloud to darken my way,
Nor a shade of anxious care.
But He chose for me a better way,—
Not sunshine, or roses sweet,
But clouds o'erhead and thorns below,
That cut and hurt my feet.
I have deep joys of another kind,—
My Rose of Sharon is He:
And, as for sunshine—His lovely face
Is perfect sunshine to me!

'Tis far, far better to let Him choose
The way that we should take.
If only we thus leave our life with Him,
He will guide without mistake.
We, in our blindness, would never choose
A pathway dark and rough,
And so, we would never find in Him
"The God who is enough."
In disappointment, trouble, and pain,
We turn to the changeless One,
And prove how faithful, loving, and wise
Is God's beloved Son.

—Catherine S. Mozley.

MEMORIES OF MY MOTHER

By Cora E. Miller

For the Gospel Herald.

This article was written with the idea that it appear in print previous to "Mother's day." But because of several delays it failed to reach the editor's attention until several weeks later. It is a message, however, that makes wholesome reading at any time, and we gladly pass it on to our readers. The ideal Christian mother is herein described. We thank God that there are many of them. Let us pray God to the end that there may be many more.—Editor.

Ah! precious and dear are the memories of that mother of mine who went home some years ago. How thankful I am that I am permitted to look back through the years and have such beautiful and refreshing memories that have meant much to me.

No, my mother was not what the world would call a pretty woman but to the Christian she was beautiful. Only the divine Artist could paint such living and lasting pictures.

Worldly jewels adorned not her body. She wore the priceless jewels of God. Those of modesty, kindness, love, gentleness and faith.

She was not a woman that had attained great worldly fame and was widely known but to her little family she was the queen of the universe.

To her I owe much.

Often, when a small child, I would sit on mother's lap and ask, "Mamma, what would I do if you would die?" It seemed to my childish mind an almost unbearable thing to think of ever being parted from her. Alas! the

time came when such was the case and the Creator gave us grace to bear the sore trial. How thankful I can be that mother was with us that long even.

There are many pictures hanging in "Memory's Hall" but there is one that is outstanding to me. It is the picture of mother kneeling at the old rocker with bowed head in sweet fellowship with God.

It was at mother's knee that I learned that lovely childish prayer, "Now I lay me down to sleep." On Sunday afternoons and in the evenings she taught us songs. One I recall most vividly was "Two Little Hands" by W. A. Ogden. Many were the things mother taught. In one of her old school books there was a little maxim she had me learn. It was as follows:

"If a task is once begun,
Never leave it 'til it's done;
Be the labor great or small,
Do it well or not at all."

I truly wish I lived up to this maxim much better than I do.

Teas, card parties, dances, movies, golf, etc., did not take up her time, as it does many mothers of today. Instead, she was busy doing whatever she could for those about her.

Her smiles of approval and appreciation for what I in my childlike way could do for her, were the greatest rewards I ever received.

To my heavenly Father I owe much for memories of such a mother.

Denbigh, Va.

HOW TO BANISH LONELINESS

There is great need today. And there are a great many kinds of need. The need of each individual is different. But all have needs. Money, jobs, health, opportunity, training—these, and others, are some of the needs most frequently mentioned, on every hand.

A lot of needy folks do not realize that their greatest needs are spiritual. Some realize their need of "something," but do not know what it is. "Oh, I get so lonely," sighs one, not knowing that there may be a "heart" condition at the source of that loneliness.

The Lord Jesus Christ promised a Comforter. Rather, the Comforter! Paul wrote, "I strive * * that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding" (Col. 2:1, 2, R. V.).

The "heart" in Scripture is the center of our moral and spiritual being, and if the heart is right, all will be right, for "out of it are the issues of life."

Paul prays that their hearts might be comforted—encouraged, exhorted and strengthened, because "comfort" includes the three elements of strength, courage and consolation. The "comforted" one then, will be brave, strong and cheery.

The late Dr. Torrey used to say, "If the truth of the Holy Spirit (Comforter) as set forth in the name 'Parakleitos' (Comforter) once gets into our hearts and abides there, it will banish all loneliness."

The best and surest cure for loneliness, then, is the indwelling Comforter. He is the One, who gives strength, courage and consolation—and with these in the life, who can be lonely?—Chester E. Shuler.

"IT SHALL BE"

I believe God, that it shall be even as it was told me.—Acts 27:25.

In the midst of a great tempest, when neither sun nor stars appeared in many days, when all hope was gone, and it was night, then the angel of God spoke to the Apostle, saying, "Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee."

The Apostle did not say, "I don't see how this is possible." No, he said, "Sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

In the midst of the most difficult circumstances the believer can say, "I believe God, that it shall be even as it was told me."

Our needs for the day may be many, our weakness, our temptations, our besetting sins, our ignorance, and many things we may not think of. But our Heavenly Father knows our every need, just be still and listen to what God has to say.

Paul's God is our God. He is able to quench all the fiery darts of the wicked. He shall keep thee from falling. He shall save His people from their sins. "I will instruct thee and teach thee"; "I will not leave thee comfortless"; "I will never leave thee."

O how blessed and restful our lives when we believe God means what He says to us. The Word He has spoken can never be broken, He means just what He says.

"Tis so sweet to trust in Jesus,
Just to take Him at His Word;
Just to rest upon His promise;
Just to know 'Thus saith the Lord'."

—S. C. Bredbenner.

ARROW-HEADS

Some folks would love their neighbor a heap if they loved him as themselves.

* * *

God had some children in the Galatian church who still hugged the filthy rag doll of self-righteousness.

* * *

Pray and you will not become prey.

* * *

We need heavier cannon balls than ego's soap bubbles to win the battle against sin.

—Fred Beck.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for June 21, 1936.—JESUS EXALTED.

Lesson Scope.—Matt. 28; Mark 16; Luke 24; John 20; 21; Acts 1:8-11; I Cor. 15.

Lesson Text.—Luke 24:36-53.

Time and Place.—Forty days after the Crucifixion; Jerusalem, Galilee.

Leading Characters.—Christ and the eleven disciples.

Golden Text.—Wherefore God hath highly exalted him, and given him a name which is above every name.—Phil. 2:9.

Points for Meditation.

1. Christ's resurrection.
2. His subsequent appearances on earth.
3. "Many infallible proofs."
4. Why Christ suffered.
5. The Ascension.
6. Waiting for the endowment of power.

Introductory Thoughts.—This would make a good Easter lesson; also an appropriate lesson for Ascension day. The power manifested in this lesson is no less marked than that which was manifest in the last lesson, yet the scene is the exact opposite from the former lesson. Then we had a vision of Christ's humiliation for our sakes; now, a vision of His triumphant exaltation. The deeper our faith, the more thrilling this lesson.

LESSON COMMENTS

Jesus in the Midst (36-43).—The day, for the disciples, was full of surprises and startling revelations. Christ had appeared a number of times during the day, beginning with His first appearance to Mary Magdalene, until in the evening He appeared to the eleven. The two men with whom He conversed on the way to Emmaus had just joined the eleven disciples and were relating their experiences. While they were talking Jesus Himself appeared in the midst of them. "Why are ye troubled?" He asked. They ought to have been exceedingly glad, for it was the most encouraging thing they had encountered since their Lord's arrest and crucifixion. But they were bewildered, perplexed; and when a man is in that kind of a shape his thinking powers do not function right. Jesus graciously removes their doubts and dispells their fears. He shows them His hands and His feet, but this did not quite convince them. Then He calls for something to eat, and when they had given Him a piece of broiled fish and some honey, He partook of that. This is among the things which He did after His resurrection, which Luke afterwards referred to as "many infallible proofs." The evidence was complete. The only two things that can possibly keep any one from accepting the evidence are a bewildered mind or blind unbelief.

Revelation and Commission (44-49).—This was the beginning of the enlightenment of the disciples. He reminds them that "These are the words which I spake unto you, while I was yet with you." He recalled His former utterances, showing that had

it not been for their absorbing expectation that Jesus would continue His career of triumphant power until He had freed His country from the power of Rome and set up a glorious kingdom they would have understood long before this. It took the endowment of power on the day of Pentecost to complete the enlightenment of the disciples, but He was making a good beginning. "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Not only before the disciples of that age, but the disciples of all generations (including our own) was the work of the Lord and of the Church presented. The work of Christ on earth was now about complete. He had only to take His triumphant flight to glory, and then the endowment of power was to follow, this to be followed by the work of the Church until the Lord should again return for His own and to judge the world. Before them was the world

of lost souls. These were to be enlightened and gathered into the Kingdom. Christ had done His part; have we as a Church done ours? He makes it clear that the two things to be accomplished throughout the world are "repentance and remission of sins." The latter belongs to God, but the former, being man's part, is laid down as the condition. Before this can be a sinless world all the sins of the world must be repented of. Therefore, "Go ye into all the world, and preach the gospel to every creature."

But the disciples were not to go forth in their own strength. Christ having given their commission, told them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." This event took place seven days after His ascension to glory.

The Ascension (50-53).—He led them out as far as Bethany, and then He blessed them, lifting up holy hands. "And it came to pass, while He blessed them, he was parted from them, and carried up into heaven."

It was a fitting close and climax to the whole scene. The disciples were now fully convinced and fully submissive to His every direction. Following His command, they returned to Jerusalem and there tarried until the endowment of power came on the day of Pentecost. As Luke records it, they "were continually in the temple, praising and blessing God. Amen."—K.

BIBLE MEETING TOPIC

THE UNREACHED PEOPLE OVER THE EARTH.—Psa. 96

Topic for June 21

MOTTO

"I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise."

OUTLINE STUDY

I. Peoples with Old Religions—Hinduism, Buddhism, Confucianism.

1. India.
2. China.
3. Japan.

II. Uncivilized Peoples.

1. Africa.
2. South Sea Islands.
3. Central South America.
4. Parts of Asia, Siberia.

III. Degenerate Religions.

1. Moslem.
2. Mohammedan.
3. Jewish.
4. Catholic.

IV. Unoccupied Fields.

1. Central Asia.
2. The heart of Africa.
3. Parts of other countries.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."
2. People Who Know Not Our Savior.
 - a. Select from the outline such people as may be studied from missionary writings, and assign to the more able of the juniors.
 - b. Let another group study several forms of degenerate religions and tell how they fail to satisfy.
 - c. Let another group study the uncivil-

ized peoples and picture their plight without Christ.

For Seniors.

1. Give Select Articles or Addresses on Unreached Peoples.
2. Let some one give a bird's-eye view of the unreached fields and peoples.
3. What Is Our Duty in the Light of the Great Task?

SEED THOUGHTS

Speed away, speed away on your mission of light

To the lands that are lying in darkness and night;

'Tis the Master's command; go ye forth in His name,

The wonderful Gospel of Jesus proclaim;

Take your lives in your hand,

To the work while 'tis day,

Speed away, speed away, speed away.

Speed away, speed away with the life-giving Word,

To the nations that know not the voice of the Lord;

Take the wings of the morning and fly o'er the wave,

In the strength of your Master the lost ones to save;

He is calling once more, not a moment's delay,

Speed away, speed away, speed away.

Speed away, speed away with the message of rest,

To the souls by the tempter in bondage oppressed;

For the Saviour has purchased their ransom from sin,

And the banquet is ready, O gather them in;

To the rescue make haste, there's no time for delay,

Speed away, speed away, speed away.

—Fanny J. Crosby.

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THURSDAY, JUNE 11, 1936

Field Notes

Bro. D. D. Miller of Protection, Kans., favored the flock at the Hutchinson Mission with a helpful sermon on Sunday, May 31.

Baptismal services were held recently at the Mennonite Church in Albany, Ore., when one precious soul was received into fellowship.

Bro. G. D. Shenk of Sheridan, Oreg., filled the regular appointment at Fairview Church near Albany, Oreg., on Sunday morning, May 31.

If former plans carried, Bro. E. M. Yost of Greensburg, Kans., is conducting evangelistic meetings at the Hannibal Mission, at this time.

Evangelistic meetings are to be held, the Lord willing, at the Rock Church near Elverson, Pa., beginning June 9, with Bro. Elias Kulp, Bally, Pa., as evangelist.

Thursday, June 4, Bro. Paul Erb, Hesston, Kans., accompanied by his family, started for Lyman, Miss., to be away from home for a greater part of the summer.

"Characteristics of the Early Christian Church," was the theme of a helpful message preached by Bro. Milo Kauffman, Thursday evening, June 4, at the Kansas City Mission.

The brotherhood at Sheridan, Oreg., is taking steps looking to the erection of a new house of worship, the present quarters being too small to accommodate the growing congregation.

Bro. Milo Kauffman, Hesston, Kans., was scheduled to conduct evangelistic meetings at Daytonville, Ia., from June 5 to 14, following with similar

services at South English, Ia., June 15 to 23.

The brotherhood in Fulton Co., O., is considering the advisability of erecting a larger house of worship. The needs are apparent, as the present building is too small to hold the crowds.

The brotherhood at Harrisburg, Ore., has recently enlarged the church at that place, to about twice its former capacity. We praise the Lord for the increase in membership which made this additional room necessary.

The services at Masontown, Pa., Church were taken care of in the morning last Sunday by Bro. J. A. Brilhart, Scottsdale, Pa., and in the evening by a group of workers from Scottsdale, who rendered a program.

June 12-14 is the time set for the young people's institute, to be held at the Mennonite Church in Albany, Oreg. A decided interest is being manifested, and we look forward to an interesting and profitable meeting.

Bro. L. S. Yoder of Lyman, Miss., took part in the Thursday evening meeting at the Kansas City Mission on June 4. Bro. Yoder was en route to Sheldon, Wis., where he was expected to engage in the work of the Lord.

The Lord willing, preparatory services will be held at the Altoona, Pa., Mission on Saturday evening, June 13, to be followed by communion on Sunday morning. These services are to be in charge of Bro. James Saylor, Hollsopple, Pa.

Following the policy of the Kansas City Mission, of getting the Gospel out to the unsaved, a building was rented recently at 3140 N. 27th St., Kansas City, Kans., where a Summer Bible School is to be started in a new community on Monday, June 8.

Visitors who worshiped with the Scottsdale congregation over last Sunday were Norman Kraybill and wife, Elizabethtown, Pa.; Samuel D. Lehman and family, and Elizabeth H. Lehman, Chambersburg, Pa.; Sarah and Verna Zimmerman, Ephrata, Pa.

The address of the Hannibal, Mo., Mission is changed from 2313 Market St., to 1417 Broadway. All correspondents with the Mission will please note this. An article appears elsewhere in this issue in which the details incident to the change of location are outlined.

The annual Bible instruction meeting of the Frazer, Pa., Mennonite Church is announced to be held Saturday afternoon and evening, June 13, and all day the following Sunday. Bros. E. J. Berkey, Oronogo, Mo., and

Sanford G. Shetler, Johnstown, Pa., are listed as instructors.

The congregation at Scottdale last Sunday began evening Bible studies at the North Scottdale Schoolhouse where Sunday school is being conducted regularly. These meetings are to continue every Sunday evening for some time. Good interest was manifested in the first meeting.

From the mission at Hutchinson, Kans., comes the news that the workers there were planning to conduct Summer Bible School from June 8 to 26. In connection with the Bible School Bro. Geo. S. Miller of Milford, Nebr., is scheduled to conduct evangelistic meetings from June 18 to 28.

The following brethren had charge of the preaching services at the different churches in Fulton Co., Ohio, Sunday morning, May 31. West Clinton—W. G. Detweiler, O. N. Johns, D. M. Friedt; Central—Edwin Yoder, Rudy Stauffer, Stanford Mumaw; Lockport—S. E. Allgyer, A. L. Buzzard, E. B. Stoltzfus.

Bro. Lawrence Horst of Peabody, Kans., was ordained to the ministry to serve the Catlin Congregation, near Peabody, recently. Brethren Harry A. Diener and Joseph G. Hartzler were the bishop brethren in charge of this solemn service. May the Lord bless our young brother abundantly in his new and responsible calling.

In the vicinity of the Fairview Church near Albany, Oreg., are three aged pillars of the faith—C. R. Gerig, Daniel Erb, and Joseph Schrock—all of whom have passed the eightieth milestone of life, and all of whom are taking an active interest in the ministry of the Word and the welfare of the church. May God preserve them for further service and usefulness in the cause of Christ and the Church.

Dakota-Montana Conference.—A program of the annual meeting of the Dakota-Montana Conference, to be held June 30—July 3 with the Redtop Mennonite Church near Bloomfield, Mont., is before us. The program shows careful preparation and gives promise of a live meeting. This is the first time in history that two Mennonite conferences were ever held in the state of Montana in the same year.

Alberta-Saskatchewan Conference.—We are in receipt of a program of the annual meeting of the Alberta-Saskatchewan Conference, to meet June 23-28 with Mountain View Mennonite Church near Creston, Mont. On the program are representatives from five different conferences. Sunday following the conference will be devoted to an all-day Nonconformity Conference. We are anticipating a profitable meeting.

Correspondence

Goshen, Ind.

(Clinton Brick congregation)

"What I say unto you I say unto all, Watch" (Mark 13:37).

We have again been reminded of the uncertainty of life in the accident that befell our brother, Amos C. Bontrager, on his way home from town a few miles southeast of Middlebury as he crossed the highway on the evening of May 22. With only a moment's warning he was instantly killed when a truck trailer crushed his car. We do well to heed the warning, "Christian walk carefully, danger is near."

We are glad to report good interest in Sunday school and church services; also the classes doing memory work are getting along splendidly. Some are ready for the third year work.

On April 19 our bishop, Bro. O. S. Hostetler, was present at the morning service and held council meeting in the afternoon, at which time there was unanimous peace expressed. There were three members added by letter and one letter given.

On April 26 we enjoyed the communion service, and believe that all who partook of the emblems of the broken body and shed blood of our dear Savior and took part in the foot-washing service worthily were richly blessed.

Pray with us and for us that we be found watching when He comes.
May 30, 1936. Cor.

Walnut Creek, Ohio

(Walnut Creek congregation)

A friendly greeting to all Gospel Herald Readers:—On May 24, Bro. H. N. Troyer of Hudson, Ohio and Bro. Ira Johns and family of Goshen, Ind., worshiped with us. Bro. Troyer led in the opening, and Bro. Johns gave the message.

In the evening the young people from the Martins Church, Wayne Co., gave the young people's program. We appreciated having these brethren and sisters with us. Come again.

At the present time our Summer Bible School is in progress with a fair attendance. We are anxiously looking forward, D. V., to have Bro. Oscar Burkholder of Breslau, Ont., to hold a series of meetings beginning June 13 to 21. We ask an interest in your prayers for the work at this place.

June 1, 1936. Venus Hershberger.

Halifax, Va.

(Ebenezer congregation)

The meetings as announced last week have been held, although Bro. Stauffer did not get here. The services were in charge of the bishop brethren, Joe Driver and S. H. Rhodes. Jason Weaver and wife and Charlie Grove were also here. The occasions were solemn. We had sermons that defi-

nately told us of our responsibilities and privileges in the great work of God. We felt His presence with us. Bro. Otis B. Snead was ordained to the ministry by lot. In his great work may he and his wife have your prayers too.

Only two were baptized. This falling away reminds us of His coming, and should be an incentive to our prayers and watchfulness, lest we enter into temptation. May we feel a greater need than ever before to teach in a definite way the doctrines of sin, judgment and hell, as well as the beautiful doctrines that lead to glory.

Unity and peace were expressed by the entire brotherhood and all communioned.

Our Sunday school is growing. We have greater attendance than we have had for some years.

"His merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord" (Psa. 117:2).

June 1, 1936.

Cor.

Nappanee, Ind.

(Salem congregation)

We again feel like saying with the Psalmist, "The Lord is good to all, and his tender mercies are over all his works."

We thank Him for the rain we are again enjoying. We thank Him for definite answers to prayer for the sick. We thank Him for an all-sufficient Christ.

Since our last writing we have been favored with messages from the following brethren: Ira Johns, Claude Culp, and Jonas Loucks.

Council meeting was held April 26. On May 17 we were again privileged to partake of the emblems of the broken body and shed blood of our Lord.

A joint Sunday school meeting was held May 24. The subjects were as follows: The High Calling of the Sunday School Teacher, The Sunday School Teacher as an Example, The Doctrine of Our Lord Jesus Christ. These were discussed by the ministering brethren Homer North, Ray T. Yoder, Jacob Bixler. Bro. David Yoder brought the evening message.

On Sunday evening, May 31, a large number of friends and relatives gathered at the church to witness the marriage of Bro. Vernon Suterma to Sister Sylvia Bontrager, Bro. Ray Yoder officiating. May God's blessing attend them through life.

June 2, 1936.

Cor.

Johnstown, Pa.

(Weaver congregation)

Dear Herald Readers:—Greeting in the precious name of Jesus. We thank God for again giving us the privilege of partaking of communion on Sunday, May 31. One of our ministers from Martinsburg, Bro. Irvin Stonerook, was here to officiate. We had our pre-

paratory service on Saturday evening. Most of the members were present and partook of communion.

On Sunday, May 17, we had election of officers for our Sunday school. They are as follows: Sec., Homer Weaver; Asst. Sec., Wilma Wingard; Supt., Ralph Wingard; Treas., William Wingard; Librs., Willis Weaver Jr., Fern Yoder.

On Sunday evening, June 7, Bro. Hiram Wingard had the privilege of preaching a baccalaureate sermon. June 29 is the beginning of our Summer Bible School. On the fourth of July we expect to have the privilege of having the mission meeting at the Weaver Mennonite Church. We extend a hearty invitation to all those who wish to attend.

We ask an interest in the prayers of God's people that we may be what He wants us to be in His service.

June 2, 1936.

Mary Weaver.

Fairview, Mich.

Dear Herald Readers, Greetings in Jesus' name:—We feel to praise God for the blessings we have been enjoying. On May 24, we again were reminded of what it cost God to redeem us, as we partook of the communion. We are always made sad, when so many wilfully are absent from this service, for they miss such a blessing. The ordinance of feet washing was also observed at this time. In the afternoon of the same day, we also had the privilege of going to the home of Bro. Elmer Sharp and enjoyed having the communion service with his aged mother, Sister Salina Hartzler, who has been unable to attend services at the church for some time.

On Monday, May 25, Bro. C. F. Derstine of Kitchener, Ont., accompanied by Bro. and Sister Snyder of Waterloo, Ont., came into our midst. Bro. Derstine very faithfully and with power gave us teaching every evening on The Seven Churches (Rev. 2, 3) and a message on the 23rd Psalm, closing on Sunday evening. There were three services during the last day. Words fail to express how much we really enjoyed these services—the Spirit was working, and while some heeded the call, which caused us to rejoice, there were many who again rejected His love.

The Church is challenged on every hand to do her best to win souls for Christ, not merely by words but by living. Eternity alone will reveal the real results from these meetings. May we learn to know and trust and appreciate our Shepherd better. May God bless and strengthen Bro. Derstine as he goes here and there in the service of the Master.

The Lord willing our Summer Bible School will start on June 8, and be in session for two weeks.

June 3, 1936.

Cor.

(Continued on page 237)

Miscellaneous

MORE LOVE TO THEE

Oh, heart of heart Divine!
My heart for Thee doth pine;
More love to Thee!
I suffer, weep and moan
Before Thy Cross and throne:
Oh, give this heart of stone
More love to Thee!

For me Thy throne and Cross;
For me Thy death and loss;
More love to Thee!
As Thou for me didst die
So to myself would I,
Nor rest but fainting cry,
More love to Thee!

I ask but this alone
Of all beneath Thy throne,
More love to Thee!
Naught wise or fair or worth,
No joy in Heaven or earth,
Thou only art my mirth,
More love to Thee!

Still more intense each day
My soul would sing and pray,
More love to Thee!
Thy life and love and fame
Doth set desire aflame;
Oh, fill this mortal frame!
More love to Thee!

Heart that all hearts hast fed!
From Thy warm heart that bled,
More love to Thee!
Flow in and overflow!
Divinest Heart, bestow
Love's white and fervent glow!
More love to Thee!

—D. C. Nimmo.

MONEY AND GOD'S PEOPLE

By O. D. Yoder

For the Gospel Herald.

I. Is It Important to Talk about Money?

Whatsoever things are true . . . Think on these things. Phil. 4:8.

Should we write a few articles about the use and abuse of money?

"Oh, yes! if you have some, let us hear about it.

"But, if you want money, be still!"

Should we who profess to teach the "all things" of Scripture say anything about money when someone has calculated that there are 1565 references in Scripture to money, its value, use and abuse?

Is it time for us to speak about money when we have hinged the doctrine of nonconformity to the world largely upon "dress" and its forms when our Lord Jesus has hinged it more largely upon money, our desire for it, and its use and misuse? Cf. Matt. 6:19-34; Luke 12:13-40. Study Luke 12:30 and behold the great doctrine of separation as taught by Christ and see if we have not sadly failed somewhere.

Is it not time to talk about money when many in our churches have been so enticed with the desire for money that they are selling their character for money and have come to the place in life where they fear to trust God to

help them live, if they deal honestly with their fellow man?

Is it not time to talk about money from the Scriptures when many of our people have become so blinded by materialism that they hardly know what it is "to walk by faith," and when we are even wont to weigh spiritual values in material scales and like Simon of old want to buy the favor of the Lord with our money and are disappointed because He does not give us His Holy Spirit's blessing and power for our material values?

Is it time to learn what the Scriptures say about money when it is evident that covetousness is back of the great world system with its rotten and un-Christian morals and when it is evident that money is the great tool of the devil in this program with which we as Christians are far too intimately associated? I Tim. 6:9, 10.

Is it time to call our minds to the money question when the sin of "covetousness," an unjust desire for money and the unlawful means of attaining it, is one of the foremost catalogued sins of the Bible and is a straight ticket to hell?

Is it time to talk about money when our God from the very beginning created us and placed us in the rich environment of minutes, hours, days, and years, a currency of far greater value than cents, dollars, and golden eagles? (What we need most to-day is not money, but an appreciation of the value of time with God. Cf. Psalms 62:5. Dan. 2:16; Luke 24:49).

Is it time to talk about money when we give so little to supply the great needs of the Lord's treasury and His work, and yet we spend so much for self, pleasure, fine homes, automobiles, and such like? If the Lord should come now, whose would be the large amounts tied up in material things and laid up in earthly treasures, of the wealth in the hands of professing Christians? Luke 12:20.

Is it time in this age of despondency and discouragement to talk about money and its use in the work of the Lord and His cause, when the "Joy of the Lord" has ever in the history of His people been contingent in a large measure upon the unselfish disbursement and sharing of material means and possessions to the work of the Lord and His needy creatures? Cf. Deu. 26; I Chron. 29; Neh. 12:43-47; II Cor. 8:2; Phil. 1:4.

Is it time to talk about money in this age when many people are without it because they have forgotten that investments with God never fail and, besides, ever help our money to increase rather than diminish, and when we seemingly know so little about God's rich investment "bonds" and far too much about the "wildcat schemes" of the world?

Portland, Oregon.

(To be continued)

THE WAY OF HOLINESS

By G. W. North

For the Gospel Herald.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it" (Isa. 35:8).

There are ten reasons for believing in holiness of heart.

1. I read in Isa. 35:8—"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." The way of holiness is the way of God's commandment; it is the good old way.

2. I believe in holiness because it is an attribute of God. In Ex. 15:11 we read, "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" Holiness to the Lord is in every part of the Bible considered as typical and prophetic of the final destruction of the enemies of the church. I believe in holiness because the Lord whom I serve is holy.

3. I believe in holiness because I cannot worship the Lord in any other way. In Psalms 29:2 we read, "Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness." We have here the nature of religious worship. It is giving to the Lord the glory due to His name. We must be holy in all our religious services, devoted to God. There is a beauty in holiness, and that puts beauty upon all acts of worship.

4. I believe in holiness, for it is the only becoming thing for a Christian to be. Psalms 95:5, "Thy testimonies are sure: holiness becometh thine house, O Lord, forever." It is natural for mankind to desire that which is most becoming to them. Holiness is truly becoming to the children of God.

5. I believe in holiness because God calls us to it. I Thess. 4:7, "For God hath not called us unto uncleanness, but unto holiness." The Lord calls none into His family to live unholy lives, but that they may be taught and enabled to walk before Him in holiness. Jesus Christ and His apostles were exceedingly desirous not merely that men should be converted and have a good hope of heaven, but that they should be eminently holy; should not merely be planted as trees of righteousness in a garden of the Lord, but bear much fruit. John 15:8.

6. God demands holiness of us. In II Pet. 1:15, 16 we read, "But as he which has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy." The written Word of God is the surest rule of the Christian's life, and by this rule we are commanded to be holy in everything.

7. Holiness is the fulfillment of the oath which God swore to Abraham. Luke 1:73-75, "The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

8. Holiness is the fruit that should be borne in the life of every Christian man and woman. In Rom. 6:22 are these words, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

9. Not only do I believe in holiness, but I do believe in perfect holiness. For the support of this reason I read in II Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Eph. 4:24, "And that ye put on the new man, which after God is created in righteousness and true holiness." But if we walk on every side in vanity and pride of our minds we have a dislike and hatred toward a life of holiness.

10. And now my tenth and greatest reason why I believe in holiness, and strive for it, is because I want to meet my God in holiness. In Heb. 12:14 we read, "Follow peace with all men, and holiness, without which no man shall see the Lord." Here peace and holiness are recommended. Faith and patience enable believers to follow peace and holiness, so let us follow His calling constantly, diligently, and with pleasure.

Kokomo, Ind.

AN APPEAL TO THE FRANCONIA MENNONITES

By John C. Wenger

For the Gospel Herald.

After some months of searching in libraries, traveling about, interviewing old people, and so forth, I am now writing the history of the Mennonites of the Franconia Conference. But there still remains much work to be done. Here are some ways in which you may help:

1. **Answering my letters and cards.** Perhaps you know nothing about the question asked you. Won't you so inform me? It would be a great satisfaction. Dozens of unanswered letters are perhaps the thing to expect, but it isn't very encouraging.

2. **Volunteering information.** Perhaps an ancestor or relative was a preacher or deacon. If you have a family Bible in which is his family record, won't you let me know? For example there was once a Deacon Jacob Kolb at Salford. He was the grandfather of Deacon Henry C. Kolb. Someone ought to know when he was born and when he died. Perhaps you

know of notebooks kept by some old minister or deacon. They may have valuable historical data. Any articles loaned to me will be returned.

3. **Pictures.** I have photographs of all the meetinghouses now standing, also of the old Rockhill, Hereford, Deep Run, and Doylestown meetinghouses. But surely there must be pictures available of many more of our old meetinghouses. Diamond Rock was torn down in 1927; who has a picture of it? Who can furnish one of the old Souderton meetinghouse? the Franconia Church sheds? etc.

4. **Information about extinct congregations is hard to find.** What have the (Old) Mennonites done at Saucon since 1847? When was the Rothrocks meetinghouse near Richmond, Northampton County, sold? What does anyone know about Bishop Philip Geisinger, who was ordained between 1773 and 1785?

5. **Old letters.** Perhaps they are written in German script and you do not know their contents. I would be glad to examine them. Very often they contain much information.

6. **Deeds to properties are not always recorded.** For example Deacons Jacob A. Freed and David M. Cassel sold the Rothrocks meetinghouse for \$25.00. But when? Perhaps you have deeds of properties owned by Mennonite preachers which may have some information of value to Mennonite history. They are written in English and are not lengthy. Of course they may not all be so specific as Preacher Samuel Gehman's deed to the Rockhill trustees in 1827 in which Gehman is referred to as "Samuel Gayman D. D."

The only way to make our history worth while is by co-operation. Who knows when Sunday school was started in a given congregation?—e. g., Salford? Perhaps some old person got married that year, and therefore has a marker. Drop a card to me.

I wish to thank all who have so generously given of their time and means to help the work along so far. Bro. John D. Souder has taken me on many trips, and given me all the data he has gathered. Others have spent much time in hunting up old records, and in compiling the same for my use. And finally a hearty "Thank-you" to those (some unknown) who have contributed to my financial support in the work.

Telford, Pa.

THE BOW OF PROMISE

By Laura E. Kulp

For the Gospel Herald.

Oh how much we enjoy the cool breeze after a refreshing shower on a hot summer day! How clear the atmosphere! How sweet the songs of the birds! How bright the sunshine! How beautiful the rainbow! Old and young alike admire its glorious beau-

ty, as the arch spans the cloud, but it is far more than a thing of glory and beauty; it is also a token of a covenant between God and man.

God created man a pure being, and placed him in the garden of Eden, to dress it and to keep it, but man by transgression brought sin into the world.

Where sin abounds iniquity increases, and as the population increased upon the face of the earth, wickedness also increased from day to day, until the earth was corrupt and filled with violence. As God looked down upon the earth from His high and holy habitation, and beheld the situation, He said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth."

Of all that great population upon the earth, there were found only eight righteous persons.

While God is a God of vengeance He is also a God of mercy, therefore He would not punish the righteous with the wicked, but provided for them a way of escape. He commanded Noah to build an ark, (which is typical of the Church) whereby the faithful ones might be saved when the deluge should cover the face of the earth. God gave Noah specific directions as to how the ark should be built, and he was obedient to all that God commanded him.

No doubt there was much sport made of Noah for building so great a ship inland, but Noah was faithful, and at God's appointed time the fountains of the great deep were broken up, the windows of heaven were opened, and it rained upon the earth for forty days and forty nights. As the waters increased the ark was lifted up from off the ground. The waters continued to rise until the hills and mountains were covered, and the ark floated upon the face of the waters. Thus was every living creature destroyed from off the face of the earth.

After the waters were dried up from off the earth, and the ground was dry, God commanded Noah to go forth from the ark and to take with him his wife, his sons and their wives, and every living creature that was with him in the ark, and they all went forth as God commanded.

Then Noah built an altar unto the Lord, and offered burnt offerings upon it, "and the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done."

"And God spake to Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; . . . This is the token of the covenant which I make between me and you and every

living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

God says, "The bow shall be in the cloud; and I will look upon it, and remember," so as we look upon the bow may we not only see in it the glory and the beauty of God's handiwork but may we too remember that it is a token of a covenant between God and man. May we also remember, "as the days of Noe were, so shall also the coming of the Son of man be."

God is ever faithful in keeping His covenant with the children of men, and in the fullness of time, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." When Noah and his family went into the ark, and every living creature that went with him, as God had commanded, "the Lord shut him in." Just as the Lord shut the door of the ark, so He too will close the door of mercy at His own appointed time.

When once the door is closed it will never be opened again, and those without will not have another opportunity, for the day of grace will be past. "Now is the accepted time." It will be too late to stand and knock when the door is shut, for those on the outside will be as were those on the outside of the ark when the flood came: they will be lost, eternally lost.

May we strive to enter in at the strait gate, and be obedient to our Lord in all things, lest we be forever banished from His glorious presence as were the antediluvians when God destroyed the earth with a flood of waters.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Harrisonburg, Va.

We who have the money needed to buy things not needed should practice self-denial for the sake of those who are not blessed with much means.—A. G. Yoder.

A few commandments from God do not mean much for men who have begun to slip spiritually.—M. G. Brackbill.

MISSIONS

(Continued from page 229)

is a nice sight when home and church are converted into conference grounds, and young and old, missionaries and members are together for spiritual blessings and Christian fellowship. Two of our older sisters, one from Casares, and the other from Smith, seemed as happy and spry as any of the young folks there, and were usually found together. One is a lady quite well-to-do. All her grown children are quite against her being a Christian, as they are in the higher society and think it more fashionable to be a Catholic and to enter into their fiestas and so on. But she has the peace that passeth all understanding. And even though she must suffer she continues firm. She has not missed one conference since she was converted, or for four years.

Some of the talks given by the native pastors, Luayza, Cavadore, Bataglia, Gorjon, and Lopez would grace any platform in our churches in the states. The meals were handed out, each one paying the actual cost or even less, for what they order. Pehuajo has the most room for the conference, but it is good for other towns to have it sometimes too, even if house room must be rented to accommodate the people. In Bragado they had the mission home full and the Swartz home and the very large house that was rented for the Litwillers before the mission home was finished. This served as kitchen, dining room and sleeping quarters for quite a few people.

When are Brother Hersheys and Sister Gamber coming back? is the question we often hear now. May they come renewed in strength to bring the lost to Christ is our prayer. Since I began this letter beggar upon beggar has clapped at the door. (The custom here is to clap at the door instead of knocking. They clap their hands as though they were applauding.) Saturday is beggar day in our town. They want something to eat, old clothes, or money, if they get it. Because of having so little work in harvest and corn husking there will likely be more beggars this year than usual.

Just now when everything was in silence in the room I was made to jump by a noise that seemingly shook the whole house. It was a bomb. They use them to announce that it is time for the theater to begin or a big auction sale, and also on patriotic days, such as the ninth of July or the 25th of May when Argentina was freed from Spain and became a republic. On these days early in the morning we are awakened by a number of loud bombs in succession.

Our three older children have gone to Buenos Aires to the American school and are getting along well. I have an English lesson at home with Elton each day, and besides he goes to a

Spanish teacher and studies third grade work in Spanish with her and also studies music. So his day is quite full. Time goes rapidly. It will be seven years in September since we left the States. Pablo Shank, Lois Litwiller, Lois Weaver, and Doris Swartzentruber have grown tall and do not look like children any more. Our children, even though they are most loyal Argentines, are anxious to go to North America to see their relatives again. Even Mary Lou, who does not want any one to call her an "inglesita" or little English girl, says she wants to go to see her grandparents.

I shall yet translate a portion of a letter sent to us by a man of the Salvation Army to whose church had gone two ladies who had formerly been baptized and members in our church in Carlos Casares. The one died of old age and the other soon followed, her death being caused by heart trouble. "I have had once more the privilege of preaching two funeral sermons, those of Mrs. A. and B. who have gone to their home in glory. The seed of your church has germinated and brought forth fruit, to eternal life. I assure you that they both had the testimony of being saved. Glory to our Blessed Lord. W. Lopez, Captain."

These two sisters had some faults and often their lives, we are sorry to say, were not as exemplary as they should have been. But thanks to His mercy and love, He loved them, cleansed them, and pardoned them from all sin.

May you continue to pray for those who are weak. Often the world, seeing their lives, does not get the best impression of the Gospel. In Christ we have strength to overcome all sin.

OUR MISSION BUILDING IN HANNIBAL

It is known to many of the Herald readers that our Mission in Hannibal had been located at 2313 Market Street, where we had been for just two years. The building got too small to accommodate the crowds that gathered in the Mission Hall, especially during the time that a revival was held. Then again the living quarters got too small to take care of the many visitors that stopped off at the Mission overnight from time to time. Many passing through from east to west and from west to east make the Mission in Hannibal their stopping place overnight for which we are very glad. Come again. Visitors are always welcome at the Mission in Hannibal.

In order to provide more room we as a local board began to look around for larger quarters. The Hannibal Holiness Band, as they are commonly called, have a building on Market Street just about two blocks from 2313. These people had been wanting to sell out to us for a number of years, but we were

not ready to buy, at least not until we were sure that we were in the locality that the Lord wanted us to be. So after we decided to get larger quarters the president of their local board was seen, and he said it was his opinion that they still wanted to sell, and that he would call a special meeting of their board, which has a membership of fifteen men and women. The special meeting was called, and they reported to us that they almost unanimously decided to sell. There were a few members of their board that did not vote either way, but they recorded it on the minutes of the meeting that they decided to sell, and that the price was \$6,000.00, which we all as a local board thought was quite reasonable. So we began to look around for money with which to buy and pay the building, which has an audience room 40 by 70 feet, a basement under most of the building with a steam heater in it, eight nice living rooms upstairs, four on either side of hall. We thought it was just the place for us. After some time a rumor came to us that some of the members of their board were about to back out on us. The president was seen about it, but he had heard nothing whatever of it, and said that we did not need to worry or bother about it as it is recorded on their minutes that they have decided to sell out to us, and that he is a Christian man and a man of his word. Still rumors came that they were about to back out, and by this time the president had gotten hold of it himself, so he called another meeting of their board. They reported that they were in session till one o'clock at night and got nothing accomplished. Then the president of their board called a third meeting, and by that time voted again. Ten voted not to sell while five voted to sell, so the president reported to us the result of their third meeting. He was very sorry. We had already solicited considerable money with which to buy and pay the building, and also told the landlord who owned the building on 2313 Market Street that by June first we would vacate the building, and he put out a sign that the building was for rent. But when we learned that we could not get the building the owner was seen, and he said that we could stay just as long as we wanted to.

So we began to look around in the city for a location where we would have more room, but could find nothing in the locality where we were, or where most of our members live. So you see we were at a loss to know just what to do. We found a store building about two miles away that was quite suitable for mission purposes, but we thought it was too far away from our members or most of them as they don't have cars to go to church. Their way to go, or most of them, is simply to walk. We saw several real estate men, but none of them had any-

thing in our locality that we thought was suitable for a mission building. One real estate man told us that he had a lot about four blocks east of where we now are, and he thought it was just what we wanted, but of course there was no building on it. After some consideration our local board unanimously decided to buy the lot, which cost \$1,000.00. It is 80 feet long on the one side and 88 and a fraction on the other, 40 feet wide, and has several nice shade trees on it. Now we have the lot but no building. We did not like the idea of using the money that we had received for the building described above for any other purpose than it was given, but we did not know what else to do but to build a shell of a building 26 by 50 feet. The material is nearly all Shiplap, eight-inch boards, No. 2 lumber, which we intend to re-use in the church building that we would like to build this coming fall, the Lord willing. We don't expect to do anything until after our next Conference, which we expect will decide as to whether we shall build or not.

The brotherhood in different places has been very good to us in giving the money whereby we could buy the ground and put up the tabernacle. We raised most of the money by the annuity plan and are paying four and five per cent interest. Some of the money was given as a direct gift to the Mission.

Last Monday and Tuesday there were seven brethren working on the building from the West Union and Lower Deer Creek churches of Iowa. Later four brethren came from Cherry Box, Mo., and gave their time. And still later five came from Pea Ridge, and then the Palmyra brethren all gave some time on the building. So you see practically all the work on the tabernacle was donated. A few of the Hannibal men who worked we paid a little, as they are all poor and needed their time for other purposes, and gave it to us, so we thought it was not more than right that they be compensated a little. The building is almost finished now, and the first meeting was held in it on last Sunday, with an attendance of 84 in Sunday school and a larger crowd at night. The building is on the corner of Huston and Lyon streets. The dwelling fronts on Broadway and is located just at the rear of the tabernacle, and the plot on which we expect to build the church some time in the future. The dwelling we rent. It is a brick building with seven rooms and bath. It is situated in a nice cool place, much more so than where we had been. Several nice shade trees are about the present dwelling. We pay \$25.00 per month rent, just what we paid for the building that we left last week, but you will understand the rent we paid over at the other place was for both the audience hall and living quarters. The man who owned the other place said

yesterday that he was much pleased with his renters that had just left him, and was sorry to lose them, as they kept everything perfectly clean and nice. The money that we did not need to buy the lot and put up the tabernacle will be put on time deposit till it is needed.

J. M. Kreider, chairman of
Local Board.

CORRESPONDENCE

(Continued from page 233)

Elkhart, Ind.

(Olive congregation)

Christian Friends:—"The Lord hath done great things for us, whereof we are glad."

Friday evening closed our Summer Bible School. It has been our desire and prayer for some time that God would open the way for a Summer Bible School. He has, and I believe that it has proved a real blessing. We thank Him for the fine enrollment of 164. Of this number 140 were present every day. The smiling faces of the boys and girls with their eagerness to learn thrilled one's soul and placed a keener responsibility on us as teachers. It is our prayer that many more Bible Schools may be opened this summer.

Those who served as teachers were: Berniece Martin, Vada Fink, Maggie Shank, Anna Hoover (from the Yellow Creek Congregation), Helen Eby, Alta M. Housour, H. N. Yoder, Alice M. Housour, C. A. Shank, and S. E. Weaver, with D. A. Yoder serving as superintendent of the school.

Many from our congregation are attending the Indiana-Michigan Church Conference at the Prairie Street Congregation at Elkhart this week.

June 3, 1936.

Cor.

Lyman, Miss.

Dear Herald Readers, Greetings in the Master's name. We have recently enjoyed a period of spiritual refreshing. Bro. J. A. Heatwole was in our midst from May 15-24 and held a series of meetings for us. Nineteen souls confessed Christ as their Savior. On May 24, twelve of these were received into church fellowship. Bro. H. also held our communion on the same day.

Bro. L. S. Yoder, who has been gone for the past six months in evangelistic work, was with us again on Sunday, May 31, and preached for us. He left us again Sunday to continue his evangelistic work.

On Sunday afternoon, May 31, Sister Lottie Greenwood and Bro. Simeon Holliman were united in matrimony, Bro. L. S. Yoder officiating.

We are expecting to have Bro. Paul Erb and family with us soon.

As our congregation is in an isolated place we always enjoy having visitors. We welcome any one who is passing through the South to stop with us.

June 3, 1936.

Mrs. Paul Yoder.

BRING THEM IN

By Maude B. Hathaway

For the Gospel Herald.

Day is dying, night is coming,
Soon we'll lay us down to sleep.
Do we pray for those who're striving
To save souls across the deep?

Do we strive with them, my brother,
Do we take them to the throne?
Do we help them with our giving,
As we would our loved, our own?

Do we agonize, my brother?
'Tis a case of life or death;
Souls are dying by the thousand,
Facing hell with fevered breath.

Who's accountable for lost souls,
If we rest in perfect peace;
Gathering treasures for our own use,
Living on in seeming ease?

Jesus Christ did bid us go
And the Gospel message take;
Let us be more earnest, brother,
Gathering souls, for Jesus' sake.

If there is such great rejoicing
In the heavenly courts above,
Over one soul saved, my brother,
Let us bring them in with love.

Just a prayer within the heart,
Just a smile, a look, a word,
May bring some poor lonely wanderer
To our blessed Christ, our Lord.

Help me, Lord, to do my duty,
Have Thy way within my heart;
Help me bring some soul to Jesus,
Help me ever to do my part.

Then at last we'll meet in glory,
Gather around the great white throne;
Be with Christ, our blessed Savior,
With our loved ones and our own.

New Holland, Pa.

THE POWER OF THE BIBLE
IN CHRISTIAN SERVICE

By Maybelle Hathaway

For the Gospel Herald.

When we speak of Christian service, Of what do we speak? We usually think of those who are engaged in some special form of service such as missionaries, preachers, teachers or those whose special work is to teach the Word. But we may make the subject more personal by saying that all who have named the name of Christ and are striving to live true to Him, are engaged in Christian service. But we cannot, yea, we dare not even attempt to try to live a true Christian life in our own frail human strength. We need a much greater power. How and from whom we may receive such power? From God, who is the giver of life itself and who has all power. Someone said, "There are three prime resources of power for the Christian: (1) The Word of God. (2) Prayer. (3) The Holy Spirit." When we read the Bible it is God speaking to us. This is the one medium through which the Christian may get in touch with and receive help from the all powerful God.

In II Pet. 1:21 we have the divine origin of the Bible, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." And II Tim. 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." God by His Holy Spirit directed and inspired holy men to deliver His Word that we may have the truth revealed to us concerning God, and that we might know of the plan of salvation through the redemption of Christ, to reprove and convince us of sin, to reclaim us from sin and error, and to direct us how to obtain righteousness in Christ. And not only to teach us how we ourselves should live but that we be perfect, "thoroughly furnished unto all good works," or able to instruct, convince, and comfort others.

The whole Bible was given for the good of men and must be accepted in its entirety if its full power is to be manifested. The Bible is a mighty power in bringing conviction of sin. In Rom. 3:20 Paul says, "For by the law is the knowledge of sin," and in another place he says that he would not have known sin but by the law. The Bible reveals the exceeding sinfulness of sin. In lands where the Bible is not known the people are going on in their sin, entirely ignorant of their sinfulness and their great need of a Savior. But when the Bible is carried to them and its message is read and explained so they can understand they realize their lost condition and the awful consequences of the life they are living and many turn and serve the true God. Not only is this true in foreign lands, but in our own land there are many children and young people entirely ignorant of Bible teaching. The lack of Bible instruction in the home, the school, and even in the churches, throws a greater responsibility upon the true Christian worker. We as Christians have a great work to do in making the Gospel message known.

True Christian service is a result of earnest Bible study. How can we study His Holy Word, meditate on His great love and all that He has done for us without wanting to do something for Him in return? If there were real Bible study there would be more consecrated Christian workers. The Bible not only brings conviction but shows us how to get rid of sin. It cleanses the life. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). It converts the soul. We are told in Psalm 19 that the law of God is perfect, converting or restoring the soul; the testimony of the Lord is sure, making wise the

simple. There is power to lift fallen man to a place where he can be used of the Lord. The Word of God becomes a powerful weapon in Christian warfare. In Eph. 6 we have the armor which God has supplied for the Christian in fighting against the powers of darkness or the wickedness of this world. Verse 17 says, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." To the soldier the sword is a defence. It is a power which he holds in his hand to slay his enemy and to bring victory. But the glory and honor are not for himself, but to the cause for which he is fighting. Christ used this means of overcoming when tempted of the devil. Each temptation was overcome with the words, "It is written." He drew the sword. Here we see the need of continually having the Word fixed in our minds, for as long as we are in the world we are subject to temptation, and we know not when or how the temptation may come to us.

"The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). The sword may be even so sharp, but if allowed to remain in its sheath and hung up on the wall it will be no source of power, will slay no enemies, and bring no victory. Only when put to test is its real worth and power shown. So with the Bible. As long as it is looked upon as an ordinary book or left on the shelf it will bring no victory, glory or honor to Him who has spoken the words it contains. But when it is studied with an open and honest heart with the purpose of bringing out the principles in our everyday life then is the real power manifested.

The Word of God produces faith in the life of the Christian. "So then faith cometh by hearing, and hearing by the word of God." The Bible is powerful in meeting all needs of the human life. It has power to encourage in times of seeming failure to those who are engaged in preaching the Gospel or teaching in any way, when it seems that people will not listen or will not heed. We sometimes feel our labors are all in vain. Then how comforting and inspiring the words, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So we go on sowing the seed and leave the results with God. To the burdened He says, "Cast thy burden upon the Lord, and he shall sustain thee." To the weary, "Come unto me, all ye that labour and are heavy laden and I will give you rest." To those who fear the future, "As thy days so shall thy strength be." And He comes to those who are afraid,

with the words, "Fear not, I am with thee." In expressing and meeting our needs it is complete and perfect. And the Bible is the only message that brings comfort in time of death and hope of eternal life.

Palmyra, Mo.

Married

Baer—Pletcher.—On Saturday evening, May 23, 1936, at the home of the bride's parents, Bro. Paul Baer and Sister Fern Pletcher, both of the Clinton Brick congregation, were united in the bonds of holy matrimony by Bro. Samuel S. Miller.

Newswanger—Gregory.—On May 23, 1936, at the home of the bride's parents occurred the marriage of Bro. John Newswanger and Sister Emma Gregory, both of the Maple River congregation. May the blessings of the Lord attend them through life.

Rice—Reigsecker.—On Sunday evening, Apr. 12, 1936, Bro. Harry Rice of Clinton Brick congregation and Sister Mary Reigsecker of the Clinton Frame congregation of near Goshen, Ind., were united in holy matrimony at the home of the bride's parents, Bro. Samuel S. Miller officiating.

Wideman—Martin.—On May 21, 1936, Bro. Aaron Wideman of the Elmira congregation and Sister Lucinda Martin of the St. Jacobs congregation were united in holy matrimony at the home of the officiating minister, Oliver D. Snider of near Elmira, Ont. May God bless them with a long and happy life in the work of His kingdom.

Neuschwander—Kropf.—On Sunday, May 17, 1936, at the home of the officiating bishop, Bro. C. R. Gerig of Albany, Oreg., occurred the marriage of Bro. Lores W. Neuschwander of the Fairview congregation near Albany to Sister Ruth Kropf of the A. M. congregation near Harrisburg, Oreg. May God's richest blessings attend them through life.

Brenneman—Landis.—On June 2, 1936, Bro. Alpheus N. Brenneman of the Central congregation, Elida, Ohio, and Sister Ellen B. Landis of the Hammercreek and Hess congregations were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May the blessings of heaven rest upon them as they journey through life.

Obituary

Steiner.—Orlin Lee, son of Dennis and Elva Steiner, was born in Dalton, Ohio, May 28, 1936; died at his home May 30, 1936; aged 2 d. Services were held in the home May 31 by I. J. Buchwalter. Interment in Martin Cemetery near Orrville, Ohio.

Miller.—Joseph Robert, son of Willis J. and Ruth (Shank) Miller, was born at Fairview, Mich., on May 24, 1936; died May 26, 1936. A little lily pure and white was loaned to us for a brief stay. But we say "Thy will be done," and give him back safe in the arms of Jesus. A short service was held at the home on May 27 in charge of Bro. Menno Esch of this place and Bro. C. F. Derstine of Kitchener, Ont. The body was laid to rest in the cemetery near-by. "The Lord gave and has taken away; blessed be the name of the Lord." The Parents.

Cowan.—Margaret May Cowan, daughter of Robert and Catherine Hutchinson Cowan, was born June 6, 1874; died May 30, 1936, at her home at Scottdale, Pa.; aged 61 y. 11 m. 24 d. She is survived by 1 brother (John Cowan), 2

sisters (Catherine and Hannah) all of Scottdale, as well as many other relatives and friends. She was a faithful member of the Mennonite Church. The funeral was held from her late home on June 1, with Bros. J. A. Brillhart and John L. Horst in charge of the services. Text, Heb. 4:9. Interment in the Scottdale Cemetery.

Jett.—Mary Elizabeth, beloved wife of Andrew Jett, passed away at the Proctor Hospital, Peoria, Ill., May 15, 1936. She died on her 77th birthday. She was a daughter of Jacob and Lydia Emahizer. On May 2, 1903 she was united in marriage to Andrew Jett. She leaves to mourn her departure 1 daughter (Florence Miller of Peoria), 1 son (Charles Blake, Peoria, Ill.), also 5 grandchildren. A son and daughter preceded her in death. She also has a brother living at Bruster, Kans. About fifteen years ago she united with the Mennonite Church. May we cherish in our memory the thought of a Christian that will inspire us to better living. Funeral services were held in Peoria by Bro. Ezra B. Yordy of the Roanoke Mennonite Church.

Boutrager.—Amos C., son of Christian and Elizabeth Bontrager, was born in La Grange Co., Ind., on Sept. 10, 1856; died May 22, 1936, by accidental death; aged 79 y. 8 m. 12 d. He united with the Mennonite Church in 1882 and remained a faithful member to the end. Oct. 7, 1881 he was united in marriage to Cathrine Weaver who preceded him in death. To this union were born: 1 son, William of Middlebury, and 2 daughters, Edna at home, and Elzina who preceded him in death. He leaves to mourn his departure a son, a daughter, 1 sister of Hesston, Kans., 9 grandchildren, and a host of relatives and friends.

"Let hope's bright beams dispel the gloom
That fills your throbbing breast.
'Twas Jesus kindly bade him come,
And called him to His breast."

Witmer.—Verena Ida, the only daughter of Mrs. Jesse A. Witmer, was born in Waterloo Co., Ont., on Nov. 18, 1910; passed away at Preston, Ont., May 24, 1936; aged 25 y. 6 m. 6 d. She had been in failing health for some time and the end came peacefully on the above date. In her early years she accepted Christ as her personal Savior and became a member of the Blenheim Mennonite congregation. She bore her affliction with Christian fortitude, expressing a love for her Savior, keeping on the victory side, and manifested a keen interest in the mission cause. She left a bright testimony and expressed a desire to depart and be with her Lord. Her mother is the lone survivor, her father having died twenty years ago, and a brother a year later. Funeral services were held on May 26 with services at the home by Bro. B. B. Shantz and at the Hagey Church with Bro. B. B. Shantz in charge, assisted by M. H. Shantz. Text, Psa. 39:4, 5. Burial in the Wanner Cemetery.

Kennell.—Mattie Swartzendruber was born in Ontario May 27, 1859; died at her home near Albany, Oreg., May 2, 1936; aged 76 y. 11 m. 5 d. April 20, 1880 she was married to C. R. Kennell. In 1894 they moved with their family to Thurman, Colo., later moving to Linn Co., Oreg. Surviving her are her husband, 5 children (Eli, Samuel, John, and Emma Kennell and Mrs. Sarah Krahill), 16 grandchildren, and a brother and sister still in Canada. Four sons preceded her in death. In her youth she accepted Christ as her Savior, united with the Amish Mennonite Church, and remained a faithful member for over 60 years. She will be greatly missed in home and church. Funeral services were held in the home and in Fairview Mennonite Church near Albany, conducted by Brethren C. R. Gerig and N. A. Lind. Text, Jno. 14:1-6, 27. Interment in Riverside Cemetery near Albany.

"Mother dear hath left us lonely,
Here our loss we deeply feel;
But 'tis God that hath hereft us,
He can all our sorrows heal."

Lough.—Mary Jane Eye was born in Franklin, W. Va., Sept. 15, 1859; died at her home in Crahtree, Oreg., April 30, 1936; aged 76 y. 7 m. 15 d. She was married to N. W. Lough March 9, 1885, and soon after they moved to Rockingham Co., Va. In early life she was converted and received into the Mennonite Church by Bishop Samuel Coffman. They lived in Rockingham and Fauquier counties, Virginia, until 1903, when they moved to the state of Washington and four years later they moved to Oregon. At the time of her death she with her husband was a member of the Fairview congregation near Albany. Surviving her are husband, 4 children (A. F., W. B., Mrs. M. M. Bailey, and Mrs. O. H. Osborn), 19 grandchildren, and 5 great-grandchildren. Funeral services were conducted in the home and in the Albany Mennonite Church, in charge of M. E. Brenneman, C. R. Gerig, and Henry Gerig. Text, II Cor. 5:1-8. Burial in Palestine Cemetery near Albany.

Hough.—Mitchell, youngest son of the late Martin B. and Lydia (Fretts) Hough, was born May 9, 1879 at Scottdale, Pa.; died May 25, 1936 at the Mennonite Home, Eureka, Ill.; aged 57 y. 16 d. He was blind all his life. He united with the Presbyterian Church in his youth. Later he affiliated himself with the Mennonite Church of which he remained a faithful member to the end. He never missed a communion. He loved the church and his aim and desire was to leave the world a better place for his having lived in it. His passing away is deeply felt in the Home and by loved ones. He enjoyed good health for many years for which he was thankful, but later suffered two strokes from which he was in much distress. His condition became more and more acute until the morning of May 25 when he peacefully fell asleep to meet his Pilot face to face. Funeral services were conducted at the Home May 27, by Bro. Ezra Yordy. Texts, Matt. 25:1-10; I Sam. 20:1-3. He is survived by 1 brother (Henry F., Alverton, Pa.), 3 sisters (Emma Ridenour, Scottdale, Pa.; Nora Cochran, Twin Falls, Idaho; Myrtle Hixon, Pennsville, Pa.), also a number of nephews and nieces.

"There is a house not made with hands;
Beyond its golden door
Awaits the one who's now away,
Not lost—but gone before."

Brackbill.—Bishop Christian M. Brackbill was born near Kinzers, Pa., Dec. 5, 1853; died March 8, 1936; aged 82 y. 3 m. 3 d. On Nov. 20, 1879 he was united in marriage to Elizabeth K. Denlinger. To this union were born 6 children, 2 of whom preceded him in death. Those remaining are Landis D., Gap, Pa.; Anna, wife of William Fenninger, Delmar, N. Y.; Mary, wife of Enos Zimmerman, Paradise, Pa.; Joseph D., Kinzers, Pa. At an early age he lost both father and mother. The family was scattered among relatives. When our departed brother (the oldest of the family) was 24, he purchased a home and again brought the family together. Early in life he accepted Christ as his Savior and united with the Mennonite Church of which he was a faithful worker until death. In the Sunday school he found opportunity for Christian service. Here he labored faithfully as the superintendent of Hershey Sunday School for eight years. The first Sunday school at Hershey was held April 24, 1887, and Bishop Brackbill was the first superintendent at that place. On Sept. 17, 1896 he was called to the ministry of the Word. His call to this office greatly increased his responsibility and opportunity as a servant in his beloved church. Our brother was a lover of peace. Strife and contention were to him unchristian:—to be at peace with God and man should be a coveted goal for every Christian. On Dec. 6, 1910 he was ordained to the office of bishop, which position he held until the time of his passing away. It may be said of him from both church and community interests that he was a good counsellor and adviser, well loved, and filled such a large place by his faithful service that the vacancy will be keenly felt. His call to preach the Word at funerals to all classes of

MENNONITE YOUNG PEOPLE'S
INSTITUTE

July 22-26, 1936

The program for our Institute this summer includes a special feature which provides ample opportunity for the discussion of **Young People's Problems**. We have aimed to make it possible also for every one attending our institute to register for a course in **Young People's Activities**. The other courses being offered appear under the following classifications:

Bible Studies
Missions
The Christian Life
The Sunday School
Bible Character Studies
Church History
Hymn Appreciation

Watch for an announcement of the complete list of subjects in a later issue. For further information write to John R. Mumaw, Director, Eastern Mennonite School, Harrisonburg, Va.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana, Aug. 5-9

Sponsored by Goshen College under Approval of Indiana-Michigan Conference

The young people's institute is the answer to the question: "Where shall I go for a summer vacation?" Four days of study, discussion, inspiration, and fellowship should be a real help to young people in their Christian life and service. The classes include Bible Study, Mission Study, Peace Teachings, Mennonite History, Personal Evangelism, and Sunday School Work. There will also be Assembly Talks, Evening Addresses, Sunset Meetings, Social Activities, and Open Forum discussions.

The leaders are pastors, teachers in colleges, evangelists, missionaries from foreign lands, and other workers in the church.

Expenses will be \$1.00 for tuition, \$3.00 for board and room. Single meals 25 cents.

Write for a program to:

I. E. Burkhart, Institute Director.
1410 So. 8th St., Goshen, Ind.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meetings with the congregation near Creston, Mont., on the following dates:

June 24, Sunday School Conference.
June 25, District Mission Meeting with program.
June 26, Church Conference.

The ministry is requested to meet in the afternoon of June 23.

A hearty invitation is extended to brethren and sisters of sister conferences to meet with us.

Any information may be had by writing Bro. J. G. Hochstetler, Creston, Mont.

Isaac Miller, Mod.
M. D. Stutzman, Sec'y.

Dakota-Montana

The regular session of the Dakota-Montana Mennonite Conference will be held with the congregation near Bloomfield, Mont., June 30 to July 3, 1936.

Those coming from a distance on the Northern Pacific R. R. may be met at Glendive, Mont. Those coming on the Great Northern R. R. may be met at Wolf Point, Mont.

Those desiring to be met at trains please notify George Kauffman, Bloomfield, Mont., in plenty of time as the above named railroad points are quite distant from the church.

J. C. Gingerich, Secretary.

SUMMER BIBLE SCHOOL
COURSE

for

YOUTHS OF HIGH SCHOOL AGE

An attractive pamphlet giving a suggestive **SUMMER BIBLE HIGH SCHOOL COURSE** is being mailed **FREE** to all Summer Bible Schools which sent in reports last year. To all other persons desiring a copy of this course, the pamphlet will likewise be sent **FREE**, upon request.

This course has been prepared by the Summer Bible School Committee of the Mennonite General Sunday School Committee. It is a four-year, all-Bible course developed with the express purpose of meeting curriculum needs beyond that provided by our elementary Departmental Graded Summer Bible School Course. The course is outlined and supplemented with helpful suggestions for its use. Textbooks for each unit of work for all of the four years are recommended, and those for Year I are available. Some of the textbooks and manuals for the other years are also available now. Needed textbooks and manuals are being prepared as rapidly as possible.

Inserted in the pamphlet you will find a Summer Bible School report blank. Kindly see that this blank gets into the hands of the proper party and is filled in accurately and mailed to C. F. Yake, Scottdale, Pa., immediately after the close of your school.

Address all orders for S.B.S. supplies to the

MENNONITE PUBLISHING
HOUSE

Scottdale, Pa.

To unbend our thoughts, when they are too much stretched by our cares, is not more natural than it is necessary; but to turn our whole life into a holiday, is not only ridiculous, but destroyeth pleasure instead of promoting it.—Saville.

Temptation is like a beautiful cup with poison in its depths.—Emma R. Denlinger.

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people and all denominations was equalled by few. Through his life of piety and godliness and by his readiness to help others our brother won a place of deep affection in the hearts of all. Long may the memories of his patient and kind disposition, his principles of honest and upright living live on through us. He was in failing health for the past six months. Friday, Feb. 28, he was admitted to the General Hospital, where he passed away nine days later. Bro. Brackbill's own illness and suffering never made him unmindful of others, but he was always kind and tried to be helpful even though his physical condition would not permit. He leaves his sorrowing, aged companion, 4 children, and 11 grandchildren. Funeral services were held March 12 at the Kinzers Church by Bishop Noah Landis and Abram Martin. Text, II Tim. 4:7, 8. Interment in Hershey Cemetery. May we all be inspired to fight on for Jesus and be filled with a courage like his. May the life of Bishop Brackbill cause the young people to realize the power and dignity of the Christian ministry.

Deiver.—Samuel, son of Nathan and Elizabeth (Riddle) Deiver, was born Nov. 21, 1850, at Mitchel, Ind.; departed this life Friday morning, May 22, 1936, at the home of his daughter, Mrs. Clara King, near East Lynne, Mo.; aged 85 y. 6 m. 1 d. He was united in marriage to Sarah Ann Kern of Williams, Ind., on Sept. 1, 1873. They were blessed with 62 years of wedded life, being greatly devoted to each other. His devotion was tested and proved by his patience, tenderness, and loving care to her during her long illness. Her death occurred May 25, 1935. This happy union was blessed with 7 children, 5 of whom are living—Mrs. Clara E. King, East Lynne, Mo.; Mrs. Katie Currie, Hopkins, Mo.; Mrs. Burley Roxie Baker, Tekamah, Neb.; Clark, Tekamah, Neb.; Walter, East Lynne, Mo. Two daughters preceded him in death. He accepted his Savior when a young man and became an active member of the Christian Church, and held many prominent positions in religious work. He discharged his duties in the church, home and business life in a quiet, unassuming manner, being strong and firm in his convictions and upright in his dealings. His passing away is mourned by 3 daughters, 2 sons, 11 grandchildren, 6 great-grandchildren, and other relatives and many friends. Funeral services at the Christian church in East Lynne, Mo., May 24, conducted by I. G. Hartzler. Text, Zech. 1:5 and Job 14:14. Interment in Orient Cemetery.

REPORT

Of the Ohio Mennonite Mission
Board Meeting

The seventeenth Annual Meeting of the Ohio Mennonite Mission Board, was held at the West Clinton Church near Wauseon, O., Saturday afternoon and evening, May 30, and Sunday afternoon and evening, May 31. The public meetings were all largely attended, with excellent interest.

The following officers were elected: Pres., N. E. Troyer; Vice Pres., Stanford Mumaw; Secy., S. E. Allgyer; Treas., A. D. Frey; Field Worker, E. B. Stoltzfus.

The first public meeting was held Saturday evening, in connection with the regular business. A sermon was preached by S. E. Allgyer.

Sunday afternoon the topics discussed were a Mission Sermon by T. K. Hershey; Prospects along the Mexican Border, by W. G. Detweiler; Our Obligations to Those Who Have Not Heard, by Ezra Beachy.

Sunday evening the subjects and speakers were as follows: Practical Christianity, (1) In the Home, by Milton Hostetler; (2) In the Church, by Freeman Fisher; (3) In the City, by M. L. Troyer; (4) In the Rural Field, by E. J. Varnes; South America, by T. K. Hershey. S. E. Allgyer, Sec'y.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
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SCOTSDALE, PA., THURSDAY, JUNE 18, 1936

(Herald of Truth
Established 1864)

No. 12

EDITORIAL

"Can two walk together except they be agreed?"

Answer: NO. It is for this reason that Paul writes to the Corinthians (and, indirectly, to us) "Be ye not unequally yoked together with unbelievers."

One of the most pleasant sights on earth is a body of believers, brought together "in the unity of the Spirit" and of "the unity of the faith," worshipping God "in Spirit and in truth." As the psalmist puts it, "Behold how good and how pleasant it is for brethren to dwell together in unity."

There is a common base, and only one common base, for this agreement among brethren: "If we walk in the light as he is in the light, we have fellowship one with another . . ." In this way we may answer the prayer of our Lord in behalf of His disciples: ". . . that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." There can be no real Christian unity without the Holy Trinity being in the middle of it.

Another thing equally clear is the fact that there can be no real Christian unity without a separation between the world and those who are thus united. "If any man love the world, the love of the Father is not in him." Christ says of His disciples, "They are not of the world, even as I am not of the world." The people of God, to whom Christ says, "I have chosen you out of the world," are a class of people entirely separate from the world, walking on the way of holiness; while the world, walking on "the way that seemeth right," is traveling in the opposite

direction. "Can two walk together except they be agreed?"

"Keep thyself pure." Some people profess to have this desire, but claim that they are forced by circumstances to do things which they know to be unscriptural. Notwithstanding the fact that the command of God is, "Be ye not unequally yoked together with unbelievers," they allow themselves to become unequally linked with unbelievers in marriage, in the secret lodge, in labor unions, in life insurance, in other things. Why? Because they choose to compromise with sin rather than to bear the reproach of the scoffers. The martyr's spirit is either entirely absent or too weak to assert itself. "Every man is tempted when he is drawn away of his own lust, and enticed." Read II Cor. 6:14-18.

Christian people live the separated life, not because they are arbitrarily forbidden to conform to the world, but because they have become "new creatures," have become "partakers of the divine nature," and have therefore been delivered from the bondage of sin and death. The love of God having been shed abroad in their hearts by the Holy Ghost, there is no longer any love of the world in them. This puts them into another class of people from the world. "How shall we that are dead to sin live any longer therein?" Whenever we see professedly Christian people walking "according to the course of this world," we must conclude that they have not yet experienced the deliverance from sin that belongs to genuine salvation. When the salvation from sin is genuine, separation from the world is an assured fact.

Complete separation from the world is necessary, if we would achieve most far-reaching results in winning lost souls for Christ. The well-known illustration of rescuing the drowning man applies here. Let the rescuer allow

himself to become entangled in the clutches of the drowning man, and both are doomed to find a watery grave. But as long as he holds himself from such entanglements, so that he is free to use his powers to the best advantage, there is hope for the rescue. In like manner must the child of God be free from worldly entanglements if he would accomplish greatest results for God. We need to refrain from everything that would hinder us from using "the whole armour of God" (Eph. 6:10-18) effectually. "Be ye separate" (II Cor. 6:14-18) sounds the clarion voice. Our voice and influence reaches farthest when our personal, home, social, business, and religious life proves us to be "unspotted from the world." "If ye know these things, happy are ye if ye do them."

Mussolini of Italy is trying vigorously to "civilize" Ethiopia. In a similar way Japan is trying to "civilize" China. Some so-called "Christian" nations are on the verge of bursting with indignation over these "civilizing" processes and are thinking seriously of doing some "civilizing" of their own. All this is being fomented by munitions manufacturers, who are enriching themselves through this terror among the nations. If Christian nations would truly follow in the footsteps of the Prince of Peace they would quickly change their warlike policies into a program of peace, and the munitions manufacturers would be forced to change their occupation. All kinds of paganism are being carried on under the guise of Christianity. Let all Christian people remember that "the weapons of our warfare are not carnal;" that "the servant of the Lord must not strive;" and that "they that take the sword shall perish with the sword." The day of reckoning is surely coming. The only conflict in which the Christian should have a part is "the good fight of faith." His weapons are described in Eph. 6:10-18.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

MESSAGES FROM GOD'S WORD

By D. D. Miller

For the Gospel Herald.

X. A Message for the Hereafter

We may cease praying after we get to glory, but the Word of God is still with us; "... By the word of God, which liveth and abideth forever." "But the word of the Lord endureth forever" (I Pet. 1:23, 25). "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40:8). It is evident that God's message is for man's life-walk here on earth, and it is just as evident that after man has finished his course here on earth the Word still remains in eternity. Since it remains with God and the saved through eternity, there is but one conclusion to which we can come, and that is, IT IS THE WAY OF GOD. If it were not God would not give it place in the great eternity before us. Therefore, it is good to remind ourselves often that God's Word is the only safe Plan to follow in this life as well as the fact that we will still be following the Plan (Word) of God in eternity.

God foresaw man's fall, and the advent of sin upon earth, and with this He made provision for man's salvation and also for the knowledge of this salvation—therefore the "making known" of His Word from heaven to earth. Man is the fault of sin, and through sin his own ruin and eternal loss, excepting as the provision in Christ may have the proper place in man's life. Through sin man brought death. Sin kills physically and spiritually. We are not discussing just what might have happened, had not Adam and Eve sinned, because they did, and so did the rest of us; and let us not be too severe in placing blame on them or others, but take our share of responsibility and face the fact that a physical death (change) is staring us in the face, to take place sooner or later; and with this in mind let us re-state that God's Word is THE WAY by which we may pass safely on from this world to the next.

A Message for Death

Normal people do not question the fact of death. We are all aware that this physical of ours will terminate in a death of its own nature. "It is appointed unto man once to die, but after this the judgment" (Heb. 9:27). (We might state in passing that judgment is as certain as death.) A number of generations have gone to their graves, and the hillsides are dotted with cem-

eteries as evidences of death. All about us, old, middle aged, and young are being laid away, with the last respects by loved ones. We are very often brought together from all occupations of life by the call of an "enemy" which we know as death. Death is no respecter of persons; it takes from all ages, as well as rich and poor, or saved and unsaved. It leaves a vacant chair or bed in the home. It takes away the voice and association of a loved one, with no hope of ever enjoying the earthly home as before. Death is no joke—it is serious. We, the living, are coming nearer and nearer to this "change" which is giving us an entrance into eternity. One question especially is important: "Are we saved?" If not, we would say with Amos, "Prepare to meet thy God."

If God's Word leads us we may pass through the shadow of death with "light" and "peace" (Luke 1:79). Being aware of the fact that "Christ died for our sins according to the scriptures," that He was buried and arose again the third day according to the scriptures, and that we are His followers, we can calmly face death and say, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Or, with Amos (5:8) we may view death as that which "turneth the shadow of death into the morning," of eternal brightness. Reader, victory is ours; victory over sin, Satan, death, hell—if God's message leads.

A Message for Eternity

Eternity—we cannot fathom its full meaning. The idea of the little bird carrying a grain of sand every 1000 years, and finally removing the whole earth, but eternity no nearer past than in the beginning, may in a small way describe, but after all is quite vague. Eternity had no beginning. Neither has an end—it is endless. And to think of suffering or joy in terms of eternity is largely beyond us, yet the fact of such an eternal existence is plainly correct. An eternal hell will be much more terrible and horrible than any one going there could expect. An eternal Heaven will be joy and bliss far above our expectations. The rich man lift up his eyes in hell; being in torments, he desired to help others, yet seemed convinced that his destiny was sealed forever. God's message meant very little to him in life; he lived selfishly, had his "good things" in this life, and neglected hearing the Voice of God, thus going through death and eternity LOST.

Eternity—where will we spend it? We are making the choice. An eternal destiny before each of us is being chosen—today. We cannot be neutral. We may live without Christ, die without Christ, and be forever separated from Christ. Or we may live in Christ, die in Christ, and throughout eternity rejoice in the presence of Christ—because

He saved us, and He led us. God "inhabiteth eternity" (Isa. 57:15); Jesus Christ is on His right hand, the Holy Spirit is there, thousands of saints are happy in their presence—where shall you and I be—in ETERNITY?

Protection, Kans.

(To be continued)

LAW AND GRACE

By Milo Kauffman

For the Gospel Herald.

Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith.—Gal. 3:24.

In the verse quoted above we have both law and grace.

I. Law

1. Definition. (a) Negatively, law is not the expression of mere mood or desire, a means of meeting an exigency, nor merely a negation or prohibition. (b) Positively, Divine law is the expression of Divine Will and Nature, necessary in view of the existence of moral beings. It implies power to enforce; otherwise it would be no more than advice. Divine law is eternal and incapable of modification—as unchangeable as God Himself, since it is an expression of His will. Matt. 5:17, 18. Certain modes of expression (ceremonial laws) may be abolished at the proper time, the time to be designated by God.

2. The purpose of the law. "Man, as finite, needs law, just as a railway car needs a track to guide it. To leap the track is to find, not freedom, but ruin."

- a. The law discloses sin. Rom. 5:20.
- b. The law brings the world guilty before God. Rom. 3:19.
- c. The law brings us to Christ. Gal. 3:24.

Only to the first man, a perfect man, could the law have been given as a method of salvation. With the coming of sin all hope of obtaining divine favor by perfect obedience was lost. To sinners the law remains to point out sin and turn them to the mercy and grace of Christ. The object of the law was to make man pure and holy—to help him to be God-like.

II. Grace

1. Definition. Grace is God's free, unmerited favor, graciously bestowed upon unworthy and sinful men.

a. "Grace is love which passes beyond all claims of love. It is love which after fulfilling the obligations imposed by the law, has an unexhausted wealth of kindness." Dr. Dale.

b. "Grace is love in exercise to those who are below the lover, or who deserve something else; stooping love that condescends, and patient love that forgives." Dr. Maclaren.

c. "Grace is energy. Grace is love-energy. Grace is redeeming love-energy ministering to the unlovely, and endowing the unlovely with its own loveliness."—Dr. Jowett.

d. "Grace means favor, mercy, pardon. Grace and love are essentially the same. Love, however, may exist between equals. Grace always flows down." Dr. Alexander Whyte. (Fundamentals, Vol. IX, Chapter V.).

2. Purpose of Grace. (a) to further reveal the nature of God; (b) to supplement the law, and to do what the law could not do. Rom. 8:1-4.

III. Erroneous Views of Law and Grace

1. Legalist—The deeds of the law make, or help make, man acceptable before God, or, in other words, justification comes by law-works, or partly by law-works and partly by Grace. Gal. 2:5-3:24.

2. Antinomian—Moral law is of no use or application. Under Grace it does not matter what one does.

3. The believer is justified by faith through Grace, without the works of the law, but after justification he is under the law as a rule of life.

IV. The True View

Before the law man sees himself as a sinner. Through Grace he sees the Crucified Savior and by faith accepts His pardoning grace, purposing to walk in accordance with His will by the same faith and grace by which he was justified.

V. Law and Grace

1. The law is God prohibiting and requiring; Grace is God beseeching and bestowing. Ex. 20:1, 17; II Cor. 5:18, 21.

2. Law is the ministry of condemnation; Grace is the ministry of forgiveness. Rom. 3:19; Eph. 1:7.

3. The law curses; Grace redeems from the curse. Gal. 3:10; Gal. 3:1.

4. The law kills; Grace makes alive. Rom. 7:9, 11; Jno. 10:10.

5. The law shuts every mouth before God; Grace opens every mouth to praise Him.

6. Law puts a great and guilty distance between man and God; Grace makes guilty man nigh to God. Ex. 20:18, 19; Eph. 2:13.

7. Law says, "An eye for an eye, and a tooth for a tooth"; Grace says, "Resist not evil." Ex. 21:24; Matt. 5:39.

8. Law says, do and live; Grace says, believe and live. Lu. 10:26, 28; Jno. 5:24.

9. Law utterly condemns the best man; Grace freely justifies the best man. Phil. 3:4, 9; Lu. 23:24; Rom. 5:5; I Tim. 1:15.

Since law is an expression of God's nature it can never be changed. Grace does not change it. Law and Grace do not exclude each other. While law reveals God's nature it is not an exhaustive expression of His nature. Law is a general expression. Grace further and fuller reveals divine nature, especially revealing love, while law reveals holiness. Grace adds personal love to the Lawgiver. Without grace law has only

a demanding aspect. Seasoned with grace law becomes "perfect law" and "law of liberty." Grace is that larger and completer manifestation of Divine Nature, of which law is a necessary and preparatory stage.

Hesston, Kans.

A CONVICTION OF RIGHTEOUSNESS

A Meditation on the Ascension of Jesus

In the threefold ministry of reproof which the Holy Spirit exercises in the world, we read that He will reprove the world "of righteousness, because I go to my Father, and ye see me no more". It may be that we have often read this verse without giving it much thought. We may have seen in it simply a statement that Christ, going to the Father, will send down the Holy Spirit, who will then convict the world of righteousness. Rather, is there not a more definite connection? Is it not, that conviction of righteousness is effected in the world as a consequence of the fact and the event of His going to the Father, to be seen no more by the world? Note particularly the wording of the text: "Of righteousness, **BECAUSE** I go to my Father, and ye see me no more."

And so, what we desire to bring out is, what has the going back of the Son to the Father to do with righteousness? Why should the Ascension and the entrance into the Glory, and the return to His Father of our Lord, be coupled with righteousness? Let us examine it carefully.

First of all, we realize that the return to the Father was a glorious vindication of the Son. He had suffered most ignominiously. He had been, moreover, actually forsaken of the Father, when He became sin, for us. He had lain in the grave—and yet, in spite of it all, He ascended, in due time, in power to heaven. In order that we may get a clearer view let us illustrate by a supposed case.

We will suppose there is a man, honest and capable, who is taken into the employ of another. He is a conscientious worker, and for many years he faithfully serves, making his employer's concerns his own. He gives himself unstintedly to the business, and, as the result of his industry, reliability and skill, he sees the firm prosper and enlarge, steadily and continually. Indeed, he carries virtually, the care of everything himself, and his employer completely trusts him so to do.

After many years of painstaking and arduous service, he is one day informed by his employer, that after a certain date he will no longer be needed as they have decided to put a younger man in his place. Lacking, as his employer thinks, the requisite vigor on account of age, he is to receive his week's pay and consider himself dismissed.

The man is dumbfounded; he asks apprehensively what they expect he can do now; he has no resources; has barely been able to make ends meet. His superior, whose prosperity is due to the other, simply shrugs his shoulders, turns on his heel and walks away, saying that that is his concern and they have no intention of running a charitable institution. After giving time, thought and care to build up for another, he, himself, is turned adrift!

Now what is our judgment on such a supposed case? We immediately assert that it is not right—it is not righteousness;—one man makes possible abundant profit for another, and yet is callously driven from any participation in it at the time when he might need it. Right doing would suggest that he who had sacrificed and striven to make success, should be suitably awarded and cared for. That would be the course of righteousness.

The Lord Jesus Christ came down from the delights of heaven to a sinful earth, lived a perfect life of obedience and service, endured constant hardship and opposition, suffered rejection, torture and death, and, by means of all this, He has made possible infinite and eternal bliss for innumerable multitudes. He died, was laid in the sepulcher—but was He left there? Was He abandoned now that His work was done? Was He driven away from the fruits of His victory—won at such cost to Himself? Nay, nay rather, we read: "His soul was not left in hell, neither his flesh did see corruption." God raised Him from the dead and set Him at His own right hand.

When He had finished His work and had descended, on the third day He arose and came forth, and in due time ascended unto the Father to be seen no more of man as before. See Him ascending! It is the same who descended first, died, suffered, patiently endured the contradiction of sinners, who came, not to be ministered unto but to minister—see it all in the light of righteousness. He is not left in corruption; truly He has given Himself, and now He ascends "far above all heavens, that he might fill all things."

He ascends, having first descended, into the very highest glory. And if we ask why, the answer must be, because God is righteous. The ascension of Christ Jesus sets forth the righteousness of God. Because He thus ascended to the Father, that very fact, operating upon the minds of men, brings upon them an inherent conviction of essential righteousness. The world is thereby reprov'd; its "righteousnesses are as filthy rags."

And this may remind us of something further. Looking upon the ascension as displaying righteousness, we also recall that it is written that: "God is not unrighteous to forget **your** work and labour of love, which ye have

(Continued on page 252)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(May 8, 1936)

By Florence B. Lauver

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' dear name:—We are glad to again be able to report good health and plenty to do in all the stations. The last two Sundays in Casares we have been blessed with visitors, and the church each time was well crowded to hear the message of salvation given to them by the visiting brethren. The first Sunday Bro. Gitz, the pastor from Nueve de Julio, and three members from his congregation spent the day with us. And the second Bro. and Sister Swartzentruber and daughter Anita were with us from Saturday night until Monday afternoon. The messages given by the brethren were such as bring Christ and Him crucified to the lost and spiritual blessing to the saved. Sister Swartzentruber was with us in our women's meeting. They then left for Tres Lomas where Bro. Swartzentruber goes quite frequently to preach the sermon on Sunday. On the same journey they planned to visit Pehuajo, Trenque Lauquen, and a few other of the smaller towns on the way.

Recently a few of the older members of the Carlos Casares church passed to their eternal reward. One of these was Sister Dias, the mother of one of our native pastors (Bro. Barbosa). The sister was of a loving nature and will be missed by all who knew her. During the last days of her life I went to visit her and during prayer, the reading of the Word, and the singing of hymns one could feel that she loved the Lord greatly. She said, "May the Lord have His way with me." May her many unsaved relatives also come to Christ. Bro. Shank came and helped in the funeral services of our sister.

Another sister who recently passed to her eternal reward was Mrs. Maria de Garcia. Ten years ago when we first knew her she was a strong Catholic. She came to several meetings and liked our services but said she would never change her religion. She kept coming for quite a while when finally she came to our house and said, "I want to be baptized. I could not sleep for thinking last night, and I have decided that I want to go all the way and obey the Master." Pray especially for her daughter and family who live in Moctezuma and could be a great influence for the Master but refuse to come to the light of the Gospel. Another to pass away was Mrs. Walling-

er, who died in the country at the age of 105 years. She was of English parentage and had been taught the Gospel in her youth. Although in her last years she had no Gospel privileges she read the Bible and had communion with the Lord by prayer. We trust that she had sufficient knowledge so as to be able to be among the blood-washed throng. Pray for her daughter and family who live in Smith. The daughter is a member of the church, but needs a little more of Christ's spirit and presence in her life. Since she is not of the poorer class she sometimes is backward about letting her light shine as she should among her friends. Two of her daughters are very nice girls and expressed their desire to follow Christ but have not been able to be baptized as yet because of worldly friendships that cause them to hesitate in leaving all for their Savior.

Last week we had planned to have baptism in La Sofia, but because of one of the faithful sisters, a middle-aged lady who is among the ones that have been in the class for quite a while, we decided to wait a little longer. We asked if she was married, and as so often is the case we found that she was not. The home seems like a happy and hospitable one and she has grown children. Her husband isn't a Christian, but she hopes that in a week or more they can take this necessary step so as to be able to obey the Word and be received as a member of the church. May you also pray for this family.

Recently a young man in our town was killed by another man. They had a few heated words and the other took out his revolver and shot him. This man had been at our services one night and seemed to appreciate the Gospel. I had been quite friendly with his wife who had come for several months to the services and had stood up for Christ in a public meeting. They had begun to study the Bible together. We hope that he had enough of the truth to have pardon. He was quite prominent in politics and was a young man of influence. How necessary it is to seek the Kingdom of God rather than the things of the world. May his wife be faithful.

Carlos Casares, Argentina, S. A.

AFRICA LETTER

Kericho, Kenya Colony

Dear Readers of the Gospel Herald:

Greetings in the name of the All-sufficient One. We are very happy to tell you of our safe arrival in Africa. The Lord has brought us safely along our way, and the end of our journey is very near.

The voyage was very long, but we had no seasickness. We had plenty of time to read and write and study our Swahili books. The language study was very interesting, and some of our fellow passengers who could talk Swahili helped us with the pronuncia-

tion. It is a great satisfaction to be able to recognize a word here and there when the rest are speaking Swahili.

We arrived at Mombasa on May 17, and got through the customs without any trouble. Then we took the train for Nairobi, and settled ourselves to watch the beautiful African scenery. There were lots of hills, and many coconut palms, and other trees we did not recognize. The natives came out along the railroad to watch the train go by, and we got our first sight of the people among whom we will labor. Their huts were made of mud and were covered with thatched roofs. It soon got dark, and we could see nothing until the next morning. When the sun rose we were in a grassy country where lots of animals were grazing. We saw ostriches, zebras, gazelles, and other deerlike creatures we did not recognize. When we pulled into Nairobi, we were very, very glad to see Elma Hershberger and the Ferster's. We spent the next day there in Nairobi shopping for the few things we needed, and finishing the shopping the others were doing. Then we loaded up the truck, and left for Kericho. The roads were good for Africa, but would not have been called that in America. We passed coffee, banana, and tea plantations, and went up hill and down hill on the narrow mud road. After while it began to rain and the curtains had to be put down. The road got very slippery, but we kept on, and got to Kericho after dark. Before we reached the town, we saw glowing eyes ahead in the road, and in the light of the car, saw a big jack rabbit, and by means of the gun, we were provided with dinner for the next day.

The reports of the work at Bukiroba and Shirati are very encouraging. The Lord has been prospering the work. Continue in prayer.

Yours, happy in the Lord's service,
Catharine Leatherman.

May 21, 1936.

FROM OUR MISSION STATIONS

Hannibal, Mo.

(1417 Broadway)

Dear Herald Readers, Greetings in the name of Jesus who "hath done great things for us, whereof we are glad." Indeed we have many reasons to praise our Heavenly Father for the wonderful way in which He has blessed the work here in this part of His vineyard.

As many of our Herald readers will remember plans were under way to purchase the Holiness Mission only a short distance from our location on Market St.; but the board at the last minute decided not to sell.

Immediately we began looking for another location and the Lord very definitely led to the purchasing of an empty lot. In the adjoining lot stood a nice seven-room house for rent. The

house was rented and on Friday, May 22, we moved into our new home. We enjoy it very much, and we feel God was very good to us to give us a much cooler place. Praise His name.

Our local board decided to put up a tabernacle. On May 21 the workers were in Iowa for the Ascension Day program at the West Union congregation. We take this opportunity to express our sincere thanks for the beds, bedding, etc., that was donated to the work, not forgetting the offering. May God reward you.

On Monday, May 25, seven brethren from Iowa came here and worked on the tabernacle, Monday and Tuesday. Wednesday four brethren from Cherry Box donated their labor; besides our local brethren. We appreciated their encouragement and help.

Our first services were held in the tabernacle Sunday morning, May 31. God has again fulfilled His promise of being able "to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

On Sunday, May 2, Bro. Wm. Smith preached for us in the absence of Bro. Kauffman. With him were his wife, daughter Wilma, Mrs. J. J. Weaver, and Mildred Weaver, all of Kansas City, who helped out in the services by special singing, etc.

Our recent visitors have been Bro. and Sister Noah Detwiler and Russell, and Daniel Yoder, of Cherry Box; Esther Detwiler, Birch Tree; Salina Swartzendruber, Bro. and Sister Chris Freyenburger and son, of Wayland, Iowa; Bro. and Sister Paul Mininger and daughter of Norristown, Pa.; Bro. and Sister Friedely Schrock and family, Bro. and Sister Dan King and family of Kansas City; Bro. Sam M. King of Hesston, Kans.; Brethren Omer Yoder, Norman Schrock, Will White, Sam Slaubaugh, Christ Hostetler, Homer Hershberger, Willie Detwiler, all of Wellman, Iowa. (The latter seven donated their time to the building work.) Bro. and Sister Noah Detwiler and son, Russell, spent last Sunday with us. Sister Detwiler's parents, of Freeport, Ill., were with them, and Bro. and Sister Fortner. We always appreciate visitors, and our house is now located on 1417 Broadway which is on U. S. Highway No. 36. Stop with us when you go through Hannibal.

Our revival began Friday evening, June 5, with Bro. E. M. Yost, of Greensburg, Kans., as evangelist. Brethren Lawrence Horst, Peabody, Kans.; Virgil Schmidt, Menno Holdeman, Greensburg, Kans.; Oren Detwiler, Cherry Box, Mo.; Sisters Freida Smith, Greensburg, Kans.; Aline Sommerfield, Canton, Kans.; and Martha Detwiler of Cherry Box, Mo., are kindly donating their time as teachers in the Bible school which opened Monday, June 8, with an enrollment of 97. Two of the boys sing with the evan-

gelist and Bro. Kauffman as a quartet before the services each evening. The interest is good, for which we praise God. Several who had backslidden have come back. Will you who know the worth of prayer put Hannibal on your prayer list, asking God to continue to bless this work? There is much to be done in this wicked city.

Again we wish to thank all those who have contributed to this work, either by money, prayers, or whatever it may have been. Our prayers are that God may bless you for it, because, after all, this is not our work but the Lord's. **Praise ye the Lord.**

Yours in the Master's service,
June 8, 1936. Nora King.

Detroit, Mich.

(15559 Curtis Ave.)

Dear Fellow Workers, Greetings in the Master's name:—We are made to feel anew that the season of sowing the seed is at hand. We are constantly sowing, but our Summer Bible School is a time for more definitely planting the Word of God in young hearts. We need your prayers that it may be done in love and that the ground may be fertile so that it may spring up to life eternal. June 22 is the day our school begins.

We are happy that the addition to the church house is nearing completion, and we are expecting to have more adequate room for Bible school as well as Sunday school and all other activities.

July 5 we expect to have with us Bro. J. N. Kaufman, Peoria, Illinois, at which time we are planning to have dedication services. We invite all interested friends who can to come and worship our worthy Lord at that time. We are looking forward to a time of spiritual refreshing.

To those of you, whether groups or individual Christians, who are wondering where to give your tithe or gift, let us suggest that you look into the matter of giving to the Lord's work at this place. The men of the group here and several of the neighbors have done practically all the work, besides giving quite freely of their means. But there is still an amount needed to provide adequate seating and heating. Or perhaps you would rather lend a hand in giving to the Bible school fund. There is always an expense connected with this work, and if you wish to help it will surely be appreciated. We believe with J. Hudson Taylor, "God's work done in God's way and in God's time, will never lack for God's blessing."

Bro. Raber is at present helping with Bible School work at Vestaburg, Mich. Pray for this work as well.

Again we invite you to meet with us on July 5. Let us know of your plans to come, and if you cannot come drop us a line telling us of your interest and prayers. In His name,
The Workers.

Hutchinson, Kans.

(217 So. Pershing)

Dear Gospel Herald Readers, Greetings:—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (1 Jno. 1:3, 4). Truly our joy is full when we learn that the Lord is still mindful of His children and is sending them blessings.

We are enjoying wonderful weather. God is graciously blessing the labor of our hands, and the ground is yielding her increase.

The members at the Mission were greatly encouraged by the stirring message of Bro. Milo Kauffman, May 17. Bro. Kauffman also gave us a report of the Mission Board Meeting at Belleville of a few days previous. Bro. Charles Diener of Canton, Kans., Vice President of our District Mission Board, delivered the missionary sermon at 3:30, May 24, and in the evening the Christian Workers' Band of Hesston College, assisted by Gladys Weaver, missionary under appointment to India, gave a very interesting program to a full house of attentive listeners. Bro. D. D. Miller of Protection, Kans., was with us on May 31 and gave us a very helpful message on "Learning to know Christ better."

The Ladies' Chorus of Hesston was here on May 27.

At the local mission committee meeting, held in the mission home, June 4, several interesting reports were given. The workers here visited eighty homes during the month of May in which forty services were held. Forty-six different homes were visited, three of which were new homes for the workers.

We feel to express our gratefulness to our sewing circles who have so faithfully sent in clothing for the needy. Since the first of the year 1936, to June 1, we have received:

102 new garments
4 secondhand
6 comforters
1 complete bed outfit for Carol Jean Roupp

The workers here handed out since January 1:

102 new garments
25 secondhand garments
1 baby outfit

Food supplies which have been sent in to the home have amounted to \$20.00 for which we want to thank the kind friends of the Mission.

The home will be a busy place in coming weeks. A number of the Bible School teachers will stay with us, also several of the classes of the Bible School will meet in the home to make more room in the Mission basement. Bible School starts June 8 and will continue for 3 weeks. June 18, Bro. Geo. S. Miller of Milford, Neb., will start

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Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

A PARTING WORD

"The Lord watch between me and thee, when we are absent one from another" (Gen. 31:49).

The Lord keep watch between us, friend,
While we are far apart,
For though it's hard to say "farewell,"
And though the tears will start,
We'll follow where our Father leads,
We'll travel by His chart.

The years may bring us trials sore,
Our feet may weary grow,
Our hearts with sorrow oft may ache,
But Father loves us so,
That He will send the healing balm,
And give us joy for woe.

His grace will be sufficient, friend,
You go your way—I mine,
What though the miles may lie between?
We have no need to pine,
For God will guide our footsteps right,
In His great love Divine.

One question, I would ask, dear friend,
Will you remember me,
When to the Throne of Grace you come?
Oh, there on bended knee,
Dear friend, will you not pray for one
Who's far across the sea?

My thoughts and prayers will follow you,
Wherever you may go,
Oh may you ever faithful be.
In all the work you do,
This is my parting word, dear friend,
God bless you as you go!

—Winifred M. Nienhuis.

IN THE DESERT WITH GOD

Sel. by a sister

In these days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this—no time to be alone with God. The world in these last days is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times," so the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is—no time to be alone with God; and this is followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with the Father?

This "desert life" as we may call it, is of an importance that cannot be over-valued. And, as if with trumpet, we would sound it in the ears of our brethren. Let us turn to the pages of God's own Book, for we can turn nowhere else if we are seeking light on this or any subject. On scanning its

precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well called; and His school was simply this: "in the desert alone with Himself." It was there where they got their teaching; there where they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless; yea and victorious for God, for the battle had been won already in the desert alone with Him.

Nowadays, how many of God's dear children have picked up the "spirit of the age;" and how many Christians are pushed into service for God, or thrust themselves into it, who have had no "apprenticeship"—no desert training; they have taken a terrible "short cut" into the front of the battle, for that "short cut" has cut off entirely "the school of God." How different from what meets our eye in the pages of our Father's Book. We find Abraham sweetly communing with his God, while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it is a Joseph, we find him at least two years in God's school—although it were Egypt's dungeon—before he stepped up to teach her senators wisdom (Psa. 105:22), and "save much people alive" (Gen. 50:20). If it is a Moses, we find him at God's school in the back-side of the desert (Ex. 3:1); and then, but not until then, he appears publicly as the deliverer of the people of God. If it is a David, the wilderness for him is the school of God. There he slays the lion and the bear (I Sam. 17:34-36), when no human eye was near. He gets the victory alone with God. Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man "trembling," there is one there who trembles not; and he is the one that has been at God's school in the wilderness alone with Himself. Surely little wonder, then, that the Lord wrought a great victory in Israel that day!

But why multiply instances from the Word of God? We might tell of an Elijah, a bold witness for God, who was longer alone with his God than standing in the place of public testimony, and who found the solitude of Cherith (I Kings 17:3) and the quiet seclusion of Zarephath (I Kings 17:9) a needed training ere he delivered the message of God. We might tell of Paul, whose journey to Arabia seemed to have been for no other purpose than to be at God's school in the desert (Gal. 1:17). But from the instances we have already pointed out nothing can be clearer than this: that if you or I are to be of any use to God down here—if we would glorify Him on earth—we must have time to be alone with God. If we "can't get time" we must take

it. Whosoever or whatever is put off, God must not be put off. We must have time—every one of us "gifted" or "not gifted"—we must have time to be alone with God. It is in the closet that the "lions" and the "bears" must be slain. What secrets we get from the Lord in the wilderness with Himself! And if we care not for the secret of His presence, what cares He for all our boasted service? May each one of us have an ever open ear to the Master's voice when He says to us, "Come ye yourselves apart into a desert place," remembering that though He were the Son of the Father we find Him time after time departing "into a solitary place." All His trusted and faithful servants in every age required a "desert" experience.—Tract.

DADDY AND I

When I was a boy, some fifty years ago, we lived on a farm, and I was somewhat inclined toward machinery and especially interested in trying to make some kind of machine that would run without turning a crank. There was a small spring branch near by, so I commenced building a dam and digging a race to the place where my future mill was to be. By and by I succeeded in making a water wheel and crude machinery that would run without turning a crank, says Jacob H. Schwank.

One day my father came down there, smoking his clay pipe, and said to me: "Jake, I think it looks very foolish to spend so much time trying to make something that will never do anybody any good. It will not even crack a grain of corn for a little chicken."

And I looked up to him and said:

"Now, daddy, please do not get offended if I tell you of something that looks still more foolish to me: you fill your pipe with tobacco about half a dozen or more times a day, and light it and suck the smoke through the stem into your mouth, and then blow it out in the air. And when the stem gets clogged, you draw a broom straw through it to start it again. Now daddy, be fair and square with me; which is the more foolish—for a man to do that, or for me to do what I am doing?"

Daddy went away, but not smoking his pipe. In about a week mother told sister and me that daddy had quit smoking, and that one day he came in and put pipe, tobacco and all in the stove, without saying a word. Then I told mother about the talk we had down at the branch, and she said to me:

"My dear boy, you have done what I have prayed for and tried to do for the past fifteen years."—Publisher Unknown.

We need a new vision of the value of a soul.—J. D. Miner.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **JESUS MEETING HUMAN NEEDS**

Lesson for June 28, 1936.—**REVIEW**

Golden Text.—Jesus of Nazareth went about doing good.—Acts 10:38.

Introductory.—With this lesson we close our study of the life of Christ, for the time being, and begin with our next lesson a study of the life and labors of the apostles. While this review lesson includes only the lessons of this present quarter, the lessons for the past six months may be reviewed by an early reading of the entire book of Luke. Let us notice briefly the lessons of the present quarter:

I. Jesus Invites all People.—This lesson typifies the great Gospel feast to which all people are invited. We may partake of it here, and if we do we will partake of it gloriously throughout eternity. But though the feast is for all people, only those who accept the gracious invitation now will have the privilege of partaking of it in eternity.

II. Jesus Triumphs over Death.—This is an Easter lesson. It records the events immediately following the resurrection of Jesus. Not only did He triumph over death, but by His glorious resurrection He triumphed over all His foes. In the Christian experience there can be but one defeat, and that is by ourselves as individuals rejecting God's proffered terms of grace and victory. "If God be for us, who can be against us?" A similar lesson is given in the last lesson for this quarter. It is our blessed privilege to begin and end our lives in victory through our Lord Jesus Christ.

III. God the Forgiving Father.—It is here typified in the parable of the prodigal son. This lesson was given primarily for the instruction and warning of the Jews, but it is a very valuable lesson for us. The younger son typifies not only the Gentiles as a class, but also every wayward son and daughter who needs a loving Father in heaven to draw them back to Him.

IV. Jesus Looks at Wealth and Poverty.—This is typified in the parable of the rich man and Lazarus. It presents wealth and poverty here and hereafter in such a striking contrast that no one who is a searcher after truth and righteousness can fail to be impressed with it. Better be a beggar for a brief time here than to be one in a never-ending eternity.

V. Jesus Teaches Forgiveness, Humility, and Gratitude.—This is typified in the healing of the ten lepers, only one of whom returned to give thanks for blessings received. Are we like this one, or like the nine others who failed to return. In forgiveness, humility, and gratitude for blessings received we have three Christian graces which all Christian professors should cherish,

May God move us to shine in each of these graces.

VI. Effectual Prayer.—Two lessons are here taught: (1) the importunity of prayer, coupled with the certainty of God answering all prayers that are offered up in faith and sincerity; (2) the right attitude in prayer. The most striking illustration found in this lesson is that of the Pharisee and the publican going into the Temple to pray. It is another lesson on humility.

VII. Jesus Inspires Honesty.—This lesson teaches more than mere honesty. In the story of Zacchaeus we have not only a lesson on honesty but also a lesson that teaches us the important duty and necessity of making full restitution for all wrongs committed, so far as we are able to do that. Another lesson that we are here taught is that all who will may find Christ, and that Christ will find them if that is their real desire.

VIII. Building for the Future.—Three things are here taught us: (1) A show of piety does not cover up the sins of the hypocrite. (2) In our giving we should not merely give of our abundance but our life should be in our offerings to God. (3) Remembering that we are living for eternity and not for time, we should be watchful in all things that in the end we may be accepted of God when we shall "stand before the Son of Man."

IX. The Last Supper.—This is a description of the last legal Jewish

Passover, which Christ and His disciples ate together. They were approaching the time of the supreme sacrifice. At this time Christ took occasion to institute two ordinances to be observed during the dispensation now about to be ushered in; the communion and the washing of the saints' feet. He also informed His disciples that one in their midst should betray Him.

X. Jesus in Gethsemane.—Some think that here He suffered even more severely than He did the next day on Calvary. It is one of the most impressive and thought-provoking events recorded in the Bible. Let us remember the spirit of this prayer: "Nevertheless let not my will, but thine be done."

XI. Jesus Crucified.—This was the climax in the earthly life of this "Man of sorrows." It was at once the darkest hour in history and the embodiment of the brightest hope for the believer. In this lesson we are not only given the hope of eternal life through the atoning merits of the blood of Jesus, but are also impressed that we must enter into sympathy with the life of His suffering in time, if we would have a part in His glory in eternity. Death invariably precedes life.

XII. Jesus Exalted.—Thank God. We are brought back to a continuation of the theme held forth in Lesson II. The combined forces of earth and hell could not keep our blessed Lord in the grave. After forty days on earth, demonstrating the fact of His resurrection and of His infinite power "by many infallible proofs," He took His triumphant flight to glory, where "He ever liveth to make intercession for us."—K.

BIBLE MEETING TOPIC

THE RELATIONSHIP OF THE CHURCH TO THE WORLD.—I

Pet. 2:9-17; II Cor. 6:14-7:1

Topic for June 28

MOTTO

"Ye are the light of the world."

OUTLINE STUDY

- I. The Condition of the World.
 1. It lies in wickedness.—I Jno. 5:19.
 2. It indulges in lusts.—I Jno. 2:16.
 3. It is doomed to pass away.—I Jno. 2:17.
 4. Certain judgment awaits it.—II Pet. 3:7, 10.
- II. The Position of the Church.
 1. Crucified unto the world by the cross.—Gal. 6:14.
 2. Chosen out of the world by Christ.—Jno. 15:18, 19; I Pet. 2:9.
 3. Sent into the world on a mission like His.—Jno. 17:16, 17, 18, 19; II Cor. 5:18-20.
 4. To be kept from the evil.—Jno. 17:15; II Cor. 6:14-7:1.
 5. Delivered from the wrath to come.—I Thess. 1:9, 10; Rev. 18:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Separate, etc.
2. The World of Evil Works.
 - a. Lust.—Gal. 5:19-21.

b. Moved by Satan to do evil.—Eph. 2:1-3.

3. The World of Lost Souls.

a. Loved by God.—Jno. 3:16.

b. To be sought for salvation.—Luke 19:10; Matt. 28:19, 20.

4. The Church.

a. Christ's chosen people. See outline above.

b. Saved out of the evil world.—Gal. 1:3-5.

c. A light of the world.—Matt. 5:14-16.

d. Sent to save souls out of the world.—Mark 16:15, 16.

For Seniors.

1. The Character of the World.
2. The Ruling Spirit in the World.
3. The Character of the Church.
4. The Leadership of the Church.
5. The Mission of the Church in the World.
6. The Church Separated from Evil While Ministering to the Lost.

PERSONAL THOUGHT

As a light, do we shine? as a salt, do we have savour? as ambassadors, do we represent Jesus Christ?

Love not the world! Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow,
Dies as a wasted breath.

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JUNE 18, 1936

Field Notes

Bro. C. F. Derstine, Kitchener, Ont., will hold evangelistic meetings, D. V., at the Beech Mennonite Church, Louisville, Ohio, June 23 to 30. Summer Bible School will begin June 15 and continue for two weeks.

Bro. Abraham Smith, minister of the Old Order Mennonite Church was ordained as bishop at the Reesor Church, near Markham, Ont., on Sunday, June 7. Bishops Joseph Hochstetler and Moses Horning of Pennsylvania had charge of the services.

The monthly Bible instruction meeting will be held at the Coatesville, Pa., Mission, Saturday evening, and all day Sunday, June 20 and 21, the Lord willing. The instructors are Amos Kolb, J. S. Mast, and A. B. Stoltzfus. All welcome. Bring your Bibles. K.

Ordination.—On the evening of May 24 an impressive ordination service was held at the Steinman Conservative A. M. Church, near Baden, Ontario, when Bros. Moses O. Jantzi and Peter Nafziger were ordained to the ministry. On the morning and afternoon of the same day communion services were held at the Steinman and St. Agatha churches, respectively.

A centennial program was rendered at the Blough Mennonite Church, near Hollsopple, Pa., Saturday evening, and all day Sunday, June 13, 14. An inspiring meeting is reported. One of the appreciated features of the program was a series of talks on church history by Harold S. Bender, Goshen, Ind.

Bro. C. M. Helmick, Pinto, Md., delivered an appreciated message at the Scottdale Mennonite Church, Sunday evening, June 14. He was on his way home from Ontario where he spent a few weeks with the brotherhood, holding a series of meetings at the Shantz Church, near Baden, Ont., attending the Ontario conference, and filling special appointments. Returning by way of Michigan, he visited a number of churches there. He was accompanied by Sister Helmick.

Bro. Elvin V. Snyder, missionary on furlough from the South American field, gives the following list of addresses where he may be reached by mail:

June 18-30, Markham, Ont., R. 2.

July 1-17, Breslau, Ont.

July 18-31, Selkirk, Ont., c-o A. L. Fretz.

At the present writing Bro. Snyder is busy conducting meetings at the Mexican Mission in Chicago, Ill.

Bro. T. K. Hershey, who had been laboring with the brotherhood in the Pacific Coast district, may be reached by mail at the following addresses:

June 19-28, Creston, Mont., c-o John Oesch.

June 29-July 3, Bloomfield, Mont., c-o Elmer Bontrager.

July 4-9, Detroit Lakes, Minn., c-o J. C. Gingerich.

After that, until further notice, Elverson, Pa.

Bro. Hershey is attending three conferences on this western trip: Pacific Coast, Alberta-Saskatchewan, Dakota-Montana.

The past week saw quite a number of visitors at Scottdale, visiting the Publishing House and friends. Among these the following names come to our attention: O. N. Mishler and wife, Norman Hostetler, Hollsopple, Pa.; Mrs. Foster Kauffman, Davidsville, Pa.; Henry R. Miller and wife, Mollie Miller, Melvin Chronister, wife, and son, Spring Grove, Pa.; Fern E. Beck, Grabill, Ind.; Verda R. Mast, Buffalo, N. Y.; Mable N. Eash, Hollsopple, Pa.; Vesta A. Nafziger, Wauseon, Ohio; Bertha E. Leasa, Belleville, Pa.; Alice O. Hostetler, Barr's Mills, Ohio; Levi Thomas and family, Johnstown, Pa.; Raymond Yoder, Harold S. Bender, Goshen, Ind.; Vernon Smucker and family, Wooster, Ohio; Chester Helmick and wife, Pinto, Md.; Rhoda Landis, Chambersburg, Pa.; Samuel R. Swartley, Lainsdale, Pa.

Correspondence

Detroit Lakes, Minn.

Dear Herald Readers:—"Truly my soul waiteth upon God, from him cometh my salvation." On Sunday, May 24, Bro. I. N. Mast, our bishop, came and in the evening we had counsel and preparatory services, when all expressed peace, and on Monday evening, May 25, we had our communion and feet washing services, when nearly all members partook of the sacred emblems of the broken body and shed blood of our Savior. May we continually be reminded by partaking of these emblems of our Lord's coming again.

Sister Pearl King who has been in ill health since February had a heart attack last night. Our prayers are for her speedy recovery.

Our congregation is endeavoring to do some Sunday school mission work. A Sunday school has been started at Ulen, Minn. Four of our number drive the distance of fifty miles every Sunday morning and conduct a Sunday school and preaching service there. Those who go are Bros. Elmer Hershberger and Emery King, Sisters Fannie Stehman and Pauline Gingerich. For several years one of our ministers filled appointments there once a month. We feel as though the labors were not in vain, and the Lord has blessed the seed sown. Four young men, all brothers, are applicants for baptism and will be baptized in the near future. Pray that they may go all the way and be of service to that part of God's vineyard.

Bro. Gingerich has been filling appointments every two weeks on Sunday afternoon, in White Earth, Indian Reservation. Good interest and attendance are reported.

On Sunday, July 5, we expect to dedicate our new church building. We have used the building for several years, which recently has been finished. Bro. Daniel Kauffman has consented to be here for this service. We heartily invite others to be with us in this service.

Sister Margaret Gingerich came home Saturday after teaching school near Jackson, Minn., the past school term.

We ask an interest in your prayers in behalf of the work here.

Golda Hershberger.

June 4, 1936.

Waynesboro, Va.

(Springdale congregation)

Greetings of love to all Herald Readers:—"Blessed is every one that feareth the Lord; that walketh in his ways." May we constantly fear lest we disobey, and continually walk in the way He has planned for us, that His name may be glorified and our lives be blessed and be a blessing to others. The first Sunday of May our com-

munion was held at Springdale. Saturday previous we met for preparatory and baptismal services, at which time fifteen souls were added to our little flock for service, all young in years but one mother, and the afflicted mother was received at her home Friday evening previous because she was not able to meet with us at church. She was taken to the hospital on the following Monday, but is at home again with her family. Pray for all these dear souls that they with us may fight the battles of life valiantly and come out victorious in the end and receive the crown of life promised to all such. Bro. W. H. Martin and family from Menges Mills, Pa., were with us for these meetings, giving three helpful messages while here.

Ascension Day was profitably spent. On Wednesday evening, May 20, Ministers' meeting began and lasted all day Thursday. We heard many good things from the brethren on the program, and such that will do much good if put to practice. Communion meetings were all held for this district. We hope someone from the other congregations will report.

We are having some refreshing showers of rain after a dry period, and how much we should thank God for all blessings, both temporal and spiritual!

In His name,
June 8, 1936. Maggie M. Driver.

Hubbard, Oreg.
(Zion congregation)

Greetings:—We are having considerable rain during this month which is rather unusual, but indications are favorable for a bountiful harvest, for which we feel grateful, and trust that all men have the same concern for a harvest of souls for the Master.

Memorial Day was fittingly observed by our congregation in listening to an appropriate sermon delivered by our minister, E. Z. Yoder, to a large and appreciative audience.

Bro. Daniel Kauffman of Scottdale, Pa., has been in our midst for several days, speaking to our neighboring congregations and to our own on Friday evening, June 5, also preaching to us on Sunday morning, June 7.

We are looking forward to our coming conference on the coast to be held with the Fairview congregation near Albany, Oreg., where we expect to meet with and hear from a number of visiting brethren from the east.

Yours for the Master,
June 8, 1936. Loney Yoder.

Minot, N. Dak.

Dear Herald Readers, Greetings in Jesus' name. Every one in this community was made glad over last weekend because of the wonderful showers of rain. It had been quite dry and there were rumors of grasshoppers coming again but the rain was no doubt hard on them.

Sister Mary George is failing quite rapidly this spring.

The first Sunday in June we enjoyed our spring communion. Our bishop, Bro. Eli Hochstetler of Wolford, N. Dak., was with us.

Sister Nettie Kauffman and little daughter, Nellie, are on their way to Michigan to visit Sister Kauffman's mother.

Bible school opened here June 8. It is held in our church building. So far the attendance has been quite good. We parents are thankful for folks who will consecrate their time and talents to make this school possible.

Pray for us at this place.
June 10, 1936. Amy S. Glick.

Kokomo, Ind.

Dear Herald Readers, Greetings:—On May 17, a number of young people attended the Literary Convention held at Goshen College.

On Sunday evening, May 24, six young people of Goshen College gave a program on the subject, "New Testament Evangelism," in the interest of the North Goshen Mission Sunday School.

The annual Sunday school meeting was held with the Burr Oak and Kouts congregations at Kouts, Ind., on Memorial Day. A good meeting was reported.

There were several who had the privilege of attending the church conference held at Elkhart, Ind., last week.
June 10, 1936. Cor.

Rensselaer, Ind.

(Burr Oak congregation)

Christian Friends, Greetings in Jesus' blessed name:—We feel to praise God for the blessings we have been enjoying. Bro. Newton S. Weber, Ft. Wayne, Ind., was with us for a series of meetings this spring from March 26 to April 5. We were all greatly refreshed by the meetings. Bro. Weber also told us about the work at the Ft. Wayne Mission. It helps us to appreciate more fully the work there.

On April 12 Bro. John Gingerich of Elkhart, Ind., was with us and gave us a sermon which we enjoyed.

We again partook of the sacred emblems of the Lord's Supper on May 24. Our Bishop Bro. D. A. Yoder of Goshen, Ind., was here to officiate. We had our preparatory services on Friday evening. Most of the members were present and partook of the communion.

Our pastor, Bro. F. W. Weaver, his family, Lillian and Margery Kissinger, attended the Indiana-Michigan Church Conference.

We held our Sunday school meeting on May 30 at Kouts, Ind. We received many blessings from this meeting. Bro. C. L. Graber of Goshen, Ind., preached the sermons to us.

Last Sunday evening Bro. I. E. Burkhart of Goshen College was here

and gave us a sermon. Bro. Dean Birkey was also here.

We ask an interest in your prayers for this place.

June 12, 1936. Cor.

Turner, Mich.

(Conservative congregation)

Dear Readers of the Gospel Herald, Greetings in Jesus' name:—On May 10 our bishop and his wife Bro. and Sister M. S. Zehr, Pigeon, Mich., were here and held communion services.

In the afternoon communion was held at the home of Bro. and Sister Levi Rakestraw who were not able to attend in the morning, on account of sickness of Bro. Rakestraw. He is better at this writing.

In the evening after Y. P. M. Bro. Zehr delivered another message to this congregation.

On June 1 Bro. C. F. Derstine of Kitchener, Ont., was with us. We had an all day meeting. People from other congregations attended the meetings. We are always glad to have visitors with us.

June 12, 1936. Laura Swartz.

ETERNITY WHERE?

My friend how are you spending your valuable and precious time?

Every moment, every tick of the clock, every wink of the eye, there is someone dying somewhere.

When will my dying hour come? When will yours come?

My friend every minute you have will soon be gone. Every hour that passes is gone for ever. Every day that is gone will be gone never to return. Every year that goes by will pass into history while a new one is before us. Each day comes in clear and goes out just what you make it.

At the close of each day you are one day nearer death, nearer the grave, and my friend one day nearer an endless Eternity than the day before, whether prepared or unprepared.

All that we have ever done or said, we shall some day see before us.

Now if you have not yet accepted Jesus, that one who shall make you white as snow, as your Savior to save you from sin, do so.

On the time of an hour may depend your choice for Eternity in heaven or in hell. What will be your choice?

Eternity! Eternity! Where will you spend Eternity? Jesus died for you and me. Consider time and Eternity and accept Him now.—David Kauffman.

The branch of the vine does not worry, and toil, and rush here to seek for sunshine, and there to find rain. No; it rests in union and communion with the vine; and at the right time, and in the right way, is the fruit found on it. Let us so abide in the Lord Jesus.—The Elim Evangel.

Miscellaneous

"CAST THY BREAD UPON THE WATERS"

"Upon the stormy waters
The bread of life we cast,
With cheerful trust believing
It shall be found at last.
We see it but a moment,
Far drifting o'er the main,
But deathless, undecaying,
It shall be found again.

"Sometimes with bitter weeping
The seed of life is sown,
With well-nigh hopeless pleadings,
To Jesus only known.
With hope deferr'd, the mother
Oft looks upon her child,
No plant of heaven is springing,
Though weeds grow rank and wild.

"One eye shall ever watch it,
The eye of Him who sees
Each tiny seedling scatter'd
By summer's passing breeze;
That eye which sees the coral,
As year by year it grows,
And counts the myriad crystals
Of Himalayan snows.

"The shades of evening gather
Upon the Sabbath sky,
From pastors and from teachers
The prayer ascends on high.
Once more their hands have broken
The true and heavenly bread—
Let them believe not vainly
The table hath been spread!

"Yes! on the stormy waters
We cast the bread of life,
Vain are the surging waters,
Vain is the tempest's strife.
His never-failing promise
Jehovah will fulfil,
And the seed be found in glory,
When those proud waves are still."
—Selected.

MONEY AND GOD'S PEOPLE

By O. D. Yoder

For the Gospel Herald.

II. The Relation of the Material and its Use, to the Spiritual

Thou shalt truly tithe all the increase of thy seed. . . . That thou mayest learn to fear the Lord thy God always.—Deut. 14: 22, 23.

Blessed is every one that feareth the Lord, that walketh in His way; Thou shalt eat the labour of thine hand. . . . The Lord shall bless thee out of Zion.—Psa. 128.

If ye therefore have not been faithful in the unrighteous mammon (riches, Mar.) who will commit to your trust the true riches?—Luke 16:12.

All that believed were together, and had all things common: And sold their possessions, and parted them to all men, as every man had need.—Acts 2:44, 45.

According to the above scriptures, God must mean to show us that our spiritual life is vitally affected by our attitude toward material possessions and that perpetual spiritual prosperity demands that we recognize God with our material blessings. No peace of God can rule in hearts where money rather than the providence of a merciful God is the basis upon which it must rest. According to one of the above named scriptures God Himself

cannot trust us with the vital spiritual values if we cannot honor and trust Him with our material possessions.

Is not that perhaps the reason that we today with all our wealth and machinery are getting so little done for God? Is it because we have not been faithful with the unrighteous riches that we are not committed with more of the riches of Calvary, and with greater power in the ministry of reconciliation of which the world is still so much in need? Do we not grieve the Holy Spirit until He so often leaves our work because of our misuse of material possessions, and consequently God must close in and take from us even our material possessions, and then through it all we lose faith in God and think that He does not care; does not answer prayer as He promised.

This brings us to another question, Does God mean that our Spiritual life should be strengthened by seeing His constant blessing upon our material possessions and labors? Or if we in our material labors "Look for much, and lo, it comes to little" (Hag. 1:9), because of the curse rather than the blessing of the Lord upon it, are we still to think that God's favor is just the same? Certainly the former but not the latter. When God says concerning material possessions, **Prove me with them** (Mal. 3:10) He certainly does not mean that we shall exercise them, or use them in a manner that deserves His curse; but rather that our material possessions, yes our money, are to be used such as will challenge the blessings of God and thus be a fruitful field upon which Christian faith and experience shall grow and develop.

It is a sad commentary upon both our piety and our use of God-given possessions if we constantly see the "labour of our hands" made void through famine or blight, or to see them swept away by floods and earthquakes. It is sad that adversities in material realms are wrecking the faith of multitudes of professing Christians and are leaving them in despair when God meant that these very things should inspire our faith in a God of great love and mercy.

Another question on our subject is this, What is the proper balance between living for Spiritual and material values? Christ's never to be forgotten answer is, "No man can serve two masters." "If a man serves mammon . . . he will turn from everything that is pure and holy or conflicts with his devotion to his gods." On the other hand, he who serves Christ knows that material objects must be his servant as well as the servant of the Christ whom he himself serves.

Lastly, we should remember the vast contrast between material and spiritual values. If the farmer can well afford to spend sleepless nights in the interest of his material cattle or grains,

what sacrifice should parents, pastors and Christian workers make in the interest of spiritual values, such as souls, and the eternal interests of the Kingdom of God? Unless it is forever too late, do we not yet, as the professed people of God have many lessons to learn about true values?

Portland, Oreg.

(To be continued)

RETRIBUTION OF ETERNITY

By Fern Metzler

For the Gospel Herald.

I have seen an end of all perfection: but thy commandment is exceeding broad.—Psa. 119:96.

If there is anything that is keeping questionable morals from cracking against the rocks of an overcharged world, it is fear of eternal retribution. Fear of future punishment lies in the subconsciousness of the human mind. Future retribution may save or doom a soul. This is a high keyed and a swiftly moving age. Thus the world moves on while many a man passes from this into another world. And what of man; what are his thoughts as he passes from life into eternity?

This is a highly degenerating and a demoralizing age. Standards are being let down; prudence is fast losing out; modesty is despised. Social intercourse—unbarred. Each individual does as his own mind dictates. No one is mindful of him. The bounds of decency are intercepted. There is no beginning and no ending of lawless impropriety.

What shall be the outcome of all this? Some would tell us the world is growing better, and that we are living in an advanced state of civilization. In the face of observant facts: in the face of crime and ruin prevailing, in the face of social impurity, in the degeneration of morals, in the breaking down of home life, in the utter disregard of individual rights, and at the lack of recognition of God and His Word, we may rightly conclude that our civilization is crumbling.

The world is losing its love. Without love union dissolves. Without union how can there be strength? Without practiced Christianity the world is demolishing. The world is at enmity with God. It is an exile far from home. The world is lost in propagating its own destruction; seething in hot ferment. The human race is lost in the obscurity of its own vision.

This is a Fatherless world, a homeless world, and a wayward child; lost in the pursuits of false ambition, vain-glory and honor, nonsatisfying pleasure, and drunken revelry. Mankind is groveling at the feet of the god of fashion. Where is beauty, grace, decency, modesty, virtue, and love? Oh woman! What hast thou done? Thou hast left thy God-intended sphere. Man, find

your element. Where is your honesty, intelligence, rationale, and wisdom?

Where then shall we go? Let us inquire into the great "source-book" of God. In it is to be found the revelation of God's will for man. The enlightenment of truth and grace is enthroned therein. 'Tis there we learn of the unique quality of Christianity—namely, the great plan of redemption. Man through disobedience estranged himself from the presence of God.

Sin, the curse of the earth, caused man to lose his rightful heritage, that of sons of God. Therefore God in His self-sacrificing love came down to the level of man and in so doing lifted us up to Him. He gave to us salvation through Christ—our substitute, ransom, propitiation, and reconciliation. Truly God loved the human family as His own Son.

In the "Book" we find the origin, purpose, and destiny of mankind. God in His eternal infiniteness prepared for us the most blissful of eternity. Soul, is there yet a veil between thee and God? Can it be that thou art yet without the light to guide thee home? Friend, accept this soul-imbibing Savior. Then you will pass into the ever-pervading future with a knowledge of perfect bliss and pure serenity. The experience of the soul is truth. World, marvel not at the calm of Christian grace. The Christ of the Scriptures is the "Captain of our salvation."

Fount of Waters

Christ reigns in my soul;
My soul 'tis a fountain
Of ever-flowing waters
From the fount of God,
Out of which—
Spring refreshing waters
Renewing, purging soul.

When anything diverse
Enters this soul of mine,
I reach up through the portals
To the aqueduct of God;
And He refills my fountain,
Till it overflows the brink
With the pearly drops of dew.

Waters of refreshing hues,
Waters, incomprehensible—
Waters of distinctive hues;
Thus flow the freeing waters
From the ample store of God.
Such is my reign with Christ
In the fountain of my soul.

Paradise, Pa.

THOU SHALT NOT KILL

Reckless Drivers, Manufacturers, Sellers and Advertisers of Strong Drink, Cigarettes and Harmful Drugs are Manslayers.

There is a legal difference between murder and manslaughter. Killing a person intentionally is murder. Killing a person unintentionally or by accident is man-slaughter. The difference is thus stated in the Bible.

"If he thrust him of hatred, or hurl at him by lying in wait, that he die; or in enmity smite him with his hand

that he die: he that smote him shall surely be put to death; for he is a murderer. . . . But if he thrust him suddenly without enmity, or have cast upon him any thing without laying in wait, or with any stone, wherewith a man may die, seeing him not, and cast it upon him, and was not his enemy, neither sought his harm," etc. (Num. 35:20-23).

The first kind of killing described is murder; the second kind of killing is termed man-slaughter. A difference was made in the penalty for these crimes: the former was to be put to death judicially, the latter was to flee to one of the cities of refuge, have a trial, and, if found innocent of evil intent toward his victim, was allowed to remain in the city of refuge until the death of the high priest who was in office at the time. He could not leave before that time. This many times amounted to imprisonment for life. Life was counted of great value under the law and even unintentional killers were dealt with rigidly, for they should have been more careful to see that their activities did not endanger the lives of others.

A Difference, and No Difference

While there was a difference in the manner in which a killer was dealt with, depending on the motive of his crime, there was no difference with the victim and his relatives. The victim died in either case; the widow and orphans were left forlorn in both cases. Killing a human being is a very serious matter, no matter how the killing comes about. There is altogether too little regard for human life in these days. This condition is one thing that causes the days in which we live to be perilous times. There is a great deal of intentional killing, and such killers are murderers. There is more unintentional killing, and such killers are guilty of man-slaughter.

The Master Killer

The automobile is the master killer of these days. It is not likely that many automobile drivers intentionally run their machines over people. But the fact remains that thousands on thousands are hurled into eternity every year by automobiles. Not only are the careless drivers of automobiles guilty of the death of their victims, but every one who contributes to that carelessness is an accomplice in the man-slaughter. When a drunken driver swerves his car into another through loss of mental control, not only is he guilty of the crime done, but the man who sold him the strong drink, the man who manufactured it, and the periodical that advertised it, are all guilty in part, and a day of reckoning will come for them.

It looks absolutely silly, and is certainly hypocritical, for a newspaper to sponsor a drive against automobile killings, and every day run ads of strong

drink in their columns. Of course the seller, the manufacturer and the advertiser can come back with the statement that theirs is now a legitimate business and licensed by the United States government. And this carries the blame a step further back. How did this business come to be legitimate? Because a majority of the men and women of this country put an administration in office that was pledged to repeal the Eighteenth amendment to the Constitution.

To be sure they did not intend to kill any one. They were fooled into thinking that drunkenness would be diminished under repeal. They were foolish enough to believe the propaganda of brewers and lovers of strong drink that less strong drink would be drank under repeal than under prohibition. So they voted to make right what was before wrong, and is still wrong in the sight of God. They did not mean to kill, but yet man-slaughter has been greatly increased, and with the consent of the administration now in office and the consent of the people who put this administration in office. And, alas, there were a lot of people called Christians who helped do it!

This is not a political editorial. We have nothing against Democrats or Republicans or Prohibitionists. But God surely knew that a vote for the present administration would mean added man-slaughter on the highways, and if people had asked Him what to do before they voted, He would surely have told them not to back such a platform. Evidently a good many people called Christians either did not pray or did not wait to get an answer from God.

Other Ways of Killing

We are concerned at the appalling lack of conscientiousness on the part of professing Christians. There are a good many professing Christians in the grocery business in the country, and yet you will travel miles and miles to find a grocery that does not sell cigarettes or tobacco in some form. It is no secret that the smoking of cigarettes has shortened many a life. If this is true are not the farmers who raise tobacco, the newspapers that advertise them, and the grocers and drug stores and news stands that sell them shortening those lives? And is not cutting short a life man-slaughter? What shall we say of the terrible effect of smoking cigarettes on the women, especially the young women, of our country? Do these Christians who produce, advertise and sell tobacco want to meet their victims at the judgment? Undoubtedly there will be multitudes in hell because of this tremendous increase in the use of cigarettes in the past few years. Who is sending them there?

Then, too, there are educational institutions that pose as Christian colleges that accept donations from these

cigarette manufacturing firms, knowing the money has been made in this way. True, a person may not always be able to trace the origin of a donation that comes for the Lord's work, but when a nationally-known cigarette manufacturer makes a donation to build a church or a college or some building for a college, the recipients of that money know how it was made. Are they not participants in the manslaughter when they knowingly do such a thing?

Why Sell Harmful Things?

Why will a professing Christian keep for sale in his store what he knows is injurious to the morals or health of his customers? Why will a farmer raise on his farm what he knows has no other use than to degrade the morals or shorten the life of the people who use it? Why will respectable newspapers advertise what makes men unable to control an automobile, what degrades womanhood, and eventually sends men to hell?

May every reader of this be pricked in his conscience and brought to repentance if he has been guilty of manslaughter, or an accomplice in it in any of the ways mentioned, or otherwise. Why pray for a revival among sinners when Christians have such a low moral standard? Let's clean up the store, the farm, the advertising columns, seek forgiveness and get the love of money out of hearts.—The Gospel Minister.

A CONVICTION

(Continued from page 243)

shewed toward his name, in that ye have ministered to the saints, and do minister."

God is righteous in His dealings with you His servant. You will not be forgotten of Him. Have you served, and still do serve? Remember, then, that you serve a Good Master, infinitely kind and tender—and One who is righteous. Serve Him to the uttermost. He will care for you.—John H. Greening in Cleveland Gospel Herald.

FROM OUR MISSION STATIONS

(Continued from page 245)

our ten-day revival meetings. Will you pray that these meetings may be for the upbuilding of the cause of Christ?

Yours for the Lost in Hutchinson,
Paul E. and Gertrude Roupp.

Elkhart, Ind.

(Belmont Ave. Mennonite Mission)

Greetings:—"The Lord hath done great things for us; whereof we are glad" (Psa. 126:3). The Lord has added His blessings to the faithful teaching of our workers in their Sunday school classes, so that a few Sundays ago one young girl came asking to be saved. Just a few weeks before this her brother was baptized, and they are both desirous of witnessing for their

new-found Savior. The girl at once requested that someone come to her home to talk to her mother, and the boy feels that through his testimony and prayer he will be able to win his father.

We have started the work of distributing "The Way" and other tracts by our younger converts in the community around the church. These young disciples are finding many experiences which really test their faith as they engage in this work.

Bro. D. A. Yoder, bishop of the Elkhart congregation, was with us on May 24 for communion service. Many members expressed a joy in their hearts as they partook of the sacred emblems.

Our greatest need is to do more visitation work. There are many children and families who do not attend church or Sunday school and who do not feel the need or the welcome of the church and the Lord Jesus Christ. A few weeks ago on a Sunday afternoon a number of workers made a special visitation effort and contacted over forty homes. But it is only through repeated calls, reading of the Word and prayer that these indifferent and disinterested people may be won.

We very much appreciated the fellowship and talks by Bro. and Sister S. Jay Hostetler on Sunday morning, May 17. They told us many interesting things with reference to their work in India and appealed to our Sunday school boys and girls to become true missionaries of the Lord Jesus, right here at their homes.

Our hearts go out in sympathy and our prayers have been ascending to the throne in behalf of Sister Gunther who has been in bed for several months with severe burns and heart trouble. She attributes her convalescence to her faith in God and the prayers of His people. We have also been praying for little six-year-old Roy Yoder, who has spent much time during the last two months in bed and in the hospital.

This morning our Summer Bible School started at the Prairie Street congregation, to which a number of our boys and girls go.

Plans are now being made to conduct a tent revival meeting at the Belmont Church with S. J. Miller of Pigeon, Mich., as the evangelist, beginning July 8 and continuing for several weeks. We ask an interest in your prayers for these services, as there are many who will not go to a church but may go to the tent and find salvation. Everyone is invited to attend and worship with us during these meetings. We are looking forward to a great time together, trusting that the Lord will convict sinners and lead them to the altar for salvation.

Strangers and friends are always welcome to worship with us.

June 8, 1936. J. J. Hostetler, Supt.

Musoma, T. T.

(Shirati Station)

Dear Intercessors:—"A fragrance of Christ grateful to God in those being saved." Another precious time of blessing He afforded us in the native service this morning. Very definitely was the Spirit of power searching hearts. We take no pleasure in numbers, but rejoice deeply that as Christ was confessed, those who believed will permit the Word to triumph in their hearts. Much of the responsibility for their continuance and growth may depend upon their prayer-supporters—you with us. Will you include their shepherds with them as you speak with Him?

Daily we are conscious that you, dear praying friends, are as definitely a part of His ministry in the Musoma District as any of us here. Though removed from us, your prayers are effectual as the seeking Savior is bringing in the lost ones.

Our family has increased during the week that is past, since ten native girls have come to stay with us. This is vacation month, but there is much gardening to be done before school again opens. Many times has He reassured us the last few days that He is faithful, and has proved Himself to be "Jehovah-Jireh." This and every other phase of His work here just bristles with problems, but we know they will never exceed His enabling grace and wisdom.

Today (D. V.) the Leathermans disembark at Mombassa, and we anxiously contemplate their arrival here later in the week.

Yours in the Beloved,
May 17, 1936. Ruth Mosemann.

Tampa, Fla.

(1409 Ida St.)

Dear Herald Readers, Greetings in Jesus' name:—The past weeks have been busy ones for the workers at the Tampa Mission. With the exception of the monthly meeting at the Poor Farm this week has been typical. Monday afternoon, services at the Poor Farm; Tuesday afternoon distribution of literature and singing at the Municipal Hospital; Tuesday evening, Cottage meeting in Ybor City in one of the homes; Wednesday afternoon, distribution of literature and singing at the T. B. Sanitarium; Wednesday evening, Children's meeting and instruction of applicants for membership at Ybor City; Thursday evening, Bible Study at the Ida St. church; and Friday afternoon distribution of The Way and visitation in a number of homes. Sunday there were services in the morning at Ybor Mission, in the afternoon at Ida St., and in the evening at both places.

We greatly appreciated the series of meetings held by Bro. J. A. Heatwole of La Junta, Colo. As a result four people stood, two of whom have drop-

ped out already. Another couple with whom we have been working some time are holding back because of one of the restrictions of the church.

Some time ago we stopped at a packing plant in Plant City where peppers were being packed for shipment. Outside on the platform were scores of bushels of culls, mostly odd shapes, that were to be hauled out to the woods and dumped. The man in charge told us to help ourselves, so we brought all the trailer would carry and gave them away to friends of both stations. God has not failed in giving man the plants, the intelligence, and the fertility necessary to raise sufficient food for all hungry mouths, but man has certainly failed in the task of distribution.

Summer Bible School begins June 15, D. V., at Ybor Mennonite Mission, 1810 4th Ave. We expect to have a three-week session there and then have one of similar length at Ida St. Pray with us that the Lord will provide the needed strength for those days.

We are looking forward to a visit from Bishop Amos Horst who will be with us over two Sundays and serve communion. Pray for us.

The Workers,

June 11, 1936. Per. Alice Sauder.

YOU WILL NEVER BE SORRY

For putting the best possible construction upon the doings of others.

For the dollars you have given to missions.

For promptness in keeping your promises.

For being patient with cranky neighbors.

For giving an unfortunate fellow a lift.

For sympathizing with the oppressed.

For being square in business deals.

For being generous with an enemy.

For the influence of high motives.

For being as courteous as a duke.

For bridling a slanderous tongue.

For asking pardon when in error.

For stopping your ears to gossip.

For standing by your principles.

For being loyal to the preacher.

For discounting the tale-bearer.

For harboring clean thoughts.

For thinking before speaking.

For being candid and frank.

For living a white life. —Sel.

SPECIAL MEETINGS

Waynesboro, Va.

Report of the annual meeting of the ministers of the Virginia Mennonite Conference held at the Springdale congregation, Waynesboro, Va., May 20 and 21, 1936.

Organization.—Mod., A. G. Heishman; Chor., Henry Holsinger; Sec'y., Elizabeth Showalter.

Topics Discussed.—The Church was the theme of the entire meeting: (1) The Church, A Spiritual House; (2) An Espoused Bride; (3) Cause of Drift in the Church; (4) Biblical Teaching on Separation From the

World; (5) Love Not the World; (6) Principles of Nonconformity as Applied to Our Home Life; (7) As Applied to Our Social Life; (8) As Applied to Our Business Life; (9) As Applied to Our Attire; (10) As Applied to Our Religious Life.

Gleanings.—Each individual has his or her part in the Church (I Pet. 2:5). Our own personal spirituality is a true indication of the spirituality of the Church. Are we alive? Are we spiritual or carnal? Have we lost our first love? If everybody in the Church was just like I am would it be alive and growing? As individuals we are espoused to Christ as a chaste virgin. We were chosen before the foundation of the world. To be chosen by Him is a great honor and a kindness of God. The Bridegroom should receive the affections of the Church. We have a responsibility to keep our affections centered on our Lord. The present duty of the Church is to keep accepted by Christ and to make ready for His coming. We must have a personal affection for Christ and allow nothing to come between or to draw us away from Him. It is hard to conceive how such an high and holy institution can drift from the Lord that loved and bought her, but it is true by observation and Scripture. The inclination of the unregenerate human heart is always downward—never Godward. The teaching of separation runs throughout the Old and New Testaments. Abraham had to separate himself that he might live for God. We cannot go out of the world, but we must keep ourselves free from the pollutions of the world. Bring the world to Christ—not the world to ourselves. We are only pilgrims and strangers here. When the principle of separation is broken down it may be regained by teaching, confession and discipline. The world does not appreciate the love of Christ. No man can contain both the love of God and the love of the world. The Church is the vessel bearing precious souls to God. The vessel must be in the water, but water dare not be in the vessel. Our one aim and object is to make Christ pre-eminent; then we will have no time for the world. The extent of Christ's indwelling indicates the extent of our love for Him. Keep the goal in view; the end of the world is destruction, the goal of the Christian is eternal life. Love must have a response. Be dead to the world and we will not respond to the world. We must have a ready testimony to the world, but show that we are not of it. Be aggressive in that which is good, pure and holy, and the world will have no attraction for us. We are inclined to cling to that which we love. Much depends on what we do and what happens in the house. The Bible should be first in the home. Don't let the mail-order catalog take its place. Objects make impressions. We had better clean up a lot of pictures that are found on our walls. All luxuries are not necessities. If we would have only necessities in our homes the mission boards would not need to go begging. If we but remember who we are and what we are we will manifest to the world that we are a separate people. We should have an interest in and love for those who need our help. Do not be clannish. We are safeguarded by upholding the same standards of nonconformity away from home that we do at home. Honesty is a Christian principle and Mennonites have been recognized as an honest people. Is our word still as good as our bond? We cannot go anywhere to do business where our reputation would be at stake. When we yoke up we share responsibility. Don't be partakers of other men's sins. "Study to do your own business." Attire was given to cover our bodies—not for ornamentation. Ornamentation is to be from within. A godly woman is to be arrayed in modest apparel or that which does not make a display. Sex attire is to be distinctly different. Regulation dress has no "Thus saith the Lord," but it is a safeguard. Those who wear it

do not care to be seen at worldly gatherings. Our dress standards are threatened because it is possible for children to grow up without proper teaching. We should each have a personal reconsecration to the standards of nonconformity of attire. We may think of our religious life as our Sunday life just now. We want to uphold a pure religion (James 1:27). Influence may warp our religion. We are imitators; therefore ministry is to take heed to themselves, the flock, and the doctrine. Observe the ordinances in the spirit rather than the letter. Separation should be a mark of our funerals. Let us kneel in prayer. Church weddings provide a means to give teaching, but should not be used as an opportunity for display. Entertainments and church socials have no place. Avoid levity in the pulpit. It is a worldly earmark. Quietness is a gospel grace. Sec'y.

Sunnyside, Pa.

Report of the annual Sunday School Meeting held on May 30, 1936, at the Sunnyside Mission.

Organization.—Mod., John Seitz; Chors., Daniel Mosemann, Malon Kreider; Secys., Ethel Mellinger, Kathryn Hess.

Program and Speakers.—Morning Session: Song Service; Devotion (Col. 1:9-24), Amos Myer; Sermon, Josh. 4:6, Abram Metzler; Jesus Christ the Same Yesterday, Today, and Tomorrow, John S. Hess; The Holy Spirit, S. F. Coffman. Afternoon Session: Song Service; Devotion, Frank Herr, Psa. 24; Time to Seek God (Isa. 55:6), James Hess; Essentials to Christian Growth—(1) Prayer, D. Stoner Krady; Studying the Word, Harry Frank; Service, Amos Myer; "Let Us Go On," S. F. Coffman. Evening Session: Song Service; Devotion, Phil. 2:1-11, Jacob Harnish; Children's Meeting, C. Z. Martin; Morning and Evening of Life, A. A. Landis; Sower and Reaper Rejoicing Together, Amos Stoltzfus.

Thoughts Gleaned.—Bro. Martin opened the service with a memorial text, "What mean ye by these stones?" (Josh. 4:6)? He also reminded us of seven other memorials. These memorials bring to the mind, but the Gospel of Jesus Christ brings to the heart. The unchangeableness of Christ comes to us in four different ways—as Creator, Redeemer, Great Teacher, and Divine Helper. In a world of changes He is the only One that can change from sin (Jno. 1:9). The Holy Spirit is so important in the Christian's life that Jesus said, "It is expedient that I go away." We have the Godhead abiding in us in the person of the Holy Spirit. If we have believed on Jesus Christ, then we have received the Holy Spirit. The Holy Spirit comes to bring to remembrance the things Jesus has spoken and reveals them.

What time should we seek God? While He may be found. Where can He be found? God is near to a broken and contrite heart. If we seek and call in truth He will be found. But there may be a time when God cannot be found. His Spirit will not always strive with man. Prayer is breathing. We cannot live spiritually without breathing. This life comes from God and no Christian can grow until he has received life. Some people expect growth when they have not started to breathe. We move forward only as we move upon our knees. There are four things necessary to study the Word intelligently—admit the Bible is true, submit to its teaching, Commit to memory, transmit—tell it to others. We cannot be happy if we refuse to do what the Lord asks us to do.

While Jesus was here on earth He sowed the seed and gave to His apostles to go into all the world, then said, "Lo, I am with you always." Does that not bring rejoicing? If we accept the teaching or seed down, we will all rejoice together that Jesus died for us on Calvary and also that He is coming again and will take us with Himself to glory. Secys.

Married

Williams—Weidner.—On May 24, 1936, at the Knoxville, Tenn., Mission, in the presence of many witnesses, occurred the marriage of Oscar L. Williams and Rosa Weidner, Bro. William Jennings officiating. May God's blessings attend them through life.

Chupp—Kissinger.—On Jan. 12, 1936, Bro. Delos Chupp and Sister Wilma Kissinger, both of the Burr Oak congregation, Rensselaer, Ind., were united in marriage at the home of the groom's parents, by Bro. F. W. Weaver. May the blessing of heaven be theirs through life.

Frey—Yoder.—On May 16, 1936, Bro. Sam Frey and Sister Alice Yoder, both of the Burr Oak congregation, Rensselaer, Ind., were united in marriage at the home of the officiating minister, Bro. F. W. Weaver. May their journey through life be attended by the blessing of God.

Meyer—Sutter.—On May 28, 1936, Bro. Harold Meyer and Sister Aldine Sutter, both members of the Sugar Creek congregation near Wayland, Iowa, were united in marriage at the home of the bride's stepmother, Bro. Simon Gingerich officiating. May the Lord bless this union.

Smucker—Camp.—Bro. Raymond Smucker of the Oak Grove congregation near Smithville, Ohio, and Sister Naomi Camp of the Metamora congregation were recently united in marriage at the home of the officiating minister, Bro. Ira Eigsti, of Buda, Ill. May God's blessings attend them through life.

Roth—King.—At the home of the bride's parents, John R. King and wife, who reside four miles west of West Liberty, Ohio, on Sunday evening, June 7, 1936, Bro. Herman H. Roth and Ida Belle King were united in marriage, Bishop S. E. Allgyer officiating. This young couple are both members of the South Union congregation. May the blessings of divine grace attend them through life.

Suderman—Bontrager.—On Sunday evening, May 31, 1936, Bro. Bernhard Suderman of the Midland congregation, Midland, Mich., and Sister Sylvia Bontrager of the Salem congregation near New Paris, Ind., were united in the bonds of holy matrimony at the Salem Church in the presence of a large congregation of people, Bro. R. F. Yoder officiating. May grace and peace be multiplied to them through life.

Obituary

Thomas.—Sister Pollie (Livingston) Thomas was born in Somerset County, Pa., Aug. 16, 1850; died near Davidsville, Pa., June 5, 1936; aged 85 y. 9 m. 20 d. She was married to Peter Thomas and they were the parents of one son who survives his mother. She is also survived by a number of other relatives and friends. Funeral services were conducted in the home by S. G. Shetler and in the Stahl Mennonite Church, of which she was a member, by S. G. Shetler and Sanford G. Shetler. The body was laid away in the Jere Livingston graveyard.

Ruhl.—Miss Susan H. Ruhl, formerly of near Manheim, Pa., died at the age of sixty, of complications, on May 6, 1936 at the Oreville Mennonite Home. She was a daughter of the late Henry and Fannie Hoffer Ruhl, and was a member of the Mennonite Church for many years. She is survived by the following half-brothers and half-sisters: Abram, Henry, Joseph, and George Summy of Manheim, R. D.; Jacob Summy, Lititz, Pa.; John Summy, Oreville Home; Mary Summy, Lititz; Mrs. Jacob Spangler, Washington Boro. All services were held at the Mennonite Home May 9, 1936, with interment in Hernley's Mennonite Cemetery near Manheim.

Biers.—Mary Bugbee was born Jan. 8, 1858, near Adrian, Lenowee Co., Mich.; passed from this life to the great beyond on May 28, 1936; aged 78 y. 4 m. 20 d. On Feb. 20, 1878 she was married to Charles Biers. They moved to Manistee Co., in 1882. On Jan. 21, 1908 her husband preceded her in death, after which she made her home with her daughter near Chief, Mich. On July 25, 1920, she became a member of the Pleasant View Mennonite Church in which faith she died. The following children survive: Franklin, of Suttons Bay; George of Detroit; Gertrude (Mrs. Fred Parsons), of Chief; Lavern of Detroit. She is also survived by 9 grandchildren and 1 great-grandchild. Funeral services were held at the Mennonite Church May 30 by her pastor, C. C. Culp. Text, Psa. 16:6. Burial in Bear Lake Twp. Cemetery.

King.—Mary Jeanette, daughter of Marion Y. and Artie (Kauffman) King, was born near West Liberty, Ohio, March 7, 1923; died Saturday, May 9, 1936; aged 13 y. 2 m. 2 d. She was an invalid since early childhood and bedfast for a number of years. Always patient, she was an example to those in the home who daily cared for her. In her passing she leaves her father, mother, 3 brothers (Hugh, Arthur, and Fred), and 1 sister (Doris Marie). Two sisters (Justine and Laura Belle) passed away six years ago. Funeral services were held Monday afternoon at the home and at South Union Church by John Y. King. Burial was made in the South Union Cemetery.

"Another hand is beckoning us,
Another call is given;
And glows once more with angel's steps,
The path which reaches heaven."

Mellinger.—Ezra H., son of Jacob (Hertzler) and Elizabeth (Hershey) Mellinger, was born Feb. 3, 1861, near Strasburg, Pa.; died May 2, 1936; aged 75 y. 2 m. 29 d. On Sept. 11, 1888 he was married to Mary K. Andrews who preceded him in death nine years. Two children (Anna E. and Clarence) survive, also 6 grandchildren. Three others in the home learned to know and appreciate a kind foster father's care. A brother (John H.) and a sister (Mrs. Isaac H. Rohrer) also survive. He was a teacher in the Sunday school and superintendent of Paradise Sunday school for twenty-three years. He was much interested in the young people and much concerned about the work of the church. He was kind, faithful, steadfast, always in the place that was his. Brief funeral services were held at the home of his son on May 6 by Bro. Ira L. Hershey and at the Paradise Mennonite Church by Bishop Abram L. Martin and Bro. Parke Book. Interment in Strasburg Mennonite Cemetery.

Wenger.—Elvin D., son of Noah W. and Elma Denlinger Wenger, of Bareville, Pa., was born May 30, 1934; departed May 17, 1936. He became seriously ill with pneumonia and five days later passed away. We humbly submit to His will knowing that our Father has a wise purpose in all things. Elvin's life here was indeed a bud to blossom in the better land. What a consolation to know he is "Safe in the Arms of Jesus." His short stay with us has meant much. He leaves his parents, 3 brothers (Mervin, Arthur, Lloyd), 1 sister (Miriam), and also his maternal grandparents (Benj. L. and Bertha Denlinger). Services were conducted at the home by Bro. Eli Sauder and at Groffdale Mennonite Church by Bros. Benj. G. Wenger and Elmer G. Martin. Text, Job 26:14a. His little form was laid to rest in the adjoining cemetery where it awaits the resurrection morning.

"Dear loved one, we must lay thee
In the peaceful grave's embrace,
But thy memory will be cherished
'Til we see thy heavenly face."

Landes.—On March 30, 1936, at the home of Isaac Grove near Lyndhurst, Va., Sister Nannie Landes passed from time to eternity; aged 75 y. 6 m. 20 d. She was a faithful member of the church since girlhood. She had many hard

trials in life, but bore them bravely and we believe ever trusting in her Savior. She fell and fractured her hip nearly a year before her death. She had recovered so much that she could get about on crutches, was permitted to meet with us in sewing circle (in which she took great interest) once and once at church after the accident. The cause of her death was heart trouble. She leaves 2 daughters (Mrs. Emma Grove with whom she lived and Mrs. Sallie Burkholder of Elkhart, Ind.), 2 sisters, some grandchildren, besides other relatives to mourn her passing. Services were held at the home April 1, 1936 by the brethren J. R. Driver, E. F. Heatwole, and E. C. Shank. Further services were held at the Pike Church, Rockingham Co., by Bro. Leonard Jones and J. R. Driver. Interment in the cemetery near the church where she attended church in her former days.

Glick.—Joseph E., son of Martin and Catherine Glick, was born Oct. 31, 1873 at Weyer's Cave, Va.; departed this life at his home at Modesto, Calif., May 11, 1936; aged 62 y. 6 m. 11 d. He accepted Christ as his Savior in his youth, always endeavoring to live a faithful and consistent Christian life. He lived in Virginia until 1900, in which year he moved to Nampa, Idaho. At this place he was married to Alice Schrock in 1907. Later they moved to Corning, Calif., then to Albany, Oreg., and back again to California. In 1923 he and his family moved to Modesto where he lived until his death. He leaves to mourn his departure his widow, 6 children (Mrs. Mary Weaver, Winton, Calif.; Mrs. Martha Horst, Terra Bella, Calif.; Mrs. Myrta Hedger, Firebaugh, Calif.; Mrs. Ruby Doane, Santa Cruz, Calif.; Benjamin and William at home), 13 grandchildren, 2 brothers (Edward of Washington and John of Virginia), 4 sisters (Mrs. Martha Pratt of Washington, Mrs. Sophia Mollahan of Maryland, Mrs. Maggie Driver and Miss Mollie Glick of Virginia), also a host of friends and neighbors. Funeral services were held at the funeral chapel in Modesto in charge of J. P. Bontrager, assisted by Emanuel Stahly. Text, Heb. 2:9, a text often quoted by Bro. Glick. The body was laid to rest in the Modesto Cemetery.

Wenger.—Lizzie N., widow of the late Milton M. Wenger, was born Dec. 18, 1868; died at the home of her daughter, Mrs. Elam Witmer near Brownstown, Pa., after a few days' illness of pneumonia; aged 67 y. 3 m. 16 d. She is survived by 3 sons (Isaac, Frank, and Noah), 5 daughters (Mrs. Mahlon Nolt, Mrs. Elam Witmer, Mrs. Aldus Hershey, Mrs. John Burkholder, Mrs. Roy Stauffer), 43 grandchildren, and a brother and sister. Two sons and one daughter died in infancy. She was a faithful member of the Groffdale Mennonite Church for many years. It could well be said of her as in Proverbs 31:27, 28, "She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed: her husband also he praiseth her." She lived a quiet Christian life and seldom if ever complained. Father and mother have gone before and may we so live that the circle may be unbroken over there. The funeral services were conducted by Bro. Eli Sauder at the home of her daughter with further services at the Groffdale Mennonite Church by Bro. John W. Weaver and Bro. Benjamin Wenger. Text, Psa. 116:15.

"Silent thoughts bring many a tear,
Of one we loved and cherished here:
God took her home; it was His will,
But in our hearts she liveth still."

Eichelberger.—Andrew, son of Chris and Mary Eichelberger, the oldest of three sons, was born in Germany July 13, 1860; died at the home of his oldest son Henry near Hydro, Okla., May 30, 1936; aged 75 y. 11 m. 17 d. He was converted in his youth and united with the Mennonite Church where he was a faithful member and consistent worker to the end. He attended services the last time on Easter Sunday, having a special desire to be present that

day. In Sept., 1885 he came to America to join his parents and brothers at Gridley, Ill., who had preceded him to this country. As a family they then moved to Stuttgart, Ark. At this place he was married to Anna Gingerich in 1888. To this union were born 6 sons and 1 daughter, 3 sons having died in infancy. In 1895 he with his family moved to Manson, Iowa, from which place they moved to Hydro, Okla., in 1908. In April, 1909, his wife passed away at which time his mother came to help him and in about a year she passed on. He leaves behind 2 sons (Henry and Joe), 1 daughter (Mary), 2 grandchildren, 2 brothers (Pete of Delavan, Ill.; Chris of Beemer, Nebr.). His helpfulness and sympathy will be greatly missed in the home and church as well. Funeral services were held June 1 at the Pleasant View Church by Joseph Slagel and Alva Swartzendruber. Text, Psa. 139:14. Interment in cemetery near by.

Zurcher.—Benjamin Franklin, eldest son of Abraham and Elizabeth (Tschantz) Zurcher, was born March 11, 1860, near Apple Creek, Ohio; departed this life at the home of his daughter, Mrs. Clyde Saurer, May 26, 1936, being sick only a few days; aged 76 y. 2 m. 15 d. He lived his entire life in the same neighborhood in which he was born. He was united in marriage to Fanny Hofstettler March 4, 1886, who preceded him Feb. 17, 1910. To this union were born 4 sons and 4 daughters. He leaves to mourn his departure 2 sons (William of Apple Creek and Elmer of Corpus Christis), 3 daughters (Mrs. Emma Saurer of Apple Creek, Mrs. Sarah Snyder of Massillon, and Mrs. Viola Cheyney of Canton), 10 grandchildren, 2 great-grandchildren, 1 sister (Lena Zurcher), besides other relatives and friends. He joined the Sonnenberg Church when he was about 20 years old. He was preceded in death by 2 sons (Adam when about two years of age, and Andrew who died March 20, 1913) and 1 daughter (Mrs. Hiram Welty who died Sept. 3, 1931). Funeral services were conducted at Sonnenberg Mennonite Church by the Brethren Louis Amstutz, Jacob Neuenschwander, and J. S. Moser. Text, Psa. 10. Interment in adjacent cemetery.

"Farewell dear father, sweet thy rest,
Weary with years and worn with pain.
Farewell till in some happy place
We shall behold thy face again."

Rich.—Katie Rich was born in Hickory Co., Mo., on Dec. 27, 1883; died April 21, 1936 at her home near Pryor, Okla.; aged 53 y. 4 m. 21 d. When a year old she with her parents moved to Ark. At the age of seven years she and her brother John were left orphans and were then adopted by an uncle, Jacob Yoder. In her girlhood years she united with the Amish Mennonite Church to which she was faithful until death. In 1912 she came to Pryor, Okla., where her foster father died in 1914. Since that time she made her home with the Springer family. She leaves to mourn her departure one brother, John Rich of Ohio, and a host of relatives and friends. She had been failing in health for some time but failed fast the last three weeks. Shortly before her death she called her loved ones to her bedside and especially the three children whom she had helped to rear and admonished them one by one to live such a life that some day they would meet her. She was of a loving and friendly disposition and was a willing helper in time of need. Her place was seldom vacant in Sunday school and church and she will be sadly missed in the home where she seemed as a mother. Funeral services were held April 24 at Zion Mennonite Church in charge of Bro. Isaac Hartzler of East Lynne, Mo., and I. J. Hartzler of Pryor. Text, Rev. 14:13. Interment in Fair View Cemetery.

"She sleeps, she sleeps, and nevermore
Will her footsteps fall by the old home door,
Nor her gentle voice with its tender tone
Be heard again by her own hearthstone;
She has gone to that beautiful land afar,
Where all the saints and angels are."

Eigsti.—Daniel, son of Joseph and Susan Eigsti, was born in Tazewell Co., Ill., Feb. 14, 1861; died at his home in Flanagan June 2, 1936; aged 75 y. 3 m. 19 d. He accepted Christ as his Savior and united with the Mennonite Church, and ever remained faithful. In the year 1882 he was united in marriage to Lizzie Steinman of near Flanagan. This union was blessed with 6 children—2 daughters and 4 sons. The oldest daughter died in infancy. The children were quite small when the mother was taken to her eternal home on July 25, 1897. On Oct. 5, 1910 he was united in marriage to Mrs. Barbara Yoder, a sister of his former wife, who survives. Besides his companion he leaves 1 daughter (Susie, wife of Wm. J. Schertz), 4 sons (Sam and Will of Flanagan, Edward of Gridley, and Noah of El Paso), 1 brother (Samuel of Kansas), 2 sisters (Mary Kauffman, Manson, Ia.; Lydia Saltzman, Flanagan, Ill.), 15 grandchildren, besides a host of other relatives and friends. His seat at church services was seldom vacant when health and weather permitted. His quiet and congenial disposition won for him many friends. He had been ailing the past year, but was able to be up and around. He became suddenly ill on Tuesday evening with heart failure. Just before he passed away he said, "Just as well now as any time" and peacefully fell asleep. Funeral services were held at the Waldo Church conducted by Bro. D. W. Slagel and Bro. J. D. Hartzler. Burial in Waldo Cemetery.

"The lights are gone out in this mansion of clay,
The curtains are drawn, the dweller's away;
He slipped from the threshold of earth's dark night,
And made his abode in the city of light."

Albrecht.—Lizzie Ringenberg was born in France Oct. 26, 1863, the daughter of Christian and Mary Ringenberg. With her parents she emigrated to America at the age of three years. They located on a farm in Bureau Co., Ill. When she was 13 years old her mother became seriously ill, suffering for a period of two years. As she was the oldest of five children it fell her lot to care for her invalid mother, take care of the household duties and the four smaller children. She was united in marriage to Joseph O. Albrecht on Feb. 10, 1884, and spent most of her time living near Waldo Township. Her two youngest sisters made their home with her till they grew to womanhood and were married. One child (Edna B. Morse) from the Orphans' Home at Normal was given a home here. She is now Mrs. Harry Fields of Kentucky. At an early age she united with the Mennonite Church near Tiskilwa, Ill., and later transferred her membership to the Waldo Mennonite Church, and remained faithful until God saw it best to call her home on Jan. 4, 1936; aged 72 y. 2 m. 8 d. While her death distressed and overwhelmed her loved ones, with feelings of loneliness, they realize that her departure was as the peaceful, timely setting of the sun at the close of a long, bright summer day. They were the parents of one child, John W., who with the husband survives. Others surviving are 1 brother (Christian H.), 3 sisters (Mrs. Mary Bachman, Mrs. Laura King, and Mrs. Emma Kennell), and a number of nieces and nephews. Funeral services were held Jan. 7, 1936, at the home and at the Waldo Mennonite Church, conducted by Bro. J. D. Hartzler and Bro. D. W. Slagel. Interment in the Waldo Cemetery.

"Dear wife and mother, ne'er shall we forget
Thy brow, thine eye, thy pleasant smile;
Though in the sea of death hath set
Thy star of life, our guide awhile.
Oh never shall thy form depart,
From the bright picture in our hearts."

Ensz.—Our father, Preacher and Editor Abraham G. Ensz, was born March 13, 1867, in the village Fishau, South Russia. It pleased the good Lord to call my husband and our father and Shepherd from us to his eternal home, May 2, 1936, at the age of 69 y. 1 m. and 19 d. During the year 1876 he with his parents immigrated to this country, settling in McPherson Co.,

near Inman, Kans. He received his education partly in Russia and partly in this country. He became convicted of his lost condition and through repentance found peace with his Savior, and through the confession of his faith, he united in fellowship through baptism into the Church of God in Christ, Mennonite.

Jan. 17, 1888, he united in marriage with me (Margaret Klassen). We mutually shared our joys and sorrows of life 48 y. 3 m. and 16 d. The good Heavenly Father with the church called my companion to preach the glad tidings of salvation, and he was ordained to this office Jan. 7, 1894, at Inman, Kans., by late Bishop John Holdeman. He began his work with this little flock as Paul said, "With great fear and much trembling," humbling himself under the power of the Holy Ghost, as the Apostle teaches, "Take heed therefore unto yourselves and to all the flock." By his efforts to retain unity in his little flock we have enjoyed many blessings. During 1921, the churches at large chose Father for Editor of the church paper, "Botschafter der Wahrheit." Herein he served 15 years, always appreciating the advice and assistance of the brotherhood.

My husband and our father took great interest in the welfare of the church, was much interested and concerned in the welfare of the young members with whom he loved to labor in fellowship. He loved to visit the ailing, for whom he had an affectionate sympathy, leaving words of comfort with prayer, and often by correspondence offered words of encouragement. In later years he became very much impressed of the need to have brethren ordained to the ministry in our congregation, and was much pleased that his wishes were carried out a year ago; this gave him opportunity to give these young laborers the necessary instructions.

January last Father was taken so ill with pneumonia, that his recovery became very questionable; but through the many prayers the Lord saw best to spare him for a short needed work and message for us and the church.

From his last winter's attack of 2 weeks' illness he apparently did not fully recover and April 29, he complained that he did not feel well, but continued at his daily duties. In the evening we were in church council, where he as our leader, gave us the much needed instructions. The following day he worked, planting shrubbery about our house yard, in which he took much interest. Towards evening he was found lying on the little porch which he had recently built. When we saw him, and noticed something gravely wrong, we at once called the doctor, who pronounced his illness a very severe attack of pneumonia. This rapidly became so intense, that no medical aid could save father; so he peacefully responded to God's summons Saturday evening, May 2, at 11:30.

To him were born 8 sons, 7 daughters, and 66 grandchildren. One son and 6 grandchildren preceded father in death. He leaves to mourn his deeply hereaved companion, 7 sons, 7 daughters, 60 grandchildren, with many other relatives and friends, with the hope that he is called to his eternal rest.

Funeral services began at the home and then in a large tabernacle beside the church near Inman, Kans., Wednesday afternoon, May 6, where nearly 1800 people had gathered to show their last tribute of love. Services were opened by singing several German songs; then Bro. David Dyck read a passage and spoke, then leading in prayer. Then Bro. J. T. Wiebe of St. Anne, Man., spoke from II Cor. 5:1-3; then Bro. John A. Becker, Galva, Kans., spoke from II Tim. 4:6-8. Both spoke in German. Then Bro. F. H. Wenger of Moundridge, Kans., spoke in English; then Bro. H. D. Smith of Fairview, Okla., closed with prayer. The remains were laid to rest in the cemetery beside the church, when Bro. J. N. Yost of Copeland, Kans., spoke the benediction.

Mother and Children.

When the truth of the resurrection of Christ enters one's heart and life, it means a wonderful transformation in his life.—J. D. Mininger.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meetings with the congregation near Creston, Mont., on the following dates:

June 24, Sunday School Conference.

June 25, District Mission Meeting with program.

June 26, Church Conference.

The ministry is requested to meet in the afternoon of June 23.

A hearty invitation is extended to brethren and sisters of sister conferences to meet with us.

Any information may be had by writing Bro. J. G. Hochstetler, Creston, Mont.

Isaac Miller, Mod.

M. D. Stutzman, Sec'y.

Dakota-Montana

The regular session of the Dakota-Montana Mennonite Conference will be held with the congregation near Bloomfield, Mont., June 30 to July 3, 1936.

Those coming from a distance on the Northern Pacific R. R. may be met at Glendive, Mont. Those coming on the Great Northern R. R. may be met at Wolf Point, Mont.

Those desiring to be met at trains please notify George Kauffman, Bloomfield, Mont., in plenty of time as the above named railroad points are quite distant from the church.

J. C. Gingerich, Secretary.

YOUNG PEOPLE'S INSTITUTE OF SOUTHEASTERN IOWA

Aug. 12 to 16, 1936

An Institute was held in this same section last year, and it met with such unanimous approval that it was decided to conduct a similar one this year. It will be held again with the East Union Congregation near Kalona. An interesting program has been arranged, which will soon be ready for distribution in leaflet form. Following is a list of subjects that will be taught:—

Christian Evidences

Book Study—

Proverbs

Jude

Acts

Rural Missions

Loyalty

S. S. Survey

Personal Work

Missions

Group Discussions

Music

Our Literature

Young folks who are contemplating a little summer vacation should plan to attend the Institute. Perhaps time could be no more profitably spent, than here in Bible study and listening to the very interesting addresses, while enjoying the Christian social fellowship of others. A hearty invitation is extended to all to attend.

While the class work of the day time is arranged more especially for the young people, the evening services are for the general public. An address and sermon will be given each evening.

Tuition will be \$1.00 and board \$1.40 for the term.

The following comprise the faculty:

Bro. Milo Kauffman, Director.

Sister Margaret Horst.

Bro. E. M. Yost.

Bro. J. N. Kaufman.

Bro. S. G. Shetler.

For information concerning lodging, or notice of your arrival by train, address all communications to Bro. D. J. Fisher, Iowa City, Ia., chairman of committee.

Young People's Institute Committee,
S. J. Horst, Secy.

TWELVE-DAY YOUNG PEOPLE'S INSTITUTE

of

Southwestern Pennsylvania Mennonite Conference, August 5 to 16, 1936

As previously announced, this Institute will be held on the Evangelical Camp Grounds in the Johnstown District, near Johnstown, Pa., of Southwestern Pennsylvania Conference. In view of the number of inquiries, we are herewith giving a list of the major courses offered:

Purpose and Program of the Christian Church

Comparative Religions

Christian Worker's Efficiency Course

Leadership Training

Character Building

Sunday School Pedagogy. (Unit V. T. T.)

Old Testament Survey (Unit I. T. T.)

Chorister Training

Principles of Bible Interpretation

Victorious Life

Isaiah, Matthew, I and II Timothy, Romans and Galatians

Arrangements are being made so that those who desire it, may receive credit for work done.

The emphasis of the Institute is spirituality and Christian leadership. No efforts are being spared in labors, and prayer, and co-operation with responsible church leaders to make this Institute a mighty agency for the spiritual upbuilding of the young people of our church.

For a bulletin giving detailed information concerning the Institute, address C. F. Yake, Scottdale, Pa.,

Sec'y INSTITUTE COMMITTEE.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va., July 22-26, 1936

The Institute committee has arranged for the presence of a large number of competent and experienced speakers and teachers. They will serve on the daily and evening programs as well as the all-day meeting on Sunday. The personnel of the Institute is composed of the following people:

J. D. Mininger, Kansas City, Kans.

J. Irvin Lehman, Chambersburg, Pa.

A. J. Metzler, Scottdale, Pa.

John Gochbauer, East Petersburg, Pa.

Aaron Mast, Belleville, Pa.

H. B. Keener, Harrisonburg, Va.

O. O. Miller, Akron, Pa.

Margaret Horst, Reading, Pa.

Members of Eastern Mennonite School

Faculty

John L. Stauffer,

Chester K. Lehman,

M. T. Brackbill,

D. W. Lehman,

E. G. Gehman,

H. A. Brunk,

James E. Gross,

Menno J. Brunk,

Mary Keener.

Applications for room reservations are now being received and accepted. We urge all who are planning to attend to send in their requests for Institute accommodations as soon as possible. Write to John R. Mumaw, Director, Eastern Mennonite School, Harrisonburg, Va.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana, Aug. 5-9

Sponsored by Goshen College under

Approval of Indiana-Michigan Conference

The young people's institute is the answer to the question: "Where shall I go for a summer vacation?" Four days of study, discussion, inspiration, and fellowship should be a real help to young people in their Christian life and service. The classes include Bible Study, Mission Study, Peace Teachings,

Mennonite History, Personal Evangelism, and Sunday School Work. There will also be Assembly Talks, Evening Addresses, Sunset Meetings, Social Activities, and Open Forum discussions.

The leaders are pastors, teachers in colleges, evangelists, missionaries from foreign lands, and other workers in the church.

Expenses will be \$1.00 for tuition, \$3.00 for board and room. Single meals 25 cents.

Write for a program to:

I. E. Burkhart, Institute Director.

1410 So. 8th St., Goshen, Ind.

YOUNG PEOPLE'S INSTITUTE

July 29 to August 2, 1936

Manitou, Colorado

1. Christian fellowship, study of God's Word, and inspiration in a location abounding in the wonders of nature.

2. A few hot summer days spent in the cool, pleasant atmosphere of the mountains.

3. Afternoon activities in beautiful scenic spots in the Garden of the Gods and other noted places.

4. Studies in harmony with the surroundings—Christian Evidences, Science, Nature and God, etc.

5. One day of Victorious Life Conference. COME AND ENJOY THESE BLESSINGS WITH US.

For information write Jesse Kauffman, La Junta, Colorado.

THE FINISHED HANDIWORK

Not until the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas,
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned.

—Written for the Shut-in Page.

In the days of Paul's missionary labors Rome had a total population of about 120,000,000. Of these about sixty million were slaves.
—I. E. Burkhart.

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MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

June 18, 1936

J. A. RESSLER, Editor

EDITORIAL

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27).

We are glad to present an extra edition of the Mission Supplement to accommodate Mission Reports—the complete Report from South America and the remainder of the Report of the meeting of the Mission Board at Belleville, Pa., left over from the issue of two weeks ago.

The text quoted above is sufficient reason for Mission Reports. True missionaries are sent forth by the Lord and the Church, and when the sent ones return it is proper that the Church be informed as to what the Lord has done with them while they were gone to distant lands. The Mission in the Argentine was established deliberately and after much prayer, about nineteen years ago. God has richly blessed the work. Read the present Report and compare it with Reports of previous years to see the increase of stations and members, and the plans for the future, and the cheerful, hopeful spirit that it sends forth in spite of hindrances.

Hindrances? Yes. No work of God or for God will escape the enmity of Satan. In fact, if Satan presents no opposition to our work, we have reason to suspect that there is something wrong with our work. The source of opposition may be tested in a number of ways. One method used by the enemy is to try to spread falsehood regarding God's witnesses. Another device is to misrepresent the Bible. Satan hates the Bible and will try to keep people from reading it. Still another mark by which we may recognize Satan's work is that he tries to discourage God's workers. We are glad to notice that our workers there have found out that the remedy for these hindrances is found in prayer before God's throne.

And we wish to thank and commend our friends at the other end of the Western Continent for getting the Report to us so early in the year. This gives us a long opportunity for thinking things over and planning help of various kinds for the cause of Christ in their special field. We are apt to miss a good deal of the value of information we have access to because we lose the sense of "perspective." Distance, whether in miles, social environment, religion, culture, or whatever, makes a vast difference in the picture we see. As we read these Reports let us try to imagine ourselves standing beside the missionaries, looking through their glasses, and praying for them in unison and unity.

SOUTH AMERICA

Fourteenth Annual Report of the Argentine Mennonite Mission

1935

FROM THE MINUTES OF THE ANNUAL MISSION COUNCIL

The Annual Mission Council met at Pehuajo December 2 to 4, 1935 with all the missionaries present. The missionaries always look forward to this meeting, as it is one of the few times when all the missionaries are privileged to be together.

A part of the meeting was given to Devotional subjects and prayer. A welcome meeting was held in honor of Sister Elsa Shank who arrived on the field a short time before the Annual Meeting.

The following subjects were discussed during the council:

The Beauty of an Unruffled Life in Mission Work, by L. S. Weber.

Some thoughts given: We need to keep our minds on Him. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." When things go wrong and we are tempted to become ruffled, may we claim the promise in Phil. 4:7. Let us look to Him:

"To look without is to be distressed,
To look within is to be depressed,
To look to Him is to be blest."

Abraham as an Example of Faith, E. V. Snyder.

"God promised greater things to Abraham than what the king of Sodom could offer; Abraham's shield and reward was God; Abraham looked beyond, and all was light, while around him all was darkness; Abraham looked up. Our promise is from on high; Abraham became impatient, and his communion with God was broken for thirteen years."

The Ideal Prayer Life, D. Parke Lantz.

"Do not always get what we want, but what is best." "Not my will but Thine." A necessary prayer always—"Revive thy work, O Lord." Continual praise—we should find motives for praise in everything.

Does a Church Gain Anything by being Lax in Discipline, N. Litwiller.

"Dare not tolerate open sin; disciplining should be done carefully; the motive of discipline should be to win, not to lose or destroy the one who is disciplined."

The first part of the business session was taken up with reports of officers, department secretaries and committees.

The report of the Bible School was of interest to all, since this was the first year that a trial was made to put this department on a partial self-supporting basis. A faithful effort was made by the students and those in charge of the school, and the report of the first year was very encouraging.

In our Mid-year meeting it was decided to launch a work in a new district in the Province of Cordoba. Bro. and Sister Lantz spent six months in this new field. Their report of the opening of this new work was an interesting part of our meeting. It is the plan to send more workers to this district as soon as workers and funds are available.

Some time was spent in discussing the future plans for the Orphanage. This is quite a problem, since we have no workers who are free to dedicate sufficient time to this work, and no suitable buildings. Therefore, a motion was passed that a plea be sent to the Board for a missionary couple who have conviction and training for orphanage work, to be sent to the field as soon as possible.

In order to carry out the extension program in the new district,

as well as to care for the established work, while some of the missionaries are on furlough, it was decided to ask for two more missionary couples; one couple to be sent in 1936, and the other to be sent in 1937.

Since the S. A. Mission is without a trained nurse, it was decided to ask for the return of Sister Gamber, who has spent several years in training and in helping out at the La Junta Hospital.

The following problems, together with many others, also came up for their share of consideration:

1. The problem of evangelizing the small towns without resident pastors.

2. How to get the native people to feel a greater burden for the extension of the work.

3. How can the mission best help the native pastors to help themselves?

4. The problem of partial self-support for our native workers, and those in training.

W. G. Lauver, Secretary.

THE INCREASING POWER OF THE ARGENTINE CATHOLIC CHURCH

Elvin V. Snyder

The Roman Catholic Church never changes. Let this be remembered in times and places where her cruelty and treachery are inclined to be forgotten. Her policy towards governments and peoples is always the same. She never grows tolerant nor submissive. If she is defeated in any particular instance, her silence and humiliation does not mean a change of heart nor contrition. She is simply waiting for an opportune moment to strike back when nobody is looking. Being a political, as well as a religious state, she must try, at least, to maintain her diplomatic prestige among the nations. A bit of flattery, pretentious conformity, hypocritical submission, calm superiority, threats, excommunications, false reports, infallible decrees . . . and the Roman Catholic Church marches on forever the same. The Argentine Catholic Church, then, is not Argentine, but Romish.

If you have read the South American Mission page you will have noticed several articles that showed this tendency to dominate in Argentine Catholicism, especially in the schools. And since the Conservative party has been in power that tendency has taken on a new hope; and some privileges have been granted to her.

The Argentine Romish church has not been able to forget the set back she received when Sarmiento, an Argentine President 1868-1874, brought a number of protestant school teachers from North America to help him establish a more efficient educational system. Just recently, in the January 30, 1936 issue of "Criterio", a Catholic magazine published in Buenos Aires, there was a lengthy article written by Mons. Gustavo J. Franeschi, accusing Sarmiento of attacking the Catholic church by that act. And so, because one of the greatest Presidents of the Argentine did that, Franeschi describes him as "a small spirit, whose philosophical form is nil, with a superficial and second hand erudition, dominated by a blinding passion and proud beyond measure." This is one example of the methods the Catholic church uses to dominate public opinion—by discrediting anything that is not Catholic. It may be quite true that the Normal school system provides for a superficial training—"teaching the names of things instead of the things themselves" as Franeschi says, but that does not mean that Sarmiento, nor his Protestant teachers are to blame.

Franceschi also says, "all of our evils are born of the fact that the gauches did not learn to read and write." And yet that is exactly the condition the Catholic church kept them in for three-hundred years. And now the man who tried to change that condition is accused of heresy.

The Romish church thought for a long time that she was the supreme dominating force in America. She is slowly waking up to the fact that in many ways she has already lost out. That is why she must take advantage now of the Conservative party in order to receive favors while the receiving is good. And that not half-heartedly. She has been granted the privilege, theoretically, of teaching "Christian morals" in the public schools. Practically it has brought little fruit. It is true that more children are taught the catechism and receive their first communion through it, but that is largely because they also receive white aprons, pink ribbons or cheap candy for their trouble. Those children will likely defend Catholicism in their simple way until they get to be eighteen or twenty years old when they are overcome by the feeling—"Oh, what a fool I was!"

There is one element of society which Catholicism dominates with considerable ease. It is the aristocratic society—she does this by means of the confession. Since the priest knows their society sins they are his faithful sheep, because, if they are not, he is liable to cover their names with scandal and shame. They do not want that so they obey him, believe him, follow him.

The confession is practically the secret of Catholic domination. In his sanctuary, as confessor, he learns of every movement and thought—political, moral, commercial, and religious. He pulls his wires to his own advantage. That is why he can frighten his faithful ones into paying him large sums of money for marriages and funerals. That is why he receives fabulous sums with which to build churches and institutions. That is why Rome is so lucrative.

Another manifestation of the increasing power of the Romish church in the Argentine is the appointment of the Archbishop of Buenos Aires to the college of Cardinals at Rome. The Pope, probably, felt himself obliged to recompense the Argentine for the great eucharistic hullabaloo staged in Buenos Aires in 1934. This action brings the Argentine Romish hierarchy a little closer to Rome, gives it a little more prestige, a little more pride, pomp, and presumption. The Argentine now has one man who is eligible to succeed the Pope, although it is not likely that he will since the popes are generally Italians, nevertheless, his eligibility flatters their superiority complex.

In 1934 also, thirteen new bishop districts with their corresponding bishops were made. That means that in the Argentine there are now twenty-one bishoprics instead of eight as formerly. And since the state religion of the Argentine is supported by the government



Buenos Aires—Plaza Mayo

this increase in the number of bishops means an increase of nearly three times the former religious budget. It must not be supposed, however, that the Argentine people pleaded for this increase of taxation. The Catholic church has simply taken advantage of a government that pretends to be traditionally Catholic, by forcing it to favor her at this strategic moment of eucharistic glory in the eyes of the world. They have sneaked into the government house when everybody was watching the eucharistic show and levied on the people's purse. They have hood-winked the ministers of religion and education into giving them nearly everything they want.

She also dominates, or tries to, by force. The local priests often scare the people by threatening them with boycott, imprisonment, etc., if they do not do as the priest says. In the town of America one newspaper published a scripture text or citation every week for me. When the priest became offended by a certain citation he discontinued his subscription and threatened the editor with a boycott. On another occasion the priest threatened to send the offending paragraph to his Bishop in La Plata who would probably sue the paper. The editor kept surprisingly calm because he already knew the Catholics' pranks and nothing happened. Many others, however, fall victims to their intimidations.

Violence is nothing new for the Romish church. She has no compunction of conscience to make arrangements with the police to take you prisoner for accepting her own invitation to reply to her accusations. It is also quite all right for any Roman Catholic to throw a bomb on a Gospel tent in their community. Generally they try to dominate in a more subtle way. The priest will try to prohibit any one in town from renting a house or a hall to the Protestants. He

will try to have anyone lose his job who attends Protestant meetings. If an employee of the government turns Protestant he is likely discharged or at least transferred to another town at the instigation of the priest. Or if all other methods fail to stop the Protestants there always remains that delightful process that they never forget to apply. That process is the framing up and spreading around of a very delicious piece of scandal. The gossipers masticate it well until it becomes quite juicy, before swallowing it.

So we see that in her ambition to receive all power to herself, besides doing the part of a spoiled child in certain circumstances, it is also quite natural for the Romish church to play the part of a politician or deceiver.

But she always was that way.

SOME WEAKNESSES OF THE ARGENTINE ROMAN CATHOLIC CHURCH

By N. Litwiller

Roman Catholicism as the term connotes is universal. From the evangelical and Biblical viewpoint there are many grave errors in her doctrines and practices. I shall mention a few in general before referring to the situation as we find it in Argentina.

The Catholic Church with her hierarchy and love for title and position is condemned by Christ when He says we are to call no one Father. The worship of Mary and the invocation of the saints is contrary to the scriptural teaching of "One Mediator" between God and man. The doctrine of trans-substantiation and the denial of the cup to the laity is not in accordance with the teachings and practice of Christ. Worshiping in Latin instead of the mother tongue of the people may hold the worshipers in awe but can never edify them. The fees that invariably are imposed for spiritual services rendered are not in accordance with the Spirit of Christ. Images in the houses of worship are even condemned under the Mosaic law. A celibate ministry is not scriptural and has many disadvantages in modern times. One finds this in Catholicism in every part of the globe.

Some of the things that are noticeable in Argentina in addition to the above mentioned errors are the following: In Argentina the church attendance is made up of 98% of women. For some reason the men have lost all interest in the worship of God, even though they insist on it that they are Catholics. Furthermore, good Catholic men will affirm that a large percentage of the women who do attend church do so, not because of the religious urge, but rather to parade a new gown or hat. There is no question that the Roman church has become a social quite as much as a religious institution.

As one visits homes here in the Argentine country towns you are struck with the reverence people have for Mary. She is the object of worship. People adore her. She is the center of their devotion as Christ is our all in all.

While it is true that the Roman church is distributing copies of the Gospels in limited numbers, yet the Bible as a whole is not being circulated nor its reading encouraged. We as missionaries offer the whole Bible as a book to be sold and bought for the same price that the Roman church asks for the four Gospels. In addition to the Gospel they have appended their explanation and interpretations as well as suggestions for confession, penance, indulgences, and prayers for themselves and for the dead.

The great weakness of the Roman church is that she has not given assurance of salvation to her followers. Even though she claims to be the only means of grace, yet her followers consider it a matter of great presumption when one affirms that he knows that he is saved. The church does not preach regeneration and demands intellectual assent rather than conversion.

A proverb says "Like priest, like people." The priests of Argentina are inferior in several ways to their Anglo-Saxon brethren. In this land their moral integrity is openly questioned and laughed at. In practically all of our towns the priests have been involved in some scandal. Furthermore, they have little conscience about lying and misrepresenting the evangelical cause. They fail altogether to understand and much less to appreciate our motives. They are afraid of us and feel we have come to attack them rather than preach the Gospel of Jesus Christ.

We are writing this article so that friends at home may know that there is some real opposition and sometimes persecution from the hands of the Roman Church and her priests. The spirit of the Inquisition is still present. We need your prayers that the work of Christ may go on.

INTERESTING INCIDENTS IN OUR NEW WORK IN THE PROVINCE OF CORDOBA

D. Parke and Lillie Lantz

In the second meeting we had in Cosquin we were very agreeably surprised when a young man came and shook hands very cordially asking if I did not know him. Yes I said "You are Antonia D'Errico from Pehuajo," where I had known him as a son of a member and a S. S. scholar. He was surprised that I would remember him and know him so quickly. At that same meeting an old man named Francisco Perez was so happy that he said, "We must have a church in this town inside of a year." A bright looking little boy of twelve years passed our house every day going to and from school. He was always so pleasant that I thought he must be English, so one day I asked him. He replied that his mother was English and his father a Porto Rican. Becoming acquainted with the parents we found the father was very sickly with consumption and so we began talking about the Savior to them. The father was a Roman Catholic but he asked for a Bible and we have every reason to believe that he died a saved man. One of the neighbors had insisted that he call for the priest, and confess, but he replied that since he had talked with the pastor he was now satisfied and did not need to confess to any man. At the services in the house and at the cemetery many business men heard the Gospel for the first time and seemed to appreciate it too. The next Sunday the priest told his congregation that no one can travel on two ways to heaven and that no one is to go to the new place where religion is taught as they are Masons and Protestants.

Soon after, several youths, on horseback, pounded very hard with their horse whips on the window of the mission, so hard in fact, that

the owner who lives half a block away came to see what was the matter and he wanted us to denounce them to the police. But we did not do it. So the owner went alone and we have not been molested since that time.

One night about eleven o'clock a young Christian school teacher from another town who was staying with some relatives came



Daily Vacation Bible School
Cosquin, FCCNA, Argentina

to the mission and told us how the man of the house came home drunk and boisterous, yelling that he was boss in that house and so scared the woman that she left at once and we took her in at the mission where she shared a small room with another young woman also a school teacher who was resting during her vacation.

One of the converts was very sick and was living in a house that was very unhealthy, because he was poor and could not pay rent for a decent house. He, with us, decided that the Lord could change that, so we asked Him to do so. Soon after he heard that a boarder would come to his house if he had a nice healthy place. Again he prayed and several places were offered but none could be rented, at a reasonable price, until the last day when he found a very good place for him and the boarder and also a room for school. He and the boarder are better already and both are firmer believers.

Some days so many beggars came that we decided to hand out a small piece of soap together with some tracts and galleta (bread). I told one boy that he should try to get some work to do to earn his living. In about two weeks a boy looked in over the wire fence and said, in Spanish of course, "How are you lady? Do you want to buy some water cress which I have gathered today?" At first there was a run on the soap but lately very few have returned for the second piece. Perhaps they were afraid of the tracts.

Just before Christmas we found ourselves very short of cash for personal use. It was not time for the allowance check yet and we had been helping some poor folks and then we had some company too. Things looked a bit dark. Then a letter came with a dollar bill which was sold for 3.60 pesos, then two dollar bills, then a five dollar

bill, then a seven dollar money order which was worth twenty-one pesos (not quite as much as if it had been a check or dollar bills). So we had enough to see us through until the allowance came.

OBSTACLES AND ENCOURAGEMENTS FOR THE EVANGELIZATION OF COMODORO PY

Carlos Daniel Battaglia

Believing that every Christian should be a missionary, I asked my pastor to give me the opportunity of doing something for my Savior in one of the little towns of the Bragado district. He gave me an affirmative answer, and said that there were three such towns available. I waited and believed that he would pray for the guidance of the Holy Spirit, and I did the same. Some ten days later, he told me, "Comodoro Py is the town for you," which was according to my choice. There had been some preaching done in the said town for several years without any positive results. We decided to begin with a short series of meetings, but after all the propaganda we made we never had more than ten adults and thirty-five children in the Sunday school. After four days we returned expecting to continue going there from Sunday to Sunday.

On the return trip my pastor, who was also my teacher in the Bible School, asked me, "Do you know what are some mountains



Buenos Aires—La Catedral

that only the prayer of faith and importunity can remove?" Five days before he had asked us this question in the Bible School, and it remained unanswered. Even now I did not have the answer, and so he replied, "The name of one that is before you is Comodoro Py."

He said the truth, for the town proved to be very hard and unresponsive. Several months went by . . . the mountain persisted . . . it came crashing down, not according to the will of God but according to the desire of Satan, and I was crushed beneath it. For me then, Comodoro Py was the worst town in the world. It was filled with errors, which for me became great unsurmountable obstacles. The following are a few of them:

1. **Mistaken wills.** They did not wish to learn, nor did they have any sympathy for the things of God. They were completely indifferent without any spiritual inclinations.
2. **Blunders of the intellect.** They are obsessed with the idea that they should embrace the religion of their fathers, which is the Roman Catholic. Their method of reasoning is: "Why change religions if they are all alike?" If you make a comparison between the various religions, you are up against the difficulty of their ignorance, superstition, illiteracy, or what is more serious, their prejudice, and the slanderous remarks of the priests about us and our motives. This produces a prejudice in these ignorant minds which is very difficult to overcome.
3. **Moral barriers.** About fifty percent do not believe in the marriage ceremony as a fundamental requirement for family life. Family obligations can be assumed like mere animals would do, without the bother of civil registry. They are so ignorant as to believe that if the children are baptized, this expiates all their sins.
4. **Prevalent materialism.** "Why take so many pains about religion? Is it going to supply food for our bodies?" When you speak to them about eternity, they are like Thomas and say, "How shall we believe since we have not seen God?" Others demand proofs or

samples like Gideon. But what signs do they want? Perhaps if they were sent a shipment of wine they might believe. About forty percent of the people are habitual drinkers. These are some of the principal difficulties, but there are many other common caprices of the people which could be mentioned.

To take up the thread of my story, I would say that I had already lost all desire to evangelize this town. About three adults and from ten to fifteen children came to the services. What was I to do with such a town? Should it be abandoned? A fierce doubt assailed me. Perhaps this was not the place where the Lord wanted me to work. And there came still a worse doubt. Perhaps I was mistaken about the divine call to the Lord's work. I had always thought that those whom God has called cannot fail.

Several weeks passed, and then came a Sunday which I shall not forget. I invited many to the services, but nobody arrived except a few children, and these came prepared by their parents with the most scandalous questions to confound me. I dismissed the children before the time, and shut myself into the hall more defeated than ever. I resorted to prayer. I prayed so fervently that I felt ashamed before God to think that only in times of critical needs I prayed as I should. That night in the midst of my tears I received the answer. The idea to dedicate myself to the children was engraved deeply into my soul. Since the men and women did not desire to come to Christ, I determined to invite the children to come to the feet of Jesus and learn of Him. They should love and serve Christ, and if their parents did not wish to accompany them to Heaven, then of course it would be better to go alone than not at all. This is what I did then, following the Lord I knew that He would direct everything. The Sunday school began to grow from thirty to forty to fifty. They were attentive and studious children of some of the best families. The things of the Lord seemed to interest them, so they returned to their homes to repeat the teaching they were receiving. They also took and read the Gospel literature and a miracle was wrought! The parents began to sympathize with the Gospel, and they opened their doors to me. The children had become the messengers of peace. "And a little child shall lead them." I really said it wrong about the opening of the doors. It was Christ who did it, utilizing these little creatures as instruments in His hands, as chosen vessels not of gold or silver, but in their innocence, they were pure and usable. This is the encouragement that came to give me new hope—my valiant children.

For my part, I endeavor to cultivate the most sublime flower that the great missionaries cultivated, and that which the ones who have come to our Argentine shores are cultivating, that is the flower of perseverance. "Blessed are they that persevere" is not only a promise but a reality.

HOW THE READING OF THE BIBLE SAVED A SEVENTY-EIGHT YEAR OLD LADY

Feliciano Gorjon

In the prophecy of Isaiah we read: "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10,11). Let us add to this what Jesus said in Matt. 11:25, 27, in which we read: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes . . . and no man knoweth the Son save the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him."

May these words serve as a preface to what we are to say about how an old lady of seventy-eight years came to know the Lord Jesus Christ as her only and sufficient personal Savior. Soon after we moved to the town French, a little old lady came to visit us, who was unknown to us and we to her. After a warm and hearty "Good morning" she asked me, "Are you the evangelical pastor?" (Here she used the word "pastorcito" a term of tenderness meaning "little pastor," and continued to do so throughout the dialogue. Translator) "I am at your service, lady," I replied, somewhat moved by the unusual phrase which was full of sympathy and love. She raised her hands towards heaven and scarcely ceased to praise and give glory to God for having sent us to French. And to show us that it was not only a show she was making, she cited the whole of the One

Hundred and Twenty-first Psalm. Between phrases she kept on saying: "Pastorcito, how happy and contented I am today! . . . How good and loving is God our Father! . . . How He loves and cares for us! For eight years I have been praying to my God to send His servants to this town, and finally He has conceded me the grace to see you here. . . . Blessed be His name! How can we help but love Him, obey Him, and serve Him, my 'pastorcito'!"

"And how do you come to know the Bible?" I asked her, to which she replied very cheerfully: "Back in the year 1927 I was living in my little cottage in French. One happy day, when least I expected it, a tall young man with bright eyes, and dark skin rapped at my door. The young man was called Anastacio Sierra." "Oh," I replied, "how lovely, he was one of my fellow-students in the Bible College." The old lady went on to say, "I asked him then in a rather severe tone what he wanted, to which he replied with a voice like thunder, and at the same time rather sweetly, 'I am a servant of the Lord Jesus, and my object is to go from house to house, speaking of the love of God and the redeeming work of Jesus Christ, and offering the Holy Bible so that men may know the things of God by means of the reading of His Holy Word, the Bible.'" "But I am a Roman Catholic," she objected, "and as such I have the custom of confessing and attending the mass from time to time." "That does not make any difference," he said, "you just procure the Holy Scriptures, read them, examine them, and you will find the panacea of your soul and the balm of your spirit." She answered, "Having this book then it will not be necessary to go to the Roman Catholic Church? Is it true?" "No, madam," he added, "although my purpose is not to speak against the Roman Church, you will have communion with God, our Father, by means of prayer and the reading of the Bible. Remember that the Lord Jesus Christ said: 'I am the way, the truth, and the life; no man cometh unto the Father but by me.'"

"The young man went away, but I began to think and said: 'If this is true, this very day I will stop going to the Roman Catholic Church. I shall read my Bible and be happy.' And so it is that eight years have gone by without me having anyone to guide me in these things. Nevertheless, I and my Bible have accomplished great things in this town." Thus the old lady told me, and I asked her, "During these eight years, who has served as your teacher?" She quickly contested, "The Bible. The Bible and the grace of our Lord Jesus Christ. He alone has been my guide, my strength and my teacher." I then told her how the Lord had promised to send the Holy Spirit who would guide us in all truth, and we closed our delightful conversation.

May these lines serve to encourage our brethren beyond the seas, and as you see that our efforts are being blessed and crowned with success, may you be happy to know that it is more blessed to give than to receive. Many thanks, dear brethren and sisters, for the many Bibles and Gospel tracts which you send to our dear Argentina with the purpose of snatching souls from error, superstition and sin, to bring them into the glorious kingdom of our Lord Jesus Christ. "Adios'."

CARDINAL POINTS IN THE MISSIONARY MESSAGE

Mary Rutt

Everyone who attempts to teach the way of salvation to others, finds the Word of God a real treasure; when discouraging times come, and problems must be solved, it is an unfailing guide. The more one uses it the more precious it becomes. With the Holy Spirit to enlighten the understanding no one need err, neither the educated nor the most ignorant. In it is found milk for the young convert and meat for the more mature Christian. We cannot expect young converts to understand all the teachings in God's Word at once. It, however, is necessary to stress certain cardinal points before receiving anyone as a member in the Church.

The question, then may arise, What are the cardinal points? First, that sin is the transgression of the law, That the law of God is found written in the Bible, therefore, any disobedience to the teachings found in God's Word is sin and must be punished; the justice of God demands it; no one can escape it.

Second, Man by nature is a sinner, in his natural state he is separated from God. Everyone has turned to his own way and is under condemnation, lost, eternally lost. No matter how religious he may have been or how refined his life may seem to have been, or how

much he may have given to charitable causes, if the new nature is lacking he is eternally lost.

Third, That God so loved the human race that He gave His only Son to suffer the punishment for their sins. He laid on the Lord Jesus the iniquity of us all. That the Lord Jesus suffered the punishment and therefore there is no condemnation to them who are in Christ Jesus. He and He alone can cleanse the guilty ones. No amount of suffering in purgatory (if there were such a place) could cleanse one single stain.

Fourth, Another very important point is that the Lord is able to deliver from the power of sin and not only from the punishment of sin. I remember speaking to a woman a number of years ago, who said that she was slave to her temper, that folks tell her she can control it but she added that she has tried it time and again and finds it impossible. How many times we have heard folks say they are slave to tobacco, they knew they are wasting money but they cannot rid themselves of the habit. How we rejoice to tell them of the one who has come to set the captive free. "If the Son therefore shall make you free ye shall be free indeed." No matter to what a human being may have become a slave, there is victory in Christ Jesus. As the life is yielded to Him we discover that old things are passed away and behold all things are become new. The Christian becomes partaker of the divine nature. The new birth cannot be taught too thoroughly.

Fifth, We must try to get our converts to understand that having been born into the family of God, He is their Lord and Master and has a complete right to their lives, that in all things He must have the pre-eminence. For why should they call Him Lord and Master and not do the things He commands.

Our message is the same as that of the apostles; that the Lord Jesus was delivered up for our transgressions and raised for our justification, that He is coming again to receive the faithful ones to be forever with Him.

The cardinal points in our missionary message are: salvation by faith not by works, victory in everyday life, the crowning of Jesus Christ Lord of our lives with a patient waiting for His return to earth to receive His own.

MY TASK AS A WOMAN MISSIONARY IN ARGENTINE

Elsa Shank

The principal task of every woman missionary, no matter where her field may be, North or South America, India or elsewhere, is that of working among women, girls, and children. It would seem, therefore, that our task is quite similar, and it is. But the women of each country have their own particular background, ways and customs and to these we must adapt ourselves. As a woman missionary in Argentine, then, I must seek to know the needs of the Argentine woman, and understand her and help her.

What are some of her needs? In a few words I would say that her greatest need is a new understanding of life, and her place in life.

Life, for instance, is not dress. One sees many a young woman well dressed, and by her appearance would think she came from a fairly well-to-do home. Yet on going to her home we will find that her people have scarcely even the barest necessities of life. For most women, their appearance in public is much more important than home comforts. I must help my sisters to see more than this in life.

Life is not merely physical pleasure. For most women, whether rich or poor, the only things in which they seem to find pleasure are in dressing up in the afternoon and standing at the front door watching the people go by; or going to the plaza (city square) with her friends, walking round and round the square seeing all the people she knows; or going to the picture shows; or attending other diversions. I must help my sisters to find a deeper and more lasting pleasure than this.

Again, life is not being a slave in the home, or to men. It seems to be rather a general feeling in this country that woman is man's servant. A certain young girl, a friend of mine, kept house for her father and six brothers, (four of whom were butchers). I went to visit her once for the whole day and was surprised at the way those boys treated her. She did all the washing, butcher aprons included (and had no washing machine either). She did the cleaning and cooking, and besides that, if one wanted even a handkerchief she had to drop everything and run for it.

Many girls dress up and pass certain hours of the afternoons out walking, but once they are married and become mothers, they are

slaves at home. Of course, this latter condition is not so true of the wealthy homes. But in those homes the woman goes with the husband when and where he wants to go even if she does not want to, and stays at home when it is his will to be out alone enjoying himself. I do not propose to break family relationships but I must help the woman to rise above these circumstances in whatever way it may be possible.

Is it life not to think? Our women must learn to think for themselves. If they receive an education it must not be thought of as merely a money-earning matter but as an aid to make them rather more useful and happy. It is quite the custom here to think that whatever education a woman gets should lead to a money making position and if it does not that her education was money wasted.

To leave some one else do our religious thinking for us and having no religious convictions or principles of our own is not life. And here is where our Argentine women have sadly missed the way. They do as the priest indicates and think no more of it. They confess to him their intimate life and thoughts, and he later laughs about them to his comrades. They suspect his crooked wickedness but don't worry about it and continue to let him be the adviser of their souls.

Though I have mentioned the Argentine woman's religious need last it is with this need that the missionary must begin. She needs Christ, who is life, to bring her life. Taking salvation to those who have it not is the supreme task of every missionary. But the missionary's work does not end there, and I believe it is here where some special tasks for the missionary woman begin.

The missionary woman must live an exemplary life. The Christian principles and virtues which we teach must be lived out in our lives. Our faith must be so vital to our life and such a spring of living joy that they might covet it for themselves also. Our home life must be such that they desire it too. Our homes should be open to them that they might come and learn, not North American customs, but basic principles of right living, comradeship, cleanliness, order, etc.

The missionary woman must be an active leader, conducting women's meetings or children's meetings. She must have her eyes open to see where she can help others to become leaders, for she can not always be here to do it. I must also say that she should be a helpful friend, willing to stoop to help the humblest. She must visit them in their homes and bring them sunshine, sympathy and courage. By being their true friend she can win their confidence and then help them better.

And, above all, she must pray.

THE BIBLE SCHOOL

N. Litwiller

There are many things that one could report in the Bible School. Were it not for the fact that we are told to make our reports short, we should comment on such things as the curriculum, the type of students, internal problems, hopeful signs, etc. But evidently this report inevitably circles around another factor which keeps us more or less preoccupied, namely, the support and continuation of the school. The readers will remember that in former years this matter was mentioned.

During the school year 1935 we had nine students. Their studies, devotion, application, and spiritual insight was on the whole satisfactory. Not all, but some of them will make good future workers. The girl students earned their way through school working in private homes. This was only partially satisfactory because much house work and school work with their respective schedules and demands overlap.

For the self-support of the boys a twenty-acre truck farm was rented. The boys worked hard and willingly but the year proved a bad one. They had hoped to make at least a little money on potatoes but a peculiar pest destroyed the potato crop and they may harvest the equivalent of the seed planted. The potato crop is a general failure this year and we are in a potato section. A grasshopper plague did some damage about forty days ago. A new generation is just hatching out now and cleaning up things right in some places. While it is threatening the garden patches through here they have not done any damage. However, a hail storm has ruined the watermelon patch and quite a few of the peaches that were just ripening and being marketed. The beans and peanuts and other marketable produce also suffered. While we do not like to write disheartening reports yet we must write the facts as they are. Needless to say the boys are

getting behind financially and have needed help from the outside. We do not insist on a truck farm as the only means of self support, and yet, in spite of some disadvantages it has its advantages also. The disadvantages are that outside work is scarce, in fact almost impossible to find and furthermore when the students do work for an outsider they lose all independence and are imposed upon so that they cannot follow their studies satisfactorily. On the farm they have



1935 Bible School Students, Bragado, F. C. O.

some independence because they can arrange their work and studies to their needs.

If during the next year you see an appeal in the Gospel Herald for a few extra offerings toward the Bible School, you will remember that the potatoes failed, that the grasshoppers got some vegetables, and that the hail put on the finishing touches. But in spite of all this we insist on singing the song of Habakkuk 3:17-19, for He knows all things and we are His. Pray for us.

THE MISSION PRINTERY

J. W. Shank

The work of the printery does not vary much from year to year. We continue printing the same periodicals as last year, that is our monthly church paper, La Voz Menonita, and the monthly tract, El Camino Verdadero. Besides these we have printed about fifty thousand tracts on special subjects for evangelistic propaganda.

Our monthly output is about 13,000 copies of El Camino Verdadero, 600 copies of La Voz Menonita and an average of about 4,000 tracts. Besides these things we have considerable job printing like the following: Topic booklets for Young People's Meetings, programs for conferences and special meetings, a book of poems for a Christian man, report blanks and forms for Sunday school records, etc.

Our monthly church paper has been enlarged recently and the subscription price increased. It satisfies a very definite need in our congregations and our people are proud of it.

It was our very keen desire also to publish some Sunday school lesson helps, and we have actually made a trial of it. We find, however, that it will not pay us to do it. The amount of work required to get the material ready and the cost of printing are too great for the small number that we can sell. We must depend partly on supplies from a Spanish publishing house in El Paso, Texas.

Finances: The receipts during the year were as follows:

For periodicals published	805.55 pesos
For Sunday school supplies	964.40 pesos
For job printing	797.30 pesos
From the mission	130.00 pesos
Special gift	22.40 pesos

Total 2719.65

The expenditures were:	
Freight and Postage	159.25
Merchandise	1000.05
Labor	1250.00
Miscellaneous	99.90

Total 2509.20 pesos

Note: It should be observed that the treasurer at Elkhart paid from the printery allowance \$144.45 toward Sunday school supplies.

That accounts for the apparently small amount indicated as coming in from the Board.

We also received for a special fund for Bibles and tracts the sum of 630.55 pesos. This special fund enables us to pay for all extra tracts we desire to publish.

THE BIBLE COACH AND TENT

W. G. Lauver

The report for this part of the work is rather brief, due to the fact that none of our workers were free to dedicate much time to tent work. A number of workers gave part time, but this did not prove very satisfactory, and as a result the Coach and tent were idle much of the time during the year.

Meetings were held in Carlos Casares, Ordoqui, La Sofia, Quiroga, Martinez de Hoz, Smith, Guanaco, and French. In a few of these towns the Bible Coach alone was used, as the weather was not favorable for setting up the tent.

As usual in this work, visitation work was done, literature was distributed and the Gospel message given each night. Some souls made the wise choice.

Will you pray for this work during the present year. It is our aim to make some arrangement whereby this part of the work may be carried forward to His honor and glory and the salvation of souls.

OUR MISSION SCHOOLS

J. W. Shank

Why we have mission schools.

It is not the policy of the mission to do any extensive work in popular education. We aim rather to take care of certain needs and thus increase the influence of the mission. Children under the age of eight are not admitted to the public schools. The parents, whether they are of the Christian community or not, prefer not to have their children run the streets. They are thankful for the mission school where the first principles of education are taught. Many of these children are won for our Sunday schools. In some cases the parents become interested also. The greatest advantage is that prejudice against the mission is overcome when people see the good results obtained in our schools.

How these schools are supported.

The children are charged a small fee. This is intended to cover the expense of supplies and the payment of teachers. Since many of the children come from middle class homes, the fees are not large. As a result the teachers receive very small pay. Since we do not have heat in our school rooms in winter time, there is not the usual expense for fuel.

The course of study.

The program of study is generally the usual kindergarten work plus the regular public school program for the primary grades. The children under six are in the kindergarten, while those above that age study the regular common school course. In addition to the regular course all of the children are taught Bible and religious songs daily.

School statistics for the year 1935.

The total enrollment in the nine mission schools during the past year was 344. The average attendance was 227. The total receipts from pupils was \$2135.60. Since several schools did not report their receipts, the total should be probably 300 pesos more than this amount. In all there were 15 teachers. Three of these teachers are normal school graduates. The rest are young women who have learned by observation to carry on their work.

THE MISSION ORPHANAGE

Swartzendruber and Shank

It will be recalled that about a year and a half ago the mission purchased a tract of land of about eighteen acres for the orphanage. It has many fruit trees, a windmill and tank for irrigation, chicken yards and two small dwelling houses. It was our plan to build sometime a house that would satisfy the need of caring for a limited number of needy orphans. Since funds have not as yet been available for building, it was not possible to keep all of the children there. At the beginning of the year 1935 we encountered the difficulty that there

was no family available to put in charge of even the boys who were then on the small truck farm. Several young women who were in charge could not continue.

Because of the impossibility of finding proper persons to put in charge, it was finally decided to place all of the children in private homes temporarily and pay a partial support for them from the orphanage fund (the support being necessary because there were no homes available where the children could be given free board and room). This plan, while not ideal, served very well as a temporary measure. The children were all well taken care of. All went to mission schools and had the usual privileges of attending religious services. The maintenance expense was very much less than it had been while the home was kept up.

In the meantime, the truck and fruit farm was rented out and the proceeds used for the orphanage.

At present the children are still located in private homes of Christian families. We cannot tell how long this will be continued. We only know that it must be continued until we have a family available to put in charge of them, as well as a proper house where they can live. There are nine girls and six boys who are under our charge.

PEHUAJO STATION AND DISTRICT

J. W. Shank

This station was in charge of Brother Weber and wife until the month of August, at which time they moved to Alberti, leaving the work to us. The pastors of other stations always seem to look upon this station as a difficult one to work. The town is pleasant to live in; some of the first Christians in the Argentine mission live here and are faithful; the church building is large and commodious; the missionary home is pleasant; there is no serious opposition by non-Christians, etc. But the people are exceedingly worldly. High society folks are numerous and they are callously indifferent to religion. The



A Modern Business Block in Pehuajo

national normal school and national college are located here and these create an intellectual atmosphere of atheism. Spiritualism has been deeply entrenched here for many years and it is in direct opposition to evangelical Christianity; all of these are forces that are against us. But by far the most terrible drawback to the progress of the Church here is a few shipwrecked Christians who in years past have brought shame upon the church. How hard it is for a congregation to live down the shameful testimony of her failing members!

But in spite of such handicaps we are struggling on. Though often disappointed with some in whom we trusted, we are yet encouraged by the faith and living testimony of others. Recently we had to bid farewell to a woman who was a member of our convert's class. Her family moved away. We pray that she will yet be able to be baptized.

We have also been responsible for the out-station, Passo, during most of the year. We made weekly visits to that station, usually going by train. It is a station that is sorely in need of a resident pastor. Another congregation has increased considerably in membership during the year. Bro. Zagami, who has now gone to his reward, was a friend of the poor and outcast. There are more members of the very poor in that congregation than in any other.

My responsibility as teacher in the Bible School and also as manager of the mission printery make it necessary for me to be absent too much from my pastoral charges. Pray for us in our great task.

TRENQUE LAUQUEN

Santiago Battaglia

During the last year we have not gained many converts, but God knows the reasons, which apparently are beyond our control. But in the sense that the future is ours, we have advanced a great deal. Christ shall obtain a complete victory in our town. The day will soon come when there will be a great awakening for His honor and glory.

In our congregation we had very fine meetings and fairly good attendance, also a spirit of unity, willingness, and enthusiasm on the part of the faithful ones. It is true that there was much poverty in the material sense. On account of the drought and lack of work we were not able to contribute as we had hoped to do, but in spite of it all we feel that the Lord was with us.

The phase that stands out noticeably in our work is the Mission School, with classes for the Kindergarten and the lower primary grades. The enrollment was 148 with four self-supporting teachers (all of whom are members of our congregation). This part of the work has conquered the sympathy of the public in general, and of the authorities in particular, by its great results in the instruction and education of the children, and at the same time by the teachers' interest in the welfare of the pupils. The teachers were able to win the appreciation of the town people for themselves and for the Mission Schools by their visits in the homes, with a view of knowing the parents and the environments of the children, and of discovering means of improving the general plans of this work.

This in a general way may serve to support my statement that the day is not very far away when we shall have a revival in this town, and it will be of great proportions and then "the righteous shall shine forth as the stars in the firmament."

SANTA ROSA AND DISTRICT

Albano Luayza

To be asked to write something about the activities under my charge does not please me very much, for the simple reason that I have a poor concept of what I am doing in this vast territory (La Pampa), with so many towns in which we can do very little Gospel work. What is the reason? The answer is very simple: We lack economical means of transportation, and most of the highways are very poor. It is true that we can go directly from Santa Rosa to Lonquimay and to Toay by train, but to do something worthwhile it would be necessary to stay a day or two but this would increase the expenses far beyond our monthly budget.

I might tell about some cases that have impressed me, but I believe I shall have to limit myself to one in particular. Some time ago the owner of the house which we have rented in Lonquimay, and for which we signed a contract for the Mission for three years, visited the above mentioned town for a few days. He is a doctor who lives in Buenos Aires, but has an administrator attending to his business here. When the doctor asked what the Gospel Mission was doing in Lonquimay, a merchant who heard the question said: "They have a 'culto' or church here of regenerated men and women." Naturally the doctor asked for an explanation, and the merchant gave him the following: "There was a man living here, an Italian, by the name of Hermeregildo Pociani, whom I knew as a drunken sot, and who once said he was going to murder the man who had desecrated his family life, and I and some friends had to take away his arms to prevent a worse tragedy than the one he had suffered because of his unfaithful wife. But when the Mission was established, he began to attend the services and was converted. I had been told that he did not smoke and swear any more, but I did not believe it until one day he came to pay an account he had left standing for a long time. I invited him to take a bottle of ice-cold beer (it was a very hot day), but he told me that he did not drink any more, and although I insisted, he would not even touch it. Then I asked him to smoke a cigarette, but he refused positively. Finally I asked him to explain to me what had brought about this change in his life. He drew a little book out of his pocket and said, 'This is the New Testament, it is the Word of God, and it was it that transformed my life.'"

This merchant who afterwards told me about his conversation with the above mentioned doctor, went on to tell me about the Gospel for quite a while, relating about other persons whom he knew had experienced real regeneration. I should indicate that the mer-

chant himself has never gone to the Mission Hall, and therefore it was beyond my expectation to hear the things he related. After listening to this story I had to say, "Why do we not see more of this kind of thing in our towns? Why do we not work harder to carry the Gospel which has power to transform men and women?" When I think of the foregoing conversation I feel smaller than ever, and solicit the prayers of God's people, with the purpose of seeing more souls born again.

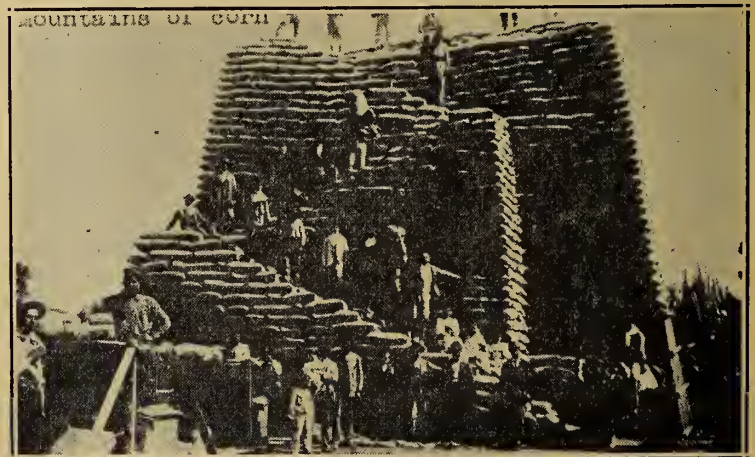
CARLOS CASARES STATION AND DISTRICT

W. G. Lauver

We praise God for His constant guidance and blessing in the work during the past year. The work is His and we are only instruments in His hands. May we always be pliable as the clay in the potter's hand.

While we praise God for the work that has been accomplished through His power and blessing, we also see where Satan has manifested his power, and a few have fallen victims to his fiery darts. There are always some who are weaklings in their Christian life, and the enemy finds them an easy prey.

In the Carlos Casares district, which includes the towns of Carlos Casares, Moctezuma, Smith, Guanaco, Quiroga, and French, there were thirty-five new members received during the year, and the total loss in the district was twenty leaving a net gain of fifteen. Besides the above towns, where there are established congregations, regular services were also held in La Sofia and Martinez de Hoz. It was



Mountains of Corn

decided, just lately, to discontinue the work in Martinez de Hoz, for the present, since the town does not appear to respond to the Gospel message. However, periodical visits will be made to this town, and we shall continue to pray that the Lord may still raise up a people for His Name in this town.

We praise the Lord for the two faithful workers we have in this district in the brethren Barbosa and Gorjon. Bro. Barbosa and wife are living in Quiroga, and Bro. Gorjon and wife are living in French. French is the newest town to have Gospel work. The work in that town was opened in the beginning of October. This town is also a very difficult place to work because of the strong Catholic opposition. For a number of months there have been three priests living there, and they have been doing all in their power to frighten the people away from our services. And while they have succeeded to a certain extent, we are sure that the Lord has directed in the work thus far, and that there will be souls saved through the preaching of His powerful Word, which is "sharper than any two-edged sword." We should not become weary or discouraged if we find the ground harder at some places than at others. It is our duty to sow the seed, and the Lord will give the increase, and "in due season we shall reap if we faint not."

We had rented a hall and started to hold regular meetings in the town of Ordoqui. This town also proved to be very indifferent to the Gospel. We were glad to find a lady who is North American, but has been in the Argentine for many years. Her husband died many years ago, and she has been earning her way by teaching. At the

present she has a private school in Ordoqui, but has a hard time to make ends meet. She was brought up in the Evangelical faith, and has not forgotten it to this day. She always opens and closes her classes with prayer no matter how Catholic her pupils may be. People have told her that all her pupils would leave her, if she would not quit bringing her religion into the class room. But the Lord has always blessed her. It is rather lonely for her not to have any one of her faith with whom to associate. We ask you to pray for her and also for the town of Ordoqui.

Kindergarten was continued in Carlos Casares, as in former years, and we trust that the teaching will bear fruit in the lives of the children who attended. The average attendance was twenty-three. We had two Sunday schools in Casares each Sunday. The Sunday school lesson was also taught in each of our out-stations during the week. Monday in Guanaco, Wednesday in Smith and Moctezuma, and Saturday in La Sofia. There were times when we could not go to all the towns each week. But it is our aim to go each week, as we find it hard to keep up their interest if we miss a week. We distributed around one hundred copies of the Bible and portions of the Bible, besides approximately 19,500 tracts, during the year. We leave all in His hands, asking you to pray with us, that the Lord may give the increase.

TRES LOMAS STATION

J. L. Rutt

During the past year we have not experienced any great revival in the Tres Lomas congregation, yet the growth has been perceptible in the fact that six have been added to the Church by baptism, another six are waiting to be baptized, and a number of interested persons whom we soon expect to see added to the Church.

As is always the case the time of the missionary passes by so swiftly and before we know it the end of the year has arrived. We rejoice in Him who has guided our footsteps during the past year through the many difficulties and problems which one must expect to encounter on the mission field; many of these difficulties have been blessings in disguise. We thank Him for the countless blessings, both material and spiritual, as not one good thing has been withheld from us.

In this age of unrest, certainly we can testify that there is no rest until we rest in Him, and the only message for the weary, worn and disturbed world is "Come unto me all ye that are weary and heavy laden." In this country with so many difficulties we can hardly expect a mass movement towards the Gospel, but a gradual growth as the false ideas and superstitions have to be removed first.

We rejoice in the fact that many of the older members feel their responsibility very keenly, i. e. in regard to tithing and supporting the work. With the increase of members the offerings in the Church have been considerably increased. Likewise the interest of the Sunday school has been held as in former years with an added increase in the offerings.

In 30 de Agosto the difficulty is so great as to discourage the strongest and most faithful members. In place of reporting an increase, there has been a decrease and a falling away. Some of the older members give place to the cares of this life rather than count upon Him, thereby failing to put in practice Matthew 6:33. May the Holy Spirit awaken many souls yet while it is day, souls who are sleeping spiritually a life of indifference and doubt in regard to spiritual things, rocked to sleep by the prince of this world.

May our eyes ever be upon Him in this troubled age before the coming of our Lord and Savior Jesus Christ.

AMERICA STATION

Elvin V. Snyder

There is sometimes a growth that is not physical or numerical. In America we have been striving after that spiritual growth and yet we dare not claim that we have attained. Some have grown to be intimate friends of their Bibles—some could grow more. Others have grown in their desire and ability to help in the work—Sunday school, distribution of tracts, etc., and some others who could, do not care to.

One young man, or really a boy, has had to struggle to keep up his Christian life. And in that struggle he has grown. His widowed mother does not help him at all spiritually because she herself has

never experienced salvation, and an uncle who lives with them is openly opposed to him as an evangelical. This boy and his sister have fought through adversities and although they are not perfect in any sense they are at least "pressing toward the mark." Their uncle burnt some of their books and Sunday school papers and threatened to burn their Bibles and Testaments if they wouldn't stop going to "Culto." They told us that he could burn all he wanted to but he couldn't stop them from going to church. The mother takes the daughter to dances and parties to make her forget the Gospel, but she could not make her dance or take part in those worldly pleasures. Even that, I think, is a little growth. You should pray much and continually for these young people.

During the year nine were baptized and have been more or less faithful. The average attendance at Sunday school should be higher for the number of children on the roll but it seems very difficult to inculcate the necessity of regular attendance. The parents do not take sufficient interest to send them—much less to bring them. And we cannot afford to give a package of candy or peanuts every Sunday to each child like they do at the Catholic church. Our hope for the church at America is, nevertheless, in that group of children who have come faithfully.

The Pentecostal group that went off from our Church last year does not bother us any more for reasons which are quite evident to those who see them.

The work at Meridiano V. is very slack. Among those who always come there was considerable sickness during the year so the attendance at the meetings was low. There are many indifferently



The New Church and Part of the Mission Home in Bragado

interested who come when there is anything "special," which is after all an old Catholic custom.

From September to January we also visited the town of Sere. The Missionary Alliance people used to go there but after they were unable to do so, the interested families begged us to come. It is a very Catholic town for its size but through the testimony of some of the young folks from America who accompanied us there, were able to interest and change the idea of several persons. We do not claim any converts there but one woman seems to understand sufficiently so that with a little more private instruction she could be baptized.

The work at Fortin has not resulted in anything more than monthly visits to several families and the distribution of tracts.

Keep on praying for these towns.

PELEGRINI AND MAZA

Pablo Cavadore

The church in Pellegrini has not had an increase of membership during the year, but on the other hand we have lost a few who have moved to other towns. This makes us feel the need of praying more and working with greater earnestness so that others may fill the vacant places. Thanks be to God in these last few months various persons have become interested, among them two men, one woman and three young ladies, in all of whom we see future members of the Church.

The Sunday school was improved during the year. The number has increased, and the children have also taken a greater interest, especially the children of the members. Some of them have been coming to the Sunday school since the beginning of the work, and of course have received enough Christian education to help them make a decision for Christ.

In Maza we have been blessed by the addition of seven members who were received by baptism. Incidentally all these new members are women, one single young lady and the rest married, some of whom are mothers of large families. These are praying for their children and would like to see them converted too.

It is evident that we cannot tell of great triumphs. The work has not progressed as we would like to see it, but we must remember that there are obstacles to the work which are not so easy to overcome. Pellegrini and Maza suffer the handicap of all the small towns, that is that the people are too well known to each other and too closely linked up. Many would like to come to our meetings, but they fail to do so because of what their friends and neighbors might say. Another problem is to get the young people to be converted. All the members of both these towns are adults. While there are young people who attend regularly at the meetings, they do not become converted. The world with its attractions has seduced them too much, and they think that the pastor wishes to enslave them and limit their liberties, and so they close their hearts to the Lord's loving invitation, and to the advantages of a life delivered from sin. But in spite of these things we take courage because we notice that as time goes on the town has to recognize more and more the importance of the work of the Gospel. There are business men who have never come to our services, or who have heard one or two sermons in the Gospel Tent, who speak in favor of the Gospel. I myself have heard one of these say to his comrade, while lifting up the "Camino Verdadero" (The True Way) "This is the truth; there is nothing here that you can contradict."

A religious conscience is being formed in the town which in time will make the progress of the work easier. After all we thank God that in all the towns we have a group of persons who rejoice in the fact that they have been saved by the Lord, and we hope by their help and the blessing of the Lord to win many more.

ALBERTI STATION

L. S. Weber

The past year has shown a little progress in this station as far as membership is concerned. There were five precious souls received into fellowship by baptism, but unfortunately two withdrew their membership, which leaves a net gain of three, and a total membership of twenty-one. Some of these are quite faithful and others more or less indifferent. There are a few who nearly always work far away in the country, and consequently cannot attend the regular services. During the harvest time and corn-husking nearly all of our men folks are in the country.

During the year we celebrated the first Christian wedding in the Mission Hall in this town. This was rather new for here, since everyone thought that only the Catholic priests had the authority to solemnize weddings. Hence, the Hall was well filled for that occasion. We also had a series of evangelistic meetings, but it was very difficult to interest new ones in the Gospel, since the Roman Catholic church has such a strong sway here.

The members here are nearly all quite needy, since they do not have steady employment. That means that they cannot give very much towards the Lord's work. However, at least one family started to give a tithe of even their meagre earnings during harvest time. If only our well to do members would have the same spirit of consecration. We are praying for a revival in this station during the year just begun.

CORDOBA HILLS WORK, COSQUIN, FCCNA, ARGENTINA, SOUTH AMERICA

D. Parke and Lillie Lantz

A new work had been talked about and planned for several years, or since the organization of the Local Board (Junta Argentina de Evangelizacion y Finanzas). For nearly a year we had been engaged under the Executive Committee in Colportage and Extension Work, the last five months in the Pampa. In the June Meeting of the Mission Council and the Executive Committee after listening to the report of the Investigating Committee and after taking into consideration the various problems which might arise it was decided that a work be opened in the hills with Cosquin as a center. Cosquin is a

thriving and growing town with a normal population of 9,000 which during the extreme cold or hot months gives hospitality to about 3,000 who come here for health or diversion.

On our arrival here we began to look up believers from other towns. They were invited to the first meeting held in the Mission on July 7. Since then we have had over 100 meetings with an average attendance of ten adults and twenty children. Sixteen meetings were held in the home of a believer two kilometres from the Mission and a number in a room ceded for a small rent. We praise the Lord for these privileges. Forty Bibles have been located, twenty-four sold at cost price and sixteen given free. Thirty-six Testaments were sold and twenty-two free. One hundred and ninety Gospels and portions and about eleven thousand tracts have been distributed free.

Cottage Bible Meetings and Special Meetings for Women have been quite interesting and also some visits which were made to other towns.

A novelty for this town was the Daily Vacation Bible School with its enrollment of thirty-three and average attendance of twenty-five. Some are from other towns and will carry the Gospel in story form to their homes. Others will teach their friends the Psalms,



Mission House on the Corner and View of Mountains

Beatitudes, Lord's Prayer, and teachings which they learned during the fifteen days they came to the Mission.

Several men and women have told us that they desire to follow the Lord and we ask your prayers for them and the work in Cosquin.

DIRECTORY AND STATISTICAL TABLES

I

Mennonite Board of Missions and Charities

Administration offices, 1711 Prairie Street, Elkhart, Indiana, U. S. A.
President, D. D. Miller, Elkhart, Indiana, U. S. A.
General Secretary, S. C. Yoder, 1139 South Eighth, Goshen, Indiana, U. S. A.

II

Field Executive Committee

President J. W. Shank
Vice President L. S. Weber
Secretary W. G. Lauver
Treasurer A. Swartzentruber
Other Members D. P. Lantz, J. L. Rutt
N. Litwiller

III

Department Secretaries

Building and Survey A. Swartzentruber
Religious Education L. S. Weber
Secular Education J. W. Shank
English Publications L. S. Weber
Spanish Publications J. W. Shank

IV

Standing Committees

Auditing L. S. Weber, N. Litwiller
Orphanage ... A. Swartzentruber, J. W. Shank, N. Litwiller
Arrangements.. D. P. and Lillie Lantz, L. S. and Edna Weber
Bible School Litwiller, Shank, Weber
Bible Coach and Tent ... Lauver, Litwiller, Pablo Cavadore

V

The Pastor's Meeting

President	L. S. Weber
Secretary	S. Battaglia

VI

The Argentine Local Mission Board

President	A. Swartzentruber
Secretary	Albano Luayza
Treasurer	J. W. Shank
Other Members	W. G. Lauver, P. Cavadore

VII

Publication Board

Manager of the Printery	J. W. Shank
Editor of La Voz Menonita	Albano Luayza
Editor of El Camino Verdadero	L. S. Weber

VIII

Mission Directory for 1936

J. W. Shank	Pehuajo, F. C. O., Argentina	Sept. 1917
Emma Shank	Pehuajo, F. C. O., Argentina	Sept. 1917
D. Parke Lantz	Cosquin, F. C. C. N. A., Cordoba	June 1921
Lillie Lantz	Cosquin, F. C. C. N. A., Cordoba	June 1921
W. G. Lauver	Carlos Casares, F. C. O., Argentina	June 1921
Florence Lauver	Carlos Casares, F. C. O., Argentina	June 1921
Amos Swartzentruber	Bragado, F. C. O., Argentina	March 1924
Edna Swartzentruber	Bragado, F. C. O., Argentina	March 1924
J. L. Rutt	America, F. C. O., Argentina	Feb. 1925
Mary Rutt	America, F. C. O., Argentina	Feb. 1925
N. J. Litwiller	Bragado, F. C. O., Argentina	Sept. 1925
Ada Litwiller	Bragado, F. C. O., Argentina	Sept. 1925
L. S. Weber	Alberti, F. C. O., Argentina	Nov. 1931
Edna Weber	Alberti, F. C. O., Argentina	Nov. 1931
Elsa Shank	Tres Lomas, F. C. O., Argentina	Oct. 1935

Missionaries on Furlough

T. K. Hershey	1424 South Eighth, Goshen, Ind.	Sept. 1917
Mae Hershey	1424 South Eighth, Goshen, Ind.	Sept. 1917
Elvin V. Snyder	Markham, Ontario, Canada	Nov. 1928
Mary Snyder	Markham, Ontario, Canada	Nov. 1928

IX

Supported Native Workers

Albano Luayza	Santa Rosa, F. C. O.
Querubina Luayza	Santa Rosa, F. C. O.
Pablo Cavadore	Pellegrini, F. C. O.
Marcelina Cavadore	Pellegrini, F. C. O.
Anita Cavadore	Treinta de Agosto, F. C. O.
Santina F. Cavadore	Pehuajo, F. C. O.
Santiago Battaglia	Trenque Lauquen, F. C. O.
Amalia Battaglia	Trenque Lauquen, F. C. O.
Juan Battaglia	Trenque Lauquen, F. C. O.
Jose Zagami (Died Feb. 12, 1936)	Madero, F. C. O.
Carmen Zagami	Madero, F. C. O.
Carlos Barbosa	Quiroga, F. C. O.
Celina Barbosa	Quiroga, F. C. O.
Feliciano Gorjon	French, F. C. O.
Maria Gorjon	French, F. C. O.

X

Self-supporting Teachers

Laura Rivas	Pehuajo, F. C. O.
Maria Cavadore	Pehuajo, F. C. O.
Angelita D'Amatto	Tres Lomas, F. C. O.
Lucia Battaglia	Trenque Lauquen, F. C. O.
Anita Battaglia	Trenque Lauquen, F. C. O.
Isabel Pithan	Trenque Lauquen, F. C. O.
Pilar Fernandez	Carlos Casares, F. C. O.

XI

Churches and Regular Preaching Points

Location	Opened	Pastor in Charge
Pehuajo	1919	J. W. Shank
Trenque Lauquen	1920	Santiago Battaglia
Santa Rosa	1922	Albano Luayza
Carlos Casares	1922	W. G. Lauver
Francisco Madero	1924	J. W. Shank
Tres Lomas	1925	A. Swartzentruber
Bragado	1926	N. Litwiller
America	1927	J. L. Rutt
Meridiano Quinto	1927	J. L. Rutt
Mechita	1928	A. Swartzentruber
Passo	1929	Santiago Battaglia
Pellegrini	1930	Pablo Cavadore
Treinta de Agosto	1930	A. Swartzentruber
Maza	1931	Pablo Cavadore

Moctezuma	1931	W. G. Lauver
Smith	1932	W. G. Lauver
Guanaco	1932	W. G. Lauver
Martinez de Hoz	1932	Carlos Barbosa
Alberti	1933	L. S. Weber
Quiroga	1933	Carlos Barbosa
Lonquimay	1934	Albano Luayza
Toay	1934	Albano Luayza
O'brien	1934	A. Swartzentruber
Comodoro Py	1934	N. Litwiller
La Sofia	1935	W. G. Lauver
Ordoqui	1935	W. G. Lauver
Cosquin, Cordoba	1935	D. P. Lantz
French	1935	Feliciano Gorjon

XII

Church Membership

Particulars	1934	1935
Missionary Pastors	8	8
Ordained Argentine Pastors	3	3
Unordained Argentine helpers	3	3
Members at beginning of the year	477	544
Total received during the year	107	98
Total lost during the year	40	58
Net gain	67	40
Membership at close of year	544	584

XIII

Sunday School Statistics

Particulars		
Number of Sunday Schools	25	26
Average attendance per Sunday	912	874
Average attendance per School	38	34
Number of officers and teachers	77	72
Total of offerings in Pesos	\$1087.45	\$1035.95

XIV

Bibles and Tracts

Bibles sold	167
Bibles donated	44
New Testaments sold	312
New Testaments donated	233
Gospels and portions distributed	1574
Tracts distributed	197,380

Financial Report of

The Argentine Junta or Local Mission Board

J. W. Shank

Note: According to the 20-year plan for the Argentine mission the native churches have pledged themselves to attempt to raise an ever-increasing amount toward the general expenses of the mission. The plan was that the churches should increase their gifts 5% each year. During the year 1935 the churches gave 10%. This should have been increased to 15% after July, but the hard times made it impossible for them to accomplish it. The following is a summary of receipts and expenditures during the year:

Former balance, January 1, 1935	273.40 pesos
Received from the churches during the year	2827.65 pesos
Total receipts	\$3101.05
Expenditures:	
To mission extension fund	2859.30
To publication	35.85
Closing Balance	2895.15
	\$205.90 pesos
	Treasurer

XV

FINANCIAL STATEMENT OF THE ARGENTINE MENNONITE MISSION

Treasurer's Summarized Report for the year 1935.

(In Argentine Pesos.)

Resources	
Opening cash balance January 1, 1935	5732.75
Received from General Treasurer	72926.85
(This is equal to about 19,710.00 in U. S. dollars)	\$78660.60
Disbursements	
Paid to Stations	5601.30
Paid direct by Treasurer	4564.50
Native Workers	12809.00
Orphanage	4719.00
Publication	130.00
Bible School	1080.00
Bible Coach and Tent	625.00
Allowances (four months)	11250.30
Properties	18575.00
Personal	174.15
Steamer Passage	631.35

Building repairs	1214.15
Various (Authorized by Ex. Com.)	2352.45
Total disbursements	63726.20
Treas. bank balance	14934.40
Total	78660.60 pesos

Gratefully submitted, A. Swartzentruber, Treas.

AUDITOR'S CERTIFICATE

Bragado, F. C. O., Jan. 15, 1936

To the Mennonite Board of Missions and Charities
Elkhart, Indiana

Dear Brethren:

The undersigned auditors appointed by the Argentine Mennonite Mission have carefully revised the books and records of the Mission Treasurer for the year 1935 and hereby certify that we have found them correct and in accordance with the reports sent to the General Treasurer as well as the accompanying financial statement. We have also checked the bank balances and certify that the above mentioned balance is on hand.

The Auditing Committee,
L. S. Weber,
N. Litwiller.

XVI

Funds Raised on the Field

In Argentine Pesos

Church offerings	\$4891.60
Sunday school offerings	1035.95
Women's meetings	171.05
Y. P. Organizations	21.60
Schools and Kindergartens	2045.30
Printery	2719.65
Literature	244.80
Orphanage	820.70
Miscellaneous	72.70
Total	\$12023.45

CALENDAR OF EVENTS, 1935

Pablo Shank

January

- 1, 2 Mission council still in session, having begun Dec. 27, 1934.
- 3-6 Young People's Retreat held in Pehuajo. Very fine meetings.
- 10-19 The Swartzentrubers spend some time in Buenos Aires for vacation and Medical consultation.
- 15 Lauvers begin tent campaign in Casares district.
- 18-25 The Shank family in Buenos Aires for vacation and dental work.

February

- 8 The Webers go to Buenos Aires for vacation and dental work.
- 21 J. W. Shank attends a committee meeting held to discuss plans for the new mission to the Jews in Buenos Aires.

March

- 18 Bible School opens in Bragado.
- Orphanage and Bible School Committees meet for special business.

April

- 4 Esther Brunk goes to Buenos Aires to take a position in the Ward College
- 12 Executive Committee Meeting. Plans made for investigating tour to unoccupied regions. Swartzentruber, Lauver, and Shank appointed to make the trip.

May

- 6 Investigating Committee start on tour north to Cordoba and Santa Fe provinces.
- 13 Death of Mrs. Cavadore, a faithful "mother in Israel."
- 15 The committee arrives at Quemu Quemu making a few hours visit with the Lantz family.

June

- 4-5 Mid-year mission council, Executive Committee, and Pastor's meetings. Decision to open new extension mission in Cosquin Cordoba, with D. P. Lantz and wife as missionaries in charge. Decision to move the Webers to Alberti and to open new work in the town of French; the latter to be in charge of the Gorjon family.
- 15 The Lantz's arrive in Cosquin.
- 18-25 Elvin Snyder holds meetings in Bragado.
- 18 News arrives that Elsa Shank has been appointed as missionary to Argentine.
- 23 The Swartzentrubers celebrate their fifteenth wedding anniversary.
- 23-25 The brethren Kimmel and Sickel, representatives of the Brethren Mission in Cordoba visit our stations.
- During June and July the committee representing our local mission board makes a tour visiting the stations and giving talks on Christian Stewardship. The committee was composed of Litwiller, Swartzentruber, Shank, Luayza and Cavadore.

August

- 5 An Executive Committee meeting is held in Buenos Aires to comply with the law requiring such meeting to be held in the Capital.

- 11 Shanks celebrate their 25th wedding anniversary.
- 13 A farewell service for the Webers as they move to Alberti.
- September**
- 7 A baby girl born to Elvin Snyders.
- 23-30 Brother Arthur Glass of the Jewish Mission in Buenos Aires visits our mission.
- 23 Pablo Shank has an accident shooting a hole in his toe.
- 26 Lauvers celebrate their fifteenth wedding anniversary.
- October**
- 1-6 Elvin Snyder holds meetings in Pehuajo.
- 5 Elsa Shank sails from New Orleans.
- 13 First public services in French. The Brethren Litwiller and Luayza hold meetings in this new place.
- 29 Elsa Shank arrived in Buenos Aires.
- November**
- 22 Bible School term closes.
- 25 Building operations begin on the church in Bragado.
- December**
- 2-5 Annual Mission Council. All missionaries present.
- 9-24 Vacation Bible School in Pehuajo.

REPORT

Of the Thirtieth Annual Meeting of the Mennonite Board of Missions and Charities, Belleville, Pennsylvania, May 10-12, 1936

Tuesday Morning

Song Service and Devotion

REPORTS OF SPECIAL COMMITTEES

Mission Study Course Committee

Your committee appointed to help in the promotion and maintenance of missionary interest in the church by arranging for mission study courses for classes, has, during the last year, confined its activity mainly to the preparation of literature for use in such classes. This is in line with its recommendations, approved by this body last year, that due to the great dearth of doctrinally sound missionary literature, books for this work would have to be written by approved Mennonite writers.

Your committee accordingly wishes to report the following projects in book production actually underway.

Bro. J. R. Mumaw is preparing a book on the rural mission work of the church. He has prepared an outline and secured a lot of very valuable material. Bro. Mumaw has covered a considerable portion of the work of the Virginia brethren in the mountains surrounding the Shenandoah Valley and will now gather material from the church generally and may make a trip to the Ozark region to study Mennonite rural work there. Bro. Mumaw plans to complete his work as soon as time from other work permits.

Bro. J. D. Mininger reports progress in the preparation of a manual of information for guidance of city mission workers so arranged as to be usable for class work for study groups.

Bro. I. E. Burkhart is preparing a book on Scriptural Teaching about Missions and reports some of his manuscript as ready and that he proposes to push the work as rapidly as possible.

Sister Ada Zimmerman is preparing a book on Africa in collaboration with Sister Kathryn Leatherman, who is now in Africa. This book is designed primarily for juniors, under the sponsorship of the Eastern Mennonite Mission Board. Sister Zimmerman hopes to have the book complete by the end of the year.

Sister Alta Erb who is writing a book which is to be a history and description of each of our city missions, reports the most of her work as completed. Your committee hopes to make Sister Erb's book available for use by classes for the winter Bible terms in our colleges and congregations.

Bro. H. S. Bender is gathering material about brethren and sisters of the church still living who have been especially active in the missionary work of the church. This material is to be kept available for use after their decease.

Sister Esther Vogt has begun the gathering of material for a book comprising the biographies of our deceased missionaries to India. She will complete this work after returning to India next September.

Bro. John S. Umble is gathering material on deceased missionary workers of the church which will also be put into book form as soon as possible.

With the help of a class at Goshen College, Bro. M. C. Lehman has gathered material which is to be a case study of our mission work in India. This he hopes to have ready for publication by the end of the year.

Books on evangelism, stewardship, present-day religions and a description and history of our work in the Argentine are also within the scope of your committee's plans but are for the present not organized projects.

All of these projects actually assigned and begun are to conform to the following general requirements:

1. They are to be divided into about twelve chapters designed for a three months' course for classes meeting weekly. At the end of each chapter there is to be a list of leading questions to be stimulating for discussion and guidance for teachers.

2. A chapter at the end of the book is to be a brief resume of the contents of the book for review and discussional purposes.

3. All the manuscripts for these books will be passed on by the readers of our Publication Board and published at the Mennonite Publishing House at Scottdale. The brethren William Detweiler and John L. Horst will critically read all manuscripts and submit them to the Publication Committee.

4. Each of the writers designated has received an advance of ten dollars for expenses incidental to the gathering of material and writing. No writer receives any remuneration for work.

It is the sense of your committee that the missionary interest can be greatly furthered by the conducting of as many and more mission study groups as before our recent series decline in their number. We have been led to ponder seriously the question whether the time has not arrived when the Board could advantageously arrange in the assignment of its official functions for some one of its officers to give at least a major portion of time to the fostering of missionary interest, conviction and support by prayer and giving on the part of the church. Your committee respectfully asks consideration of this question.

Revised pamphlets giving recommendations for the organizing and conducting mission study classes in congregations are available on the platform and workers desiring to inform themselves are invited to take one. In these, some non-Mennonite books are recommended for use until our own can be prepared.

Any one desiring further information should write to the Secretary of the committee, Bro. J. L. Horst of Scottdale, Pa.

May we conclude this report by asking every member of the Board and everyone present to make the increase and maintenance of deep missionary interest in the church a matter of heart searching prayer.

Respectfully submitted,

H. S. Bender
I. E. Burkhardt
William Detweiler
J. L. Horst
M. C. Lehman
Paul Mininger
J. R. Mumaw
S. C. Yoder.

On motion the report was accepted as read.

Mission Problems Committee

Since the last annual meeting of the Board your Committee has met twice. The first meeting was held at the time of General Conference at Kitchener, Ontario, in August, 1935. At that time the committee was reorganized and D. D. Miller was elected chairman, and S. C. Yoder, Secretary. A plan of work was worked to guide the committee in investigations this year.

It was planned to gather material covering the questions that were raised at the last annual meeting regarding the support, and equipment allowance of foreign missionaries; also regarding furloughs, terms of service, etc.

Bro. Hershey was asked to gather this material for the Argentine field and J. N. Kaufman for India. Both these brethren gathered a lot of material from their respective fields and also from other sources. The aim was to ascertain what would be best for our own cause. The practice and experience of other agencies was also taken into consideration in the formulation of our report. In view of the findings of the Committee the following recommendations were adopted:

1. The matter of whether city missions should become self-supporting and whether they should be under the District Board instead of under the General Board was discussed. After consideration it was decided that a special meeting should be called Monday evening between the afternoon and evening sessions. The following interested groups are to be invited to the meet-

ing: city mission superintendents, members of local boards of city missions, members of district mission boards, the Mission Problems Committee.

The self-support of the missions should be considered and adjustments made to suit each individual case. The shifting of control from the General Board to the District Mission Board should also be considered at this meeting.

2. After the noon intermission the matter of adjustments in the foreign field were taken up. J. N. Kaufman reported his findings for India and T. K. Hershey for Argentina. After due consideration the following recommendations were agreed upon:

a. It is recommended that terms of five and one-half and six and one-half years for single missionaries and six and one-half and seven and one-half for married missionaries be continued and that we encourage them to remain an additional year if conditions are favorable. It is also recommended that the present furlough of one and one-half years be continued.

b. It is recommended that the present allowances for furniture and equipment be merged into one fund and called the missionary equipment and furniture allowance and that the amount be fixed at \$350.00 per missionary. This is granted only to those who go to the field for the first time. All excess baggage and freight is to be paid by the missionaries.

c. It is recommended that the missionaries pay all medical, dental, and oculist bills up to \$10.00 per year per missionary and missionary child, and that any amount above that be submitted to the Board for payment.

d. After a careful consideration of missionary allowances it is recommended that no change be made.

3. In view of the urgent requests from both India and Argentina that two representatives from the Board be sent to those fields to assist the missionaries with the problems, we recommend that the Board give prayerful consideration to this petition.

4. In view of the growth of the work of our missions and the demands made upon the officials of the Board this committee recommends that prayerful consideration be given to the election of a full-time secretary as soon as conditions make this possible and satisfactory arrangements can be made.

The matter of self-support for home missions was also taken up for study and the task of gathering material was assigned to Bro. Detweiler. This study is not completed and will need to be continued throughout the coming year. The question of transferring control of the city missions from the General Board to the District Mission Boards was also considered. The Committee is not ready to make any recommendations in this matter.

In view of the unfinished portion of the investigations it was voted at the Executive session of the Board that the committee be continued for another year.

Respectfully submitted,

S. C. Yoder, Secretary of the Committee.

On motion the report was accepted as read.

Committee on Revision of the Constitution

The work of the Committee on Revision of the Constitution was delayed for several years while it waited for a report of the Problems Committee which was making some investigations which was to be incorporated into the constitution. In the meantime, Bro. Mumaw, one of the members of the Committee, was called to his reward which vacancy was not filled.

Since the last meeting, the remaining members of the Committee have drafted a form of the revised constitution and submitted it to all the board members for consideration. This revised copy was brought before the Executive session of the Board on May 9 and after considerable discussion it was decided to defer action until the next annual meeting. The chairman was authorized to appoint a member to fill the place made vacant by the death of Bro. Mumaw, and the committee is to be retained.

Respectfully submitted,

S. C. Yoder, Secretary.

On motion this report was accepted as read, and the committee retained to further study its work and report at the next annual meeting. M. C. Lehman was appointed a third member to take the place of Levi Mumaw, deceased.

ELECTION OF OFFICERS

Members-at-Large

D. D. Miller, S. C. Yoder, M. C. Cressman, Paul Erb, Jesse B. Martin, Edward B. Frey, S. E. Allgyer, J. N. Kaufman.

Delegates of Conferences

Lancaster, O. O. Miller
Franconia, G. S. Nice
Washington-Franklin Co., Md., Lewis Martin

Officers

J. N. Kaufman, President, Peoria, Ill., R. 5.
 Edwin J. Yoder, Vice President, Topeka, Ind.
 S. C. Yoder, Secretary, Goshen, Ind.
 D. D. Miller, Treasurer, Elkhart, Ind.
 N. E. Troyer, Fifth Member of Executive Committee, W. Liberty, O.

Missions Committee

S. F. Coffman, S. E. Allgyer, J. D. Mininger, Daniel Kauffman,
 M. C. Lehman.

Relief Committee

O. O. Miller, J. L. Horst, H. S. Bender.

Sewing Circle Committee

Mrs. J. A. Ressler, President, Scottdale, Pa.
 Mrs. M. C. Cressman, Vice President, Kitchener, Ont.
 Mrs. Allen Erb, Secretary, La Junta, Colorado
 Miss Viola Wenger, Assistant Secretary, Portland, Oreg.
 Mrs. A. L. Buzzard, Sewing Secretary, Goshen, Ind.
 Mrs. M. C. Lehman, Secretary of Literature, Goshen, Ind.
 Mrs. Zaidée Reiff, Treasurer, Elkhart, Ind.

Superintendents of City Missions

Lima, Ohio, Maurice O'Connell
 Ft. Wayne, Indiana, Newton Weber
 Toronto, Ontario, Harold Groh
 Peoria, Illinois, Warren Long
 Detroit, Michigan, Frank Raber
 Kansas City, Kansas, J. D. Mininger
 Chicago, Illinois, Levi C. Hartzler
 Canton, Ohio, William Detweiler

Charitable Institutions

Home for the Aged, Eureka, Illinois
 J. D. Smith, Superintendent
 Mattie Schertz, Matron
 Orphans' Home, West Liberty, Ohio
 L. L. Swartzendruber, Superintendent
 Mrs. L. L. Swartzendruber, Matron
 Children's Welfare Home, Kansas City, Kansas
 Chris Miller, Superintendent
 Mrs. Chris Miller, Matron

Mennonite Hospital and Sanatorium

Allen Erb, Superintendent
 Selena Gamber, Superintendent of Nurses

Other Appointments

Financial Agent, D. D. Miller
 Field Worker, S. E. Allgyer
 Young People's Problems Committee, Jesse B. Martin
 Interboard Committee of General Conference, D. D. Miller

BUDGETS FOR INDIA AND ARGENTINA

The following budgets for building and operating expenses were recommended by the Executive Committee for India and Argentina:

India**Monthly Operating Budget**

Evangelistic	Rs. 1305-8-0
Educational	1460-0-0
Medical	705-0-0
Administration	200-0-0
Emergency	150-0-0
Charitable Institution	2406-8-0
Ministers' support	45-0-0

Rs. 6272-0-0

There was no request for additional buildings but the Board is asked to furnish the unprovided portion of last year's budget.

Argentina**Monthly Operating Budget**

General Mission Fund	\$300.00
Native Workers	365.00
Orphanage	100.00
Publication	20.00
Bible School	30.00
Bible Coach	20.00

Total Monthly Budget \$835.00

Building Budget

Orphanage Building Fund	\$4,000.00
Bragado Building Fund	4,000.00
America Property	2,333.00

Total Building Budget \$10,333.00

On motion the above budgets were approved.

On motion it was decided that the Executive Committee should look forward to sending two representatives to India and South America within the next year. It is also recommended that the Executive Committee should take such steps to appoint a full-time Secretary as its judgment may warrant.

Adjournment.**Tuesday Afternoon**

Song Service and Devotion.

Address: Our Responsibility to Our Institutional Work

Allen Erb, La Junta, Colorado

Tidings from the Field by Returned Missionaries

India, S. Jay Hostetler, Dhamtari, C. P., India
 Argentina, Elvin Snyder, America, F. C. O., Argentina

APPOINTMENT OF MISSIONARIES

This is to certify that Milton Vogt, Esther Vogt, and Mary Good, missionaries from India on furlough, have successfully passed the doctrinal and physical examinations prescribed for returning missionaries and are hereby recommended for appointment. We further certify that Samuel King, Nellie King, and Gladys Weaver have also passed the physical and doctrinal examinations and are recommended for appointment as missionaries to India.

Since the appointment of missionaries for Argentina cannot be definitely concluded at this time it is recommended that the Executive Committee be authorized to send such workers to that field the coming year as conditions at home and the needs of the field may justify.

FURLOUGHS

Upon recommendation of the Managing Committee of the India Mission the following furloughs are presented for approval of the Board:

Dr. Troyer and family, fall of 1936

Dora Shantz, spring of 1937

Ralph Smucker and family, spring of 1937

It was also voted that the Executive Committee be empowered to grant such other furloughs during the year as in its judgment may be justified.

A brief consecration service was held for the newly appointed and outgoing missionaries at which time Bro. J. D. Mininger spoke and led in prayer. S. M. King and Clyde Shank spoke briefly in response. An offering amounting to \$210.03 was taken. This amount was set aside for the General Fund of the Mission Board to be used at its discretion.

Adjournment.**Evening Session****RESOLUTIONS**

In view of the rich blessings we have enjoyed during this Mission Board Meeting we hereby express our heartfelt gratitude

1. To our heavenly Father for the spiritual and material blessings enjoyed.
2. To the kind brethren and sisters of the community who have so hospitably provided for our needs.

* * * * *

Since under the providence of the Almighty God it hath pleased Him during the past year to remove from this life our late Bro. J. S. Shoemaker, we the Mennonite Board of Missions and Charities in regular annual session at Belleville, Pa., May 10-12, 1936, express our humble submission to the will of God. We also recognized with appreciation the contribution our departed brother has made to this Board. Since the year 1899 he has been actively connected with this organization in different capacities and especially as secretary. His godly life, his able teaching of Bible principles, his denominational loyalty, his charitable and sympathetic approach to all problems, and his tireless conscientious and persistent application to his duties has made an indelible impression upon the Board. For all this we are grateful to Almighty God and seek to pay tribute to our beloved brother by endeavoring, through the grace of our Lord Jesus Christ, to follow His example.

To our Brethren and Sisters in India and South America and Africa:

We, the Mennonite Board of Missions and Charities, in session at Belleville, Pennsylvania, U. S. A., May 10-12, 1936, send Christian greetings to all who have learned to love our Savior the Lord Jesus Christ. We rejoice in the knowledge of the evidences of the work of the Holy Spirit moving more to receive Jesus as Savior and Lord. May the God of peace that brought again from the dead our Lord Jesus Christ, the Great Shepherd of the sheep, through the blood of the everlasting covenant make us perfect in every good work to do His will working in us that which is well pleasing in His sight through Jesus Christ. Hebrews 13:20, 21. We acknowledge the greetings brought to us from the India Church by Bro. S. Jay Hostetler and from the South America Church by Bro. E. V. Snyder.

Addresses: The Mission Board Member Who Magnifies His

Office

S. E. Allgyer, West Liberty, Ohio

The Greatest Need of the Hour

T. K. Hershey, Trenque Lauquen, F. C. O., Argentina

Adjournment.

PIONEERING IN TENNESSEE MOUNTAINS

Comfortably settled in districts that offer every advantage of material civilization, many of us are prone to forget the multitude of things that others must go without, things that we count as essentials to health and effective service. We are so accustomed to electricity and gas, to well-heated houses and an abundance of pure water that we sometimes forget the entire lack of such facilities in arctic mission stations like Barrow, Alaska, in the jungles of Africa or the outposts of China. Accustomed as we are to letter carriers, and rapid transportation, to doctors and hospitals, to shops and filling stations, we are prone to forget those who have mail and produce delivered once a year, and who may be weeks or more from the nearest trained doctor. But it is to such outpost stations that many missionaries go to carry the Gospel of Christ. They go gladly and voice no complaints because of hardships. It is well for us to become acquainted with the life of these courageous pioneers, and to share with them some of our transportable privileges.

One of the many stations that it would be interesting to visit is on a high windswept plateau in the Cumberland Mountains of Tennessee whither has gone a refined and educated gray-haired woman as an ambassador of Christ. She chose the place because of its need and lovingly ministers to the people with the skill and energy that would put to shame many a strong man. Miss Anna Belle Stewart, with a young woman companion and a young man and his wife as helpers, are stationed at Smyrna, near Byrdstown, Tennessee. It is forty miles from a railroad. There are no graduate doctors or trained preachers in this district. One of the preachers is a farmer and the other works in a mill—each of them scarcely able to read. For a funeral they send to Kentucky for a minister to preach the sermon.

Miss Stewart lives in a little four-room shack—half of logs and half of boards. In very cold weather the little wood-burning cookstove cannot heat the kitchen. "One day," she writes, "with our table pushed within one foot of the stove, the milk in the pitcher froze, and when coffee was left for a few minutes in the cups it froze solid." At night the two workers took turns keeping the wood fire going to keep from freezing. Describing the mountain district, Miss Stewart says:

"Our work centers about Lovelady, Smyrna and Fairview—all on rural routes from Byrdstown which, by the way, is the smallest county seat in the United States. At the end of five weeks in this community we had five flourishing organizations, and two more groups are begging for attention; and Fairview wants a Sunday school. The work of

Elizabeth, my helper, has been greatly blessed. She has the young people's organizations at Smyrna and Lovelady, in every session of each she makes plain the way of salvation and gives opportunity for decisions for Christ. Several who have never attended any religious meetings before have become much interested in spiritual things and have asked for prayer and promised to pray for themselves. The Sunday school superintendent at Lovelady said the young people would follow Elizabeth through fire.

"In a small scattered community in zero weather she has a class of over 25 and a young people's group of over 30. There were three Christians when she first took them. There are now five and you can almost see them grow. Elizabeth has asked all five Christians to lead in prayer and four promised gladly while the fifth, a fine young lad, said, 'I never have'. But he will. They are doing a great many things that they have never done before! Every Wednesday night we have the Smyrna young people here and Thursday night we have the Lovelady group at their schoolhouse. All the night meetings are at six or half-past six, but people come at five o'clock. Twice we missed our meal, before we learned! Last Saturday afternoon I turned over the junior organization at Smyrna to Elizabeth so that I could take the corresponding group at Lovelady. The program in these four organizations include Bible study, chorus music instruction, a social gathering and work for others. How they love it!

"More than sixty years ago, a rough board church house was built, innocent of paint or any decoration. With a few planks missing and a hole burned in one side where a lamp once exploded it still stands the joint property of several denominations which seem to have abandoned the church and the people. Of late years this community has been sadly neglected. One old man said, 'Old Smyrnie was once a godly and religious neighborhood. When we met together we talked of the goodness of the Lord and now we are everyone back-slidden'. In sentences broken by sobs he told of his joy in having someone to talk to them of the Lord and to explain the Bible. He left the first group meeting, praising God and declaring his determination to come back into a close walk with Him. As we visited from house to house, opening the Word and praying for the households and community, a number of the older people wept, remembering former days and again renewed their allegiance to the Lord. The weeks of work in that field were a real joy. The people begged to have a worker sent in and their former church organization renewed. They asked for a Sunday school and for something for their young people who are growing up with nothing to call them to worship—nothing to make Sunday differ-

ent from any other day. When the people are so anxious to have a Christian leader the work should go well from the first. It is a wonderful field for service. There has been no Sunday school in this neighborhood nor in the adjoining communities. There are difficulties and problems but unlimited opportunities for service and growth.

Christmas in the Mountains

"We came to the field so late last autumn, that things would not be in good shape for Christmas, but it has all opened up wonderfully. The first Sunday we were here, two schools were organized and plans were made for programs, drilling volunteers for crude attempts of telling the Scripture story of Christmas.

"The village of Lovelady seems thrilled over having a Sunday school, even wading the deep snow in wholly inadequate foot gear, with babies snug in blankets and toddlers riding paternal shoulders. And how they do sing! For the first time in all our years of carrying Christmas joy by your gifts, the people of Lovelady felt the urge to make immediate return. Even before the Christmas eve distribution was complete, some of the householders had gone into a huddle from which the bravest emerged to ask shyly, 'Would you-all be insulted if we'd bring you some presents? All we have to give is just 'taters and canned stuff and a little fresh meat'. Being assured that their gifts were exactly what we needed, they went away to butcher hogs and appear early Christmas morning with a poor little topless car loaded full of delectable food.

"The Smyrna people did not wait until Christmas. Ever since we came, generous offerings have been appearing with such regularity that only a few staples, such as flour and sugar, have had to be bought. Little gifts blossomed mysteriously on the Christmas trees. One of the men volunteered to tend fires. The wife came with meat and stayed for Christmas dinner. Another family entertained us with real refreshments. All day the neighbors kept dropping in 'to let us know that we were among friends and to keep us from being homesick.'"—The Missionary Review of the World.

Earthquake Wanted

The Archbishop of Canterbury sent a circular letter to his clergy suggesting that they meet for a "quiet day" in London. One of the clergy replied, "In my village we do not need a quiet day, but an earthquake."—The Gospel Minister.

Many of us lack the missionary zeal because we were not taught the value of Christian activity, the needs of the missionary field.—E. C. Bender.

The world has many religions, it has but one Gospel.—George Owens.

GLEANINGS

Islam in Egypt

When Islam entered Egypt all the Christians were faced with three possibilities: the first was to say the creed, "There is no God but Allah and Mohammed is the prophet of Allah." If they refused they were required to pay tribute and a heavy tax which was levied upon them. If they could not or would not pay the tax, the sword was their lot. Multitudes gave up their lives for the sake of their faith; others paid tribute while their funds lasted; still others were swept into the ranks of Islam. There were as many as 8 millions of Christians in Egypt when the Moslems entered from Arabia; after thirteen generations there are less than one million in a population of fourteen millions.—International Religious News Service.

Salvation Army Extension

The Salvation Army is quickening its pace. During the six years of General Higgins' command it invaded Tanganyika, Belgian Congo, Ashanti, Algeria, French Guiana, Yugoslavia, Southern China and the Straits Settlements. It also opened a chain of large "Shelters" in seven of the principal capitals of Europe, stretching from Riga to Rome. In Paris in the last two years, 1,300 beds in 1,000 bedrooms represent its capacity increase in this direction. In Great Britain it is also trying to "take the sting out of old age," to its eighteen "eventide homes," with 210 men and 477 women in residence, it plans to add three more shortly.—S. S. Times.

A New Hebrides Martyr

The John G. Paton Mission in the New Hebrides has suffered a severe setback at one of its stations, opened two years ago among the cannibals of North Malekula. For more than forty years missionaries have sought to gain entrance there, but the power of the ancestral chiefs was so great that not until two years ago were they able to settle Apon, a native teacher, in one of the villages. It was a position of great danger, requiring infinite tact, but through sheer strength of character Apon succeeded in gaining the goodwill of the savage tribesmen, and nine converts were won. Then trouble arose from the recruitment of native women for plantation work. Infuriated husbands started a vendetta not only against whites, but all who were friendly with whites. Apon was at once marked down as a victim. One day when returning home after his morning's visitation he was shot down from behind by a savage, although personally respected.

In his short period of service Apon had made a beginning of a Christian village. With the converts he had planted hundreds of coconuts, had introduced new kinds of fruit, and was looking forward to a life of usefulness in the service of the Master. His death has scattered the little flock.—The Christian.

Clergy Banned from Ecuador

Within six months from October 16, all foreign clergymen must cease their activities in Ecuador, in accordance with a decree promulgated by President Federico Paez.

The decree followed one which nationalized church property. Churches and other buildings, designed for public worship and built by public subscription on privately owned lands, become State property, according to the terms of the presidential decree. The buildings will not be subject to taxes and cannot be mortgaged or sold.—The Living Church.

The Gospel in Siberia

Although Soviet Russia tries to keep her frontier from penetration of the Gospel, Christian workers are finding it possible successfully to evade this prohibition. Agreements have been made with sailors on the Sungari River whereby they are intermediaries in this connection. Steamers from Harbin reaching the Amur River visit the wharfs along the Russian coast. There they quietly leave Scripture copies, and there are always plenty of persons eager to read the much prized books. One Red soldier wrote the radio station, expressing gratitude for the sermon broadcasts and saying there were many religious people in the Soviet army, and that often they have long conversations upon the question of salvation. As it is impossible to find a Bible in the place where they are stationed, they were very happy when some frontier sentinels discovered a few small-sized Holy Scriptures when by chance they visited one of the frontier villages. At first the Gospels were thrown under a bench, but afterwards the soldiers began to take them out one by one and read them. They were amazed by the logical force of the Bible, and the soldier mentioned above says that until he secured a copy he had read nothing but atheistic literature.—Missionary Review of the World.

Armenian Refugees Evicted

About ten thousand people were put out of their homes during the summer in the Armenian Settlement near Aleppo, Syria, the government tearing down their shacks or small houses of sun-dried brick because the owners of the land demanded their property. Mrs. John E. Merrill, American Board missionary at Aleppo, led the last meeting in the Bethel Church, also to be torn down, and was amazed at the calm way in which the women present took it all, praising God for His goodness, for the meeting, for His Word, and praying for strength to meet these calamities bravely and to be a witness to their neighbors. One poor woman whose son is a cripple and husband a lame peddler, when asked what she would do when she lost her house, answered, "I don't know at all. We are just trusting God."—Missionary Herald.

Indian Poverty

According to a statistician of Gujerat College in Armadabad, the latest estimate of the average annual income for each person in India is Rs. 58, which amounts to 6 cents a day. This is believed to be the lowest among civilized nations. People who borrow money from Pathians and other money lenders sometimes pay 150 per cent interest per annum. One case is cited where a sweeper had borrowed Rs. 100 from a Pathian, and in twelve months had paid Rs. 150 as interest, yet not a pie of the principal.—Duyanodaya.

Devil Devotees Buy Gospels

Mallianoor is not a very important spot in Madras Presidency, province of southern India, except for its annual festival in honor of a goddess believed to be the head of all devils. Most of the devotees are young women who begin, as soon as they arrive, to dance, jump, scream and run in fearful fashion, to eat the ashes of burnt corpses, and some hang the entrails of animals about their necks.

To the festival this year came six missionaries, to share with the deluded throng their knowledge of Christ. With a large supply of tracts and Gospels they stood in different centers and told gospel stories appropriate to the occasion. They even entered the temple with their message. In less than two hours they were sold out of Gospel portions.—Bible Society Record.

Peniel Community Center

One of the centers of evangelism in the United States which has had a continuous record of progress is Peniel Community Center, Chicago, an enterprise of the Presbyterian Church. It began in an abandoned church, from the changing neighborhood of which the members had departed. Now there are seventy thousand Jews in the community. During the Center's twelve years of history, the work has been enlarged, new buildings erected, and a Christian influence exerted which has broken down barriers of prejudice and won many to Christ—Forward.

New Japanese Mission

Portland, Oregon, has a new Japanese Mission under the care of Rev. K. W. Nakajo, Protestant Episcopal minister ordained in July, 1935. He has been working among Japanese in Utah.

Twenty-five or thirty adults are connected with the new mission, and as many children.—Missionary Review of the World.

More About Mexico

According to Rev. Bancroft Reifsnnyder, there are more opportunities than ever for missionary work in Mexico. Churches and ministers all over the country are making plans and carrying them out. When the Government a few months ago, in cutting a new boulevard in Mexico City, was obliged to take over the Presbyterian Church, which has a thousand members, it gave in return a much better building formerly occupied by a group of schismatic Roman Catholics in a better location. The high altar was not removed but the images were taken out of their niches, and John 3:16 placed by the church members where the Guadalupe Virgin had stood for many years.

In the City of Mexico a young lawyer, friend of the Minister of Education, spends fifteen minutes every morning studying Moody's "The Way to God" and the New Testament. There have been ingatherings among the Indians also. In Yucatan, where the Church is mainly Maya Indian, twenty-nine new groups have been formed, and the total membership is now four thousand.—Missionary Review of the World.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JUNE 25, 1936

(Herald of Truth
Established 1864)

No. 13

EDITORIAL

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

It is they who hunger and thirst for the bread and water of life who receive most spiritual nourishment. We relish food best when we are hungry.

When children in a home have a familiar acquaintance with "Amos 'n' Andy" and other like characters, there you find a home where children are in great danger. "Train up a child in the way he should go" demands associations of a different sort.

Every community has its local problems. Yet the principles underlying such problems are so nearly identical that people from different communities may very profitably compare notes. Herein lies the value of conferences. While it was at Antioch that the question of circumcision reached its crisis, yet it was a question that involved other communities, so that the rest of the Church was of substantial help to Antioch in solving its problems. "In the multitude of counsellors there is safety."

"What is the best method of Bible study?" There is no "best method;" that is, no method that is best for all people under all circumstances. We have, at different times, heard people speak of book study, topical study, continuous reading of one or both Testaments, as about the only method of Bible study that is worth using. Make use of all three of these methods, and you have an improvement over the exclusive use of either one of them. But there is something more important than method. When you are hungering and thirsting for the bread and water of eternal life you may use either method and be greatly blest through the study.

In a recent address before a young people's institute at Albany, Oreg., a brother made this remark: "What a blessed thing it would be if all of us would live such a life that people would say, 'There goes a man of God!'" The thought is not new, but very important and vital to the ideal Christian life. The title, "man of the world," is appropriate only for the worldling. The proper name to give "born again" people is "people of God." It is to this class of people that Peter writes, saying: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

There is an old saying, "Children learn from those they love." In this they are simply manifesting their human nature. You get most out of a person when you have his good will. This fact should be borne in mind by parents, teachers, preachers, and every one else in positions of responsibility. It is necessary, at times, to administer rebuke, but even this is most effective when administered in love. "Speaking the truth in love" sinks deeper than speaking the truth in anger. Nagging, scolding, fault-finding, giving others "a piece of your mind," have the effect of arousing a spirit of resentment, and therefore of driving people away. "Grievous words stir up anger." Kindness draws, harshness repels.

"Man-made Resolutions."—A group of overseers is together in Conference, prayerfully considering ways best to conserve the highest interests of the Church. After looking at a problem from every angle, diligently searching for Scriptural testimony and light on the matter, a resolution is finally proposed and adopted, as was done at the time of the Jerusalem conference, recorded in Acts 15. Some people, whose life has not been in harmony with said resolution, try to dismiss the resolution with a wave of the hand by calling it a "man-made resolution."

Really, however, the only man-made resolution in evidence is that formed in the minds of those who are determined not to yield and therefore they say, "We will not walk therein."

Some people take it as a matter of course that it is impossible to maintain whole-Gospel standards in a city mission or congregation. We have two objections to this conclusion: (1) We know of a number of congregations in or near a city where whole-Gospel standards were maintained. (2) It is our Savior's positive commandment that His disciples "teach all nations . . . to observe all things whatsoever" He has commanded us. Whom shall we obey, Christ, or the very wise (?) men whose verdict is that the thing which Christ commanded is impossible? Why not, like the apostle Paul, rise above all obstacles and give recognition to the fact that it is our privilege to rise upon wings of faith and testify that "I can do all things through Christ which strengtheneth me?"

Little Things.—We used to sing a song, beginning with these words:

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land."

If you have access to this poem, we suggest that you read it as an impressive statement of the importance of little things.

Speaking of little things, different people discuss the subject from two different viewpoints. Some discuss it from the viewpoint of the poem just referred to, while others view it from the standpoint that the shortcomings and inconsistencies in their own lives should be justified, or at least overlooked, because they are just "little things"—motes in their own eyes which others having great big beams in their eyes are seeking to magnify into mountains of great importance. No matter which of these may be our viewpoint, the importance of little things is evi-

dent. The "little foxes" spoiling the vine is but one among many illustrations establishing this fact.

There are two more facts that may be worth while mentioning: (1) Some little things, as disease germs for instance, though exceedingly small, are productive of far-reaching consequences. (2) It is often the case that some thing of more than ordinary size—inconsistencies in our own lives that we are not willing to rectify or give up—are dismissed from our consideration on the ground that they are but "little things" that nobody should take any note of. The best way for us to prove that we are right in calling them "little things" is to demonstrate by actual practice how easy it is for us to give them up.

Read the fourteenth chapter of Romans and the eighth chapter of First Corinthians.

BIBLE METHODS OF DISCIPLINE

By Aaron Mast

For the Gospel Herald.

(An address delivered at the Nonconformity Conference held at Johnstown, Pa., March 26, 27, 1936.)

I. The Ground, Nature, and Object of Bible Discipline

"Holiness becometh thine house, O Lord, for ever" (Psa. 93:5).

Here is the real ground for discipline in the church. The place of God's presence must be holy.

It is not upon the principle of "Stand by thyself, I am holier than thou." It is upon the ground of what God is that this discipline is exercised. To allow unjudged evil either in doctrine or practice in the Church is saying that God and evil can go together which is wickedness. Some people say we are not to judge according to Matt. 7:1.

This chapter has nothing to say to the Church. It teaches us as individuals not to judge motives. Farther on in the chapter we are told to beware of false prophets. How can we beware if we are not to judge. "By their fruits ye shall know them." We are not to judge motives but fruits, and as individuals, judge conduct.

In I Cor. 5 the Church is called to put away an evildoer. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Then at the end of the chapter we

read, "Do not ye judge them that are within? but them that are without God judgeth. Therefore put away from among yourselves that wicked person."

The Church is solemnly bound to exercise discipline and to judge and put away evil doers. To refuse to do so is to become a leavened lump, as God and unjudged evil cannot go together.

II. The Nature of Church Discipline

To put a person away should be the last and unavoidable act of the Church, and should be performed with broken hearts and weeping eyes. But now it is often otherwise! How often does this solemn duty mean no more than a Church announcement that such a person is out of fellowship! Need we wonder that such discipline fails, thus carried out? It fails to tell anything to the individual or Church, only that we are rid of him.

How should it be carried out? According to I Cor. 5, after all discussion and deliberation is at an end, the whole church should be gathered together for this special purpose. Surely it is of sufficient gravity and importance to have such a meeting and all should attend and go down before God, in true self-judgment in each of their own lives. The case should have been thoroughly investigated and all the facts collected by those who care for the interests of the Church, and after which it should be thoroughly settled and the evidence perfectly conclusive. Then the whole Church is called to perform in deep sorrow and humiliation the sad act of putting away from among them the evil doer; an act of holy obedience to the Lord's command.

If Church discipline were carried out in this spirit we might see different results. How different this would be from the formal reading of a notice at the close of an ordinary meeting. We believe the Bible method would be attended with better results with the Church and evil doer. There would be a much more profound sense of gravity and solemnity of the Church's discipline. To many this is light and trifling. If I know any brother who is living in sin I should seek to win him in a pastoral way. Gal. 6:1. I should seek to lead him to self-judgment, and if he persists, I should bring his case before the ministry who seek for the purity of the Church. Then if there is no possible hope the Church should be gathered together to act, that the occasion might be used to set before the consciences of all the solemn ground of the Church. "That holiness becometh thine house, O Lord, forever." It may not always be wise to discuss cases of discipline before the whole Church. Would not nature teach us that the evidence of the case must be heard before spiritually minded people? A carnal man is not in a position to judge sin in lives of others.

III. The Object of Church Discipline

Paul says it is salvation. I Cor. 5. "That the spirit may be saved in the day of the Lord Jesus." We should even be looking for this precious result when one is put away. We should wait on the Lord to own this action of the Church in this way. We should not put away evil doers to get rid of them or get rid of a disgrace, but to maintain the holiness of the Lord's house and for the salvation of those put away. Under the Old Covenant men were put away because they were ceremonially unclean and in order to avoid contagion. We have a chapter of discipline presented in II Thess. 3. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. . . . If any obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

This is personal discipline in private life, a very important thing. It does not call for any action of the Church but for faithful personal dealing. A disorderly walking is referred to a brother not working, but going about as an idle busybody. It is to be admonished and avoided. There are many whose ways are not of such a character as to call for excommunication but demand faithful dealing, such as intemperance in eating and drinking, fashionable dressing, luxurious living, holding political offices, affiliation with various organizations, desecration of the Lord's day, not loving our brother. These are all unbecoming and if all were put away only a small remnant would be left. Therefore God is more longsuffering than many ministers of the Gospel. Many of these things are inconsistent with the holiness and purity of the Church. It does not take much spiritual wisdom, much of the mind of Christ, to carry out this sort of discipline, but it demands the prayerful attention of believers who know that "Holiness becometh the Lord's house forever." And he is going to "Present it unto himself a glorious church without spot or wrinkle."

All who give their voice to the putting away of the evil doer, should do as the surgeon before he performs an operation, spend fifteen minutes on his own finger nails for fear of an infection, look to the holiness or unholiness of our own lives for "Holiness becometh thine house, O Lord, forever."

Belleville, Pa.

You can't remain saved and stay away from this book—the Bible.—M. G. Brackbill.

The Bible has much to say about Christian joy, but nothing about Christian fun.—Edwin Frey.

INDIANA-MICHIGAN CONFERENCE

Minutes of the Indiana-Michigan Mennonite Conference held at the Prairie St. Mennonite Church, Elkhart, Ind., June 1, 3, and 4, 1936.

On Monday evening, at 6:00, C. S. T., the bishops and the Executive Committee met. The meeting opened with prayer, led by D. J. Johns. At this meeting the Young People's Institute program was read and approved. The bishops then went into session by themselves.

The ministerial body was called to order at 7:00 o'clock by the Assistant Moderator, Bro. Ray F. Yoder. Song was led by Bro. Anson Horner. Devotion was conducted by giving Scripture verses on prayer, followed by a number of volunteer prayers. At this meeting the minutes of the Executive Committee meetings for the Conference year were read to the ministerial body. After some discussion these minutes were approved.

Moved and seconded that the time for election of officers for Conference be left to the decision of the Executive Committee. So ordered. The Executive Committee of the Conference and the Executive Committee of the District Mission Board, together with the bishops, met in special session to elect the mission superintendent. Bro. O. S. Hostetler was elected.

On Wednesday morning at the appointed time the Moderator called Conference to order. The brethren Ray F. Yoder and J. I. Weldy acted as song leaders. Devotional services were conducted by Bro. William Jennings of Concord, Tenn., by reading Acts 15:6-29 and also leading in prayer. The roll was called, to which sixty-eight responded. The four brethren whose names follow were received into Conference as active Conference members: Virgil Weaver, Samuel S. Miller, Clarence Yoder, as ministers, and Paul Myers, as deacon. The minutes of the Conference held in 1935 were read and by motion approved.

The Conference Sermon was preached by Bro. J. K. Bixler, using as a text I Tim. 3:15, 16. Bro. Bixler brought out three prominent things in this text: (1) Jesus; (2) The Message; (3) The ministers. The Church is a unique organism, a called-out body, composed of Jews and Gentiles from every kindred, tongue, and nation. The Church is a spiritual power. The Church is called the "house of God," and the "pillar and ground of the truth." A pillar upholds, therefore the Church is the upholder of the truth. Jesus Christ is in every doctrine and ordinance that the Church observes. We observe ordinances and restrictions because we love Jesus Christ. We do not follow the world because we have something better. It is a serious matter to be an ambassador of Jesus Christ, especially so since we are coming near the close of this dispensation. In the light of the near return of the Lord, in the light of world conditions, in the light of the present-day apostasy we need to be very grave.

Some needs in our district: We need to teach a deeper spiritual life. We need to stand for a life that is four-square in every respect. We need to warn against covetousness. We need a Scriptural unity among the ministry. We need to teach against divorce and remarriage. We need to have more expository teaching. We need an unshackled ministry. We need to be very conscientious.

The following brethren were named as a Resolutions Committee: J. K. Bixler, Floyd Bontrager, and Anson Horner. The forenoon session closed with prayer led by J. W. Christophel.

The afternoon session opened with Erie Bontrager acting as song leader. Devotion was conducted by having Scripture quotations and S. C. Yoder leading in prayer. The following brethren gave testimony to the Conference Sermon: T. K. Hershey (South America), T. U. Nelson, J. C. Frey (Archbold, Ohio), Floyd Bontrager, Paul Myers, Clarence Yoder, T. E. Schrock, Samuel S. Miller, Amos Weldy, Virgil Weaver, Edwin J. Yoder, J. S. Hartzler, and D. J. Johns. The other conference members and the audience gave testimony by rising.

I. Subject: Scriptural Teaching Relative to Governmental Projects; such as, Bonus, Soil Conservation, Old Age Pension, and Such like. Discussed by Bro. J. S. Hartzler.

Since the Mennonite Church is committed to the position of non-resistance as a fundamental doctrine, we hold that the acceptance of soldiers' bonus and pensions by our members is inconsistent to our profession.

On Old Age Pensions, we reaffirm the position taken by Conference in 1932 on "Support of Needy Poor." We believe that participation in government projects, under whatever names, to limit nationwide the production of necessities of life with the avowed purpose of boosting prices is wrong, and constitutes covetousness. I Tim. 6:10.

We believe that there are certain Scriptural principles which should govern the Christian in his relation to government, such as:

1. The Christian's citizenship is in heaven. Phil. 3:20, R. V.; Jno. 17:11, 14, 16.

2. Continued participation in government projects is very apt to involve us politically and weakens our position on nonresistance.

3. The government urging the formation of organizations strikes vitally at the doctrine of separation. II Cor. 6:14-18.

4. Our present attitude cannot help but affect the welfare of our posterity and the future church. Ezek. 16:44.

We urge that our members maintain the God-approved methods of honest labor and fair business principles for our support, and trustfully look unto Him who has promised to "supply all our need according to His riches in glory by Christ Jesus." Phil. 4:19; 2:9, 10; Matt. 7:12.

The Secretary gave the congregational report. There are thirty-one congregations. There was a gain of sixty-seven members during

the year. Total membership of the district, 5078. Report accepted.

II. Subject: How Can We Better Unify Our Ministry in their Methods of Work and Discipline? Discussed by Bro. Menno Esch.

Since our ministry is composed of men with human imperfections, who are also often overworked, and since individuals and congregations differ, and not always the same methods of dealing can be used to bring about the best results, there always will be a lack of full harmony of methods of discipline.

However, it is evident that greater unanimity in discipline by our ministry is essential if the Gospel standards of life and practice are to be maintained in the Church.

We therefore recommend as helps to this end the following:

1. That the ministry by prayer and the constant study of the Word and church standards keep themselves keenly conscious of their responsibility to erring souls, to the Church, and to God.

2. That our bishops and Executive Committee hold semiannual meetings to discuss the differences of methods and conditions, taking sufficient time to get a clear vision of the needs and to agree on methods of united action.

3. That when new problems arise in which many of the ministry and membership are unaware of their far-reaching and evil effects, that several brethren be appointed by the bishops and Executive Committee to visit congregations to give information and instruction as needed. Acts 15:25-27, 32.

The afternoon session was closed with prayer led by C. L. Graber.

At six o'clock in the evening there was a workers' meeting conducted by Bro. T. K. Hershey. The regular evening session opened by having Bro. Orrie D. Yoder of Portland, Oreg., act as song leader. Devotion was conducted by S. Jay Hostetler, from India, by reading from Rom. 8 and leading in prayer.

III. Subject: Nonconformity as a Principle. Discussed by Bro. I. E. Burkhart.

IV. Subject: Nonconformity Exemplified. Discussed by Bro. Frank Raber.

Evening session closed with prayer led by I. E. Burkhart.

Thursday morning session opened with Edwin J. Yoder acting as song leader. Devotion was conducted by Moses Steiner, who read II Cor. 6:1-10 and led in prayer.

The Secretary of the District Mission Board gave his annual report to Conference. Report accepted. (This report is in the files of the Secretary of the District Mission Board.)

The Mission Superintendent gave his annual report to Conference. Report accepted. (This report is in the files of the Secretary of the District Mission Board.)

V. Subject: How May We More Efficiently Safeguard our Young People in their Educational Pursuits? Discussed by Bro. Amos Hostetler.

As a Church we appreciate the effort that our states are taking to educate our youth and to develop good citizenship. No system has thus far been devised that is entirely clear of weakness, especially when it embraces a large constituency, such as the public school system.

Most of the weaknesses and dangers in our schools have, however, crept in through the extracurricular features and through the leadership of non-Christian instructors and officials, either in teaching or exemplifying some unBiblical doctrines. These influences should be counteracted by every parent and spiritual leader.

We believe that the following will assist in accomplishing this end and will help to safeguard our youth:—

1. Parents should lay a good foundation during the child's pre-school age. While the mind is plastic impressions may be made that endure for life. II Tim. 3:15; Deut. 6:7.

2. The training of our youth during the school years should not be left wholly to our schools. The latter because of its constituency being composed of all religions and no religion, avoids teaching religion. Parents need to fulfill Solomon's injunction in Prov. 22:6. This training must include teaching and example.

3. The Church, through its various auxiliaries, can wield a large influence in developing our youth. Sunday school teachers and other workers cannot estimate the value of their associations with the rising generation, and thus supplement the teaching of the home.

4. The ministry need constantly to keep in mind the needs of young people. Sermons especially dealing with the problems of youth or those giving the Biblical viewpoint of subjects taught in the public schools need to be given frequently. Full co-operation between ministers and parents will strengthen parental influence and opens avenues of helpfulness to the ministry.

The member on the Board of Missions and Charities gave a report. Report accepted.

The Sunday School Conference program was read and approved.

VI. Subject: What is the Attitude of this Conference toward the Work of Our Literary Societies? Discussed by T. E. Schrock.

Since the young people's literary organizations (by whatever name they are recognized) give opportunities for the spiritual, educational, and social activities necessary to normal Christian growth and development; and when properly conducted they become an asset to the Church,

Therefore we recommend that such organizations be given our encouragement and approval when these organizations have officials, and present programs, that meet the approval of the local ministry.

The forenoon session closed with prayer led by Newton Weber.

The afternoon session opened with N. N. Slabaugh as song leader.

Devotion was conducted by repeating Scripture verses and Jonas Loucks leading in prayer. Bro. J. C. Frey, Treasurer of the Mennonite General Conference, gave a statement of the financial needs of General Conference. By motion it was decided to aid General Conference; also that the method of raising the money be left to the Executive Committee of Conference for next year.

The Conference Treasurer gave his report. Total receipts, \$662.14; total disbursements, \$254.72; cash balance, \$407.42.

The member on the Publication Board gave a report. Report accepted.

The report of the Relief Committee was given. Report accepted. The member on the Educational Board gave a report. Report accepted.

The following petition from the ministry of the Howard-Miami Co. congregation was read:

On account of the difference in traveling distance of the ministry of the Howard-Miami congregation to the ministerial meetings east and west of Goshen, we the ministry of said congregation petition the Indiana-Michigan Conference for the privilege of withdrawing our membership from the east body and being enrolled in the west body. J. S. Horner, Niles M. Slabaugh, A. G. Horner, John W. Horner, Paul J. Myers.

By motion this petition was granted.

The Educational Board requested that this conference elect a member on the Board for three years. This request was granted.

The following appeal was brought to Conference: Since Bro. Edwin J. Yoder has been ordained to the office of bishop in the Maple Grove congregation, Bro. D. D. Miller asks to be relieved of the bishop oversight of aforesaid congregation, subject to final decision of congregation. Appeal granted.

Bro. D. A. Yoder, bishop of the Holdeman congregation, asked for the privilege to ordain a minister in the aforesaid congregation. Request granted.

Bro. D. A. Yoder, bishop of the Prairie St. congregation, asked for the privilege of ordaining a deacon in the aforesaid congregation. Request granted.

The School Problems' Committee Report

During the year three Contact Meetings were held with the Administrative Committee of Goshen College and the Board members from this Conference District, as was recommended in last year's report.

The first meeting was held January 4, 1936, in the Historical Library Room at Goshen College. Present at this meeting were the School Administrative Committee, the two Board members, the Moderator of Conference, and two members of the School Problems' Committee.

At this meeting the representatives of the School gave a fairly comprehensive explanation of the inner workings of the School, such as: The appointment of the various committees, and their duties; how the discipline of the School is taken care of; the relationship of the various committees to the head of the School; ways and means of promoting the religious and moral life in addition to class teaching; methods used in guiding social life. No student organization or class may hold socials or such like without a faculty sponsor present. Talks are given to boys and girls separately in regard to conduct.

The second meeting was held March 19, 1936, at the same place. It was felt best to have this an informal meeting. The question for discussion was that of plain attire for the faculty. It had been suggested that the School Administration was slack in making this a requirement. The School Administrative Committee expressed themselves in full sympathy with the constitution of the Board on this matter, but do not favor making this a matter of compulsion against conviction.

Present at this meeting were the Administrative Committee, Bros. Ira S. Johns, Percy Miller, and Amos O. Hostettler.

The third meeting was held June 2, 1936, at the Administration Building in Elkhart. Present at this meeting were S. C. Yoder, Harold S. Bender, C. L. Graher, D. D. Miller, the full Executive Committee of Conference and the two Board members and the School Problems Committee. Reference was made to the April College Record. The Administrative Committee admits events to have taken place that were not ideal. They realize grave problems but have not arrived at any conclusion on best method of procedure. The School is awake to the problem created by allowing non-Mennonites to sing in Chorus in our churches. The report of the General Conference held in Fulton County was referred to here. In answer to this report the Administrative Committee explained that there is distinctive teaching on the doctrines of the Mennonite church in special meetings and special effort is made in Y. P. M. programs. The School has worked on the athletic problem. The uniform for the girls has been well taken care of. However, for the boys this is not so well in hand as yet. The number of athletic games played have been cut down considerably and no intercollegiate games are allowed.

It was said that the faculty is loose on the headgear question. They are willing to admit that improvement can be made along this line. It was said that the questions used for debate are sometimes of such a nature that it were better for our people not to discuss as it has a tendency to break down conviction. The Administrative Committee say they use selection along this line and have already discarded certain questions which had been proposed as state questions.

Bro. C. C. Culp talked on "Willingness to Conform Rather than taking the Attitude of Must." The following points were brought out.

When we do not willingly we are in debt. I Cor. 9:16, 17.

Question. What is the heart attitude of the faculty?

It proves our love. It proves our sincerity.

Question. How long is it going to take to reach our goal?

We have promised to conform.

Question. Is Goshen a general College for everybody or is it a church school?

Since the School is a Church School, Church standards should be held above state standards.

Now we have presented to you the findings of and the working of your committee. We realize the fact that our School leaders have grave problems and are carrying heavy loads. From what we have observed through our discussions in these contact meetings and in individual talks with members of the faculty we believe their purpose is to uphold the standards of the Church in training young people for Christian service.

The administration acknowledges the fact that students have slipped things by which were not sanctioned by the school, but when these things were found out they were handled by those in authority. They also acknowledge that they have made mistakes. Are these things not true in our homes and churches? We are giving these facts to give recognition where it is due.

We urge the School Administration to put forth every effort to attain the goal which has been set. And we urge each faculty member to reconsider his calling and relation with the Church and to become willing to conform with the recommendation of the Board and the wishes of the Church in the way of attire as well as in other regulations. We believe the teaching and the influence on the lives of students to be more effective if they can see that the faculty is loyally supporting and upholding these regulations.

We further urge conference members to be sympathetic to the problems of the School and to help them in solving them by giving our prayers in this work.

Too much destructive criticism brings the spirit of contention. Let us then, both faculty and Conference members, help one another.

May the Lord help us all to live the simple faith and uphold the standards of the Church in our homes, in our school, and in the Church.

Faithfully submitted,

School Problems Committee: Percy J. Miller,
Amos O. Hostettler, Claude C. Culp.

Report accepted.

The tent committee gave a report. Report accepted.

Moved and seconded that we purchase the heating units used by the Elkhart congregation for use by our conferences whenever needed. So ordered.

The Flag Salute Committee gave a report. Report accepted and committee retained.

Moved and seconded that for the remaining elections or appointments for this Conference we take highest number of votes instead of majority of votes. So ordered.

Moved and seconded that the present members on the Local Board for Ft. Wayne Mission be declared elected for the coming year. So ordered.

Moved and seconded that the present members on the Local Board of the Detroit Mission be declared elected for the coming year. So ordered.

VII. Subject: Make Full Proof of Thy Ministry. Discussed by Bro. D. A. Yoder.

That the ministry may make their calling as effective as possible, the following standards were summarized from Paul's second letter to Timothy:

1. Stirring up the gift of God. 1:6, 7.
2. Unashamed of the Lord's testimony. 1:8.
3. Holding fast the form of sound words. 1:13.
4. Being strong in the grace of Christ, and committing the same to others. 2:1.
5. Endurance of hardness as a good soldier. 2:3.
6. Not entangled with the affairs of this life. 2:4.
7. Studying to be approved unto God. 2:15.
8. Avoidance of vain babblings. 2:16.
9. Freedom from lusts of the flesh. 2:22.
10. Freedom from strife, but given to gentleness. 2:24.
11. Continuation in the teaching learned and experienced. 3:14.
12. Preaching the Word, Christ being the center of our messages. 4:2.

Resolved, That we, the Indiana-Michigan Mennonite Conference in session at the Prairie Street Mennonite Church, Elkhart, Indiana, on June 3 and 4, 1936, hereby express our appreciation to this congregation for their hospitality and fellowship manifested during the Conference sessions. May the Lord richly bless them for their sacrifices.

Be it further

Resolved, That we thank all others who contributed in a material way to make this meeting possible.

There were present at this conference seventy-five conference members from Indiana-Michigan Conference, one from Virginia Conference, two from the Ohio Mennonite and Eastern A. M. Joint Conference, two from the India Conference, one from the Argentina Conference, S. A., one from the Pacific Coast Conference, four from the Conservative Conference, and one minister from the Old Order Church.

Elections and Appointments

Moderator, O. S. Hostettler.

Assistant Moderator, Ray F. Yoder.

Secretary, Ira S. Johns.

(Continued on page 286)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By Florence B. Lauver

For the Gospel Herald.

Dear Herald Readers, Greeting of love in the precious name of Jesus. We had a letter from Bro. Lantz in Cosquin in which he says that a Mr. Clegg from Bahia Blanca was there and told him of some people from his city who are at present in Cosquin for their health. They were all visited by the Lantzes. They also found a few other young men who are very much interested in the Gospel. Little by little the mountains are getting to know the Lantzes and their Ford Omnibus, and nearly all take the tracts they give. On Sunday afternoon they had a meeting at the Mission and in the evening Bro. Lantz had a meeting for men in another home. The Lantzes think that our church could do mission work there by having a house fitted up for a sanitarium with a nurse for evangelical people, and a welfare home for children of sick parents, where they would get the pure mountain air and grow up healthy and strong. One day a woman and a young lady were watching Sister Lantz work in the garden, and they asked about the flowers. She then took them in the house and showed them the room where they have meetings and explained what we believe, and about the Bible. I have also found opportunity to speak to people who stop to watch while one is working with the flowers. Usually this provides a common interest, as many like to have nice flower gardens, and they are not backward about asking for plants they do not have. We can find opportunity to witness this way.

Bro. and Sister Swartz, after they left here, visited several other stations and went to Tres Lomas last. There their little girl Anita was taken sick and Sister Swartz had to stay a little longer than she had planned. She plans to come home the latter part of the week. There is also a pastor's meeting to be held at this time in Bragado.

Recently we heard quite a few bombs and we asked what it was that was being announced and it was the Italian association rejoicing because the Italians won the victory in Africa. Even the priest of our town is an Italian, and he was also one who was helping to announce the great news. Mussolini is having quite a title. Rome is gradually enlarging her empire and power. Dan. 11:36 says, "And the king shall do according to his will; and he shall exalt himself and magnify himself a-

bove every god." It is interesting to read in Dan. 12:42, 43, "He shall stretch forth his hand upon the countries. . . he shall have power over the treasures of gold and silver, . . and the Libyans and Ethiopians shall be at his steps." In the Spanish Bible, instead of saying the Ethiopians shall be at his steps, it says that he will have power over the valuable things in Ethiopia where he must pass through.

Sometimes we feel that we should do certain things or witness to a certain person and neglect to do so. I have had several experiences along this line. Once while waiting in the station in one of our out-towns where I had to wait quite a long while, there was working in the station, a young man who had been introduced to me by another young man of our town who had studied English with me. And later he went on the same train I did. But I thought, Why should I speak to him about his soul; he likely won't approve anyway? Then a few days later we heard he had been killed by a policeman and passed away not long after. I thought then that I will try to witness whether it be in season or out of season. Some time ago a certain lady started to come to the meetings. I felt that I should especially single her out and talk to her each time to welcome her and told some one that I believe she would be a Christian before so long. Last Sunday she told me she wanted to accept Christ and asked what she had to do to become a member of the Church. After explaining I told her it would be wise for her to stand up and manifest her desire in a public meeting. So on Sunday night she and her husband and another lady, who lives in the same yard, stood up for Christ. She bought a hymn book and last night she told me that they had been out in the country, and now they came to live in town. She sees now that it was the Lord's will, as she had received salvation since coming. I was glad to hear her express herself and the language she used seemed like one who knew the Gospel terms. May you pray that they may all be faithful. At the same time another young lady, the daughter of Christian parents, accepted Christ. She formerly had work that she could not come to church, and the parents had been members for a year before she ever had been inside the church.

Last Sunday was visiting day in the hospital. I felt I should go to the hospital even though I did not know any special one there to visit. Don Louis, the man nurse, is always very pleasant to me when I go visiting. I became acquainted with him when Bro. Lieva was sick. But the nun isn't very anxious for me to come. Quite a long while ago when I went, a young boy sixteen years old accepted Christ. His mother ten years previous had died happy in Christ. On the same day a girl from Smith accepted Christ when I went to

the tuberculosis ward. She seemingly understood fully what she was doing, and the next day she died. The nun knew later of these cases, and since then tries to be in the same ward where I am visiting. Bro. Vazzoler, who is quite a personal worker, said that the nun for us is like the Bible text that says in Spanish, "Satan like a lion goes behind the Christian seeking whom to devour." So on last Sunday when I entered I saw she was in the women's ward, so I went to the men's ward. Around a certain bed I saw many people and among them was a member. So I went to that bed. A relative of his from another town had been shot. He died an hour or so after being brought to the hospital. At the bed we had the opportunity to witness. He understood and answered, but we cannot tell if he had peace or not. Some time past in that town his wife had expressed a desire to accept Christ, but he did not permit her to continue. Later I saw two girls I knew talking to another sick man. I became acquainted with this sick man, and he very much enjoyed when I talked to him of Christ and the Bible truths. By this time the nun came in, and I went to the yard and talked to the wife of the man who was shot. She was very much broken up, but she sees the necessity of following Christ more than ever, through this trial. Later the nun sent for the priest as the man was near death. He came, and they told us he made the sign of the cross and prayed quietly a little, and went without speaking a word to the sick man. Pray for the sick and sorrowful persons in this country that more may try to find the light. So many think that the Gospel, instead of being the glorious truth that it is for the world, is something they must avoid, something that may harm them and often more readily go to the Curanderos or people who cure through spiritualism.

Carlos Casares, F. C. O.

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Over the past week-end we have been especially blessed with visiting ministers. Sunday morning, June 14, Bro. Warren Moyer of Towamencin congregation preached here. Bro. Mahlon Witmer of New Holland, Pa., who has charge of the Sunday evening meetings here during the summer, was here again on Sunday evening while the writer spoke at the Colored Mission. We appreciate that friends of Bro. Witmer are taking turns in bringing him here, thus lightening his work. Bro. Sanford Shetler spoke here Monday evening and we are expecting E. J. Berkey on Wednesday evening, June 17. We are glad for these visitors.

The older children in Sunday school

have recently finished a course of twenty-seven lessons in the first fifteen chapters in the Proverbs. One hundred and one notebooks were made up. The work is supplementary to the Sunday school lesson. Summer Bible Schools, both here and at the Colored Mission are scheduled to open June 29, to continue for three weeks. We are planning for an all-day meeting in a month or more.

Bro. Merle Eshleman is at this time supervising a Summer Bible School at Frazer, Pa., by request of the brethren there. Sister Eshleman's two sisters of New Wilmington, Pa., are visiting with her at present.

Today while we were changing the message on our large bulletin board an unbelieving neighbor passed by and, holding up the picture of Father Coughlin on the front page of a paper, said, "This is the one you ought to have up there; he is another Jesus Christ. He helps the poor."

We invite contributions for "The Way." Yesterday a lady came here and asked us to send "The Way" regularly to a certain prisoner at the Penitentiary at Graterford, Pa. Both the lady and the prisoner were unknown to us.

Your Brother,

J. Paul Graybill.

Columbia, Pa.

(Fourth and Mill Sts.)

Dear Christian Friends, Greeting in Jesus' ever-blessed name:—"I will say of the Lord, he is my refuge and my fortress: my God, in him will I trust." We truly praise and adore His holy name for His many promises, which are steadfast and sure, and we have this confidence in our blessed Savior, He will continue to lead us into all truth if we do our part. There is peace and contentment in serving the Lord. We are glad for the working of the Holy Spirit here at this place. He is calling day after day. Let us pray without ceasing. As we lift up our eyes and look upon the field of Columbia, it surely is a large field to work in, and we as His children can all take part in this great work, whether it is by prayer, or by giving, or whatever way it may be.

The Lord willing, we are having Bible School, and tent meeting, beginning July 6, from 6:00 to 7:45 P. M., followed by preaching, by Bro. A. A. Landis.

Our monthly Bible meeting will be held here July 4, 5. Bros. Aaron Mast and George F. Brunk will be the principal speakers. Come and worship with us, and bring others along.

During the month of May, 36 men stopped here for something to eat. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Bro. and Sister Mack are spending the week with us, for which we are

glad. "Looking unto Jesus, the author and finisher of our faith."

"Till He comes,"

June 18, 1936. Eleanor Wenger.

Roaring, W. Va.

Greetings to all Gospel Herald Readers:—Since March 25 the writer and his family are again occupying the Mission Home at this place. We previously spent four years here, and after two years at home in Virginia we find ourselves on the mission field again. We feel at home here and do not lack for something to do.

The work seems to be going about as usual. While there may be an increased interest at one congregation there may be a decrease at another. Generally speaking interest is good. We are conducting four Sunday schools at present.

We have had a number of visitors as follows: Brethren J. E. Suter, Daniel Suter, Richard Weaver, all of near Harrisonburg, Va. On April 28 Bro. J. A. Heatwole of La Junta, Colo., Bro. Enos Heatwole and wife, Dayton, Va., Sisters Nora Long and — Pennington of Harman, W. Va., made a short call at the Mission Home. They were accompanied by Bro. L. S. Yoder of Lyman, Miss., who remained with us for revival meetings which began the same evening.

Since there had not been a resident minister at the Mission Home for several months and no plans were made for meetings we feel that the Lord sent Bro. Yoder to this place at a very opportune time and were made to think of the Scripture, "Before they call I will answer." The meetings started off with good attendance and exceptionally good interest and continued till May 20 when they closed with twenty-two confessions, of which the greater part were fathers and mothers.

On May 1 Sisters Ida Eshleman and Mary Suter of Harrisonburg, Va., came to be with us as workers for the summer.

On Saturday evening, June 6, Bishop S. H. Rhodes and Deacon J. P. Wenger came to this place and gave instruction to the converts, and on Sunday following baptismal services were conducted. There were fourteen received by water baptism and five were reinstated, making a total of nineteen accessions. This added number will greatly strengthen the congregation at this place. "The Lord hath done great things for us, whereof we are glad." On the same Sunday afternoon Brethren Rhodes and Wenger went to Spruce Mt. and received by water baptism a young father who for the past year or more has been afflicted. He had expressed his desire a few days before to unite with the church. Will you who are interested in the welfare of souls remember these dear ones at the throne of grace?

Other visitors at the Mission were,

Bro. Jos. A. Brunk and wife, Mildred Brunk, Bro. Aldine Brenneman and wife, Rosalyn and Merna Brenneman, Bro. Willie Wenger, Bro. Kent Shank and wife, Brethren Lloyd Shank and Dwight Brunk, all of near Harrisonburg, Va.; Bro. Jos. L. Knicely and wife, Bro. M. J. Heatwole and wife, Sisters Lora and Nancy Heatwole, Nellie Coffman, and Bro. Hiram Heatwole all of near Dayton, Va. We appreciate the visits of these brethren and sisters and for their help in the work. We invite all these back again, and to all others who have never visited a rural mission station and do not know the nature of the work we would say, "Come and see."

June 13, 1936.

Paul Good.

Altoona, Pa.

(2504 Fourth Ave.)

Dear Readers:—We want to thank the Lord for the blessings given us. May 2 Bro. Menno Eash and wife, Oscar N. Mishler and wife of the Blough congregation, Johnstown district; Amanda Kanagy, Pamela Kanagy and Elmer Yoder of the Allensville congregation, spent Sunday with us in services allowing themselves to be used. Brethren Eash and Yoder were here in the interest of making out a mission program.

May 7, Bro. Levi C. Hartzler, supt., of the Chicago Mission had charge of the Bible Study at Mill Run Chapel. Bro. Paul Graybill, supt. of the Philadelphia Mission and two workers, Emma H. Rudy and Barbara Herr, stopped a short time with us on the way to the Summer Bible School Conference held at Martinsburg, Pa. A number of our members here also attended this meeting.

Saturday evening, May 9 and Sunday, May 10, an all-day Mission Meeting was held here in connection with the General Board Meeting held at Belleville. The following brethren served on the program: Eli Frey, Frank B. Raber, N. E. Troyer, B. E. Stauffer, Harold Groh, Frank Brilhart. The next day the Mission Workers accompanied them to the Board Meeting.

May 2 we were called to serve at the funeral of a small child, Doris Anna Wicker, daughter of George Wicker, Jr., of Mill Run. Services were held at the Altoona Church.

Sunday, May 31, Jacob M. Lauver and wife, Cocolamus, Pa., were called to Altoona on account of the illness of their daughter, Mary Lauver, one of our workers. They remained with us until Wednesday. We are glad to state that Sister Lauver was able for a short while to be out of bed for the first today and to sit on a chair for a short time. We continue to solicit your prayers in behalf of her recovery that she may again be able to take up the responsibilities of the Lord's work.

Saturday evening, June 6, we were

(Continued on page 284)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for July 5, 1936.—THE COMING OF THE HOLY SPIRIT IN POWER.

Lesson Scope.—Acts 1:6-14; 2:1-47.

Lesson Text.—Acts 1:6-9; 2:1-11, 32-38.

Time and Place.—Fifty days after the Passover; Jerusalem.

Leading Characters.—The risen Lord, the Holy Spirit, the disciples.

Golden Text.—Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Points for Meditation.

1. The endowment of power.
2. The ascension of Christ.
3. Evidences of the Spirit-filled life.
4. Speaking in tongues.
5. "God is no respecter of persons."
6. Baptism.
7. Repentance and remission of sins.

Introductory thoughts.—With this lesson we begin the study of the life and labors of the apostles and a few of their leading co-workers. Luke wrote two books, that we have any record of; the book of Luke and the Acts of the Apostles. During the last two quarters we studied the first book, we are now beginning on the second. The series of lessons before us is full of stirring events and heart-searching truth.

LESSON COMMENTS

1. **Christ's Last Earthly Meeting with His Disciples (1:6-9).**—Christ had "shewed himself alive after his passion by many infallible proofs." He was now ready to take His departure and to make His majestic flight to glory. The old dream of the disciples that Christ had come to set up a material rather than a spiritual kingdom had not quite departed from them. So they asked, "Wilt thou at this time restore again the kingdom to Israel?" Christ once more pointed them to the spiritual Kingdom, saying, "It is not for you to know the times or the seasons which the Father hath put into His own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." So saying He took His flight to glory "and a cloud received Him out of their sight." The disciples, remembering His previous instructions that they should tarry at Jerusalem until they were endued with power from on high, returned to Jerusalem and there tarried until the promised endowment with power came.

The Holy Ghost Given (2:1-11).—It was on the day of Pentecost, when they, in Jerusalem, "were all with one accord in one place." Notice the words, "with one accord." Their old-time doubtings had disappeared. Faithfully, "with one accord," they were together, expecting the fulfillment of their Lord's promise. They had previously made ready for this event by filling the place made vacant by the treachery and consequent fall of Judas Iscariot,

The list of twelve apostles was again full.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

It was a wonderful time. People came rushing in from all quarters. Some fifteen or more languages were represented there, and every one of them heard them in their own native tongue. They had never so seen it before. "Are not all these which speak Galilaeans?" they said, "and how hear we every man in our own tongue, wherein we were born?" There is as much difference between this demonstration in speaking with cloven tongues and anything known among modern tongues demonstrations as there is between day and night.

Work of the Holy Spirit (2:32-38).—But here, as well as on previous occasions, the scoffers were not silenced. While the multitudes marveled because of the wonderful works of God through the Spirit, there were others who mocked, saying, "These men are full of new wine." This gave Peter an opportunity to show up the unreasonableness of their accusations, since it was only nine o'clock in the forenoon, and then he proceeded, in the power of the Spirit, to unfold Scripture. So marvelous was this message that the mul-

titude of people trembled before the power of God and said, "Men and brethren, what shall we do?" Peter had an answer ready: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Here several thoughts come to mind:

1. The same power of the Spirit that was manifest in the baptism with fire and the speaking in cloven tongues was also manifest in the bringing about the conviction of the multitudes. It was an illustration of the truth as spoken by Christ: "When he [the Comforter] is come, he will reprove the world of sin, and of righteousness, and of judgment." It is the mission of the Holy Spirit, both to empower the believer and to convict the sinner.

2. Repentance and obedience are both essential to an experience of salvation. As Christ says, "Except ye repent, ye shall all likewise perish." The apostles' testimony is that God gives the Holy Ghost "to them that obey him" (Acts 5:32). The fact that these people inquired the way of salvation is evidence that they had the faith. What they wanted now was specific directions from the Source of this power. Peter was clear in his mention of three things: (1) repentance, (2) baptism, (3) all in the name of Jesus.

3. When people meet God's condition, the gift of the Holy Ghost is a sure thing. This is important. Many people who work themselves up in a stew because they want the gift of the Holy Ghost, ought to get the point that what they want first of all is to be right with God; in which case the promise is sure that the Holy Ghost will be given.—K.

BIBLE MEETING TOPIC

BIBLE NONRESISTANCE, AS APPLIED TO OUR PRESENT DAY

Matt. 5:38-44; Rom. 12:17-21;

I Cor. 6:1-8

Topic for July 5

MOTTO

"Follow peace with all men."

OUTLINE STUDY

I. Bible Nonresistance.

1. Opposed to the sayings of old.—Matt. 5:38-42, 43-48.
 - a. Pay back evil vs. resist not evil.
 - b. Hate your enemy vs. love your enemy.
2. Blessing for cursing.—I Pet. 3:9-12.
3. Good for evil.—Rom. 12:17-21.
4. Suffering without threatening.—I Pet. 2:19-24; 3:14-18.
5. Taking wrong.—I Cor. 6:7.
6. Taking wrong joyfully.—Heb. 12:32-36.
7. Suffer and obey God.—Acts 4:19; 5:29.

II. Present-day Application.

1. Practical in our daily life, not—
 - a. With the tongue.—Jas. 3:7-18.
 - b. With the force of law.—I Cor. 6:1-7.
 - c. With carnal weapons.—II Cor. 10:3-6.
 - d. With fighting.—Jno. 18:36; Jas. 4:1-4.

2. But—

- a. With kindness.—Eph. 4:32; Col. 3:12-15.
- b. In the mind of Christ.—Phil. 2:5-8; I Pet. 2:21.
- c. In reproach for Christ.—I Pet. 4:14; Heb. 13:13.
- d. As children of God.—I Jno. 4:7; Matt. 5:9.
- e. In separation from evil.—II Cor. 6:14-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. The Bible Teaching.
 - a. About love and hate.
 - b. About doing good for evil.
 - c. About suffering wrong.
 - d. About talking back.
 - e. About weapons.
 - f. About peace, love, kindness, forgiveness, patience.

For Seniors.

1. What Is Nonresistance?
2. Consistency in Present-day Applications of Nonresistance.

PERSONAL THOUGHT

"If we love one another, God dwelleth in us, and his love is perfected in us." Let God enable us to enjoy this experience.

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural action in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JUNE 25, 1936

Field Notes

Bro. V. D. Miller of Kansas City, Kans., wishes to thank his many friends for their expressions of sympathy in connection with the recent loss of his wife.

A young people's institute will be held, the Lord willing, at the Oak Grove Church near Smithville, Ohio, July 30 to August 2. Announcement appears for the first time elsewhere in this issue.

Change of Address.—Bro. D. Y. Hooley and wife, from Hammet, Ida., to Harper, Kans. The extended stay of Bro. and Sister Hooley in Idaho was greatly appreciated by the brotherhood there.

Evangelistic meetings are being held at the Thomas Church in the Johnstown, Pa., District, with Bro. Otto, Springs, Pa., conducting the meetings. They were scheduled to close June 28.

Many friends have been inquiring as to the condition of Bro. J. A. Ressler. There is really not so much to say. He is improving, we think, though slowly. He comes downstairs now, but has to be carried up, as his heart can not yet

stand the strain of exercise. He works on his typewriter for short periods at a time. We praise God for sustaining grace. L. Z. R.

Friday, June 19, was the last day of an interesting two weeks of Summer Bible School held at Dagmar, Mont. The total enrollment was 32; average attendance 26. Fourteen of the children enrolled were from non-Mennonite homes.

There was a marked interest in the young people's institute held in the Mennonite Church in Albany, Oreg., June 12, 13. The total enrollment was 141. Throughout these meetings there was a seriousness that reminded us of the words of Paul: "Teach the young men [people] to be sober."

The monthly Bible Conference will be held at the Columbia Mennonite Mission on Saturday evening and all day Sunday, July 4 and 5, with the brethren Aaron Mast, Belleville, Pa., and George F. Brunk, Washington, D. C., as instructors. Pray for the meeting. Come and spend some time with us.

Revival meetings conducted at the Hannibal, Mo., Mission by Bro. E. N. Yost of Greensburg, Kans., closed on Sunday evening, June 14, with thirteen public confessions. The Gospel was preached with power and the meetings were well attended in the recently constructed tabernacle, which was greatly appreciated. K.

One of the marked features of the Sunday school conference held at the Fairview Church near Albany, Oreg., on Monday and Tuesday of last week was the opening talk by Bro. Daniel Erb of the home congregation. Bro. Erb is one of our oldest ministers in the Mennonite Church, and his appropriate remarks were well received by the large body of young people present.

At the time this is being written the Sunday school conference of the Pacific Coast district is being held in Fairview Church near Albany, Oreg. There is a good representation present from the different Mennonite congregations in Oregon, California, and Idaho, as well as a few representative brethren from Alberta, Can., and from states farther east. There is a marked interest in evidence, and many are the prayers this interest may continue until after the close of the Church conference on Thursday, June 18.

The regular appointments in Mennonite churches in Oregon were filled by the following ministers on Sunday, June 14:

Sheridan, T. K. Hershey.
Hopewell, Jas. T. Bucher.

Zion, J. P. Bontrager.
Bethel, Ernest Garber.
Molalla, D. A. Good.
Portland, Omar Miller.
Fairview, N. E. Roth, Daniel Kauffman.
Albany, Daniel Kauffman, T. K. Hershey.
Harrisburg, S. C. Yoder.

Appointments were made for Brethren T. K. Hershey, S. C. Yoder, and N. E. Roth in the following Oregon congregations:

T. K. Hershey: Thursday evening, June 18, Harrisburg; Friday evening, Molalla; Sunday morning, Bethel; Sunday afternoon, Zion; Sunday evening, Portland.

S. C. Yoder: Sunday morning, June 21, Zion; Sunday evening, Portland.

N. E. Roth: Sunday morning, June 21, Albany.

These brethren had attended the Pacific Coast Conference, rendering acceptable service.

A brother from Harrisonburg, Va., writes that a very interesting and helpful work is being opened up in the Blue Ridge Mountains of Virginia. Services have been held at the home of a crippled man, who has arranged an improvised tabernacle by making an arbor and covering it with boughs of trees and providing logs split through the middle, and supported by chunks of wood, for seats. One Sunday 150 men, women and children were present for services. Other calls are coming, and the prayers of our readers are requested that the Lord may raise up workers to enter these doors which are opening for the preaching of the Gospel.

From West Liberty, Ohio, comes the following information: Bro. S. Jay Hostetler, returned missionary from India, preached at the Oak Grove Church Sunday morning, June 14, and Bro. C. L. Graber, Goshen, Ind., preached at the Bethel church at the same time. Both served on the program in the afternoon and evening at the one hundred and fifteenth quarterly mission meeting of Logan and Champaign Counties, Ohio, at the South Union Church. Sister Hostetler gave a very interesting talk to the children, with reference to India children. The meeting was largely attended, and very interesting. The offering amounted to \$220.11.

Quite a number of visitors favored us with their presence at the Publishing House and with friends in the vicinity during the past week. Among these were: Warren E. Druckenbrod and wife, Lancaster, Pa.; Paul W. Miller, Goshen, Ind.; Paul N. Miller, Salisbury, Pa.; Ruth Bender, Pittsburgh, Pa.; Aaron Martin and family, Martha Gehman, Ephrata, Pa.; John

Harshbarger and wife, Irvin Harshbarger and family, Johnstown, Pa.; Adam Mumaw, wife, and son, Floyd, Wooster, Ohio; Jacob Shimp, Denver, Pa.; Dorothy Kemmer, Lancaster, Pa.; Chester K. Lehman, Harrisonburg, Va.; Linden Wenger, Linville, Va.; Sanford G. Shetler and family, Johnstown, Pa. Bro. Shetler favored us with appreciated messages at the Scottdale church at both morning and evening services, besides visiting the mission Sunday schools at East Scottdale and North Scottdale in the morning.

Correspondence

Culp, Ark.

Dear Herald Readers:—We have enjoyed the visits of a number of folks since we last wrote. Bro. Allen Erbs were with us in May. Bro. Paul Erbs stopped on their way to Mississippi June 6.

We have many things to be thankful for, our greatest blessings being the privilege to hear the Word of God through His servants sent to us from a number of places.

We have good interest among people in the Sunday school, but the devil also has his number at Sunday ball games. Pray for us that we may grow in grace and the knowledge of our Lord Jesus.

Crops seem promising so far. Our Lord always supplies our needs in some way. Truly we have the poor here.

We have organized work for women, teaching canning, sewing, gardening, etc. We meet the first Wednesday in each month. We are looking for many more blessings coming our way. Thanks to all those who have made work possible here for their help in many ways. Come and see the Ozarks. We welcome one and all, and ask those who have come this way what we are doing. We would be glad for some quilt scraps for the girls and women in sewing work. Probably some would like to help in this way. We enjoyed the scrapbooks also and the spirit in which folks responded. We hope you received a blessing as we did.

Day school starts on July 20. Our children will soon be in school. We have to labor faithfully to teach the things of God to them. The books sent here have gone into several homes.

Yours in Jesus' name,
Maude Buckingham Douglas.
June 13, 1936.

Dalton, Ohio

(Sonnenberg congregation)

Loving Greetings to All Herald Readers:—On June 14 we were privileged to have with us Bro. Aaron Mast of Belleville, Pa. In the morning his theme was the "Christian Home," text, Luke 1:5-7. He had it outlined as fol-

lows: Christian—Christ dwells, holiness, regulation, instruction, service, training, industry, affection, nurture; Home—helpers, overseers, missionaries, evangelists. In the evening his message was from Num. 32:23—"Be sure your sin will find you out."

On May 17 Bro. Elmer Yoder, wife and two children, and Bro. Paul Roth of Allensville, Pa., were in our midst. Bro. Roth spoke to the Sunday school and Bro. Yoder gave us a very appropriate and impressive sermon on "Love" which should not be forgotten. In the evening he chose his text from Isa. 46:10.

On May 10 Bro. P. R. Lantz of Wooster preached for us and had an impressive sermon from Col. 1:9-13. On the evening of May 5 Bro. D. D. Miller of Elkhart, Ind., and Bro. T. K. Hershey of Argentina were here in the interest of collecting money for the new church building in South America. Later \$450 was collected for this cause. On May 3 Bro. Noah Hilty from the Crown Hill Church near Marshallville preached for us from I Jno. 1:1, 2. We thank all these brethren for their labor.

On the evening of April 26, members of the Martins and Pleasant View Churches rendered an interesting program at our Young People's Meeting. June 16, 1936. Cor.

Kouts, Ind.

(Hopewell congregation)

Dear Readers of the Gospel Herald, Greetings:—"O give thanks unto the Lord: for he is good: for his mercy endureth forever."

Our bishop, Bro. D. D. Miller came here on Friday evening, May 22, and held counsel meeting. On Saturday evening our brother brought us an encouraging sermon. Sunday morning, May 24, we observed communion.

On Saturday, May 30, the Howard-Miami and Burr Oak congregations worshiped with us. This having been our twentieth semiannual Sunday school meeting, Bro. C. L. Graber, of Goshen College brought us three inspiring messages. Many useful and helpful thoughts were given through the day. We were blessed with a well filled house.

We were glad to have Bro. I. E. Burkhart of Goshen, Ind., to bring us the Word, on Sunday, June 7.

On the evening of June 28, we are having our quarterly meeting.

Pray for the work at this place.
In the Master's name,
June 16, 1936. Cor.

Clarence Center, N. Y.

(Sand Hill congregation)

Greetings:—Spring and early summer are really here and are the more appreciated because of our late winters, prolonged by the extreme thickness of ice on our nearby lake. The ice was eighteen inches in depth.

These same cool breezes are welcomed throughout the summer.

Bro. S. G. Shetler was with us in revival services from May 13 to 20. Bro. Milton Vogt of India was here for the first two evenings. Bro. John Harshbarger from Johnstown, Pa., accompanied Bro. Shetler. Results of the meetings were a packed house at various times, good interest throughout our and neighboring churches and the conversion of eleven young souls. One of these confessed Christ in her first church service after a year's absence due to illness. Two young men have since joined this class which is under instruction by the pastor.

May 10 we held our counsel meeting and on May 24 our bishop, Bro. S. F. Coffman, was with us for communion and feetwashing services.

A singing class made up of young people from three churches rendered a public program the evening of May 29. The class consisted of about 50 adults and 24 juniors who ranged in ages from 8 to 15. These also contributed to the program. For convenience in location and seating capacity it was given in the Hunt's Corner Baptist Church. A large percentage of the audience was not familiar with unaccompanied singing and much appreciation was expressed.

Bro. Helmick, Pinto, Md., preached for us Sunday morning, May 31, when he and Sister Helmick stopped over on their way to Canada. Others here the same day were Bro. and Sister Allen Wideman and Bro. Snyder from Pigeon, Mich., and John Snyder from Canada. Also Bro. and Sister Chris Peachy and family from Belleville, Pa.

A car full of young people from New Dundee, Ont., Sister Rosenberg, Luella Shantz, Gordon Shantz and David Bergey worshiped with us on June 7. We were glad for their presence and help in Sunday school and Y. P. M.

Curtis Cressman and family of New Hamburg, Ont., paid a surprise visit to Sister Cressman's father here. Bro. Cressman brought the message both morning and evening. Bro. and Sister Schrock, her sister and son all of near Lowville, N. Y., were with us.

Sister Streicher who has been with her brother in Florida for some time is here for the summer and considerably improved in health. Mary Elizabeth Miller, from Indiana, has come to spend the summer with her sister.

The past four years we have observed July 4 with a Sunday school and missionary meeting. This year it will be a nonresistance and nonconformity program. We are expecting Bros. Chester Lehman, Oscar Burkholder, and S. F. Coffman among those who will address us.

Pray for this meeting and the work at this place that God's will may be definitely known and done in all things.
June 17, 1936. Cor.

Miscellaneous

MY PRESENT HELP

(Psalm 27)

The Lord is my Light,
In Him is no night,
My Strength and Salvation is He;
Though foes should be near,
My heart shall not fear,
My Protector He ever shall be.

The greatest desire
To which I aspire
Is to dwell in the House of the Lord;
Throughout all my days,
His beauty I'd praise,
In His temple I'd feed on His Word.

When trouble abounds,
He always surrounds,
His pavilion affords a retreat;
Loud paens of praise
I joyfully raise,
With songs my Deliv'rer I greet.

Hear, Lord, when I cry,
O be Thou near by,
Have mercy upon one so weak;
When Thou saidst, "Seek My Face,"
I spoke from my place,
My heart said, "Thy face, Lord, I'll seek."

O teach me Thy way,
Lead me, day by day,
Mine enemies compass me round;
When my parents forsake,
The dear Lord will take,
For me let a plain path be found.

From me never hide,
But with me abide,
Protection and help I implore;
Without Thee, I faint,
Thou heard'st my complaint,
With courage I wait evermore.
—Louise Y. Towriss.

MONEY AND GOD'S PEOPLE

By O. D. Yoder

For the Gospel Herald.

III. Some Old Testament Scriptures Concerning Money and the Use of Material Provisions

Whatsoever things were written afore-
time were written for our learning.—
Rom. 15:4.

Some Pre-mosaic Actions:

And the Lord had respect unto Abel and
his offering; But unto Cain and to his offer-
ing, He had not respect.—Gen. 4:1-7.

And Noah builded an altar unto the Lord
... and offered burnt offerings on the altar.
And the Lord smelled a sweet savour.—Gen.
8:20-22.

And Melchizedek ... was the priest of
the most high God ... and he (Abram)
gave him tithes of all.—Gen. 14:18-20.

(Cf. also Gen. 13, giving the great contrast
of Abram and Lot with regards to their at-
titude concerning material possessions and
the difference with which God honored these
two characters.)

And Jacob vowed a vow ... of all that
Thou shalt give me, I will surely give the
tenth unto thee.—Gen. 28:20-22.

And the Lord was with Joseph ... and
the Lord made all that he did to prosper in
his hand.—Gen. 39:50.

Mosaic Instructions:

Every one that passeth among them that
are numbered, from twenty years old and a-
bove, shall give an offering unto the Lord.—
Ex. 30:14.

And none shall appear before me empty
... neither shall any man desire thy land,
when thou shalt go up to appear before the
Lord thy God thrice in the year.—Ex. 34:
18-25.

The children of Israel brought a willing
offering unto the Lord, every man and wom-
an whose heart made them willing to bring
... And they brought yet unto him free
offerings every morning ... The people
bring much more than enough for the serv-
ice of the work which the Lord commanded
to make.—Ex. 35, 36.

Thou shalt not wholly reap the corners of
thy field ... neither shalt thou gather ev-
ery grape of thy vineyard. Thou shalt leave
them for the poor and stranger: I am the
Lord your God.—Lev. 19:9, 10.

And if thy brother be waxen poor ...
Take thou no usury (interest) of him or in-
crease, but fear thy God. ... Thou shalt not
give him thy money upon usury.—Lev. 25:
35-38.

Ye shall keep my Sabbaths, and reverence
my sanctuary, I am the Lord ... Then
will I give you the rain in due season, and
the land shall yield her increase ... —Lev.
26.

All the tithe of the land, whether of the
seed of the land, or of the fruit of the tree,
is the Lord's; it is holy unto the Lord. ...
And concerning the tithe of the herd, or of
the flock, even of whatsoever passeth under
the rod, the tenth shall be holy unto the
Lord ... —Lev. 27:28-34.

And of every offering of all the holy things
of the children of Israel, which they bring
unto the priest, shall be his.—Num. 5:9.

But the tithes of the children of Israel,
which they offer as an heave offering unto
the Lord, I have given to the Levites to in-
herit. ... —Num. 18:24.

Thou mayest not eat within thy gates the
tithe of thy corn, or of thy wine, or of thy
oil ... but thou must eat them before the
Lord thy God in the place which the Lord
thy God shall choose.—Deut. 12:17, 18.

Thou shalt truly tithe all the increase of
thy seed, that the field bringeth forth year by
year ... that thou mayest learn to fear the
Lord thy God always. ... —Deut. 14:22-26.

And the Levite that is within thy gates,
thou shalt not forsake him ... that the
Lord thy God may bless thee in all the work
of thine hand which thou doest.—Deut. 14:
28, 29.

Thou shalt take of the first of all the fruit
of the earth, which thou shalt bring of the
land which the Lord thy God giveth thee.
... And thou shalt set it before the Lord
thy God, and worship before the Lord thy
God. And thou shalt rejoice in every good
thing which the Lord thy God giveth thee.
... When thou hast made an end of tithing
all the tithes of thine increase ... and hast
given it unto the Levite, the stranger, the
fatherless and the widow, that they may eat
within thy gates and be filled.—Deut. 26.

Three times a year shall all thy males ap-
pear before the Lord thy God ... and they
shall not appear before the Lord empty. ...
Every man shall give as he is able, accord-
ing to the blessing of the Lord thy God which
He hath given thee.—Deut. 16:16, 17.

Later Scripture Accounts and En- joinments:

And Elijah said unto her, ... make me
thereof a little cake first ... and the barrel
of meal wasted not.—I Kings 17:10-16.

The Lord is able to give thee much more.
—II Chron. 25:9.

Since the people began to bring the offer-
ings into the House of the Lord, we have
had enough to eat and have left plenty, for
the Lord hath blessed His people.—II Chron.
31:4-12.

Honour the Lord with thy substance, and
with the firstfruits of all thine increase, so
shall thy barns be filled with plenty. ... —
Prov. 3:9, 10.

Ye looked for much, and lo it came to lit-

tle. ... Why? saith the Lord of Hosts.
Because of mine house that is waste. ... I
smote you with blasting and with mildew,
and with hail in all the labours of your hands.
... —Hag. 1, 2.

Ye have robbed me ... in tithes and of-
ferings ... bring ye all the tithes into the
storehouse, that there may be meat in mine
house, and prove me now herewith, saith the
Lord. ... —Mal. 3:6-12; Cf. Prov. 11:24;
Psa. 41; Neh. 19:37; 12:44.

Conclusions

God named and enjoined a specified
amount or proportion to be given to
Him.

God said how often His people were
to give.

God named special purposes for
which means were to be given.

God challenges faith in Him by use
of material possessions.

His divine joy followed obedience in
the use of material possessions.

His curse followed their misuse.

He expected all to give, but by a
systematic proportion each was to give
as they were able.

True worship of God recognizes
Him as the sole giver and owner of
our material possessions. I Chron. 29:
6-18.

Portland, Oreg.

(To be continued)

COMMUNISM A RELIGION

(The following article was taken from the
Los Angeles Examiner. The author is Rex
Arthur Mitchell, a Baptist minister in Paso
Robles, Calif.)

Communism is a religion. It is as
much of a religion as Judaism, Mo-
hammedanism or Christianity.

Communism is sectarian. Commu-
nists belong to a sect known as Com-
munism.

Communists are ardent devotees of
their religion, atheism. Their fidelity
cannot be questioned. They are ze-
alots and serve their master, proletari-
atism, with fervor. In the real sense of
the word, they are fanatics. Their ob-
session is world revolution, destroying
all existing religions, and enthroning
their god, materialism.

To know Communism is to recog-
nize it as a religion which seeks to se-
cure, by world revolution, the devotion
and service of all mankind.

They have one god, materialism; one
bible, the Communist Manifesto; one
government, the dictatorship of the
proletariat; one flag, the red flag; one
motto, a godless world; one obsession,
the leveling of society; one standard of
morals, no morals; one spirit, hate;
one organization, the Third Interna-
tional; one battle cry, world revolu-
tion; one destiny, complete destruction.

That, in brief, is Communism, its
doctrines, program and destiny.

Many well meaning but uninformed
people will deny that Communism is a
religion, a creed, or a sect.

It is usually the credulous type of
person who easily becomes the prey of
Communist doctrines. Not being

deep thinkers, who can carefully weigh evidence and see the ultimate goal of certain philosophies, they readily accept anything that seems promising and exciting. They make fervent followers and ardent devotees, fanatics.

Communists assert they are out to destroy all sects. They do not know that they are extending another sect, propagating a creed, and furthering a religion.

A sect is merely (1) a following of some school of philosophy or philosophic opinions, (2) a group having in common a leader or a distinctive philosophy or way of thinking.

The religious battle cry of Communism is: "Banish the gods from the sky and the lying, robbing capitalists from the earth."

By gods they mean all deities which are worshiped by man. By capitalists they mean any man who owns anything privately. These blood-thirsty fiends constitute the most hellish religious body ever organized on earth.

Yet many pastors fear to expose the creed and religion of this devilish sect.

Churches, secret orders, school systems and many organizations are being bisected today by Communist doctrines. Preachers are afraid to warn their churches for fear they will divide their congregations and have to leave the field.

Most denominational schools, as well as state universities, teach more Marxian philosophies than Americanism.

Many organizations dare not bring up a question in which collectivism becomes an issue, for they know it is divisive, and they want peace at least on the surface. But the time will soon come when there is going to be a showdown.

The religious-atheistic sect known as Communism is working desperately to destroy our cherished ideals and gain world domination.

The Russian Soviet Association of the Godless, a militant atheistic organization, has its counterpart in our country, namely, the American Association for the Advancement of Atheism. The object of this sect is to abolish belief in God and all forms of religion based on this belief.

They have departments for work among the youth such as "The Devil's Angels," "Damned Souls Society," "Liberal Clubs" and "Truth Seekers' Society."

The Fish report to Congress states: "All Communists are atheists whether they live in Moscow, Berlin, Paris, London, New York or Los Angeles. They may not be baptized, married or buried with religious ceremonies." The report also charges that the campaign of the godless is financed by the Soviet Government.

Communism is a religion because it has a god which claims the ardent devotion of its worshipers, and it is a sect in that it is a school of philosophy

which has a leader to call men to enroll in its service.

The elements of love and revival which propagate Christianity are considered religious. Then I charge that hatred and revolution hold the same relation to atheism or Communism.

The Soviet Commissar of Education says:

"We hate Christianity and Christians; even the best of them must be regarded as our worst enemies.

"They preach love of one's neighbor, and mercy, which is contrary to our principle. Christian love is an obstacle to the development of revolution. Down with the love of one's neighbor. What we need is hatred. We must know how to hate; only thus will we be able to conquer the universe. We have done with kings of the earth; let us deal now with the kings of the skies."

Is this not a world program of a sect, a religion? It is infernal, inspired of hell, and aspires to clutch the whole earth in its bloody claws of terrorism.

SUMMER BIBLE SCHOOLS OF THE OZARK FIELDS

By Esther Detwiler

For the Gospel Herald.

On May 9 Bro. Menno Troyer and Sister Dorothy Troyer of Conway, Kans., and Sister Anna Kauffman of Haven, Kans., came to Bro. Protus Brubaker's field of labor and on the 11th opened a Bible school. Both Bros. Troyer and Brubaker use their cars for transporting children from the adjoining district. The enrollment reached 27 with an average of 18 pupils in attendance. Three classes for regular work were organized, and Bro. Troyer gave class work to the young people in the evenings. Sister Rose Maginnes acted as secretary and chorister.

The manuals prescribed by the Summer Bible School Committee were used and the material outlined was very much enjoyed and appreciated by the teachers. Some visitation work among the patrons was done and a real contact was made between teachers and patrons. Sister Brubaker cared for the needs of the home and acted as a teacher in the school.

A program was given on the afternoon of May 22. No effort was made to especially organize and drill but the children's parts given were something that had been learned or done.

The school closed with interest very intense. A desire for a continuation of the school another year was expressed, and the workers feel that the work was not in vain for surely it was "in the Lord."

The same group of workers with the exception of Bro. and Sister Brubaker served in a Summer Bible School at Jenkins' Schoolhouse located in Bro. and Sister J. R. Shank's field of labor.

Bro. Menno Troyer served as teacher and supervisor the first week of the school which was in session from May 25 to June 5. After Bro. Troyer went to his home Esther Detwiler acted as supervisor and Sister LeRoy Gingerich as teacher of Bro. Troyer's class.

At this place five classes were organized. The enrollment was 47 pupils, with an average attendance of 33.

The workers cooked and ate most of their meals at the schoolhouse and lodged in homes near by at night. At the schoolhouse we did all our studying and class preparation. The first week two routes of transportation were carried on, but the second week only one, owing to Bro. Shank's need of time for editorial work.

At this place patron interest was very intense. Every patron seemed to have a desire to help. Material help was given by sending in food supplies. Each parent seemed anxious to have the children in the school and expressed thanks for the Bible teaching the children were receiving.

In both schools the programs rendered proved that the young minds had grasped truths from the Bible. It was an inspiration to hear the children pray and sing and have them ask for more Bible verses to memorize and more Bible stories to read and tell. It was also an inspiration to know that in homes represented by the boys and girls a new desire to know God and His Word was being aroused in the patron. Cheer was given by visiting in the homes of the sick. One woman expressed a desire to know more of God and more of our faith, for she desires to unite with us.

At Jenkins' Schoolhouse the school closed with the interest in the work very great. This field, we feel sure, will be ready and anxious for a Summer Bible School next year.

Each worker felt refreshed in spirit and had learned many things that will be of help in serving God and the church more faithfully. We rejoiced together often, prayed together, counselled together, and were grateful for a prayer hearing and prayer answering Father. We claim the promise that the Word taught will not return void but will accomplish the purpose whereunto it was sent.

As a band of workers who see in part the great need of the already white fields, and who feel that the Summer Bible School can help greatly in supplying that need, we would earnestly request all who have undertaken the work in any way to put forth greater efforts to encourage the work and workers and request all Bible lovers to pray, and pray that into the minds of children great, divine truths may be implanted before the devil steals away their young minds and fills them with thoughts that defile.

Birch Tree, Mo.

"REMOVE NOT THE ANCIENT LANDMARKS"

(Prov. 22:28)

By Emery D. King

For the Gospel Herald.

In Deut. 19:14, we have these words of command as part of the law of Moses: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."

These landmarks showed where one man's possession ended and another's began. They were the bounds of their liberty. The landmarks were of stone or other objects of more or less indestructible material but yet were movable. One neighbor could, if he were so inclined, move these landmarks to his advantage. But in so doing he would break the command "Thou shalt not covet thy neighbor's" (Ex. 20:17). And he would also bring a curse upon himself according to Deut. 27:17—"Cursed be he that removeth his neighbor's landmark. And all the people shall say, Amen."

Let us look at this subject from the angle of the child of God today as being under grace, or the law of love. This we have through Jesus Christ our Saviour. The principles of this law of love we have given us through His life and teachings while here on earth.

"Remove not the ancient landmarks, which thy fathers have set" (Prov. 22:28). These are the words of the wise man, Solomon. No doubt in his day, as King of Israel, he had this condition to contend with in his great realm. And I believe also that this word of warning was given in love.

Jesus said to the faultfinding Pharisees, "The queen of the south shall rise up in judgment with this generation and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here"—thus referring to Himself and the principles of the law of love which He had so graciously lived and taught. And they had rejected Him.

Jesus came to earth to give His life, "that whosoever will" might live. Jno. 3:16. He came to give freedom from the condemnation of the law. Rom. 8:2. When Jesus spoke to the Jews on a certain occasion concerning "continuing in His word," and "knowing the truth, and the truth shall make you free," they answered Him, "We be Abraham's seed and were never in bondage to any man: how sayest thou, ye shall be made free" (Jno. 8:33)? Jesus gives this forceful answer: "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:36).

So then as those who have been "born again," have had a definite experience of salvation with Jesus Christ, and have

"received the gift of the Holy Ghost," let us "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). Jesus says, "For my yoke is easy, and my burden is light" (Matt. 11:30). It is easy because it fits us and He (Jesus) is our yoke-fellow. The burden is light because the bondage is no more resting upon us.

Therefore let us "adorn the doctrine of God our Saviour" (Tit. 2:10)—which means a manifestation in our lives of a sincere love for Christ and His teachings. Also this same love "constrains us" to live up to the ordinances, rules, and restrictions of the Church which are taken from and founded upon the Word of God.

These we want to call the

"Landmarks of the Christian Faith"

Our forefathers endured the persecutions and torture of despotic kings, braved the dangers of the briny deep, withstood the ravages of disease, sickness, and the loss of loved ones, the hostilities of the Indians and the hardships and rigors of pioneer life for the cause of Christ. They have handed down to us a "goodly heritage." Let us cling to the faith of our fathers "once delivered unto the saints." May we never remove any of the "ancient landmarks (of Faith) which our fathers have set."

These "landmarks of faith" are also of an indestructible nature. They are as indestructible as God Himself! They can, however, be "removed" (ignored, cease to be observed) in our lives, yet not without bringing the disfavor and judgment of God upon us. "If any man (or woman) shall take away from the words of the book of this prophecy, God shall take away his (or her) part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

The day in which we are living is a challenge for the child of God to "speak (live and teach) thou the things which become sound doctrine" (Tit. 2:1). Why? Because of the drifting condition of the Church in general. Everywhere and on every hand there is an evident falling away. This is a dark picture, yet we must face it as a fact. However, there is a brighter side, a remedy by "remembering therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2:5). Let us carefully study the Word of God, noticing the "landmarks of faith." We are admonished to "adorn" them, practice them, and live them.

I will mention a few of these in brief: First the seven ordinances of the Church:

1. **Marriage**—This was instituted by God Himself. Gen. 2:18-24. Jesus says concerning divorce, "What therefore God hath joined together let not man put asunder." Matt. 19:6.

2. **Baptism**—This was observed and taught by the Saviour. Matt. 3:13-17; 18:19; Mark 16:16.

3. **Feetwashing**—instituted, observed and taught by the Savior. Jno. 13:1-17.

4. **Communion**—instituted, observed and taught by the Saviour. Mark 14:22-25; I Cor. 11:23-30.

5. **The Holy Kiss**—Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 5:14.

6. **The Devotional Covering**—I Cor. 11:1-15.

7. **The Anointing with Oil**—Jas. 5:14-16.

Other Christian Traits

Nonconformity to the world, in its many phases and applications is a large subject in itself. Rom. 12:1, 2; II Cor. 6:14-18; I Pet. 1:14; 2:9; Jas. 1:27. "Love not the world, neither the things that are in the world. If any man (or woman) love the world, the love of the Father is not in him" (I Jno. 2:15).

Nonresistance (Matt. 5:38-48) was lived and taught by the Saviour while on earth. We should live and teach it in times of peace, for if we can't then we surely can't in times of war.

Integrity—Job 2:3; 27:5, 6; Ps. 25:21; 26:1. This word means a lot. Soundness, purity, uprightness, honesty in our relation to God and our fellowmen.

Keeping the Sabbath Day Holy—This too includes a number of things. It is a rest-day. Secular toil and business should give place to holy meditation, reverence, worshiping God. Pleasure seeking, ball games and their attendance and Sunday amusements and resorts should be avoided. And there is danger of the radio making its inroads on our Sunday school and Church services. Let us heed the admonition of Heb. 10:25.

Kneeling Posture in Prayer—When man feels his need of divine help he comes to God in an humble way upon his knees. Dan. 6:10. And this is applicable to private and public devotions.

Congregational Singing—There is no sweeter music than the blending of holy voices in the melody of song. There is no more perfect musical tone than that which God has given to man. And He is pleased when we bring Him our praises in song. Eph. 5:19; Col. 3:16; Ps. 63:5; 107:32; 111:1. This is one part of the service in which all can have a part.

Obedience

Jesus says in Matt. 5:19, "Whosoever shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Here we have Jesus placing condemnation upon those who cease to observe His teachings and using their influence on the wrong side. But a blessing is pronounced upon those who do and teach.

We should be standard-bearers for

our King. Let us lift high the banner of King Immanuel. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). May we never be "ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Detroit Lakes, Minn.

HUMILITY

The follower of Christ must have the same mind as was in Christ. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). He must especially be like Him in His humility. Jesus Christ, the Holy One of God, is our example of humility. It is His presence, the consciousness of His life and His love within us, that will make us humble.

He was in perfect quietness of heart. He was never fretted, vexed, or irritated. He expected nothing for Himself, nor did He wonder at anything that was done against Him. He was at rest when nobody praised Him and when He was blamed and despised. He had blessed peace with the Father.

The blessedness of a Christlike humility is unspeakable. It is of great worth in the sight of God. He "giveth grace to the humble" (I Peter 5:5). In the spiritual life it is the source of rest and joy. To the humble, all that God does is right and good. The humble are always ready to praise God for the least of His mercies, and do not find it difficult to trust. In intercourse with men it is the secret of blessing and love. The humble man does not take offense, and is very careful not to give it. He is ever ready to serve his neighbor because he has learned from the Saviour the divine beauty of being a servant.—The Pilot.

MISSIONS

(Continued from page 278)

called to serve at the preparatory services and communion the following day at the Kauffman Congregation, Johnstown dist. Sister Katie Wingard accompanied us to visit her sister, Mrs. Frederick, who was operated on at the Johnstown Hospital. In our absence Bro. Roy Payne and wife, Bro. Christ and wife, and son Irvin, Allensville, Pa., and Bro. Ira Stoltzfus and wife, Martinsburg, assisted in the services.

Grandpa Cashman, father of Bro. Harry Cashman, of Mill Run, was buried on June 10.

On the evening of June 10, we had

our preparatory services at Mill Run. Saturday evening, June 13, preparatory services at Altoona, and Sunday morning, communion. The Altoona services were in charge of our bishop, Bro. James Saylor, Hollsopple, Pa. Previous to the sermon one sister was reclaimed into church fellowship.

The Lord willing our fifth Summer Bible School will open on July 6-17 at the Canan Station Schoolhouse. This will mean the boarding of a number of teachers. We would appreciate if the rural congregations could help supply the extra provisions that will be needed at this time.

On Ascension Day Sister Lena Zook and myself served on the program of an all-day meeting held with the Amish Locust Grove Congregation, near Belleville.

The Weavers Sisters Sewing Circle furnished us with provisions in the month of May.

Cash Received During May

S. West S. S. Conf.	\$19.50
S. West Dist. Conf.	12.36
Allensville Cong.	29.18
Locust Grove Ascension Meeting	40.65
Weaver S. C.	3.00
No name	2.00
No name	1.00

\$107.69

Cash Value Clothing from Sewing Circles

Reid	\$ 6.49
Cross Road & Lauvers	8.13
Belleville & Allensville	8.00
Beech, Ohio	3.50
Bethel, Ohio	3.25
Crown Hill, Ohio	5.50

\$34.87

Many thanks for your support. We beg for a continued interest and prayer.
June 15, 1936. J. M. Nissley.

Lancaster, Pa.

(Dillerville Mission)

Greetings in the Blessed Name of Jesus:—"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

We indeed are thankful that in the time of trials and discouragement we can look to Him and be encouraged to press onward.

At present the Sunday school is well attended; several new pupils have come in, and a few old ones have not been attending so regularly since the warm weather. On May 31, we were privileged to have with us Bro. S. F. Coffman of Ontario, who gave an inspiring message.

Each week two workers are appointed to visit in the homes of the community. This and our weekly prayer meeting helps us to keep in close contact with our pupils, and the Gospel is brought to the parents and those who do not come to the Mission.

Summer Bible School will be held at Chestnut Street in the early part of

July, and as before, bus service will be provided. Pray for this work that the seed sown might bring forth fruit. Also, the Lord willing, our tent meetings will be held the beginning of August, with Bro. Elmer Martin as evangelist. We earnestly request your prayers in behalf of this work.

We invite you all to visit at Dillerville; all visits are greatly appreciated.
In His service,
Dorothy W. Landis.

Lima, Ohio

(Mennonite Mission)

Dear Brethren and Sisters, Greeting in the name of Jesus:—We have many reasons to praise the Lord at Lima. On Sunday, April 19, we had our examination service, with Bro. O'Connell in charge. Peace was expressed by all the members present. The following Sunday, April 26, we had our communion service, with Bro. S. E. Allgyer in charge. This day, as always, was a blessed time for those who are God's children. At this time Sister Ethel Good formerly a worker at the Kansas City Children's Home, was received by letter. Also a young sister, whose parents formerly were Mennonites, was received into church fellowship. She is anxious to do the Lord's will and desires to see her loved ones saved.

On Good Friday a former brother was hit by an automobile. One limb was very badly broken and bruised. Just a week ago he was taken home from the hospital. We are glad to say that he saw his need of a Savior. He was received again as a brother in the afternoon of the day we had communion. It encourages us to know that the Lord is calling after those who once loved Him. May we always be faithful in giving the Word and not grow weary in well doing.

Another feature of our communion day is that of going to the homes of those who cannot attend services. Our blind brother and sister are always glad to have us come. They can never leave the house, but they find comfort in reading God's Word and prayer. Another sister is an aged grandmother who only started to serve the Lord a few years ago.

Bro. Menno Troyer, of Elida, gave the morning and evening messages a few weeks ago. We were glad for the messages he gave from the Word. Bro. Stanford Mumaw of Wayne County, Ohio, was present one Sunday evening and gave a much appreciated message.

Our attendance has dropped, as it always does in the city during the summer months, however, it has been better than usual this year.

Will you pray for us at this Mission that we may always please the Lord and give the message of the Savior to those around us.
In His service,
Lima Mission Workers.

June 18, 1936.

INDIANA-MICHIGAN CONFERENCE

(Continued from page 276)

Fourth Member on Executive Committee, D. A. Yoder.
Fifth Member on Executive Committee, D. D. Troyer.

Treasurer, Earl Miller.

Member on Board of Education for three years, Ira S. Johns.

Member on Board of Missions and Charities, J. S. Hartzler.

Member on Relief Committee for three years, Earl Miller.

Member on School Problems Committee for three years, Amos Hostettler.

Members on Local Board for Ft. Wayne Mission, Simon Beck,

Homer North.

Married

Brunk—Nussbaum.—On June 8, 1936, at the home of the officiating minister, Bro. A. J. Steiner, Bro. William Brunk and Sister Pearl Nussbaum, of Columbiana, Ohio, were united in holy bonds of wedlock. May God's richest blessings go with them in life.

Hooley—Miller.—On Sunday, May 24, 1936, at the home of the bride's parents, Bro. Orvin Hooley and V. Pauline Miller of the Shore congregation were united in marriage by Bro. Amos Nussbaum. May the blessings of the Lord attend them all through life.

Hershey—Mellinger.—On Saturday evening, June 13, 1936, Bro. J. Harry Hershey and Sister Ella Mae Mellinger, both of the Lititz congregation, were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God's richest blessings attend them through life.

Forry—Rankin.—On May 23, 1936, Bro. Jonas H. Forry of the Rohrerstown congregation and Sister Helen P. Rankin of Willow Street, Pa., congregation were united in marriage at the home of the bride's parents by Bro. Abram L. Martin. May the blessings of God be theirs.

Yoder—Schrock.—On the evening of June 2, 1936, at the Greenwood A. M. Church, Bro. Clyde Yoder and Sister Iva Schrock were united in the bonds of holy matrimony, Bro. John Kennel of Parkesburg, Pa., officiating. May heaven's blessings be theirs through life.

Miller—Eshleman.—On Mar. 28, 1936, Bro. Abram H. Miller of the Rohrerstown congregation and Sister Dorothy Jane Eshleman of the Risser congregation were united in the bonds of holy matrimony at the home of the officiating bishop, Noah W. Risser. May the blessings of the Lord attend them through life.

Stoner—Longenecker.—Bro. Andrew K. Stoner of the Good congregation and Sister Esther L. Longenecker of the Elizabethtown congregation, Pa., were united in marriage at the home of the bride's parents on May 21, 1936, by Noah W. Risser. We wish them God's blessings through life.

Kraybill—Erb.—On June 6, 1936, at the home of the bride's parents, Bro. Norman R. Kraybill of the Bossler congregation and Sister Orpha E. Erb of the Strickler and Shope congregations, Pa., were united in the bonds of holy matrimony, Bro. Noah W. Risser officiating. May God's blessings be theirs through life.

Zuercher—Gerber.—On June 14, 1936, at the home of the bride's parents, Bro. Vilas Zuercher and Sister Elma Gerber, both members of the Sonnenberg congregation near Dalton, Ohio, were united in marriage, by Bro. Aaron Mast of Belleville, Pa. May God's blessing attend them through life.

Byler—Fisher.—On April 10, 1936, at the bride's home, Bro. Marcus E. Byler of the Maple Grove congregation and Sister Verda E. Fisher of the Old Road congregation were united in marriage by Bishop Abram L. Martin of Intercourse, Pa. May the Lord bless this union.

Members on Local Board for Detroit Mission, Joseph Swartzen-druber, Albert Wyse.

Afternoon session closed with prayer, led by Ira S. Johns.

Thursday evening session opened with Arthur Weldy acting as song leader. Devotion was conducted by having Scripture verses repeated and Royal A. Buskirk leading in prayer.

VIII. Subject: The Blessings of Uniformity. Discussed by Floyd Weaver.

Sermon by C. C. Culp. Text, Jno. 8:31, 32.

After a few remarks and admonitions by the Moderator, Conference closed. The closing prayer was led by D. D. Miller.

Ira S. Johns, Secretary.

Eby—Clymer.—On April 9, 1936, Bro. Jacob Eby of the Paradise congregation and Sister Anna Clymer of the Lancaster congregation were united in marriage at the home of the bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in this new relationship.

Martin—Denlinger.—On April 29, 1936, Bro. Warren W. Martin of the Groffdale congregation and Sister Dorothy E. Denlinger of the Paradise congregation were married at the home of the bishop, Bro. Abram L. Martin of Intercourse, Pa. May the blessings of God be upon them through life.

Weber—Benner.—On June 6, 1936, Bro. Abel T. Weber of the Ephrata congregation and Sister Ida R. Benner of the Hershey congregation were married at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in this new relationship.

Miller—Lehman.—On Saturday, June 6, 1936, Bro. Emery E. Miller of the Risser congregation and Sister Anna Lois Lehman of the Millersville, Pa., congregation were married at the bride's home by the home minister, Bro. J. G. Hess. May the Lord's blessing attend them through life.

Clemmer—Landis.—On May 23, 1936, Bro. Willis H. Clemmer of the Plain congregation and Sister Ella A. Landis of the Franconia congregation were joined in holy matrimony at the home of the bride, Franconia, Pa., Bro. A. G. Clemmer officiating. May the Holy Spirit be their guide through life's journey.

Lantz—Schrock.—On May 17, 1936, at the home of the bride's parents, Bro. and Sister Altine Schrock, Henry Lantz and Opal Schrock, both of the Clinton Frame congregation, were united in holy matrimony by Ira S. Johns. May God's choicest blessings attend them through life.

Bradfield—Vance.—On Tuesday afternoon, June 9, 1936, at the home of the officiating bishop, Bro. Gordon L. Bradfield of Needmore, W. Va., and Sister Marie Vance of Onego, W. Va., were united in holy matrimony by Bro. John L. Stauffer. May the blessing of the Lord accompany them through life.

Steiner—Metzler.—Bro. John Simon Steiner, of North Lima, Ohio, and Sister Mildred Esther Metzler were united in marriage at the home of the bride's parents, Bro. and Sister H. A. Metzler of Columbiana, Ohio, by the groom's father, Bro. A. J. Steiner, on June 6, 1936. May God's blessing attend them through life.

Conrad—Horst.—Bro. Arthur Conrad of Louisville, Ohio, and Sister Clara Horst, daughter of Bro. and Sister Ira Horst, Columbiana, Ohio, were united in marriage at the bride's home on June 16, 1936, by the officiating minister, Bro. A. J. Steiner. May the Lord richly bless them through life.

Lamp—Landis.—Bro. Clyde H. Lamp of the Frazer congregation and Sister Grace E. Landis of the Elizabethtown congregation, Pa., were united in the bonds of holy matrimony on June 6, 1936, at the home of the bride's mother, Bro. Noah W. Risser officiating. May the

Lord bless them with a long and happy life in the work of His kingdom.

Shellenberger—Kuhns.—On May 24, 1936, in the La Junta Mennonite Church, La Junta, Colo., was solemnized the union of Bro. Wallace Shellenberger, of the Limon congregation, and Sister Eunice Kuhns, of the La Junta congregation, in the bonds of holy matrimony. The wedding ceremony followed a sermon on "Marriage and Home" to a large audience. Bro. L. C. Miller, of Manitou, Colo., was the officiating minister. May the richest blessings of God attend Bro. and Sister Shellenberger on their journey through life together.

Obituary

Landis.—Amos M., son of the late David and Fannie (Mayer) Landis, was born Dec. 20, 1852; died Jan. 27, 1936; aged 83 y. 1 m. 7 d. On Oct. 13, 1875, he was united in marriage to Elizabeth Herr, daughter of Pre. Amos Herr, who preceded him in death over twenty-seven years ago. The following children survive him: Anna H., wife of Frank E. Herr, Millersville, Pa.; Mary F., wife of Charles H. Mumma, East Orange, N. J.; Esther L., wife of Daniel C. Frost, Bloomfield, N. J.; Elizabeth and David M. at home. Many years ago he accepted Christ as his Savior and he was a faithful member and attendant of the Mennonite Church. Funeral services were held at the home and Willow Street Mennonite Church, conducted by the Brethren Frank Herr, Jacob Harnis and Christian Brubaker. Text, Psalms 91:1.

Eberly.—Jacob Hess Eberly died suddenly: his home at Cearfoss, Md., on Friday evening March 6, 1936, of a cerebral hemorrhage; aged 61 y. 10 m. 4 d. He was a member of Reiff Mennonite Church for a number of years. Surviving are his wife (Amanda Leshner) Eberly 5 daughters (Mrs. Florence Henesy, William port, Md.; Mrs. Ethel Wolfinger, Leitersburg, Md.; Carrie M., Ruth E., Reba B. at home 4 sons (Lester H. at home; Irvin B. and Ira L. of Hagerstown, Md.; Amos E., Waynesboro, Va.), 1 sister (Mrs. Jacob H. Hershey, Lititz, Pa.), 3 brothers (Reuben B., Fayetteville, Pa., Benjamin F., Chambersburg, Pa.; Daniel B. Lititz, Pa.). The funeral was held on March at the house and at Reiff's Mennonite Church in charge of Bro. Denton Martin. Text, I Sa 20:3. Interment was made in the Mennonite cemetery north of Chambersburg, Pa.

Kaser.—Mary Elizabeth Kaser, wife of Joseph Kaser, was born near Shanesville, Ohio, Jan. 29, 1859; died at the home of her son Charles, near Winesburg, Ohio, June 9, 1936; aged 76 y. 10 m. 10 d. She was married to Josiah Kaser in June, 1876. To them were born 5 children. Her husband and 1 child preceded her in death. Those who survive are Jonathan of Beach, O.; Charles of Wilmot, O.; Mrs. Malinda Seer, Bowdill, O.; and Mrs. Sadie Horst of Varre, O. She united with the Longenecker Mennonite Church near Winesburg, O., in 1884, and remained faithful until death. Besides 4 children, 9 grandchildren, 6 great-grandchildren, 1 sister, 3 brothers and a large circle of relatives and friends mourn her departure. Funeral services were held June 12 in the church by I. J. Buchwalter assisted by P. R. Lantz. Interment in Winesburg Cemetery.

Zeigler.—Edith Catherine, daughter of I. B. and Manie Witmer, was born at Wakarusa, Ind., June 27, 1892; died June 4, 1936, near Leetonia, Ohio. On September 9, 1914, she was married to Paul Zeigler of Leetonia, Ohio. To this union five children were born. Her mother, a brother, a sister and a son at the age of two years preceded her in death. Her father, a brother, 4 children, and her husband survive to mourn her passing. She was a loving and obedient child in her parental home and a loving and devoted companion and mother. When she was eleven years old she united with the Mennonite Church and has been a faithful member. For a number of years she has rendered faithful and efficient service as a teacher in the primary department of the Sunday school. Her death was due to inflammatory rheumatism and heart failure. Funeral services were conducted at the house by David Lehman and at the Midway Church by Bros. S. A. Yoder and Paul Yoder. The body was laid to rest in the Midway Cemetery.

"Dearest mother, thou hast left us,
And our loss we keenly feel;
But 'tis God who hath bereft us,
He can all our sorrow heal."

Buckwalter.—Ira Lee, only child of Ira and Pauline Buckwalter, Intercourse, Pa., was born July 6, 1932; died April 17, 1936; aged 3 y. 9 m. 11 d. Our dear child in the few years of his life had to endure suffering at times, having an affliction from birth which it seemed all that medical science could do would give but temporary relief from time to time, but he was a bright and happy child and brought many happy moments and much sunshine into our lives, and it gives us much comfort to know that he is free from all pain and distress. Beside his parents he is survived by his maternal grandmother, Mrs. Elizabeth Rohrer, and his paternal grandmother, Mrs. Sem Eby, both of Intercourse. Funeral services were held at the home and at the Paradise Mennonite Church, April 20, Bros. David Landis and Abram Martin in charge. Text, "Of such is the kingdom of heaven." Interment in the cemetery adjoining.

Out of our arms, into His care
Who watches over all,
Our little one has just passed on
To the life beyond the wall;
And though the loss is hard to bear,
We're comforted, and know
That all is well with our dear one,
We now are missing so. —Parents.

Hostetler.—Moses Henry Hostetler was born in Honeyville, Ind., Sept. 4, 1865; died at his home near Hubbard, Oreg., May 25, 1936; aged 70 y. 8 m. 21 d. He was married Jan. 23, 1890, to Elizabeth Eash, who preceded him in death Aug. 23, 1916. He later married Mellie (Troyer) Kauffman of Hubbard, who survives him. Besides his widow he leaves 5 sons, 3 daughters, and 1 step-daughter to mourn their loss: Chris of California, Forrest of Lebanon, Truman of Salem, Pius and Harold of Hubbard, Ellen of Molalla, Mayme of Hubbard, Nora of California, Grace of Forest Grove. There are also 19 grandchildren, 3 great-grandchildren, 6 brothers (George of Hubbard; Sem, Milton, Pius, Levi, and David of Illinois). He accepted Christ in his youth and became affiliated with the Mennonite Church, and was a member of the Zion Mennonite Church of Hubbard for thirty-five years. He will be greatly missed in the church, home, and community. Funeral services were held May 27 at the home and at Zion Church, conducted by Ed. Z. Yoder, Paul Roth, and Clarence Kropf. Text, Jno. 8:51 and first clause of Rom. 6:23.

"We will meet with you, our father,
In that home so bright and fair,
And join you in the happy praise
Of our Savior over there."

The Family.

Beck.—Fannie King, wife of Daniel Beck (deceased) was born in Fulton Co., Ohio, Mar. 1, 1863; died at her home near Pettisville, Ohio, May 14, 1936; aged 73 y. 2 m. 13 d. On April 13, 1882, she was united in marriage to Daniel

Beck who preceded her in death five and one-half years. This union was blessed with 11 children. She leaves to mourn her passing 8 children, 24 grandchildren, 2 great-grandchildren, 2 sisters, and many near relatives and friends. Her husband, 3 children, and 5 grandchildren preceded her in death. About nine years ago she fell and fractured her hip, which left her in such a condition that she never was able to walk without crutches. She was of a quiet, kind and loving disposition, always by the help and grace of God able to bear her burdens and sufferings in a Christian-like spirit, and anxiously awaiting the end. In her youth she accepted Christ as her Savior and united with the Mennonite Church, to which she remained faithful until death. Funeral services were held at the Central Mennonite Church Sunday afternoon, May 17, conducted by S. D. Grieser, assisted by S. S. Wyse. Text, Psal. 89:48; Jno. 8:51. Burial in Pettisville Cemetery.

"Dearest mother, thou hast left us
For that home beyond the skies,
But we long again to meet thee
In the realms of Paradise."

Weaver.—Levi B. Weaver died at his home in New Holland, Pa., on April 27, 1936; aged 74 y. 6 m. 14 d. On Jan. 19, 1888, he was united in marriage to Caroline Martin. To this union were born eight children. One of these, an infant daughter, preceded him into the Father's presence. His wife and the following children survive: Harry, Horace and William of New Holland; Benjamin of Bareville; Hettie, wife of Jacob Shirk, Paradise; Levi of Neffsville, Ivan of Brownstown. He united with the Mennonite Church when a young man and never missed a service when at all able to attend. On Dec. 10, 1935, he suffered a stroke from which he never fully recovered. Complications set in and during the last few weeks of his life his suffering was intense. By the grace of God he bore it patiently and spoke many times of the glory that was awaiting him, repeating Rom. 8:18. Funeral services at the home were conducted by Bro. Noah Sauder, using his favorite Psalm—the 23rd. Further services were held at Weaverland by Bro. John W. Weaver. Text, Rom. 8:18. Interment was made in the adjoining cemetery, Bishop John Sauder officiating there.

"Deep in our hearts lies a picture
Of loved ones laid to rest;
In memory framed we will keep it,
Because they were of the best."

The Family.

Riegsecker.—Joseph J., son of Joseph and Magdalena Riegsecker, was born in Alsace, France, Mar. 25, 1857; departed this life May 27, 1936; aged 79 y. 2 m. 2 d. When ten years of age he with his parents came to this country where he grew to manhood and spent his life. On Jan. 14, 1897, he was united in marriage to Mary Roth. This union was blessed with one son. Six years ago he was seriously sick and never fully recovered, leaving him in a weakened condition the rest of his days. Yet when death came he was conscious to the end, expressing a readiness to meet his Lord. He was the oldest of a family of 4 brothers and 1 sister, also the last one of the family to depart this life. He was a man of few words, having a longing to have peace with everyone. In his younger years he accepted Christ as his Savior and united with the Mennonite Church. He tried to live a faithful and consistent life unto the end. In passing he leaves to mourn his companion, 1 son (Albert), 1 step-son (Jonas Roth), 6 grandchildren, and many other close relatives and friends. His parents, brothers and sister all preceded him in death. Funeral services were held May 30 at the Central Mennonite Church in charge of E. B. Frey, assisted by D. J. Johns of Goshen, Ind., and E. B. Stoltzfus of Hudson, Ohio. Burial in Eckley Cemetery.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, toils are ended,
And our Father is at rest."

Kauffman.—Mary Ann, daughter of Christian Z. and Fannie (Byler) King, was born on Nov. 14, 1873; died June 3, 1936; aged 62 y. 6 m. 20 d. The family home has been in Logan Co., Ohio, for many years, and almost her entire life was spent in the home near West Liberty, Ohio, where she died. At the age of fifteen she accepted Christ as her Savior and became a member of the South Union Mennonite Church where she was a faithful member to the last. On Jan. 9, 1913, she was married to Jacob Z. Kauffman of New Wilmington, Pa. In doing this she undertook to be a mother to six motherless children, who have all grown to manhood and womanhood, and have shown their appreciation of her motherly care by caring for her in her sickness. She was very much interested in the work of the Sewing Circle and did her part in helping along with the work. In the last few years she suffered a number of severe heart attacks, her last illness beginning on Easter Sunday evening while attending the Easter services. Since then she gradually grew weaker until her death on the morning of June 3. She was preceded in death by her husband on Feb. 27, 1923, also by her father, mother, 2 brothers and 1 half-sister. Remaining to mourn her death are the children (W. Wallace and Ida M. Kauffman, West Liberty, O.; David M. and Lee R., Bellefontaine, O.; Harry L., Mio, Mich.; Florence F., Cleveland, O.), 10 grandchildren, 3 brothers (Andrew and John R. King, West Liberty, O.; Christian King, Canton, O.), 2 sisters (Mrs. R. E. Zook and Fannie King, West Liberty, O.), also 2 aged uncles and 1 aunt. Funeral services were held at the house in charge of John Y. King and at the South Union Church by S. E. Allgyer and Marion King. Burial in the cemetery near the church.

Sommer.—Joseph Sommer, son of George and Anna Gasser Sommer, was born near Spring Bay, Ill., Oct. 14, 1840; passed away at his home in Washington, Ill., April 10, 1936; aged 95 y. 5 m. 24 d. His parents came to this country from France by sail boat in 1836, coming by way of New Orleans up the Mississippi and landing near Peoria. They located near Spring Bay, where Bro. Sommer was born and grew to manhood. He is the last of a family of nine children. In 1868 Bro. Sommer was united in marriage to Magdalena Naffziger. To this union 7 children were born, 3 of whom are living. They located on a farm four miles northeast of Washington, where Mrs. Sommer passed away in 1899. Bro. Sommer continued living on the farm until 1906 when he moved to Washington where he has since resided. When a young man he united with the Metamora Mennonite Church, of which he remained a faithful member until his death. For the last several years Bro. Sommer has been blind, but has borne this affliction with wonderful patience and Christian fortitude. His health had been failing during the past year, and he had been bedfast for several months until his spirit was released Friday afternoon, April 10, at 5 o'clock, when he went home to be with his Lord.

He leaves to miss him 3 children. William and Emma Sommer of Washington, Mrs. Peter Strubbar of Peoria, 4 grandchildren and 1 great-grandchild. Funeral services were held in the afternoon of April 13, at the house and at Calvary Mennonite Church in Washington, Ill. Bro. Andrew Schrock of Metamora spoke at the house as did also Robert Strubbar, grandson of Bro. Sommer. Bro. Henry R. Schertz of Metamora had charge of the services at the church, assisted by Ben Esch, pastor of Calvary Mennonite Church. Bro. Sommer was the oldest resident in this community.

When my life-work is ended, and I cross the swelling tide,

When the bright and glorious morning I shall see;

I shall know my Redeemer when I reach the other side,

And His smile will be the first to welcome me.

Written by the family.

"If the devil can beat us in prayer, the devil can beat us anywhere."

CONFERENCE ANNOUNCEMENT

Dakota-Montana

The regular session of the Dakota-Montana Mennonite Conference will be held with the congregation near Bloomfield, Mont., June 30 to July 3, 1936.

Those coming from a distance on the Northern Pacific R. R. may be met at Glendive, Mont. Those coming on the Great Northern R. R. may be met at Wolf Point, Mont.

Those desiring to be met at trains please notify George Kauffman, Bloomfield, Mont., in plenty of time as the above named railroad points are quite distant from the church.

J. C. Gingerich, Secretary.

YOUNG PEOPLE'S INSTITUTE

Smithville, Ohio, July 30 to Aug. 2, 1936

A Young People's Institute will be held at the Oak Grove Church, Smithville, Ohio, from July 30 to Aug. 2, 1936. Young people of the Ohio Conference District are urged to attend and a hearty invitation is extended to other Mennonite young people. Teachers, speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Executive Committee of the Ohio Sunday School Conference. Details will be announced later. Please address all inquiries which relate to the program to M. C. Lehman, Director, 1225 South Eighth Street, Goshen, Indiana, and all inquiries relating to other arrangements to I. W. Royer, Chairman, Orrville, Ohio.

YOUNG PEOPLE'S INSTITUTE OF
SOUTHEASTERN IOWA

Aug. 12 to 16, 1936

An Institute was held in this same section last year, and it met with such unanimous approval that it was decided to conduct a similar one this year. It will be held again with the East Union Congregation near Kalona. An interesting program has been arranged, which will soon be ready for distribution in leaflet form. Following is a list of subjects that will be taught:—

- Christian Evidences
- Book Study—
- Proverbs
- Jude
- Acts
- Rural Missions
- Loyalty
- S. S. Survey
- Personal Work
- Missions
- Group Discussions
- Music
- Our Literature

Young folks who are contemplating a little summer vacation should plan to attend the Institute. Perhaps time could be no more profitably spent, than here in Bible study and listening to the very interesting addresses, while enjoying the Christian social fellowship of others. A hearty invitation is extended to all to attend.

While the class work of the day time is arranged more especially for the young people, the evening services are for the general public. An address and sermon will be given each evening.

Tuition will be \$1.00 and board \$1.40 for the term.

The following comprise the faculty:

- Bro. Milo Kauffman, Director.
- Sister Margaret Horst.
- Bro. E. M. Yost.
- Bro. J. N. Kaufman.
- Bro. S. G. Shetler.

For information concerning lodging, or notice of your arrival by train, address all com-

munications to Bro. D. J. Fisher, Iowa City, Ia., chairman of committee.

Young People's Institute Committee,
S. J. Horst, Secy.

TWELVE-DAY YOUNG PEOPLE'S
INSTITUTE

of

Southwestern Pennsylvania Mennonite
Conference, August 5 to 16, 1936

As previously announced, this Institute will be held on the Evangelical Camp Grounds in the Johnstown District, near Johnstown, Pa., of Southwestern Pennsylvania Conference. In view of the number of inquiries, we are herewith giving a list of the major courses offered:

Purpose and Program of the Christian
Church

- Comparative Religions
- Christian Worker's Efficiency Course
- Leadership Training
- Character Building
- Sunday School Pedagogy. (Unit V. T. T.)
- Old Testament Survey (Unit I. T. T.)
- Chorister Training
- Principles of Bible Interpretation
- Victorious Life

Isaiah, Matthew, I and II Timothy, Romans and Galatians

Arrangements are being made so that those who desire it, may receive credit for work done.

The emphasis of the Institute is spirituality and Christian leadership. No efforts are being spared in labors, and prayer, and co-operation with responsible church leaders to make this Institute a mighty agency for the spiritual upbuilding of the young people of our church.

For a bulletin giving detailed information concerning the Institute, address C. F. Yake, Scottdale, Pa.,

Sec'y INSTITUTE COMMITTEE.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana, Aug. 5-9

Sponsored by Goshen College under
Approval of Indiana-Michigan Conference

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INSTITUTE

Harrisonburg, Va., July 22-26, 1936

The Institute committee has arranged for the presence of a large number of competent and experienced speakers and teachers. They will serve on the daily and evening programs as well as the all-day meeting on Sunday. The personnel of the Institute is composed of the following people:

- J. D. Mininger, Kansas City, Kans.
- J. Irvin Lehman, Chambersburg, Pa.
- A. J. Metzler, Scottdale, Pa.
- John Gochbauer, East Petersburg, Pa.
- Aaron Mast, Belleville, Pa.
- H. B. Keener, Harrisonburg, Va.

O. O. Miller, Akron, Pa.
Margaret Horst, Reading, Pa.
Members of Eastern Mennonite School
Faculty

- John L. Stauffer,
- Chester K. Lehman,
- M. T. Brackbill,
- D. W. Lehman,
- E. G. Gehman,
- H. A. Brunk,
- James E. Gross,
- Menno J. Brunk,
- Mary Keener.

Applications for room reservations are now being received and accepted. We urge all who are planning to attend to send in their requests for Institute accommodations as soon as possible. Write to John R. Mumaw, Director, Eastern Mennonite School, Harrisonburg, Va.

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4. Studies in harmony with the surroundings—Christian Evidences, Science, Nature and God, etc.
5. One day of Victorious Life Conference.

COME AND ENJOY THESE BLESSINGS WITH US.

For information write Jesse Kauffman, La Junta, Colorado.

SEED THOUGHTS

We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy
A story of peace and light.
For darkness shall turn to dawning,
And dawning to noonday bright,
And Christ's great kingdom shall come on earth
The kingdom of love and light.
—Colin Sterne.

Should friends misjudge, or foes defame,
Or brethren faithless prove,
Then, like Thine own, be all our aim
To conquer them by love.—J. H. Gurney.

Oh, give us hearts to love like Thee,
Like Thee, O Lord, to grieve
Far more for others' sins than all
The wrongs that we receive.—E. Denny.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
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SCOTSDALE, PA., THURSDAY, JULY 2, 1936

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No. 14

EDITORIAL

"These things I have spoken unto you, that in me ye might have peace."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Blessed are the peacemakers; for they shall be called the children of God." In this they are like the Prince of Peace whose followers they are. As they "follow after things which make for peace, and things wherewith one may edify another," they succeed to the extent that they have imbibed the spirit of forgiveness as exemplified in the prayer of Christ in behalf of His persecutors: "Father, forgive them." May the spirit of "good will toward men" rule in our hearts.

On another page we print the last of a series of "Messages from God's Word," from the pen of Bro. D. D. Miller. In behalf of our readers we desire to express our appreciation to our brother for this substantial contribution to the thought-life of our people. Many have spoken to us favorably about this series of articles. Bro. M. has favored us with many practical thoughts, and sound Scriptural teaching, and we trust that our readers may have been both edified and strengthened by reading these instructive articles.

The ideal life is admirably expressed by our Savior as being "in the world" but not "of the world." The latter thought is emphasized many times in Scripture. Let us notice, briefly, a few things about the former. In Christ's memorable prayer in behalf of His disciples He says, "I pray not that thou should'st take them out of the world, but that thou should'st keep

them from the evil." In other words, it is the will of God that His people, "not of the world," should remain "in the world," "unspotted from the world," laboring faithfully for the ingathering of lost souls, until such a time as He sees fit to bid them "Come up higher." Until then, it is His will that we have a part in obeying the great command, "Go ye into all the world, and preach the GOSPEL to every creature." To our dying breath we should honestly strive to live faithful, zealous, loyal, God-honoring lives, burdened for the welfare of the Church and the salvation of the lost. "And let us not be weary in well doing, for in due season we shall reap, if we faint not."

A Panic-stricken Church.—Once in awhile you come across a congregation where the body of the members are either discouraged or exasperated, or both. Things have not been going very well. Both ministry and laity have demonstrated that they are human. The enemy of souls was not slow to take advantage of the situation and succeeded in getting members turned against one another. The situation is especially unfortunate where the ministry is divided. Faults of others are magnified. The voice of the gossip is heard. "The things that I have been accused of are but a trifle as compared with what others are guilty of. We must get rid of our ministers—and that right away. It is too bad that things are just left go. If we don't get a good minister in here right away everything is going to the bad," etc. In the midst of the confusion Bible reading and prayer are neglected, members attend services very unfaithfully, rasping criticism is heard in public and in private, and many are dividing time between scrapping and looking for an opportunity to move away.

What is to be done under such circumstances? That things are not ide-

al is a self-evident fact. But hysteria is a poor remedy to effect a cure. Rather let those who want to be faithful and loyal resort to the Throne. Let the troubles be looked upon as a challenge to call us to increased efforts rather than an occasion to move away. Let there be a firm resolve in every home that "as for me and my house, we will serve the Lord." If, under such circumstance, we work as hard to build up as some bewildered people strive to tear down and scatter, we will see ere long that "our labor is not in vain in the Lord." "And let us not be weary in well doing; for in due season we shall reap, if we faint not." No fleeing Jonah has ever succeeded in building up a congregation.

Let Your Light Shine.—Some people, stressing the point that other people can tell by our appearance whether we are Christians or not, mention such things as the countenance, speech, daily habits. Very good. But why not also include clothing as an item which indicates which side we are on? Too formal, do you say? Why any more formal than the things mentioned? There may be a sanctimonious face on a man steeped in sin, blameless speech coming from people who are far from ideal in heart, and an outward life comparatively free from questionable habits coupled with an unregenerate heart. Simply going through the motion of living a meritorious life makes a child of God of no one. We need the inner experience of salvation and consecration to make us right with God. But where this experience is a fact, we have a right to expect that this fact will become apparent in the countenance, in speech, in daily life, in the kind of clothing worn. They are a means through which people let their light shine. "Be not conformed to this world," applies to clothes as well as many other things. Let your light shine—in Scriptural attire as well as in all other things.

Doctrinal

In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

MESSAGES FROM GOD'S WORD

By D. D. Miller

For the Gospel Herald.

XI. A Closing Plea

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.—Heb. 2:1.

"Therefore" seems to be based on the all-important fact that Christ our Mediator finished the work that no one else could; no, not even the angels. He brought salvation to which all may be heirs. The saving grace of God is in Christ and in Him only. His footsteps are our paths to follow, and His words, whether directly from Him or spoken by the apostles are our RULE of life by which to live.

We hope that the foregoing text will suffice to help each of us to see the value of "clinging to the Bible" and stir up within us that love for every word and teaching of His, that we may fearlessly rise in defence of every "jot and tittle," which has its source in God. In this age, when there is an evident "slipping" from the Gospel teachings, either gradually or sometimes in landslide fashion, and churches are more and more leaving Gospel principles and ideals, and are substituting worldly things instead, it is only in keeping with our godly opportunities and responsibilities to "Take the more earnest heed," to "watch," and to "teach . . . to observe all things whatsoever" He commanded. A part-Bible religion, from the light of God's Word, is very unsatisfactory. See Jas. 2:10; Matt. 5:19; 28:19, 20; Rev. 22:18, 19, and very, very many other scriptures that will easily help any honest Bible reader to establish the fact that God does not want any of His words lightly considered. And especially do we as Mennonites have a serious responsibility in this matter, because we have had handed down to us—the greatest of all heritages—the idea of A WHOLE-BIBLE-RELIGION. And God today is holding us responsible for the publication of that very message to the world. Are we ashamed of it? A thousand times, NO! The writer knows a certain middle-aged lady who has said, "Mother shouldn't have taught us those things"—having reference to a number of Bible teachings. The fact is, the mother taught her daughter the Bible truths, an honest conviction of this fact the daughter cannot get away from, but she has rejected the teachings of both

God and her mother, which makes it a serious matter in her mind, and because she is not willing to yield to the truth she has gone to the other extreme by saying that "Mother shouldn't have taught us," or "I wish I didn't know the Bible teaching." Let us bring the whole Bible to man. Then—and not until then—shall we have done our duty toward God and man. In this closing article we wish to consider briefly three points: (1) Fallen man; (2) Christ the Redeemer of fallen man; and (3) Loyal following our Leader.

1. **Fallen Man.**—Man made himself a creature of sin and a servant of Satan. The tendencies of the flesh are toward sin. He is of himself lost. Moses and the prophets declared the fact. Christ said He came to seek and save such. The apostles added their testimony to the sad truth of man's lost condition. And all about us we can see the fact proved by man himself. As long as man cannot see himself as a creature of sin, and let sin be "exceeding sinful"—or real, he cannot find salvation. Everywhere and always sin should be recognized as sin and called by its proper name. There is a tendency today of minimizing the horror and wrong of sin and, instead, making it not only allowable, but often even honorable. Let us remember that sin is still sin, and with God it cannot be anything else; and when IN sin man is lost.

2. **Christ the Redeemer of Fallen Man.**—A wonderful subject this is; the central theme of every sermon for the preacher, and the heart of every Christian worker's story to the lost soul. Christ did what we should have done, but couldn't. He is all righteousness. Our righteousness is worthless; we must come to One who has efficiency to perfection; and that One is Christ—and Christ only. Since we are His, all our righteousness is from Him. We claim no honor for ourselves. We are only sinners redeemed by the precious blood of Jesus Christ our Lord. We love Him. We love to do His will. We seek daily to know more of our dear Master, and continually we seek for greater light so that we may more closely follow His footsteps.

There are those who question the claims of Christ. Nearly all believe and are ready to accept the perfect character of His life during His 33 years stay here on earth, but many seem to be bothered about His virgin birth. Just why anyone should thus question, we cannot understand. Does not "His virgin life prove His virgin birth?" Or, is not His immaculate life the strongest argument for His miraculous conception and birth which the Bible claims for Him? Would not such wicked enemies as Judas, the Scribes and Pharisees have detected sin in His life if there had been sin

there? Or even Pilate, the Roman lawyer who allowed Christ to be severely tried, then truthfully said, as all the world must say of the Christ, "I find no fault in Him." My dear reader, we have a wonderful salvation. It was brought to earth by God Himself—the incarnate God—Jesus Christ our Lord: The innocent, holy, and life-giving blood of the perfect Character was the only price in the world that could pay for our sins. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Let us "take heed," lest we "let slip" the great truths of man's sinfulness of himself, and his redemption in Christ, as has happened for others.

3. **Loyally Following Our Leader.**—Man was lost and hopeless. Christ made possible the strongest Hope, for here and hereafter; and this Hope is based upon two facts, which, to be realized and enjoyed become one: (1) Christ's perfect atonement; (2) man's attitude toward Christ and His work. All Christian believers will possibly accept the first, and together we'll say, "Without unconditionally surrendering, and accepting Christ's work and having Him come into our lives, there is no salvation." Then let us unitedly say, "He that hath my commandments and keepeth them, he it is that loveth me" (Jno. 14:21). Or, "If ye keep my commandments, ye shall abide in my love" (Jno. 15:10). Yet once more let us make reference to possibly the last words of our Savior while on earth, "Teaching them to observe all things I have commanded you," following which is one of the most glowing and comforting promises in the Bible: "And, lo, I am with you ALWAYS, even unto the end of the world" (Matt. 28:20). Let us remember, this promise is based on two conditions: If we teach people to KNOW and to DO ALL THINGS whatsoever He has commanded. It is of course taken for granted that if we teach a thing we first must know it; and if we teach it with conviction, we believe and live it; and so it should be with us.

Is it not true that God's abiding presence is not with many who profess Him, and a large part of the reason is found in the fact that the teaching of a large part of God's Word is neglected? Other promises of the Bible correspond with Matt. 28:20, and we should never forget that for God to carry out His plan which is based on definite conditions, we must meet those conditions. And is it not true again, that we as His people should teach every subject that Christ and the apostles taught? Are we as ministers clear before God if we fail in teaching every Bible doctrine, ordinance, principle and ideal? With Christ and His shed blood we must teach the commands of Christ or we lack. With the atonement we must teach the Holy Ghost inspiration of a WHOLE BI-

BLE, knowing that it is our responsibility to bring "ALL THINGS" to the people of the world. The tendency is to get farther and farther away by letting one Bible teaching after another "slip." Many churches have "advanced" and "progressed" so fast and far these modern days of "intellectual ability" that the observance and teaching of the "non-essentials" are out of the question, and with them a thing of the past. However, the Bible is still the same. Those teachings are for us just as they were for the people of 200 years ago. The faithful people of God, be they Mennonites or other "ites," are going to, by the help of God, hold to all the teachings; leaving them means God's abiding presence leaving us and His promise no longer ours.

Some have even said that the Mennonite Church is going to follow the path that others have made, and get away from a number of Bible teachings. There are signs that there is some truth to the statement, but we are not altogether hopeless. Whether or not that will ever come to pass depends upon one thing in particular: How near we stay with God and His Word; and if we stay with God and His Word, it will be because we have strictly observed to do all His teachings, which in turn makes us a people different from the world.

God's religion in Christ is strictly conservative. It has not changed since Christ left earth, neither can. The Bible is the same, neither is there any possibility of God giving us a new religion, unless He gives us a new Message, and that He will never do here. So let us remember that whether the Bible taught (1900 years ago—more or less), salvation only in Christ, "Ye must be born again;" "repent ye;" "live Godly;" "baptize;" "unspotted from the world," "teach to observe all things;" "Ye are our epistles . . . known and read of all men;" "Ye cannot serve God and mammon;" "Let her [the woman] be covered;" "Modest apparel;" "Ye ought to wash one another's feet;" etc., etc., it is still with us today, and here to stay to the end. We may follow the trend and let them "slip," or we may be faithful, "take heed," and "cling" to all He has given us. If we discard any of God's teachings, we will be guilty before God, and will have to give account for the act. His standards must be ours, or we fall.

The writer states again as before: "Praise God for the Mennonite Church." Simply membership in the Mennonite Church is not salvation. But praise God for the standards she has upheld, in pointing many to Christ, as well as upholding a whole-Gospel-religion. She has had a real place in history, and her place is not yet fulfilled. In this crisis which the world seems to be nearing, who knows but that the Mennonite Church shall have

a definite mission to perform? In fact, we know this to be true, if we are faithful. If the question were asked 1000 times, "What does the world need more than anything else?" we would answer 1000 times with one and the same answer: A-WHOLE-BIBLE-RELIGION! In fact, that is the only thing that will remedy the ills of the present, or any other age. There are plenty of part-Bible religions in the world, and plenty with the Bible almost altogether left out; these are both deceptive and unsatisfactory. Praise the Lord for the Mennonite Church, because she stands for a whole Bible religion—if the writer didn't believe so, he'd think a change would be in order. The sad part of it is the unfaithfulness of parts of the body, which always means loss. We need also be reminded that to maintain whole-Gospel standards, and for our dear Church to stand the oncoming tests as she did the past, we dare not lie dormant, thinking that things will take care of themselves. The enemy is busy; only the power of God can save us, as it kept us to the present. We must see the dangers and meet them as they come. In our changing times, and days when things are done swiftly and speedily, we must sound the warnings before the enemy has the battle half won. We must pray—PRAY—and be led of ONE more powerful than we ourselves, or our Cause is lost. Our Cause is—not—lost! We dare not lose. We cannot lose if we stay with God. If we leave Him (His Word), we deserve losing, because we are in the wrong.

Brethren, there is nothing impossible ahead of us, though it is true that we are "slipping". If you can, accept this as a kindly warning, from one who is concerned about the present and the future of the Mennonite Church, as well as the eternal welfare of souls. I do not choose to be called a prophet at all, but even though I knew that for this writing some reader would say, "radical prophet," yet would I write and do my duty. A backward look into past history tells us a few things: History repeats itself: "As it was in the days of Noe, so shall it be at the coming of the Son of man." Noah of old was indeed called a "radical prophet" and worse, while he was building the ark and warning the people. Samuel was "radical" and "old-time-ish" because he didn't want Israel to have a king like the nations had. The prophets over and over again denounced the sins of God's people and warned them, even though they thus warned at the expense of the good will of the majority of even God's professed followers.

Jesus came onto the scene of time's history, later; He came as did others, with the principle of His great love manifested everywhere and in everything, He denounced and rebuked sin,

and held before the people a continual warning as to the future; He also was called much worse than "radical." Further down in history Luther, Tynedale, Menno Simons, and others were the "radicals." Today the "radicals" and "unreasonables" are still among us. We ask the question, "are the radicals generally a nuisance?" Let us just honestly admit, that, generally speaking, it is the "radical" that "saves the day" in case of a crisis. (We mean the "radical" who is "fundamentally" and "extremely" Biblical)—and is not afraid to have others know it. "Radicals" have "contended" for and maintained the Faith, and it is largely through their efforts that we today enjoy a whole-Gospel-religion as we do. To a large degree they have spent their lives for that purpose, and yet by most people it was unappreciated. May God bless everyone who is putting forth efforts to uphold the teachings of God's Word. It is our lot and position in the world to do this very thing. Brother, sister, will our children, in 25 years from now (if the world continues as now) have a church home, in the group called Mennonites, which stands for ALL the teachings of the Bible as well as separation from the world? or will we, by that time have let "slip" the ordinances, and as a church have laid aside all restrictions and rules, thus allowing the Church to become more and more one with the world, and coming generations growing up largely ignorant of the Christ-religion which makes men and women over again and sets them out of the world? Fifty years ago some reader may have heard this same cry. Fifty years ago some one may have sounded a similar warning. Centuries ago the second coming of Christ was spoken of as coming at "any time." We still preach it thus and correctly so, even though there were and are those who made sport of the idea. As a church we are not privileged characters above our fellow men, because God is no respecter of persons. Other churches have lost out, and there is only one chance for us to remain His, and that chance is to strictly, closely and definitely follow to detail every "marking," "signal," and "curve" designated by His Way. May God help us to "take heed" and "earnestly contend" lest we let "slip."

May God grant that every congregation over the land, every mission station, hospital, and educational institution of the church, repent of our past failures and weaknesses and as one in Christ may we together arise, and go forward in defense of an entire Gospel—"United we stand—divided we fall." To that end, God help us.

Protection, Kans.

A partial separation from the world means no separation at all.—Jno. D. Risser.

PREACHERS' PAGE

THE PASTOR

A short course for ministers, prepared by T. K. Hershey for use during the short Bible Term at Hesston College and Bible School, January, 1936. These articles, eleven in number, were afterwards written out and submitted for publication in Gospel Herald.

VI. The Pastor and His Young People's Meetings

By Elmer Bontrager

For the Gospel Herald.

What is the Young People's Meeting?

The young people's meeting is a religious service where young people can serve in the church. What pastor is there who does not only appreciate but realize the value of a meeting where young people witness for the Lord Jesus Christ, a place where people are built up in Jesus Christ not only because of a sermon by the minister but by the witnessing of young people. In the young people's meeting young people receive exercise, one of the important essentials to the Christian life. Through this exercise the young people are being trained for future service in the church. In the young people's meeting the Sunday school pupils have an opportunity to put into expression the things learned in the Sunday school.

Why Have a Young People's Meeting?

To provide a place for all. The young people's meeting provides a place of service for every member of the church. Not only do the minister, deacon, superintendent, and teacher serve, but every member can witness for Christ and do his bit to help others in the Christian life. The young people can serve here, where otherwise they would probably not have an opportunity to serve in their early years. Service is very important in the Christian life, and if all the members do not get to serve in some way they will become weak and will be of little value to the congregation and church.

Provides Opportunity to Develop Talents

Here is an opportunity for young folks to develop their talents that otherwise might be lost or dwarfed to the extent that they might never be used again. This is especially true of those who cannot go to high school or do not have the privilege of a literary society. The pastor should see to it that all of his younger members take part in the programs. In that way he can watch them and see what abilities they have. The wide-awake pastor will be watching continually for some one to fill some place in the Sunday school or

church work. As young people take part in the programs they are preparing and training themselves for future and greater activities.

Help Each Other Spiritually

When a person prepares a talk or theme to give in a young people's program he is helped in his own life and receives a deeper experience because of the study he has put into the subject. In this way the young folks are helping each other spiritually and are all active in service. They do not need to depend entirely on the preacher for spiritual food when there is a live young people's meeting.

Gives the Church an Opportunity to Hold Her Young People

The young people's organization gives the church an opportunity to hold her young people. In this way the church can instruct the young people through the young people themselves by giving them doctrinal subjects to discuss. The pastor does not need to worry much about holding one who is active in the young people's meeting.

How to Conduct to the Best Advantage

A good organization has much to do in the effectiveness of the society, also the interest shown in the meetings. A good organization does not mean a complicated affair. It may be an advantage to have a superintendent of the young people's society. He can have oversight of the work in general such as electing program committees and arranging for extension work. If the society is very active in outside activities it may be necessary to have more officers, as an assistant superintendent and secretary-treasurer.

The program committee has a very important place in the society. One good way to elect a committee of three is to elect one member to the committee every month to serve for three months. As the member enters into the third month of service on the committee he becomes the chairman of the committee. The next month he becomes the leader of the programs which he helped to arrange. The program committee should have a variety of programs and not allow the services to enter a rut and remain there. Plenty of good live singing and junior meetings will keep the services alive and interesting, for children should not be forgotten in the meetings. Every one should serve, not only the willing ones or a few desired ones.

Activities of the Society Outside of Regular Service

A live active group of young people should not be satisfied with serving

only in the home church but should always be looking for work outside of the regular church services. It is often possible to have services in some local schoolhouse or hall, where people do not have the opportunity to hear the Gospel. There can be either Sunday school services, a program, or preaching and still be under the young people's society. The young people can also bring a wondrous blessing to those who are sick by visiting them. There are many opportunities in jails and hospitals to conduct services and bring the message of salvation to those who are in need.

In all the activities of the young people's society the pastor should be back of them and help and encourage them in their work. He should be willing and ready to help any one that may need help in preparing a talk. Sometimes young folks hesitate to give a talk because they need help in preparing it and have no one to go to. The pastor can be a wonderful blessing in helping the younger ones to prepare their topic assignments.

Who Should Attend?

The young people's meeting is not only for young people but for the entire congregation. The older ones should attend as well as take part in the program. The parents can do much to increase interest by being there and encouraging their children and in doing their part to make the program a success.

There is a wonderful opportunity in the young people's meeting to get people to attend, who do not attend any religious meeting. One of the aims of the society should be to get other young people to come to the services and enjoy fellowship with Christian young people. In some places young people have gone out with trucks and brought in those who could not come otherwise. They bring in other classes of people who probably felt they were not wanted. There is a need of going out into the "highways and hedges" and bringing people in.

The pastor should always be present. He is the spiritual overseer of the church and must do it not only from the pulpit but by directing his people into the right activities. He should always be watching for new opportunities for his young people. The pastor who has an active consecrated group of young people has great possibilities. He has a strong force to meet the needs of the world and can truly say, "The world is my field."

Use your gifts faithfully and they will be enlarged; practice what you know and you shall attain to higher knowledge.—Arnold.

"Cast thy burden upon the Lord, and he shall sustain thee" (Psa. 55:22).

OHIO MENNONITE AND EASTERN A. M. JOINT CONFERENCE

The Ninth Annual Report of the Ohio Mennonite and Eastern A. M. Joint Conference, held at the Martins Church near Orrville, Ohio, May 25-27, 1936.

On Monday afternoon (May 25), a meeting of conference members was called to order by the Moderator, Aaron Mast.

After a prayer, led by D. J. Johns, the tentative program for Conference, arranged by the Executive Committee, was read and accepted.

Monday Evening (First public session)

Song service, led by Geo. M. Hostetler, Westover, Md.

Scripture reading (Ezek. 34:1-10) and prayer, C. L. Graber, Goshen, Ind.

Subject: **Preaching That Feeds the Soul**, T. K. Hershey.

The best way to fill our church houses is to preach the Word. The Word is power. We must first feed ourselves with the Word. Being alone with God is the best preparation.

Subject: **Personal Evangelism**, E. F. Hartzler.

Christ made personal contacts. The personal contact counts. May we be true and faithful.

Closing prayer, S. E. Allgyer.

Tuesday Morning

Song service, led by N. E. Troyer, West Liberty, O.

Scripture reading (Isa. 52:1-12) and prayer, Maurice O'Connell, Lima, O.

The minutes of the previous meeting were read by the Secretary and approved by motion.

Conference Sermon (Isa. 51:9; 52:1), J. S. Mast, Elverson, Pa.

A plea for prayer. There is power in prayer. A call to awake because of existing conditions: Unholy alliances, unequal yoke, unsanctified education, looseness in discipline, etc.

Without the baptism of the Holy Spirit we are helpless. We need to be more careful in receiving members into the church.

The seven ordinances are not for salvation but for a blessing.

If Scriptural discipline on separation is neglected we will have an Eli church and an Eli conference. The decrees were given to the churches for to keep. Our Constitution, Rules and Discipline are all right, but they have lost their power because of the spirit of revenge.

The Church and State cannot walk together. We must be careful as to what literature we have in our homes.

Make God known to the world.

After prayer, led by D. J. Johns, Goshen, Ind., the following bishops gave testimony:

I. J. Buchwalter, Dalton, Ohio.

E. J. Zook, New Wilmington, Pa.

E. B. Frey, Wauseon, Ohio.

Geo. M. Hostetler, Westover, Md.

D. J. Johns, Goshen, Ind.

Louis Amstutz, Apple Creek, Ohio.

The following appointments were made:

Nominating Committee: E. B. Stoltzfus, N. E. Troyer, Sylvanus Stoltzfus.

Resolutions Committee: T. K. Hershey, H. N. Troyer, I. J. Buchwalter.

Closing prayer.

Tuesday Afternoon

Song service, led by C. Z. Yoder, Wooster, Ohio.

Scripture reading (Ezek. 34:1-10) and prayer, Wm. G. Detweiler, Canton, Ohio.

Testimonies continued.

Ministers:

A. B. Stoltzfus, Gap, Pa.

Paul Yoder, Columbiana, Ohio.

Elmer Yoder, Allensville, Pa.

T. K. Hershey, South America. Bro. Hershey brought greetings from Argentina.

E. E. Zuercher, Cloverdale, Ohio.

N. E. Troyer, West Liberty, Ohio.

David Lehman, Columbiana, Ohio.

C. L. Graber, Goshen, Ind.

Deacons:

Isaac Kennel, Atglen, Pa.

David Steiner, North Lima, Ohio.

Uriel Zook, Mill Creek, Pa.

Eli Kramer, Amlin, Ohio.

Roll Call. A quorum was declared present.

The following ordained brethren were installed as conference members: A. R. Payne, Allensville, Pa. (minister), and David Steiner, North Lima, Ohio (deacon). S. A. Yoder, Washingtonville, Ohio (minister), was received with a conference letter. E. E. Zuercher, Cloverdale (minister), was granted conference privileges until after his conference convenes so that he may be given a conference letter.

Wallace Kauffman (formerly a deacon) was welcomed in his new calling as a minister.

Treasurer's Report

Balance on hand May 28, 1935	\$ 92.63
Total receipts during the year	398.10
Total	\$490.73
Amount paid out during the year	\$274.99
Balance on hand May 22, 1936	215.74
Total	\$490.73

E. J. Varnes, Millersburg, Ohio.

Report was accepted by motion.

Subject: **Scriptural Ordinations**, J. B. Smith, Elida, Ohio.

This was followed with a general discussion.

Closing prayer, Marion King, West Liberty, Ohio.

Tuesday Evening

Song service, led by E. B. Frey, Wauseon, Ohio.

Scripture reading (Phil. 3:7-21) and prayer, Ira S. Johns, Goshen, Ind.

The following resolutions were adopted:

Realizing that the subject of Scriptural Ordination is one worthy of prayerful consideration and Bible study; therefore be it

Resolved, That we ask Bro. J. B. Smith to write out for publication, in pamphlet form, his address on Scriptural Ordinations with such additional material as he sees fit to include.

Whereas, it has pleased our Heavenly Father to take from time to eternity our beloved brother, J. M. Shenk, for many years a faithful bishop in the Pike and Salem Congregation, Allen Co., Ohio, be it

Resolved, That this Conference express its sympathy to the congregation which he so faithfully served and to the family which has lost a loving father, by sending a copy of this resolution to the family and congregation.

Whereas, it has pleased our Heavenly Father to remove from time to eternity our beloved brother, Eli H. Kanagy, for many years a faithful bishop in the Mifflin Co., Pa., Congregations, be it

Resolved, That this Conference express its sympathy to the congregation which he so faithfully served and to the family which has lost a loving Father, by sending a copy of this resolution to the family and congregation.

Whereas, it has pleased our Heavenly Father to take from time to eternity our beloved brother, Eli Blosser, for many years a faithful deacon of the Mahoning and Columbiana Counties, Ohio, Congregations, be it

Resolved, That this Conference express its sympathy to the congregation which he so faithfully served and to the family which has lost a loving father and husband, by sending a copy of this resolution to the family and congregation.

Whereas, it has pleased our Heavenly Father to take from time to eternity our beloved brother, Peter Conrad, for many years a faithful deacon in the Oak Grove and Pleasant Hill Congregations, Wayne County, Ohio, be it

Resolved, That this Conference express its sympathy to the congregations which he so faithfully served, and to the family which has lost a loving father and husband by sending a copy of this resolution to the family and congregations.

Subject: **Alleged and True Fundamentalism**, S. E. Allgyer, West Liberty, Ohio.

Resolution adopted:

Knowing that the best way to combat the alleged fundamentalism so manifest today in current publications as well as over the radio and even within the churches direct, therefore be it

Resolved, That the ministry redouble their efforts in rooting and establishing the brotherhood in the faith in an effective way.

Question: **How May We as a Conference Hold both Our Young People and the Doctrines of the Word Which We Hold so Dearly?** S. A. Yoder, Washingtonville, Ohio.

Resolution adopted:

Whereas, our members are called upon to undergo experiences in this day and age of the world that makes it very difficult to steer clear of the false issues and doctrines so prevalent everywhere, and whereas, many of our members are received into church at a much younger age than in previous years, necessitating better and more thorough instruction in the ordinances, doctrine, restrictions, and church loyalty, and in order to have uniform teaching for converts, and that they themselves may have in their possession a course of study necessary for church entrance, therefore be it

Resolved, 1. That the ministry give more attention to instruction of converts in preparation for baptism.

2. That, to aid them in this, the Conference appoint a committee of three to prepare a booklet of instruction for converts.

3. That greater efforts be put forth to teach more thoroughly our members our Confession of Faith, Doctrinal Statement, Constitution, Rules and Discipline of our church.

Closing prayer, E. M. Detweiler, Columbiana, Ohio.

Wednesday Morning

After a song service and season of prayer the following organization was effected:

Moderator, Aaron Mast.

Assistant Moderator, E. B. Frey.

Secretary, O. N. Johns.

(Continued on page 301)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

ACQUIESCENCE IN THE DIVINE WILL

What know I of what is best
O my Father, kind and wise?
Thy great love is manifest,
Let whatever scenes arise.
Health or sickness choose for me;
As Thou pleasest, let it be.

What know I of what is best?
Who could always bear the light?
In Thy changeless love I rest,
Knowing well Thy ways are right.
Light or darkness choose for me;
As Thou pleasest, let it be.

What know I of what is best?
Human knowledge is but small.
Trusting Thee my soul is blest;
Kept by Thee I cannot fall.
Pain or pleasure choose for me;
As Thou pleasest, let it be.

What know I of what is best?
Thou shalt choose my earthly lot.
Now of endless life possessed,
All is well—I murmur not.
Want or plenty choose for me;
As Thou pleasest, let it be.

What know I of what is best?
'Tis enough that Thou art nigh.
Since my hand by Thine is prest,
Who can be more safe than I?
Strength or weakness choose for me;
As Thou pleasest, let it be.

What know I of what is best?
Earth and heaven alike are mine.
Grace can stand the sternest test;
Living, dying, I am Thine.
Life or death, Lord, choose for me;
As Thou pleasest, let it be.

—J. Clark.

SHUT IN

It was all the harder for Emma Robinson to be shut in, for she had just got out. Her years in college had been completed amid some real difficulties, and the work to which she had been looking forward seemed very inviting; but she had hardly begun her duties when her strength gave out and the dream of years was indefinitely postponed, just when it had begun to make itself real.

From her window in the hospital she looked across the intervening roofs toward the tenements where her social work had been, and thought of the little children whom she had loved and who loved her, for whose sake she had undertaken a labor so speedily interrupted. All at once she had joined the numbers of the "shut in."

To be shut in is bad enough when one is old, and ambition and hope lie in the past. It is far more disappointing when one's life lies ahead of one, and one's whole being throbs with expectancy and desire. It was at this

time that a suggestion of comfort came in the words of a Bible verse—"And the Lord shut him in." So Noah was an early member of the "Shut-in Society"!

There was something that roused a momentary resentment in the affirmation that the Lord Himself shut in His servant. Was God, then, the author of our misfortunes and disappointments? If so, why? If not, why did He permit them?

These questions, that yielded little comfort, gave way, in time, to other thoughts. Whatever the relation of God to the causes of our misfortunes, His presence in the midst of them is the ground for comfort. When God shut His servant in, He entered with him, and remained till the storm was over.

We are in the habit of charging to God many of the results of our own sins and follies. Largely, the doors that are shut before or upon us are closed by our own un wisdom or worse. Nevertheless, some doors are shut, in which we can see no other hand than that of an inscrutable providence.

It is not pleasant to be shut in; but if the Lord shuts us in, the imprisonment can never be intolerable, and must yield sources of unexpected consolation. It is good to remember that the ark is God's, and even the flood is subject to His control.

The sources of comfort in the case of this young girl were not long in disclosing themselves. After the first restless days came new sensations of peace and trust. With these blessings from within came others from without—expressions of sympathy, tokens of kindness and assurances of affectionate remembrance. Neither God nor Emma Robinson's friends had forgotten her; being shut in was not so terrible, after all. It was only when she looked forward, and thought of interrupted plans and disappointed hopes that the imprisonment seemed a calamity, and even in this there was a new lesson of trust from day to day. So into her window, as into that of the ark, the dove of peace returned.

Many people, sad and disappointed, are compelled to see from a window the passing by of a world in whose activities they no longer share. It may be that some of them will find comfort in the reflections of one of their own number. If the Lord shuts them in, the Lord Himself can open the door. Meantime, there is light through the window on the sunrise side of the

room. And often at eventide the dove of peace returns.—Sel. by one of our Shut-in Friends.

FOOD FOR THE SOUL

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: . . . neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Heb. 12:5 and Prov. 3:11, 12).

"As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19).

"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole" (Job 5:17, 18).

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless AFTERWARD it yieldeth the peaceable fruit of righteousness unto them which are EXERCISED thereby" (Heb. 12:11).

"Before I was afflicted I went astray: but now have I kept thy word . . . I know, O Lord . . . that thou in thy faithfulness hast afflicted me" (Psa. 119:67, 75).

"My soul, wait thou ONLY upon God; for my expectation is from him" (Psa. 62:5).

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

"In the day of my trouble I will call upon Thee: for Thou wilt answer me" (Psa. 86:7).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and IT SHALL BE DONE unto you" (John 15:7).

"My God shall supply ALL your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry" (Psa. 34:15).

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psa. 50:15).

"This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psa. 34:6).

"Pour out your heart before him: God is a refuge for us" (Psa. 62:8).

"O God, . . . give us help from trouble: for vain is the help of man" (Psa. 60:10, 11).

"I waited patiently for the Lord; and He inclined unto me, and heard my cry" (Psa. 40:1).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

"All things work together for good to them that love God" (Rom. 8:28).

"He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for July 12, 1936.—WITNESSING UNDER PERSECUTION.

Lesson Scope.—Acts 3:1-4:31; I Cor. 1:21-25.

Lesson Text.—Acts 4:5-12; I Cor. 1:21-25.

Time and Place.—About A. D. 30, and A. D. 59; Jerusalem, and probably Philippi.

Leading Characters.—Peter, John, a lame man, Jewish leaders, Paul.

Golden Text.—We ought to obey God rather than men.—Acts 5:29.

Points for Meditation.

1. Persecution.
2. Faithful testimony.
3. Divine healing.
4. In the name of Jesus.
5. Supreme allegiance to God.
6. Preaching Christ and Him crucified.
7. The power and wisdom of God.

Introductory Thoughts.—Satan is not willing that the work of the Lord go on unhindered. Scarcely had the Pentecostal blessing occurred than the enemies of Christ broke out in renewed fury against the power of God whom they professed to serve. The manifest power of God, which ought to have convinced all men, was made the occasion for intense bitterness against the followers of our Lord Jesus. We have in this lesson an example of faith and of Christian heroism that shows clearly the loyalty of the disciples and the readiness of God to make good His promise never to leave nor forsake His own. May we be encouraged and strengthened by the influence of this example.

LESSON COMMENTS

Peter and John before the Sanhedrin (4:5-12).—Peter and John had before this shown their loyalty by entering the Temple at the hour of prayer. There they met a crippled man who asked an alms. But instead of giving him financial aid, as he had expected, they healed him of his infirmity. This man was so enthused over his healing that he made it known as far as he was able, both testifying and answering questions. So enraged were the Pharisees over this miraculous event, which should have convinced them fully that they were fighting against the God whom they professed to serve, that they had Peter and John arrested and the next day brought before the Sanhedrin. It was here that they showed themselves heroes of the Cross, meekly but fearlessly telling the story of the miracle and attributed all power to God. They rehearsed the story of Christ and His power to save, told how that the Jews, instead of receiving their Messiah as such, had Him crucified and hanged on a tree; that after this God had raised Him from the dead, and that it was by His power that miracles such as the Jews complained of were still being wrought. Here is the climax to their testimony: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

This last declaration takes us to the

very heart of Christian life and experience. Leave out Christ, and there is nothing real left. The Jews, professing to believe in God and still looking for the Messiah to come, had by their rejection of the Son of God, rejected the very God whom they professed to serve. Today we have the same miracle-working Jesus as our Lord. And whether you call His opponents "Jews," or "infidels," or "atheists," or "modernists," or call them by some other name, they who reject Jesus of Nazareth as the Author of our eternal salvation forfeit every right to be called the friends of God.

The Crucified Christ (1:21-25).—Let us now turn to the writings of Paul for further testimony concerning the character and authority of Jesus of Nazareth as "the Christ of God." Writing to the Corinthians, he upheld the same teachings that Peter and John upheld before the Sanhedrin. Here are a few of the leading things which he taught:

1. "The world by wisdom knew not God." The wisest of all men can not fathom the depths of the mysteries of God. These things must come by divine revelation.
2. "It pleased God by the foolishness of preaching to save them that

believe." At another place Paul referred to the fact that the preaching of Christ was to the Jews a stumbling block and to the Greeks it was foolishness. As Paul says farther on in the lesson, "The foolishness of God is wiser than men." No matter how man may regard this, the preaching of Christ and Him crucified is the only message which, if heeded, will bring salvation.

3. "We preach Christ crucified." Another heart-searching message. No Christ the great MAN, but Christ the Son of the living God who was slain for the sins of the whole world, is the remedy for sin, the secret of man's salvation.

4. "Unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." From this we gather: (1) that both Jews and Greeks are called unto salvation; (2) that salvation is only through Jesus Christ; (3) that in Christ we have the last word as to who God is. As Paul puts it in another place, "In him dwelleth all the fulness of the Godhead bodily." As the second person in the Trinity, we can not ignore Him without denying God. Christ is "the power of God, the wisdom of God;" the very God Himself. The God of the Bible consists of God the Father, God the Son, and God the Holy Ghost. No religion can be Heaven-approved while rejecting either of these three.—K.

BIBLE MEETING TOPIC

INCIDENTS BY THE RED SEA (Jr.)

Ex. 14:1-31

Topic for July 12

MOTTO

"The Lord is my strength and song."

OUTLINE STUDY

I. The Camp of Israel by the Sea.

1. Directed to turn to the sea.—Ex. 14:2.
2. Pharaoh to be misguided in his wicked designs.—Ex. 14:3, 4.

II. Pharaoh's Pursuit of Israel.

1. Hardened.—Ex. 14:5-8.
2. Overtook Israel.—Ex. 14:9.

III. Israel's Cry.

1. Fear.—Ex. 14:10.
2. Hard speeches against Moses.—Ex. 14:11, 12.

IV. Moses' Assuring Answer.

1. Fear not.—Ex. 14:13.
2. The Lord shall fight for you.—Ex. 14:14.

V. God's Mighty Work.

1. Directing Moses and Israel.—Ex. 14:15-18.
2. Darkening the Egyptians and enlightening Israel.—Ex. 14:19, 20.
3. Making a path in the sea.—Ex. 14:21, 22.
4. Troubling the Egyptians.—Ex. 14:23-25.
5. Destroying the Egyptians.—Ex. 14:26-28.
6. Saving Israel.—Ex. 14:29-31.
7. The victory celebrated.—Ex. 15:1-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Red Sea."
2. Israel's Wondrous Story.
 - a. Why they were in Egypt.
 - b. How God led them by Moses.
 - c. The great signs before Pharaoh let them go.
 - d. The wicked plan of Pharaoh.
 - e. The deliverance God made.
3. Lessons for Us from Israel's Story.
 - a. Of God's power.
 - b. Of God's love.
 - c. Of obedience and faith.
 - d. Of the folly of fighting against God.
 - e. Of thanksgiving for salvation.

For Seniors.

1. Lessons from Pharaoh's Overthrow.
2. The Salvation of the Lord as Applied to Us.

PERSONAL THOUGHT

Can I follow God's way through the sea?

SEED THOUGHTS

History was born on the night when the children of Israel went out of Egypt.

—Bunsen.

"This month shall be to you the beginning of months" (Ex. 12:2).

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her father's God before her moved,
An awful guide in smoke and flame.
By day along the astonished lands,
The cloudy pillar glided slow;
By night Arabia's crimsoned sands
Returned the fiery column's glow.

—Sir Walter Scott.

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MENNONITE PUBLISHING HOUSE
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THURSDAY, JULY 2, 1936

Field Notes

Bro. J. A. Liechty, Orrville, Ohio, preached an appreciated message at Masontown, Pa., Mennonite Church last Sunday.

A communion service was held at Coalridge, Mont., on Sunday, June 21, with Bro. Eli Hochstetler of Wolford, N. Dak., in charge.

Bro. J. R. Mumaw, Harrisonburg, Va., was engaged in Bible conference work at Cottage City, Md., over the past week end.

Change of Address.—Bro. Paul Roth and family, of Portland, Oreg., to Albany, Oreg. This was their home previous to moving to Portland.

Bro. N. E. Roth of Tofield, Alta., preached for the congregation worshipping in the Mennonite church at Albany, Oreg., recently.

Bro. T. K. Hershey, of Elverson, Pa., preached the conference sermon before the Alberta-Saskatchewan Conference, held near Creston, Mont., last week.

A farewell meeting for Bro. and Sister Clyde Shenk, missionary appointees to Africa, will be held at the Millersville, Pa., Mennonite Church on the afternoon of Sunday, July 19.

The brotherhood at Nampa, Idaho, is looking forward to the building of a new house of worship. It is always a cause to give praises to God when the church house becomes too small to accommodate a growing congregation.

Brethren T. K. Hershey of Goshen, Ind., and M. E. Brenneman of Albany,

Oreg., worshiped with the congregation at the Mennonite Mission in Portland, Oreg., on Sunday evening, June 21, handing out the Bread of Life.

A singing class was organized at Hersheys Church, near Kinzers, Pa., on June 20, 1936, to continue every Saturday evening for thirteen weeks. The class is in charge of Bro. David Wenger, Leola, Pa. Time, 7:30. All welcome. L. D. H.

Bro. Amos Horst, Akron, Pa., left, the latter part of last week, for Tampa, Fla., where he expects to be engaged in the Lord's service about two weeks. Communion services will be held during this period of his stay in the south.

Saturday evening, July 4, and all day Sunday, July 5, are the dates set for the Bible Meeting to be held at the Columbia, Pa., Mission. Bros. Aaron Mast, Belleville, Pa., and Geo. F. Brunk, Washington, D. C., are to be the instructors.

An all-day harvest home and Sunday school meeting has been planned to be held on Thursday, Aug. 20, at the Millersville, Pa., Mennonite Church. An interesting program has been planned and all are invited to come.

Brethren J. P. Bontrager of Winton, Calif., and F. J. Gingerich of Canby, Oreg., worshiped with the congregation at the Portland, Oreg., Mission, conducting a preliminary installation of Bro. Glenn Whitaker as superintendent of the Mission. M. E. B.

As this is being written, a very interesting Sunday school conference is being held near Creston, Mont. The greater part of those in attendance came from Alberta and from Guernsey, Sask., this being the Alberta-Saskatchewan Conference.

Young People's Institute.—A young people's institute will be held in the Ontario Conference district, Sept. 14-17. Guest speakers will be Bros. Henry King, Harper, Kans., and Elvin Snyder, Argentina, S. A. More details will be given later. M.

Ordination services were held at the Weavertown Amish Mennonite Church near Bird-in-Hand, Lancaster Co., Pa., on Sunday, June 21, 1936, when Bro. Elam B. Kauffman was ordained to the ministry. May the Lord bless and sustain our brother in his calling.

Request for Prayer.—Bro. Moses M. Brubacher, bishop of St. Jacob's, Ont., has been in a sanitarium for three months, and is still in poor mental health. May we pray earnestly for his

recovery and restoration to active work in the Lord's service, if God so wills.

Bro. Glenn Whitaker, formerly of Los Angeles, Calif., is the new superintendent at the Mennonite Mission in Portland, Oreg. May the sustaining grace of God be with him in his new and added responsibility. At this writing he is conducting a summer Bible school at the Mission.

An interesting program of the 100th Pacific Coast Quarterly Mission meeting, to be held July 4 with the Zion Church near Hubbard, Oreg., is before us. With but few exceptions, the assignments on the program are to young people. We hope to hear of a profitable meeting.

Brethren from a distance who rendered appreciated services at the Alberta-Saskatchewan Conference last week were M. E. Brenneman of Albany, Oreg., Eli G. Hochstetler of Wolford, N. Dak., T. K. Hershey of Pehuajo, Argentina, Archie Kauffman of Kenmare, N. Dak., and others.

Bro. I. E. Burkhart, Goshen, Ind., was recently engaged in holding meetings with the congregation at Imlay City, Mich. Reports state that the Lord is blessing the work with the small group of worshipers there. Our readers are requested to remember the work there in their prayers.

Among those who attended the Alberta-Saskatchewan Conference at Creston, Mont., last week were Bro. M. E. Brenneman of Albany, representing the Pacific Coast Conference, and Bro. Archie Kauffman of Kenmare, N. Dak., representing the Dakota-Montana Conference.

The date for the Summer Bible School at Waterloo, Ont., has been set for July 6 to 17. Ten regular instructors and eight assistants will take care of the classes. The school at St. Jacob's will follow that at Waterloo, provided the new addition to the church is finished by that time. M.

Gone Home.—On Monday, June 22, was held the funeral of Sister Florence Troyer, beloved wife of Pre. Menno M. Troyer of Conway, Kans. Her sudden home-going is a distinct loss to the home, to the congregation, and to the community. May the God of all comfort give grace to our dear brother in this hour of bereavement and loss. M.

Visitors at Scottsdale during the past week were Bro. and Sister H. Landis Hoover, Lancaster, Pa.; Bro. and Sister Milton Ernst, Bro. and Sister David Beringer, Kitchener, Ont.; Bro. Ernest Bennet, Sisters Hazel

Bennet, Edna Collins, Pinto, Md.; Sister Mabel Eash, Hollsopple, Pa.; Bro. Michael Sarco, Williamsport, Md.; Bro. Earl R. Delp, Line Lexington, Pa.; Bros. Marion and Marcus Lehman, J. A. Liechty, Orrville, O.

Correspondence

Kitchener, Ont.

Dear Herald Readers:—Greeting in the name of Him who loved us so much that He gave His life for us. On Thursday evening, May 20, instead of our regular Young People's Meeting, a program was given at the Freeport Sanitarium.

On Sunday, May 31, Bro. Isaiah Rosenberger from Saskatchewan gave the morning and evening messages in the absence of Bro. Derstine who was in Michigan.

God poured abundant blessings on our congregation and community during the period of June 6 to 16, when Bro. A. J. Metzler from Scottdale, Pa., assisted by our pastor, conducted a series of evangelistic meetings. Seven souls confessed Christ as their Savior. A greater number reconsecrated their lives to the Lord, and we are confident that every soul that listened to those heart-searching messages was blessed. Our prayer is that the seed sown will continue to bear fruit wherever it fell.

The children of the community are anxiously awaiting July 6 when the Summer Bible School opens for two weeks.

June 20, 1936.

Cor.

Markham, Ont.

(Hillside)

Hillside is the name of a community three miles south from the Cedar Grove Mennonite Church. Formerly, a thriving sawmill business was carried on here. A Methodist church was built to serve the people in the earlier days. When the United Church of Canada took over the work of the Methodist Church some ten years ago this building fell into disuse, except for a cemetery service once each summer. Last year when we gathered from 12 to 18 children for the Summer Bible School from this neighborhood, several of our members began to look this way in the hope of opening a mission Sunday school. Permission to use the church building was obtained from the United Church officials, and the work was begun Sunday, May 10, with 27 present. Walter Burkholder, his wife, and Lorne Burkholder carry on the Sunday school every Lord's Day at 2:30, with gratifying results. The average attendance for the seven Sundays is about 26. Unsolicited expressions of appreciation from several families, who attend, give encouragement to continue holding forth the Word in this neglected rural field.

Favorable action was taken by the Cedar Grove church to open this work. Money also was voted to buy necessary supplies for the first quarter. This is the second mission Sunday school within five miles from our church where our younger folks teach regularly every week. One wonders how many other such neglected fields lie within easy reach from our doors. Will the Master excuse us if we do not care? "Lift up your eyes and look."

June 22, 1936. L. J. Burkholder.

Canton, Kans.

(Spring Valley Congregation)

Dear Readers of the Gospel Herald:—We were privileged to have Bro. Milton Vogt with us Sunday morning, June 14. He spoke on "The Cross of Calvary." The cross stands as the crisis of the world. There are pointings to the cross throughout the Old Testament which help to make it a wonderful event. Men of the Old Testament looked forward to it. The Passover is a type of Jesus. Today He is the bread and water of life for us. He saves, cleanses, and protects us. We must manifest the change that comes to us. The world needs a Mediator. Only Christ satisfies a longing soul. There can be no peace until we come to the cross of Jesus. He gives life where there was death. We rejoice in the sadness of the cross because we have life. Are we walking in newness of life? Old things must pass away. Christians! Look and live!

Bro. John Landis delivered a wonderful sermon for us on June 21. He used as his text Matt. 5:14-16. This great Sermon on the Mount holds a wonderful significance. It is also a Sermon of light. The fact is revealed that God is Light. In the physical world we need sunlight; so it is in the spiritual world. "God is light, and in him is no darkness." Christ was a light to the Gentiles. In John 12 we have the testimony of Jesus. He uses the light as the way of salvation. We as children of God need light in our spiritual realm. Jesus wants us to get a real and true conception of light. Many churches today are asleep and have lost their light, or else it is shining very dimly. The lamps need to be replenished with love, joy, and life. It is necessary for us to come out of the world and to let our light shine. Every light that burns requires a sacrifice, perhaps so great a sacrifice as to give our own lives. Are we willing and ready?

May I ask that you readers pray for the work in India and also for Bro. Landis as he continues to labor for his Master in this great vineyard?

We wish each of you continued success and happiness for the cause of Christ.

With Christian love,

Rachel Sommerfeld.

June 22, 1936.

West Liberty, Ohio

Ordination services were held at the South Union Church, near West Liberty, Ohio, on Sunday morning, June 21. The congregation was well represented, the qualifications for a deacon were clearly set forth, and the votes cast. In the afternoon the examination was held with the chosen candidates. In the evening, in the presence of a very large assembly, the four brethren chosen selected their books, and the lot fell on Bro. Perry Daniels. May the Lord abundantly bless our brother in his responsible position. Bros. O. N. Johns and E. F. Hartzler were present and rendered valuable assistance in this service.

June 22, 1936.

Cor.

Cherry Box, Mo.

Dear Herald Readers:—Greeting in Jesus' name. We have many reasons to praise the Lord. On May 3 we had our communion service in which nearly every member was present. Bro. J. M. Kreider officiated. On June 7 Bro. and Sister J. V. Fortner, Bro. and Sister A. C. Fortner all of Dakota, Ill., worshiped with us and visited several days with relatives and friends. On June 14 Ralph Detwiler, Mable and Ruth Brennehan, all of Kalona, Iowa, were with us in the morning services, and then went to Hannibal to attend the services in the evening at the Mennonite Gospel Mission there.

On June 16 the mission workers at Hannibal, including the Summer Bible School teachers, motored here and gave us a program in song followed by a sermon by Bro. Lawrence Horst of Peabody, Kans. This program was very much appreciated by all present.

On June 21 Bro. Protus Brubaker, wife and son of Edwards, Mo., Sister Mina Esch and two daughters of Goshen, Ind., and James Weaver of Indiana, worshiped with us here. Bro. Brubaker gave us a message after Sunday school. In the evening Sister Esch gave a talk on India and Bro. Brubaker followed with a short sermon. We are indeed grateful for all these timely messages and invite all that come this way to stop and give us a visit. Our congregation is small, but we always appreciate visitors from other congregations. Come again. May God bless each and every one is the prayer of one interested in His cause.

June 22, 1936. Orpha Detwiler.

Springs, Pa.

Gospel Herald Readers, Greeting:—The Sunday school reorganization for July 1, 1936, to June 30, 1937, D. V., is as follows: Supts., Herman Bender, Paul Miller; Sec'y., Ray Stevanus; Treas., Elnora Miller; Chors., Grace Miller, David Bender; Librs., Main floor, Betta Lee Bender, Duane Tressler; for basement, Allen Otto; Custodian, (Continued on page 300)

Miscellaneous

THE CHURCHES

A city full of churches;

Great preachers, lettered men!
Grand music, choirs, and organs,

If these all fail, what then?

Good workers, eager, earnest,

Who labor hour by hour,

But where, oh where, my brother,

Is God, the Almighty power?

Refinement, education!

They want the very best.

Their plans and schemes are perfect—

They give themselves no rest.

They get the best of talent,

They try their uttermost;

But what they need, my brother,

Is God, the Holy Ghost!

You may spend time and money,

And preach from wisdom's lore,

But education only

Will keep God's people poor.

God wants not worldly wisdom,

He seeks no smiles to win;

But what is needed, brother,

Is that we deal with sin.

It is the Holy Spirit

That quickeneth the soul;

God will not take man-worship,

Nor bow to man's control.

No human innovation,

No skill or worldly art

Can give a true repentance

Or break the sinner's heart.

We may have human wisdom,

Grand singing; great success;

There may be fine equipment—

But these things do not bless.

God wants a pure, clean vessel,

Anointed lips and true,—

A man filled with the Spirit

To speak His message through.

Great God, revive us truly,

And help us every day;

That men may all acknowledge

We live just as we pray!

The Lord's hand is not shortened,

He still delights to bless;

If we depart from evil

And all our sins confess.

Lord, come upon Thy people,

And give us eyes to see.

Oh, send us a revival!

Begin it Lord in me!

Send Holy Ghost conviction

Upon us all today;

And let us all ask Jesus

To teach us how to pray.

Sel. by Elias B. Martin.

MONEY AND GOD'S PEOPLE

By O. D. Yoder

For the Gospel Herald.

IV. Some New Testament Teachings Concerning Money and Giving

Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.—Acts 20:35.

Coming to the New Testament, we find that the parables of the Unmerciful Servant (Matt. 19:23-35), the Householder and the Vineyard (21:33-46), of the Talents (25:14-30), the Rich Fool (Luke 12:16-21), the Unjust Steward (16:1-13), and the Pounds (19:11-27) are all the teachings of

Christ and relate directly or indirectly to the use of money and material possessions in our relation to God and our fellowman. One special lesson we see in nearly all of these teachings, is that the matter of paying interest, or rent for the use of money or material possessions entrusted to us, is not only a natural law as we practice it today when we borrow money at a bank or rent possessions from some friend or landlord, but is an outstanding law of heaven that God has designed for our practice with possessions entrusted to us.

1. **Christ definitely taught giving.** "Give and it shall be given unto you . . . with the same measure that ye mete withal, it shall be measured to you again" (Luke 6:38). Yes, we like God and man to measure it freely to us, but we forget that we are first enjoined to measure it in that manner to God and our fellowman.

2. **Christ honored giving.** Mark 14:3; 12:41-44. Concerning the woman who devoted the precious gift of the alabaster box, He said: "Whosoever this gospel shall be preached throughout the world, this also which she hath done shall be told for a memorial of her." We need also to remember that the Christ who once took time to sit by the treasury of the temple, is also concerned about the treasury in the house of the Lord today. He who noticed the gift of the poor widow and placed an everlasting memorial to her gift is concerned about the amount we give and the amount we reserve for self.

Here is perhaps one of the strongholds of Satan for perverting the Scriptural idea of giving for New Testament practice. Since Christ said that the widow gave all, people are quick to say that in the Old Testament times God required one-tenth, but now He requires not one tenth only, but all.

Very well, but how many of these people who say this, give all as did the poor widow? "Oh, it does not mean we are to give all to the Lord, but we are to consecrate all." Never! The Scripture does not say that this widow consecrated all, she did more; she gave all. If people like to make this difference between Old Testament and New Testament giving, let them do like the poor widow, or like they did after Pentecost, sell their lands and possession, bring it all to the treasury of the Lord and hold back nothing.

God said to His people in Old Testament times, "The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners in it" (Lev. 25:23). In the Old Testament times God was the sole owner and they were thus to consecrate all to Him and give systematically, which was one-tenth and more, thus also in the New Testament certainly we are charged to consecrate all (which does not al-

ways mean to give all into the Lord's treasury) and we are to GIVE a regular portion of what is due to the Lord for the use of the same.

How many, many times, when scriptural teaching is given on systematic giving, does some one withstand the teaching by saying that systematic giving as taught in the Old Testament has been replaced by consecration of all in the New Testament. Certainly we are ignorant of the Scripture (and perhaps covetous) or we would never argue that giving a certain proportion, like one-tenth, to the Lord, and consecrating all to Him are the same thing. How the Holy Spirit must often be grieved when we speak thus.

3. **Both Christ and Paul recognize the established practice of systematic giving.** Matt. 23:23; I Cor. 16:2. Let us especially notice that giving as the Lord "hath prospered" is the same as God said in Old Testament times when He demanded tithes, "Every man shall give as he is able . . ." (Deut. 16:17), and therefore this does do as many say, supplant God's Old Testament method of tithing and systematic giving. How can we give as the Lord "hath prospered" if we do not have some Scriptural rule to go by?

4. **Christ taught separation from the world in giving.** Matt. 6:1-4. Our giving, like in Old Testament times, must be to the Lord and not to men.

5. **Our giving is not to be legalistic, but joyful.** Acts 29:35; II Cor. 9:7. "God loveth a cheerful giver."

6. **Paul devotes two whole chapters almost entirely to the subject of giving, and much of one Epistle has to do with this "grace."** II Cor. 8:9; Philippians.

7. **The Holy Spirit names in the New Testament special purposes for which God's people are to give:**

(1) Relief for the Poor, Acts 10:29; II Cor. 8:1; II Tim. 6:18.

(2) Missions and Christian workers. Acts 16:15, 34; 28:10; Phil. 4:10-19; Gal. 6:6-9; II Thes. 3:8, 9; II Tim. 5:17, 18; Luke 10:7; I Cor. 9:6-14.

Lastly, should we, under grace, give more than what did the saints of God in Old Testament times, either Pre-mosaic or Post-mosaic?

This question can be answered by another question, When have people enjoyed most the love of God, in Old Testament times, or since Christ came and since the Holy Spirit indwells the hearts of believers bearing the fruit of love, joy, peace, etc.? If giving or sacrifice is a characteristic of love, then it should be easy to decide who should give most, O. T., or N. T., saints.

Let the words of a writer conclude this point; "One of the surest tests of love is a willingness to deny self for the sake of its object. One of the saddest features of modern Christianity is the lack of love that leads to the prevalence of the belief that because

we are not living under the law but under grace, God does not require as great liberality of us as He did of the Jews. No possible reason for this belief can be found outside of covetousness of the human heart."—S. B. Shaw.

Portland, Oreg.

(To be continued)

IS DANCING HARMFUL?

By L. Bontrager

For the Gospel Herald.

Dancing, it is said, is for exercise. "It expresses in its most refined phases the poetry of rhythmic movements, and rises to the level of an art. It had its origin and impels the young of all creatures to romp and race to and fro without any particular reason for it. In ancient times it was recognized as a means of conveying emotion, whether for joy, grief, anger, exaltation, or sexual passion. The American Indians had the war dance, which they used to arouse the battle fury. In some parts of the world dances had been held at seedtime to insure a good harvest, in times of drought to bring rain, and on some high social occasions, in some parts they dance in honor to the sun and other gods."—Taken from Nelson's Encyclopedia.

Modern dances are one of the large channels which ruin our young generation by the thousands. We do not mean to protest against the natural outburst of joy which may cause a person to leap up and down when some glad or good news is learned all at once. But we do protest against the form of worldly dances whether single or sexual. Many different kinds have been invented such as round dances, square dances, fox trots, tangos, waltzes, cake walks, hula-hula, and various grips, swings, and embraces. While there are many different kinds of dances we also have many different kinds of dancers. Some would not go to the modern dance halls to dance with the opposite sex, but would dance with the same on some barnfloor. Some would not go to a dance if it were announced as such, but will by chance dance with anyone at home. Some boys would not dance with the opposite sex anywhere but will gladly go through the form of modern dance with those of their own sex. Some will not dance at a preacher's home but will gladly dance at some other home. Again there are some who would hesitate to dance to the music of an orchestra but would feel free to dance to the music of a mouth organ.

My dear fellow pilgrim, dancing is sinful and harmful. Where the American Indian had the war dance to arouse the battle spirit, so is the dance of our day to arouse the sexual passions, and it has accomplished the purpose and ruined thousands of once pure and decent young boys and girls.

The dance is alluring. If it were not it would not be so popular.

Dancing leads to immorality.

Dancing is a perversion of a religious practice.

Dancing not only appears to be evil, but is actually an evil.

Dancing is a worldly amusement.

Dancing, like all wicked practices, increases its demands in proportion.

Dancing is utterly inconsistent with the duties, privileges, and tastes of a true Christian. Therefore the true Christian cannot consistently and properly be found in the dance.

Dancing is a great offence to the consistent member of the church.

Dancing always destroys the usefulness of the church member.

Dancing church members stand in the way of the salvation of sinners.

Dancing is carnal, worldly, wicked.

Dancing leads to the forgetfulness of God.

Dancing destroys a professing Christian's testimony, influence and usefulness everywhere.

Dancing grieves all faithful and devout Christians.

Dancing is a companion vice with drinking and other sins.

Dancing dissipates the mind, corrupts the heart, and sears the conscience.

Dancing is not done to the glory of God.

Remember, my dear young friend, learning to dance single will lead to dance sexual, which will lead to evening parties, to parlor dancing, to large barn floor dances, and from there to ruin, vice and immorality.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," is the Savior's command.

Greenwood, Del.

PRESSING AND REACHING

"I press," are the words of the apostle Paul. Pressing forward is not going backward. Stretching for something does not imply that the arms are folded. Having a desire to attain some position does not imply going about aimlessly doing what your hands find to do. Paul had a desire to attain something. He saw a prize before him which looked attractive to him. To attain that prize meant strenuous exercise; but he was willing to count everything else as nothing so that he might attain that prize.

The believer also has a prize before him. He has a purpose in view. He does not go along without an aim; no he has a race to run and a prize to win. In order for him to run the race successfully there are two things needed for him to do.

1. He must forget the things which are behind. This is something which is very hard for some professing Christians to do. They may run for a while

and may be making rapid progress for a time. Suddenly they slacken their pace. They look around and become concerned about the things they have left. They wonder whether their old friends still love them and whether the world is interested in their progress. They would like to know whether their steps are regular, whether everyone—father, mother, brothers and sisters—think they are running in the right direction and approve of their choice in life and hundreds of other things. They look back and before long, sad to say, in many cases, they go back—back to the world. The child of God forgets. Notice, the tense is not past has forgotten but present forgetting. Progress in the Christian life is gained only as he daily forgets the things which are behind. His one aim and desire, yes, his progress depends largely upon his forgetting.

2. He is to "reach forth unto those things which are before." Forgetting is a large part of the future attaining, nevertheless much depends upon the reaching forth unto those things which are before. There are higher heights and deeper depths to attain. There are new and better things to gain. There are richer fields to possess. There are greater joys to share, there are exceeding great and precious promises to be verified, but above all there is the prize of the high calling of God in Christ Jesus to gain. That prize is all summed up in one word—Christ. It will pay, yea, a thousand times pay to patiently run the race, reach, stretch forward, and at the end gain the glorious prize. You have been apprehended to this end. Are you laying hold upon it?—Selected by Peter Zehr.

DIRTY, IF DOUBTFUL

"Is my collar clean enough for the meeting, do you think, dear?" asked a husband of his wife.

"If there's a doubt about it, it's dirty" was the prompt reply.

Clean linen is of great importance in the matter of our personal appearance, as cleanness of body is in the matter of our health.

Cleanness of living is of all importance in our Christian pathway. And a principle for our guidance is found in Romans 14:23. "He that doubteth is judged if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

Have you a question about reading that book, accepting that invitation, visiting that place of amusement, or walking with that companion?

Then you may well hesitate.

Can you ask God's blessing upon the matter?

Can you do it "in the Name of the Lord Jesus," your precious Savior?

"If there's a doubt about it, it's dirty," probably.—Scattered Seed.

CORRESPONDENCE

(Continued from page 297)

dian of Library, Elmer Bittinger; Delegate to Conference, Norman Miller; Home Dept. Supts., S. J. Maust, C. F. Killius; Cradle Roll Supt., Anna L. Miller.

The Young People's Meeting organization for the coming year is as follows: General Leader, Homer Yoder; Asst. Leaders, John Maust, Lowell Miller; Treas., Willard Livengood; Asst. Treas., Martin Tressler; Sec'y., Alta Shoemaker. May the Lord lead the way with all thus chosen to responsible positions.

Special Programs.—The "Sacred Quartet" from Harrisonburg, Va., rendered a very acceptable program Sunday evening, May 24.

A number of brethren from the Eastern Mennonite School rendered a program edifying to all in attendance Friday evening, May 22.

Evangelistic Meetings. Bro. Roy Otto of this place served the church at Canton, Ohio, Mission May 16 to 24, and in the Johnstown District June 13 to 21, if previous plans were carried out.

Married. Oliver Shenk, who for some time has made his home in Springs but employed in New York City, and Miss Vida Davis, also of Springs, were recently united in the holy bonds of marriage.

Visitors of recent past. Naomi Tressler and daughters, Goldie, Hazel and Blanch, Mildred Hildebrand of Harrisonburg, Va.; Oliver Shenk and mother from Ohio; W. O. Gnagey and wife of Morgantown, W. Va.; Bro. and Sister Andrew Kauffman of Martinsburg, Pa.; Bro. Ray Haning, Bell Center, Ohio; Bro. Charles Shoemaker and family of Scottdale, Pa. To all named and others we may have missed we extend the invitation—Come again.

Sincerely,

Elmer E. Bittinger.

June 24, 1936.

Baden, Ont.

(Shantz congregation)

Greetings to Herald Readers:—The brotherhood at this place was very much refreshed with spiritual blessing, when Bro. and Sister Chester M. Helmick of Pinto, Md., spent one week with us preaching the Word of God with power, from May 31 to June 7. Bro. Helmick gave three very powerful messages on, "The Divine Authority of the Scriptures." These messages were especially helpful and uplifting as well as the other messages he gave during their short stay. Bro. Helmick also gave us some Bible teaching concerning some vital doctrines of the Bible and on some of the popular "isms" of the present day that tend to draw the people away from the faith once delivered to the saints.

We were glad on the last night of the meetings that one young man who

has come from the north of Ontario and spent the winter months at the Ontario Mennonite Bible School and has since been working in our community, decided to unite with our church. Pray that he may be a real help to the church at this place and that we as a congregation may be a real help to him in his Christian life.

June 25, 1936.

Cor.

Broken Bow, Nebr.

This is the way people worship at Broken Bow, Nebr. The Sunday school and preaching services are conducted at the home of Bro. Alvin Eichelberger. This is a story and a half building which has four rooms below where Bro. Eichelbergers live, and there is one room upstairs which has a seating capacity of about forty. This place is located about seven miles north of Broken Bow among the hills and canyons, thus making it somewhat of a scenic spot. However, this is not what makes the place beautiful; it is the spiritual atmosphere that is found among the believers there. This number is not so large as the number that gathered in the upper room at the day of Pentecost, but the same spirit prevailed throughout a season of worship from June 6-14.

These people have a regularly organized Sunday school, but have preaching services only once a month. Since they are without a resident minister the preaching is supplied from the following churches: Shickley, Wood River, West Fairview, and East Fairview. They are always glad for anyone who might come that way to give a Gospel message. They are planning, if the Lord opens the way, to build a small church soon, providing there are prospects for more people to move into the community. This land is not all hills and canyons, but has some beautiful valleys, thus making it a splendid cattle country. They do not aim to farm all the land but enough to rough their cattle through the winter.

We do well to remember those in a spiritual way who are somewhat deprived of spiritual privileges like those who have a church to worship in and preaching every Sunday.

Geo. S. Miller, Milford, Nebr.

Dagmar, Mont.

(Coalridge congregation)

Dear Christian Friends:—"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him" (Nahum 1:7).

Our two weeks of Summer Bible School came to a close Friday, June 19. We praise the Lord for the interest the children show in His Word. The enrollment was 32, and the average attendance about 28. Bro. George Kauffman, Sister Lucy Kauffman and Bro. Samuel Miller of the Red Top congregation gave their time and

their help to conduct this work. Pray that it may continue to be an influence for good in the lives of these children.

On Sunday, June 21, Bro. Eli Hostetler was with us for a communion service. We were glad once more to partake of the emblems that remind us of Christ's suffering for us and of His coming again. Accompanying Bro. Hostetler were his wife, two sons, Perry and Carl, a daughter, Dora Belle, and Sister Rhoda Yoder.

Our crops are failing quite rapidly for want of rain, but we are thankful that we have a God who is able to "give us richly all things to enjoy."

Pray for us at this place.

June 25, 1936.

Hattie Hueth.

Goodfield, Ill.

Dear Readers of the Gospel Herald:—On May 25, we opened a two-weeks' Summer Bible School in a school building in a rural community where some of our members reside. We had three classes. The kindergarten class was taught by Florence Pyles of Mackinaw; the primary class by Ina Springer, of Minier, and the junior class by the writer, who also superintended the work. There were twenty-three children enrolled. Twenty of these had perfect attendance. Twelve of these children do not attend Sunday school anywhere. It was indeed gratifying to see the interest manifested by the children. Many of them expressed a desire to have a Bible School all summer.

On the evening of the closing day of Bible School a program, consisting of material learned, was presented by pupils and teachers. There was also an exhibit of the handwork which the children had done. At the close of the program, each child was given a Bible story book or a New Testament. The program was well attended and many parents expressed their appreciation of the work done.

We are truly reminded of the words of our Savior, when He said, "The harvest truly is great; but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

How grieved our Savior must be when He sees the unstirred, self-satisfied Church doing so little to save souls from destruction! How pleased He would be if Christians everywhere would be as much concerned about the spiritual harvest as they are about the natural harvest!

"Lift up your eyes, look on the fields, for they are white already to harvest."

Yours in the Master's service,

June 26, 1936.

Martha Zehr.

Those of you who stand before your classes, it is absolutely essential that you first drink at the fountain.—T. K. Hershey.

OHIO AND EASTERN A. M. CONFERENCE

(Continued from page 293)

Fourth and fifth members of the Executive Committee: S. E. Allgyer and A. J. Steiner.

Treasurer, E. J. Varnes.

Mennonite Mission Board: Noah Hilty, Wallace Kauffman.

Ohio State Mission Board: S. E. Allgyer, Stanford Mumaw.

Mennonite Board of Education:

J. B. Smith, elected for three years.

A. J. Steiner, elected for two years.

J. C. Frey, elected for one year.

Mennonite Publication Board: Aaron Mast, I. W. Royer.

Trustees—

Orphans' Home (West Liberty): S. E. Allgyer, John I. Yoder,

Eli D. Yoder, Amos Hartzler.

Old People's Home (Wayne Co.): Philip Hilty, Noah Steiner,

Harry Mumaw.

Canton Mission: I. J. Buchwalter, John D. Miller.

Lima Mission: A. B. Yoder, Henry Wyse, Perry Smith, Eli

Troyer.

Altoona Mission: Uriel S. Zook.

Problems Committee: S. E. Allgyer, I. B. Witmer, E. B. Frey.

Insurance Committee: J. B. Smith, H. N. Troyer, I. W. Royer.

Secretary's report.

The Executive Committee had seven regularly called meetings during the year. A few times we had the Problems Committee to meet with us.

We had some very difficult problems to wrestle with but are glad for the oneness within the committees in working out these problems.

There were four deaths among conference members during the year. J. M. Sherk, Elida, Ohio (bishop); Eli H. Kanagy, Belleville, Pa. (bishop); Peter Conrad, Sterling, Ohio (deacon); and Eli Blosser, North Lima, Ohio (deacon).

There were three ordinations during the year: Wallace Kauffman, West Liberty, Ohio, a deacon was ordained a minister; Alva Wingard, Bowdil, Ohio, a minister and David Steiner, North Lima, Ohio, a deacon. Two ministers moved into our conference district, S. A. Yoder, Washingtonville, Ohio and E. E. Zuercher, Cloverdale, Ohio.

One bishop, B. B. King, was declared out of fellowship with conference, three ministers, Gab. Brunk, Otho Sherk, and Geo. Ross, and one deacon, Solomon Brunk, all of Elida, Ohio, withdrew from conference.

No. of church members within the conference district, Apr. 1, 1935 7590

No. received		
By baptism	296	
By letter	87	
By confession	36	

Total		419
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No. lost		
By death	92	
By letter	50	
By withdrawal	47	
By expelling	25	
Unaccounted for	3	

Total	217	
Net gain	202	

No. of members April 1, 1936	7792
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A part of one congregation withdrew from conference which would reduce this number.

There are four ordained men in our conference district who are not conference members: M. S. Stoltzfus, Nelson Kanagy, Alva Wingard and E. E. Zuercher.

O. N. Johns, Secretary.

The report was accepted by motion.

The Executive Committee recommended the arranging for a day's session preceding the regular Conference, for the entire ministry of the Conference to discuss their problems and study the Word of God, especially on points that need emphasis; and it was

Moved and supported that, in view of the fact that we have not had time to sufficiently consider this question, we leave it to the judgment of the Executive Committee to call such a meeting.

Report of the Problems Committee.

At a meeting of the Executive Committee of the Ohio Mennonite and Eastern A. M. Joint Conference, held at Belleville, Pa., May 12, 1936, the Problems Committee was instructed to meet the bishops of the Eastern Ohio district and report its findings.

The meeting was called at the home of Bro. I. J. Buchwalter, May 19, 1936, at 10:00 A. M. Those present were S. E. Allgyer and I. B. Witmer of the Problems Committee, and bishops A. J. Steiner, O. N. Johns, J. S. Gerig, I. J. Buchwalter, E. B. Stoltzfus, and E. F. Hartzler.

In the absence of Bro. E. L. Frey, chairman of the Committee, Bro. S. E. Allgyer was chosen chairman and O. N. Johns secretary.

The bishops present spoke in turn concerning their problems in an open and frank manner; all apparently realizing the present drift. Many of the problems were common to all, while others were distinctively different. All expressed a desire to work with Conference and to put forth greater efforts to stem this drift.

In speaking of ways and means to improve this condition, those present asked for the prayers of each other in order to accomplish this end.

We therefore recommend

1. That we as a ministry join with our bishops in prayer, and hereby pledge our united and loyal support in preaching and in helping them to stem this tide of worldliness in its various forms; in business, social life, educational life, conformity to the world in dress, bobbed and semi-bobbed hair, as well as all other forms of conformity to the world.

2. That, in the selection of officers and teachers in our Sunday schools, greater care be exercised, selecting those who will work in harmony with the Word, and will loyally co-operate with the ministry and bishops in the teaching, and conforming to the all things of the Word as interpreted by this Conference. And further that parents pray and co-operate with the ministry in the vital questions of school life, striving to bring their children up in nurture and admonition of the Lord, and upholding the standards of this Conference.

3. That, in the matter of the question of life insurance, we maintain our present position and that we encourage more teaching along this line.

4. We further recommend that, where there has been a departure from the faith, we retrace our steps until we are in perfect harmony with Gospel standards and the Rules and Discipline of this Conference.

5. That both the ministry and laity together strive for deeper spirituality, keeping our eyes pure from evil desires, envy, social defilement and unsound teaching, that God by His grace may bring us back to the place where the blessings of God will rest on the church with greater power, and thus bring glory to His name.

The report was accepted and the recommendations adopted with the following resolution.

Resolved, That, in view of the above mentioned drift, we as a conference body, wish to further declare and confess, like Ezra of old, to our Heavenly Father and to the Church that there has been a laxity in enforcing the Rules and Discipline of Conference and humbly pray for forgiveness and strength to carry out the declarations and recommendations of the Problems Committee.

It was moved and seconded that we put ourselves on record as favoring the holding of nonconformity conferences and that a committee be appointed by the Executive Committee to arrange for the same.

Carried.

Question: How Attain a Greater Unity among the Ministry?
A. J. Steiner, North Lima, Ohio.

Resolution adopted:

Because of local conditions, customs, and peculiar problems, and because different ministers handle these different problems in a different manner, therefore be it

Resolved:

1. That we manifest a sympathetic, prayerful and Christian attitude toward those ministers who may not look at things alike, or handle problems in the same way.

2. That we recognize the "unity of the Spirit" and the teaching of Paul on unity—"That they may be one as He is one," and "that ye all speak the same thing, and that there be no divisions among you and that ye be perfectly joined together, in the same mind and in the same judgment" (I Cor. 1:10, 11).

3. That, since many writers of other denominations are divided on what is generally considered "fundamental", we advise our ministers that great care should be taken in the selection of literature of non-Mennonite writers, and, to further unify the ministry, that the Conference make an effort to place before the ministry such fundamental literature that will tend to develop Christian unity, and that we urge all the ministry to make the Bible (the base of our study) their prayerful, careful, and daily study.

Closing prayer, Eli D. Yoder, West Liberty, Ohio.

Wednesday Afternoon

Song service, led by I. B. Witmer, Columbiana, Ohio.

The twenty-third Psalm was repeated and Andrew Brenneman, Elida, Ohio, led in prayer.

Bro. J. C. Frey made a statement relative to liquidating the debt of the Board of Education.

Subject: Bible Standards of Nonconformity—

a. **The Danger of Neglect and Indifference in Maintaining,** Christian Kurtz, Elverson, Pa.

b. **How Better Maintain?** E. J. Varnes, Millersburg, Ohio.

Resolution adopted:

Recognizing the fact that nonconformity, as taught in God's Word, is a vital Christian principle (Rom. 2:2), and if lived out in the lives of men and women will result in the following—

1. In a separation from the world. II Cor. 6:17, 18.
2. In a safeguarding from many of the pitfalls of the devil.
3. In the world seeing Christ in us. Col. 1:27.
4. In giving us a greater freedom in our approach to God. Heb. 4:16.

5. It will help us to love God's Word and not to love the world. II Thes. 2:10; I Jno. 2:15, 16.

6. It will help to perpetuate the doctrines of the Word as interpreted by the Mennonite Church for future generations. Deut. 5:29.

Therefore be it

Resolved, That we put forth every effort that this vital principle may not be lost to the church.

1. By the ministry being living examples to the flock.

2. By giving definite teaching upon this principle.

3. By ministry and laity working unitedly, each one being willing to deny himself of everything that may be a hindrance to keep alive this vital principle.

This vital Christian principle has been before the Conference a number of times and we again wish to reaffirm the position taken by previous conferences and call attention to the last resolution passed by this body in 1931.

An offering was taken for Conference expenses.

Resolutions adopted:

Whereas, it has pleased our Heavenly Father to grant us another opportunity to assemble as a Conference body for the purpose of considering important questions pertaining to the success and welfare of the church as well as being of mutual help to each other in promoting the cause of Christ, and

Whereas, the Martins Congregation has so kindly entertained us during this session of Conference, therefore be it

Resolved, That we herewith express our heartfelt thanks to our kind and Heavenly Father for His guidance and watchful care over us, and to the Martins Congregation for their hospitality bestowed on us during this session of Conference, and we assure them that their kindness will long be remembered.

Resolved, That we owe a debt of gratitude to E. P. Gerber (Kidron), for use of lumber; to Smith Bros., Orrville, Ohio, for use of refrigerator; and to all others who made their contribution to help make this Conference a success.

Whereas, the State Sunday School Conference has granted us the use of the tent which has been very helpful to us during this Conference, therefore be it

Resolved, That we tender to the above Conference our sincerest thanks for the courtesy accorded us.

The Moderator made a few closing remarks, asking for the prayers of Conference that God may give us wisdom, grace, and patience for the work whereunto He has called us. He also led in prayer.

Closing hymn, "Take the Name of Jesus with You."

Benediction, S. E. Allgyer.

Outside of the regular Conference sessions there were a few sessions held in which the following business was transacted.

The minutes of the Executive Committee meetings were read and their work accepted by motion.

Because of the many reports which were circulated against members of the Executive Committee and others relative to their work in the Elida district, a small booklet called, "STATEMENTS OF

FACTS," relative to the work done by the Executive Committee of the Ohio Mennonite and Eastern A. M. Joint Conference in the Pike and Salem Congregation, Elida, Ohio, within the past few years, was prepared by the Executive Committee.

This booklet may be obtained by any one wishing to get correct information.

The petitions from both groups of the Pike and Salem Congregation were read.

It was moved and seconded that we authorize and instruct the Executive Committee to appoint a committee of three brethren to see whether a satisfactory adjustment can be made relative to the Pike and Salem Church properties.

Carried.

The following privileges were granted:

Geo. M. Hostetler to ordain a minister at Westover, Md.

S. E. Allgyer to ordain a deacon in the South Union Congregation.

J. S. Gerig to ordain a deacon in the Oak Grove Congregation.

O. N. Johns to ordain a deacon in the Beech Congregation.

It was moved and supported that we encourage the General Mission Board to rebuild the Old People's Home in Wayne Co., Ohio, and express our willingness to do what we can toward the same.

It was moved and supported that a copy of the Problems Committee's report with the associated resolution be sent to each Conference member.

The Insurance Committee reported and the report was accepted by motion.

It was moved and supported that we grant the request of the Board of Education asking that their Board Members' term of office be extended to four years.

The recommendation of the Executive Committee to endeavor to raise a two cent (2¢) per member assessment for the General Conference treasury directly through the congregations and that, should we fail to raise the full amount, we pay the balance out of our Conference treasury, was accepted.

The registration showed 69 conference members present—13 bishops, 36 ministers, and 20 deacons. There were also three visiting bishops and three visiting ministers present.

We again thank God for His rich blessings and pray that the work may redound to His honor and glory.

O. N. Johns, Secretary.

Married

Hoover—Myer.—On June 21, 1936, at the home of the bride's parents, Bro. Landis Hoover of the Mellinger congregation and Sister Miriam Myer of the Stumptown congregation were united in marriage by Bro. Abram Martin.

Miller—Troyer.—On June 6, 1936, Bro. Harry Miller and Sister Fanny Troyer, both of the Fairview, Mich., congregation were united in marriage, by Bro. M. S. Steiner. May God's richest blessings rest upon them as they journey through life.

Metzler—Blough.—On June 21, 1936, Bro. Ross Metzler and Sister Margaret Blough, both of the Rockton congregation, Rockton, Pa., were united in marriage at the home of the bride's father by Bro. D. I. Stonerook. May their journey through life be attended by the blessing of God.

Frederick—Derstine.—On June 6, 1936, Bro. Mahlon M. Frederick, and Katie F. Derstine, both members of the Souderton congregation, were united in the bonds of holy matrimony at the home of Bro. Arthur D. Ruth near Line Lexington, Pa. The Lord bless them, and make them a blessing in their new relationship.

Kauffman—Gingerich.—On Sunday, June 14, 1936, at the home of the bride's parents, Bro. and Sister John V. Gingerich of Kalona, Iowa, occurred the marriage of Bro. Wm. Kauffman and Sister Alta Gingerich, both members of the Lower Deer Creek congregation, with Bro. John Y. Swartzendruber officiating. May the Lord abundantly bless this union through life.

Fetrow—Strong.—On Friday morning, June 12, 1936, Bro. Paul C. Fetrow of Mechanicsburg and Sister Grace Viola Strong of Slate Hill congregation, Mechanicsburg, Pa., were united in the bonds of holy matrimony at the

Slate Hill church by Bro. John B. Seitz of the same congregation. May God's blessings be theirs through life.

Obituary

Overholt.—Mrs. John Overholt died at the Souderton Home after a long illness; aged 75 years. Her first husband J. W. Myers died 18 years ago at Dublin. Afterwards she became the fourth wife of John Overholt of Perkasio, Pa. About a year ago they went to the Home. She is survived by her husband, 1 son (Frank Myers), 2 daughters (Mrs. Elmer Stear and Miss Lizzie Myers), a number of grandchildren, several brothers and sisters. She was a member at Deep Run, where services and burial took place.

Gehman.—Enos B. Gehman, of Springfield Twp., died by his own hand 3 weeks ago. For many years he was a prosperous farmer at Dublin, Pa. About 15 years ago his wife died after which he lived with his children at Bethlehem and later at Springfield. He was 75 years old and a member of Deep Run. He is survived by 2 sons (Asher and Linford), 2 daughters (Mrs. Romanus Lonx, Mrs. Art Gross), several grandchildren, 1 brother (Abram), and 1 sister (Mary). He was buried at Deep Run.

Shaddinger.—Susie, wife of Henry G. Shaddinger, died at her home at Plumsteadville, Pa., after a week's illness on April 16, 1936; aged 70 years. She was the daughter of the late Abram S. Overholt. She was a member of the Deep Run Mennonite Church for many years. She is survived by her husband, 2 sons (Elmer O. Fillman and Edward O. Shaddinger), 2 step-sons (Levi and David Shaddinger), 3 grandchildren, 3 sisters (Mrs. Charles Brunner, Mrs. Harvey Brunner, and Mrs. George Riniker). Services were held at the Deep Run church, conducted by Enos Wismer, Abram

Histand, Jacob Rush and Abram Yothers. She was buried in a near-by cemetery.

Snyder.—Harriet R. Snyder, daughter of Andrew and Fannie Kauffman, widow of Jacob S. Snyder, was born near Martinsburg, Pa., Jan. 2, 1861; died June 13, 1936, after being confined to her bed for 14 weeks. She was united in marriage to Jacob S. Snyder Jan. 26, 1888. Her husband passed away Aug. 14, 1931. She is survived by an only daughter, Fannie, wife of D. I. Stonerook, with whom she made her home, also a sister and 3 brothers: Sadie, Levi, Fred and Albert. She united with the Mennonite Church at Martinsburg 47 years ago, and continued faithful to the end. Funeral services were conducted at the Pleasant Grove Church by Bro. I. K. Metzler, assisted by J. M. Nissley. Burial in Kauffman Cemetery.

Kulp.—Mary, widow of the late Aaron M., and daughter of the late Abraham Kulp, died at the Souderton Mennonite Home on May 3, 1936; aged 85 y. 9 m. 2 d. She was a lifelong member of the Deep Run Mennonite Church and a regular attendant at the services as long as she was able. Her husband died 10 years ago. She always lived in the Deep Run section till two months before her death when she reluctantly left her own home to be a guest at the Souderton Home. She is survived by 1 brother, John L. Kulp, who lived with her, and also by a number of nephews and nieces. Services were conducted at the home by Enos Wismer, A. O. Histand and Jacob Moyer, at the Deep Run church by Jacob Rush and Wilson Overholt.

Kulp.—William W. Kulp, aged seventy-eight, died May 11, 1936, of a complication of diseases, at the home of his daughter, Emma, wife of Samuel Brubaker, Lancaster, Pa. He was a member of the East Chestnut St. Mennonite Church and resided in the city for the past 43 years. He was the son of the late Samuel and Mary Wanner Kulp. Besides his wife, Lydia Martin Kulp, and the daughter with

whom he resided he is survived by an adopted daughter, Edna, wife of David Kemerly, and 2 grandchildren, all of Lancaster, and a brother, Pre. Samuel Kulp, of Ephrata. Private services were held at the house, May 14 and public service at the East Chestnut St. Church with Bros. David Moscmann and Stoner Krady officiating. Interment was made in the Millersville Mennonite Cemetery.

Byler.—Amanda D., wife of Urie D. Byler, Middlefield, Ohio, died June 14, 1936. She was born Dec. 18, 1889, at Middlefield, Ohio. She was ill with "flu" and pneumonia. In her youth she accepted the Lord Jesus as her personal Savior and remained faithful until death. On Dec. 8, 1910, she was united in marriage to Urie D. Byler. She leaves to mourn, her husband, children (Elsie, Savannah, Lydia, Bertha, Nevin, Miriam, Catherine), 4 sisters, 3 brothers and an aged father and mother. One brother, one sister, and one son preceded her in death. Funeral services were held from her late home on June 16, by the ministering brethren, Daniel A. and Rudy Byler.

Then at last we'll meet in Glory,
Gather around the great white throne.
Be with Christ our blessed Savior
With our loved ones and our own.

Baum.—Joseph H. Baum died at his home at Dublin, Pa., on April 20, 1936; aged 58 years. He was born at Deep Run and always lived in that section till six years ago. He was suffering for several years with an incurable disease. About 6 months ago one leg was amputated to save his life. He seemed to improve until 3 weeks before his death when he suffered a stroke. His first wife was Lizzie Detweiler, who died about 10 years ago. Some time later he was married to Ida Althouse. He is survived by his second wife, 2 sons (William D. and Raymond D.), 3 step-children (Harold Althouse, Mrs. R. A. Moyer, and Mrs. Harold Fretz), 1 brother (Harvey H. Baum), and 1 sister (Mrs. Artemus Stover). He was a life-long member of the Deep Run Mennonite Church. Services were conducted by the home ministers assisted by — Kern, a Lutheran preacher. Buried at Deep Run.

Mowrer.—Ada Rineer, wife of Isaac A. Mowrer of East Lampeter Twp., Pa., died Friday, April 17, 1936, at her home of heart trouble following a brief illness; aged 58 years. She was a daughter of the late Mr. and Mrs. Hiram Rineer of East Lampeter Twp., and was an active member of the Bird-in-Hand M. E. Church. Besides her husband, she is survived by 2 sisters (Mrs. Blanch Fritz of Philadelphia and Mrs. Elizabeth George of Lancaster, Pa.), and 1 brother (Rev. Frank Rineer of Wisconsin, Pa.). Private services were held April 21, 1936, at the home, followed by public services in the Bird-in-Hand M. E. Church, conducted by Francis P. Davis and Elmer Martin, portions of the Scripture being used from Rom. 8, Rev. 21, Psalms 23, and John 14:1-6. Interment was made in Mellinger's Mennonite Cemetery.

We have lost our dear friend and neighbor,
She has bid us all adieu.

She has gone to live in heaven,
And her form is lost to view.

Written by a Friend and Neighbor.

Leatherman.—Claude, son of John G. and Mary Leatherman, died at the Abington Hospital May 19, 1936. His death resulted from serious burns caused by an explosion of gasoline which was spilled on the hot manifold of a tractor. A strong wind threw the flames over him while standing twenty feet from the tractor. His clothes, except shoes and belt were burned. He was immediately taken to the Abington Hospital where he died the next morning after suffering intense pain. He was 18 years old, a member of the Deep Run congregation, Pa. He attended the communion services just a few days prior to his death. He was a faithful boy, helping his neighbors when not needed at home. This was the second fatal accident in the family. Four years ago

his brother, John Walton, died from the injuries received at a feed cutter. He is survived by his parents, 10 brothers and sisters, 2 grandmothers, and a host of friends. Funeral services were held at the Deep Run Church, being one of the largest funerals ever held at this place.

Lapp.—Barbara E., daughter of the late Daniel and Leah (Smoker) Lapp, of Smoke-town, Lancaster Co., Pa., born April 4, 1904, was instantly killed in an automobile accident early Friday morning, April 17, 1936; aged 32 y. 13 d. Her tragic death was a shock to all who knew her. Barbara suffered a fractured skull in an automobile accident about 12 years earlier, from which however she recovered, and was very diligent in providing for her mother, who lived with her and survives her. Also 3 brothers (Amos, Jacob and Daniel) survive. She was a member of the Weaverstown Amish Mennonite congregation. Funeral services were conducted at the late home, and at the Weaverstown Church Sunday, April 19, 1936, by Amos B. Stoltzfus (in English), and George Beiler, John A. Stoltzfus, Aaron B. Stoltzfus and Isaac G. Kennel (in German). Text, II Cor. 4:16-5:10. Interment in Gordonville Cemetery.

"It's lonesome here without you,
And sad the weary way,
For life is not the same to me
Since you were called away."

Witmer.—Annie B., widow of the late Pre. Samuel B. Witmer of Weaverland, Pa., was born March 4, 1859; died May 26, 1936, at the home of her son Mahlon Witmer near New Holland, Pa., after an illness of 6 weeks; aged 77 y. 2 m. 22 d. She was a faithful member of the New Holland Mennonite Church, and much concerned about the work of the church and Sunday school. Father preceded her in death 27 years ago, also 1 son and 1 daughter. During her illness she was very patient and was ready to depart and be with her Lord. She is survived by 1 son with whom she resided, and the following brothers and sisters: Martin B. Sauder, Samuel B. Sauder, Amos B. Sauder, Mrs. Martin Leichty, and Miss Lizzie Sauder. Funeral services were held at the home on May 29, conducted by Bro. Noah Sauder and at the Weaverland Mennonite Church by Bros. John M. Sauder and Noah Sauder. Texts, I Pet. 1:3; II Tim. 4:6-8. Interment in adjoining cemetery.

"Mother, thou hast left us lonely.
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away."

Hershey.—Leah (Hertzler) Hershey of Manheim, Pa., daughter of Christian B. and Susan Anna (Zimmerman) Hertzler was born Sept. 28, 1868, in Cumberland Co., Pa.; died of lobar pneumonia, May 2, 1936, in the General Hospital, Lancaster, Pa.; aged 67 y. 4 m. 26 d. She was a faithful member of the Mennonite Church for many years. Her husband, Samuel B. Hershey, preceded her in death 13 years. She is survived by the following children: Elmer H., Susan H., and Ruth (Hershey) Stoner all of Manheim, Pa.; 4 grandchildren; 1 sister, Susan Ranek; 2 brothers, Nathaniel Z. Hertzler of Mechanicsburg, Pa., and Daniel Z. Hertzler, Camp Hill, Pa.; 4 half-sisters, Mary Hertzler, Barbara Lauver, Anna Zimmerman of Mechanicsburg, Pa., and Alice Musser of New Holland, Pa.; 2 half-brothers, Abram Hertzler, Camp Hill, Pa., and Henry Hertzler, Mechanicsburg, Pa. Funeral services were held on May 5 with short services at home and further services at Kauffmans Church by Bro. Henry Lutz, assisted by Bro. Heisey and Bro. Samuel Lehman. Burial was in the adjoining cemetery. Text, II Tim. 4:7, 8.

Silent thoughts bring many a tear
Of one we loved and cherished here;
God took her home: it was His will,
But in our hearts she liveth still.

Freed.—David B., son of the late William and Elizabeth Benner Freed was born in Franconia Twp., May 31, 1876; died May 17, 1936; aged 59 y. 11 m. 16 d. He was in failing health for some time, but was able to be around. His death came suddenly, soon after retiring, due to heart attack. On Nov. 19, 1899, he was united in marriage to Estella M. Detwiler of Souderton. This union was blest with 2 daughters. Those surviving are his wife (Estella), 2 daughters (Pearl, wife of Benjamin Halterman of Souderton, and Miriam, wife of Amos Kratz of Souderton), 2 brothers (Levi of Telford and Edwin of Souderton), and 3 grandchildren. He is preceded in death by 4 brothers, 1 sister and 2 grandsons. He was a member of the Souderton congregation. Funeral services were held Thursday afternoon from his late residence with further services and interment at the Souderton Mennonite Church. Services at the house were conducted by Bro. Elmer Moyer and at the church by Bro. Jacob Moyer using for a text James 4:14.

Father's toils are past, his work is done,
And he is fully blest.
He fought the fight, the victory won,
And entered into rest.

Peachey.—Solomon D. Peachey, son of Solomon D. and Kathryn (Hostetler) Peachey, was born May 31, 1866, in Menno Twp., near White Hall, Pa.; died May 29, 1936, in a doctor's office, Lewistown, Pa.; buried on his seventieth birthday, May 31, 1936. Although he had been in failing health for the past few years, his death was due to a heart attack while on a trip to Delaware. In January, 1889, he was married to Kathryn Spicher who preceded him in death Jan. 24, 1932. Thirteen children blessed the home of this marriage. One daughter, Mary (Mrs. Rudy J. Yoder), preceded him several years. The surviving children all of whom live in Kishacoquillas Valley except Urie are as follows: Urie K., Chester Co., Pa.; Emma (wife of Amos Yoder), Jefferson U., Katie (wife of Sam K. Yoder), Solomon, Rachel (wife of Sam. M. Yoder), Ada (wife of Joe A. Byler), David, Harvey, Eva (wife of Ezra T. Kauffman), Raymond, Louis. In February, 1933, he was married to Mrs. Mary Zook Kauffman who survives. Two sisters (Mrs. Moses J. Zook and Mrs. Rebecca Glick) and 51 grandchildren also survive. He was a faithful member of the Locust Grove Mennonite Church in which he took an active interest and for many years taught a Sunday school class. Besides his children and companion many other relatives and friends mourn his departure. Funeral services were held on May 31, 1936, at the home with Bro. John L. Mast in charge and at the Locust Grove Church with Bros. Samuel W. Peachey and Jonas D. Yoder in charge. Interment was in the Locust Grove Cemetery near Belleville, Pa.

Clemens.—Matilda Miller Clemens, daughter of Jacob Y. and Anna Miller, was born in Boone Twp., Kent Co., Mich., Jan. 27, 1881; departed this life May 19, 1936; aged 55 y. 3 m. 22 d. She had been in poor health for a number of years but her death was very sudden and unexpected. On May 19 she was called to the bedside of her son Rollo, who was injured in an automobile accident near Hastings. Soon after entering his room in the hospital she suffered a heart attack and passed away almost instantly. She was united in marriage to Jacob O. Clemens on March 27, 1903, at Freeport, Mich., and her husband preceded her in death in 1925. Those who are left to mourn their loss are 6 sons: Albert J. of Waterloo, Iowa; Floyd B. of Ionia; L. D. of Battle Creek; Clair, Rollo and Alvin of Saranac, and 1 daughter, Mrs. Celia Courser, of Breckenridge, Mich.; 2 step-sons, Orval B. of Waterloo, Iowa, and Clayton M. of Prescott, Mich.; also 20 grandchildren and 4 great-grandchildren. The following brothers and sisters also survive: Venus and Jonnie Miller, Mrs. John Winton, Mrs. Otis Bontrager of Fairview, Milo, Harry and Charlie of Ionia, Ransom of Flint, Lester of Grand Rapids, and Mrs. Harve

Morning Program

7:00—Morning Watch
8:00—
Bible Study—Hebrew Prophecy.
Character Study—Abraham the Man of Faith.
Young People's Activities.
Problems Discussion.
Missions—Biographies.
The S. S.—The Problem of Attention.
Church History—Mennonite Pioneers.
8:50—
Bible Study—The Tabernacle.
Char. Study—Moses, the Leader of Israel.
Young People's Problems.
Problems Discussion.
Missions—Unoccupied Fields.
The S. S.—Illustrating the Lesson.
Christian Life—Prayer.
9:40—
Bible Study—The Epistle to the Hebrews.
Char. Study—Peter, Man of Noble Confession.
Young People's Activities.
Problems Discussion.
Missions—Stewardship.
The Sunday School—Primary Methods.
Christian Life—Assurance.
10:30—
Bible Study—The Epistle of James.
Char. Study—Paul, the Man of Prayer.
Young People's Activities.
Problems Discussion.
Missions—Personal Evangelism.
The S. S.—The Mastery of the Word.
Church History—Faith of our Fathers.
11:20—Assembly Period—The Devotional Life of the Christian.
12:00—NOON—Intermission.

Afternoon Program

1:30—Hymn Appreciation.
2:20—Assembly Address.
3:30—Rest and Recreation.
5:30—Supper.
6:30—Sunset Meeting—Our Lord Jesus Christ.
7:30—Evening Address.

Send your application for room reservation to the Director, John R. Mumaw, Harrisonburg, Va.

YOUNG PEOPLE'S INSTITUTE

July 29 to August 2, 1936

Manitou, Colorado

1. Christian fellowship, study of God's Word, and inspiration in a location abounding in the wonders of nature.
 2. A few hot summer days spent in the cool, pleasant atmosphere of the mountains.
 3. Afternoon activities in beautiful scenic spots in the Garden of the Gods and other noted places.
 4. Studies in harmony with the surroundings—Christian Evidences, Science, Nature and God, etc.
 5. One day of Victorious Life Conference.
- COME AND ENJOY THESE BLESSINGS WITH US.
For information write Jesse Kauffman, La Junta, Colorado.

YOUNG PEOPLE'S INSTITUTE

Smithville, Ohio, July 30 to Aug. 2, 1936

A Young People's Institute will be held at the Oak Grove Church, Smithville, Ohio, from July 30 to Aug. 2, 1936. Young people of the Ohio Conference District are urged to attend and a hearty invitation is extended to other Mennonite young people. Teachers, speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Executive Committee of the Ohio Sunday School Conference. Details will be announced later. Please address all inquiries which relate to the program to M. C. Lehman, Director, 1225 South Eighth Street, Goshen, Indiana, and all inquiries relating to other arrangements to I. W. Royer, Chairman, Orrville, Ohio.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana, Aug. 5-9, 1936

Sponsored by Goshen College under the approval of the Indiana-Michigan Conference. Inquiries show a real interest in the institute. Young people are interested in higher things. We are praying and working to give them the best in the Word and the Church. The leaders are all active workers in the Church: Pastors, teachers in colleges, evangelists, and missionaries from foreign lands. The College Campus and buildings will be used. Send notice of your coming, so that room reservations can be made. If you received no bulletin ask for one. Address

I. E. Burkhart, Institute Director,
1410 South Eighth St., Goshen, Ind.

Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it which hath dried the Sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away.—Isa. 51:9-11.

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Statesman of Goshen, Ind., and many other relatives and friends. The last five years of her life had been spent in Saranac where she endeared herself to many friends who loved her because of her meek and quiet disposition. Funeral services were held at the Free Methodist church Friday afternoon, May 22, conducted by — Parsons of Sparta. The remains were laid to rest in a cemetery close by.

TWELVE-DAY YOUNG PEOPLE'S INSTITUTE

of

Southwestern Pennsylvania Mennonite Conference, August 5 to 16, 1936

As previously announced, this Institute will be held on the Evangelical Camp Grounds in the Johnstown District, near Johnstown, Pa., of Southwestern Pennsylvania Conference. In view of the number of inquiries, we are herewith giving a list of the major courses offered:

Purpose and Program of the Christian Church

Comparative Religions

Christian Worker's Efficiency Course

Leadership Training

Character Building

Sunday School Pedagogy. (Unit V. T. T.)

Old Testament Survey (Unit I. T. T.)

Chorister Training

Principles of Bible Interpretation

Victorious Life

Isaiah, Matthew, I and II Timothy, Romans and Galatians

Arrangements are being made so that those who desire it, may receive credit for work done.

The emphasis of the Institute is spirituality and Christian leadership. No efforts are being spared in labors, and prayer, and co-operation with responsible church leaders to make this Institute a mighty agency for the spiritual upbuilding of the young people of our church.

For a bulletin giving detailed information concerning the Institute, address C. F. Yake, Scottdale, Pa.,

Sec'y INSTITUTE COMMITTEE.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va., July 22-26, 1936

Institute attendants may choose one subject from each period indicated below. The discussions of Young People's Problems and Young People's Activities will be conducted during each period to enable you to register for these at a time when it will not conflict other subjects you are particularly interested in.

A Forthcoming Book

MENNO SIMONS' LIFE AND WRITINGS

A Quadricentennial Tribute

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MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

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J. A. RESSLER, Editor

EDITORIAL

"He brought me forth also into a large place; he delivered me, because he delighted in me" (Psalm 18:19).

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Although the date of issue is two weeks from this day of writing, I am anxious to begin today with this column, for this day is one of special memories. I praise God that I was permitted to live to see this day. A few short weeks ago it hardly seemed possible that I could. Today, although none of us have any assurance of a moment more of life, I live in special conscious realization that at any tick of the clock the call may come.

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It is our wedding anniversary today—the thirty-third. The aged patriarch said, "Few and evil have been the days," when he was one hundred and thirty years old. Without emphasizing the contrast, we would rather say tonight, "Many and happy have been the days"—since Aunt Lina (but she wasn't "Aunt Lina" then) and "Uncle J. A." started out to meet the future together. And it was only a few short months until India, with all things new to one, and half-way old memories to the other, came into our life. And that's the excuse for intruding upon the precious space of this number with such sentiments as these.

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We want to commend and thank the present missionaries in India for the fine work they did in presenting the Report published in this issue of the Supplement—and thanks are due to all along the line for the promptness with which the document has reached us. I feel all the more free to extend these thanks because it has been the privilege and duty of the present writer to either write, or do the final editing on, every general Report of the Mission in India for the past thirty-six years—the first few Reports were not exactly "annual," but may be regarded as such by this time.

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Comment on the text should, as a rule, be somewhere near the beginning. In these "Eds" rules are not prominent—except, perhaps, by their absence. You will notice that the Psalmist speaks in the first person singular. In applying the text to the thought we had in mind, you can either personify the American Mennonite Mission as the speaker, or else regard that Institution as being addressed. Little did the small group that went to Dhamtari in the latter part of 1899 realize the immensity of the "place" the Lord gave them and to their successors. Drug (pronounced Droog) was thought of for a little while as a possible headquarters for the new mission. You will notice in the Report herewith printed that the vast territory centering there has now been laid at the feet of our Mission in India. A vast new opportunity and also a corresponding responsibility comes with this new acquisition. I wish I could show every reader the picture that comes up in my memory of that first morning when we awoke—Bro. Wenger and I—to face the eager crowd about the tonga, and then, I wish you could see the picture that comes into mind as we think of the work that has grown since then, and realize something of the responsibilities we owe to God in view of the larger opportunities and points of contact. Surely the Lord has placed the American Mennonite Mission in India into a "large place."

INDIA

Thirty-sixth Annual Report of the American Mennonite Mission, Dhamtari, C. P., India, 1935

EDITORIAL

The year 1935 can now be reviewed as it has effected India Mission. It has been a year of steady work with renewed hope that soon God our Father will greatly honor the name of Jesus by calling many people to confess Him publicly as their Lord and Savior. While 1935 has not seen this hope realized yet it is the conviction of all of us that that great day is indeed much nearer than formerly. Let us continue to hope in God and to pray and believe for only then can God use us as channels for His blessings.

There have been some changes in missionary personnel during the year. Sister Holsopple left India early in December and the Hostetler family left us in February of this year. Bro. and Sister Kniss and family returned from furlough on November 17 and are located in Mohadi where the Hostetlers had been. Bro. and Sister Edwin Weaver were welcomed as new workers in December. This was an especially happy occasion since Sister Weaver (Irene Lehman) is the first one of our missionary children to return to India as a missionary. These workers will find ample room in India to use for His glory every talent God has given them.

During the year Drug District has been added to our field. This is a very densely populated area. Many Satnamis live in this field and we are hoping that some day they will turn to Christ in large numbers. Bro. and Sister Weaver will be located in this new station after they return from their language school.

THE CHURCH

G. J. Lapp

Our church and conferences in India are growing in power and influence each year and our Indian brethren are to be complimented for their increasing sense of responsibility and their readiness to assume it in laboring for the welfare of the brotherhood in general. Through the years that are past every effort was put forth to help make the Church in India as truly as possible, an Indian Church. The missionaries have brought their Church letters from their respective conferences in America and have become members of the India Church. Our ordained missionary brethren have become members of our India conference which bears the same relation to our General Conference as our Sister Conferences in the United States, Canada, and South America. This relationship has given our brotherhood in India a feeling of oneness with every conference of like faith in its loyalty to, and co-operation with General Conference.

1. **Church Organization and Discipline.** In each congregation the ministry and lay representatives chosen by the congregation constitute the Local Council of which the Bishop of the District is an ex-officio member. These councils decide upon matters of discipline and methods of carrying out the policies of the Conference and Ministerial Meetings.

Disciplinary measures had to be exercised in cases of moral lapse and other sins. Our hearts were saddened when those who had committed sin remained unrepentant and refused to heed the admonitions given them. But our hearts were gladdened when the prodigal returned and was penitent. The Dondi congregation was an example

of what is taking place in the whole church community. It manifested marked unity in opposing sin and wholeheartedly supports discipline that had to be exercised. In the last annual conference the growing community conscience concerning sin and more general readiness to support the ministry in disciplining against it were clearly manifest. We thank God that the Indian brotherhood are more determined to unitedly face the great moral issues that so vitally affect the Christian community.

2. Church Activities. All the regular Sunday school and Church activities are carried on in every congregation. The Sunday schools and Young People's Meetings are departmentally organized. The weekly prayer meetings are held either in the houses of worship or in the homes of the members. In some congregations weekly prayer meetings are organized for Juniors. The Dondi Congregation has also had daily evening "sun-down" prayer meetings for a number of months.

Volunteer groups of evangelistic workers continue to conduct what are termed "Village Sunday Schools," although most of them are held on week days. Each group goes to a certain village each week of the year and systematically teaches in regular order some of a series of Bible studies previously prepared and reviewed in the weekly station Workers' Meeting. Problems are discussed, methods suggested, and lessons carefully studied in preparation for evangelistic activity among village children and adults. The messages must be given to the ignorant village people in very simple form mostly through Bible stories, and memorizing Bible verses and Christian hymns. Where the work has been carried on regularly it is gratifying to note the great increase in understanding on the part of the village people of the Gospel message.

There have also been organized bands of Volunteer Christian workers in our larger congregations who have toured among farther villages and spread the knowledge of the Word. We thank God for this increased interest in volunteer evangelism.

3. Pastoral Care. In Dhamtari and Balodgahan respectively the ministering brethren served the spiritual interests of the congregations conjointly. In the other congregations there was only one minister for each and in two there were no deacons. It has been increasingly felt that in the larger congregations some one minister should have the responsibility of shepherding the flock and give his whole time to this important service. Where the congregation feels this need it will also be necessary for it to provide for the whole support of its pastor or some provision will have to be made by Conference. This is so closely related to other economic problems that we need to give ourselves to much prayer for divine guidance in the future.

4. Work among the Sisters of the Church. Sister Troyer continued during the year to faithfully assist in organizing Bible meetings among the sisters of the different congregations and regularly provided each congregation with outlines of subjects which could be used in the weekly women's meetings.

In most of the congregations the women also met to sew. In most places they paid a small fee to help meet expenses. Most of the sewing was done for the poor. Where they were not needed in the home congregation, they were sent to other congregations of the Church for distribution. For example, Balodgahan distributed 107 garments, of which many came from other congregations. In Shantipur the Indian sisters made garments and gave them to poor of their individual choice. This is the beginning of what is hoped will be greater service for the needy of our Christian community. At Mohadi the Christian community bought playthings for poor children.

5. Other Items of Special Interest:

a. One young man who had moved away from our community united with the Mohammedans. He also identified himself with them after his return to this area. But he again became convicted of his sins, repented and united with the Church during the year.

b. Benches were made and placed in the Mohadi church. This would not seem of any great importance in America but in India where people formerly sat on the floor it is significant. Now there are benches in all of our houses of worship and the Indian people are using more chairs, stools, and benches in their own homes. Their style of living is slowly changing and they are realizing the added comfort of added conveniences when they can be obtained.

c. At the request of Bishop Friesen the annual conference granted the Ghatula congregation the privilege of ordaining a minister. Definite plans have been made to choose and ordain early in 1936.

d. The little congregation of the Medical Station, Dhamtari, has its own Sunday church service and Sunday school and weekly prayer-meetings although it is regarded as a part of the Dhamtari congregation. It unites with the main congregation in the communion service.

e. There are a few families of our people in Kanker City, capital of Kanker State. Communion service is regularly held for them there in the home of one of our brethren.

f. One of our evangelists and his family and a few other families also live in Balod, west of Sankra. Communion service is also frequently held in the home of our evangelist brother, which the other members in the place also attend.

g. The teachers of our village schools have asked that regular preaching services be held in their schoolhouses at least once a month. It is hoped that this may be provided for by the Ministerial Meeting.

Dhamtari Christian Academy

J. D. Graber, Head of Bible Department

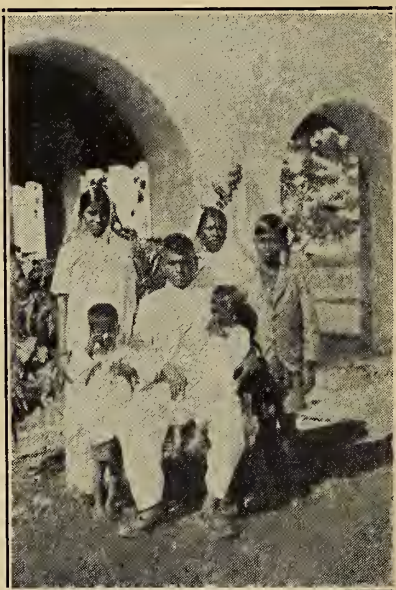
The School has had a good year with substantial development along many lines. The number of students has increased, the level of efficiency in management and instruction has been raised, the building and equipment is better and more complete than it was a year ago, and the Bible instruction and spiritual emphasis have also been strengthened. We feel that we have much for which to praise God.

To name definite lines along which progress has been made we mention first of all the fact that during the year the government has given permanent recognition to our Normal Department. In view of the fact that this is the only Normal School in the whole of the Central Provinces where Christian boys can receive training that qualifies them to appear in the Teacher Training certificate examination the full significance of this recognition becomes apparent. There are a number of Government Normal Schools in the Province, but because of the fierce communal struggle all Christian applicants are effectively barred out while mostly Hindus and a few Mohammedans only are admitted. So our school becomes the one place in the whole of the Central Provinces where training for Primary school teaching can be gotten by Christian young men.

Another development worthy of note is the enlarged emphasis on agriculture in the whole school. We are sending this year for the first time boys in our High School graduating class who will appear in Agriculture as an optional subject. Since rice fields adjoin our very school compound and since Dhamtari is, after all, little more than a large village it seems only logical that we should build up an agricultural emphasis.

We are thankful indeed for a substantial gift given by a brother in America for agricultural development. A portion of this money is being used for the purchase of land which is to be farmed by boys attending the school. This will serve a double purpose of furnishing practical demonstration and experiment plots for the agricultural department as well as producing income that will go toward meeting the school expenses of worthy Christian boys. These fields will give more boys an opportunity to earn a part of their school expenses.

A more mission-wide service which the school was privileged to give during the past year was the three-week refresher course for Teachers and Evangelists from our various stations. Fifteen of each were called in for this course from the twenty-third of April to the fourteenth of May. Courses in Personal Evangelism, the Art of



Bro. Premall and Family

Telling a Bible Story, Music, Village Preaching, Teaching illiterates to read, etc., were given. A course on similar lines is already being planned for 1936.

From the ninth to the nineteenth of April boys from the first two years of the Normal-Bible Department were out in the villages doing practical work. There is no doubt that a real Christian testimony was given and the boys learned much regarding the actual condition and problem of the local village, and received substantial training in how to present to the village man the Gospel message.

During the summer vacation period two teams of four boys each were also sent to Dondi and Mohadi. These boys worked for a number of weeks along with the missionary in charge as well as with the Evangelistic workers of the station and were able thus to render a good service. Needless to say, it is this kind of experience that develops in the boys an interest and passion for village work.

The Scripture teaching was carefully planned so that all classes, from the first year of the Middle School to the last year of the High School, were receiving regular Bible Instruction. Six different members of the staff were teaching one or more of these classes. As a further motivation for this work prizes were offered to the boys standing highest in each class in this Scripture work. It was arranged so that about an equal number of these prizes were given to Christian and non-Christian boys and it was felt that the expenditure of the small amount of money in this way served to arouse good, healthy competition. The prizes consisted altogether of books of a religious nature.

Pray for our school that our non-Christian boys may learn to love and accept our Christ and that our Christian boys may by this training be "thoroughly furnished unto every good work."

DHAMTARI CHRISTIAN ACADEMY

The Senior Boys Hostel

Ernest E. Miller, Principal

Boys attending the High and Normal School departments stay in our Senior Hostel. This year there are 57 boys. Two are non-Christians. The remaining are members of the following churches: American Mennonites, 28; General Conference Mennonites, 6; American Evangelicals, 6; Swedish Mission, 7; Methodist, 2; Disciples of Christ, 3; Missionary Band, 2; and Church of England, 1. A boarding and residential fee is charged to all non-Mennonite boys covering all expenses. Our own boys get financial help toward their expenses on the basis of their parents' financial condition and the boys' scholastic ability.

During the past year a good brother from Kansas sent a donation of \$1000 to be used in buying land through which boys could earn part of their school expenses. We are very thankful indeed to this brother. It is the best type of help because it helps the boys to help themselves. It is our plan to purchase a lot of about eight acres of land on which there will be some rice farming, but most of which will be parceled out to all our Mennonite boys in garden plots. An agriculture teacher will advise and supervise the boys and each boy will have to earn a certain part of his scholarship from his plot. The boys have already been doing something of this in the past but this extra land will allow them to do more. Dhamtari has a good market for vegetables and fruit and the new efforts will be made in that direction.

The Senior Hostel also has to acknowledge to friends in the Oak Grove Church, Wayne County, Ohio, thanks for the money necessary to fit up a special "prayer room". The walls of this room were re-decorated, a new bamboo mat and carpet were put on the floor and a small pulpit was made for the front of this small chapel. The boys all sit on the floor except the leader who sits on a low stool behind the pulpit. On the front wall is a copy of a famous painting of Christ. On one side wall is a copy of Harold Copping's Jesus Washing the Disciples' Feet and on the other is a picture of Jesus working as a carpenter in His father's shop in Nazareth. New curtains have been put on the windows and a sign "prayer room" put above the only door. Boys always remove their shoes before going in. The room is used only for private and group prayer. It was opened in a special dedicatory meeting and has already become a place of sacred memories for a number of boys.

Village Schools

George J. Lapp

Cholera again broke out this year in the Bagtarai area and the school had to be closed for a short time which discouraged the teachers but by the end of the year they were able to fully prepare the pupils for the annual examinations and a fair percent passed. The Bhatgaon, Balodgahan, and Shantipur schools were kept open the whole year.

The interest in Christianity which has been aroused among the many village people of our Mission field has also given our school teachers a greater interest in having an active part in giving the Gospel message both in and out of school. Examinations in Bible were also given in all the schools as the statistics show.

This increased active interest in Gospel message bearing on the part of our school teachers with a definite purpose of leading souls to Christ has also brought on an opposite reaction as would be expected. Recently the father of one of our school boys wrote a letter on the boy's slate to the teacher telling her that she was to teach the boys about their Hindu Ram and not about Yishu (Jesus). He said their village children sing Christian songs and know more about the religion that is taught in the Mission school than about their own religion. Instead of rubbing out the letter the teacher took the slate and gave the boy another one for the day and in the evening brought the slate to the missionary manager. When the father heard that the teacher had kept the slate he became frightened and came to her and asked forgiveness for having done it and said he was told to do so by some of the other village people. She told him that in teaching the Bible she was only doing her Christian duty and that Jesus was everything to her. This is an example of the manner in which Satan is working against the Lord's work. But the Lord will prevail. The village schools have a definite part to play.

Village Schools

A. C. Brunk

During the past year there has been a good interest in our village schools. This area as you will have noted in previous reports does not have many government schools and for this reason the people are glad when we open schools. It also gives us a contact with the people.

The attendance at Ghatula school in the beginning of the year was ninety-two, and including the extension class at Ratawa, we closed the year with a total enrollment of 132. This is far above what it has ever been in previous years. The teaching staff consists of four Christian teachers.

The teacher who teaches the class at Ratawa is running a night school of twenty-two young men who work in their fields in day time and come for a few hours to school at night. It seems the Gospel is finding an open door in this village. The people are taking a keen interest in Bible study.

At Umargaon we have had only two teachers again with an enrollment of sixty-nine day scholars. The interest here has been better too than last year. At present the Swaraj (Home-rule) people are trying to make more trouble. At present we are unable to say what effect this will have on our school for the coming year.

Gardungri has had an enrollment of forty-nine with two teachers. Here one of our Christian men is running a night school for young men. At present there are eight who come regularly. The attendance in the day school was lower than last year but we have the promise of a good increase for the coming year.

The main problem in the village schools is to keep the parents interested. They have had no schooling themselves and so cannot appreciate what it means when their child goes to school. Most of them think when their children have been in school long enough to get a slate and a book then they are ready to pass out. Very few parents send their children to school if the master does not come every day to call them. This year we tried hard to do away with the idea that the teachers had to call the children but it seems it does not work very well.

Great emphasis is placed on Bible teaching. Besides the daily Bible classes a Sunday school is conducted at each of the schools. We ask an interest in your prayers for these schools. Our principal aim in these schools is to bring these children to Christ and to form contacts with their parents.

CHARITABLE INSTITUTIONS

Boys Boarding

There are at present sixty-four boys in the institution. This is the smallest number we have ever had since the beginning of the institution as a Boys' Orphanage in about 1900. The cause is the lack of famine conditions during the past fifteen years which has allowed the orphan population to dwindle down.

During the year a series of evening meetings was held with the boys in charge of the warden Bro. Isabax and myself. There were very gratifying results for every boy who had reached the age of accountability and who had not previously done so, stood for Christ and was subsequently baptized.

Health has been good. There were no deaths nor even serious illnesses during the year, for which we thank God. The boys are kept busy and fully engaged with school work, devotional periods, supervised study, supervised work periods during which time they keep the premises and roads clean and in order, do rice farming and gardening, etc.

Carpentry School Hostel

There are fifteen Christian boys and fifteen non-Christian boys in this hostel attached to the Carpentry School. Since the Government pays all the bills connected with the operation of this school they demand that this half and half balance be maintained. The boys all work, eat, and sleep under one large, sprawling roof. In this way they develop a real kindred spirit and the non-Christian boys are thus brought under a very positive Christian influence. The warden, who is also head instructor, is a splendid Christian character and the life within the institution runs along very nicely. The boys study carpentry in a three-year course. This keeps them at work from seven to twelve each forenoon and from two to five each afternoon for six days in a week. Besides this they have two hours of supervised study each morning. They learn not only both the theory and practice of carpentry but learn good, hard work as well. Practically all the furniture found in and about our mission bungalows and institutions has been made either in the school itself or by some graduates of the school. Since 1917, when the school was opened, over 100 boys have been turned out as fully trained carpenters.

Old Men's Home

We have still the same five men, Gurbhin, Samaru, Babda, Ratnu, and Kanhaya, that we have had for a number of years. Gurbhin is in charge of the affairs of the Home—receives from the manager all cash, does all the buying and marketing as well as the washing, cooking, etc. He is all but totally blind but is fairly intelligent. Samaru is decidedly flighty and has a lot of trouble with the boarding boys and people in general for he becomes uncontrollably angry when teased. But, like the child he is mentally, he forgets all about it in a short time. He drives cattle and goats out of the compound as his share of required work. Ratnu is unable to speak, is crippled in one arm and one leg, and always has a distant look on his face. He is not able to do any work. Babda is almost normal physically but mentally is too irresponsible to be kept at any kind of work. He wanders about a good deal. Kanhaya is a blind, stoop-shouldered, little man. He is a good singer and is nearly always humming or singing as he goes tap tap with his heavy stick about the premises and even down town occasionally. His chief occupation is pulling the punka at the bungalow during the hot weather.

So you see this Old Men's Home is a real charitable institution. It is an effective Christian testimony to thus support a number of helpless old men in the name of Christ.

Widows' Home

Ida Beare

Come with me for a visit in the widows' home. You will enjoy meeting your Indian Sisters and seeing where they live. Their lives from childhood have differed much from yours but they now love and serve the same God you do.

Recently the women painted their houses and they remind one of the Navajo Indian blankets one sees in America. The art used in painting their houses is not judged by straight lines, accurate curves or harmony of color. On the other hand, the more contrasting the colors are, the stranger the curves and the less accurate the lines, the more it is liked by the women. Mother earth furnished the red, tan, and white earth and this mixed with water made a good paint

for their mud houses. The necessary black paint was made by adding burned straw to the white earth and water.

The houses would not only interest you but the women also are interesting. Out of the sixty-two members of the home sixteen are able-bodied women. Fifteen are blind, five have tuberculosis, one is deaf and dumb, two have muscular trouble, one has only one leg, one is hunch-backed and is subject to epileptic fits, one deaf and blind, four deaf, nine are stooped and must depend on a cane, one has had a stroke, and six are lame.

Because a woman is lame, blind or deaf does not necessarily disqualify her for work; all but sixteen do some kind of work. Some spend much time in the fields, others cut grass, some build mud walls. In fact, all of them do any kind of work we can find for them.

Circumstances which came into the lives of these women, brought them directly in contact with the Christian religion, and all of the women have accepted Christ. Physically many were healed and that was a direct contact which drew them to God. Their relatives had spent much money on them and the fake doctor could do nothing for them so many were turned out to find healing elsewhere. Others were hungry and their fatherless children were starving. These found shelter in the famine relief camp and were later admitted into the home. Still other young widows needed the protection of the home.

During the past few months several women have had new experiences in Jesus. One woman whose temper has caused her a great deal of trouble found peace by taking her place before the rest of the women. This was not easy but God gave grace and she has had victory. Another woman who had a grievance against some one asked forgiveness and found new joy in her Christian experience.

In contrast with these there are those who are not living victorious lives and who need to experience this in their lives. And still others are not mentally capable of grasping the deeper things of God. They forget the sermons, and cannot remember what the Sunday school teacher tells them, yet they can repeat Scripture portions. They know that Jesus died for them and they have accepted Him. Who of us can doubt that God accepts their simple faith?

These women in their child-like prayers remember you daily at the throne, and possibly some of your temporal blessings are no doubt the answers to their simple prayers. Their opportunities in life have not been as great as yours yet they are worthy of your prayers and support. Many would be out begging or living in sin were it not for the protection offered to them here, because of your faithfulness toward them. What a joy will be yours as you meet these dear Sisters in heaven!

Balodgahan Girls' Boarding

Dora Shantz

The past year's work has been handicapped because of changing managers, due to Miss Good going on furlough. Again in the hot season I was called away to care for Miss Hartzler. Later in September I was ill for some time with malaria, all of these breaks made it more difficult to get a hold of a new job. The Boarding has at present ninety-two including the women who help care for the smaller girls.

The girls have been co-operative, the older women, who act as mothers have been helpful. Especially have I appreciated the help of one of our girls who returned to the Boarding in April from a two years course in Bible Training. She is an earnest Christian, and is one of our own girls, so is sympathetic and helpful. She supervises the sewing classes, and daily checks the cleanliness and order of the girls' rooms and their cooking. She lives with the girls and has many opportunities of giving advice, correction, and inspiration.

During the rains we had lots of malaria among the girls, and following Christmas vacation we had one case of diphtheria. Several girls have since had their tonsils removed and several more may be done later.

The girls continue to do most of their work, being arranged in groups of ten and twelve in one family. During the rains they all had flowers and plants about their houses, and had quite a garden of peanuts. We are trenching their garden now and consequently expect to have some nice vegetables next year.

We were very happy when twelve of our girls expressed their love for Christ and desired baptism. They are truly rejoicing in their new life. Pray for these new Christians, and those who should acknowledge Him as Lord of their lives, and for all of us that we may love our Master more and more.

Girls' Industrial School

Minnie Kanagy

The work of the Girls' Industrial School the past year has been carried on about as usual. Due to my absence from the institution since October last, not all plans for the year could be carried out. We, however, do not consider it a disappointment but rather God's appointment and we believe too, that all things work out for good to those that love the Lord.

There are now only forty girls in the institution. A number have gone into homes of their own and two were sent to their parents' home. The three baby girls are doing nicely and the older girls are very happy in their experience of caring for them. The girls appreciate the three new houses very much and we hope by another year all girls may be able to enjoy the comforts of a dry house during the rainy season.

We were able to secure one of our own trained girls to teach Bible. She has had a real experience in her own Christian life and is very helpful to the girls with whom she works. We ask you to pray for her that her life may continue to contribute and inspire other lives to live closer to God.

The girls are in school in the afternoon and the mornings are spent in out-door work such as field work, gardening, and other practical work. The two girls who were sent to their mothers' home are able to help support the family because of their experience while in the Industrial School. We trust that more may be benefited and their help appreciated wherever they may be.

We ask an interest in your prayers for these girls that they may be a real blessing to others and faithful witnesses for Christ.

MEDICAL WORK

Dhamtari

Dr. G. D. Troyer

Another year of hospital work has gone into history. To provide for the Girls' School, Sister Holsopple was transferred to Balodgahan at the beginning of the year and Sister Hartzler came from Sankra to take up the work at the Hospital. For a few months the work went smoothly.

On about the first of April the compounders' examinations were held. The old class graduating and a new class was started. This made an abrupt change in the work as the new boys do not see what work there is to be done for the patients, and consequently the doctor in charge must give closer supervision. Also about this time the assistant Indian doctor who had worked for us for seven years handed in his resignation. This was also a hard blow, since I was to be away for the hot season and then there would be no one with experience to depend on. However, after talking the matter over he agreed to stay on for another six months, which gave me ample time to find another doctor.

Near the end of April I left for Darjeeling to spend a short vacation with my family. These are always refreshing times, and one finds them necessary, but is always ready to get back to work when it is over.

About the middle of May, Sister Hartzler took sick with tuberculosis. This made it necessary for Sister Shantz to leave the girls boarding to take care of Sister Hartzler. This left the hospital without any missionary supervision. Then Bro. and Sister Brunk moved into the nurse's Bungalow and took charge of the hospital work. This hot season was a very severe one. Sister Hartzler was placed in the care of the Civil Surgeon of Raipur. This was necessary since no missionary doctor was on the plains. The Civil Surgeon was very considerate and thanks are due him for his help and kindness in this case. When Sisters Hartzler and Shantz left Dhamtari on about the first of June he took them into his own bungalow and helped them in every possible way until train time and then also helped them on to the train. Sister Hartzler stood the trip to Calcutta very well, remaining there for a week's rest, examinations and X-ray, and then went on to Landour.

Near the end of June I again returned to Dhamtari and took over the work of the hospital. Dr. and Sister Brenneman had been appointed to move to the Medical Station and take over the hospital work from July 1 but due to Sister Hartzler's sickness it was later decided that they should stay with her in Landour. So they rented

a house and took her out of the hospital and cared for her in their home.

Our work at the hospital is divided. One side for the male patients and the other for the female patients. The nurse had charge of the female side as well as the nursing of the patients. In her absence I had to supervise all the work and found it difficult to give the patients the needed care. Knowing that Sister Hartzler would not be able to return to the work for some time we finally decided to get an Indian lady doctor. On the first of October I secured the services of Dr. Mary Mathew from south India. From the many applications to fill Dr. Benson's vacancy I selected a Dr. A. L. Kahn. With the assistance of these doctors the work began to go more smoothly.

On October 15 we moved to Sundarganj which is about one mile's distance from the Medical Station. By this time Sister Hartzler had improved sufficiently and the weather was cool enough that it was thought advisable to bring her to Dhamtari. So Dr. and Mrs. Brenneman brought her home. Then Sister Kanagy was called from Ghatula to take care of her until such a time that she would be able to take care of herself.

Dr. Brenneman moved into the Medical Station bungalow immediately after they returned from Landour and he took over the work at the hospital on the first of November. With a new staff the number of attendance of patients dropped a little at first but it soon picked up again and now the work is moving along nicely.

Our plans are not always His plans. We had hoped to do considerable touring in the cool season and should have been able to do so had Dr. Brenneman been able to take over the work of the hospital from July 1, as was planned. But as it was we were only able to make two short tours. A sick missionary often complicates the work of the whole mission much as it would complicate the work of a family at home. We are thankful that all is coming out well and that God has shown His healing power to us, reminding us that we should put more trust in Him at all time.

We try to teach God's Word daily to the patients at the Hospital. We also distribute tracts and Bible portions. Patients are invited to attend our morning devotional services as well as our mid-week prayer meetings. Pray for the hospital staff that we may be real examples and shine for Jesus and show to the patients the true way.

Ghatula

Dr. Florence Friesen

In looking back over the year and comparing it with others we feel that we have made a little progress. Our records show an increase in number of patients. The number of in-patients has more than doubled over last year and we have had more surgery. We have also received more cash for medicines, which shows that the people are gaining confidence and are more willing to spend their money for medicines.

During the last month of the year we were successful in getting our first cataract case for operation. The patient was a beggar woman. She came in during the rainy season and wanted to stay. We told her to gather up enough rice and other things she would need to stay with us several weeks and return after the harvest. She did so and has been a very good patient. She is very grateful for better vision and because of her stay with us we hope that she has also gotten a vision of Christ. We have had a few other eye operations.

During the hot season a young woman came here to have a tooth pulled. We had gone to the mountains and she went back home to endure her toothache until we returned. She finally came back to have the offending member removed but we found it not only necessary to remove the tooth but most of them on that side of the lower jaw. And not only the teeth but a lot of the jaw bone was removed. She was much relieved and most grateful for the help received.

Soon after our return to the work an old couple came in because the wife was sick. They stayed some weeks and the remarkable thing about them was the way they enjoyed the Gospel message. They could both read and spent much time reading the Word and singing Gospel songs. They seemed to accept the Light as they received it. Pray with us that they may openly confess Christ as their Savior.

Since the beginning of the rains we have much more malaria than usual. Many cases have been very severe. We crave an interest in your prayers that in our service we may manifest the Christ-like spirit and that many may learn to know Him.

Balodgahan

R. R. Smucker

The past year has seen a number of changes in the management of the dispensary and as a result the work has suffered. These changes were necessary because Sister Wenger went on furlough at which time Sister Holsopple was given charge. After a few months, because of ill health Sister Holsopple was released from this work and it was given to me. The work could be managed so much better by a trained nurse and we hope one will be available before the work suffers too much.

There is a large field to the south, with no hospitals or dispensaries. From this district people walk for twenty or thirty miles and often we must tell them to go to Dhamtari which is seven miles farther. Many cases are given their medicine and let go without a special message. It is hard to give a complete message when the patients come one by one, but what a splendid chance for personal work.

One group of four who were here as in-door patients left the next day after a stirring message had been given. Whether the message so convicted them that they had to go to keep from yielding or whether other things called them will perhaps never be known, but we do know we didn't want them to go nor did we give them leave to go from the medical angle.

It is pathetic to see the leper patients come week after week, knowing they are convicted sinners, and yet hardening their hearts and giving various pretexts for not accepting Christ. They are maimed in body and are letting their souls also be maimed by the evil one. We had hoped that during the year certain of this group would accept baptism. We have faith in His power to save, the Holy Spirit lacks nothing, yet either our witness is so weak, our influence negative, or something else is wrong, for else how could anyone be exposed to the Gospel and to His Great Love so regularly and convincingly and still refuse. Pray for these who come for treatment that they may accept Jesus, the Great Physician, also pray for us that our witness might be even more faithful.

Dondi

Eva Brunk

We thank our heavenly Father for the privileges that have come to us during the past year to minister to those in physical as well as spiritual need. We are constantly reminded of the power of the evil one to destroy both soul and body. We have had an ordinary number of patients at the dispensary, but there are many more who should take advantage of their opportunities to get the medical help which is far superior to that which they usually get at the hands of their witch doctors.

A few days ago a woman told me that a friend of hers had sore eyes and she said "Our 'Baid' (witch doctor) took one whole hand full of gravel and one of rice out of her eyes, I saw him do it, I know it came out of her eyes." So confident was she of this that no amount of explanation could convince her otherwise. One marvels at their ignorance and the dense darkness of their minds and the intense suffering that it causes these people. But we are glad that amongst the more intelligent and educated people there is a great change of ideas and we believe that by constant and faithful teaching the time will come when this change will also reach the other classes.

We need to pray much that the Light which came to lighten the whole world may shine in the hearts of these people and that they may come to know Him as their personal Savior.

Shantipur Leper Home

George J. Lapp

The Mission to Lepers with its headquarters in London continues to make up the money needed in addition to the Government Grant-in-aid for the support of the Home. The Mission to Lepers also insists that the institutions for lepers be called HOMES and not Asylums because of the change which has come over the homes as a result of greater hope for healing on the part of the inmates.

This year's medical report for Shantipur shows that from 453 cases which have been treated for three months or more during 1935, 78 were much improved, 201 were slightly improved mostly because of the short period of time they were treated, and unfortunately 61 very much improved cases left the Home before they could be given

certificates as definitely arrested cases. At the beginning of 1935 there were 359 inmates and at the end of the year there were 400 enrolled. If there were room to house them many more would seek admittance.

Three cottages for inmates and two hospital wards were constructed during 1935. A house for the resident Indian Doctor is also under construction and the old medical dispensary is being greatly enlarged to meet the needs of the institution. That with the hospital wards will make up a complete hospital block. Money for equipment is on hand.

Forty-two precious souls among the inmates were baptized during the year. Not a few have gone to their eternal reward. One poor sufferer begged for relief from his poor broken body. He was so tired of having to put up with it longer. But he and his fellow



**New Hospital Wards; One for Men and One for Women
at the Leper Asylum at Shantipur**

Christian sufferers could say with another like sufferer in Burma that, "I would rather be a leper with Christ than be a healthy person without Him."

The spiritual interests of the lepers and healthy members of the institution and Shantipur station are cared for in the regular church activities as well as the special evangelistic efforts put forth by our blind Indian evangelist Brother Nandlal, the Superintendent and his wife, and the Christian leadership in the Church and community. God is blessing the work of winning souls in the leper home.

Mr. W. H. P. Anderson and Mrs. Anderson, The General Secretary of the Mission to Lepers, London, visited India during the cool season of 1935-36 and have promised a visit to Shantipur in January, 1936, at which time it is planned to dedicate the new hospital wards. They urge that special emphasis should be placed upon getting children of lepers into the Home for treatment during the early stages of the disease.

The work among the lepers is worthy of our prayers and sympathetic interest. May God bless every donor to leper work.

EVANGELISTIC

The evangelistic report of 1935 consists of separate accounts briefly given by the managers of the various stations where evangelists and Bible women are located. In each case the manager of the work has written the report. They are necessarily brief because the space is limited.

In general the evangelistic work seems year by year to become more and more encouraging. People over most of our area are becoming more interested in our message than they formerly were. Although we regret to be compelled to say that not many actually accept Christ yet we believe that in the next years the "ice will begin to break" and there will be more than scattered numbers coming one by one to Christ. We ask you to pray earnestly for an outpouring of the Spirit bringing hundreds to the cross.

In fact, just at the turn of the year a momentous thing has happened. Dr. Ambedkar, the leader of 60,000,000 people in the depressed classes has declared his full intention of forsaking the Hindu religion, and in many mass meetings thousands of his fellow people have voted to follow him. Now it behooves us all to pray mightily that they may all turn to the true Savior. This decision and the ideas

that support it have reached seemingly to the remote villages. These down-trodden people in the villages in our very area know all about it and assert themselves unequivocally as intending to follow Dr. Ambedkar. So here is a time right in our own Mission unprecedented. Prayer is needed to open the doors. Will you join us?

Balodgahan

Sarah Lapp

Women's Bible Work. The three Bible Women and I have had 751 meetings in different villages including those on tour. About 3740 persons have heard the Gospel in these meetings. Two hundred and seventy-one religious books, Gospel portions, New Testaments, and Bibles were sold and given away.

The Bible women have also conducted village Sunday schools during the year. There have been no visible results in any becoming Christians but we feel that there are many "Nicodemuses" who believe secretly. They say, "We believe," but are not willing to step out openly, because they fear being outcasted and persecuted. But they receive the Word gladly, and always seem to be glad to have us come into their homes.

We spent several months on tour. In one village, which has six separate little settlements, the people almost quarreled among one another about the question as to who should have us come to their part of the village next. Some young mothers tied their babies on their backs and walked over a mile to attend the evening meetings.

These poor people surely need salvation. Keep on praying for them.

Evangelistic Work at Sankra

Mr. and Mrs. Ralph Smucker

The Evangelistic work at Sankra during 1935 was a joy in many ways and a burden keenly felt but not entirely lifted. Many things tended to be disappointing and some of them proved to be obstacles, or at least seemingly so. Sister Hartzler was transferred to the work at Dhamtari, leaving us about February 15. This again placed the burden of the medical work with the clinic upon our shoulders. While one tries to not let added burdens hinder the active direct evangelistic work, yet when one takes on added duties, some others usually are given less attention. We were also much burdened for certain souls within the Church who were living in sin and these took a great deal of our energy and prayer that should have been available for presentation of the Gospel to the Hindus. We are glad to report that conditions within the Church have improved and now we hope more spiritual power may be manifest in the district.

To our intense disappointment our touring during early part of the year did not result in any baptisms. A number weighed the question but came out on the wrong side of the balance. One young man, a Brahmin, is keenly alive to the fact that he is not saved and will be lost unless he accepts Christ. He is a priest at Balod, however, and that stands in his way. We are praying with and for him.

One of our Bible women has been very active in working with the purdah women, and has organized small classes to teach them to read. Another Bible woman reports an interesting conversation in which a woman said, "Our children will be sure to accept Jesus, all of them; we are too old and ignorant and can't leave our caste." This is interesting for they admit the possibility, even though they are not willing to accept Jesus for themselves.

Due to the manager having to leave the station for a lengthy period on account of illness in the family, the hot season's plans were sadly interfered with, but this next year intensive efforts will be made as we have a number of young men who will be home from school and who probably will be keen on helping with the work in evening services. Pray for us as you read this that our 1936 plan may mature and result in souls won for the Master. Do not pray for us as much as for the souls that feel the convicting power of the Holy Spirit. Do not let them go back again after once feeling Holy Spirit power, but let us literally pray them into the kingdom.

Evangelistic Work at Ghatula

P. A. Friesen

During the past year the work at this place was carried on much the same way as the year before. Besides the missionaries two Indian Evangelists and six Bible women were active in spreading the Gospel in the surrounding villages.

The people among whom we are laboring are mostly Gonds. They are very superstitious and great idol worshipers. They have

lived in the jungle all their life time and for this reason they have no schools. The Mission has opened several schools in this district and many of the children are now learning to read and write. They are also eager to learn the Word of God. The old people are very secluded and for this reason it is very difficult to work among them. However, through the schools and medical work, we have received quite a few very close friends from among them, but so far we have had no converts. They are a simple people and when once the Gospel will take hold of their hearts, we believe they will make good Christians.

Another class of people among whom we work are the Halwas. They also call themselves a jungle caste but are more intelligent than the Gonds. They are great Home-rule leaders and Gandhi worshippers. Their leaders tell them not to listen to the Jesus religion, but even so during the last year they have sent more children to our schools than ever before.

During the month of January and February we toured the villages around the outstations. Many contacts were made and we notice a great difference in the people's attitude towards us now that come from those villages that we visited on tour. Many have come to our Dispensary since and others have sent their children to school. It is the daily contact that we make with these people that counts. This is a great field and a needy field. We solicit your prayers for the work here.

LIKHMA

Mukut, Manager

At this place two evangelists and two Bible women are at work. In 1933 when the work was opened, people did not want to hear about religion very much.

The evangelists each month work in eleven villages and in two bazaars. We also go touring every year. The people in this section are illiterate because there are few schools. For this reason they do not understand a great deal of religious things. Those who are interested most are the Muriya, Gond, Gara, and Satnami castes, and the last two are interested most of all. Those who came here from the open country farther to our north are also attentive. There are not many here who argue much with us.

The Bible women also work in seven of these villages. Teaching women is very difficult. The Muriya women are absolutely ignorant, but the women from the open country are better and it is a pleasure to work in Mohammedan homes; they are attentive. There are no literate women here.

The Dispensary—we have a small room here where we keep medicines. A trained nurse runs the dispensary and also does Bible women's work. The Muriya and Kamar caste people come to the dispensary very little, but more come from other castes. An average of three patients per day come. It is twenty miles to the nearest other dispensary.

MARADEO

Parsadi, Manager

Within the limits of our field are found various castes. People gladly listen to our message and give thought to it. A number of them believe the Christian teachings and try to follow them. In our area there is much benefit from our work. During the past year a number of books were sold also in this area. Scripture portions were most frequently bought. People buy New Testament portions and read them with great interest and then ask us questions in connection with their difficulties. Many often discuss the Scripture teachings with us in order to understand their correct meanings. From these things we know that people's minds are being drawn toward Christianity.

One time I went with my evangelists to a small village. The people of the village are very poor. We preached the Word of God very fervently. The people were greatly impressed by the message and they decided that there ought to be at least one Bible in their village. They were poor and could not afford to buy a Bible. I thought I would give them a New Testament free, but they took up a collection among themselves and bought a Testament. We were very happy when we saw this interest.

Now it is our prayer that God may pour out blessings on the people of our area that they may receive spiritual benefit from the books they have bought.

EVANGELISTIC WORK AT DONDI

A. C. Brunk

Another year is gone and we are asked to review the year's work. The year has brought with it some rich blessings. We have found in a new way the joy of co-operating with the Holy Spirit in delivering the Gospel message to those who have never opened their hearts to Christ. While we cannot point to large numbers that were really converted we were conscious that they were brought face to face with Christ and were made to search their own hearts as possibly they had never done before.

This year we have been given land and have built a house for a family of workers in Pusar a village five miles from Dondi. The family moved into the house in August. Brother Prassano and wife are working there and it seems as though they are getting the people interested. About seventy-five people attended the Christmas program at that place.

We have been trying an experiment at two places. We have Christian teachers teaching in village private schools and it now seems as though they are getting very much interested and it will be a very effective manner of giving the Gospel to people without any great financial outlay to the Mission. Other villages are already requesting that we do the same thing for them.

At one place while we were out holding meetings in a distant village a Hindu Caste group was holding a council meeting in the same village. They came and spent the whole afternoon listening to the Gospel. I am anxious to meet them again.

In another village after speaking to the people on the subject "What kind of worship God desires" they confessed that they did not know God nor how to worship Him. They asked me to remain with them six weeks and teach them really how to worship God. I am going back again to that village. Pray for them that they may seek God with a true heart and that they may be willing to do His will and worship Him in an acceptable manner.

At Manpur which is the headquarters of a Zamindar (a large landlord) we had some very good meetings. In the former year the landlord always avoided me and I could never meet him. This year he received us and Sister Brunk was called to treat some sick members of his family. He begged us to come and open a dispensary in his village saying that we could have the choice for places in his village.

Many hearts have been stirred this year, but help us to pray that the Holy Spirit may move them to accept Christ as their Savior.

MOHADI

S. Jay and Ida Hostetler

During the past year nothing spectacular in the evangelistic work occurred, but there were several things for which we were very thankful. The work was carried on in the usual way for the most part. The evangelists and Bible women worked in the surrounding villages daily.

We toured in all the main centers of our area. In most of these places we found a very encouraging response, and regretted that we could not stay longer for the people took more interest than before. In one of these places two Hindu sisters of Raghua, one of our evangelists, lived. One of them with her family seemed to be very seriously considering the question of Christ, but her sister managed in various ways to prevent the working out of any plans that would help them to make the right decision. We were invited out to Hindu homes in this village every day of our stay for meals. This shows great friendliness.



David Kniss and His Ayya

While we were encamped in Panduka a dashing rainstorm came up just after dark, and we soon found water beginning to come into our tent at the bottom. It rose rapidly and we worked desperately to get boxes and carpets and other things off the floor. The water rose till it was six inches deep, and we had all our things piled on our cots. After the rain had subsided, the men came and helped us to ditch it off, and after an hour's work we got the water drained out and dammed to prevent further inroads. This is one of the experiences that come on tour as added thrill.

In the hot season a team of four boys from the academy came to Mohadi for two weeks during which we had nightly meetings in two villages. In one of these, Dabha, the Satnamis, a low caste, have for some time shown particular interest in Christianity, and four families in particular have considered the question seriously. But they always fear to break their old ties. We have tried to get all the members of their caste living in the village to come to Christ together. But so far they have not yielded to the Spirit. We pray that the day may be near when not only they, but many, many others may find Christ as their Savior.

A CASTE-WIDE SURVEY OF OUR MISSION FIELD

A. C. Brunk

A caste-wide survey of our mission field was indeed a rather ambitious attempt for our mission. However, it was considered necessary in order to intelligently locate our evangelistic forces at most strategic points where results would be expected. So the survey was undertaken in spite of the fact that in former years we had made an attempt of this nature but because of lack of proper organization and co-operation it could not be finished. This time most of the missionaries, many of the school teachers, all evangelists and Bible women helped, and as a result the major part of our field was surveyed. In one case the officials of the Kanker State objected to the survey so we discontinued it although almost the whole state had been surveyed before we learned of the objection. The new field about Drug is not included in the survey, also a few very distant villages in other parts of our field.

One thousand villages were surveyed and over seventy different castes were listed. I shall list these under the heading of Hindu by which we mean a group of castes that do not object to associating together. Then the Aborigines who are largely animistic but who are rapidly being converted to Hinduism. Lastly, the Nontouchable Class whose very presence is supposed to pollute the Hindu.

HINDU

Caste	Occupation	Population	Caste	Occupation	Population
Brahmin	Priest	1815	Kshatria	Warrior	874
Kayast		779	Rajput	Ruler	875
Mohamadan		1398	Maratha		856
Teli	Oil Maker	52791	Kalar	Liquor brewer	8225
Raut	Cattle Herder	16539	Kewat	Boatmen	7272
Dhimar	Fishermen	2526	Nai	Barber	2603
Dhobi	Washermen	3076	Lohar	Blacksmith	3549
Panka	Weavers	3853	Sonar	Goldsmith	799
Marar	Gardeners	7942	Koshta	Weavers	3042
Banjara	Traders	466	Kumhars	Potters	1650
Gosain		1115	Bhat		187
Jain		501	Thethwars		1500
Dhuri		119	Sonkar	Gardener	1109
Pathari		119	Kandra	Basket-maker	484
Ganda		117	Burra		187
Gararia	Shepherd	221	Mangia		143
Bhunja		108	Ogha		61
Nahar		147	Sirdar		1759

ABORIGINAL TRIBES

Gonds	Agriculturalists	106794	Halba	Agriculturalists	14578
Kawar		1888	Kamar	Hunter	628

UN-TOUCHABLE

Tigra Mahar	Weavers	1066	Baya Mahara	Weaver	2707
Gara	Musicians	5918	Satnamis	Leather and bone dealers	14806
Ghasiya	Horse-keeper	473			
Mahar		128	Mahara	Weaver	2033

There are twenty-two minor castes of which less than fifty persons in each caste are found in this district.

The present Christian community of the American Mennonite Church in India have come from the following castes:

Teli	Oil maker	309	Gonds	Aboriginals	177
Satnami	(Chamar) Leather & bone trader	110	Mahars	(Agriculturalists)	80
Raut	Cattle grazer	45	Panka	Weavers	30
Gara	Musician	14	Kewat	Boatmen	36
Halba	Farmer	42	Koshta	Weaver	12
Kalar	Brewer	14			

In addition to the above list of castes there are twenty other castes found among the Church members from each of which less than ten persons came.

In the Hindu group the Telis or the oil makers are the most ready to hear the Gospel. This is significant when we consider that they are numerically the strongest of all the Hindu castes in the District. From this caste we already have a larger number in the Christian community than from any other caste. If these people could succeed in bringing into the Church their non-Christian relatives then we would consider this a hopeful group. The Telis do not rank high among the Hindus. However, they are a hard working and thrifty group and as a result they are often comparatively wealthy.

Of all the groups the non-touchables are the most ready to accept Christianity. But they have a very strong group consciousness even if they are deprived of many social privileges. So in India wherever many of them have become Christians they have come in rather large groups. Quite a number of Satnamis and the Tigra Maharas are talking of becoming Christians but they are waiting until they can agree amongst themselves to come in a rather good sized group so that they can support each other in the time of persecution. From this group 110 Satnamis (Chamara) and eighty Maharas are now members of our church and three sweepers have become Christians and have changed their occupations. The survey has forcibly brought before us the fact that there are large numbers of people in our field that by the help of the Holy Spirit and the united prayers of the home Church we ought to be able in the near future to bring to Christ.

The aboriginals also are not so bound by caste as the strict Hindu; but are generally very superstitious and not very intelligent, and this often stands in their way of accepting Christ. However, to date next to the Telis the largest number of any caste who have become Christians, 177 have come from the Gonds.

MISSION DIRECTORY, 1936

Mennonite Board of Missions and Charities

Headquarters, 1711 Prairie St., Elkhart, Indiana, U. S. A.
Gen. Secretary, S. C. Yoder, 1139 S. 8th St., Goshen, Ind., U. S. A.

American Mennonite Mission, Dhamtari, C. P., India

Secretary, A. C. Brunk, Dondi Via Raj Nandgaon, C. P., India.
Treasurer, E. E. Miller, Dhamtari, C. P., India.

Stations Where Missionaries Are Located

Sundarganj (Dhamtari)—Medical Station (Dhamtari)—Balodgahan
Shantipur—Sankra—Ghatula—Mohadi—Dondi—Drug

ORGANIZED CHURCHES

Dhamtari (Sundarganj)	Ghatula
Balodgahan	Mohadi
Shantipur	Dondi
Sankra	Maradeo

MEDICAL

General Hospital, Medical Station

Superintendent and Medical Director, Dr. F. S. Brenneman, M. D.
Clinics and Surgical Director, Dr. G. D. Troyer, M. D.

Dispensaries and Clinics

Location	Missionaries in Charge
Balodgahan	G. H. Beare
Lepor Home	G. J. Lapp
Sankra	R. R. Smucker
Ghatula	Florence C. Friesen, M. D.
Sikosa Clinic	R. R. Smucker
Dondi	Eva Brunk
Mohadi	L. A. Kniss

SCHOOLS

Name	Location	Manager
Carpentry School	Dhamtari	J. D. Graber
Christian Academy	Dhamtari	E. E. Miller
Girls Middle School	Balodgahan	Mrs. Beare
Girls Industrial School	Ghatula	Minnie Kanagy
Station Primary	Dhamtari	E. E. Miller

Station Primary	Balodgahan	G. J. Lapp
Station Primary	Ghatula	P. A. Friesen
Village Primary	Umargaon	P. A. Friesen
Village Primary	Jhariadihi	P. A. Friesen
Village Primary	Bhatgaon	G. J. Lapp
Village Primary	Bagtarai	G. J. Lapp

CHARITABLE INSTITUTIONS

Institution	Location	Manager
Girls' Boarding	Balodgahan	Dora Shantz
Boys' Boarding	Dhamtari	J. D. Graber
Senior Hostel	Dhamtari	E. E. Miller
Widows' Home	Balodgahan	Ida Beare
Carpentry School Hostel	Dhamtari	J. D. Graber
Lepers' Home	Shantipur	G. J. Lapp
Old Men's Home	Dhamtari	J. D. Graber

EVANGELISTIC WORK

Stations and Out Stations	Managers
Ghatula, Kaspur, Jhariadihi	P. A. Friesen
Likhma	Mukut
Mohadi, Kamaipur, Koragaon	L. A. and Elizabeth Kniss
Sankra, Balod, and Pairi	R. R. and Alma Smucker
Kurud	G. D. and Kathryn Troyer
Shantipur	G. J. Lapp
Chikhli and Mogragahan	G. H. Beare
Balodgahan Bible Women	Sarah Lapp
Dhamtari Bible Women	Kathryn Troyer
Dhamtari Evangelists	J. D. Graber
Maradeo and Seodi	Persadi
Dondi and Pusad	A. C. and Eva Brunk

MISSIONARY DIRECTORY FOR 1936

Name	Station and P. O. Address	Arrival
Sarah Lapp	Balodgahan, Via Dhamtari	1901
G. J. Lapp	Shantipur, Dhamtari	1905
Fannie Lapp	Shantipur, Dhamtari	1913
P. A. Friesen	Ghatula, Sihawa Via Dhamtari	1907
Florence C. Friesen	Ghatula, Sihawa Via Dhamtari	1916
A. C. Brunk	Dondi Via Rajnandgaon	1912
Eva Brunk	Dondi Via Rajnandgaon	1908
R. R. Smucker	Sankra, Jangaon, Via Drug	1920
Alma Smucker	Sankra, Jangaon, Via Drug	1920
E. E. Miller	Dhamtari, Dhamtari	1921
Ruth B. Miller	Dhamtari, Dhamtari	1921
G. D. Troyer	Dhamtari, Dhamtari	1923
Kathryn Troyer	Dhamtari, Dhamtari	1923
J. D. Graber	Dhamtari, Dhamtari	1925
Minnie Graber	Dhamtari, Dhamtari	1925
Ada Hartzler	Dhamtari, Dhamtari	1925
Minnie Kanagy	Ghatula, Sihawa, Via Dhamtari	1925
G. H. Beare	Balodgahan, Balodgahan, Via Dhamtari	1926
Ida Beare	Balodgahan, Balodgahan, Via Dhamtari	1926
L. A. Kniss	Mohadi Via Dhamtari	1926
Elizabeth Kniss	Mohadi Via Dhamtari	1926
Dora Shantz	Balodgahan, Balodgahan, Via Dhamtari	1931
F. S. Brenneman	Medical Station, Dhamtari	1934
Millie Brenneman	Medical Station, Dhamtari	1934
Edwin Weaver	Drug, Drug	1935
Irene Weaver	Drug, Drug	1935

MISSIONARIES ON FURLOUGH

M. C. Lehman	1906	Ida Hostetler	1928
Lydia Lehman	1906	Milton Vogt	1927
Mina Esch	1910	Esther Vogt	1927
Mary Good	1920	J. N. Kaufman	1905
Mary Holsopple	1929	Elsie Kaufman	1908
S. J. Hostetler	1928		

EVANGELISTIC SAMAJ (Organization)

Missionaries	Indians
	(Elected by congregations)
P. A. Friesen	David Kadar, Ghatula
R. R. Smucker	Bisahoo, Sankra
A. C. Brunk	Lukas, Dondi
L. A. Kniss	Ranjan, Mohadi
J. D. Graber	Ezekiel, Dhamtari
G. H. Beare	Obed P. Ram, Balodgahan
Sarah Lapp	A. David, Shantipur
Kathryn Troyer	Persadi, Maradeo

STANDING COMMITTEES FOR 1936

Managing	Language and Literature
G. D. Troyer	J. D. Graber
L. A. Kniss	Ruth Miller
J. D. Graber	Fannie Lapp

P. A. Friesen
Minnie Kanagy
E. E. Miller
R. R. Smucker
Dora Shantz
G. H. Beare
A. C. Brunk
G. J. Lapp

Educational

E. E. Miller
G. J. Lapp
Ida Beare
Minnie Kanagy
P. A. Friesen

Publicity

G. J. Lapp
Millie Brenneman
Alma Smucker
Minnie Graber
Elizabeth Kniss

Medical

G. D. Troyer
F. S. Brenneman
R. R. Smucker
Florence Friesen
Eva Brunk

Auditing

S. J. Hostetler
G. D. Troyer
Fannie Lapp

Continuation

A. C. Brunk
E. E. Miller
G. H. Beare

STATISTICS FOR 1935**TABLE I. INDIAN CHURCH**

Membership at beginning of the year	1366
Received by	
Baptism	63
Letter	0
Reclamation	6
Total received	69
Lost by	
Letter	7
Death	33
Expulsion	5
Total lost	45
Net Gain in membership during year	14
Total membership at end of year	1380
Christian children	
Number at beginning of year	748
Number born	83
Number of deaths	16
Number baptized on confession of faith	2
Number at close of year	813
Total number of Christian community at close of year	2193
Church Funds	
Balance in beginning of year	Rs. 1084- 8- 6
Received from church	Rs. 1223-13- 0
Received from Sunday Schools	Rs. 104- 0-11
Received from Other Sources	Rs. 78- 8- 9
Total Received	Rs. 2490-15- 2
Expenditures	
Church Expenses	Rs. 806- 5-11
To Pastors' Fund	Rs. 81- 0- 6
To Samaj	Rs. 459-11- 0
Other Expenses	Rs. 191-12- 0
Total Expenditure	Rs. 1538-13- 5
Balance on Hand	Rs. 952- 1- 9

TABLE II. SUNDAY SCHOOLS

Number of Station Sunday Schools	21
Number of Village Sunday Schools	62
Average attendance in all Sunday Schools	1872
Number of teachers in all Sunday Schools	182
Financial Statement	
Opening Cash Balance	Rs. 104-12-10
Sunday School Collections	Rs. 212-11- 0
Total	Rs. 317- 7-10
Total Expenditure	Rs. 213-15- 9
Closing Balance	Rs. 103-12- 1

TABLE III. EVANGELISTIC

Number of evangelists	22
Number of Bible women	28
Men's Work	
Number of meetings held	5607
Average number of listeners per meeting	19
Number of villages visited regularly	295
Number of baptisms	9
Number of applicants not yet baptized	12
Number of books sold	1137
Women's Work	
Number of meetings held	8323
Average number of listeners	6
Number of villages visited regularly	139
Number of applicants for baptism	2

Number of books sold	499
Number of zenana homes visited (where women are kept in purdah)	61

Blind Nandlal is the evangelist in the Leper Home and has regular meetings with the lepers. A great deal of personal work has also been done by the Christian workers but no account has been kept of that work.

TABLE IV. CHARITABLE INSTITUTIONS

Number of inmates in the beginning of the year	376
Number admitted	42
Number left institutions	
Death	3
Marriage	12
Transferred	17
Graduated	16
Other reasons	41
Number of inmates at close of year	329
Number baptized	12
Remarks:—The following is a list of the various missions who send boys to our academy, and the number from each:	
American Mennonite Mission	27
American Evangelical Mission	6
Swedish Mission	7
Methodist Episcopal Church	2
General Conference Mennonite	6
Disciples of Christ India Mission	2
Missionary Band in India	2
Brethren in Christ Mission	1

TABLE V. EDUCATIONAL

Number of schools conducted by the Mission	14
Enrollment	
Christian pupils	437
Hindu pupils	439
Mohammedan pupils	29
Low caste pupils	136
Total enrollment	1041
Average attendance in all schools	890
Number appeared in Bible examination	825
Number passed in Bible examination	661
Number appeared in secular examination	848
Number passed in secular examination	575
Number of teachers employed	
Men	43
Women	13
Total	56

TABLE VI. MEDICAL WORK

Number of hospitals	1
Number of medical dispensaries	9
Number of beds for in-patients	45
Number of out-patients treated	33711
Number of in-patients treated	1092
Number of doctors in the mission	
Missionary	3
Indian	3
Number of Nurses	
Missionary	2
Indian	5
Number of compounders in hospitals and dispensaries	9
Number of other helpers	18
Number of major operations	65
Number of minor operations	497
Number of applicants for baptism	2

TABLE VII. INDUSTRIES

Mission Carpentry School	
Number of employees	2
Number of Christian students	15
Number of non-Christian students	13
Financial Statement	
Opening Cash Balance	Rs. 128- 5-6
Government Grant and sale of products	Rs. 4624-10-0
From American Mennonite Mission	Rs. 685-12-6
Total Expenditure	Rs. 5415- 3-6
Closing Cash Balance	Rs. 23- 8-6
Balodgahan Farm	
Number of employees	2
Number of acres farmed	35
Population of village	
Christian	625
Hindu	400
Financial Statement	
Opening Cash Balance	Rs. 137-14-3
Sale of Products	Rs. 332- 8-3
Total Expenditure	Rs. 323- 2-3
Closing Cash Balance	Rs. 138- 4-3

INDIA MISSION PAGE

INDIA MISSION NEWS

Dhamtari

This seems to be an exceptionally hot season. From the middle of April to the middle of May it was really warm, the thermometer going up to 110 degrees F. However during this time the nights were not so uncomfortable. But since the 14th of May we have had three hard showers of rain. The first one was followed by hail. These have given us great relief from the heat, and our compound which was covered with dead grass has now become beautifully green.

About two o'clock A. M. on May 17 dates the death of our Dhobi (washer-man). He has been the washerman of the missionaries for many years. He has been sick for several months gradually getting weaker until the end came. He was cremated back of the mango orchard on the same day.

Bro. Friesen was with us and conducted a series of meetings for our Christian people. The attendance was not what it should have been, but those that came gave good attention. There is a real hunger for the Gospel message. Our church needs the prayers of all those who know the worth of prayer.

Dr. Troyer.

Balodgahan

We are in the midst of the hot season, so the hot breezes are blowing much of the time. Everything one touches is hot—chairs, table, seats in church are so warm that we reluctantly lean against the back of them. It has been cloudy more or less lately and the nights outdoors where we sleep are sultry and warm. We hope for the rains to come inside of a month.

Yesterday afternoon during church a heavy wind and rain came up, so that we could do nothing but sing, as there was so much noise of the wind that we could not hear the speaker. It blew down trees and took the whole roof off a small house in our compound which was of corrugated iron, and blew tile off the houses. We are thankful that it was not worse.

This month is the month of weddings at Balodgahan. There were four the other week, and there may be three more this month. We trust that as many more Christian homes will be started they will give the Lord His place to live with them, and let Him lead them in all their undertakings.

Health is good at present in our community. Farmers are hauling manure and repairing embankments around their fields, making ready to sow rice when the first rains come. Some trees in the fields and woods are putting forth beautiful green leaves. So we can see the wonderful works of God.

Sarah Lapp.

Sankra

We thank the Lord for the fine spiritual meetings we are just now concluding. Sunday (tomorrow) is the last day, closing with communion in the morning. Bro. Kniss has been used of the Lord in bringing us stirring messages each evening; also Bible lessons of doctrine with a two-hour sitting in the morning and a supposedly one hour session in the afternoon. The afternoon session also was usually one and a half hours or longer before we were willing to quit. I feel condemned almost for my lack of faith. The attendance in spite of the warm weather, and the hard work the people are doing through the day was far beyond my most optimistic expectations. Not all attended of course, but there was a fine crowd out every evening. May the Lord bless and continue to give His blessings on these meetings. The message for the last evening which will be this evening is on "The Christian's Race."

The entire Christian community is rejoicing and thanking the Lord for His bountiful blessings in giving us water in abundance in our new "para" well. This is a well for which the mission agreed to give the dynamite, etc., if the people would do all the work. Two years ago the well was dug to thirty-seven feet with a fair amount of water, but just when it was needed most, in the midst of the hot weather, it would go dry. So this year we again undertook to work, having twelve feet deeper as our goal. The last shot of dynamite opened up such a flow of water that yesterday in eleven working hours, seven were spent in dipping water and four in taking out broken rock, etc., quitting in the evening with water a foot and a half over the debris. This morning then at one A. M. three men started dipping water with the result that when the day force came on the well was dry enough to work in. Three men now are handling the flow of water, leaving the windlass to take out the rock. Expect to finish either this noon or this afternoon, then will quit.

Cholera is again around, not nearby as yet, but some eight miles. It can jump the eight miles over night for that matter. Pray that we may be spared that scourge in our immediate vicinity.

Pray for continued spiritual blessings on our small Sankra congregation.

R. R. Smucker.

Darjeeling

Nortell, Dana, and Annabelle Troyer, Paul, Mark, and Esther Kniss, and Ronald Graber make up the group of our mission children in Queen's Hill School this year. These are all happy in their schoolwork and so far, aside from chicken pox and a few light colds,

there has been no illness among them. The mothers of these children are all at present in Darjeeling which makes possible some home life and training at the beginning of the school year. Later on all except Ronald and Esther will stay in the boardings attached to the school while their mothers return to their homes and work on the plains, nearly a thousand miles away. These are among the most difficult trials of our life in India.

Darjeeling weather has been much as usual this year: in March and April cool and dry; in May somewhat more warm and wet. The snow views have been gorgeous on clear days with the mighty Kinchinjunga (over 28,000 feet) dominating the center of the range of eternal snows. I am reminded of Psalm 125:2—"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." This range of high mountains is incapable of being crossed by man. It is only at long intervals that a pass low enough to be crossed even in summer can be found, and in the upper reaches of the higher ranges the snow never melts. Is not this a perfect picture of the constancy and the certainty of God's protecting care?

A convention for the deepening of spiritual life is being held in the station the latter part of May. Plans are made for a missionary conference to be held the first week in June. These meetings are always helpful and challenging.

J. D. Graber.

Ootacamund, South India

We have been enjoying the cool, invigorating climate of this hill station. The temperature averaged about sixty-five degrees throughout this month and they claim this is the hottest time of the season.

The first week of May we attended the Annual Convention. These meetings are attended by all missionaries who are interested in receiving new inspiration and strength to be used in God's service. We enjoyed the helpful messages and believe that the only solution to the problems in world and church today lies in "seeking the Lord and His strength." Our minds have repeatedly been drawn toward Palestine. It has been our privilege to attend two very interesting illustrated lectures on the Holy Land. The Sunday evening services are also devoted to a study of Palestine and fulfillment of prophecy in the light of present day events.

Minnie Kanagy.

Landour

The Brennemans and Weavers are busily engaged in language study. The location of a language school, good available "pandits," and freedom from regular duties makes this period of hill leave an excellent time for study.

(Continued on page 316)

SOUTH AMERICA MISSION PAGE

The Bible School

At this writing the first trimester of the Bible School at Bragado which commenced on March 1 is about to come to a close. Nine young people are enrolled and have attended regularly throughout the term, most of them studying the courses that correspond to the second year, and a few of them included third year subjects. During the trimester the curriculum was composed of the following courses: Church History, Comparative Religions, Messianic Prophecy, History of the Inter-Testament Period, The Life of Christ according to Luke, and The Acts of the Apostles. The various students have shown a good interest in these subjects and have applied themselves quite faithfully to their task. Some of the additional topics that will be offered in the new term, which opens the first week in June, are: The Psychology of Christian Experience, Pauline Epistles, and Christian Ordinances.

It is becoming more evident as time goes on that the Bible School has a prominent role to play in the general mission program of this field. It is recognized by all the missionaries, as well as by the national pastors, that in order to make the Argentine Mennonite Mission a successful self-propagating enterprise an institution that dedicates itself to the training of her future ministry and working staff is not only advisable and essential but absolutely imperative. One of the young men of the present student body is already taking regular appointments under the direction of Brother Litwiller, and others will do so as their training and natural abilities may permit. The missionary body is desirous of seeing a loyal band of intelligent, humble and consecrated soul winners leaving the halls of our Bible School to enhance and hasten the evangelization of this superstitious and priest-deceived republic. Will you not participate in this noble effort by your earnest prayers and hearty material support?

Characteristics of the Argentines

The Argentine sociologist, Carlos Bunge, in a famous study of Latin American traits entitled "Nuestra America" (Our America), finds in "pereza" (sloth) the basis of the mood of indifference. This is the inertia so characteristic of the mestizo, or mixed races, and of the creole, the descendant of foreign parents born in Latin America. Darwin once asked an easy-going gaucho of the Argentine pampas why he passed his time doing nothing and received the reply, "Es tan largo el día" (The day is so long). But the mood has a much deeper element. It is related to the absence of "gana".

"Gana" is an unusually meaningful

word in Spanish. It is more than desire, it means the basic, primordial, unreasoning urge to do something. "Why did you not do this?" someone is asked. The answer comes quickly, with a little flop of the hand and a disdainful closing of one eye, "Porque no me dió la gana", which being translated means, "Because I didn't feel inclined." When this blind "gana" is present, an individual works like one inspired. When it is absent, he falls into utter listlessness. The consequent mood is one that expresses itself in the most utter indifference to anything that would naturally be supposed to make an appeal. "This indifferentism which is universal throughout the South American continent," says the philosopher Keyserling, "is one of the most stupendous phenomena I know of. It does not mean lack of interest, nor lack of anything whatever: it means blind existence."

During his visit to Argentina, the German philosopher was very severely taken to task for a lecture he delivered in Buenos Aires on the subject of Argentine sadness, "La Tristeza Argentina." The newspapers protested that the Argentines were not a sad people, and melancholy, but the opposite. But in his "Meditations", Keyserling reaffirms his position that, despite the fact that the monument which would be most worthy of the great metropolis of the south is a monument not yet erected, namely, "The Monument to the Unknown Tailor" (because Buenos Aires is the city of the best-dressed people in the world), a deep undertone of melancholy underlies the outward gaiety of the populace. In this, Argentine psychologists and sociologists would agree with him. An innate strain of sadness pervades the denizens of city, pampa and sierra.

Nowhere does this essential indifferentism, this lack of buoyant faith in life, appear so much as in the religious life of the continent. "We are the most irreligious people in the world," says the president of an Argentine university. Until very recently, the characteristic attitude of men, especially of educated men, towards religion was to regard it as something without intellectual validity or moral usefulness. . . .

"Thoughtful students of the situation attribute this religious indifferentism on the part of the multitudes throughout the continent to the failure of the Roman Catholic Church hitherto to justify religion intellectually and ethically in the minds of serious people. This church in Latin American lands has a most unsavory, a most cavernous record." To quote Keyserling again, "The Catholic Church in South America," says the philosopher, "is no more than an institution of sorcery, such as are most of the objectifications of Indian religious feeling. What

in Europe is faith, has turned to pure superstition in South America."

(Quoted from *That Other America* by John A. Mackay.)

"American Catholicism has been converted into a social formula, into elegant ritual. Parasitic practices drown traditional belief. Meticulous precepts take the place of mystic fervor, moral uplift, preoccupation with the problem of destiny and death. Many of our Catholics lack deep religious life, and live, according to the saying of an Italian critic, offering fetishistic adoration to their saints, of whom they ask the favor of a good harvest and a prize in the lottery."

(Francisco García Calderón as quoted by John A. Mackay.)

INDIA PAGE

(Continued from page 315)

Bro. Beare went down to Lucknow over this last week end to attend the All-India Depressed Class Conference. The conference reaffirmed the intention of these groups to leave Hinduism, but no definite decision was reached as to what religion they would embrace. It appears as if different geographical groups might choose differently. To us Christians a momentous challenge comes in the determination of these seventy millions to choose some other faith.

Next week is school holiday. This is arranged so that parents and children may enjoy some holiday together. On next Monday we have arranged for a day's picnic in the woods for all the missionaries and children of our mission and those of the General Conference Mennonite Mission. We are expecting thirty-five children and grown-ups.

The usual Missionary Conference and Convention have been arranged for the first two weeks in June. This is always a time of spiritual refreshment and indeed not the least of the benefits in coming away to the hills during the weeks of extreme hot weather.

Ernest Miller.

MISSIONARY MEETING AT SEA

Last August a novel missionary meeting was held for Deep Sea fishermen on board a mission smack, the "Edward Birkbeck." Two addresses, with lantern slides, were given on the Uganda Mission. For such a lecture the sea must be fairly calm, so that the lantern will be steady, and the time chosen must not interfere with the work of the fishermen. The seats were fish boxes and the smell of fish and the oil lantern made it a bit difficult for the speaker. After hearty singing of "All Hail the Power of Jesus' Name," the men listened with rapt attention for an hour and a half, occasionally adding their comments and asking questions.—Toilers of the Deep.

"The world's greatest university constitutes sitting at the feet of Jesus."

AFRICA MISSION PAGE

AFRICA LETTER

Kericho, Kenya, East Africa,

May 22, 1936

Our Dear Prayer Helpers in the Homeland, Greetings of Love in Christ Jesus:—"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Pet. 3:12). This precious verse was also given to us by one of the group as we bid them farewell at Shirati, May 4, which marked the time of our starting on our long trip of 400 miles to Nairobi to meet Bro. and Sister Leatherman whom the Lord has so wonderfully sent forth as laborers into this great harvest field. "Praise God from whom all blessings flow."

The Lord has blessed our going forth on this trip in a wonderful way thus far. Although the first fifteen miles after leaving Shirati were quite eventful and required seven men and nearly two full days together with shovels, hoes, chains, hoists, timber, arm-strong power, rubber boots, and also some gasoline because the soft muddy places were abundant in those parts, but praise the Lord, He delivered us out of it all. After traveling those first fifteen miles we had very little mud but we found one river which was a bit too deep and found ourselves stranded in the deepest place and were all obliged to wade out and hire some natives to help us to pull the car through by a rope. Here we again praised the Lord that the water was not so deep as to do any damage or even cause long delay. From here we drove along nicely but not speedily as we spent the third night only about 50 miles from Shirati but from there we were able to drive about 80 to 100 miles per day quite easily arriving here at Kericho (which is about 200 miles from Shirati) Friday, May 8, where we decided to remain for a few days rest. We again took up our journey on Monday morning, May 11, and reached the A. I. M. Station at Kijabi (about 50 miles N. W. of Nairobi) Tuesday noon. We enjoyed the fellowship with those workers and observed their work. On Wednesday afternoon, May 13, we drove on to Nairobi, arriving there about 5:30 P. M. We found it to be quite a modern city, with paved streets and electric lights, also many modern stores similar to those in the U. S. A.

On Monday morning at 9:20 the train arrived from Mombasa bringing Bro. and Sister Leatherman. We met them at the station and rejoiced much to see them, and were happy to get the report from them telling of their safe and pleasant voyage, experiencing no sea-sickness.

While in Nairobi we received an air-mail letter from Bro. Elam stating that the work at Bukiroba was moving a-

long nicely with 17 men on the payroll.

With joy we report that the interest among the natives as regard to spiritual things is growing at Bukiroba having (at the time of our leaving, April 30) a total of 45 souls who confessed Christ. We trust many more will be added to the class by the time of our return.

During our stay in Nairobi we were happy to get board and lodging with Miss Mary Slater who has spent well nigh 30 years in Africa as a missionary of the A. I. M. and is now in charge of the Missionary Rest Home in Nairobi.

On Wednesday morning, May 20, we took our leave from Nairobi on our homeward journey. Having very good roads we succeeded in reaching Kericho the evening of the same day, a distance of nearly 200 miles. Here we are staying with a dear old missionary, Miss Boldt, who has labored for the Lord in Africa for some thirty years.

Present plans are to stay here for a few days of rest, as this is delightful climate. Although it is only about 25 or 30 miles from the Equator, in this high altitude we find it quite cool and no mosquitoes. Good soil, plenty of rainfall, and large tea and coffee plantations are found here.

On Monday morning, May 25, D. V., we expect to take up our homeward journey again and plan to reach home by Wednesday noon May 27.

May the burden for souls be upon your hearts as you pray and upon our hearts as we labor together for the lost in Africa. In His loving service,

C. M. Ferster.

FROM OUR MISSION STATIONS

Marietta, Pa.

(573 W. Market St.)

Dear Christian Friends:—Our two-week Summer Bible School opened today with an attendance of 94. Those who are helping to teach are Fanny Longenecker, Mary Hetzler, Lois Garber, Alverta Musser, Emily Kraybill, Miriam Nolt, Anna Brubaker, Myra Hess and Paul Hiestand. Their help in this work is very much appreciated. You, reader, can have a share in this work, too, by praying very definitely that the Word of God may find lodging in the hearts of the children and young folks who attend; that it will make lasting impressions and bring forth fruit unto life everlasting. We trust that many of them will be led to give their heart to the Lord by attending S. B. S.

We were very glad to have Bro. Milo Yoder of the Mattawana, Pa., congregation preach for us Sunday evening, May 17. We enjoyed his visit and appreciated his message from the Word of God. On the evening of June 2 Bro. E. J. Berkey of Oronogo, Mo.,

brought us a profitable message. He also assisted Bro. Groff in an afternoon of visitation work. Visits from coworkers in the Lord are always encouraging and appreciated. Other brethren who brought us Gospel messages recently were Martin Kraybill, John Myer, and Noah Risser. The Lord never fails to satisfy the longing soul and to fill the hungry soul with goodness. (Psa. 107:9). He deserves our highest praise and adoration.

The Instruction Class members need your prayers; especially one man whose weakness is strong drink. Satan tempts him sorely on this point and several times he was overtaken. He desires to live a life for God. Pray that he may by the power of God completely overcome this evil and live victoriously in Him.

The Lord willing our tent meetings will be held July 21 to Aug. 4 with Bro. Martin Weaver of Annville, Pa., in charge. Sunday, July 26, we expect to have an all-day Bible meeting in the tent. Come and enjoy the day with us. Your presence at the tent meetings will also be welcomed. We crave an interest in your prayers. "Prayer changes things."

June 22, 1936.

Ella V. Zook.

Lancaster, Pa.

(Mennonite Colored Mission)
(460 Rockland St.)

Dear Christians:—Greetings in the name of Jesus, who loved us and washed us from our sins in His own blood. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

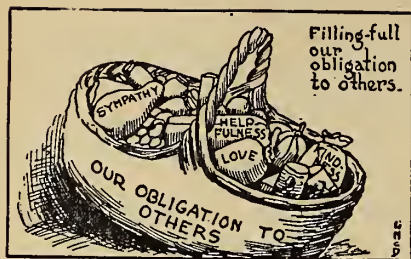
This verse encourages us to labor on in God's vineyard even though many poor souls here are bound in the fetters and clutches of the powers of sin and Satan. How will they be loosed except we make much intercession at the throne of grace for their deliverance? Many see a glimpse of the Truth and are starving for the Bread of Life but are not willing to pay the price to receive it. They confess they are in sin and do wrong but are careless and indifferent to "their latter end." Deut. 32:29.

We rejoice to tell you of two colored men in jail who have confessed Christ as their Savior. The one, Charlie Moore, came to Christ some time ago and is happy serving Him. The other, George Bosley, known to some of our readers, also seems to be satisfied in Jesus. We have reason to believe their confession is not because they have been caught in sin but because they have felt the need of a Savior and have brought forth fruits meet for repentance.

June 14 was a very happy time here when 25 of God's children partook of the sacred emblems of communion and obeyed the Word in the washing

(Continued on page 318)

SEWING CIRCLE CORNER



"Cast thy bread upon the waters:
for thou shalt find it after many days"
(Ecclesiastes 11:1).

* * *

As we go about our tasks we are often inclined to wonder whether we are really accomplishing anything and what the outcome of our work shall be. In a recent letter a member of our committee wishes she might know what her work is accomplishing. She says, "I send out suggestions for work, but never find out whether the orders are filled or not." Do we not all work very much the same way?

We start out in the morning aiming to do our very best and hoping to accomplish something definite for our Master. When evening comes, and we look back over the day, we are tired and not quite sure whether we really have accomplished anything. We wish we might know.

* * *

After all is not this a test of faith. We are working for the Master. We can see only such a little way. There is only one thing to do: take by faith His orders and carry them out.

* * *

As we think of the many circles working these days, who are engaged in work on the India orders we might be tempted to wish to know what the work would accomplish. Really how little we can tell. There is one thing to do, perhaps only one—do the work as well as we can, accompany each stitch with prayer and devotion to His cause, finish the work carefully, and send it on its way. The effort will have helped us and the results of the work are in His hands.

Perhaps some of you did not get as much as you wanted. I think we may suggest that extra little print dresses, baby jackets, or neatly wrapped bandages always pack in well and are appreciated.

We might suggest again that the bandages be carefully and tightly wrapped, the ends fastened with a few stitches so that they will not come apart. Worn sheets are good material.

* * *

Perhaps a suggestion about making staple things when we are not busy and keeping them on hand to use and send when needed, might come in well just now. We are aiming to have a list prepared so you may do well to watch for it.—L. Z. R.

REPORT

Of Waldo Sewing Circle, Flanagan, Ill.

Balance on hand	\$ 5.21
Amount received	69.53
Nurses Support	5.00
Medical	10.50
Donald Miller's Support	45.00
Paid Out	
Nurses	5.00
Medical	10.00
Flowers	5.00
Donald Miller	45.00
Material	59.42
Balance on Hand	10.78
104 garments.	
2 quilts.	
4 comforts.	
12 sheets.	
8 pair of pillow cases.	
56 pieces second-hand clothing.	
50 cases of eggs.	
207 quarts of fruit.	

MISSIONS

(Continued from page 317)

of the saints' feet. The Holy Spirit was felt in power and we leave results with Him who may not reveal them till in eternity.

The interest of the people in services is good for this time of the year. The average attendance at Sunday school is 88. The visitation work is always appreciated and bears fruit. Perhaps you could arrange to spend a day or part of one to go along in this part of the service.

By His help we are anxiously looking forward to Bible School beginning the Lord willing July 27, when for two weeks about 100 of our Sunday school children will be taught the Word. Since a number of you had to refuse teaching perhaps God wants your prayers for Rockland St. Mission instead of your time and talents.

Requests for prayer:

1. That each teacher may have a definite experience with the Lord before trying to teach the Word to these boys and girls.

2. That every teacher might by the grace of God with love, diligent study, and much patience reach the need of each pupil.

3. That God may have all praise, honor and glory and souls become saved.

May the Lord depend on you?

Vegetables and food supplies are scarce and expensive. Should any of you have more than you need they will be gratefully received and distributed. Matt. 25:40.

We are thankful for the encouragement we receive through visitors at services and still extend a hearty invitation to others to come.

June 22, 1936. Esther K. Lehman.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greetings:—"Great is the Lord, and greatly to be praised: and his greatness is unsearchable" (Psa. 145:3). When we think of

the greatness of God and His goodness to us, it should help us to come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. We have been praying for a certain home where the mother has had a desire to attend services but because of conditions in the home she was not permitted. The Lord has answered our prayers; the mother and two daughters are now attending. We praise the Lord again for answered prayer. May we all unitedly pray that the father, too, may have a desire to worship with us. The Spirit of the Lord has been working in our midst. Recently a young man who has been separated from his wife for some time came to the services and said that his little girl who has been attending Sunday school for sometime has been asking him to come with her. He said he wanted her to come, but would be setting a better example for her if he would come with her. Pray for him, as he is no Christian, that he may find Jesus Christ and accept Him as his Savior. Satan has also been busy here. Our hearts are made sad when we see those who were faithful, and we believe they enjoyed the fellowship with God's children, when they indulge in sin and drift away again. May we continue to pray for such that the Lord might send conviction and show them the awfulness of sin. But these unpleasant experiences in the Lord's work help us to remain humble. But we praise the Lord for those of our brethren and sisters who are faithful and are helping by letting their lights shine, and are faithfully witnessing for Jesus Christ. Our prayers are that the Lord may help them to continue faithful to the end. Sunday evening, June 14, Bro. O. O. Miller of Akron, Pa., spoke to us on the subject of "The Unreached People over the Earth." He reminded us of the fact that one half the world has not had the chance to hear the Gospel. May we ask ourselves the question, "Am I doing my part in this great work of spreading the Gospel?"

The average attendance of the Sunday school for June is 124. A number of the children will receive rewards for perfect attendance this quarter. Our Monthly Bible Instruction Meeting was held June 20, 21 with the following brethren as instructors: John S. Mast of Elverson, Pa.; Amos Kolb of Spring City, Pa.; and Amos B. Stoltzfus of Gap, Pa. Our Summer Bible School opens July 27 and continues until Aug. 7 with Bro. S. G. Shetler of Johnstown, Pa., as principal. This will be followed by tent meetings beginning Aug. 5 and continuing until Aug. 23 in charge of Bro. Ray Shenk of Cottage City, Md. Pray for this work that the Lord may add His blessing and many souls may be won for Him. Come and worship with us.

June 22, 1936.

Anna Yoder.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For Month of May, 1936

GENERAL

Forks SS & Cong Ind	\$34 00	Lockport SS O	26 51
Gulphaven SS Miss	14 08	Holdeman SS Cl 19 Ind	2 50
Sharon Cong O	10 16	Mt View SS Alta	20 00
Moses Stoltzfus	16 80	Salem SS Alta	17 50
G B Alta	10 00	Deep Run Cong Pa	41 55
Manitou Cong Colo	1 73	Plumstead Cong Pa	8 50
An Ohio Family	10 00	Manson Cong Ia	52 39
J A Liechty	2 80	E Fairview Cong Nebr	20 33
N V P	500 00	Pa Cong Kan	11 30
Locust Gr Cong Pa	39 00	Mt Zion Cong Mo	2 50
A Bro & Fam Pa	11 25	Spg Val Cong Kan	25 00
Annual Miss Bd Mtg		Goshen Col Cong Ind	25 37
Belleville Pa	219 21	SW Pa SS Dist Conf	
Bro S Dalton O	2 00	Miss Fund	18 00
Lloyd Cressman	100 00		321 37
A Bro & Fam Ind	20 00		
A Sister Okla	5 00		
Marvin E Miller	5 00		
Maple Gr, Emma, Shore &			
Forks SS Mtg Ind	28 15		
Mt Pleas Ch & SS Va	14 71		
Mrs M C Cressman	50 00		
Schellsburg Cong Pa	1 50		
Morrisons Cove Congs Pa	2 10		
Scottdale Cong Pa	11 75		
Mountain View SS Mont	7 00		
Salem SS Alta	25 44		
Fairview Cong Ore	18 85		
Daytonville Cong Ia	15 12		
Manson Cong Ia	25 62		
Pleas View SS Okla	23 58		
Yellow Crk Cong Ind	2 00		
Martins Crk SS O	26 15		
Leetonia SS O	12 88		
Oak Gr Cong O	40 96		
Plain View Cong O	13 39		
Martins SS O	50 89		

INDIA

General

Gulphaven SS Miss	7 50		
A Sister Pa	5 00		
A Sister India	100 98		
Sue F Landis	5 00		
P L Rohrer	10 00		
Bro S Dalton O	1 00		
Marvin E Miller	10 00		
Waldo Cong Ill	20 14		
Morrison Cong Ill	6 09		
Pl Grove Cong Ill	14 67		
Goshen Col YPCA Ind	75 00		
Matt 6:3 Pa	5 00		
Mellinger Cong Pa	5 00		
York Mission SS Pa	4 00		
Spg Val Cong N Dak	5 00		
Coalridge Cong Mont	5 00		
Wideman Cong Ont	18 63		
A Bro & Sister Ont	7 50		
Floradale Cong Ont	11 00		
Hagey Cong Ont	10 00		
Elmira Cong Ont	10 00		
Ont Annual Mtg	44 00		
L Salford SS Pa	63 73		
Zion Cong Ore	13 68		
Salem Cong Nebr	7 45		
E Fairview Cong Nebr	25 09		
Hutchinson Miss Kan	14 72		
LaJunta Cong Colo	4 25		
E Holbrook SS Colo	8 17		
LaJunta & E Holbrook			
Miss Mtg Colo	33 00		
Mt Zion Cong Mo	1 75		
Olive Cong Ind	28 68		
A Bro & Sister Ind	7 00		
Mr & Mrs Thomas			
Nofzinger	26 00		
N Lima Cong O	15 32		
Pl View Cong O	9 57		

Missionary

Maple Gr Cong Pa	18 66		
Willow Spgs Cong Ill	31 26		

Widow

Freeport SS Cls 12 & 13 Ill	12 00		
Sue F Landis	5 00		
A Bro & Sister Pa	5 50		
Almira SS Ont	22 00		
Bethany SS Mich	22 00		
Martins Crk SS O	11 00		

Medical

Mary L Bower	5 00		
A Sister Ohio	13 50		
A Sister Ohio	13 50		
Nora & Iva Hocstetler	12 00		

S C Contributions:			
E Zorra AM SC Ont	13 00		
L Deer Crk SC Ia	15 21		
Sug Crk SC Ia	14 05		

Total India Medical	42 26		
	86 26		

Minister's Support

(Evangelistic Budget)

Mr & Mrs H F Reist	13 00		
G G Marner	5 00		

Building

Laura Weber	5 00		
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New Missionary

A Bro & Sister Ill	60 00		
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Lepers

A Bro & Sister O	3 00		
Sue F Landis	5 00		

Drug Station

Yoder Cong Kan	47 74		
Total for India	2264 67		

SOUTH AMERICA

General

Gulphaven SS Miss	7 50		
A Sister Pa	5 00		
Milford AM Cong Neb	30 00		
Sue F Landis	5 00		
P L Rohrer	10 00		
Bro S Dalton O	1 00		
Marvin E Miller	10 00		
Freeport Cong Ill	59 65		
E Bend Cong Ill	57 61		
Goshen Col YPCA Ind	75 00		
Matt 6:3 Pa	5 00		
A Bro & Sister Ont	7 50		
Hagey SS Ont	8 00		
Vineland SS Ont	18 60		
Ont Miss Bd Mtg	44 00		
Spring City Cong Pa	88 00		
Towamencin SS Pa	24 35		
Deep Run Cong Pa	33 85		
Salem Cong Nebr	6 25		
Plum Crk Cong Nebr	7 50		
E Fairview Cong Neb	26 95		
Spg Val Cong Kan	21 73		
LaJunta Cong Colo	4 25		
Mary Jane Swartzendruber	10 00		
E Holbrook SS Colo	8 16		
Mt Zion Cong Mo	75		

Missionary

Sue F Landis	5 00		
Pike SS Va	17 50		
Elizabethtown Cong &			
SS Pa	90 65		
York Co Dist Ont	368 00		
A Bro & Sister Ont	37 50		
Wilnot AM Cong Ont	20 32		
Hay AM Cong Ont	10 00		
Souderton SS Pa	37 50		
Pl Valley Cong Kan	20 00		
LaJunta Cong Colo	12 79		
Sycamore Gr Cong Mo	33 32		
Bethel Cong Mo	22 65		
A Bro Miller Md	10 00		

SC Contribution:			
E Zorra AM SC Ont	10 00		
Total S Am Missionary	695 23		

Missionary Children

Elizabethtown SS Pa			
Grace Landis Cl	6 25		
Martha Ebersole Cl	6 25		
Dora Aungst Cl	6 25		
Verna Brandt Cl	6 25		
Baden SS Ont	12 00		

Evangelist

Manitou Cong Colo	25 00		
Mr & Mrs H F Reist	12 50		
A Bro Pa	50 00		
E Union Cong Ia	39 65		
Olive SS Ind	48 51		
SW Pa SS Conf Dist			
Miss Fund	12 00		

Orphan

Landisville SS Wom Cl 9			
Pa	5 00		
E Chestnut St SS Emma B			
Rohrer Cl Lanc Pa	11 00		
Toronto Miss SS Ont	1 65		
Stahl SS Pa	7 88		

Bragado Church Bldg.

Sam R Hoover	10 00		
Sonnenberg Cong O	421 33		
A Bro & Sister Olive			
Cong Ind	10 00		

Bible Coach

A Bro & Sister Ill	20 00		
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Bible School

A Bro & Sister Ill	20 00		
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Publication

Hershey SS Pa	35 65		
A Bro & Sister Lanc Pa	5 00		

	40 65		
Total for S Am	2043 05		

AFRICA

A Sister Pa	5 00		
Sue F Landis	5 00		
Ira & Johanna			
Birmingham	18 66		
Marvin E Miller	5 00		
Pigeon Cong Mich	13 58		
Salem Cong Nebr	8 25		
Berea SS Ind	15 00		

CITY MISSIONS

Altoona, Pa.

Dist SS Conf Treas			
SW Pa	19 50		
Stahl Cong Pa	10 50		
Springs Cong Pa	5 00		
Blough Cong Pa	13 50		
Allensville Cong Pa	22 02		

Canton, Ohio

Beech YPBM O	16 98		
Edward Gerber	2 00		
D J Schwary	1 00		
Leetonia Cong O	2 00		
A Bro Ohio	1 00		
A Bro Canton Cong O	1 00		
Canton Cong O	4 30		
Canton SS O	4 10		
Bro S Dalton O	1 00		
Bethel Cong O	30 00		
Pl View Cong O	2 78		

Chicago, Ill.

Lewis Kauffman	1 00		
Ross Gerber	10 00		
Margaret Horst	1 00		
Telephone Rental	2 00		
Bro S Dalton O	1 00		
Science Ridge SS Ill	19 02		
Metamora Cong Ill	11 09		
Hopedale Cong Ill	35 00		
Metamora SS Ill	14 13		

85 24

Detroit, Mich.		Mexican Work, Ill.		General S. S. Committee		Northern Ontario	
Anna Miller	3 00	Metamora Cong Ill	11 08	Morrisons Cove SSs Pa	2 48	Toronto Miss SS Ont	6 10
Kathryn Handrich	10 00	Metamora SS Ill	14 13	Scottdale SS Pa	2 95	Zurich SS Ont	6 25
Detroit Cong Mich	3 64		25 21		5 43	Cressman Cong Ont	10 60
Ind-Mich Dist Bd	650 00						22 95
Lorne Burkholder	5 00	Peoria, Ill.		Dak.-Mont. Dist. Ministerial Fd.		Ministers' Aid Fund	
Pigeon Cong Mich	11 49	Willow Spgs Cong Ill	35 21	Spg Val Cong N Dak	5 40	Latschar Cong Ont	35 00
Bethel Cong Mich	25 52	Roanoke Cong Ill	26 00	Coalridge Cong Mont	3 00	Kitchener Cong Ont	28 00
Holdeman Cong Ind	23 35		61 21		8 40		63 00
Yellow Crk Cong Ind	21 13	Portland, Oreg.		District General		Bloomfield Mont. Bldg.	
Plain View Cong O	12 00	Albany Cong Ore	5 74	L Region Cong Minn	2 89	Bethel Cong Ore	3 00
	765 13	Toronto, Ont.		Spg Val Cong N Dak	10 00	Gladys Weaver Miss. Expenses	20 00
SC Contributions:		Detwiler Cong Ont	3 55	Fairview Cong N Dak	47 74	Fairview Cong Ore	20 00
Hopedale SC Ill	10 00	Floradale Cong Ont	5 00	Red Riv Cong N Dak	7 50	S. W. Pa. Conference Fund	
Total Detroit Miss Mich	775 13	Elmira Cong Ont	10 00	Souderton Cong Pa	45 81	Thomas Cong Pa	5 45
Fort Wayne, Ind.		St Jacobs Cong Ont	45 00	Norristown Miss Mtg Pa	54 49	Eastern Menn. School	
A & W Ind	5 00	Snyder Cong Ont	11 00	Franconia Cong Pa	165 41	Masontown Cong Pa	3 78
Ind-Mich Dist Bd	500 00	S Brownsberger	5 00	Springmount SS Pa	8 88	Johnstown Bible School	
L Deer Crk Cong Ia	54 65		79 55	Rocky Ridge Cong Pa	22 28	Schellsburg Cong Pa	1 50
Salem SS Ind	8 45	Total City Missions	2528 00	Franconia Dist Miss Mtg Pa	46 88	Morrisons Cove Cong Pa	2 10
	568 10	CHARITABLE INSTITUTIONS		Emma Cong Ind	13 45	Scottdale Cong Pa	11 75
Hannibal, Mo.		Children's Home, K. C.		Middlebury Cong Ind	12 81		15 35
Salem SS Alberta	35 35	Farm Income	20 00	Shore Cong Ind	20 45	Prayer Booklet	
Fairview SS N Dak	22 53	Special Support	218 24	Clinton Fr Cong Ind	31 51	Emma Oyer	1 00
Ascension Day Mtg		Hartzler Family	8 00	Howard-Miami Cong Ind	24 54	Sis SC Mtg Belleville Pa	8 50
Kenmare N Dak	28 00	Levi Headings	1 00	Hopewell Cong Ind	20 00		9 50
Sycamore Gr Cong Mo	1 07	A Bro Ont	5 00	Penna Cong Kan	12 88	Monthly Circle Letter	
Sarah Miller Cl Mo	6 75	W Zion SS Alta	9 63	LaJunta Cong Colo	15 35	Lanc SC Pa	1 00
Mt Zion Cong Mo	25	Salem Cong Nebr	8 00	Mt Zion Cong Mo	9 00	Cullom SC Ill	2 75
	93 95		269 87	E Holbrook Cong Colo	12 47	Sterling SC Ill	20
Hutchinson, Kans.		Orphans' Home, Ohio		Crystal Spgs Cong Kan	13 65	Alma Brenneman	3 00
Alpha Cong Minn	3 83	Farm Income	126 50	LaJunta Cong Colo	12 74	Markham SC Ont	20
Iowa City, Iowa		Special Support	211 00	Hesston Col Cong Kan	7 28	Mt Joy SC Pa	1 00
Salem Cong Nebr	8 90	A Sister Reading Pa	3 00	Palmyra Cong Mo	3 00	Sugar Crk SC Ia	2 00
W Fairview Cong Nebr	15 79	Ind-Mich Dist Bd	85 51	Cherry Box Cong Mo	4 50		10 15
Plum Crk Cong Nebr	10 00	Bro S Dalton O	2 00	Bethel Cong Mo	12 95	General Expense Fund	
Nebr SS Conf	21 42	Waldo Cong Ill	20 14	Pl Val Cong Kan	2 50	Sis SC Mtg Belleville Pa	22 67
W Union Cong Ia	102 16	Toronto Miss SS Ont	6 16	Bethel Cong Ore	1 67	Total Other Funds	1699 00
Thurman Cong Colo	20 20	Pl Grove Cong Pa	2 00	Nampa Cong Ida	3 11	RELIEF FUNDS	
E Union Cong Iowa	63 00	Beech Cong O	27 55	Morrisons Cove Cong Pa	4 20	Russia	
	241 47		483 86	Pike SS Va	15 50	A Bro & Sister Ohio	4 00
Kansas City, Kans.		Home for Aged, Ill.		Upper Dist Va	22 00	Midland Cong Mich	23 02
J M Mast	5 00	Maple Grove Cong Pa	13 00	Mrs Baugher	3 00		27 02
Chris Burkholder	1 00	Oak Grove Cong O	39 00	Mt Clinton SS Va	18 60	Flood Sufferers	
Elizabeth Showalter	3 00	Special Support	348 46	S H Brunk	100 00	Roy Rensberger	25 00
Samuel Rogers & SS Cl	1 00		400 46	Mt Pl Church & SS Va	23 20	General	
Young Sis SS Cl Wooster Ohio	3 63	Millersville Children's Home, Pa.		Bank SS Va	14 00	Kitchener SS Ont	20 00
Esther Beachy	2 00	Sue F Landis	5 00	Halifax Cong Va	26 25	China Famine	
Mr & Mrs Widmer	1 00	Home for Aged, Lancaster, Pa.		A W Hersherberger	7 00	Ira & Johanna Birmingham	8 00
Greensburg Kans Cong	10 00	Sue F Landis	5 00		879 49	Total Relief Funds	80 02
Phoebe Bachman	1 00	La Junta Hospital, Colo.		Dak.-Mont. Dist. Miss. Farm		SUMMARY	
Twila Swartzendruber & SS Cl	1 00	Pl Grove Cong Pa	2 55	Bloomfield Cong Mont	25 10	Alta-Sask Dist Bd	124 55
Harry Hartzler	2 00	W Zion Cong Alta	9 63	Fairview Cong N Dak	10 00	Dak-Mont Dist Bd	195 96
Sheridan Oreg Cong	13 17		12 18		35 10	Franconia Dist Bd	799 23
A Brother	10 00	Total Char Institutions	1176 37	Rural Missions		Illinois Dist Bd	324 75
Week-day Bible School	9 47	ANNUITY		A Brother Ia	4 00	Ia-Nebr Dist Bd	668 09
Kansas City Kans	10 91	A Bro & 2 Sisters Mo	400 00	Berea Cong Ind	10 06	Ind-Mich Dist Bd	796 05
Bro S Dalton O	1 00	OTHER FUNDS		Leo Cong Ind	24 52	Lanc Dist Bd	460 30
Alpha Cong Minn	3 83	Aged & Disabled Missionary		Holdeman Cong Ind	25 70	Mo-Kans Dist Bd	564 84
E Fairview Cong Neb	33 44	Sue F Landis	5 00	Burr Oak Cong Ind	5 79	Ohio Dist Bd	458 86
Nebr SS Conf	21 43	Hesston College		Spg Val Cong Kan	10 00	Ont Dist Bd	1174 04
Mt Zion Cong Mo	1 50	Gulphaven SS Miss	4 70	Geiger Cong Ont	9 00	Pac Coast Dist Bd	69 12
Larned Cong Kan	6 50	Mt Zion Cong Mo	50	Biehnn SS Ont	15 00	SW Pa SS Conf Dist Bd	43 31
Bethel Cong Mo	5 65	Spg Val Cong Kan	32 00	Latschar Cong Ont	14 23	SW Pa Dist Bd	128 75
Howard-Miami SS Cl Ind	1 43	Palmyra Cong Mo	4 25	Casselmann Cong Md	5 80	Virginia Dist Bd	261 76
	148 96	Syc Grove Cong Mo	16 50		124 10	Wash Co Md Frank Co	
SC Contribution		Pl Val Cong Kan	23 11	Rural Evangel		Pa Bd	10 00
Sonnenberg SC O	10 00	Spg Val Cong N Dak	23 87	Ira Brown	60	S C Contributions	114 58
Total Kans City Miss	158 96		104 93	Salem SS Ind	3 00	Menn Bd of M & C	5,438 53
Lima, Ohio		Goshen College			3 60		11632 72
A Bro & Sister O	3 00	Sci Ridge Cong Ill	26 77	Colportage & Tracts		India Funds	2264 67
Bro S Dalton O	1 00	Howard-Miami SS Cl Ind	12 46	Leo Cong Ind	9 95	S America Funds	2043 05
Lockport Cong O	25 39	Maple Grove Cong Ind	18 19	Yellow Crk Cong Ind	59 48	Africa	70 49
W Clinton O Cong	31 88	M C Cressman	100 00	Mr & Mrs Mervin Eby	5 00	City Mission Funds	2528 00
Central Cong O	83 28	Kitchener SS Ont	50 00	Bowne Cong Mich	20 00	Char Institutions	1176 37
Medway SS O	15 32		207 42	Yellow Crk Cong Ind	11 00	Annuity	400 00
S Union Cong O	128 99	Mission News Bulletin			95 48	Gen & Other Funds	3070 12
Grace Hartzler	1 00	A K Mast	1 00	Evangelistic		Relief Funds	80 02
	289 86	E A Rediger	1 00	Mt Zion Cong Mo	2 00		11632 72
Los Angeles, Calif.			2 00	Personal		Respectfully submitted and	
Nampa Cong Ida	3 07	Board of Education		Spg Val Cong Kan	22 50	Gratefully acknowledged,	
		Masontown Cong Pa	3 75	Pl Val Cong Kan	15 00	D. D. Miller, Treasurer,	
					37 50	1711 S. Prairie St.,	
						Elkhart, Indiana.	

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JULY 9, 1936

(Herald of Truth
Established 1864)

No. 15

EDITORIAL

"The soul that sinneth it shall die. . . . When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to the abominations that the wicked man doeth, shall he live? All the righteousness that he hath done shall not be mentioned: in his trespasses that he hath trespassed, and in his sin that he hath sinned, in them shall he die. . . . For his iniquity that he hath done shall he die."

At the recent meeting of the Alberta-Saskatchewan Conference there were two words heard throughout the Conference: **Unity**, the **Bible**. These words were heard in the Sunday school conference, in the mission meeting, in the Church conference. Not only were these words prominent on the lips but also very evident in the actions of the conference members. Keep these two words prominent in all the activities and fellowships of the Church, and you can praise the Lord for both the condition of the Church and the foundation upon which it is built.

Once in awhile you meet with a brother who takes delight in the idea that he is one of a small minority in his church, in that he takes issue with the standards of the church of which he is a member. In all such cases it is a sure thing that either he or his church is in the wrong. "What saith the scripture?" is the deciding factor in such cases. Another deciding factor is the question of whether the objector is of a meek, submissive, loyal, peaceable, consecrated, humble, pure-minded disposition, burdened for the welfare of the Cause, constantly about the heavenly Father's business.

In a recent conversation with a brother concerning the mission of our Church periodicals he asked the question, "What is the object of these edi-

torials?" Thinking that there may be others who are asking the same question, we may answer briefly that the object is similar to that of other articles, namely to give a testimony for truth and righteousness. In our editorials, however, we aim to cover a wider field than that of any single article. The faithful editor of a religious periodical seeks to give a faithful, Scriptural testimony on all the issues before the Church; to promote the interests of the cause of Christ and the Church; to be of substantial help to every individual, congregation, institution, conference, and Scriptural enterprise in the Church. To this end we ask the prayers of all who are burdened for the well-being of the Church.

If you would see the cause of Christ prosper, here are a few things that you may do to bring about the desired end:

1. See that you yourself are completely upon the altar, consecrated to God, "unspotted from the world," free from carnal strife, submissive and loyal to the Church, whole-hearted and self-sacrificing in service.
2. See that you give your ministry and all others in positions of authority full support, knowing that the more fully they are supported and sustained the more efficient their service.
3. Let prayer and Bible study be a part of your daily habits.
4. Do all within your power to do in the way of making your home Christian in the fullest sense of the word.
5. Live in harmony with the heavenly proclamation: "Glory to God in the highest, and on earth peace, good will toward men."
6. Carry a ready testimony, for the full-Gospel faith, and live in harmony with this testimony.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

STANDING IN ANOTHER'S WAY

It is human nature to slam any one who gets in your way. Sometimes this slamming is done with the fist, sometimes through scheming or chicanery, but more often with the tongue.

Some one has a certain desire, or aim, or ambition which you believe would work injury to others, or to the interests of the cause of Christ and the Church. You stand against it. He tries to enlist your aid and support, but you can not conscientiously do so. To the extent of your opposition or influence you stand in the way of his success in realizing his desire or aim. He realizes (or thinks he does) that he must get rid of you or fail in his attempts. Under such circumstances the temptation is to lambast you with his tongue (usually behind your back) and to discredit you before the eyes of the people in every way that he can. For you, the temptation is to pay him back in kind. If you yield, you will find yourself embroiled in a disgraceful war.

It matters not what may be your standing morally or spiritually, you are subject to such attacks whenever you stand in the way of the designing man. Naboth lost his life because it was necessary to get rid of him before Ahab and Jezebel could get hold of his vineyard. Stephen, James, Peter, Paul, and many other Christian martyrs were reviled, persecuted, suffered many things, and were finally slain because they stood in the way of the ideals and ambitions of self-righteous Jews. Even Christ Himself, sinless as He was, and noble as was His mission on earth, suffered many things and finally went to the Cross because He stood in the way of the selfish designs of His kinsmen and countrymen.

If the perfect Christ was so cruelly maligned and mistreated, should we consider it strange if we also, imperfect as we are, should be maligned and cuffed about when we stand in the

way of others? It is natural for people, especially people who are unconverted or unspiritual, to lose their temper when others obstruct their paths or stand in the way of their plans; and neither righteousness nor virtue will save you from the bitter thrusts of the tongue of the one who feels that you stand in the way of his realizing his cherished aims. This fact calls for a few sober reflections:

1. "All that will live godly in Christ Jesus shall suffer persecution." As Christ said to His disciples, "If they have persecuted me, they will also persecute you." Let not persecution swerve us from our path of duty.

2. But persecution in itself is no sure sign that we are right. Wicked men, as well as righteous ones, have suffered persecution. Peter warns us, saying: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed." When we are reviled, when men "shall say all manner of evil" against us, let us be sure that it is "falsely." There is no virtue in being persecuted for our sins—neither on our part nor on the part of our persecutors. The all-important question is, Are we free from rightful blame?

3. Let us be sure that in our standing in the way of others that we are free from the sin of being "busybodies in other men's matters." As in the case of Christ and His disciples, our devotion to the cause of Christ often puts us into the way of the designing man. But let us be sure that it is as a follower of Christ, and not as a meddler, that brings upon us the wrath of our persecutors. The heavenly benediction rests upon those only who are reviled "falsely, for my sake." Under such circumstances "happy are ye." Stand firm. "Grace and truth came by Jesus Christ."

4. In every form of persecution, let us follow the example of our Lord Jesus Christ, "who when he was reviled, reviled not again." In the midst of the vilest of persecutions and the climax of His sufferings, this was His prayer in behalf of His persecutors: "Father, forgive them."

"Blessed is the man that endureth temptation (testing): for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

"If you find no good in a person to think of, direct your mind to the good which such a person misses; and try to call his attention to it also."

I believe that some attempts at worship are too formal; but how are you going to worship without words or actions?—Aaron Mast.

MEANS OF SPIRITUAL GROWTH

We will here consider several items, namely prayer, scripture study, meditation, Christian service and a consistent life.

1. **Prayer.** A Christian life without prayer is a scriptural impossibility. Prayer is commanded, not as a work of merit, but because it is a natural, fundamental, unfailing response to God in a Christian's life. For a man of faith, a "new creature in Christ Jesus" not to pray, or speak to God would be as unnatural and impossible as a normal child never to speak to its parents. There are, however, many things that a Christian meets in his life that gets in the way of prayer: Lack of time; lack of a suitable place for private prayer, lack of practice in it, lack of holy meditation to create a prayerful mood, "the cares of this life," even necessary ones, and many other influences unite to create an atmosphere of prayerfulness.

God has promised to move His almighty power in heaven in our behalf, John 15:7, in this world, and to give us the inheritance of the glory of heaven in the next, but has not promised us a single thing without prayer. The person who does not pray, is not a Christian. Jesus said that "men ought always to pray, and not to faint" (Luke 18:1). "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). Notice the kind of prayer, and the kind of a man uttering it, in this text. The only evidence that the Lord gave to Ananias concerning the penitence of Saul of Tarsus was "For, behold, he prayeth."

A large part of the Psalms is prayer, and David was a man after God's own heart. We read in Ex. 33:11, that "The Lord spake to Moses face to face." No man ever was in the presence of God, and in communion with God as was Moses; forty days and forty nights, twice. Neither did any other man's face ever shine as did his. Start with the first cited text in this article and find the many promises to prayer in the New Testament. If Jesus needed prayer, yea, whole nights of it, how much more we?

Yea, again, because it is a logical response to God of the converted soul.

2. **Scripture study.** The scriptures are the revelation of God's infinite mind to man's finite mind: therefore it is impossible to understand them without the aid of the Holy Spirit of God. And as in the gaining of secular knowledge, so also in the spiritual, it takes study. We are thus reminded of the admonition of Paul to Timothy in I Tim. 4:13: "Till I come give attendance to reading, to exhortation, to doctrine." And II Tim. 3:14, 15, "But continue thou in the things which thou hast learned. . . . And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through

faith which is in Christ Jesus." We notice here that it took some application on Timothy's part to know the scriptures, and also that Paul attached great value to the fact that Timothy knew the scriptures from a child.

A diligent study of the Word with the right motive results in spiritual growth. If you find yourself remaining a dwarf in Bible knowledge and the Christian graces, take God's way to grow—pray and study. God has not kept His best gifts for only a select few: "Whosoever will" may have them, and growing in grace is one of them. Dear reader, don't be satisfied to be only a member of the church; if you do not grow you are in danger of losing your salvation, and if you love the Lord Jesus you certainly want to serve Him as faithfully as you know how. A physical dwarf can never do what a mature person can, neither can a spiritual one. Spiritual growth is not a matter of talent; it is a matter of getting spiritual nourishment, which the most unlearned may have. Our spiritual attainments are in proportion to our exercises in spiritual matters, and our spiritual leanness and poverty are the result of feeding on husks.

3. **Meditation.** "Meditate upon these things" (I Tim. 4:15). "O how love I thy law: it is my meditation all the day" (Psa. 119:97). "For thy testimonies were my meditation" (V. 99). "Let the meditation of my heart be acceptable in thy sight, O Lord . . ." (Psa. 19:14). Meditation has a much greater place in a Christian's life than most Christians realize: evidently so, or they would meditate more. We can hardly hope to become "Filled with the knowledge of his will in all wisdom and spiritual understanding; . . . being fruitful in every good work, and increasing in the knowledge of God," Col. 1:9, 10, unless we meditate on what we have prayed for, and on that which we have read and studied. Truths new to us reveal themselves to us as we meditate on the Word, which we would never learn otherwise.

Meditation was a part of David's fellowship with God. It is also a part of ours. "Our fellowship is with the Father and with his Son Jesus Christ" (I Jno. 1:3). In Gen. 24:63 we read that "Isaac went out to meditate" (the German here says to pray) showing us that prayer and meditation go together. Meditate means to "dwell on anything in thought, or the turning of a subject in the mind; serious contemplation" (Webster). Of the righteous man, David said, "His delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:2). Of himself he said, ". . . I remember thee upon my bed, and meditate on thee in the night watches" (Psa. 63:6). Meditation is continued thought, or serious thinking. Having studied and memorized the Word we can meditate on it while at our work. To pray, read, medi-

tate and obey we lay the foundation to a fruitful life of holy fellowship and Christian service.

4. **Exercise.** As the physical body cannot grow strong without exercise, neither can the "inner man." Exercising ourselves unto godliness in the Christian graces, II Pet. 1:5-8, and in faithful service to our Master, Matt. 9:38; Jno. 12:26, **must follow** upon the other items named. One reason for leanness among the Amish Mennonite brotherhood, is the mistaken idea that obedience to church regulations and good moral conduct is faithfulness. True, every Christian must have this, but more items must be added to these to be faithful. In the parable of the unjust steward, Matt. 25:14-30, we do not read of any misconduct of the servant with one talent, but his lord called him wicked and slothful. Slothful means lazy. "Woe unto them who are at ease in Zion." "Cursed be he who doeth the Lord's work deceitfully."

Exercise, service: Jesus said, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (Jno. 15:5, 6, 2). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "And the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17). Here we have the Word of God, spoken by three voices, in three epochs of the time of grace. First, by Jesus before the crucifixion; second, by Paul during the middle apostolic age, and third, by Jesus Christ Himself, from heaven, when He gave His revelation to John, speaking now as "King of kings, and Lord of lords," by his angel. Rev. 22:16. All three statements unite in saying that a disciple is to bear "fruit", render "service", say "come", with the promise of being "purged," cleansed, purified, enabled to "bring forth more fruit," which is Christian growth. But he who will not bear "fruit," serve, shall be, according to the German, thrown away, as a withered branch, "and men gather them, and cast them into the fire, and they are burned."

As the physical body cannot grow strong without exercise, neither can the inner man. Exercising ourselves unto godliness in the Christian graces, II Pet. 1:5-8, and in faithful service to our Master, Matt. 9:38; John 12:26, **must follow** upon the other items

named. One great hindrance to spiritual growth is the mistaken idea that obedience to church regulations and good moral conduct is faithfulness, forgetting that service is also included.

5. **A Consistent Life.** "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). A consistent life is a life, though not perfect, yet well balanced in observing all the commandments, making an honest effort to have his life adorned with all of the virtues.

As every act and word originates in our thoughts, our thought life deserves the first consideration. Paul speaks in II Cor. 10:5 of "Bringing into captivity every thought to the obedience of Christ." If David had guarded his thoughts, he would never have lusted after Bathsheba, and had her husband killed to hide his shame. If he had only brought his thoughts into the obedience of Christ, he would never have disgraced himself, and defamed the history of the Israelites. Likewise today there is great danger that we are concerned about the outward appearance and conduct, only forgetting the inside condition, in ourselves, and in those with whom we work. Thus we judge and acquit our appearance, words and deeds correctly enough, perhaps, but forgetting our thought life, and concerning ourselves mostly with the outer life to the neglect of the inner life, we become modern "Pharisees." Or, perhaps, professing to be Christians and laborers in the Lord's vineyard, we disqualify ourselves by holding low standards caused by allowing our thoughts to revel in impure contemplations, unchaste, lustful and obscene mental scenes, which always leaks out in the conversation some time, or may it be pride in the heart, or some other equally ungodly hidden trait, which keeps many from making progress in their Christian life.

Our words: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26).

Here again is a suggestion of many inconsistencies in the lives of many otherwise useful members. Their weakness may be gossip, spreading bad reports; the child of gossip, lying; its twin sister, impure, filthy conversation, or it may be, and often is just plain, ordinary, frivolous trifling about nothing, because nothing of importance can be thought of to talk about, not being used to serious thinking, having not much conviction for anything. Such a condition of the heart is a great hindrance to spiritual growth, if not making it impossible altogether. Read Col. 3:16, 17.

Our deeds. "So speak ye, and so do, as they that shall be judged by the law of liberty" (Jas. 2:12). According to Matt. 15:18-20, the life will be as the heart and thoughts. The law of liberty says, Matt. 5:28, "Whosoever looketh on a woman to lust after her hath com-

mitted adultery with her already in his heart." And thus he will be judged as an adulterer, even if he has not committed the act, showing us the necessity of guarding our thoughts and motives.

And even though we conscientiously keep the commandments of the Lord, yet allow some inconsistency in our lives, which amounts to a transgression, we will according to Jas. 2:9, 10 before God, be transgressors. This inconsistency may take on any one of many forms, and indeed often does.

One of the things all too common in the lives of Christians, hindering their spiritual growth, is an ugly temper, showing itself in unkind remarks, impatience, getting out of humor and, giving vent to unholy language, sour, sullen grouching, scolding, grumbling, becoming irritated and provoked at grievances, etc. Now all these things are common to human nature, therefore we all should prayerfully guard against them. "Do all things without murmurings and disputings" (Phil. 2:14).

Another inconsistency is carnal-mindedness. Because Scripture reading, prayer and meditation are neglected, the mind dwells on material things, and things are, perhaps unconsciously, looked at from a carnal viewpoint and there is not much growth.

Another is near-dishonesty: two varieties: 1. In the inordinate desire to make money, perhaps for the justifiable reason to honestly pay necessary and overdue debts, or just because of "the love of money" every advantage is sought, bargains hunted, sharp bargains driven, perhaps jockeying resorted to, until the true conception of honesty is dimmed, or lost sight of altogether. 2. Being pushed with debts and creditors, promises are made under pressure to pay till a certain date, with only half enough money, or perhaps none at all when the time comes, and nothing is said to the creditor, perhaps he is even evaded. It may be a feed bill, a store bill, or interest on a loan, or the loan itself. Statements of the account, and requests to pay are received, but they are ignored. However the brother is not dishonest at heart and intends to pay as soon as he can. But these are not honest business methods and will make him who uses them dishonest, besides bringing reproach on the name of Christ and on His church. And even though his life be in every other way consistent, yet this error according to Jas. 2:10, will disqualify and may bring condemnation to the one involved.

Many other inconsistencies of like significance could be mentioned: habits, weaknesses, indulgences, misinterpretations and misapplications of the scriptures to our lives, etc., but our article is too long now. Let us study to be consistent, and above all "Grow in grace and the knowledge of our Lord and Saviour, Jesus Christ." —Shem Peachey, in Herold der Wahrheit.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

A BRIEF HISTORY OF RECENT MISSION ACTIVITY IN THE MOUNTAINS OF GARRETT COUNTY, MARYLAND

By Elmer E. Bittinger

For the Gospel Herald.

May the Lord be praised and all honor be given Him as He used people in this work. It is only as we permit ourselves to be used by His divine hand can His work be furthered.

Laughlyn Schoolhouse. Having previously made a thorough canvass and investigation of this district we presented the field and need to the Springs young people's meeting July 31, 1921. After further investigation it was decided to open work here. The result of our meeting was that Norman Maust, Norman Miller, and Ira Stevanus were appointed, Bros. Norman Maust and Norman Miller continuing to this present time.

Lageer Schoolhouse. During the summer of 1923 Myron Livengood and Herman Bender led a very successful Sunday school here. The following year the Brethren Church people felt they could again have Sunday school in their church so our work was discontinued. However, this did not supply the need of our brethren and sisters of which we had quite a few in this district. Their request as given by Bros. Christ and Clarence Orendorf was presented to counsel meeting of the Springs Congregation. The result was that on Nov. 9, 1930, we opened Sunday school in the schoolhouse with approval of A. J. Metzler, Field Worker, and J. A. Ressler, Pres. of Mission Board. The writer continued in this work until December, 1935, when it was turned over to Nelson Orendorf of Glade Congregation and I entered a new field.

Bear Hill Schoolhouse. The Bear Hill field was investigated and need seen soon after opening the Laughlyn work but we were unable to interest officials because of lack of qualified workers. However, on Dec. 6, 1931, we opened the work there, helping one Sunday a month until work was started, using the brethren, Ressler Tressler and Elmer Miller as superintendents. These brethren are continuing at the present time with teachers from Springs and Casselman congregations.

Manadier Sunday School. This school was the result of several attempts to open work on Manadier Ridge. The numerous requests from this community finally resulted in the ministerial body granting permission

to open work, endeavoring to use people from the Springs congregation to endeavor to get more interested in our mountain work. Sister Bittinger and I opened work here Dec. 1, 1935. The work continued thus until May 31, 1936, when Bros. Walter Otto and Chas. Killius were placed as superintendents with other teachers from Springs congregation.

Fairview Schoolhouse. Our leaving Manadier permitted, as was planned by ministerial body to enter this field farther inland. As early as 1931 requests came for us to enter this field. Various visits and consultations resulted. As in the case of Manadier, when work was established with other workers we were free to enter this field, following advice as under Manadier to use young and older to interest people in work, looking forward to having new workers in the field.

On May 10 of this year, accompanied by Sister Bittinger and Bro. Alva Yoder we had the first Sunday school at the Fairview Schoolhouse. We continued using whoever the Lord made willing to accompany us until a committee was chosen by the Springs, Casselman, and Glade congregations as Mission Board for Mountains of Garrett Co., Md., under whom a permanent organization was set up May 31. This organization, as well as all work by this board needing to be approved by ministerial body of Casselman Valley and also Mission Board of Southwestern Pennsylvania Conference District. The brethren responsible for this school are Roy Kinsinger and Walter Killius.

Each of these schools will be reorganized for the coming year, beginning July 1, after which date we shall give the set-up of entire workers.

We feel it well to give this information to Herald readers that this field may have your prayers, that God may have the pre-eminence and that souls may be won for Christ.

Spring, Pa.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

With a desire to encourage the work of the Lord (with our presence) we started for the evangelistic tent meetings sponsored by the workers of the Mennonite Mission at Reading, Pa.

It was an ideal, clear, and warm Sunday afternoon in June. We enjoyed the beautiful scenery, of fertile fields and wooded hills, of northeastern Lancaster and adjoining Berks Counties.

Reading is a city with a population of over 100,000. It is built on the banks of the Schuylkill River. The tent was located about a mile from the Mission, on the west side of town, a-

mong factory buildings and mediocre, closely built, dwelling houses.

The new, khaki-colored tent is the property of the Eastern Mennonite Mission Board. Its dimensions are approximately 30 x 70 and twenty feet high in the center. The pulpit was on a temporary, raised, platform of rough boards. A variety of comfortable folding chairs, camp stools, and boards across slatted bushel crates, provided seats for the audience. Large electric bulbs, with reflectors, hung on temporary wiring, furnished the light. A special loud speaker carried the sound of the message to those standing around outside of the tent, which was filled to overflowing.

The meeting started with special singing by the children, led by the Mission Superintendent, Bro. Luke Horst. For the children's meeting devotion he called for Scripture verses they learned during these special services, and led in prayer. Bro. Levi Sauder, Superintendent at the Mennonite Children's Home, at Millersville, used a pair of shoes as an object lesson, impressing the children with the need to be "shod with the preparation of the gospel of peace," and the wearing of "peace" shoes.

Bro. John W. Hess, in charge of the Mission station, conducted the devotion of the regular service, by calling for outstanding Scripture verses and short testimonies. Many interesting and helpful thoughts were expressed. Deacon Abraham Gehman led us in prayer.

The message of the evening was given by the evangelist, Brother Stoner Krady, of Lancaster, Pa. His subject was the "Second coming of Christ," using Matt. 24:44 as a basis. He recalled Bible characters who believed and looked for the return of the Lord Jesus. He encouraged us as believers to continue to look for the imminent and glorious return of the Son of God. He emphatically denounced the date-setters and told us that He (Jesus) is not going to send some one else, but will Himself come and take His Bride unto Himself. He admonished us not to separate Christ from His teachings, and advised us to "breathe a prayer for the Holy Spirit's guidance for understanding, every time we open the Bible to read it."

There were visible results during this meeting. One soul accepted Christ as his Savior and others made known their desire for the prayers of the children of God, in their behalf.

We were favorably impressed with the systematic management, considerate courtesies, and good, reverent order during the service. Also we were glad to notice the good will and interest manifested towards the work at this place by the presence of the many visiting brethren and sisters from neighboring congregations.

May the Lord richly bless the ef-

forts put forth of spreading the Gospel from this place. May we all faithfully labor in His harvest field until He shall appear and take us unto Himself to be with Him forevermore. "Even so come, Lord Jesus."

Lancaster, Pa.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(May 28, 1936)

By Florence B. Lauver

For the Gospel Herald.

Greeting of love in the precious name of Jesus:—On Sunday, May 17, we had a nice crowd in the meeting, and on Saturday we changed the hall in La Sofia. In the new location I went around to invite the people of the near-by homes to the meeting. They all received me well but only two homes were represented in the meeting that day. The one home was that of a policeman. They seemed very pleasant, and the husband said that they had a sick baby but the next time we come his wife would come to the meeting. The grown daughter went. May you pray for the homes in this new location as it is often a little difficult to get the people to come, or to get new folks started. And they all need Christ badly, as there is much sin and superstition among them. So many people go to curanderos or spiritualist doctors to be healed of ailments and the result is that Satan enmeshes them more in his power. On May 20-22 the annual convention of the League of Argentine Christian Women was held in B. A. Many denominations were represented from the Argentine and Uruguay. Those of the Mennonites who were present at the meetings were the Shanks, Litwillers, Swartzentrubers, and Webers, Elsa Shank, and myself, and Lois and Paul Lauver. Ernesto Pinyero and three girls from Casares and one from Nueve de Julio came on the same train with us who came from Casares as the town is near us. Sister Pilar Fernandez left shortly after the meeting and the other three girls are staying till I go back, as they have relatives in the city. At this convention two years ago they had the subject of peace as the general theme. A Mr. Williams of the Methodist Church spoke on the Church and War. His talk seemed quite nonresistant, as he used many Bible references and told how that for some period after the time of Christ the Christians did not enter the Roman army. But I have my doubts as to his attitude on nonresistance in the time of war.

On May 27 a meeting of the junta was held in Pelligrini. Three young women, members of our church, are working in Buenos Aires at present. The one, Sister Isabel Carranza, is working in a children's home that was

started by a prominent Christian man, Mr. Morris. He has now passed to his eternal reward. The schools are quite large and take care of orphans. Since his death the government has taken over the work. Miss Carranza is like a nurse there. The doctor has taught her many things and she even mixes medicines as well as takes care of the many sick children. Both she and her sister Elida seem naturally gifted in taking care of sick folks. One feels that an evangelical hospital with a nurse to train gifted native sisters in caring for the sick would be a great blessing in South America. I talked with the director of the Morris schools and he said they appreciate Sister Carranza very much and the work she is doing there. May you pray that she may be faithful to her faith. She says she does not want to bring her church letter to one of the city churches but come home sometimes for communion and at times she plans to send offering for the work in church. May she be faithful in all things amid the temptations in the city.

In mentioning Mr. Morris, the founder of these schools, I was made to think of the time when Sister Vera Hallman and Sister Gamber were visiting Argentine orphans' homes and went to the Morris schools too. After receiving them he said quite abruptly, "So you are Mennonites. Now what do they teach next?" in his cross-looking way. The sisters proceeded to tell him of our doctrine and when they were through he was on the verge of tears and said, "How blessed the Word of God! Oh, that more would teach it in that way." He was noted as loving the Lord and His cause greatly.

We ask you to remember in prayer Lois Lauver. She has always been so strong, but recently she exerted herself a little too much and was in bed for several days. But we and she have great love for prayer and confidence that the Lord will help that there will be no future results, and she in the future will be more careful.

Carlos Casares, F. C. O., Argentina.

AFRICA LETTER

Shirati, Tanganyika Territory
East Africa

Dear Readers of the Gospel Herald:—Greetings of love in Christ Jesus. We reached our destination here in East Africa May 28, after a six-weeks' journey filled with varied experiences. What hath God wrought! Well, it's a familiar story to every blood-bought son and daughter, familiar, yet ever new and precious, that His faithfulness is without limit. While on the boat we were challenged to a debate on the inspiration of the Bible by one of the enemies of the Cross. The challenge was, of course, declined, but the

opportunity opened for a private conversation in which the Holy Spirit bore strong witness to the blood which maketh an atonement for the soul. We saw many examples of the blackness of which the human soul is possible.

The safara from Kericho, Kenya, to Shirati was a tedious one. Our Lord made the trip with us, however. Readers of the African letters know that African roads are unique. So far as we can recall, we never saw the like. Tall grass on both sides and in the middle frequently obscured the way which was none too distinct normally. Service cars are not available in these remote sections of Africa to travelers who get stuck in the mud. It took us some twenty hours to cover a distance of fifty miles.

The Shirati mission is beautifully situated, with Lake Victoria only a short distance away. Sin-sick souls are being ministered to and are responding to the life-giving touches of the Great Physician. We say again, as we have said before, we are glad for the privilege of witnessing for a Savior such as ours. We thank you for your prayers. Yours in His service,

John E. Leatherman.

June 3, 1936.

INDIA LETTER

Landour, Mussoorie,
U. P., India

To the Readers of the Gospel Herald:—Jesus in quoting from the Prophet Isaiah said: "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Jesus said these words in the synagogue before an audience, and after He had said this He said: "To day is this scripture fulfilled in your ears." For over a century the good tidings of the Gospel has been preached in India to the poor, the blind, the broken-hearted, the bruised, and the captives of false religions. Throughout these years many all over India have found release in and through Christ. But today there are taking place momentous changes in the life of these people. Missionaries over and over have told you about the caste system of India. There are in India sixty millions of outcast people.

When I thought of the outcast people before I came to India, I thought that they were the poor, the leprous, the blind, the helpless. But the depressed classes of India, as you will read about them in America, does not mean this group at all, though some of them may be in this condition. Being an outcast in India is entirely a matter of birth. If you were born in

(Continued on page 332)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

THOUGHTFUL QUESTIONS

Can you put the spider's web back in its place, that once has been swept away?
Can you put the apple again on the bough, which fell at our feet today?
Can you put the lily cut back on the stem, and cause it to live and grow?
Can you mend the butterfly's broken wing, that you crushed with a hasty blow?
Can you put the bloom again on the grape, or the grape again on the vine?
Can you put the dewdrop again on the flowers, and make them sparkle and shine?
Can you put the petals again on the rose? If you could would it smell sweet?
Can you put the flower again on the husk, and show me the ripened wheat?
Can you put the kernel again on the nut, or the broken egg in its shell?
Can you put the honey back in the comb, and cover with wax each cell?
Can you put the perfume back in the vase, when once it has sped away?
Can you put the corn-silk back on the corn, or the down on the catkins—say?
You think my questions are trifling, dear? Let me ask you another one:
Can a hasty word ever be unsaid, or a deed unkind, undone?

—Origin Unknown.

DOES NELL'S EXPERIENCE MEAN ANYTHING TO YOU

The young minister was talking very earnestly to his audience about Christian conduct. He was warning them against the danger of speaking depreciatingly about one's fellow Christians, of exaggerating their faults and magnifying their weaknesses. Especially did he urge the parents to beware of this wrongdoing in the presence of their children, "for," said he, "nothing can be more detrimental to the mind of your child than for you to be habitually talking about the Lord's people. People who do this need not be surprised to find that by and by their growing boys and girls refuse to go to church or else become constant trouble-makers in the congregation."

Naturally enough I linked up the minister's talk at once with Nell's experience. And here is the story: Nell (which isn't really her name) was a friend of mine a number of years ago when I lived at A—. She was a pretty girl with some very pleasing mannerisms, and I loved her. Because she was youthful, too, I overlooked just as much as I could some of her mannerisms which were, in fact, a veritable trial to me sometimes, and a frequent source of distress to others. Time after time she had come to my room with her eyes swollen from weeping to tell me how Brother So-and-so, or the matron, or somebody else in authority, had deemed it necessary to protest a-

gainst some of her doings. And just as often I had to listen in amazement, not because they had protested, but because they had had occasion to do so. "Why, Nell!" I would exclaim, "what-ever made you do such a thing when you knew the rules forbade it?"

Then one day Nell told me why it was she disregarded so utterly the rules, and why she failed so miserably to respect those whom I considered our superiors. "I was brought up in a Christian home," she began, "and my parents were careful to teach me about God and about the Bible. They had family worship every day. But, unhappily for me, they were not careful how they talked about other people's faults. I heard nearly every minister in this reformation discussed—most all of them at a disadvantage, too—until I cannot feel the respect and appreciation for them that you do. Because my parents have not esteemed very highly the ones in authority here, I find it hard to consider the rules of this institution as just and binding. How can I feel otherwise?"

How could she, indeed? Poor little Nell! Although she honestly tried sometimes to mend her ways, she never succeeded very well, at least never well enough to clear away the clouds from a lingering memory.

And I have thought often since then about the little Nells who are growing up and listening to home talk. I have wished sometimes that certain fathers and mothers might have heard Nell's confession that day, and might have seen then, as I did, the sad results of unguarded conversation.

—Publisher Unknown.

BLESSINGS IN DISGUISE

Disguised blessings are blessings whose true identity or real value is hidden. They are, what man in his shortsightedness calls, failures and misfortunes. The finite mind of man cannot grasp the infinitude of God's love, grace and wisdom, therefore to him some things seem more like failure than blessing. God is too wise to err. He knows all things. He sees the end from the beginning. He trains and disciplines His children for the future, from an eternal standpoint. Man very often looks to the temporal, rather than to the eternal standpoint of things, and hence fails to grasp the benefit of trials, afflictions and temptations.

Only to the degree that the child of God sees the eternal benefit of tests and trials, when they come his way, will he really be benefitted eternally. There are many who seek present blessings—honor, position, influence, comfort and ease—and when they fail to find them to their own satisfaction, they murmur and complain. They at once see the "hardness" of their lot, rather than the tender, all-wise love and dealing of the Divine Parent, the great Masterhand

who gently, tenderly and wisely rule and overrules for the eternal benefit of the soul, instead of for mere temporal self-gratification.

Dear child of God, are you passing through a long series of tests, trials temptations and apparent defeats. Does it look as though your whole life was one of defeat and failure? Are you all tangled in the briars of self and self-interests? No wonder you are in despair. Your spiritual vision has become distorted through looking inward, to self. Self has become your center and object instead of Christ who is the Light, the Life, the Truth the Way.

"Looking unto Jesus" should be the believer's spiritual posture. He is the Fairest of ten thousand to the soul. Those who steadfastly look unto Him or upon HIM, are being changed into the same image from glory to glory, as by the Spirit of the Lord. Look away from yourself. Look to Jesus. He will surely give you the victory. HE is your Conqueror and Overcomer. HE has never failed and never will fail Hallelujah!—Selected.

LOOK AFTER THE YOUNG

Look after the young. Young friends are long friends. The parents are passing away; lay hold on the children. Soon the aged may no more give you welcome to their dwellings, but if you watch over the young and seek to guide and help and bless them, you will find their greeting as hearty, and their love as tender as has been that of friends you have cherished in days past.

Those who would do good in the world must not forget the young. Under sunny faces there are often sad hearts, and even the outside trifling of the gay and mirthful, may hide an inward longing for the great salvation which it would thrill your soul to know. Do not by austerity, close up the approaches to the minds of the young, nor by unseemly levity lose your power and influence over them. Be calm, genial, friendly, sympathetic and earnest,—always patient, gentle and kind; and you will find that many a young person will give you his confidence, and perhaps many may be led by you to give the Lord his heart.

Gather in the young. Make friends with the babes that climb upon your knee. Be like Him who took the children in His arms and blessed them, and you shall find, not only here but in the life to come, that the giver of blessings shall be doubly blessed, and that souls won to Jesus shall be to you a comfort and a joy in the presence of our Lord Jesus Christ at His Coming.—H. L. H. in The United Evangelical.

There are four essentials to every Gospel home: (1) love, (2) obedience (3) discipline, (4) the exercise of authority.—A. C. Good.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for July 19, 1936.—SOCIAL SERVICE IN THE EARLY CHURCH.

Lesson Scope.—Acts 4:32-35; 6:1-7; 9:36-39; II Cor. 8:1-9; I Jno. 3:13-18.

Lesson Text.—Acts 4:32-35; II Cor. 8:1-9. Time and Place.—A. D. 30, about A. D. 57; Jerusalem, Macedonia.

Leading Characters.—Early disciples, seven deacons, Paul.

Golden Text.—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35.

Points for Meditation.

1. Christian unity.
2. Caring for the needy.
3. All upon the altar.
4. Abounding in the grace of giving.
5. Riches and poverty.

Introductory.—We get most out of this lesson if we do not lean too heavily upon the term, "social service." There is social service connected with the teaching of this lesson, but that is only one corner of it. The true riches are more important than the riches expressed in terms of dollars and cents; Christian fellowship and mutually sharing one another's needs more important than social contacts. But the grace of giving—first, our own selves to the Lord; and second, all our possessions upon the altar to be used as the Lord directs—is one of the most important traits of Christian character that can be named. Look well to the golden text of our lesson.

LESSON COMMENTS

Sharing Alike (4:32-35).—"And the multitude of them that believed were of one heart and one soul." Let this be kept in mind as the central fact of our lesson. Being bound together in "the unity of the Spirit" and "unity of the faith," the conclusion is inescapable that "they had all things common." With them it was a common faith and service, a common aim, looking forward to a common destiny, and so closely were they knit together in love that when one was in need they stood ready to share with him. This does not mean communism, in the sense that we now know that word, neither does it mean the lifting social relations above matters spiritual. But it does mean that when the people of God are "of one heart and one soul" there is no suffering on the part of any one among them without the rest doing what they can to relieve the wants of the sufferer, whatever that may take, even to the dividing and sharing of the last crust of bread. Giving money under such circumstances is simply incidental. When the whole being is on the altar of the Lord, the money is there with the rest of the belongings.

The Grace of Giving (8:1-9).—Paul teaches along the same line that the early disciples practiced. In other words, he taught by precept what the early disciples taught by example. And here again it was the principle, rather than the cash, that received the greater emphasis.

We are taught in Scripture that it is

with "great tribulation" that we must enter the Kingdom. In this dark and sinful world there are many obstacles to be overcome. Life at the most is a struggle; and when in addition to this we count the opposition and the load of world evangelism, it makes the struggle all the harder. The early Church felt this keenly, and the modern Church would do likewise if there were not so many Christian professors who are "at ease in Zion." What is more natural, therefore, than for the consecrated children of God, knit together in love, to share with one another whatever is needed to carry on the struggle. Yea, verily, "It is more blessed to give than to receive." Let us notice a few things which Paul teaches:

1. "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Notice a number of words which to some people may seem contradictory: "trial," "affliction," "abundance," "joy," "deep poverty," "riches." Through the great goodness and grace of God the grace of giving brings deepest joy and highest riches in the midst of deepest trials and distress.

BIBLE MEETING TOPIC

THE CHRISTIAN'S STEWARDSHIP

Luke 19:11-27; I Pet. 4:10

Topic for July 19

MOTTO

"Good stewards."

OUTLINE STUDY

- I. What Stewardship Is.**
 1. Entrustment of another's property.—Matt. 25:14, 15; Luke 19:13.
 2. A call to faithfulness.—I Cor. 4:2.
- II. Entrustments to Christians.**
 1. The body and spirit.—I Cor. 6:19, 20.
 2. Varied gifts.—I Pet. 4:10, 11.
 3. The divine revelation.—I Cor. 4:1.
 4. Our earthly home.—Psa. 24:1.
 5. Our money and property.—Psa. 50:10; Hag. 2:8.
 6. The family.—Gen. 33:5; Psa. 137:3.
- III. Accountability for Entrustments.**
 1. For our life.—Rom. 14:12; 2:6.
 2. For what has been committed.—Luke 12:48; Ezek. 33:7-9.
 3. According to faithfulness.—Matt. 25:19-30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faithful."
2. Trusts from God to Us.
 - a. Bodies.
 - b. Minds.
 - c. Eyes, ears, tongues, hands, feet.
 - d. Friends.
 - e. Money or property.
 - f. Position or influence.
3. Using God's Property Right.
 - a. Tell how to use each of the above trusts.
4. Giving an Account of Our Stewardship.

2. "Beyond their power they were willing." They went the limit. It was not a reluctant yielding to Christian duty, but a heart overflowing with love and sympathy and zeal, rejoicing in the opportunity to help the good Cause along.

3. "They . . . first gave their own selves to the Lord, and unto us by the will of God." This is the secret of the joy of giving. They who give themselves to the Lord have their all upon the altar, giving their substance for the furtherance of the Lord's Cause.

4. "See that ye abound in this grace also." Paul enumerated a number of things in which they abounded—faith, utterance, knowledge, diligence—and then struck the heart of the test; namely, that of abounding in the grace of giving. The grace of giving is a jewel that enriches the life, makes sacrifice a joy, comforts those in need, and helps to win souls for the Master. Whatever may be the things in which you abound, "See that ye abound in this grace also."

5. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." In this Christ is our highest example. Paul did not hold up the millionaire who gave his thousands, but Christ Himself who gave His all. As Peter says, "We should follow his steps."—K.

For Seniors.

1. A Christian Stewardship, What It Means.
2. Responsibility for Christian Stewardship of Talents.
3. The Christian's Use of Wealth.

PERSONAL THOUGHT

"I am thine and all that I have," may well be the thought of my heart for my life. May the Lord help me to work out life from such a point of view.

SEED THOUGHT

There is only one thing should concern us—To find just the task that is ours; And then having found it to do it With all our God-given powers.—Sel.

It is not the profession of religion which creates the obligation for the performance of duty; for that existed before any profession was made. The profession of religion only recognizes the obligation.—Albert Barnes.

Man not only owes his services but himself to God.—Sel.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—John Ruskin.

Live, as it were, on trust. All that is in you, all that you are, is only loaned to you; make use of it according to the will of Him who lends it; but never regard it for a moment as your own.—Fenelon.

Ability involves responsibility. Power to its last particle is duty.—A. Maclaren.

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THURSDAY, JULY 9, 1936

Field Notes

Bro. Abner G. Yoder, Parnell, Ia.,
preached for the East Union (Iowa)
congregation, Sunday, June 28.

Bro. Ammon Brubaker, minister at
Lost Creek, Juniata, Pa., was called to
his eternal home on July 3.

If former plans carried, Bro. Joe C.
Driver, Garden City, Mo., conducted
baptismal services at the Kansas City
Mission, Sunday, July 5.

If previous arrangements were car-
ried out an all-day and evening pro-
gram was rendered at the Lower Deer
Creek congregation, Kalona, Ia., on
July 4.

Bro. Milo Kauffman of Hesston,
Kans., worshiped with the congrega-
tion near Kenmare, N. Dak. (his for-
mer home), on Sunday, June 28,
preaching both morning and evening.

Bro. Chris Reiff, Elkhart, Ind., is
planning a trip to the middle west and
hopes to reach Kansas City by about
July 19. He will be preaching the
Gospel as the Lord opens the way.

An all day Sunday school meeting
is scheduled to be held at the New
Providence, Pa., Mennonite Church
on Wednesday, Aug. 5. An interest-
ing program has been arranged, and
everybody is welcome. E. B. G.

Among the speakers listed on the
Home Conference Program to be held
at the Pleasant Grove Church near
Johnstown, Pa., on July 18 (evening)
and all day Sunday, July 19, are Bros.
Milton Brackbill, Paoli, Pa., Noah
Mack, New Holland, Pa., and A. J.
Metzler, Scottdale, Pa.

Arrangements have been made for
Bro. Eli G. Hochstetler of Wolford,
N. Dak., to spend about a month in
evangelistic work in the Alberta-Sas-
katchewan Conference district, begin-
ning early in July.

A Bible instruction meeting will be
held, the Lord willing, at the Salford
Mennonite Church near Harleysville,
Pa., Aug. 1-3. The instructors are
Bro. Henry Lutz, Mt. Joy, Pa., and
Bro. Noah Risser, Hershey, Pa.

Brethren Elmer Hershberger of De-
troit Lakes, Minn., and L. S. Yoder of
Lyman, Miss., preached for the little
flock at Ulen, Minn., on Sunday morn-
ing, June 28. In the evening Bro. Yo-
der performed a similar service at Cas-
sellton, N. Dak.

Bro. Roy Wenger of Fentress, Va.,
was ordained to the office of deacon
on Sunday, June 28, to serve the con-
gregation nearby. There were four
brethren in the lot. Brethren Geo. R.
Brunk and S. H. Rhodes had charge
of the ordination service. May the
Lord abundantly bless our brother in
his new and responsible calling.

The Bethel congregation near Gar-
den City, Mo., is arranging for a fare-
well service to be held there, Sunday,
July 19, for Bro. and Sister Samuel
King who are to sail as missionaries
to India soon afterwards. May the
Lord protect them on their journey
and use them mightily in winning lost
souls for Christ in that benighted land.

Brethren John D. Miller of Louis-
ville, Ohio, and Joseph Hooley, of the
Forks congregation, Ind., had charge
of the service at the Oak Grove Church
near West Liberty, Ohio, on Sunday
morning, June 21. We are glad for
these visits, and for their help in the
Gospel, and invite them to return a-
gain. Cor.

Nineteen bishops, ministers, and
deacons answered to the roll call at
the ministerial meeting at the begin-
ning of the Dakota-Montana Confer-
ence last week. Of these, five were
from other districts. Considering the
very small beginning which confer-
ence made about fifteen years ago, we
thank the Lord for the steady growth
made during this time.

The Brethren C. A. Shank of Elk-
hart, Ind., and C. C. Culp of Brethren,
Mich., conducted a series of meetings
at Germfask, Mich., with the result
that seven precious souls confessed
Christ as their personal Savior. Our
prayer is that the Lord may continue
to bless the opening of work in the
Northern Peninsula. This is the first
effort that has been made by the Men-
nonite Church to establish mission
work in that long-neglected field.

Bro. L. S. Yoder of Lyman, Miss., is
spending some time in the evangeliz-
ing field of the Dakota-Montana dis-
trict. He conducted a series of meet-
ings at Ladysmith, Wis., closing with
a communion service. After filling ap-
pointments in a number of places, he
attended the Dakota-Montana Confer-
ence at Bloomfield, Mont., last week,
expecting to return to Cassellton, N.
Dak., after the conference to begin a
series of meetings at that place.

Among those who visited friends at
Scottdale during the past week were
Mr. and Mrs. Willis Hostetler, Koko-
mo, Ind.; Mrs. Melvin A. Miller, Mid-
dlefield, O.; L. A. Miller, Arthur, Ill.;
J. B. Miller, Mr. and Mrs. Roy Kin-
singer, Evelyn and Dale, Thomas Bit-
tinger, and Nellie Beachy, all of
Grantsville, Md.; Mabel Landis, Fan-
nie Weidman, Esther Sauder, and Mat-
tie Tharp, of Ephrata, Pa.; Ava Roh-
rer, Clayton Gehman, Wadsworth,
Ohio; Mildred Troyer, Walnut Creek,
Ohio; Elmer Lehman, Dalton, Ohio;
Mr. and Mrs. Milton O. Landis and
Elizabeth K. Landis, Worcester, Pa.;
Mr. and Mrs. Samuel S. Histand,
Doylestown, Pa.; Clarence Stull and
family, Elton, Pa.

Correspondence

Westover, Md.

(Holly Grove)

Dear Readers of the Gospel Herald:
—Greetings of love in our Master's
name. His is the only name given un-
der heaven whereby we can be saved.

Mr. and Mrs. Clifford White and
two children and Bro. and Sister Jo-
nas U. Neuhauser of Bird-in-Hand,
Pa., spent the week end at this place.
They put in part of their time fishing
on the river.

Health here is fair, for which we
are very thankful. Bro. and Sister
John Kurtz expect to spend some time
in Washington, D. C. He expects to
work there for a while. Bro. and Sis-
ter Lester Detwiler from Belleville,
Pa., spent Sunday at this place.

We reorganized our Sunday school
and the following officers were elect-
ed: Supts., Will Stoltzfus, Fred Det-
wiler; Sec.-treas., Mark Hostetler;
Chors., Carrie Zook, Marie Hostetler.
May the Lord bless them in their new
responsibility in serving Him and sup-
porting His work.

Bro. and Sister Vernon Detwiler
and family moved to Washington. He
has a job there for a while. Sister Ruth
Kurtz's parents were here for a few
days last week, from West Liberty,
Ohio. Bro. James Kurtz who has been
working in Fentress, Va., for some
time spent the week end here. He is
leaving again for Denbigh to work in
the Colony Dairy.

Pray for the work at this place.
June 23, 1936, Carrie C. Zook.

Ottawa, Ohio

(Mt. Pleasant congregation)

Last Sunday, June 21, we had our communion services. This being somewhat of a joint service with the group from Elida that wishes to remain with conference after the secession from conference, of a group belonging to Salem and Pike churches. These were invited to meet with us by unanimous voice of the Mt. Pleasant congregation.

Sunday, June 14, we had preparatory and baptismal services with Bros. E. L. and E. B. Frey in charge. In the afternoon of June 21 communion was given to Sister Fannie Myers in her home, she being confined to her home for some time. On May 10 we had an all day meeting. Those from other congregations taking part were Henry Muller, Lima, Ohio; E. E. and M. L. Troyer, Elida, Ohio; Sam Blosser, Frank Cook, Iva Sommers, also from Lima; J. B. Smith, Elida.

On Sunday evening, June 21 the program in young people's meeting was given by the young people of Elida.

At present the weather is rather cool and dry. Health generally, good. We are thankful for the interest taken from time to time by our neighboring churches. May the Lord bless the efforts.
E. E. Zuercher.

Johnstown, Pa.

(Home Conference)

The Lord willing, on July 18, 19, the Second Annual Home Conference will be held at the Pleasant Grove Church near Johnstown, Pa. The Instructors for this meeting will be noted under the Field Notes.

The first meeting of its kind, held over a year ago, with Harvey Shenk of Chambersburg, Paul Roth of Allensville, David Alderfer of Scottsdale, and L. A. Blough of Johnstown as instructors, proved to be a very profitable and inspirational meeting. The entire Conference was devoted to discussions of topics relative to the Christian Home. That such a type of Conference has a value to any church is certainly in evidence.

My first convictions to have a Home Conference were received while attending other kinds of Conferences such as Sunday School, Church, Summer Bible School. I noticed that the speakers usually emphasize the fact that the first and final responsibility in the various fields rests with God's first Institution, the Home. The question then came, "Why, if the Home is of such extreme importance, should we not have a special conference entirely devoted to questions concerning the Home?" Is it not true that if a home is what it should be, such questions as have made subjects for other new Conferences such as Peace and Nonconformity will be largely settled before they reach Church doors? If something is not

soon done in a definite, systematic way to stop the downward trend of the home as a Divine Institution perhaps already the next generation can truthfully ask, "What has become of the home?" Wherever this type of Conference has not been held it would certainly be fine to start it. This article is meant for more than an announcement. I feel that too little is being done for the Home from the angle of the Church and so in writing this I hope to awaken thought on the question. Let us work together and see what can be done.

Subjects included on this year's program touch such vital topics as: The Educational Problem; Family Worship; Industry; Motherhood; Discipline; together with "Reminiscences of Home Life Fifty Years Ago." Our aim is to use speakers of different ages, from the unmarried to the aged grandfather, so as to receive a balanced idea of what Home Life should be. An invitation is extended to all who can arrange to be with us for this meeting.
Sanford G. Shetler.

Allemands, La.

Dear Readers of the Gospel Herald, Greetings in Jesus' blessed name:— On May 1 we arrived at Allemands, La., as we had felt an interest in these people here and a conviction that we should come back here and labor among them. One sister of the Baptist Church said she had been praying that someone would come here and teach them. She attends services regularly.

We have Sunday school every Sunday morning and have a real pleasant time together. We were glad to have Bro. J. A. Heatwole of La Junta, Colo., come May 27 and he labored with us for one week. The attendance was fine and he brought to us the Word of life, but there were no visible results.

This town has changed much since we were here fourteen years ago. There are a lot of young people here—about 175 going to grade school and some who go to high school. Sabbath desecration is very common. Many people work the same on Sunday as on other days. There is a wonderful opportunity here, for there are many false teachings and sin on every hand. Will you pray that we might be used of the Lord to bring the true Word to these people?

It is very dry here at present. There are about six thousand acres of corn just east of town and the most of it is sold as green corn. A good bit of it has been replanted and a lot more is to be planted if it rains. Another thing that is wonderful is the new bridge across the Mississippi River at New Orleans and the spillway of the river. If the water gets high the spillway takes it over to Lake Pontchartrain, a distance of five and a half miles.

Will you remember us at this place?

Yours in His service,

Chester A. Wenger.

June 25, 1936.

Hubbard, Oreg.

(Bethel congregation)

Greetings in the Master's name:— Quite recently we have had the privilege of listening to messages delivered by visiting ministers attending the conference on the coast. Sunday afternoon, June 7, Bro. Daniel Kauffman of Scottsdale, Pa., preached to us and again the following Wednesday evening. Bro. Ernest Garber, Filer, Ida., delivered the morning message on June 14. On June 21 Bro. T. K. Hershey preached to us. These messages were all very much appreciated.

Our two weeks' Summer Bible School started on June 22. Average attendance will be approximately 60. Those attending are of junior age and younger.

Brethren Chris Snyder and Orrie D. Yoder, who attended the meeting of the Mennonite Board of Missions and Charities, have returned home. Bro. Yoder is again leaving for the conference in Montana.

Pray for the work at this place.

June 26, 1936.

Alvin Rogie.

Meadville, Pa.

"Bless the Lord, O my soul: and all that is within me, bless his holy name." The Lord has been gracious to us in supplying our needs and comforting us in trouble. The Mission was favored on June 14 with the presence of Bro. Stanford Mumaw and wife, Bro. Noah Hilty, Bro. Shoup, wife, and daughter from Wayne Co., Ohio. Their presence, counsel and messages, both in testimony and song, gave us inspiration to press forward.

We are planning and working for a Summer Bible School if the Lord opens the way and trust all those interested in the Lord's work may pray that God will open the way and bless the work.

We solicit your prayers also in behalf of Sister Swavey, one of our members, who is in poor health, that she might be restored as we feel she is much needed in the work as well as in her home. We also ask that you pray for all who are connected with the work that we may be faithful in giving the Gospel, sowing the seed, and feeding the souls of those who have been gathered into the fold.

Yours till He comes,

June 29, 1936.

Nelson King.

Schellsburg, Pa.

Dear Herald Readers, Greetings in Jesus' name. On May 31 we had in our midst Bro. and Sister Roy Payne and family from Allensville, Pa., Mrs. Christ Roth and son, Irvin L. Roth,
(Continued on page 332)

Miscellaneous

THE RICH MERCIES OF OUR GOD

By Rufus Buzzard

For the Gospel Herald.

God, who rich was in mercy, and wondrous great love,
Hath so loved us, though deep in sin dead have we been—
Us together hath quickened through Christ from above,
Yea, raised us together, redeemed us from sin.
For His blessings celestial we Christ's work begin,
And proclaim to lost sinners what their duties should be;
So that they can feel happy their crown then to win,
And the glories celestial their eyes then can see.

Confessing our Savior, Redeemer, Soul-friend,
Our proved daily conflicts victorious can be;
For we on His mercy can surely depend,
Yea, in Christ's narrow way to live, setting us free.
And the rapture obtained through our Savior divine,
A memorial will be to the joys yet to come;
Yea, inspiring us, we can through life for Him shine,
And continue on so, with our life thus begun.

For a "light to the world" and the "salt of the earth"
Is what Jesus declares that we ever should be;
And all souls that again have been born the new birth,
Their reconciliation makes them then to see
That they should make an effort human souls now to win,
So that they both in heaven, in celestial bliss,
Could rejoice when they both were forgiven of sin,
And could now be in mansions celestial—for this.

In the strength of our Savior's dear mercy and grace
We should "press toward the mark for the prize" in God's fear;
Then in blessed obedience can we win in life's race,
And be heirs of the heavenly mansions so dear.
To those mansions above we should desire to bring
All men through Jesus, our Savior and Friend,
So that all can in glory and splendor then sing,
'Mid those raptures celestial that never will end.

New Castle, Ind.

THE CHURCH'S RESPONSIBILITY CONCERNING WAR

By Florence B. Lauver

For the Gospel Herald.

In I Timothy 2:1,2, we see that the church has a great responsibility in preventing war by pleading with God in prayer that we may live quietly and in peace, and that we should pray for the rulers. Individually each one of us is responsible, since we are born again

and therefore do not desire war. Paul says that our citizenship is in heaven, hence we must obey our King and His laws. God says, "Thou shalt not kill," and again, "Love your enemies." If we seek first the kingdom of God we must obey His Word. God is love and loves every one. Satan is the father of lies, the instigator of fighting, wars, and all kinds of sin. God loved us so much that He sent Jesus to save not only us but also those poor souls who are being killed in battle as well as those who are doing Satan's bidding by killing others. We cannot love our enemies and at the same time kill them. It is impossible to preach the message of love and at the same time kill, and help in the work of revenge.

Jesus said, "Blessed are the merciful," and that if some one should strike us on the right cheek we should not hit him back but turn the other side. We must pardon our enemies and do good to those who spitefully use us and persecute us. Why do we desire peace? Because the Bible says we should have peace with everyone as far as it is in our power. Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." We belong to another country where Jesus is King, and we must be soldiers of the cross and not soldiers of the prince of the power of the air. When the disciples wished to ask for fire from heaven to consume those who treated Christ badly and refused to hear His words, Jesus told them that they ought not to think of such things because the Son of man did not come to the world to destroy men but to save them. We have no right to revenge ourselves. "Vengeance is mine, I will repay, saith the Lord." God's Word tells us that if our enemy is hungry, we should give him to eat and to drink and in so doing we will heap coals of fire on his head, or in other words, make him feel sorry for the things he has done. The law of God is love, and how can we love folks and slay them? The nations hate each other. But God is no respecter of persons. One nation is no better than another. We are of one creation and all one in Christ. There is no difference between Jew or Gentile, servant or master, in His sight.

We are not sent into the world to make laws and revenge our enemies; Jesus said: "Go ye into all the world, and preach the gospel to every creature." As the nations send men to kill each other we are sent as soldiers of the cross to save souls by preaching Christ and Him crucified. If we as missionaries should be working in a foreign country and there should be war between our nation and the one where we are trying to save souls, could we be enthusiastic about our nation killing the dear souls for whom Christ died and to whom He sent us

to preach that they might be saved? Impossible. Christ loves the lost, and we want to give them the Gospel before they die and it is too late. For years the nations have sown prejudice and fear and envy in the hearts of the people. "Whatsoever a man soweth that shall he also reap."

In time of war millions of souls are killed and are lost without knowing salvation by the blood of Jesus. Shiploads of young men are sent to the bottom of the sea. Instead of their enemies being sad because of their plight, they rejoice. It seems as though these souls are of no more value than flies or mice, and should be killed. Just so their nation receives the benefit in a material form seems all that is desired. Jesus wept when He saw the wickedness of Jerusalem. How He must feel when He sees the wickedness in the world today, even in the lives of professing Christians!

Paul says that we should have our feet shod with the Gospel of peace.

A certain man who was in the World War said, "I have just come from Verdún with an ambulance filled with wounded and dead soldiers. It seemed as though I came from hell. I hope I shall never need to see the like again." Another man said that he saw a certain river where there were so many dead bodies that the river almost overflowed its banks, and you could almost cross the river stepping on dead bodies. This seems as though it must have been exaggerated but it is true.

The following are quotations from certain men:

A French official, "We were protected from the bullets of the enemy by a barricade of dead bodies. We continued killing the enemy, we were like crazy."

George Fox, the founder of the Quakers, "I can't fight, because the spirit of war died in me when I became a Christian."

Sydney Smith, "In war God is forgotten, and the principles of Christianity are trodden underfoot."

The Duke of Wellington, "War is terrible. If you should see one day of it you would ask God never to permit you to see another."

General Sherman, "War is hell," and the words of General Sherman were exactly the same as those of a cousin of mine from Juniata Co., Pa., who had to go to France. He said, "War is hell. I hope I never need see it again." God mercifully saved his life.

The primitive church did not take part in war. Some one has said that between the years 170 and 200 the Christians did not enter the Roman army and many left the army after their conversion.

When Christ comes again, then and then only, shall we have peace. He is the prince of peace. War is cruel. It

is costly. It brings sickness, death and sadness. It makes criminals. It robs happiness from the home and the flower of youth is taken from the world. May we pray for our rulers that we may live in peace and that those who try to settle the disputes between nations may be helped. May we and our children be faithful to Him even though we must suffer. But we must obey God before man always.

Carlos Casares, Argentina, S. A.

MONEY AND GOD'S PEOPLE

By O. D. Yoder

For the Gospel Herald.

V. Are We Hoarding, Spending, or Investing Our God-given Money and Means?

And when he had spent all . . . — Luke 15:14.

He had wasted his goods . . . — Luke 16:2.

Here is thy pound, which I have kept laid up in a napkin.—Luke 19:20.

Like the world itself, the professing Christian Church has in this day been blessed as never before with money and material possessions. But the great question remains all the same, what has been done, and what is being done with this money and means? These possessions, although God-given and indispensable, can never secure any one a title to heaven, or fit any one to meet a righteous God. Hence they can only be a means to an end and not the very end of life itself.

But to what end they are a means to us, depends upon what use we are making of these God-given possessions. Used in the right manner, money is a means to God's blessing and favor and to the progress of His Kingdom, while the curse automatically follows upon ourselves and upon the cause of the Lord when these are used in a wrong manner and for a purpose other than what our Creator intended.

Concerning hoarding, Christ said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6:19). Although the world has made promises almost to the denial of the words of Christ, thousands of professing Christians have learned only by sad and bitter experience the truth of Christ's injunction and His wisdom for giving it.

The servant who hid the pound (which his lord had committed to him) in a napkin, brought judgment upon himself not for misuse of the same, but for disuse, failing to use the pound as enjoined. The rich fool (Luke 12) did not waste or spend the bountiful crops his land produced but by hoarding them, he brought judgment upon himself because it was contrary to the very purpose for which his Creator had designed them in relation to his own soul and to his God.

Terrible end-time judgments are awaiting capitalists hoarding God-given means. James 5.

Perhaps, however, the leading sin of the Church in relation to money is **spending** rather than hoarding. While rich extravagant "capitalism" is hoarding, the Church being mostly with the class of "labor" that of the opposite extreme, she has joined the crowd of "spending money and having a good time" regardless of the waste of property and of the poverty it brings to souls.

"What is life, time and money for, but to spend and enjoy," is the current ruling thought of the age—and how the church has been snared into the move! Forgetting that we are but stewards of all that has been committed to us, we steal from God the right that alone is His. Forgetting the "cross" in Christian life and conduct so divinely ordained, we unconsciously get caught in the drift of a carnal, sensual **spending** program of a sinking bankrupt civilization, **spending** for ourselves instead of **investing** for Him the sacred possessions God has entrusted to us. Like the prodigal son, we are begging our Father to "give me" part of the inheritance, so that we can **spend** and **waste** it. How many a young man, perhaps with a newly founded home of his own, has "come to want" like the prodigal, and must look to father's house for bread; thus testifying that as a church and as leaders in present-day society, there has been a sad failure somewhere to teach the rising generation true Bible "thrif" and the God-ordained manner of using our means as an investment, that is not **spent** but will bring returns again.

Long ago the prophet called to the people of God, Why "do ye spend money for that which is not bread?" As servants of God, knowing that the great missionary cause of the Lord in the present lost world is calling for our money and material means, may we ask the heart-searching question to ourselves, why are we so ready to **spend**, even sometimes waste, and so often adverse to **investing** our money and means in the eternal interests of our Lord and His Kingdom?

Long ago, in a period of famine and want, a poor widow woman having left a handful of meal and a little oil in a cruse, dared to obey the prophet and thus invest her meagre supply with the Lord; only to learn and know that investments with God could never fail nor disappoint. The story is related of a widow in our modern time who was left with two small children and the funeral bill to pay for her husband's death. She built a fire in the stove and tied the children to the legs of the table, then leaving the home for the day in the search of work. The first week she earned a small sum of \$3.00. Recognizing that

the Lord had blessed her thus, she gave one-tenth to the Lord. Her work continued and her wages were increased until both her debts were paid and her living well supplied. Her testimony for the Lord was real. The testimony of the apostles after having left all to follow Jesus and investing their lives in His service was that they lacked nothing. Luke 22:35. Is God still faithful to those who will invest strength, money and means with Him?

The promises of God are at least as familiar to us today as they were to saints of old, but can we trust Him as they did? In this day of unparalleled missionary opportunities, needs of the Church and calls for relief to the needy, can we trust God to take our "small loaves and fishes" and let Him multiply them for the needs of souls and sufficient for our own needs, as we yield them wholly to Him? Can we trust Him as we honour Him with a certain portion of our income, thus accepting His written guarantee for future sustenance and happiness? Or will we follow the world in their present **spending** program and lose all with the world? Yielding our money to be spent according to the counsel of the Word and Spirit of God, is **investing** with Him, while using it according to our own wishes and desires, is **spending** it.

Portland, Oreg.

DON'T SUBTRACT, MULTIPLY!

By Elenore Estelle Glassburn

For the Gospel Herald.

In the thirteenth chapter of first Corinthians Paul deals mathematically with the wonderful theme of love. Several interesting problems with their corresponding solutions are presented. They are:

1. Eloquence—love=nothing.
2. Wonderful gifts (that is prophecy, knowledge, and faith)—love=nothing.
3. Philanthropy and martyrdom—love=nothing.

And always when love is subtracted from even the most desirable and commendable qualities, the answer is nothing. Then why do men in general continue to subtract love? Why? Because only the Master Teacher can teach men which process to apply in the solution of any problem. And generally humanity has failed miserably to heed the divine instruction, "Come . . . and learn of me." Mankind has failed to sit at the Master's feet to learn of Him.

Furthermore, apart from God, man's attempt to answer these problems theoretically is always incorrect. And apart from God man cannot arrive at the correct solution theoretically and never will.

Notwithstanding man's theoretical solutions to these problems, when

men subtract love in actual life they will always get not their own but God's answer, for spiritual laws are inexorable. They always remain the same. Then do not ever subtract love! Love was never meant to be subtracted. Through the inspired writer, Jude, the Master Teacher has said, "Love be multiplied" and not "Love be subtracted."

When a teacher asks a student to multiply she does not mean to subtract. Our Teacher has instructed us to let "Love be multiplied," and yet we are too largely subtracting. Can't we learn? Here is Paul's infallible addition problem. (The constituents of love are here given as classified by Drummond.) Have you worked it? It will work!

Patience
Kindness
Generosity
Humility
Courtesy
Selflessness
Good Temper
Guilelessness
Sincerity

Love

This is genuine love! Let this "love be multiplied." It will actually multiply itself. It is its own multiplying machine.

Freeport, Kans.

INDIA LETTER

(Continued from page 325)

one of the four or more lowest castes in India, you would be an outcaste for life, regardless of how wealthy, how respectable, or how educated you may become. And the rights you would have as a member of a community would be practically nil. I can not go into detail in a short letter, but there is terrible suppression and oppression of these low caste people, and has been for over two thousand years. Now they are rebelling against the religion which has held them down.

In an all-Indian depressed class conference in Lucknow last week their leaders, among whom are educated and able men, openly without apology declared to the face of Hindu representatives that they are through with Hinduism now and forever. Here are sixty millions of people who are turning their faces from their own religion and seeking another. All India and the Christian world is waiting to see what will happen. Never before in the history of Christian missions has there been an opportunity such as the present. Christian people in the homeland should be in prayer to God as never before that these literally multitudes may have their hearts turned to God. There are thousands of these low caste people in our own territory, and among them is much agitation.

Some are earnest seekers of Christ. Bro. Kniss, Bro. Lapp, and Bro. Brunk, and others have been working with these depressed people in their respective territories. All the religions of India are making a bid for these millions of souls. Let us pray that Christ may carry the day and that these may be won to Him!

Irene and I are busy learning the language in school here on the hills. We find it interesting and not so difficult as I had imagined it would be after I first began, but nevertheless it goes very slow. We are anxious to have finished with the language and to be actually using it in the bringing of the message of life to the lost in our section of India. We are glad for the others who are soon to join us in our great task.

Yours for Christ and His kingdom,
May 30, 1936. Edwin Weaver.

FROM OUR MISSION STATIONS

La Junta, Colo.

(Mennonite Hospital and Sanatorium)

Dear Gospel Herald Readers:—The class of 1936 had their commencement June 1. The names of the class of graduates are as follows: Esther Thut, Harper, Kans.; Lydia Miller, Elkhart, Ind.; Edna Amstutz, Orrville, Ohio; Inez Snyder, Filer, Ida.; Winifred Kraaiipoel, Colorado Springs, Colo.; Lily Esch, Mio, Mich.; and Mary Gross, Roseland, Nebr.

This class gave as their gift to the hospital a pledge of \$140.00 toward the building of a new Nurses' Residence.

The work at the Hospital has been quite difficult this summer. Nursing help has been very hard to get. We have been working all summer with a short force of nurses. This has made it very hard for the workers here.

A man who had spent his life in sin was gloriously saved before passing away. He testified, "I thought I could not pray, but I could pray last night." With a smile on his face and a vision of angels and mysteries revealed in heaven he passed away.

Asking an interest in your prayers, we are

Yours for the welfare of the sick,
The workers,
Allen H. Erb.

New Holland, Pa.

(Welsh Mountain Mission and Samaritan Home)

To the Herald Readers, Greeting:—Our family is fairly well. Inmates, fifteen—one blind, two on wheel chairs, one uses crutches, one uses two canes, others have rheumatic pains, and other ailments.

At our last communion we had one on his eighty-first birthday taking the emblems for the first time. He seems glad in His service.

June 26 we closed our third Summer Bible School. We had fifty enrolled, with an average attendance of around thirty-eight, all mountain children. They seemed to enjoy the work. The last morning one said, "Could we not have school a few days longer?" Another wanted it a month longer or till school begins again. Another when leaving said, "Good-by, we will see you next year." What a privilege to teach the Word to these children! Some of them are getting very little otherwise. A number of Bibles were placed in homes at cost.

Oh, that the Church would lift up her eyes and look for opportunities to teach the Word with a devotion like Paul's, when he said, "I am willing to spend and be spent." "I am made all things to all men that I might by all means save some." Too often we look too far away for fields and think others should work them.

May we be found faithful when He comes.

July 3, 1936. John L. Musser.

CORRESPONDENCE

(Continued from page 329)

from Allensville, Pa., and Sister Lomie Esh of Belleville, Pa. Bro. Payne delivered two very interesting sermons morning and evening for which we were glad. Bro. Irvin Roth allowed himself to be used in the services also.

On July 13 our Summer Bible School starts at this place. Pray for the work here.

June 29, 1936. R. N. G.

Milliken, Ont.

(Hagerman Schoolhouse)

Greetings of love in Jesus' name:—Let us hasten with the glad message to those who have not yet received it, that the Church of God may be complete.

Witnessing for Jesus Christ where we are is the privilege of every child of God. At the Hagerman Schoolhouse Sunday afternoon. Last November Bro. Stevanus was here for eight days holding evangelistic meetings when ten souls confessed Christ as Savior. Instruction meetings were held on Wednesday evenings when roads and weather were favorable. Then in April Bro. D. S. Krady of Lancaster, Pa., was here for a week, holding meetings each night, at which time there were eight confessions. We all enjoyed these meetings very much.

It is sad to see one that makes a confession and does not know what the new life is and consequently does not follow Jesus all the way. The devil seems to have his way so often when the Spirit of God is working. How our hearts rejoice to see those that have confessed Him as Savior follow Him all the way by obeying

His Word in baptism and uniting with the church! Such was our privilege on June 21 of seeing eight souls baptized in the schoolhouse, six adults and two young girls not yet in their teens. After the baptismal service we remembered the Lord's suffering and death in the breaking of the bread and drinking of the cup and washing of the saints' feet. It was a blessed time to see these come into fellowship. We pray that others may yet see the truths of God's Word and the necessity of obeying it. There were three young girls that desired baptism but were hindered by their parents not giving their consent. We pray that God may touch the hearts of these parents and allow these girls to obey God as they see His Word directs.

Will you remember this work in your prayers, that those who have confessed Him may follow all the way and that others may find Jesus as their Savior.

June 30, 1936. Floyd Schmucker.

South English, Iowa

(Liberty congregation)

Greetings in Jesus' name:—We were glad to have Bro. and Sister Tim Brunk and Bro. and Sister Earl Henderson and family of Sterling, Ill., worship with us Sunday, May 31.

The evening service of June 7 was given by the young people of the West Union congregation, Parnell, Iowa. We were glad for the many helpful thoughts given.

Bro. Milo Kauffman of Hesston, Kans., was with us from June 15 to 24, conducting our revival meetings. As a result four young boys stood for Christ. Two stood for reconsecration, and we trust the entire Church was strengthened. May the Lord bless them as they start out in the Christian life. Our prayers go with our brother as he brings the Word of God to others.

July 1, 1936. Leda Grove.

Bloomfield, Mont.

Dakota-Montana Conference in Session at Bloomfield, June 30 to July 3

Bright sunshine, clear skies overhead, moderately cool atmosphere, refreshing breezes, barren hills, drought-stricken plains, dry, parched fields, a newly erected and recently dedicated church building; this is the setting of the conference now in session.

Present, besides the home members and neighbors, are delegates from the neighboring conferences with visitors and friends from California, Mississippi, Pennsylvania, Kansas, Wisconsin, Minnesota, North Dakota, Montana, Illinois, Iowa, and South America.

The sessions themselves are characterized by live, impassioned, soul-stirring messages on missionary and related subjects. All this is in direct contrast to the physical surroundings

described above. The keynote of the conference as sounded by many of the speakers is helpfulness to others and our responsibility as a church to hold up a spiritual standard to a lost world and a determination, by God's help, to carry on. There is a live interest and good attendance.

July 2, 1936. Andrew Glick.

Stuarts Draft, Va.

(Valley View congregation)

Dear Herald Readers, Greetings in Jesus' name:—Everyone in this community is made glad because of the wonderful showers of rain we are now having, after a long dry siege. Surely the Lord is mindful of us, and causes it to rain on the just and on the unjust.

On June 28 we had services by Bro. Jennings. There were 110 for Sunday school. Average attendance for second quarter was 98.

Bro. William Jennings, Knoxville, Tenn., was with us for a series of meetings which started June 14 and continued until June 28. There were ten confessions. Surely the harvest is ripe and the laborers are few. We were all greatly refreshed by the meetings.

We ask an interest in your prayers for this place.

Bessie Brydge Hailey.

July 3, 1936.

God be thanked, that . . . ye have obeyed from the heart that form of doctrine which was delivered you.—Rom. 6:17.

Married

Price—Martin.—On June 18, 1936, at the home of the bride's sister, Bro. and Sister Lester Ebersole, Mabel Josephine Martin and Merle Price were united in marriage, A. C. Good officiating. May the blessings of the Lord attend them through life.

Stauffer—Troyer.—On Sunday, June 14, 1936, Bro. Uriah Stauffer and Sister Edna Troyer, both members of East Fairview congregation, were united in marriage, Bro. J. E. Zimmerman officiating. May God's richest blessing attend them through life.

Zehr—Raeuber.—On June 3, 1936, at the home of the bride's parents, Bro. Robert Zehr and Sister Barbara Raeuber, both of the Goodfield congregation, were united in marriage by Bro. J. D. Hartzler of Gridley, Ill. May God's richest blessings attend them through life.

Wadel—Smith.—On June 26, 1936, Bro. William J. Wadel and Sister Meda Corynn Smith, both of the Rowe, Pa., congregation, were united in holy matrimony by Bro. Denton T. Martin at his home in Paramount, Md. May the blessings of God be with them all through life.

Shank—Martin.—On June 14, 1936, Bro. Paul M. Shank and Sister Edna C. Martin, both of the Cedar Grove congregation, were united in holy matrimony by Bro. Denton T. Martin at his home in Paramount, Md. May the blessings of God be with them all through life.

Martin—Baer.—On June 4, 1936, Bro. Nathan Martin, of the Reiff's congregation, and

Sister Bertha Baer, of the Millers congregation, were united in holy matrimony, by Bro. Denton T. Martin at his home in Paramount, Md. May the blessing of the Lord go with them.

Hershberger—Myers.—On Saturday morning, June 6, 1936, at the home of Bro. and Sister Joseph Horner of the Howard-Miami congregation, Bro. Marvin E. Hershberger and Sister Dorothy Myers were united in the bonds of holy matrimony by the groom's uncle, Bro. Joseph Horner.

Birky—Troyer.—On June 7, 1936, at the home of the bride's parents, occurred the marriage of Bro. Orville Birky of the Hopewell congregation and Sister Elsie Troyer of the Shore congregation, by Bro. Josiah J. Miller. May the blessings of the Lord attend them through life.

Krout—Hartman.—On June 20, 1936, Bro. Wilson Krout and Sister Viola Hartman, both members of the Souderton congregation, Souderton, Pa., were united in marriage at the home of the bride's mother, Bro. Claude B. Meyers officiating. May God's blessings attend them through life.

Eberly—Baer.—On June 4, 1936, Bro. Reuben W. Eberly of the Chambersburg congregation, and Sister Miriam E. Baer, of the Rowe congregation, were united in holy matrimony by Bro. Denton T. Martin at his home at Paramount, Md. May the blessings of God be with them through life.

Roth—Hostetler.—On May 28, 1936, at the home of the bride's parents, Bro. and Sister F. H. Hostetler of Nampa, Idaho, Bro. Chris S. Roth and Sister Adelia L. Hostetler, both of Nampa, Idaho, were united in holy marriage by Bro. D. A. Good. May God's richest blessings attend them through life.

Eby—Strite.—On the evening of June 3, 1936, Bro. Ira E. Eby, of the Cedar Grove congregation, and Sister Helen V. Strite, of Reiff's congregation, were united in holy matrimony at the home of the bride's parents, Bro. and Sister Edgar Strite, Bro. Denton T. Martin officiating. May God bless them through life.

Kamp—Mast.—Silas Kamp, son of Bro. and Sister Otto Kamp of Orrville, Ohio, and Mattie Mast, daughter of Bro. and Sister Corsin Mast of Walnut Creek, Ohio, were united in marriage at the home of the officiating minister, I. W. Royer, June 27, 1936. May the Lord bestow the riches of grace upon our brother and sister.

Glick—Stoltzfus.—On Saturday evening, April 4, 1936, Bro. Alvin Glick and Sister Florence Stoltzfus, both members of the Conestoga congregation of Morgantown, Pa., were united in marriage at the church in the presence of a large congregation of people, Bishop John S. Mast officiating. May God's blessings attend them through life.

Weaver—Burkey.—On Sunday, June 14, Harry R. Weaver, Shipshewana, Ind., and Clara June Burkey, Edwardsburg, Mich., both members of the Prairie St. congregation, Elkhart, Ind., were united in marriage at the home of the officiating minister, Bro. J. E. Gingrich. May God richly bless this union through life.

Lehman—Showalter.—On June 2, 1936, Bro. T. Weagley Lehman of the Marion, Pa., congregation, and Sister Ethel Mae Showalter, of Millers congregation, were united in holy matrimony at the home of the bride's parents, Bro. and Sister Amos T. Showalter, near Reid, Md., Bro. Denton T. Martin officiating. May God bless them all through life.

Yoder—Smucker.—Paton Yoder, son of Bro. and Sister Silvanus Yoder, and Hazel Smucker, daughter of Bro. and Sister Jesse Smucker, both

from Goshen, Ind., and both members of the Clinton Frame congregation, were united in the bond of holy matrimony June 14, 1936, at the home of the bride's parents, I. W. Royer officiating. May the Lord richly bless our brother and sister all along life's pathway.

Clemens—Landes.—Bro. Jacob R. Clemens, Jr., and Sister Mildred W. Landes, of the Plain congregation, Lansdale, Pa., were joined in marriage by the officiating minister, Bro. John E. Lapp, assisted by the father of the groom, Bro. J. C. Clemens. The ceremony took place on June 27, 1936, at the home of the bride's aunt, Mrs. Adam Bucher, Salford, Pa. May the bountiful blessings of God attend them through life.

Miller—Birky.—Gideon Miller, son of Bro. and Sister Levi Miller of Middlebury, Ind., and Dora Birky, daughter of Bro. and Sister Daniel Birky of Beemer, Nehr., were united in marriage June 7, 1936, at the Clinton Frame Church near Goshen, Ind. The ceremony was performed at the close of the regular Sunday morning service, I. W. Royer officiating. May the blessing of heaven attend our brother and sister in their labors of home and church.

Obituary

Lichty.—Ralph Harvey, infant son of Bro. and Sister Ezra Lichty, Kitchener, Ont., died June 26, 1936. The funeral was held at the home of the parents, J. B. Martin officiating. Text, Mark 10:13-16. Burial at the First Mennonite Cemetery.

Raber.—Richard LaVern and Robert Lee, twin sons of Bro. and Sister Edward Raber of Goshen, Ind., were born on the morning of June 19, 1936, and died on the afternoon of the same day. Besides their parents they are survived by 1 sister, Evelyn Joan. The burial in charge of Bro. J. E. Gingrich took place in the Prairie St. Cemetery, Elkhart.

Our darlings, they have left us,
Gone to that home above;
Gone to be with Jesus,
Forever enfolded in His love.

Baechler.—Menno, eldest son of the late Christian and Barbara (Oesch) Baechler, passed away on May 5, 1936, at the home of his daughter, Mrs. Sam Ropp of near Hensall, Ont., in his 83rd year. Fifty-nine years ago he was united in marriage to Magdalena Kropf of Wilmot Township. He united with the Amish Mennonite Church as a young boy and remained faithful till the end. Surviving are his widow, 1 son (Solomon), 3 daughters (Mrs. Henry Eichler, Mrs. Chris Gingerich, Mrs. Sam Ropp), 17 grandchildren, and 5 great-grandchildren. Funeral services were held May 8 at Bronson Line Amish Mennonite Church. Interment in cemetery near-by.

Miller.—Sarah A., daughter of Solomon and Elizabeth (Kurtz) Zook, was born near New Wilmington, Pa., May 19, 1859; died June 4, 1936; aged 77 y. 16 d. In her youth she accepted Christ as her personal Savior and united with the Maple Grove Mennonite Church of which she was a faithful member until death. On Feb. 1, 1883, she was united in marriage to Samuel S. Miller who preceded her in death May 2, 1936. She leaves to mourn her departure 3 sons, 3 daughters, 22 grandchildren, 2 great-grandchildren, 1 sister (Mrs. Emma Kanagy). Funeral services were conducted June 6 by E. F. Hartzler, E. J. Zook, and E. F. Zook.

Dace.—Grandison Selkirk Dace was born near Pontoca, Mo., Jan. 31, 1850; died at his home in East Lynne, Mo., June 21, 1936; aged 85 y. 4 m. 21 d. He confessed Christ at the age of fifteen years, was baptized on confession of his faith and united with the Baptist Church. He remained faithful to the end. He was an honest and upright man and a good

citizen. He married his present wife (Mrs. Lilla Bell Knapp) in Kansas City, Mo., on Mar. 25, 1930. He is survived by his wife, 1 son (Lawrence E. Dace of Los Angeles, Calif.), 2 brothers, 4 grandchildren, 5 great-grandchildren, some nephews and nieces, and many friends who mourn his departure. Funeral services were held at his late home conducted by I. G. Hartzler. Burial in the Clearfork Cemetery.

Byler.—Amanda D., beloved wife of Urie D. Byler, was born Dec. 18, 1889, near New Wilmington, Pa.; passed away at her late home north of Middlefield, Ohio, June 14, 1936; aged 46 y. 5 m. 27 d. She was sick with double pneumonia for seven days, and all that could be done was of no avail. In her youth she united with the Old Order Amish Mennonite Church, living a devoted Christian life until death. On Dec. 8, 1910, she was united in marriage to Urie D. Byler. She is survived by her deeply bereft husband, 1 son and 7 daughters. One son preceded her in death. She is also survived by her aged parents (Mr. and Mrs. David Z. Byler), 3 brothers and 4 sisters. Funeral services were held at her late home June 16, 1936, conducted by Bros. Rudy K. and Daniel A. Byler.

"Deep in our heart lies a picture
Of a loved one laid to rest;
In memory's frame we will keep it,
Because she was one of the best."

Martin.—G. Caroll, son of the late Jonas M. and Fannie Martin, was born Feb. 22, 1920; died Mar. 27, 1936; aged 16 y. 1 m. 5 d. Father, mother and an infant brother preceded him in death, his father having died a few hours less than a week before. He is survived by the following brothers and sisters—Paul M.; Loyd K.; Melvin; Gladys, wife of Kenneth Reichard; and Miriam. He accepted Christ as his Savior about a year before he died. His sudden death should be a solemn warning to the young. Funeral services were held at the home of his brother, Loyd, and at the Cedar Grove Mennonite Church, conducted by John D. Risser, Denton T. Martin and John F. Grove. Text, II Sam. 1:23. Burial in the cemetery adjoining.

"Farewell, my brothers and sisters, farewell,
I am leaving you now with my Savior to dwell;
My Savior has called, His voice I must obey,
Prepare, oh! prepare to meet me in that great day."

Musselman.—Anna S., widow of the late Phares Musselman, was born Dec. 11, 1857; died June 8, 1936 at her home in Salunga, Pa., of complications after being bedfast seven weeks; aged 78 y. 5 m. 27 d. She was a daughter of the late Jacob and Elizabeth Hiestand and was a member of the Salunga Mennonite Church for nearly thirty years. Her husband passed away about thirty-one years ago, Jan. 22, 1905. Her cheerful disposition will long be a pleasant memory. She leaves a foster daughter (Elizabeth, wife of J. Melvin Newcomer, at home), a sister (Mrs. Barbara S. Harnish of Centerville), and a number of nieces and nephews. Funeral services were held June 11, 1936, at her home, conducted by Bro. Hiram Kauffman and Bro. Elmer Martin. Text, II Tim. 4:6-8. Interment in the Salunga Mennonite Cemetery.

"Dear loved one we must lay thee
In the peaceful grave's embrace,
But thy memory will be cherished
'Til we see thy heavenly face."

A niece.

Martin.—Jonas M., son of the late Solomon and Annie Martin, was born near Hagerstown, Md., Sept. 9, 1880; died Mar. 21, 1936; aged 55 y. 6 m. 12 d. He was united in marriage to Fannie Miller who preceded him in death in September, 1933. To this union were born 7 children, one of whom (an infant) preceded him to the eternal world. Surviving him are the following children: Paul M., Waynesboro, Pa.; Loyd K., Paramount, Md.; Melvin, Mau-

gansville, Md.; Gladys, wife of Kenneth Reichard, Rockville, Md.; Miriam, Philadelphia, Pa.; G. Caroll at home. He is also survived by 4 brothers (Daniel, John, Solomon, Eli), and 1 sister (Lizzie). In his youth he confessed Christ as his Savior and united with the Mennonite Church. His passing after a week's illness is felt by many. Funeral services were held at the home of his son Loyd and at the Cedar Grove Mennonite Church, conducted by Denton T. Martin, John D. Risser and John F. Grove. Text, I Thes. 4:13. Burial in cemetery adjoining.

"The lights are out in the mansion of clay,
The curtains are drawn for the dweller's away;
He silently slipped o'er the threshold by night,
To make his abode in the city of light."

Detwiler.—Paul, son of David Detwiler, Wrightsville, Pa., passed from time to his eternal home Dec. 1, 1935; aged 83 y. 1 m. 1 d. He was married to Elizabeth Shenk of Lancaster Co., Pa., went to housekeeping in Wrightsville and lived there all his life. He was a faithful member of the Mennonite Church at Stony Brook, Pa. He could not hear so well, but when Sunday morning came he filled his place in the church. In 1910 he was chosen as one of the five building committee members, to have charge of building a new church along the Lincoln Highway at Stony Brook, and in 1917 as one of the members of the first group of the Mennonite Cemetery Association at Stony Brook. He also served as a faithful trustee in the church for many years. He took sick and was taken to the York Hospital, but only lived several days. He leaves to mourn his departure his widow and 4 children (D. R. Detwiler, Red Lion; Mrs. Sarah Mason, Ashbury Park; George and Paul at home), also many friends and neighbors. Funeral services were held in his home in charge of Bro. Noah H. Mack of New Holland and Walter H. Gable of York, Pa. Text, Job 5:26. The body was laid to rest in the Wrightsville Cemetery.

Nice.—Joseph, eldest son of the late Philip and Anna Nice, was born in Sterling, Ill., April 1, 1875; passed away at the home of his sister and family, Mrs. Daniel Frey of East Lincolnway, May 23, 1936; aged 61 y. 1 m. 22 d. He grew to manhood in his home community, but spent the greater part of his life in the western states. While residing in Lyons, Kans., he met Emma Smith to whom he was married Feb. 22, 1905. He is survived by his wife, 1 brother (Tohias Nice of Chicago), 3 sisters (Mrs. William Ferry of Milledgeville, Mrs. Daniel Frey of East Lincolnway, and Mrs. R. A. Witmore of Oklahoma City, Okla.). Those preceding him in death were his father, mother, 1 sister (Mrs. Amelia Showalter of Roseland, Nehr.), 1 half brother (Geo. Nice), and 2 half sisters (Susanna Nice and Mrs. Roy Ebersole). He confessed Christ as his personal Savior early in life and found real joy in the service of his Lord. Then came a lapse of years until the renewal of his covenant a short time ago. He possessed a kindly disposition and had many qualities of life that bid for success and usefulness. Funeral services were held Tuesday afternoon in the Science Ridge Mennonite Church with Bro. A. C. Good officiating. Interment was made in the Science Ridge Cemetery.

Stutzman.—Barbara King Stutzman, daughter of Mr. and Mrs. Nicholas King, was born on June 21, 1848, and passed to the great beyond on June 7, 1936, at the home of Bro. and Sister Albert Nafzinger of Archhold, Ohio. She spent twenty-five years of her life in Topeka, Ind. The balance of her time was lived in and near Archhold, Ohio. Her husband, John Stutzman, a daughter, and an infant son, preceded her in death. Her health failed gradually the past two years, but in spite of weariness and suffering she uttered no complaint. She was courageous and full of Christian faith which she daily demonstrated. Many years ago she gave her heart to the Lord and was a faithful member of the Mennonite church. She was

a most loving mother to 10 children, 37 grandchildren, and 23 great-grandchildren. She gave nearly eighty-eight years of work and of wielding a beneficial influence, eighty-eight years of extending kindness, friendliness and good cheer to every one she met. This all leaves a memory of goodly heritage. She was full of almsdeeds and always willing to lend a helping hand. No higher tribute can be bestowed. Services were conducted at the home in Archbold, Ohio, by Bro. Edward B. Frey. Funeral service June 9, from the Maple Grove Mennonite Church in Topeka, Ind., in charge of Bros. Silas Yoder and Edwin J. Yoder. Burial in the Maple Grove Cemetery.

Landis.—Elizabeth, daughter of Christian and Anna Gish, was born near Elizabethtown, Pa., Jan. 28, 1870; passed away at her home in Sterling, Ill., June 12, 1936; aged 66 y. 4 m. 14 d. She grew to womanhood in her home community. On Oct. 4, 1892 she was married to Ezra B. Landis, also of Elizabethtown, Pa. To this union 3 children were born—Stella, Emma and Gabriel. In 1902 they with their family moved to Sterling, Ill., where they have since resided. She is survived by her husband and children, 2 grandchildren, 1 brother (John Gish), and 1 sister (Mrs. Amanda Brady). Those preceding her in death are 1 grandchild, 2 brothers (Henry and Amos), and 2 sisters (Mrs. Joe Kelchner and Mrs. Abram Ebersole). She accepted Christ as her Savior early in life and was received into the Mennonite Church. Her desire was to follow her Lord and to live consistently, ever striving to follow her convictions regardless of sacrifice or self-denial. Her chief concern was for her own salvation and for the salvation of her family. Her last days were days of patient waiting for deliverance from the body of pain and suffering, and on Thursday morning the Lord granted her this release. Funeral services were conducted on Sunday, June 14, in the Science Ridge Mennonite Church with A. C. Good in charge of the services. Interment in the cemetery near the church.

Miller.—William T. Miller was born near Charm, Ohio, Sept. 1, 1900; died at his home May 27, 1936; aged 35 y. 8 m. 26 d. His death was due to complications. He was ill for eight years, being bedfast for the last two years. Those who mourn his departure are his mother (Martha Miller), 5 brothers (Melvin of the home, Lee of Charm, Harvey of Walnut Creek, Ura of Smithville, Alton of Milford, Nebr.), 1 sister (Mrs. Wilher Yoder of Berlin, Ohio), also a host of relatives and friends. His father preceded him in death just four years and eight days ago. He was baptized and received into the Walnut Creek Mennonite Church in his youth. Later being employed at Sugar Creek he transferred his membership to the Mennonite Church at that place. Although he was unable to attend church for the past eight years, his heart always longed for scriptural messages and sacred music. Suffering intensely at times, he bore it all very patiently to the end. He tried to regain his health in those eight years, and finally when he saw it was all in vain he expressed his desire of death. Funeral services were held May 30, conducted at the home by William Stauffer, with further services at the Walnut Creek Mennonite Church by William Stauffer and Alvin Miller. Interment in adjoining cemetery.

"The room is quiet, all is still;
His place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."

Eshbach.—Henry F. Eshbach, son of Christian and Anna Forry Eshbach, was born September 29, 1854; died June 5, 1936; aged 81 y. 7 m. 6 d. On Sept. 26, 1876, he was married to Barbara Denlinger, who died Dec. 26, 1899. On Feb. 13, 1902, he was married to Emma Harnish Wissler who preceded him in death on March 22, 1925. On March 27, 1927, he was married to Ellen Hertzler who survives. Bro. Eshbach was born in Lancaster Co., Pa.,

and spent his entire life in the vicinity of Millersville. In their early married life, he and his first companion united with the Mennonite Church and he was a faithful member during his entire life. His occupation was farming, but retired many years ago, and resided in Millersville, close by the Mennonite Church, where he served as trustee for a number of years. He was also a trustee of the Children's Home located within sight of his home. He always showed a deep interest in the work of caring for the unfortunate. Since he was blessed with this world's goods, he did much good for the needy, which brought much joy and comfort to him. After six weeks of impaired health he suddenly dropped to the floor, while walking to the table for the noon meal, and was gone. Funeral services were held at his late home in Millersville on June 8, 1936, by Bro. D. N. Gish, who read and commented on Psa. 46. Further services at the Millersville Church by the Brethren Landis Shertzer and Jacob G. Hess, who spoke from Matt. 24:42-44 and Psa. 39:4, 5. Burial in the adjoining cemetery.

"The light is gone out in this temple of clay,
The curtain is drawn, the dweller's away;
He slipped from the threshold of earth's dark night,
And made his abode in the city of light."

Weaver.—Malissa Fair Weaver, daughter of Samuel and Mary Fair, was born in Tuscarawas Co., Ohio, Aug. 10, 1859; died at her late home June 17, 1936, at the age of 76 y. 10 m. 7 d., after a lingering illness of diabetes and complications extending over a period of four years, being bedfast for the last nine weeks. She was married June 1, 1879, to Cornelius Weaver who preceded her in death nearly eight months ago. After their marriage they resided in Ohio about one and one half years and then came to Kansas, locating first in Miami County where they resided for a few years and later came to their present home where they have lived for 50 years. This home was blessed with 12 children: Samuel C., McPherson; Ella (Mrs. James Demoret), Lyons; William A., Hesston; Clara (Mrs. Charles Weaver), McPherson; George C., Hillsdale; Oliver O., Canton; Lottie (Mrs. Monroe Selzer), Canton; Bertha (Mrs. Lewis Oldfield), Canton; and Ada and Nettie, at home. One son and one daughter preceded her in death. She leaves to mourn her passing the above-named children, 23 grandchildren, 1 great-grandson, also 1 sister, Mrs. Frank Baker, Dundee, Ohio, 5 nieces, and 2 nephews. In 1891 she was converted and became a member of the Spring Valley Mennonite Church in which faith she died. Mother realized that the time for her homegoing was drawing near and chose for her text Luke 23:28, latter clause: "Weep not for me, but for yourselves, and for your children." She also selected some of the songs. She expressed herself as ready to go, and our feelings are expressed in the following lines:

"The room is quiet, all is still,
Her place is vacant, 'tis God's will;
So long she waited for her rest;
Our blessed Lord knows what is best."

Services were held at the home by Bro. Edward Selzer, and at the church by Bro. Harry Diener, assisted by Bro. Charles Diener. Interment in the adjoining cemetery.

Musselman.—George, son of the late Christian and Catharine High Musselman, was born Sept. 8, 1865; departed this life after a lingering illness of paralysis May 14, 1936; aged 70 y. 8 m. 6 d. While his departure was sudden to us it was not unexpected. He had several relapses previously but recovered before and we expected him to do so again. But this time the Lord called him and he quietly and peacefully answered the summons. Although afflicted bodily for about eight years, his mind was always clear and we can hold as an inspiration to our own lives the patience he has shown and the fatherly Christian advice given to his children. He was always glad to listen to our joys and sorrows, never complaining about his physical condition. He was a faithful member

of the Stumptown Mennonite Church for many years and served as superintendent of the Sunday school there for twenty-nine years, resigning when compelled to by ill health. When he realized that his illness was incurable he asked to be anointed and seemed strengthened for a period. Although very active physically and mentally he was resigned when his strength for physical labor was taken and rejoiced that he could serve the Lord by witnessing to those about him. He is the first of our immediate family and the last of his family to leave this world, his father, mother, 3 brothers (Samuel, John and Christian), and a little sister (Emma) having gone on before. While we are mourning our loss here we cannot but think of the reunion taking place in the great beyond and look forward to joining with them when our work on earth is finished. Those waiting to rejoin him are his sorrowing wife (Anna Mary, nee Nolt) and the following children:—G. Paul Musselman, Downingtown; Charity, wife of Ivan Bair, New Holland; Grace, wife of Samuel Shenk, Kittanning; Guy Musselman, New Holland, with whom he was associated in the coal, lumber and feed business since he retired from farming. Nine grandchildren also survive. Funeral services were held Monday, May 18, 1936, conducted by Bro. David Landis at the home and Bros. Elmer Martin and Abraham Martin at Groffdale Church. Interment in the cemetery adjoining. Texts, Psa. 23:4 and Job 19:25.

"We long for household voices gone,
For vanished smiles we long,
But God hath led our dear one on
And He can do no wrong."

The Family.

Heatwole.—Ruth Showalter Heatwole, daughter of Bishop J. A. Heatwole, was born near Harrisonburg, Va., June 22, 1901; and fell asleep in Jesus, June 20, 1936, at the Mennonite Sanitarium, La Junta, Colo. Since a girl of six La Junta has been her home. Her school days were spent in Fairmount and La Junta, Colo., Hesston, Kans., and Goshen, Ind. For five years she taught the primary grades of the Fairmount School. While making further preparation for her chosen profession her health gave way and she had to give up the schoolroom. Two years ago her mother went before her to the spirit world. Her father, 2 brothers, and 4 sisters (E. Herman, Mrs. Mark Snyder, Lenna, Elizabeth, Sarah, and Jacob Aaron, Jr.) remain to mourn her departure, also 2 nephews and 5 nieces and a host of relatives and friends. As a child she early began to develop an aptitude for music, art and poetry. She loved the good, the true, the beautiful, especially nature, children, her friends, her family, her church, and her Bible. Early in life she had a real experience of salvation through faith in Christ Jesus as her personal Savior. She was baptized at the age of fourteen and has since then been a member of the Mennonite church. Her funeral was largely attended at the La Junta Mennonite church. Allen H. Erb preached from a favorite text of hers, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psa. 4:8). He was assisted by Jessie Kauffman and Aaron Leatherman. As a family we desire to thank all the dear good people who have so kindly ministered to her during her long sickness and remembered us with so many loving and appropriate tokens of love and sympathy. The following is her last poem, composed April 26, 1932.

Until

Until I've found a rose that God
Neglected to perfume,
Or one imperfect snowflake warped
From out the Weaver's loom;
Or just one drah and listless drop
Of dew, upon the lawn,
Which fails to glisten in the light
And heck of early dawn—

Until I've found one of these three,
How can I doubt God's plan for me?

—The Family.

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will meet, D. V., at the Springdale Church, Augusta Co., near Waynesboro, Va., on Thursday, July 30, at 9:00 A. M., and continue until Friday noon, July 31.

Other meetings to be held during conference week are as follows:

Tuesday, July 28

9:00 A. M. Virginia Mennonite Aid Plan.

1:00 P. M. Virginia Mennonite Board of Missions and Charities.

4:00 P. M. Conference Arranging Committee.

7:30 P. M. Preaching Service.

Virginia Mennonite Automobile Aid Plan.

Wednesday, July 29

9:00 A. M. Preliminary Session of Conference.

2:00 P. M. Fundamentals Meeting.

7:30 P. M. Mission Program.

On Thursday evening at 7:30 there will be preaching service.

An invitation is extended to brethren and sisters of other conferences to be present.

Folks coming by train or bus may notify Fred A. Driver, Waynesboro, Va.

H. D. Weaver, Secretary.

Southwestern Pennsylvania

The sixty-first annual meeting of the Southwestern Pennsylvania Mennonite Conference will be held, the Lord willing, in the Johnstown District at the Kaufman Church near Davidsville, Pa., August 17-21, 1936. Following is the schedule of meetings:

Monday:

2:00 P. M. Meeting of Executive Committee and Bishops.

6:30 P. M. to Tuesday noon, Mission Board Meeting.

Tuesday:

1:00 P. M. Program of Associated Sewing Circles.

6:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday:

8:00 A. M. to Friday noon, Church Conference.

The Kaufman Church is located about two miles from Davidsville, Pa., and only a short distance off Pennsylvania state route 53.

M. B. Miller, Secretary.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Indiana-Michigan Mennonite Sunday School Conference will meet in annual session with the Clinton Frame congregation near Goshen, Ind., on August 11-13, 1936.

The conference theme is "The Believer's Experience In Salvation."

Amos O. Hostetler.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va., July 22-26, 1936

PURPOSE. It is designed to provide Bible instruction, Christian fellowship, and discussions of young people's problems and activities. It promotes missionary interests, inspirational singing and Christian loyalty. It is characterized by restful changes and spiritual devotions.

AGE GROUP. The special objectives of the Institute program aim to meet the needs and interests of our young people who have reached the age of seventeen years and upward.

FACILITIES. We have the privilege of using all the facilities of the Eastern Mennonite School, such as the dormitory, the dining hall, the recitation rooms, the library, and the campus. Rooms in the homes of the village community are also available for Institute accommodations.

APPLICATION. We have already received a large number of applications. If you have not sent in your request for room reservation please write at your earliest convenience. Others who expect to attend but who are not asking for a room should also inform us of their plans.

REGISTRATION. Wednesday, July 22, 2 o'clock p. m., is the hour set for registration. Plan to be present at that time.

EXPENSES. Tuition, \$1.00; board, \$2.50; room, \$1.00. Single meals will be provided at 25 cents each. The first meal will be served at 6 o'clock Wednesday evening.

Address all correspondence to the Director, John R. Mumaw, E. M. S., Harrisonburg, Va.

YOUNG PEOPLE'S INSTITUTE

July 29 to August 2, 1936

Manitou, Colorado

1. Christian fellowship, study of God's Word, and inspiration in a location abounding in the wonders of nature.

2. A few hot summer days spent in the cool, pleasant atmosphere of the mountains.

3. Afternoon activities in beautiful scenic spots in the Garden of the Gods and other noted places.

4. Studies in harmony with the surroundings—Christian Evidences, Science, Nature and God, etc.

5. One day of Victorious Life Conference. COME AND ENJOY THESE BLESSINGS WITH US.

For information write Jesse Kauffman, La Junta, Colorado.

YOUNG PEOPLE'S INSTITUTE

Smithville, Ohio, July 30 to Aug. 2, 1936

A Young People's Institute will be held at the Oak Grove Church, Smithville, Ohio, from July 30 to Aug. 2, 1936. Young people of the Ohio Conference District are urged to attend and a hearty invitation is extended to other Mennonite young people. Teachers,

speakers, and leaders will be present from several states and foreign lands. The plans are being made with the approval of the Executive Committee of the Ohio Sunday School Conference. Details will be announced later. Please address all inquiries which relate to the program to M. C. Lehman, Director, 1225 South Eighth Street, Goshen, Indiana, and all inquiries relating to other arrangements to I. W. Royer, Chairman, Orrville, Ohio.

YOUNG PEOPLE'S INSTITUTE OF SOUTHEASTERN IOWA

Aug. 12 to 16, 1936

An Institute was held in this same section last year, and it met with such unanimous approval that it was decided to conduct a similar one this year. It will be held again with the East Union Congregation near Kalona. An interesting program has been arranged, which will soon be ready for distribution in leaflet form. Following is a list of subjects that will be taught:—

Christian Evidences	S. S. Survey
Book Study—	Personal Work
Proverbs	Missions
Jude	Group Discussions
Acts	Music
Rural Missions	Our Literature
Loyalty	

Young folks who are contemplating a little summer vacation should plan to attend the Institute. Perhaps time could be no more profitably spent, than here in Bible study and listening to the very interesting addresses, while enjoying the Christian social fellowship of others. A hearty invitation is extended to all to attend.

While the class work of the day time is arranged more especially for the young people, the evening services are for the general public. An address and sermon will be given each evening.

Tuition will be \$1.00 and board \$1.40 for the term.

The following comprise the faculty:

Bro. Milo Kauffman, Director.

Sister Margaret Horst.

Bro. E. M. Yost.

Bro. J. N. Kaufman.

Bro. S. G. Shetler.

For information concerning lodging, or notice of your arrival by train, address all communications to Bro. D. J. Fisher, Iowa City, Ia., chairman of committee.

Young People's Institute Committee,
S. J. Horst, Secy.

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A Forthcoming Book

MENNO SIMONS' LIFE AND WRITINGS

A Quadricentennial Tribute

Watch this space in following issues for further information.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, JULY 16, 1936

(Herald of Truth
Established 1864)

No. 16

EDITORIAL

"If ye then be risen with Christ, seek those things which are above . . . Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

The fore part of the above admonition is addressed to those whose experience is correctly described in the latter statement. To attempt to do the former without an experience of the latter means a religion of form and not of fact.

The Larger Life.—One of the most striking portions of Scripture is that found in II Cor. 6:14-18. The worldly-minded professor shrinks from a proper application of it, calling such an application "narrow." But the admonition just preceding it reads, "Be ye also enlarged." With this enlarged life a part of your experience, Vv. 14-18 are the expression of a natural result. Compare this with Tit. 2:11-14.

"Other-worldliness."—Evidently this word has been coined to give expression to the kind of a life that is the exact opposite of what is usually called "worldliness." John describes it negatively: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15); while Paul holds up the same standard in a positive way: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I to the world." Which word expresses our life most completely, "worldliness" or "other-worldliness?"

Independence Day.—July 4 is a gala day in the United States, just as Dominion Day is in Canada. Usually fire crackers and "fire water" furnish a liberal share of the attractions. The

money spent for these two items would go a long way in the cause of missions, and in supplying the wants of the needy.

The Christian also has an Independence Day. "When the Son therefore shall make you free, ye shall be free indeed." What experience in life should bring greater delight to the soul, both here and hereafter, than that referred to by the poet: "Oh happy day that fixed my choice on Thee my Savior and my God."

The Beatitudes.—Elsewhere in this number will be found the beginning of a series of articles on this subject. This series of articles is especially welcome, for two reasons: (1) The thoughts found in the series are worthy of our reading and meditation. (2) Being written by Bro. Ressler, they are a welcome evidence of returning strength. Bro. Ressler is still far from being a well man. But he is gradually improving, and our prayers continue to arise to the end that he may be spared for useful service for years to come.

Opportunities for Christian service, on the part of all able-bodied consecrated Christians, are many. Here are a few of them: daily Bible study, unceasing prayer, daily family devotions, faithful attendance at public religious services, visiting the sick and needy, systematic giving, personal work among saved and unsaved, letting our light shine in daily living, carrying the Gospel light into the dark places within reach, working with our hands to the end that we may have the wherewith to support both our own and the cause of Christ. Not until we have reached the limit in improving all these opportunities should we begin to think of complaining that we have nothing to do.

After an absence of nearly eight weeks, the editor finds himself again

at his desk. As usual, there is plenty of work here to claim our attention, especially after having been away so long. We enjoyed our fellowship with the western brethren greatly. Wherever we went we found an earnest endeavor to press on in the good work. From a material standpoint, owing to weather conditions, their material prospects are not all equal; but so long as they all keep Matt. 6:33 as their goal, the grace of God will prove Himself the great Equalizer who will supply all their needs, both temporally and spiritually.

Doctrinal Supplement.—This is the week when the July number of the Doctrinal Supplement should have appeared. But as there are five numbers of the paper to be issued during the month of July, and as the editor appeared on the scene rather late to assist in getting out the extra material on time, it was decided to postpone the Supplement a week. Several valuable features will appear next week. May your prayers continue to ascend to the end that the reading matter found in the Doctrinal Supplement will continue to supply the need for doctrinal teaching, in a way that is pleasing to God and uplifting to the readers.

Sometimes the question is raised as to which has the greater authority, the congregation or the conference. Acts 15 furnishes us a good side-light on this question. There was a dispute in the congregation at Antioch about circumcision. Finding themselves unable to settle this question at home, they carried it to conference in Jerusalem. There the question was considered from various angles and a solution was reached that pleased "the whole church." This decision was afterwards presented to the congregations as "decrees for to keep."

The relation of congregation to conference is very much the same as that of member to congregation. Not the

member, not the congregation, nor yet the regional conference, but the entire brotherhood, is what constitutes "The Church." To make the Church most helpful to each member, congregation, and conference in the whole brotherhood, a spirit of submission must pervade the entire brotherhood, and the various activities of the Church, recognizing Christ as the Head.

But, while the authority of the Church must be recognized to achieve best results, the word "authority" is not the chief word to be emphasized—unless we center it in Christ and His Gospel. The spirit of submission of necessity brings the spirit of co-operation to the fore. Where the spirit of submission one to another and of loyalty to Christ pervades the entire brotherhood, we may reasonably expect the whole Church to be knit together as one heart and soul in the service of the Lord, accomplishing great things for God.

Our Northwestern Conferences.—It was the editor's privilege, recently, to attend the annual meetings of the Pacific Coast Conference, the Alberta-Saskatchewan Conference, and the Dakota-Montana Conference. The Spirit of God was in evidence in each of these gatherings and we, in common with Peter and many others, felt like saying, "Lord, it is good for us to be here." Geographically, these are our three largest conferences. Numerically, they stand at the other end of the line. Spiritually, we consider them at least an average. In each of the fields the brotherhood has its problems as well as opportunities. May the sustaining grace of God be theirs, and precious souls be gathered in.

In the Dakota-Montana field especially, owing to a prolonged and extended drought, the brotherhood is facing an almost complete crop failure. Nevertheless, they are facing the situation with Christian fortitude, and are pressing on in aggressive Christian work. Even in this case Rom. 8:28 is clearly visible. We have this to suggest: As many of you as have been blessed by bountiful crops with "enough and to spare," get in touch with one or more of those living in the drouth-stricken area, with a view to sharing with them the bounties of earth. "The earth is the Lord's, and the fullness thereof;" and every

year there is enough of a surplus to feed and to clothe all the needy of earth, if only it were properly distributed. "Bear ye one another's burdens, and so fulfill the law of Christ."

THE FRUIT WHICH THE SPIRIT BEARS IN US

By Marie Miller

For the Gospel Herald.

The apostle Paul, in his epistle to the Galatians, tells us that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," and he says of them, "against such there is no law." Let us note the character of these Christian graces, and then let us examine ourselves and see if we are so bearing them in our daily lives that we may be known of all men to be truly and really the followers of Christ.

The first one that Paul mentioned was love. Our Savior said, "If ye love me keep my commandments." And again, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." At another time He declared that the first and great commandment is that we love the Lord our God with all our heart, soul and mind, and the second is like it, that we love our neighbor as ourselves.

The second is joy. The joy of the Christian is that emotion of the heart which is excited by a sense of the presence and love of our heavenly Father. It certainly should bring joy to any Christian's heart when we know that our heavenly Father is continually with us and guiding us, helping us through all our trials.

Third he mentions peace. The Christian's peace is that which Christ gives to His disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you." The cares and troubles of an ungodly world fill the heart with fear, but the God of all the earth gives the peace "that passeth all understanding" to every troubled soul that calls upon Him.

Longsuffering. His longsuffering is shown by patience in bearing trials as well as injuries and offenses. One of the greatest Christian virtues is patience. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:4). God sends us many opportunities for cultivating this virtue and fixing it more firmly into our lives and characters. As the fretting cares and irritating circumstances of life come to us, let us use them as stepping stones to a more beautiful character, letting patience have her perfect work in leading us on to Christian perfection.

The Christian's gentleness is shown

by that mildness of manner which is the reverse of roughness, severity, or harshness.

The Christian's goodness is shown by his promotion of the happiness and welfare of others.

By the exercise of living faith, begotten in his heart by the Holy Spirit, the Christian realizes the "substance of things hoped for, the evidence of things not seen." Through it he is enabled to overcome the world, and this kind of faith is thus distinguished from a dead faith, which is overcome by the world.

The Christian's meekness is evidenced by submissiveness to the divine will and his temperance by restraint in the indulgence of his natural appetites and passions.

Thus we see that the fruits of the Spirit are manifested in man only as he keeps the divine commandments, loves his neighbor as himself, realizes the presence and love of our heavenly Father and His peace in the heart, by his patience, his mildness, his kindness, by promoting the welfare of all, by overcoming the world, by submission to the divine will, and by self-restraint. Then and only then can we bear fruit that is worth while. It is the fruitful Christian who is a blessing to others. It is only the way we abide in Him that we are enabled to produce much fruit. Are you a fruitful branch? Are you abiding in Him? God desires the much fruit condition, for it glorifies Him.

"It is the branch that bears the fruit,
That feels the knife,
To prune it for a larger growth,
A fuller life.

"Rejoice, tho' each desire, each dream,
Each hope of thine
Shall fall and fade; it is the hand
Of Love divine

"That holds the knife, that cuts and breaks
With tenderest touch,
That thou whose life has born some fruit
Mayst now bear much."

Sugar Creek, Ohio.

THE GREATNESS OF GOD

By Elias B. Martin

For the Gospel Herald.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet. O Lord our Lord, how excellent is thy name in all the earth!—Psa. 8:3-6, 9.

When we consider the universe, the heavens containing a host of planets compared to some of which our earth is but a mere speck, the innumerable stars which are said to be suns like our own, and the immeasurable spaces between them—when we consider all these things we must truly say with

David: "What is man that thou art mindful of him?"

John writes: "In the beginning was the word." The beginning of what? The beginning of all creation; before there was a beginning of anything that has been created. The Word was in the beginning with God. God always existed, and through Him all things were made.

In Gen. 1:1 we read: "In the beginning God created the heaven and the earth." If we read on farther we find that God merely spoke and so things came into existence. So we see through the Word that God created all things, and last of all created man. "And God said, Let us make man in our image, after our likeness" (Gen. 1:26). The Psalmist says, "Thou hast made him a little lower than the angels." But we never read that He made the angels in His own image and likeness. Nor do we read that He provided a Savior for the angels that sinned. They were created as servants to wait upon Him.

It seems God had a higher purpose in view when He created man. But man was unfaithful to his Creator, and through sin and disobedience fell from this image and likeness of God. So now he is indeed lower than the angels and in some cases seems to have fallen even lower than animals. Through drink and abuse man has become almost like a brute, even sometimes killing himself, which animals never do.

Through sin man was separated entirely from God, for God cannot tolerate sin. There was no way by which man could redeem himself, because God had pronounced the sentence of death on sin. So it seemed there was nothing left for man but to go down into eternal punishment which he had merited. God did not owe anything more to man because God had warned him of the consequences of sin. But out of His great love for His created beings, He Himself paid the full penalty of the price of the judgment which He had placed on sin. So this Word which was in the beginning, which was God, became flesh and dwelt among men. He left His high position on the throne of God in heaven and came down into this sin-cursed world. He took on the form of our flesh and became like us, only without sin. While here He even had to declare, "The foxes have holes and the birds have nests, but the Son of man has nowhere to lay his head." And yet He was the creator and rightful owner of all the earth. He was tempted like as we, was despised and reviled by man, mocked and spit upon, crowned with thorns, nailed to the cross, and died in our stead. And why? That He might pay the price of our sins, buy us back into that image and likeness of God from which man had so miserably fallen because of sin.

Can we imagine, or do we realize the value which God puts on man in order to pay so great a price for him, to leave His throne in heaven and come down so low and suffer death on the cross, separated from God, in order to redeem sinful mankind who so despised and ill treated Him? Throughout the ages man has been so disobedient to Him. When we study the history of the children of Israel and see how rebellious they were against God, and also see what patience God had with them, then we can see a little of the great love of God.

Do we realize the greatness of the inheritance that is waiting for us if we take advantage of God's free offer of salvation for which He paid so great a price? Or, on the other hand, do we realize the doom that is awaiting us if we refuse to take advantage of His free offer? In Rom. 8:16, 17 we read, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Can we realize the full meaning of it—"Children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ?"

When we think of an inheritance here in this life, it has its limits both as to time and amount, so much money or so much property, and that for only a few short years. Then we must leave it and we are apt to lose it at any time. But this inheritance that Paul speaks of in Romans has no limits nor bounds. At the end of a billion years it will only have begun. No eye has seen nor ear heard, neither can the heart imagine nor the tongue express what is in store for us. To think that we are joint-heirs with Christ who is the creator and sole owner of the whole universe with its huge worlds without end!

Then seeing that we know all these things, what manner of persons ought we to be? Seeing what great love God has for us and what He has in store for us, then why should we be content to occupy our minds with the cares and worries, or the pleasures and pastimes of this world, when there is such a great future in store for us for the mere acceptance without price of salvation? While we are busy making money to buy farms for our children or to lay up treasures that we may live at ease in our old days, we are apt to lose sight of our future inheritance which is of far more importance to us. And we might even lose it altogether. But what will it profit us if we gain the whole world and lose our own soul? This inheritance is for us to enjoy even in this life. If we are born of God and filled with the Holy Spirit so we can sit together in heavenly places in Christ, we can have a foretaste of heaven here.

But the greatest joy of all is that Christ will soon come to take us home unto Himself, that we may be with Him forever. So let us be ready, waiting for His coming especially as we see the time drawing near and we see His prophecies fulfilled. So likewise ye, when ye shall see all these things, know ye that it is near, even at the doors.

Waterloo, Ont.

THE BLESSINGS OF TRUE CONSECRATION

By Isaac R. Herr

For the Gospel Herald.

May we have the longing and yearning of our hearts to live in a behavior in life that has the approval of a triune God. For if we act, do, and live under the advisory board of the Father, Son, and Holy Ghost, we shall avoid bungling, humbling, in wrong doing and wrong living. If our activities have the "spirit of just men made perfect," the motives and sentiments that spring from a heart that has the right motive and purpose, the best and purest sentiment and purpose of living in a life that is everlasting, if our united being and life is in the center of the love of God and in the spirit and purpose of an endless life in blessedness, living in the way of life from earth to glory, that is a blessedness and privilege so stupendous as to nonplus the enemy and Satan's imps from giving a substitute or a makeshift and make-belief in any deception.

If we therefore live in the forgiveness of our sins and in the power to forsake them, if we live in the blessedness of an overcoming life, the requirement is upon us to live in a sanctified and purified life day by day, in a mortified and crucified life the livelong day of our lives. The necessity is upon us of living in the willingness to be "killed all the day long" and to be accounted as "sheep for the slaughter." Then we shall have the comfort and strength, the spirit and purpose of living in a sane, sound, orthodox Christian faith and life. We shall live in the abundance of a life that is hearty, hale and well met in Jesus Christ our Savior. We shall live in a renovated soul, a clarified mind, a purified heart and a rejuvenated spirit that is resolutely minded and perseveringly determined not to flinch or foul or to play the poltroon in the highest and best interest of a life that is destined to live everlastingly; a soul that shall live in that joy, and peace and gladness which are never ending but eternally blessed to him who has fitted and prepared himself to live in a mansion in Glory.

Lancaster, Pa.

We can not get what we need until we turn the light of God upon our own hearts.—Joshua B. Zook.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(Mennonite Gospel Missions)

Dear Herald Readers, Greetings:—At this writing our second summer Bible school for the season is being conducted by members of our congregation. The first of these was held in the Quindaro district in northwest Kansas City, Kans. The present one is being conducted in a neglected district known as the Cedar Lawn Addition, located just west of Argentine. Sister Mary Stalter served as principal of the Quindaro Bible School, and Sister Blanche Ropp as principal of the one at Cedar Lawn. As a mission congregation, we are favored indeed in having enough volunteer workers among us to carry on this work without calling in outside teachers. It is most interesting to notice the eagerness to learn that is manifested among the boys and girls in these neglected districts. Our plan is to continue the work in the Cedar Lawn district by starting a Sunday school there Sunday morning, July 12, with Bro. Freedley Schrock as superintendent. A closing program is to be rendered there Friday evening, July 10. If present plans carry, we will conduct a third Summer Bible School in another neglected section of the city later on.

A helpful and inspirational meeting of the home or extension department workers was held recently.

About a month ago the writer and Sister Mininger were completely surprised when friends of the Kansas City Mission left a new Plymouth automobile here for the use of the mission in exchange for the 1929 model Ford which had done much valuable service for the cause. Our sincere prayer is that the Lord will graciously reward those who have had a share in providing this car and that it be used alone for the furtherance of the cause which we all love.

Sunday, July 5, was baptismal day here. At this time three persons were received into Church fellowship by water baptism and a fourth one was received upon confession of faith. This service was in charge of our bishop, Bro. Joe C. Driver of Garden City, Mo., who was accompanied by Sister Driver and Bro. and Sister Erwin Kanagy. Bro. L. J. Miller preached Sunday morning, using the text: "Why baptizest thou" (Jno. 1:25)?

Sunday evening, July 5, Bro. R. P. Horst preached for the Sycamore

Grove congregation near Garden City, Mo.

Sister Mary Stalter is spending some time at her parental home in Allen Co., Ohio. During her absence Sister Anna Hallman of Tuleta, Tex., is rendering valuable service in the cause here.

Among recent visitors here were: Anna Hoover, Gladys and Lois Honderich, Goshen, Ind.; Verda V. Honderich and Nellie Hershberger, Middlebury, Ind.

Our next quarterly members' meeting is scheduled to be held Friday evening, July 17.

Yours for the lost in Kansas City,
July 9, 1936. J. D. Mininger.

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers, Greetings:—Another summer Bible school has passed into history. It opened on June 15 and closed July 3. The Lord's blessing on the school was manifest. Our average attendance was 113. The final program was given to a well-filled house on the evening of July 2. Fifty-three had perfect attendance. A number of cases of measles kept the number from being higher. The following teachers gave faithful, efficient, and unselfish service: Joseph Lewis, Elsie Pustay, Euphemia Allan, and Lydia Slabaugh of the Canton congregation; Helen Moser, Dorothy Moser, and Evalena Sprunger of the Orrville congregation; Mildred Troyer of Walnut Creek; Velma Johns of the Beech congregation; Mildred Gehman and Ava Rohrer of the Bethel congregation. Caroline Hostetler of the Canton congregation gave her efficient services as cook.

The writer's mother has gone to Eastern Pennsylvania after spending the past five winters with us at Canton. We are glad for the help she has given in the work. Sister Lydia Slabaugh is giving her services this summer at the Mission.

On June 23 Bro. C. K. Lehman of Harrisonburg, Va., gave an appreciated message on "Non-Resistance." On Sunday evening, June 21, Bro. Alvin Hostetler of the Beech congregation preached here in the absence of the writer. On Sunday, June 28, Bro. O. N. Johns conducted the service in the morning, receiving into church fellowship three members: a brother by letter from another congregation, a sister from another denomination, and a sister by baptism. Another sister who could not be present for physical reasons was received by baptism on July 3.

We acknowledge with thanks provisions received from the following during the month of June:

Becher's Dairy Farm, Beech Cong.	\$12.00
Mrs. Allan, Canton Cong.	.25
D. J. Schwary, Canton Cong.	.25
Jonathan Troyer, Walnut Creek Cong.	.25

Martin Moser, Orrville Cong.	.60
S. D. Rohrer, Bethel Cong.	.40
Joel Gehman, Bethel Cong.	.75
Nick Pustay, Canton Cong.	.25
Beech Cong.	38.67
Walnut Creek S. C.	2.00

July 4, 1936. Wm. G. Detweiler.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(June 19)

Dear Herald Readers, Greetings:—Winter months are here, with short days and long nights, but we are thankful for the beautiful weather we have had so far. Even though our houses are not heated and we must wear heavy clothes all winter, we can enjoy lovely sunshine most every day. I am especially enjoying the sunny weather after the rather dreary winters spent in Indiana and Illinois.

From the Lantz's in Cosquin we have received the following news: "We had several visitors last month and also made some visits back in the hills. We found several who are interested in the Gospel and one young lady, a school teacher who was converted in Santa Fe.

"We arrived at a village named Tanti where we found several who have Bibles and also found a room where we can hold meetings. We expect to go there again very soon.

"Our Sunday school is growing. Several converts are now giving a good testimony in word and deed. Pray for the spread of the Gospel in the Hills of Cordoba."

Since Tres Lomas has no resident pastor, we must depend on some one to come every Sunday. Last Sunday, however, it was impossible for any one to come; so instead of preaching we had a regular North American Young People's Meeting, several members taking part, and using as our theme, I Cor. 13:13. Our regular young people's meetings are held Tuesday evenings and the topics are prepared in the form of questions with Bible references, thus making it possible for all to take part. The ones discussing the topics Sunday were a little scared to give talks on a Sunday night, but they did their best and we had a very interesting meeting which was a blessing to all present.

One of our converts of Tres Lomas has been ill for some time. Last week we had a meeting in the home. She is anxious to be well by the time for communion so that she can be baptized then also.

We trust in you, dear Christians of the North, that you will continue to pray for your brethren of the South-
ern continent. In Christian love,

Elsa Shank.

Tres Lomas, F. C. O., Argentina.

"Go ye into all the world, and preach the gospel to every creature."

LETTER FROM EAST AFRICA

Dear Interested Ones:—"My word shall not return unto me void." A precious promise is ours if we carry forth His Word, and no promise at all is ours if we take our own or any one else's word. One of the stabilizing things in the missionary's heart is keeping in the consciousness that the work is not his but the One who sent him, and he only the messenger. When he begins to try to make results or determine the course and extent of his work and teaching he gets into a dangerous place. Only His Word and the work of the Holy Spirit can avail and the above promise is ours.

The catechism class is still growing; but I hate to mention numbers, for it is so hard to tell how many have actually meant to get salvation and become established in the Word, and how many are after some other gain. We have been much encouraged by the growth and earnestness of many of the believers here.

At our Musoma service on Sunday there were 11 boys from the Musoma Government school that stood for Christ and we have reasons to believe that two of the five teachers in the school have been instrumental in helping these boys. These teachers and the boys have been coming, and I feel and trust they are in real earnest.

Another door has opened for us that we feel we dare not ignore. These teachers have asked us to come to the school every Thursday for about 45 minutes to give religious teaching to the boys. What an opportunity! These boys all know the Swahili language well and are from many parts of the district. Many of them are chiefs' sons and of headmen. Thank God with us for the opening and pray definitely for the work. We have not yet started it, but gave them assurance that we would do so soon.

The health of the group is good at present. Word from Shirati tells us that Sister Elma is back at work again after her first attack of fever.

We are anxiously looking forward to next week when the new missionaries will arrive here at their station. John and Catherine Leatherman will be stationed here in the teachers' school that is to be opened next month if possible. They have not yet seen their station nor us but we are looking for them to arrive with all the rest from Shirati on the 22nd. inst.

Rains have not yet ceased entirely, but are not as flooding anymore. They have been of unusually long duration this year and should spell abundance of food unless they extend a bit longer into the harvest of some of it.

Let the peace of God rule in your hearts and be ye thankful.

His servant,

Elam W. Stauffer.

Musoma T. T., June 19, 1936.

MY TRIP TO DARJEELING

By Sarah Lapp

For the Gospel Herald.

On May 25 I left home to come to Darjeeling, a town on the Himalaya Mountains, about 390 miles north of Calcutta, for a few weeks change. And since it had rained some, and was not so hot, I decided to travel third class, the cheapest way. I got on at Raipur, on the Bombay and Calcutta mail train, and went into a Zanana compartment, where only women are allowed.

It happened to be well filled with Mohammedan women who had just landed in Bombay from a sea voyage from Mecca and Medina, Arabia, where they had gone on a religious pilgrimage and were on their way home to Calcutta.

A trip to their holy city is a hard one, as they have to endure great heat and often do not have sufficient food and water. Many die on the way.

These women were all reduced in flesh and strength, so that they looked like famine subjects. They seemed too weak and tired to sit up. Some laid on the floor, others were lying on the benches. A few had their hair clipped. They wore no jewelry. They were a sight to look at. Their clothes were old and soiled, their hair matted, and when awake they were examining their clothes to find body lice. How they did scratch their heads and bodies.

They had with them each a bundle put into a gunny bag, and had a granite plate and some old cans in which they had water. A man from another compartment brought them cooked rice and water in the evening and some bought some bananas from a fruit peddler who came alongside the train when it stopped.

They were all very faithful in their prayers. They spread a cloth (or rug) on the floor or bench and knelt on it; falling on their faces quite often, and whispering some words. We Christians can learn good examples from them in being faithful in our devotions no matter in whatever circumstances we may be.

We traveled together part of an afternoon and a whole night. I was the only European in the compartment.

At Homrah station we all got off, and each went to our respective places. I hired a horse carriage, and went over the river into Calcutta, and spent the day with Mrs. Lee, whom some of the readers will remember by her book, "The Darjeeling Disaster," and who lost six children in one night, in a landslide here in Darjeeling some 30 years ago, while they were here in school. She is 80 years old, and still active in her mission work.

It rained and blew hard all day. In the evening I took the train for Darjeeling, traveling inter-class. There were only four of us in this compart-

ment, so we had plenty of room to lie down. It rained and blew all night, but as day dawned the rain stopped, as we reached Siliguri Station, at the foot of the mountains. Here we took another train, a narrow gauge line, and came slowly up the mountains, 50 miles. At one place there was a landslide, and a large boulder had fallen on the track, so we had to wait a few hours until it was removed. Up the hill it rained and was misty most of the way.

I reached here about 6:00 P. M. I have rented a room and board with Bro. Graber's who live near by. Sister Troyer and Sister Kniss and children are also living near by; their children are going to school here, but the parents will soon be leaving for home; then the children of school age will go into the boarding school. There are many missionaries here from different parts of India, to escape the heat of the plains, but as the rains will soon break, many will be returning to their work again.

The mountains of India are surely a blessing to missionaries and others to escape some of the great heat of the plains during the hottest months.

Darjeeling, C. P., India.

June 10, 1936.

THE HANNIBAL MISSION

By Nelson E. Kauffman

For the Gospel Herald.

The Summer Bible School held at the Hannibal Mission was more than fifty per cent larger than last year. The average attendance was 112, and the largest attendance was 124. The first week of the school was held while revival meetings were in progress, June 8-12. Because of the early harvest in Kansas our teachers could not stay for three weeks so we closed the school at the end of the second week. Bro. E. M. Yost taught the Mothers' Class during the first week while we had meetings each night, and Bro. J. M. Kreider filled the place the second week.

The teachers did excellent work and gave unsparingly of their energy to make the school a success. Five pupils confessed Christ for the first time during the meetings, and two started for the Lord again after having fallen back.

The following testimonies by each of the teachers, we trust will help all to realize the value of the Summer Bible School.

"I believe the Summer Bible School that was conducted at Hannibal Mission while I was there assisting in a series of evangelistic meetings to have been a real asset to the Mission and a wonderful blessing to the many children who attended. I am sure it will be a great help in the building of a future Mennonite Church in Hannibal should the Lord tarry."—E. M. Yost, Greensburg, Kans.

(Continued on page 348)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

JOB

By Barbara Cripe

For the Gospel Herald.

I want to write of Job,
The man of long ago
Who loved the Lord so fondly,
Though his life was filled with woe.
To me he is a man
Who greatly does deserve
An honorable mention
From all whom the Lord do serve.

When first we read about him
He was faithful, good, and true
To God he e'er was loyal
In all he tried to do.
Sacrifice he offered,
Fervently he prayed,
That God would bless his family,
Keep them in all their ways.

'Twas in the land of Uz,
We're told, that Job did dwell;
Perhaps in the days of Moses,
The time we can not tell.
He had oxen, asses, camels,
And sheep at his command;
No man was rich like Job was
Throughout that eastern land.

Now for his sons and daughters
He had a great concern;
When not within his presence
He to the Lord did turn,
And offered a burnt offering,
And an intercessory prayer;
That God forgive his children,
If in their hearts they err.

At one time when the angels
Before the Lord did stand,
There stood old Satan with them,
Among that angel band,
The Lord said, "Tell me, Satan,
From what place you have come?"
Up and down the earth he'd traveled,
Beholding folks thereon.

"Have you seen Job, my servant,
No other man like he;
On earth so good and perfect,
He shuns evil and follows me."
"Does Job serve God for nothing,"
Satan Him answered thus,
"If Thou withhold Thy blessing,
To Thy face he will Thee curse."

The Lord gave him permission
To use his powerful arm;
Take from him his possessions,
But do to Job no harm.
At once Satan gets busy,
And troubles now begin
For Job—a man so pious
Who did not live in sin.

Four messages came to him,
All came in one sad day;
His cattle, flocks, and children
Were all taken away.
Sabeans took the oxen;
Lightning, the sheep upon the plain;
Chaldeans took the camels,
And his servants too, are slain.

All his sons and daughters,
In their oldest brother's house,

Were eating and were drinking,
When suddenly aroused
By a windstorm so terrific
That it caused their house to fall;
They are dead, oh Job, they're dead!
Your children, one and all.

Does Job now curse the Lord,
As Satan said he'd do?
Ah no! he falls before Him
And worships Him anew,
"With nothing I have come here,
With nought I'll leave this world;
The Lord gave, the Lord hath taken—
Blessed be the name of the Lord."

Again the angels stand
Before the Lord one day;
Satan there among them,
God speaks to him this way:
"Hast thou seen Job my servant,
Still obedient to God's laws,
Tho thou movedst me against him
To destroy him without cause?"

To this then Satan answered,
"Yea all that a man hath
He will give for his life,
But will shew forth his wrath,
If Thou put forth Thine hand
And touch his bone and flesh,
He'll curse Thee to Thy face,
He'll curse Thee unto death."

The Lord then said to Satan,
"I give you Job so fair
Do to him what pleases you
Only his life spare."
At once he smites Job with
Some painful boils, 'tis said,
From the soles of his feet
Unto the crown of his head.

And Job sat down in ashes,
In great, yes, great, great, pain;
But against the God of heaven
He never did complain.
E'en though his wife did ask him
To curse God, and to die,
She spoke as foolish women,
He sinned not in his reply.

I like to quote his answer,
It means so much to me;
They are the words of wisdom,
Spoken in humility.
"What? shall we receive
Good from the Lord's hand?
And shall we not take evil
When it is His command?"

Three friends of Job came to him
In his grief and in his pain.
They wept and tried to comfort,
But their words they spoke in vain;
For they thought all his trouble
Came as a punishment
For sins he had committed
And asked him to repent.

But Job had done no evil,
Had tried to do what's right;
He knew not why these troubles,
But he trusted in God's might.
He ne'er would say that God
Unjustly with him dealt
In leaving him thus suffer,
But His goodness he still felt.

At last the Lord Himself
Spoke to Job and to his friends:
"Tis wrong for man to judge God,—
God does right, whate'er He sends."
To the three the Lord now turneth,
"You have not spoken of me
What is right, as Job has,
Now Job shall pray for ye."

"Yes, bring ye now an offering,
And Job shall pray for you,
For his sake I'll forgive you,
If ye this now will do."
So Job prayed for his friends,
And God did them forgive.

Job lost all his affliction,
And many years did live.

Because in all his troubles,
Had Job so faithful been,
The Lord removed his boils
And made him well again.
He gave him double riches,
Twice what he owned before—
Oxen, sheep, and camels,—
Blessings on him did pour.

Again he has ten children—
Seven sons, three daughters fair;
Throughout the land no women
Could with these compare.
His latter end was blessed
More than was his beginning
Because through all his troubles,
No day was spent in sinning.

God watches o'er His children
Though troubles, sorrows, come;
The cloud, though e'er so heavy,
Doth hide a shining sun.
And when the cloud is lifted,
The Father's smile is there;
He welcomes home the faithful;
What can with this compare?

Delavan, Ill.

SPECIAL MEETINGS

Hannibal, Mo.

Report of Home Conference held at the Mennonite Gospel Mission, Hannibal, Mo. July 4, 1936.

Program.—The Foundation of Christian Home, J. M. Kreider; God's Order in the Home, Simon Gingerich; Children's Meeting, Thelma Graber; Giving the Child Consideration in the Home, Noah Detweiler; Recreation in the Family, Aline Sommerfeld; Relation of the Home to the Church, Simon Gingerich; Happy Moments in My Home, Nora King and Arthur Fryenberger; Bearing Home Burdens, Omar Yoder; Home and Heaven, Simon Gingerich.

Remarks.—This was the first Conference of this kind to be held in this part of the Church. A very great interest was manifested by the Mission congregation as well as by the visitors present from Palmyra, Pearidge, Cherry Box, Mo., Wayland and Wellman, Iowa.

As the New Jerusalem has twelve foundations, so the Christian home has in its foundation twelve elements or stories; love, peace, kindness, gentleness, forbearance, self-sacrifice, helpfulness, truthfulness, honesty, purity, devotion, and loyalty. God's order in the home is man, the head, woman the helper of the man, and children obedient to parents. The child should have due consideration in the home.

The occupation, and material part of the home should never hinder the highest physical, mental and spiritual development of the child. It is the duty of every parent to provide and direct wholesome recreation in the home. Attitudes and principles manifested by parents will be adopted by the children and carried into the church and the rise of many of her problems are to be found there. Moments spent in Spiritual fellowship at the family altar and other times are the happiest and make lasting impressions for good. When burdens of the home are carried to Jesus at the family altar each day by several members of the family, the scriptural injunctions, to bear one another's burdens and cast them all upon Jesus are obeyed and wonderful blessings realized. Home may have many of the blessings of heaven, but in the ideal home of Abraham and all others before and since, sorrow and tears have come; but in heaven there will be none of either, nor shall anything enter that defile

(Continued on page 349)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for July 26, 1936.—CHRISTIANITY SPREAD BY PERSECUTION.

Lesson Text.—Acts 7:59-8:4; I Pet. 4:12-19.

Lesson Scope.—Acts 7:54-8:4; 11:19-21; 26:9-11; I Pet. 4:12-19.

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10b.

Time.—About A. D. 33. I Peter was probably written between A. D. 58 and 67.

Places.—Jerusalem; Peter wrote, probably, at Babylon.

Leading Characters.—Stephen, Saul of Tarsus, Peter.

Central Theme.—Persecution and Its Results.

Practical Truth.—The Lord gives grace to suffer for His name's sake.

Things to Think About.

1. The possible cost of faithfulness.
2. The far-reaching results of a single act of faithfulness.

Introduction.—The Growth of Persecution. Persecution of the Church was mild at first. On the day of Pentecost the manifestation of the Spirit was merely greeted with mockery (Acts 2:13). This weapon is often used against Christianity to this day. It is often effective in the case of the unstable and weak, and serves as a means of sifting the genuine from the spurious believers. But the great mass of believers in the early Church were steadfast. They gave witness with great power because the Holy Spirit was with them. The healing of the cripple at the Beautiful Gate was met by the arrest of the two apostles concerned, together with the man who had been healed. They were imprisoned for the night, but cleared at their hearing next day, and threatened with punishment if they kept on telling the truth concerning Jesus of Nazareth. Persecution only advertised the truth of the apostles' testimony and great multitudes believed in Jesus as the Christ. Again the apostles were imprisoned, were miraculously delivered from the jail, and stood trial before the council. It is possible that the majority of the Sanhedrin planned to condemn them to death, but the wise counsel of Gamaliel prevailed. On this occasion the apostles were beaten before they were released. Then they went to their own company "rejoicing that they were counted worthy to suffer shame for his name."—J. A. R.

LESSON APPLICATION

I. The Persecuting Spirit.—It is a spirit of hate. This spirit hates all that opposes itself. It hates the Lord Jesus Christ because He exposes sin. It hates the followers of Jesus Christ because they also expose sin. The life of a believer in Christ is an open rebuke of the life of a sinner or a follower of any doctrine or practice contrary to Christ. The haters of that loving man Stephen were defeated in their arguments and sought the advantage of dishonorable slander to turn the authorities against Him. When he spoke before the Sanhedrin, the words that cut them most were not the fact of difference in doctrine so much as the fact that they were proved guilty and did not want to admit their sin. The spirit of persecution takes advantage of carnal powers to gain its ends rather than the things that can be justified as right.

The persecutor who works the most fiercely is often a professor of religion. But the fact that religious zeal harbors the spirit of hatred and intolerance and uses the weapons of carnality—the sword, the force of law, the venomous tongue, the dishonest plot, the prejudiced misinterpretation of motives and words—therefore it is the spirit of the arch-deceiver and hater of Christ, Satan. False religion always has the appearance of a lamb, but speaks "as a dragon" (Rev. 13:11). The dragon will dominate or destroy. The Jews lost the godly spirit and hated Christ and Christianity. The church united with the state and persecuted the nonconformed churches. Fighting religious professors seek to destroy the peaceable followers of Christ today and are ready tools to persecute them.

II. The Spirit of the Martyr.—This is the spirit of love. It loves the one who hates, though it refuses the evils which pervert his life. While Stephen strongly opposed the falsehood of the Jewish persecutors, he deeply loved their souls and prayed God to forgive their hatred of Him. In the face of lies that would be interpreted to his condemnation, "they saw his face as it had been the face of an angel." The Spirit of the martyr cares more for the honor of the Lord than for the safety of his own flesh. He loves the souls of men more than he loves the favor of men. The faith of the martyr reaches beyond the present and beholds the fruit of his testimony in the salvation of even his persecutors. He sees a triumph in death that brings a reward. He enters a larger life when he loses this life for the cause of righteousness. He sees heavenly glory while shame is heaped upon him in his earthly pilgrimage.

The martyr spirit is manifest not only in the shedding of blood for

Christ's sake, but in standing faithfully for the truth in face of opposition and ridicule from those who are popular with men. The living witnesses of Christ are those who are true under all conditions, and will be ready to die if it be God's will when the occasion calls for it.

III. The Seed of the Church.—It has been said, "The blood of the martyrs is the seed of the Church." The greatest prosperity of the Church has followed her days of persecution. When the Christians were scattered by persecution in Jerusalem, they "went every where preaching the word." When Paul was in bonds for the faith of Christ, many of the brethren waxed confident through his bonds to preach the Word without fear (Phil. 1:14). Persecution and faithfulness unto death of the believers is used of God to bring conviction upon sinners and persecutors, causing many to turn to the Lord.

Persecution purifies the Church and makes its membership of the purest type of Christian profession. When one whose life is tried stands true, their testimony carries double power and the fruit of their testimony abounds with greater and greater increase. Satan has learned to modify his methods that the testimony of the Church might be weakened by spineless professors. He therefore uses the tactics of favor toward the followers of Christ and entangles them in the affairs of this life. And while the Church nominally becomes large for a season, she becomes weak in genuine faith and martyr-spirit and her missionary zeal waxes feeble.

A consistent and faithful testimony will stir up the enemy to check the missionary zeal of those who bear it. If persecution does not come, it may be because the testimony has too much compromise with the world and does not faithfully represent the truth of the Gospel. "And all that will live godly in Christ Jesus shall suffer persecution."—J. R. S.

BIBLE MEETING TOPIC

THE POWERS OF DARKNESS.—Rev. 12; Col. 1:13; Eph. 6:10-13

Topic for July 26

MOTTO

"Let us put on the armour of light."

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Darkness."
2. The Kingdom of Darkness.
 - a. Satan is the prince.—Eph. 2:2; Jno. 12:31.
 - b. Works in the disobedient.—Eph. 2:2.
 - c. Blinds the minds of the unbelieving.—II Cor. 4:4.
 - d. Takes the place we give him.—Eph. 4:27.

e. Devours those who do not watch and pray.—I Pet. 4:8, 9.

For Seniors.

1. The Character of Satan and His Forces.
2. Our Defense against the Powers of Darkness.
3. Exposed Souls of Men to Satan's Power.

PERSONAL THOUGHT

In whose kingdom are we? If Christ is our King, we are under a powerful one who is able to keep us. If Satan is our king we are under a tyrant who will bring us to ruin unless we come to Christ the deliverer.

God's people love one another. There is a vast difference between social ties and brotherly love.—J. J. Engbrecht.

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MENNONITE PUBLISHING HOUSE
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THURSDAY, JULY 16, 1936

Field Notes

Bro. Frank Raber of Detroit is in charge of the summer Bible school, conducted at Breslau, Ont. D.

Bro. A. S. Horst of Akron, Pa., who returned recently from Tampa, Fla., reports progress in the work at that place. L.

Bro. J. H. Mosemann of Lancaster, Pa., is home again after spending two months of rest at Ocean City, N. J. His condition is slightly improved. L.

Bro. N. H. Mack of New Holland, Pa., is back to normal again, after suffering from a slight stroke. May his recovery be permanent as well as complete. L.

Bro. J. A. Leichty of Orrville, Ohio, delivered a very helpful message to the congregation worshipping at Pleasant View Church near Bowdil, Ohio, on Sunday, July 5. B.

A Brother writes us from Chambersburg, Pa.: "Bro. Joseph S. Lehman preached at Chambersburg July 5. Bro. Jacob Charles opened the meeting. Text, II Chron. 25:15." L.

The brotherhood at Hanover, Pa., is looking forward to the ordination of a deacon, Tuesday, Aug. 4, to assist Bro. David Herr, who feels the weight of his increasing years and duties. L.

A second tent has been purchased by the Eastern Mennonite Board of Missions and Charities, because of the increased demands from the various mission stations for tent meetings. L.

A harvest home and Sunday school meeting has been arranged for at Lan-

dis Valley, Pa., church, to be held Aug. 15, with a number of active Sunday school workers listed on the program. L.

Bro. I. E. Burkhardt of Goshen, Ind., who has been spending a number of weeks in Ontario, his former home, may be reached by mail at Elmira, Ont., R. 2, in care of Abner Musselman.

Bro. C. F. Derstine will assist the workers in the new mission point at the Glasgow Church near Markham, Ont., July 19-24, and may be addressed at Markham, Ont., during that time.

Bro. Jonas Zimmerman, our aged deacon at Churchtown, Pa., who is past 97 and perhaps the oldest ordained man in the Mennonite Church, is still able to go about, though failing somewhat. L.

The Lord willing, Bro. Oscar Burkholder of Breslau, Ont., will conduct a series of meetings at the Pleasant View Church near Bowdil, Ohio, Aug. 1-9. May God's blessings attend his work. I. J. B.

Bro. John Oesch, our faithful deacon at Creston, Mont., was not permitted to attend the recent conference at that place because of serious illness. Many are the prayers ascending in behalf of his recovery.

Among the latest books from our presses is a biography of Jacob Burkhardt, pioneer missionary to India, by his wife, Sister Mary Burkhardt. A book review of this work will appear in next week's Gospel Herald, the Lord willing.

The monthly Bible meeting at the Coatesville, Pa., Mennonite Mission is to be held on Saturday evening and all day Sunday, July 18-19. Instructors: Elmer Yoder of Allensville, Pa., and Elmer Martin of Lancaster, Pa. All welcome. D. G. K.

We have the following from Adair, Okla.: "Bro. M. E. Hostetler, who suffered from a paralytic stroke some time ago, is very slowly improving but is still in a very weak condition. May the prayers of the brotherhood be continued in his behalf."

August 25-27 is the date set for the forthcoming meeting of the Conservative Amish Mennonite Church. This meeting is to be held with the Alden congregation east of Buffalo, N. Y. A ministerial meeting is to be held the day preceding the Conference proper.

A farewell meeting is announced for Bro. and Sister Clyde Shenk, missionaries under appointment for Af-

rica, meeting to be held at the Strasburg, Pa., Mennonite Church on Saturday evening, July 18; this being the home church of Sister Shenk. M. S. H.

Bro. H. G. Erisman and family of Los Angeles, Calif., spent part of a day last week in Scottsdale, visiting Publishing House and friends. They are on an extended trip east, expecting to spend the greater part of their time in Lancaster Co., Pa., their former home.

Ohio Mennonite Sunday School Conference will meet on August 18-20, at the Lockport Mennonite Church near Stryker, Ohio. Ministers and Sunday school superintendents are asked to announce the Conference in their church and Sunday school services.

At the recent meeting of the Alberta-Saskatchewan Conference at Creston, Mont., there were those present from the congregation at Tofield, Alta., and from Trenque Lauquen, Argentina; the most northern and most southern Mennonite congregations in America.

The brotherhood at Ephrata, Pa., is planning to erect a new house of worship 56x104, replacing the cramped condition of the present. Groffdale and the Brick, in the same county, are likewise planning to extend their walls to accommodate their growing congregations. L.

From the Mexican Mission in Chicago there comes the report of a large attendance (92) and good interest at the summer Bible school at that place. Previous to this term of Bible school, Bro. Elvin Snyder, returned missionary from South America, conducted a series of meetings at the Mission.

Some of the field notes appearing on this page were intended for last week's Gospel Herald. But being sent through a distance of nearly two thousand miles they reached the office too late for publication in that issue. We pass them on to our readers as they should have appeared a week ago.

At the time of this writing, the summer Bible school at East Chestnut St., Mennonite Church, Lancaster, Pa., is going on. This is to be followed by a similar effort at the Vine Street Mission in the same city, and by a new one at Ephrata, Pa., the last week in July and the first week in August. L.

One of the remarkable features of the Alberta-Saskatchewan Conference, held recently at Creston, Mont., was the fact that all who had been assigned to places on the program of the Sunday School, Mission, and Church conferences, were present and performed their respective duties.

Bro. L. A. Kauffman of Minot, N. Dak., was engaged to begin a series of meetings at Spring Valley Church near Kenmare, N. Dak., on Sunday evening, July 5; Bro. Silas Horst of South English, Iowa, having consented to preach in the Sunday morning service at the same place.

An article, by Bro. John H. Mosemann of Lancaster, Pa., is one of the evidences that our brother is gradually gaining strength. "Feeling fine," is one of the comments in the accompanying letter. We praise the Lord for the improvement. We hope to publish his article in next week's Gospel Herald.

The Ontario Amish Mennonite Sunday School Conference will be held at the Poole Church near Poole, beginning Saturday evening, Sept. 5, and continuing Sunday and Monday. Everybody is welcome and should come praying. For information notify the secretary, Bro. Peter Nafziger, Baden, Ont.

Plans have been completed by the Salem Mennonite Church near Wooster, Ohio, to conduct a mission evangelistic series of meetings in the city of Wooster. The prayers and co-operation of nearby congregations will be appreciated. The tent will be on Main St., on the Collier Printing Co., grounds. Time, Aug. 11-20.

The following was sent us by a brother from Nappanee, Ind.: "We are in the midst of our first summer Bible school. Our enrollment to date is 184, with a few new ones enrolling each day. Interest is very good. Fifteen different denominations are represented. This is a good way to present the plain Gospel truths to our own and others' children."

Bro. and Sister Clyde Shenk, missionaries under appointment for Africa, are due to sail for Africa July 22, after a farewell service at Strasburg, Pa., the evening of July 18 and another similar service at Millersville, Pa., in the afternoon of July 19. After spending some time in language study they are to be assigned to the fourth station in Unzanaki district. L.

The Summer Bible School opened at the First Mennonite Church, Kitchener, Ont., July 6, with 331 enrollment, with others expected. Besides the regular staff from the local church the following guest teachers assist: Bro. and Sister Ora Kaiser of Wellman, Iowa; Sister Helen Esch, Kent, Ohio; and Sister Elma Brubacher, St. Jacobs, Ont. Good interest is reported.

Bro. Ira D. Landis and family of Lititz, Pa., accompanied by Sister

Landis' parents, Bro. and Sister D. B. Book and wife of Lancaster, Pa., spent Friday night and part of Saturday of last week in Scottdale, the guests of Bro. and Sister H. M. Kauffman. They were on their way west, expecting to stop with a number of congregations both going and coming, Sterling, Ill., being the most western point in their visitations.

Bro. L. S. Yoder of Lyman, Miss., who at the present time is engaged in evangelistic work in the Dakota-Montana Conference district, may be reached by mail as follows:

Casselton, N. Dak., July 6-18.
Minot, N. Dak., July 19-Aug. 1.
Coalridge, Mont., Aug. 2-15.
Bloomfield, Mont., Aug. 16-29.
Detroit Lakes, Minn., Aug. 30-Sept. 12.
Alpha, Minn., Sept. 13-27.

Evangelistic tent meetings are to be held, D. V., in Marietta, Pa., July 21-Aug. 4, with Bro. Martin Weaver of Annville, Pa., in charge. An all-day Bible instruction meeting is to be held July 26. Speakers: Harvey Shank, Chambersburg, Pa.; Harry Frank, N. W. Risser, H. F. Garber, Martin Weaver, M. S. Stoltzfus, Leidy Hunsicker, M. Z. Miller, and Clarence Weaver. Every one is invited to attend and the prayers of God's people are invited. Z.

Bro. S. G. Shetler of Johnstown, Pa., writes us from Pinto, Md., as follows: "That mail may not be delayed, I would appreciate being addressed as follows: July 10-21, Coatesville, Pa., in care of D. G. Kennel; July 22-Aug. 4, Spring City, Pa., in care of Henry Bechtel; Aug. 5-8, Iowa City, Iowa, in care of D. J. Fisher; after that, Johnstown, Pa."

"We appreciate an enrollment of 360 in the Summer Bible school at Pinto. There is a fine spirit of co-operation."

Among the recent visitors at the Publishing House and with friends in Scottdale are the following: Elizabeth H. Brubaker, D. B. Book and wife, Lancaster, Pa.; Mary H. Groff, Ella B. Sahm, East Petersburg, Pa.; Hettie L. Musser, Millersville, Pa.; Ira D. Landis and family, Lititz, Pa.; H. G. Erisman and family, Los Angeles, Calif.; Mrs. Kuhlman and son Paul, China; Henry Stauffer, Curryville, Pa.; Mark Burkhardt, Newville, Pa.; Gladys Burkhardt and daughters, Goshen, Ind.; Alice Housour, Elkhart, Ind.; Mary Metzler, Accident, Md.

The following extract from a letter by Bro. R. R. Smucker of Drug, India, will be read with interest by many of our readers:

"All's well here except that too few souls are being saved. We are hungry for more and more in great numbers. Pray with us, please, that the present

movement among outcastes, and especially among the Mahara caste, in our immediate area may grow till countless numbers want baptism; so much so that emergency calls will have to be sent to U. S. A. to the home Church for more workers as emergency measures—meaning that the present force, Indian and foreign, can't handle the situation. Wouldn't we rejoice to have to help decide to send forth such a call for more help? Other castes are showing signs of a quickening of conscience and of a call to repentance, but the Mahara caste seems to be leading the rest at present. May this prove to be the time of salvation for hundreds of needy souls.

"Pray—in churches, in homes, in small groups, as individuals. We'll try to be worthy recipients to contain the answers to your prayers as they apply to us as workers."

Correspondence

Tuleta, Texas

Dear Readers of the Gospel Herald:—It has been some time since we wrote last, and in this time we have had several seasons of refreshing. On March 15 Bro. T. K. Hershey and Bro. W. G. Detweiler were here and gave us several helpful messages. We rejoice that the Lord is leading the way that Bro. and Sister Hershey will be here in a few months to open up work among the Mexicans in our districts. We had been hoping and praying that in some way these people might have the light of the Gospel brought unto them, and we know that it will be much appreciated by these people whose lives have not the love of Jesus.

We had our communion services on May 3, and enjoyed having the Falfurrias congregation with us for the morning and afternoon worship. Bro. Reist gave us two impressive messages. Their young people took part at our Y. P. M. On June 5 Bro. J. A. Heatwole of La Junta, Colo., started a ten-day revival which meetings were a source of great help and encouragement to us all. Three of our S. S. scholars accepted Christ as their personal Savior and are now being instructed as applicants for church membership by Bro. Hallman.

Our congregation is somewhat smaller since two of our families have gone north for a visit. Bro. and Sister H. J. Yoder and four children went to Oregon and Bro. and Sister Geo. Gingerich and two children went to their former home in Iowa. We will be glad when they will return again and we will also welcome others who are planning in coming to Texas in the fall.

In Christian Love,
July 2, 1936. Melinda C. Hallman.

(Continued on page 348)

Miscellaneous

THE MASTER'S VOICE

When days are dark and nights are cold,
And all the world seems going wrong;
When fears are fresh and hopes grow old,
And die because they've waited long;
When all is sad without, within,
And I am plagued with doubt and sin,
Yet, have I comfort and rejoice
If I can hear my Master's voice,
Come to Me, thou child distressed,
Come, find a refuge on My breast;
Lay down thy burden and have rest.

When clouds are thick, and winds are loud,
And angry waters rising fast,
With many leaping waves that crowd,
To overwhelm my boat at last;
When all my chance of life seems lost,
Though far astray and tempest tossed,
Yet have I courage and rejoice
If I can hear the Master's voice;
Be not afraid: 'tis I that stand,
In every danger, near at hand;
The winds are still at My command.

—Henry van Dyke.

AN OPEN LETTER to Our Dear Young People

By B. B. Kautz

For the Gospel Herald.

Greetings of love in the most exalted name of Jesus Christ our Lord: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth" (I Tim. 3:14, 15). The purpose of this letter is that it may be an encouragement and help to your Christian decorum.

Because we as a Church have advanced the possession of the spiritual life, rather than formalism in worship, some have become careless in their behavior while assembled at the house dedicated to the glory of God.

From childhood you were taught that it is obligatory and time-honored to respect and reverence everything pertaining to godliness. It certainly is most inopportune to disturb and hinder Church services by thoughtless, irreverent, frivolous conduct, inside or outside of the Church building. Unless this inconsiderate behavior is checked, it will bring shame and reproach upon yourselves, upon your homes, and upon the Church as a whole. Surely you don't wish to cause disgrace and unpleasantness such as that.

It isn't flattery or exaggeration to tell you that you are very dear and close to the hearts of your parents and to the Church. They are extremely interested in your welfare, both natural and spiritual; because you are the future hope of the community and of the Church. You are considered amiable and well-behaved boys and girls. Maintain and merit this high and

worthwhile reputation by consistent Christian conduct.

Since your conduct and conversation reflects your intelligence, education, home training and character, it is of utmost importance that your behavior is creditable at all times. It is only fitting that it should be grave and reverent while on any part of the Church grounds, for where God meets with His people is a holy place.

You should bear in mind that the world is watching your life and remember that frivolous conduct at the house of God:

1. Is a hindrance to the work of the Lord.
2. It is degrading to your character.
3. It shows lack of intelligence.
4. It casts a reflection upon your parents and home training.
5. It is an influence for evil.
6. It brings reproach on all who associate with you.
7. It is against the Civil laws of the land. (May prove costly and humiliating should the proper authorities be present.)

We as parents and workers should encourage and promote piety and reverence at the house of God, by exemplary conduct, by earnest prayer and kindly admonition to those inclined the wrong way. We should be careful and not do anything that will detract from the spiritual atmosphere that should exist in and about the Church building. Directing our conversations along spiritual lines, avoiding discussions of all material matters such as: stock, crops, gossip. We may not be able to put "old heads on young shoulders" but we can be a great help to our young people with careful training, diligent teaching and exemplary lives.

May the Lord help us to be amenable, meek, and reverent. That we may be helpful and provoke one another unto love and good works, as we strive towards the Heavenly goal. So that our lives and conduct may be a glory to God, a blessing in His Church here below and a "crown of rejoicing" to our parents.

Then some glad day we shall meet in an unbroken circle around God's magnificent Throne and with the redeemed of all ages sing the new and everlasting Song of Moses and the Lamb. "And so shall we ever be with the Lord."

Lancaster, Pa.

Editor's Note.—We thank our brother for his free and frank discussion of the subject. We thank the Lord that there is comparatively but a small number of young people who have failed to learn how to behave themselves in the house of the Lord. May they also profit by this discussion and make the list of well behaved young people unanimous.

THE GRACE OF GOD

By J. Z. Birky

For the Gospel Herald.

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2: 21). Again the apostle Paul says to the Galatians: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh" (Gal. 3:1, 3)?

We believe according to the Scripture that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). And for that reason the law should not be brought on this side of the cross for righteousness. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). "For the grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11).

In Jno. 12:32 we have the following words of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me." He will not only draw Jews only to Himself, but all men. Jesus "tasted death for every man;" and whosoever will, may "take of the water of life freely." He has commanded all men to repent. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect" (Rom. 4:13, 14).

What then is the purpose of the law? It was added because of transgression till the Seed should come to whom the promise was made. The law was Israel's schoolmaster to bring the people to Christ. The Gentiles had no schoolmaster, "being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2: 4-6). "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2: 13).

"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" (Heb. 7:18). Also that which is engraven in stones was to be done away and is now abolished as we read in II Cor. 3:7, 13.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). "Thanks be unto God for his unspeakable gift," who saved us by His grace, and in His great love He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:6, 7).

Valparaiso, Ind.

A TIMELY OBSERVATION

By John Horsch

For the Gospel Herald.

B. B. Janz, of Coaldale, Alta., who formerly held a leading position in the Mennonite Church of Russia, in the Rundschau of April 17, 1935, in a paragraph on the German church papers of the numerically strongest American Mennonite branches, made a noteworthy statement about the Gospel Herald. His article was written as a reply to a writer of Germany who had made the curious assertion that the use of the English language had proved detrimental to the Mennonites in every way.

Bro. Janz says: "I must say that as concerns general contents, variety, and original articles on doctrinal and practical lines the English Gospel Herald, published at Scottdale, Pa., holds in my opinion the pre-eminence. From their point of view it offers their churches decidedly more than the three German papers, though they also are very good."

Scottdale, Pa.

PLAIN DRESSING

Fashionable, rich dressing has its objections everywhere, but nowhere are the objections so forcible as in the house of God and on the Sabbath day. When we go to the house of worship we should be clothed with humility. We should there humble ourselves before God, which bespeaks a frame of mind wholly incompatible with fashionable attire. But it is otherwise, and the house of God becomes the theater in which to display the adornment of the body. It is not in harmony with the teachings of God's Word, nor with the spirit in which we should appear before God. This is at once evident on looking over a fashionable congregation seated in God's house. The proud, haughty, self-satisfied air of the worshipers is remarkable. One

would not suppose for a moment that they are poor, miserable sinners, coming before an infinitely holy God, seeking pardon and imploring His mercy. Pride is an abomination in God's sight, and yet what is more in evidence than the emblems of pride and a haughty spirit.

But this custom of fine dressing for church is open to other very serious objections. It excludes multitudes from the places of worship. The man or woman who can not afford fashionable attire is not wanted in these churches. Neither would they feel comfortable should they have fortitude enough to enter. Pride, rich dressing, elaborate ornamentation, fashionable attire—these have closed the Church doors against the poor and those in moderate circumstances. There is little use in making efforts to get the poorer people to church so long as we build magnificent temples in wealth, and luxury and fashionable attire are in exhibition.

Plain houses of worship and plain dressing would lessen the burdens of thousands who still venture to go to fashionable churches. They dress beyond their means in order to maintain their places in society. Some even yield to the temptation which leads them to barter honor and honesty for display. Think of the thousands who thus keep up appearances, bow in outward acts of worship, kneel at the communion altar, but have the burden of unpaid debts resting on their souls. We can have no doubt that the "solemn assemblies" where the rich, the fashionable, the proud and these dishonest imitators worship must be classed with those in prophetic times which God could not endure.

We believe that plainness in houses of worship and in dress would add to the spirituality of the worship. What wandering eyes and more wandering thoughts are witnessed in these fashionable assemblies. What distraction of mind! How little do these people think of God and spiritual things as their eyes rest on the fineries worn by the worshipers. Can God be well pleased with such manifestations of pride? Can there be any spiritual good realized by such worshipers?

Plainness of dress would also enable people to attend church services better in unfavorable weather. It would save much valuable time on the Lord's day which must be devoted to dressing and ornamentation. Hours for these things, and minutes for prayers or private devotion. It would also afford far less room for the development of passions wholly at variance with the spirit of Christ. See what maliciousness is often manifested by the votaries of fashion toward each other. There would, in short, be much more religion among these fashionable Christians if they were to discard these carnal things, and diligently look af-

ter the adornment of the spiritual man. Yea, may we not fear that this spirit of pride has shut Christ out of the heart and out of His sanctuaries?—The King's Highway.

Amen to the teaching. Let it be applied, not only on church occasions, but in every walk in life, wherever we go.—Ed.

MISSED IT AT LAST

"The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

A kind-hearted, sympathetic physician sat by the bedside of a young man to whom he had been summoned on a professional visit. After considering the patient's case, he frankly informed him that his time for this world was short.

The invalid was alarmed; he had not anticipated death so near. He did not remember that the pale horse and his rider would come "in such an hour as ye think not." Looking up into the doctor's face with a despairing expression, he said, "I have missed it at last."

"What have you missed?" was the inquiry. "I have missed it at last," he repeated. "Missed what?" "Doctor, I have missed the salvation of my soul." "Ah! say not so, it is not so. Do you remember the thief on the cross?"

"Yes, I remember the thief on the cross, and I remember that he never said to the Holy Ghost, 'Go Thy way' but I did. And now He is saying to me, 'Go thy way.'"

While lying there gasping and looking with a vacant, staring eye, he continued in substance, "I was awakened and anxious about my soul, but I did not then want to be saved. Something seemed to say, 'Don't put it off. Make sure of salvation.' I said to myself, 'I will postpone it.' I knew I ought not to do it. I realized that I was a great sinner, and needed a Savior, but dismissed the subject. Yet I could not get my own consent to do it until I had promised that I would take it up again, at a time not remote and more favorable. I bargained away, resisted, and insulted the Holy Spirit. I never thought of coming to this. I neglected to make my salvation sure. And now I have missed it at last."—Selected.

PRAYERS THAT PREVAILED

Moses prayed and the "thunder and hail ceased."—Exodus 9:33.

David prayed for forgiveness and it was granted.—Psalm 31:22.

Hezekiah prayed and the army of Sennacherib was destroyed.—II Kings 19.

Nehemiah prayed for prosperity in his journey. He obtained the desire of his heart.—Nehemiah 1.

Jonah prayed in time of trouble and the Lord heard him.—Jonah 2.

The one hundred twenty prayed effectually for the Holy Ghost in the upper room.—Acts 2.

The church prayed for the deliverance of Peter from prison and he was delivered.—Acts 12:5.

Peter prayed upon the housetop and the Lord sent him a vision.—Acts 10.

The church prayed upon sending Paul and Barnabas on their first missionary journey, and the Lord blessed their mission.—Acts 13.

But today one of the greatest lacks in the church of God is a lack of prayer. We talk about prayer and we have the form of prayer—but we do not make the use of prayer that we might to obtain things from God.—Free Methodist.

THE BEATITUDES

By J. A. Ressler

For the Gospel Herald.

I. Introduction

These nine "Blesseds" take the name by which they are generally known in English from the first word, "Beati," used to introduce each of the nine in the Latin Version. These nine wonderful declarations form the introduction of the so-called "Sermon on the Mount," and the "Preamble" of the "Constitution" of the New Dispensation.

The contrast drawn by the Savior is most remarkable: "Ye have heard"—"But I say unto **you**," over and over repeated, clearly indicates that He meant His declaration of fundamental Law to apply to those who were then and there listening in the flesh, and to us of the present age.

Some very pious, learned, and sincere students of the Bible have taught that the limitations of the Sermon on the Mount do not apply to the present age of grace but must, because of the utter inability of folks in our age to keep this wonderful Law, apply to a future age. But on the other hand, nothing could more forcefully throw the seeker after God's grace back upon the mercy of God—our only hope—than the realization of our utter inability to keep the Law. If, as a well-known Bible teacher has said, the book of Leviticus is "fragrant with Christ," how much more should these precious words from the lips of our Savior point us to His limitless grace, which is sufficient to cover not only the sins of all individuals of this age, but of all ages!

The Beatitudes should prepare us for something new in the way of fundamental Law. They seem just the opposite of human experience. But why should not God's perfect and holy Law be different from human experience? Man's experience has a sinful base. God's Law is holy from everlasting to everlasting.

If God gives strength and grace, we shall try to point out some practical lessons in nine articles to follow. Now read Matt. 5:1-12.

Scottdale, Pa.

THE HANNIBAL MISSION

(Continued from page 341)

"The Summer Bible School is certainly a great help to the community. Children that attend are taught to live lives that will speak for the Lord. My prayer is that more may have this blessing of learning more about Jesus."—Oren Detwiler, Cherry Box, Mo.

"Say, Christian friends, I am happy to have been at Hannibal for a few days. God has been with us and that in itself has been a marvelous inspiration to my soul. My eyes have been opened to a fuller extent, to the longing desire of young souls to live noble lives. The world needs young people who are willing to present our Jesus to the world whether facing friend or foe. May God bless the work in Hannibal is the prayer of a young soldier."—Lawrence M. Horst, Peabody, Kans.

"One of the experiences I have enjoyed marvelously is that of having the privilege of teaching a class in the Summer Bible School at Hannibal. To me, God was revealed more than ever. He proved Himself a true and most precious friend to me while working there for two short weeks. That He may bless the work in Hannibal, is my prayer."—Frieda Schmidt, Greensburg, Kans.

"The Summer Bible School inspires boys and girls to live noble Christian lives. It helps them to become familiar with the Bible which will help them in their service for their Master."—Menno Holderman, Greensburg, Kans.

"Our S. B. S. has proved a blessing to me as well as others. Christ has become more real to me in teaching the children to love Him. Children as well as older people have received a clearer vision of Jesus as our loving Savior. May Christ continue to bless our S. B. S."—Martha Detwiler, Cherry Box, Mo.

"A very evident interest in the way Christian people should live was shown in my class. To notice how concerned children are about the right way to live, challenges me to be a more perfect example."—Olive Sommerfeld, Canton, Kans.

"The Lord has abundantly blessed us this year in our Bible School and I have enjoyed teaching very much. What a privilege it is for us to have Jesus and the Bible, when we think of countries where people have no Bible teaching and no knowledge of a Savior to go to in all their trouble. How we should praise Him and do all we can for others."—Ruth Green, Hannibal, Mo.

"I have been helped very much by teaching in Bible School. I have been drawn closer to my Lord. Many students come to learn about the Bible who don't attend Sunday school. Facts they learn now about the Bible shall never be forgotten."—Virgil L. Schmidt, Greensburg, Kans.

"We had a wonderful Bible School. The Lord wonderfully blessed us with a good attendance. Sister Martha Detwiler and I taught a class of little children, and I greatly enjoyed teaching. It showed me how wonderfully the Lord can work in and through us. It also encouraged me to go on with Christ and do my part."—Dorothy Hardin, Hannibal, Mo.

"Teaching Bible School this year has been real food to my soul. Four boys and four girls six years old enrolled in my class. The Bible School fills a real need in the lives of boys and girls, not supplied in any other way."—Clara Snyder, Hannibal, Mo.

"The privilege of teaching in the S. B. S. has indeed been a wonderful blessing to me. In preparation for teaching my Bible knowledge has been increased and my spiritual life

deepened. The S. B. S. is an asset to any community, and I hope they will increase each summer. God blessed us wonderfully during these ten days, and I feel the effect put forth well worth while."—Nora King, Hannibal, Mo.

"In the mothers' class, the second week we studied the Book of Ruth. When I saw the appreciation the mothers had for the class and their frankness in discussing their problems, I concluded that the Bible School is a great asset to the Church and the Cause of Christ."—J. M. Kreider, Palmyra, Mo.

Hannibal, Mo.

CORRESPONDENCE

(Continued from page 345)

Baden, Ont.

Greetings in the Master's Name:—On June 23 the birthday of the king, the time was profitably employed at the Baden Mission. In the forenoon the Bible School Board was in session. In the afternoon and evening there was a summer Bible school institute conducted for the benefit of Ontario teachers and workers who will now be occupied in various schools. The possibilities of the Bible school, the place of the public program, the making of posters, and the methods of publicity were considered in the afternoon. Round table discussions for various teacher groups and for directors were conducted later in the afternoon and before evening session. The evening session consisted of brief testimonies from the twelve schools of 1935 and an address by Bro. Oscar Burkholder on the place of the summer Bible school in the educational program of the Church. Echoes from those in attendance indicated that the meetings were full of blessings and benefits for all present.

Ontario summer Bible schools will nearly all be conducted for two-week terms during July.

July 6, 1936.

J. C. Fretz.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greetings in the Master's name:—On Sunday, June 14, the North Scottdale, East Scottdale, and Scottdale Sunday Schools were reorganized. With one or two exceptions the same administrative officers in each Sunday school were retained.

The Summer Bible School conducted by the Scottdale Mennonite Church in one of the city's school buildings was held from June 22 to July 3. The interest and attendance were probably the best in the past eleven years of S. B. S. work held at Scottdale. On the evening of July 2 a program and commencement exercises were held at the church, at which time diplomas were granted to those who completed from 4 to 10 years of elementary S. B. S. work. This year was the first time a class was conducted for high-school students. There were eight classes in all, with attendance ranging from 187 to 210. We trust the Lord will con-

tinue to bless this work and that the seed sown will bring forth fruit according to His will.

Bro. Daniel Kauffman who has been visiting churches and friends in the far west for about two months is expected home some time during this week.

Bro. Ressler is about the same, possibly improving slowly. Sister Evelyn Shoemaker, daughter of Bro. C. B. Shoemaker, is slowly convalescing from a severe attack of influenza-pneumonia.

The services being conducted at North Scottsdale each Sunday evening during the summer, in the same school-house in which the Sunday school is held, have drawn not only many children but some adults as well.

July 6, 1936. Ellrose D. Zook.

Selkirk, Ont.

To the Readers of the Gospel Herald, Greetings:—The annual Sunday school meeting of the Rainham and South Cayuga congregations was held on Dominion Day (July 1) in the Rainham Mennonite Church. The meetings began the evening before and continued for three sessions during that day. Bro. S. F. Coffman gave the sermon on our citizenship. Visitors in attendance came from Waterloo, Vineland, Markham, and Walpole township. The help of Bro. and Sister Elvin Snyder, returned missionaries from Argentina, was greatly appreciated. This meeting is a part of a Niagara district link interested in missionary endeavor in Argentina.

It is planned that the first summer Bible school for this community be conducted July 20-31 in the Selkirk school building. Pray for the efforts.

July 6, 1936. J. C. Fretz.

Grantsville, Md.

The congregation at Oak Grove, Md., is at present having their vacation Bible school. A very good attendance is reported. The school began July 6 and continues till July 17, the Lord willing, with the closing program being rendered Friday evening, the 17th. The Lord is richly blessing our school in a very definite way. We have Bro. Joseph Lewis of Meadville, Pa., with us as principal and appreciate his interest in the work of our church as a whole. He is giving his time for our school, and we trust that God may bless him for his efforts with us.

Pray for our Bible school and our work at Oak Grove.

July 6, 1936. A Brother.

Broken Bow, Nebr.

Greetings in the Master's Name:—Here at Broken Bow we have had the privilege of enjoying a series of meetings conducted by Bro. George Miller of Milford, Nebr., beginning June 6 and ending June 14. We feel thankful

to God for the opportunity of enjoying these meetings and we also feel grateful to Bro. George for the efforts put forth while in our midst.

The presence of the Holy Spirit was keenly felt and we thank God for the results of the meetings. We were again reminded of the promise that "where two or three are gathered together in my name there am I in the midst of them." Seven souls expressed their desire to renounce the world and accept Jesus as their personal Savior, and two souls were reinstated.

We ask an interest in your prayers in their behalf.

The Lord willing, we plan to hold baptismal services here sometime in the near future. We feel that the Sunday school here at this place is progressing nicely, and we ask an interest in the prayers of all God's people that we may continue to do so.

July 7, 1936. A. B. Eichelberger.

Orrville, Ohio

(Martin's congregation)

Greetings to all Herald Readers:—We have many reasons to be thankful to the heavenly Father for the showers of rain that He has sent us the past week. Surely we can say "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you" (1 Sam. 12:24). "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psa. 84:11).

Sunday evening, July 5, Bro. J. A. Leichty brought a message after the Y. P. B. M. program was rendered at Pleasant View. Every first and second Sunday evening in the month a sermon is given by some ministering brother following the program. These messages are much appreciated by all.

The closing program of a two-weeks daily vacation Bible school was given on the evening of July 3. This was the first school of its kind held in this community by our church. The interest and attendance were very good. The attendance and enrollment were above what was expected. We want to give all glory and praise to Him who has made the school possible. The enrollment for the two weeks was 168; average attendance, 151; highest attendance any one day, 162. There were 9 denominations represented. Bro. Stanford Mumaw served as principal with the following as teachers: Sisters Dema Horst, Irene Eschliman, Esther Eberly, Esther (Mrs. Melvin) Rohrer, Mabel Eshleman, Lavina Mumaw, Esther Eshleman and Bro. I. J. Buchwalter. Sisters Evelyn Hilty, Clara Lehman, and Myrtle Gregory helped as assistants. Our prayer and earnest hope is that the Word might have been given in such a way that Christ's name was magnified and the pupils received a greater appreciation of God's Word. May the Lord continue to

bless the seed sown. One pupil made the remark after the program, "Are we going to have Bible school next year?"

A Bible study class has been started, meeting every Friday evening. The Book of Acts is going to be studied, with Bro. Stanford Mumaw as instructor.

July 7, 1936.

Cor.

Hollsopple, Pa.

(Blough congregation)

Greeting in Jesus' Name:—A few items of news may be of some interest to our Gospel Herald readers.

We had a nice summer Bible school, the largest of its kind in number, with Bro. Calvin C. Layman as Supt. The election for our Sunday school for another year is as follows: Supts., Oscar N. Mishler, Norman Hostetler; Secys., Edna Eash, Cora Hostetler; Treas., Lemon Saylor. On June 13 and 14 we had for our congregation a centennial program which was of real interest to our people in getting the history of the church; with H. S. Bender of Goshen, Ind., the principal speaker.

Bro. Paul Roth, Secretary for the Southwestern Pennsylvania Sunday School Conference, met in the afternoon of July 5 with representatives of the different Sunday schools, showing our relation to the Sunday School Conference.

On Tuesday evening, July 7, we had our business meeting, with Bro. A. J. Metzler present, meeting the various church problems and electing a few officers for another year: Noah Hostetler trustee for 3 years, Menno Eash Mission Board Member for 1 year, O. N. Mishler Cor. Sec. for 1 year.

July 10, 1936.

Cor. Sec.

SPECIAL MEETINGS

(Continued from page 342)

works abomination, or makes a lie. Regardless of the blessings of home life here, the life in the heavenly home will far surpass the blessings of the Christian home on earth.

Nelson E. Kauffman.

Allensville, Pa.

Report of the annual Bible Conference held at the Allensville Congregation, Allensville, Pa., June 12-14, 1936.

Organization.—Mods., Elmer Yoder, Albert Leasa; Chors., Newton Yoder, Katie Yoder; Sec'ys., Frances Zook, Ida Kanagy.

Instructors.—Enos Hartzler, Marshallville, Ohio; Henry Lutz, Mt. Joy, Pa.

TOPICS DISCUSSED.—The Living Word, Faith, The Holy Life, Faith Continued, Woman's Place in Christian Service, Sin, How Counteract the Evils of the Tongue, The Power of Influence, Church Authority, Obedience, Dangers Confronting the Church, Co-operation in Christian Service.

THOUGHTS PRESENTED: The Word is not only living but life-giving. The Bible is in a Class by itself. The living Word should answer and settle our every question. Faith is believing the evidence God gives. You declare your unbelief when you disobey God's precious Word. If you go to hell you stumble over all the evidences God has given. When we really believe the message of God we will move out on the evidence. We cannot hold our fellowship with God with-

out retaining our faith in God. Holiness is not a Sunday affair; it concerns us every day of the week. Practical living is associated with holiness. A holy life is a life of power and influence. God demands holiness. A woman's place is that of bringing up children, teaching children, home-making. An ungodly husband can often be won by a faithful wife. If mothers would teach their daughters chastity it would save the preachers many problems hard to deal with. Sin is so deceitful; it won't stay covered up. Sin is the only thing that will keep us out of heaven, the only thing that will send us to hell. The devil is well pleased to have us laugh and joke about sin. Sin brings God grief and brings God's children grief. Sin is disgraceful; it hinders prayer. We should be a graveyard to gossip and bury evil reports. The heart is the source of the evils of the tongue. It is necessary that we see God's holiness. It takes the whole armor of God to withstand the power of evil influence. For purity of worship you cannot improve on God's order. God will reward our every influence for good or evil. The authority of the Church was given by Jesus Christ, the Creator of the Universe. The Lord has given us the authority to preach the Word. He will also hold us responsible for delivering the Message. Discipline is not to put people away, but to bring them to repentance so that they might be saved. There is no truth so far from Scripture as for Christian people to be excused from obeying God's Word. Obedience is a treasure. The elements are more responsive to God's commands than men. If we become a member of the Church we ought to give it our loyalty and obedience. Stubbornness is no characteristic of a Christian. What profit have you got through disobedience? We ought to pray for more spirituality in the Church. Some of the dangers confronting the Church are: Profession rather than real salvation, indifference, no discipline, rebellion against leaders, educational system, greater concern for social conditions than for spiritual, lack of definite teaching on the sin question, lack of definite teaching on the victorious life, comparing ourselves among ourselves, worldly courtship, mixed marriages, not yielding to conviction, not enough open-heartedness, too much organization, and the radio. When you stifle conviction you trample on the work of God. Whether we want to admit it or not we are servants, either of good or evil. Before we can be useful in any service we must learn submission.

Secretaries.

Tofield, Alta.

Eightieth Sunday School Quarterly meeting, held June 28, 1936.

Organization.—Mod., Simon Stalter; Sec., Mattie Roth; Chor., Joe Roth.

Program.—Devotional, Joe Burkholder; Jesus Teaches: (1) The real contrast of Health and Poverty, Harold Lauber; (2) Forgiveness, Humility, and Gratitude, Joe Voegtlin; (3) How to Pray, Phoebe Lauber; (4) Honesty in the Life of Christians, Will Boegtgar; (5) Preparation for the Future, Dave Roth; Children's Exercises, conducted by Erma Bender; Jesus Accomplishes His Work: (1) By Instituting the Communion, Amos Hostetler; (2) In Gethsemane, Fannie Bender; (3) On the Cross, Barbara Yoder; (4) In the Resurrection, Elmer Maurer; (5) In His Exaltations, Mahlon Bender; Songs arranged by Elvera Reil.

Thoughts Gleaned.—God does not judge by our earthly wealth. Jesus is a perfect example of forgiveness, humility, and gratitude. Let us ever be ready to forgive and give thanks. "Men ought always to pray and not to faint." We have no right to anything away from God. "To live is Christ, to die is gain." The communion reminds us of our relation and obligation to God. Jesus suffered all for us. Mattie Roth.

Married

Souder—Moyer.—On June 27, 1936, Bro. William Souder of the Rockhill, Pa., congregation and Sister Edith Moyer of the Souderton, Pa., congregation were united in holy matrimony at the home of Bro. Isaac F. Detweiler. May God's blessings be theirs as they journey through life.

Hooley—Miller.—On Sunday morning, June 14, 1936, Bro. Victor Y. Hooley and Sister Ruth Miller, both of the Forks Mennonite Church, were united in marriage at the home of the officiating minister, Bro. Earley C. Bontrager. May God's richest blessings attend them through life.

Graber—Slabaugh.—On June 16, 1936, at the Lakeview Church near Wolford, N. Dak., Bro. Nathaniel Graber and Sister Mary Slabaugh, both members of the Lakeview congregation, were united in holy matrimony by Bro. Eli G. Hochstetler. May the blessings of God attend them through life.

Swartzendruber—Berky.—On Tuesday evening, June 30, Bro. Omar Swartzendruber and Sister Alene Berky were united in holy matrimony at the home of the bride's mother. Bro. Sherman Maust officiated. May the Lord bless them and give them much joy as they walk the path of life together.

Halliman—Greenwood.—On May 31, 1936, Bro. Simeon Halliman and Sister Lottie May Greenwood, both of the Gulphaven congregation of near Lyman, Miss., were married at the home of the bride's parents by Bro. L. S. Yoder of the same congregation. May the Lord abundantly bless this union to His glory.

Zimmerly—Sinclair.—On June 14, 1936, Bro. Elam Zimmerly of Orrville, Ohio, and Sister Ethel Sinclair of La Junta, Colo., were united in the holy bonds of matrimony at the home of Albie Kauffman near Sheldon, Wis., by Bro. L. S. Yoder. May the Lord abundantly bless this union to His glory.

Mininger—Fisher.—Bro. Edward P. Mininger of Kansas City, Kans., and Sister Mabel Fisher of the East Union congregation near Kalona, Ia., were united in marriage June 26, 1936, at the home of the bride's parents, Bro. and Sister D. J. Fisher, Bro. Fisher officiating. May God's blessings attend them through life.

Kauffman—Gingerich.—On June 10, 1936, at the Lake Region Mennonite Church near Detroit Lakes, Minn., Bro. Ed. L. Kauffman of Kenmare, N. Dak., and Sister Margaret Gingerich of Detroit Lakes, Minn., were united in holy marriage by J. C. Gingerich, father of the bride. May the blessings of the Lord be theirs through life.

Troyer—Yoder.—Bro. Raymond Troyer of the Lower Deer Creek congregation near Kalona, Iowa, and Sister Ethel Yoder of the East Union congregation were united in marriage June 28, 1936, at the home of the bride's parents, Bro. and Sister Emery Yoder, Bro. D. J. Fisher officiating. May the Lord bless them through life.

Plank—Troyer.—Bro. Stanley Plank of the East Union Mennonite congregation at Kalona, Iowa, and Sister Lena Troyer, of the Shore Mennonite Church, Shipshewana, Ind., were united in marriage at the East Union Church Sunday morning, June 7, 1936, Bro. D. J. Fisher officiating. May God's blessings be with them through life.

Mumaw—Schrock.—On June 28, 1936, Bro. Ralph Mumaw of the Martins congregation near Orrville, O., and Sister Mildred Schrock of the Pleasant Hill congregation near Sterling, O., were united in holy matrimony at the home

of the officiating minister, Bro. Stanford Mumaw, Dalton, O. May God's blessings attend them through life.

Miller—Miller.—On Sunday, June 21, 1936, at the Pike Church near Elida, Ohio, Bro. Jessie Miller of Wauseon, Ohio, and Sister Pauline Miller of Elida, Ohio, were united in marriage by Bro. Ben B. King. A crowded house awaited the hour when an appropriate message was given on the subject of marriage. May the Lord abundantly bless this union through life.

Obituary

Knott.—Peggy Luetta, infant daughter of Hazel N. Knott, was born on Aug. 14, 1933, near Stockville, Augusta Co., Va.; died June 13, 1936. She is survived by her mother, 1 sister (Roselen), 1 brother (Cloy Everett), grandparents, great-grandparents, 6 aunts, and 7 uncles. Services were held at the U. B. Church conducted by pastor Cello. Interment in the cemetery beside her great-grandparents. "Not from our hearts, not from our love, But to dwell with the angels above."

Witmer.—Clair Eugene, infant son of Aaron and Elizabeth Witmer, of near Shippensburg, Pa., was born June 5, 1936; died June 27, 1936; aged 23 d. He leaves his parents, 4 brothers, and 2 sisters (Irvin E., Mary E., Norman H., Elsie K., Arthur, and Raymond S.). Funeral services were held June 29, at the Rowe Mennonite Church in charge of Bro. Christian Martin. Text, Matt. 19:14. Burial in the Rowe Cemetery.

"God needed one more angel child,
Amidst His shining band,
So with His loving arm He reached,
And clasped our darling's hand."

Brydge.—Emma M., wife of Oscar R. Brydge, died March 10, 1936. She had been in failing health for a couple years, but was only confined to her room for a short period; aged 39 y. 1 m. 10 d. She was a member of the Mt. View Mennonite Church near Lyndhurst, Va., and had been for a number of years. In her passing she leaves 3 children (Emory, David, and Elwood), her mother (Mrs. Alice Coffey, Stuarts Draft, Va.), her husband, and 1 brother (A. P. Coffey, Staunton, Va.). Funeral services were held March 12 at Mt. View Church, in charge of Bro. J. R. Driver, assisted by Bro. Irvin Lehman. Text, II Thes. 3:5. Interment in adjoining cemetery.

Ruth.—Marilyn K., daughter of Abram and Clara Mae (Kulp) Ruth, died June 25, 1936, at the home of her parents at Harleysville, Pa.; aged 4 m. 4 d. She leaves her parents, 1 brother (J. Donald); her grandparents (Mr. and Mrs. Irvin Kulp, and Mr. and Mrs. John Ruth); and a number of uncles and aunts. Funeral services were held at the home and at the Towamencin Church in charge of Bros. Warren Moyer, Jacob Landis, and Isaac Kulp. Text, Job 1:21. Burial in the adjoining cemetery.

"There was an angel band in heaven,
That was not quite complete;
So God called our precious darling,
To fill a vacant seat."

Zehr.—William, son of John and Catherine (Schultz) Zehr, was born at Wellesley, Ont., on Feb. 9, 1905; died April 24, 1936, near Wilmet Center; aged 31 y. 2 m. 15 d. He accepted Christ in youth and remained loyal to death. On April 8, 1930, he married Druscilla Bender of East Zorra. To this union were born 2 sons and 2 daughters, 1 son preceding in death. He leaves his wife, 3 children, mother, 2 brothers (Christ of Baden, Menno of Milverton), 1 sister (Mrs. Allen Lantzi). One brother, 1 sister, and father preceded him in death. Funeral services at home conducted by P. Nafziger and

at East Zorra A. M. church by Manasseh Hallman and D. S. Iutzi. Interment in adjoining cemetery.

Lough.—Noah W. Lough was born at Franklin, Va., Nov. 3, 1862; died at his home in Crabtree, Oreg., June 6, 1936; aged 75 y. 7 m. 3 d. March 9, 1885, he was married to Mary Jane Eye, who preceded him in death about five weeks. As a young man he united with the Mennonite Church in Rockingham Co., Va. Later the family moved to the state of Washington, where they lived until sixteen years ago, when they moved to Oregon. At the time of his death he was a member of the Fairview Mennonite church near Albany, Oreg. He is survived by 3 sons and 2 daughters. Funeral services were held at the Mennonite church in Albany, with Bro. N. A. Lind and others in charge.

Steinman.—Christian G. Steinman was born in Waterloo Co., Ont., Jan. 21, 1862; died suddenly May 9, 1936; aged 74 y. 3 m. 18 d. He accepted Christ in youth and remained a member of the Wilmot congregation faithfully until death. On Jan. 24, 1886, he was married to Veronica Gingerich of Wilmot township. A number of years later they moved to Perth Co., near Tavistock, where he has resided since. This union was blessed with 5 sons and 1 daughter. Two sons preceded him in death. Surviving are his companion, 3 sons (Allan at home; Daniel of Sainia, Ont.; Harvey of South Easthope); Emma, wife of Ezra Roth, Tavistock, 14 grandchildren, 5 brothers, and 1 sister. Services at the home by Bro. M. Kipfer, and at East Zorra meeting house by Brethren M. S. Hallman, D. S. Iutzi, Joe R. Bender. Burial in adjoining cemetery.

Baker.—Gust Baker was born in New York Jan. 3, 1863; died June 24, 1936, at the county infirmary; aged 77 y. 5 m. 21 d. Of Brother Baker's young life we know little. He often spoke of his mother, but little of any other member of the family. He was a graduate of a university of one of the western states, and had acquired a number of different languages. It was interesting to hear him relate his travels. Among other things he spoke of sign painting and newspaper work. About 1919, he suffered a paralytic stroke and was then received into the county infirmary. For 7 years he could neither walk or talk; he recovered however, to the degree that he could talk quite well and walk with difficulty. He was received into church fellowship by baptism April 26, 1931, by Bishop D. D. Troyer. He often expressed joy in being at church services. Funeral services June 26, at the Berea Church in charge of Edd P. Schrock.

Kauffman.—Lula Alfraetta, wife of Harry E. Kauffman of Mattawana, Pa., died in the Lewistown Hospital June 29, 1936, where she had been for several weeks; aged 48 y. 3 m. She was the daughter of John and Tillie Youtzy, both deceased. She was born and always lived in Bratton Township. She was a member of the Mennonite Church and an active worker in Sunday school. She is survived by her husband, 2 sons (Charles and Elam), 1 daughter (Annie), 1 daughter-in-law, 1 grandchild, 4 brothers and 2 sisters (Herbert and Forest Youtzy, Mrs. Ezra Kauffman of Mattawana, Lester and Kenneth Youtzy of Ohio, and Mrs. Mira Courtney of Tenn.). The funeral held July 1. There was a prayer service in the home by Bro. Elmer Yoder of Allensville, Pa. Services in the Mennonite Church were in charge of Bro. Yoder and Bro. Aaron Mast of Belleville. Interment in Pleasant View Cemetery.

"Dear Lula Alfraetta, thou hast left us,
And our loss we keenly feel;
But 'tis God who hath bereft us,
He can all our sorrow heal."

Erb.—Sarah S., wife of Samuel K. Erb of near Harleysville, Pa., was born July 17, 1876;

died April 8, 1936; aged 59 y. 8 m. 21 d. Although she had been in failing health for a number of years she had assisted with the house work. Her death came suddenly, soon after retiring, due to a heart attack. She is survived by her husband, 3 children (Katie, wife of Cyrus Bechtel of Telford, Lizzie at home, and William of Bergey), 6 children, 1 twin sister (Mrs. Mary Kriebel of Philadelphia), 3 half brothers (Gideon Moyer of Pipersville, Pa.; Wilson Moyer of Buffalo, N. Y.; Nelson Moyer of Harleysville), 1 half sister (Mrs. Ida Litka of Oaks). She was a member of the Franconia congregation. Funeral services were held April 13, at the home with Bro. Abram Derstine in charge, and at the church with Bros. Menno Souder, and Abram Clemmer in charge. Text, I Thes. 4:14.

"In silence she suffered,
With a smile her pain she bore;
Until God's angel whispered,
Come home and suffer no more."

Umble.—Christian M., son of Henry and Susie Umble, was born July 22, 1861; died very suddenly at the home of his son Edgar with whom he resided at Gap, Pa., March 28, 1936; aged 75 y. 8 m. 7 d. Just as he had finished his supper he was stricken with a heart attack and peacefully passed away a few minutes later. He united with the Amish Mennonite Church in his youth and remained faithful until death. On Jan. 1, 1885, he was united in marriage to Elizabeth Fisher who preceded him in death on April 11, 1924. He is survived by his 3 sons (Elam H. of Christiana, Pa., Edgar C. and Ira J. of Gap, Pa.), a foster daughter (Mrs. Jonathan Lantz) of Bareville, Pa., and 11 grandchildren. One great-grandchild preceded him in death. Funeral services were conducted March 31, at the home by Bro. John A. Kennel and at Maple Grove Church by Bros. Amos B. Stoltzfus, John S. Mast, and Aaron Mast. Text, used by Bro. Stoltzfus, was found in Father's Bible, Psa. 34:7,8. Interment in Millwood Cemetery.

"He was toiling yet at sunset,
But his race was almost o'er.
God grant that we may meet him,
On that bright celestial shore."

Hess.—Catherine, daughter of Jacob and Mary Ann Shank, was born near Elkhart, Ind., Aug. 24, 1866; died at her home in Nappanee, Ind., June 26, 1936; aged 69 y. 11 m. 2 d. She was united in marriage to Eli R. Hess in September, 1883. To this union were born 2 children who preceded her in death—Homer and Bessie (Mrs. William Welty). She accepted Christ in her youth and was a faithful member of the North Main St. Mennonite Church for the past 45 years. Due to failing health, she has been unable to attend church services for the past eight years. Her condition became serious following a heart attack four weeks ago and she quietly fell asleep last Friday morning. Although frail in body, she was always busy doing the smaller tasks for those about her. She leaves her husband, 3 children (Mrs. Howard Sigrist, Mrs. Roy Bollman, and Thelma Welty), 5 great-grandchildren (David, Doris and Dale Sigrist and Kenneth and Charlene Bollman), 1 sister (Mrs. Henry Wright of Halls, Tenn.), 1 brother (Rufus Shank of Nappanee) and many other relatives and friends.

"We miss thy kind and willing hand,
Thy fond and earnest care.
Our home is dark without thee,
We miss thee everywhere."

Services were held June 28 at the North Main St. Mennonite Church in Nappanee conducted by Homer F. North. Burial in the Yellow Creek Cemetery.

Grandchildren.

Kipfer.—Chris Kipfer, prominent truck driver and farmer died of a complication of diseases at his home north of Hopedale, Ill., after two weeks' illness. He was born at Waterloo, Ont., on March 20, 1879. He came to Illinois

in 1901 and worked for several years for farmers south of Hopedale. He joined the Hopedale Mennonite Church in 1902. He was widely known and loved by all who knew him. In recent years he was actively engaged in the stock trucking business. His passing, besides to his family, was a shock to a large circle of relatives and friends. He was united in marriage to Susie Miller on Dec. 21, 1904. To this union were born 4 children, who with their mother mourn the loss of husband and father. The children: Ralph of Hopedale, Mrs. Leola Zehr of Flanagan, Mrs. Iona Kumpf of Pekin, and Mrs. Dorothy Unzicker of Hopedale. He also leaves his mother (Mrs. Leah Kipfer of Zurich, Ont.) and the following brothers and sisters: Jake Kipfer, Zurich, Ont.; Ezra of Hensall, Ont.; David of Konoke, Iowa; Simon of Gilmore City, Iowa; Noah of Rolfe, Iowa; John of Pigeon, Mich.; Mrs. Pearl Gingerich, Miss Eda Kipfer, both of Zurich, Ont.; Mrs. Nancy Kyle, Hensall, Ont.; Miss Sallie Kipfer of Gilmore City, Iowa; Mrs. Mary Meyer of Kitchener, Ont.; Mrs. Ella Disjardine, Grand Band, Canada. He was a loving husband, father, and grandfather, being very devoted to his family. Funeral services were held at the home and at the Boynton Mennonite Church, attended by a large concourse of relatives, neighbors, and friends. The services were in charge of Ernest Hostetler assisted by A. H. Miller. Text, John 14. Burial at the Lakeside Cemetery.

"Dearest father, thou hast left us,
And our loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

Mrs. Chris Kipfer and family.

Troyer.—Florence Marie, daughter of David H. and Leah (Yoder) Kauffman of Canby, Oreg., was born Feb. 24, 1904, near Nampa, Ida. Aug. 11, 1929 she was married to Menno M. Troyer of Conway, Kans. To this union were born 2 daughters (Leabell Susan and Marilyn Jewell). She was preceded in death by her mother and 1 brother (David Mark). Other than her sorrowing husband and daughters, she leaves her father, 3 brothers (Fred S., Jacob M., Vernon L.), 2 sisters (Julia S., and Margaret V., at home near Hubbard, Oreg.), and a host of other relatives and friends. The past few weeks she has suffered some pain which grew more intense until the morning of June 18 she suffered very severely which was caused by an internal rupture that gave way to an internal hemorrhage. At 4:30 P. M., while en route to the hospital in an ambulance, she was released from the body to be forever with her Savior whom she dearly loved and served. Age: 32 y. 3 m. 25 d. Very early in youth she opened her heart to the Lord. She has since then been a loyal worker for Him in the Mennonite Church. Especially in recent years has she experienced griefs, disappointments, and physical sufferings which all tended to sift and refine toward perfection. Her very nature, as result of Christ within, kept her constantly awake and alert in seeing opportunities to spend herself for others, whether at home, some one in the community, or perhaps someone in far distant lands. She found daily pleasure, strength, and courage in sincere study and meditation of the Word of God and private intercessory prayer. She had great concern for the future of the Church, praying much for the various church institutions and leaders as well as for the many dear young people. It was in love the Father called her, leaving a home motherless and a great number of relatives and friends filled with sorrow and grief. It is not ours to reason why. We humbly submit to the Father's holy will and in the depth of our hearts rejoice that she has won the goal of life; eternal and glorious victory through Jesus Christ her Lord. And He tells us who remain, "I will never leave thee nor forsake thee." Funeral services were held at the West Liberty Mennonite Church June 22, 1936, conducted by J. G. Hartzler assisted by H. A. Diener. The body was laid to rest in the cemetery near the church. Text, Isa. 28:28.

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will meet, D. V., at the Springdale Church, Augusta Co., near Waynesboro, Va., on Thursday, July 30, at 9:00 A. M., and continue until Friday noon, July 31.

Other meetings to be held during conference week are as follows:

Tuesday, July 29

- 9:00 A. M. Virginia Mennonite Aid Plan.
- 1:00 P. M. Virginia Mennonite Board of Missions and Charities.
- 4:00 P. M. Conference Arranging Committee.
- 7:30 P. M. Preaching Service.
- Virginia Mennonite Automobile Aid Plan.

Wednesday, July 29

- 9:00 A. M. Preliminary Session of Conference.
- 2:00 P. M. Fundamentals Meeting.
- 7:30 P. M. Mission Program.

On Thursday evening at 7:30 there will be preaching service.

An invitation is extended to brethren and sisters of other conferences to be present.

Folks coming by train or bus may notify Fred A. Driver, Waynesboro, Va.

H. D. Weaver, Secretary.

Southwestern Pennsylvania

The sixty-first annual meeting of the Southwestern Pennsylvania Mennonite Conference will be held, the Lord willing, in the Johnstown District at the Kaufman Church near Davidsville, Pa., August 17-21, 1936. Following is the schedule of meetings:

Monday:

- 2:00 P. M. Meeting of Executive Committee and Bishops.
- 6:30 P. M. to Tuesday noon, Mission Board Meeting.

Tuesday:

- 1:00 P. M. Program of Associated Sewing Circles.
- 6:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday:

- 8:00 A. M. to Friday noon, Church Conference.

The Kaufman Church is located about two miles from Davidsville, Pa., and only a short distance off Pennsylvania state route 53.

M. B. Miller, Secretary.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Indiana-Michigan Mennonite Sunday School Conference will meet in annual session with the Clinton Frame congregation near Goshen, Ind., on August 11-13, 1936.

The conference theme is "The Believer's Experience In Salvation."

Amos O. Hostetler.

ITEMS AND COMMENTS

One of the newest ideas connected with the problem of unemployment and wages comes from a government social worker who advocates the payment of wages to children in the homes for labor performed. After arrangements have been made for wages paid to fathers, mothers, children, and other hired help in homes or on farms, the question still remains, Where is the money to come from to pay all these wages? Is this a part of the move to make the "Townsend Plan" a necessity?

The conflict between two opposing groups in the American Federation of Labor is an illustration of how "history repeats itself." Back of all such conflicts is self-interest. The capitalists were after still more capital, and to achieve their ends labor was oppressed. Labor leaders organized their followers into powerful unions, and once they gained their ends they began to dictate terms to employers of labor and to boycott the non-union man. Their power brought wealth into their coffers, and now self-interest has arrayed leaders against one another, all ambitious of achieving wealth and power. Whatever may be the ultimate outcome of the struggle between Green and Lewis and their aides, this struggle furnishes but one more illustration of the fact that the two greatest hindrances to prosperity in the industrial world are organized capital and organized labor. If they are actually seeking peace, let them compromise on the Golden Rule.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite Sunday School Conference will meet in regular session, August 18-20, at the Lockport Church near Stryker, Fulton Co., Ohio. Ministers and Sunday school superintendents are asked to announce the Conference in their respective congregations and Sunday schools.

P. L. Frey, Chairman,
I. W. Royer, Secretary.

ONTARIO A. M. SUNDAY SCHOOL CONFERENCE

The Ontario A. M. Sunday School Conference will be held at the Poole Church near Poole, Ont., beginning Saturday evening, Sept. 5, and continuing on the 6th and 7th. Everybody welcome. Come praying. For information, notify the Secretary,

Peter Nafziger, Baden, Ont.

READY SOON!

MENNO SIMONS' LIFE AND WRITINGS

A Quadricentennial Tribute

In two parts: A BIOGRAPHY by Harold S. Bender and WRITINGS (Selected and translated from the Dutch) by John Horsch, at a price within reach of every member of the Mennonite Church. More information next week.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

EASTERN MENNONITE SCHOOL

A Christian Institution with Biblical Standards

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Eastern Mennonite School,
Harrisonburg, Va.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 17

EDITORIAL

"Watch ye, stand fast in the faith, quit you like men, be strong."

This is Paul's appeal to the Christian soldier, a call to arms; the armor to be used being described in II Cor. 10:4.

"Watch ye." Christ sounded the same warning in these words: "What I say unto you, I say unto you all; Watch." As in natural affairs, so in matters spiritual, "Eternal vigilance is the price of liberty." Not only the "watchman upon the walls," but every soldier of the cross needs to be watchful continually.

"Stand fast in the faith." What faith? "The faith once delivered unto the saints;" the faith of our Lord Jesus Christ; the faith without which it is "impossible to please God." In all times of trial or of opportunity, under all circumstances and in the midst of all the environments of life, "stand fast in the faith." "If ye do these things, ye shall never fall."

"Quit ye like men." This is an especial appeal to Christian manhood. Some people are weak and foolish enough to imagine that it is manlike to be sinful, or at least irreligious. Nothing can be farther from the truth. It is manly to give recognition to favors received, to stand up for Christian duty and valiantly fight for the right. All that we have that is worth having comes through the grace and power of God. It is the basest of ingratitude to ignore this fact. To all who have any sense of propriety the challenge comes to "Quit ye like men."

"Be strong." Paul's testimony, "When I am weak, then am I strong;" "My strength is made perfect in weakness;" "I can do all things through Christ which strengtheneth me;" "Be

ye strong in the Lord, and in the power of his might;" gives us an idea as to the source and nature of this strength. So long as we rely upon our own strength our life is a failure. When we count self nothing and God everything, it is then that we can live in the strength of the Lord and live the victorious life daily. "In all these things we are more than conquerors through him that loved us." It is weakness to give way to temptation;

SOME THINGS THAT WILL HURT YOUR SOUL

The ascendancy of the physical over the spiritual.
Too much frivolity.
Discouragement.
Living in the neighborhood of questionable things.
Worry.
Trickery in business relations.
Exaggeration.
Reading that does not feed the soul.
Infrequent and short prayers.
Living at a high pitch emotionally.
Taking yourself too seriously.
Thoughtless conversation.
Thinking of your injuries too much.
Unkind criticism of others.
Secret moral irregularities.
Careless relation to the opposite sex.
Failure to build habits of piety.
Neglect of Bible reading.
Indolence, irritation, and irreverence.
Exciting rivalry in play or work.
Failure to witness for Christ.
Love of money.
Telling smutty stories.
Intemperance in your affections.
Familiarity with worldlings.
Loose imaginations.
Overcaution about what others think.
—Sel. by a sister.

strength to endure by faithfully clinging to the Lord and living for Him.

A Good Suggestion.—In a recent letter one of our most wide-awake brethren calls attention to the present tendency to speak of the near collapse of civilization and of Christianity as a sure thing, thus creating the impression that there is no use trying to help matters and that therefore we might as well let matters go to the bad with-

out any effort to bring about a revival. This brother is not blind to the distracting influences around us on every hand, but he still sees some occasional rifts in the skies and believes we should put forth every effort to win the greatest possible number of souls for Christ and salvation.

Our brother is right. "As we have therefore opportunity, let us do good." The fact that in these latter times "evil men and seducers are waxing worse and worse" should be accepted as a challenge to us to put forth greater efforts for the rescue of lost souls. And whether the Lord's return is a few hours, a few days, a few weeks, a few months, a few years, or a few centuries away, let the remaining time allotted to us be wisely put to use. "Behold, now is the accepted time" for service—let us make the most of our opportunities. Let us live, work, and pray for a revival that will sweep many unsaved souls into the Kingdom of our God. And let us not wait until others are aroused before we begin our own individual work. God's invitation to a lost and dying world is, "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." He is looking to us to pass this invitation on. The less time we have to deliver the message, the greater should be our zeal in passing it on.

Some time ago a group of brethren were talking about Church discipline. One brother raised the question, "Is it weakness or something else when a congregation or a church takes a certain position in matters of discipline and then, because so many members fail to pay any attention to the position of the congregation or church, allows the matter to be dropped without paying further attention to it?" In our humble opinion, the answer to this question depends upon a number of things:

1. It certainly is a sign of weakness,

on the part of both disobedient members and congregation, when the discipline of the Church is allowed to lapse because of the indifference or disobedience of some members.

2. It is possible that with the best of intentions a congregation or a church undertakes measures or methods in discipline that it afterwards finds to be unscriptural or unwise. In that case, if the conclusion has been arrived at after much scriptural meditation and prayer, it is not weakness but strength that prompts the change. It takes courage and strength to rectify errors.

3. In all matters of discipline the chief question is not what the members may or may not desire but "What saith the SCRIPTURE?"

4. It is said that "methods may

change, but principles never change." In all cases where there are no Christian principles involved, wisdom is the only factor that enters into the formulating of rules and regulations, and these may be abrogated or altered at any time that wisdom may decide that a change is for the better.

5. No congregation or church has a right to ignore Christian principles or commandments in its discipline. For instance, where the Bible clearly teaches a certain thing—whether in the form of an ordinance, a restriction, or a Christian duty—no congregation or church has a right to reject or ignore it, even though the desire to do so may be unanimous. "Thus saith the Lord" is the final voice and deciding vote in all cases where the judgment of humans may differ.

PREACHERS' PAGE

MORE LIKE JESUS

We need more of Thy Spirit, Lord,
More of Thy saving grace;
More of the virtues that shine forth
In all Thy holy ways.

We would be Thy true children, Lord,
Then may we strive to be
More loving, patient, faithful, pure,
Meek, holy, true, like Thee.

Our lives, O, how unlike Thine own!
How cold our Christian love,
Compared with Thy great love divine!
Give us more of Thy love.

Help us to overcome all sin,
And still grow more like Thee;
And in Thy time take us to heaven,
Where we like Thee may be.

—J. Metzler.

SERMON OUTLINES

THE PRINCIPLE OF SEPARATION FROM THE WORLD AS TAUGHT IN THE SCRIPTURES

By L. S. Yoder

For the Gospel Herald.

I. Introduction

1. I marvel at the lack of consideration of this principle.
2. Though the basis of the Christian religion, yet so lightly esteemed by Christians.
3. The principle of separation calls for separation in its completeness.
4. Reasons for this principle is shown in Deut. 7:4.
5. We want to notice first the scriptural teaching, then the principle in its completeness.

II. By This Principle the Christian is Chosen Out of the World.—Jno. 15:19.

1. Reasons for choosing out of the world.
 - a. Because the world is ruled by Satan and hates God.—II Cor. 4:5; Eph. 6:12.
 - b. Because it has nothing saving or satisfying to offer.
 - c. Because Jesus has come to save the world from itself and Satan.

- d. Because he whom Jesus chooses becomes so different that the world hates him and tries to win him back.
2. There can be no unity between Christ and Satan.
3. Neither can there be any compromise between the church and the world.

III. Since the Christian is Chosen Out of the World by the Law of Separation, He must Come Out from among Them.—II Cor. 6:17.

1. Because of her evil associates.
2. Because her influences are destructive.
3. Because the spirit that controls her is at enmity with God.
4. Because she is completely steeped in the filth of sin.

IV. By the Law of Separation the Christian Must not only Come out from among Them but must Separate Himself from Them.—II Cor. 6:17, 18.

1. A separated soul is cleansed and made holy.
2. Touching the unclean again defiles the clean and pure.
3. Separation the only condition upon which God will receive us.
4. The impossibilities of Vv. 15, 16.

V. According to the Law of Separation a Soul that has Come out of and is Separated from the World can no Longer be Conformed to It.—Rom. 12:2.

1. Conform means—to be like, to comply with, to yield to.
2. Separation is the only means by which nonconformity can be accomplished.
3. The new mind brings about a transformed life.
4. This transformation makes a nature that is contrary to the sinful customs and practices of the world.
5. The thoughts of the new mind are Godward.

VI. The Soul with a New Mind and Transformed Life, Governed by the Principle of Separation, will Avoid the Filth, by which the World Spots its Victim.

1. Filth will always spot the pure and clean with which it comes in contact.
2. All sin and evil is unclean; therefore the whole world is unclean, for it lieth in sin.
3. Religion can not be pure and undefiled if spotted with the world.
4. World spots which makes some professors' religion defiled.

- a. Liberalism or compromised religion.
- b. Filthy communication or foul talk.
- c. Unclean living.
- d. Evil thoughts or imaginations.
- e. Fashionable or immodest apparel; the result of pride, which God hates.

VII. The Soul with a New Mind Controlled by Principle of Separation is Filled with the Love of God and can not Love the World.—I Jno. 2:15.

1. A renewed mind makes new affections.
2. The world in its sinful filth cannot be loved by a clean heart.
3. Love for the world is evidence that the love of God is wanting.
4. God has loved us so exceedingly and demands all our love in return.
5. Where our treasure is, there will our heart be also; but if the world is our treasure, God is missing.
6. The things of the world will lose their attractions for us.

VIII. The Principle of Separation Includes the Friendship of the World.—Jas. 4:4.

1. Here again is that association and love of evil condemned.
2. Then to be a friend of the world is to be an enemy of God.
3. Cutting off the friendship of the world makes the god of this world bitter because he loses another soul.
4. The world hates those who forsake them, it hates God.
5. There can be kindred spirit and compromise is forbidden by the law of separation.

IX. That the Principle of Separation may be the Basis of Our Life and Experience and Our Rule of Life we Must be Regenerated or Born Again.

1. Transformation by a renewed mind is accomplished by the new birth.
2. The old man is dead, being crucified with Christ.
3. But "I live; yet not I, but Christ liveth in me."
4. I am now a new creature; "old things are passed away."
5. This new life has received a new spirit, which is the spirit of Christ.
6. The new spirit has a new mind which is the mind of Christ.
7. This new mind by meditation on God's Word hides it in the heart.
8. The Word hid in the heart keeps the thoughts pure and keeps from sin.

X. The Principle of Separation is the Governing Principle of the New Life.

1. This principle is the very basis of the character, attributes, and personality of God.
2. It is the basis of all that He is, all that He does, and all that He says.
3. It is the principle by which—
 - a. Heaven is controlled,
 - b. Angels are governed,
 - c. Salvation was planned,
 - d. For which saints were martyred.
4. This the principle upon which
 - a. The Church is built,
 - b. The Word of God rests,
 - c. The faith of the Christian is evidenced.
5. This principle is a demand of His eternal purpose.
6. It is the foundation upon which the faith of the Christian Church rests.
7. This principle has first place among all Bible principles.
8. The first essential for salvation by faith in Jesus Christ is separation from sin.
9. The principle of separation makes the process of salvation thus:
 - a. God calls the sinner by the Holy Spirit to repentance.
 - b. Upon the sinner's acceptance, God receives as sons and daughters.
 - c. When God receives He also transforms.

10. The sum total of sin is the whole wide world lying in the wicked one.
 11. Those refusing to accept this principle the Lord will reject, even though they profess to be His.
 - a. Not all that say, "Lord, Lord" shall enter the Kingdom.
 - b. Many shall come to Him in that day saying, "Lord, Lord, have we not—"
 - c. "Why call ye me Lord, Lord, and do not the things that I say?"
 12. All evil is included in this principle and there is no exception.
 13. The principle of separation allows no "maybe," "perhaps," "might be's," "ifs," or conditions of any kind.
- Lyman, Miss.

CHURCH DISCIPLINE

1. **Discipline Defined.**—A training; an orderly regulation.
2. **A Few Facts.**
 - a. As a rule the best disciplined school, home, or Church is the one where there is the least violence used.
 - b. The primary object of church discipline is not punishment but the maintenance of orderly government and service.
 - c. In Church government, orderly discipline is essential to spiritual progress and growth.
 - d. Truth and love, scriptural loyalty, together with vigilance and firmness are essential to efficient discipline.
3. **What the Bible teaches about Church discipline.**
 - a. Only converted people should be received into Church fellowship.—Matt. 3:7, 8; Acts 2:37, 38, 41, 47; 8:36, 37; 16:27-33; I Pet. 3:21.
 - b. Thorough indoctrination is a sure antidote to a sinful life.—Psa. 119:11; Eph. 4:11-16; I Jno. 3:3.
 - c. Spirit leadership is essential to the ideal life.—I Cor. 12:13; Jno. 14:26; 16:3.
 - d. The ministry is commanded to take charge of, oversee, and feed the flock of God.—Acts 10:28; I Pet. 5:1-4; II Tim. 4:1-5; Heb. 13:17.
 - e. Vile sinners, as well as those who are stubbornly disobedient, should not be held as members of the Church.—I Cor. 5; Matt. 18:15-17; Rom. 16:17; II Thes. 3:6; Tit. 2:10.
 - f. Every faithful member has a responsibility in maintaining scriptural discipline.—Gal. 6:1, 2.
 - g. Self-discipline is important.—Luke 9:23; I Cor. 9:27; II Cor. 13:11; Rom. 8:13.
 - h. The chief end of discipline is to win offenders from the error of their ways.—Matt. 5:23, 24; 18:15; Gal. 6:1.
 - i. The "blessed hope" as an aid to wholesome discipline and scriptural purity.—Heb. 6:19; Tit. 2:11-14; Jno. 3:1, 2.

K.

PARTNERSHIP IN PREACHING

Some people seldom hear a good sermon. There is always something the matter with the preacher and the preaching. The sermon is too long or too short. It has not enough illustrations or is nothing but "a string of stories." It is too doctrinal or has no doctrine in it. The preacher's style is not pleasing. His enunciation is not clear, and his pronunciation is faulty. It is astonishing how much poor preaching there is! And yet there are some people who never hear a poor sermon. No matter who the preacher is, or how ignorant he may be, or how confused

his thinking, they always find something in every sermon to enjoy and commend. Perhaps it is not always in the preaching after all. That eccentric Southern Evangelist Sam Jones used to say that no single person can make a good sermon. It takes at least two—the one who preaches it and the one who hears it.—Sel. by R. S. B.

THE PASTOR

A short course for ministers, prepared by T. K. Hershey for use during the short Bible Term at Hesston College and Bible School, January, 1936. These articles, eleven in number, were afterwards written out and submitted for publication in Gospel Herald.

VII. The Pastor and Finances

By M. M. Troyer

For the Gospel Herald.

In Relation to Himself

A minister of the Gospel is to be an example and ideal to his people in Christian principles of business as well as in spiritual devotion and service. He must be "not slothful in business," "not greedy of filthy lucre," "not covetous," and not guilty of the sin of loving earthly possessions; for "the love of money is the root of all evil." He must rather, in his necessary business dealings, be "fervent in Spirit, serving the Lord;" honest, sincere, diligent, and blameless. In many cases, besides giving his primary and unfailing attention to the spiritual welfare of his flock, he must do as Paul did when in Thessalonica, labor night and day lest he be chargeable to those whom he endeavors to serve.

In Relation to His Congregation

Instead of the pastor keeping the congregation busy supplying his material needs, he needs to keep their minds and hands busy together with his in reaching out to carry the Gospel to "Judaea, Samaria, and the uttermost part of the earth."

In Relation to the Church At Large

We as a church have grown to the place where we have a big business in connection with world evangelization. It demands money—thousands of dollars monthly. If we shall keep up with our present endeavors and reach out to further opportunities we will need to continue to work with finances; and the sooner we as individuals, congregations, conferences, and as a whole body can get into God's appointed financial system, the sooner will the Gospel be carried to the ends of the earth.

Weaknesses of the Present System

Two great weaknesses in the present financial system of the Mennonite Church are the facts that too many of our people do not know how much money is needed and what is their individual and legitimate share in support of the work of the Church.

Budget System

The budget system, if carefully and prayerfully used, would accomplish wonders. By this system we would have an annual financial statement that would show the sum total of money needed for the ensuing year. Every institution of the Church, home and foreign, which receives financial aid would need to make an annual budget and send it to the General Board. The General Board would need to have the property valuation of each conference district. Each district would be notified of its share of the budget. The Mission Board of each district would add this proportion of the General Board budget to its own district budget. Each district board, knowing the property valuation of each congregation, would give each its share of the district budget. Now each congregation would add this part of the district budget to its own congregational budget. This would be proportioned to each member according to his property valuation, which would be considered as the individual's annual church tax. By this plan all church institutions would be supplied with the needed money for the work before them, just as are the state and national institutions.

Objections Considered

1. This plan not supported by Scripture.

Let us take a little glance at only two scriptures and see if they do not give us the principles of the Budget System. First, in the Old Testament let us notice that God did command that a certain portion of our possessions be used directly for support of the religious institutions. Lev. 27:30, 32: "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Also in the New Testament, God through Paul, suggests that a portion of our material substance is to be used directly for His work. I Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." In careful analysis of God's teaching on giving we find it is always based on system. God does nothing in a haphazard way.

2. People would not give in the right spirit.

Perhaps some would not, neither do they now without any system. In any plan used we may say the pastor has a great responsibility in properly educating and training his flock on giving in the right spirit. We need to be educated, first to the Christian privilege, and second to the religious duty of giving. Anyone uniting with any world organization, or even as a citizen of a country, gives his share of financial support to the organization or country. He pays

(Continued on page 364)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Knoxville, Tenn.

To all Gospel Herald Readers, Greetings:—"Wherewithal shall a young man cleanse his way? by taking heed thereto according to his word" (Psa. 119:9). This is good advice for older ones also. And at this time of the year when there are such a large number of Bible schools throughout the Mennonite Church, conducted to teach this Word to the young and old, this surely is a grand privilege for many to embrace.

We have just closed a two-weeks session of Bible school at this place; which carried with it some encouraging features as well as otherwise. The first day we enrolled 118; this number increased until it reached 139 as the total enrollment.

But the extreme heat during this time, we credit for the falling off rapidly until the lowest was only 49. However, our average for the 10 days was 67½. Thirty-two were rewarded for perfect attendance, and those who came for the program on Friday night did good work, before a goodly crowd who met to see what the children learn at Bible school.

We are very grateful to the three teachers who were here from Harrisonburg, Va., to help in the work. We are also very grateful to the brethren of the Valley who sent provisions to be used during this time.

It has been exceedingly dry in Tennessee since early in the spring, until July 2 and 3, when we had very much rain and the grasses and even trees have put on a better appearance.

Since our last items the following have stopped over with us; Peter W. Blosser and family of Harrisonburg, Va., on their return from Texas where they spent the winter months for the benefit of Bro. Blosser's health. Mr. and Mrs. Ray Lawson called, while visiting his mother, Bro. and Sister Williams. The newlyweds will make their home in Springfield, Mass., where he has employment. Bro. and Sister John D. Mellinger spent a few nights in the mission home while taking a trip during his vacation. The F. C. Nissley family, of Tampa, Fla., stopped over a few hours one day, on their way to Pennsylvania for a few months. We are expecting Bro. Paul Erb and wife to be with us over Wednesday night the 15th. We are looking forward, as well as others, for one of those interesting messages.

We are always glad for visitors, which add to the encouragement of the work.

Erwin Gerber and Marion Lehman of Dalton, Ohio, also made a flying business trip through these parts.

The mission workers are all well.
July 11, 1936. L. S. Glick.

Lima, Ohio

(825 N. Jefferson St.)

Dear Readers of the Herald:—We have been greatly blessed by the Lord in many ways; too many to count, but the Lord is gracious. Since our last letter to the Herald we have had Bro. C. K. Lehman of Harrisonburg, Va., to preach for us. We appreciated his message to us on Nonresistance. He preached to a filled house and his audience was interested and attentive.

We also wish to thank the following congregations for our coal supply for this coming winter: Fulton Co.; Oak Grove, West Liberty, Ohio; Central Church, Elida, Ohio; Allen Co. Group, Elida, Ohio; also members of Lima Mission. We thank you, brethren, for this gift in the Lord.

We had expected to have Bro. T. K. Hershey of South America with us for tent meetings but have received word he is unable to come. While we were disappointed we will say, "Thy will be done." We must make other plans. Please pray for us that the Lord have His way.

July 15, 1936. Cor.

WEEKLY LETTER FROM ARGENTINA

Tres Lomas, F. C. O.
June 26, 1936

Dear Readers of the Gospel Herald:—June 15 and 16 the Mission Council met in Bragado for a mid-year session to discuss several problems regarding the future of the work.

The Orphanage Committee have drawn up final plans for the Orphanage which is being built on the land acquired several years ago. The work began this week.

The local Mission Board (Junta Argentina de Evangelizacion) has decided to have a special campaign of evangelization, to begin as soon as the coldest weather is over. It is something much needed at this time for we feel that in many of our congregations there is an atmosphere of indifference that should be changed.

In Pehuajo night services have been begun in the Sunday school hall in another section of the town. They hope in this way to interest some new families who say it is too far to the church in the center.

From Pehuajo they also write: "We feel very much concerned for the conversion of several young people who attend our services. We ask you to help us pray for them."

In Bragado the Bible School is go-

ing on as usual with eight students studying at present.

Also the weather there, is interfering somewhat with the regular attendance at the meetings. An unusual amount of rain makes the streets almost impassable at times.

We were glad to have Bro. Swartzentruber here last Sunday. His text was found in Gal. 1:11, 12 and he told of the danger of some men coming around selling literature which is not the true Gospel. Tuesday evening one of the converts brought one of Rutherford's Books, asking if that was one the preacher was talking about Sunday. There was a man here last summer selling those books. He made the round in most of our towns. The Adventists come around quite often also. Pray that these false doctrines may not destroy the faith of these young lambs who have, or are just coming into the fold.

"Pray without ceasing."—We need your prayers. Elsa Shank.

AFRICAN LETTER

Musoma, T. T., B. E., Africa
June 16, 1936

Dear Herald Readers, Greetings in Christian Love:—"Fear thou not; for I am with thee: be not dismayed; for I am thy God." How precious such promises in which to enfold our souls; to feed upon these choice morsels from our Father's table. We were trying to impress upon one of our precious ones the other day how little she need fear when God is near to help her win her struggles. Hers is a hard struggle; much harder than we can realize. Under conviction for some time, this widow should like to leave the man with whom she is living, who has no legal claim upon her but emphatically refuses that she become a Christian. She wants to leave as soon as opportunity presents itself and come to us for protection and shelter while she starts her Christian life; for should this man be able to get her again he would most shamefully beat her, as he has already done. We hope that by the time this reaches you she will have been able to come to us, but her struggles will not be quickly solved; so we would ask that you remember her in prayer as one who has and is passing through severe trials and testings.

We are indeed glad for the presence of the Leathermans with us for a few weeks before they go on to Bukiroba to begin real field work. We are glad, too, to say that they are very happy in their new field of service.

This past Sunday another soul was added to the Believers' Class. Bro. Mosemann spoke from John 3. The Sunday before Bro. Leatherman brought the Word of God in English and Bro. Mosemann translated into Luo. The natives appreciated this message very much.

Little by little the mud is being plastered on the sides of the new church building. The work has been assigned among themselves section by section. Some sections have been finished long ago, others are not yet started. We still use boards for benches but the pulpit has been partly built of mud brick. The benches too are to be built of mud brick.

This coming week of June 22 we all expect to meet in one large group at Bukiroba to reorganize the field organization for the coming year. It means some planning and forethought for all white people to leave a mission station at once, but with things in care of the Christians near we shall feel quite free to go. The medical work is a little difficult to arrange but if no new patients come in the remainder of this week we feel that satisfactory arrangements can be made.

In Christian fellowship,
from Katuru Hill.

MEXICAN WORK IN TEXAS

By T. K. Hershey

For the Gospel Herald.

At the annual meeting of the Mennonite Board of Missions and Charities, assembled May 10-12, 1936, at Belleville, Pa., it was decided that Mission work should be opened among the Mexicans in Texas. It was also decided that the writer and his wife should remain one year longer in U. S. A. to launch this new work.

It is rather with reluctance that we have accepted this request; not because we did not feel the urgent need of opening work among these neglected Mexicans at our door, but because we felt we were badly needed in our Mission in Argentina, South America. While we feel very keenly the new responsibility placed upon us, we rejoice to note the interest manifested throughout the Churches in behalf of the proposed Mexican mission work. Already, several conferences have passed resolutions promising their support and prayers. A number of young people have expressed their willingness to be used in this work.

The Proposed Plan

According to present plans, we expect to leave for our new field of labor the first week in September. The section selected is from San Antonio south to Brownsville on the Mexican border. This is an area of 320 miles in length by 160 miles in width. Thousands of Mexicans live in this district, many of which have not heard of the saving power of the Gospel.

It is not the plan to open Mission work in one place or city alone, as we have done in the past, where a full-time worker is stationed, but rather to plant a chain of missions at different points in the state. In order to do this, our work for the present will be

to contact young brethren and sisters with business firms, merchants, farmers, etc., where they can earn their own living and at the same time give their evenings and Sundays to the spreading of the Gospel among the Mexicans. While working to support themselves, right from the beginning they can have Sunday schools among the Mexican children in English, for nearly all of them understand it. At the same time, they will be studying the Spanish language with the view in mind of reaching the older people with the Gospel. Many of the parents do not understand English. Through this method, it is hoped that mission work may be started and carried on in many parts of Texas with little expense to the Board.

We solicit the Church for her cooperation in prayers and contributions in behalf of this work. There will be the expense of travel, rent, and the like that must be met. Should you, brother or sister, be interested in this new missionary endeavor and God has blessed you with this world's goods, you are invited to contribute for this purpose.

Send all funds to the Mennonite Board of Missions and Charities, P. O. Box 574, Elkhart, Ind. No soliciting has previously been done among the churches for funds for this Mexican work. We are counting on the brotherhood to supply our needs. Will you join in prayer those who are asking God for funds to launch this work? Simply notify the treasurer of the Board, or your local treasurer, that your check is to be applied to the fund "Mexican Mission Work in Texas." Can we count on you?

We solicit your prayers and financial aid for the spread of the Gospel among the million and a half Mexicans in the United States.

Elverson, Pa.

OUR STAY IN ARJUNDA

By A. C. Brunk

For the Gospel Herald.

Arjunda is a large village twenty-three miles southwest of Drug. It is the headquarters of the Tigra Mahar caste. Their present occupation is the weaving of coarse cheap cloth. They are considered as untouchables by the orthodox Hindus. They came into this part of the country several generations ago, but they still speak the Mahrati language in their homes.

Groups of people of this caste are found in a number of other villages in our mission district. They have always shown considerable interest in Christianity. But these people have always refused to take any step towards Christianity without the consent of their leaders in Arjunda. So as soon as we took over the Drug district in which Arjunda is located we

decided to try and bring the Gospel to the Mahars who live there. We sent our carts with tents and equipment several days in advance, with the hope that they would be there and have the tents set up before our arrival. However, when we arrived our carts were not there. While we were waiting under a tree thinking out our plans, three men of the Mahar caste came and invited us to come and occupy an empty, one-room mud house, right in the middle of their community. Since we were not sure whether our carts would arrive before dark or not, we decided to accept the invitation. The next morning we looked over the situation, and considered it a God-given opportunity to live in such close contact with the people we wished to reach. The house had a good-sized yard to the back which was surrounded with a five-foot-high mud wall. We set up our tent in the rear end of the yard which still left a large enough place for out of door meetings to be held in comparative privacy. We had morning and evening meetings in which singing, prayer, preaching, questions and discussions had a large place. Before the evening meetings a children's meeting was conducted. The interest and attendance were good. After we had worked there for about a month seven heads of families declared themselves to be ready for baptism. They were given some special instruction. As a test to prove whether they were really ready to break caste, one of our brethren prepared tea for them, they all drank of the tea. This is one of the strange things that even the untouchables are strict observers of caste. After that Bro. George Lapp, our bishop, was called. Before the meeting we noticed considerable confusion among the people. After the sermon the applicants were called forward but no one came. Then the congregation were asked about accepting Christ. Almost every one present held up their hands, stating that they wanted to become Christians sometime. But they wanted to wait until after a meeting which they had arranged with some lawyers from some of the large towns such as Drug, Raipur, and Rajam who were trying to keep these people in Hinduism.

The men who came for the meeting just mentioned were mostly Arya Samajists the most radical anti-christian organization in India. They held public meetings in which they made radical anti-christian speeches. They told of all the bad things that Christians have done. They told how in the past Christians burned each other alive, a thing that Hindus have never done. And how the pope who (they said) was the head of the Christian Church, was making war on poor Abyssinia. They also told how Hitler, a Christian, was giving the Jews twenty-four hours

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Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Does the sword spoken of in Luke 22:36 mean the natural sword? If so, does this passage conflict with Jesus' teaching in other places concerning the use of the sword? O. H.

In our humble opinion, it means the natural sword. If there is a conflict between this and other quotations from Christ's teachings, the conflict must be in the minds of interpreters, and not in the teachings of Christ, who is "the same yesterday, today, and for ever." There is a significant expression coupled with this, as mentioned in V. 37: "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned with the transgressors: for the things concerning me have an end." Peter showed himself a transgressor when he used one of the two swords in smiting off Malchus' ear. This fact gave Christ the opportunity to administer the impressive rebuke to all users of the sword: "They that take the sword shall perish with the sword."

A merchant gives tickets for each purchase you make. On a certain date these tickets are drawn and the ticket containing the lucky number draws a car or some other premium. Right or wrong? A reader.

Wrong—unless you call gambling right.

What stand does the Mennonite Church take concerning the Federal Tattooing Association? A subscriber.

To our knowledge the Mennonite Church has never passed on the merits or demerits of this association, as such. In a general way, the Mennonite Church being a nonresistant church, naturally and consistently stands against all alliances which are in opposition to the nonresistant teachings of the Gospel of Christ; even where one is required to do nothing but to pay dues while others do the work of running down thieves and bringing them to punishment. To the extent that such organizations are in violation of the Bible teaching against the unequal yoke with unbelievers, the Mennonite Church disapproves of them from the standpoint of unscriptural unionism.

Please explain Luke 16:9. E. K.

The verse reads as follows: "And I say also unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." In other words, Make such use of your earthly opportunities that the

Master's "Well done" will be heard in the end. The story of the unjust steward furnishes an apt illustration. Finding that he was about to be removed from the stewardship, he seized the opportunity to make friends of the lord's debtors, so that after he was removed from the stewardship he would still have friends to take care of him. The wisdom of this policy was commended by his lord, but the Lord from heaven condemned the principle of it; saying, "If therefore ye have been unfaithful in the unrighteous mammon, who will commit to your trust the true riches?" But in the use of his opportunities to make friends to care for him after his opportunities were gone, the unjust steward furnished an idea that we should put to good use, and that is to make friends of Father, Son, and Holy Ghost while we have the opportunity. "The night cometh when no man can work."

Do you recommend the use of the Scofield Bible? E. K.

The Scofield Bible has a number of excellent features about it. But because it is a rank exponent of the postponement theory and of unconditional eternal security we advise people looking for Bibles to select from among those not committed to these heretical teachings.

When we consider the great responsibility resting upon our leaders, we wonder if they have God's approval when they drop the dress question and give communion to all members no matter how they are dressed, so that they wear the covering. What attitude should the laity take when they feel and know that these things are wrong, forbidden in God's Word, but do not get much consideration for their convictions? C. W. C.

Our sister raises an old question that has been on many people's minds. As a rule, conscientious members, who are burdened on questions of this kind will find a ready response and sympathetic attitude on the part of their ministers who are likewise burdened. Whether the fault is on the side of the ministry or on the side of disobedient members, or both, you have a good starting point in the direction given to "ye that are spiritual" as found in Gal. 6:1. If our Church discipline is scripturally sound and wise, it should be carried out. If it is defective, we should do our best to have the defects removed. Under all circumstances we should remember the admonition, "Let us not be weary in well doing; for in due season we shall reap, if we faint not." The loyal member knows but two things: (1) to obey God; (2) to live and pray and work to the end that the entire membership, together with those who are being saved from time to time, may rise to the standards of

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

YOUR MOTHER IS PRAYING FOR YOU

Out in the world, or in sin's gilded halls,
In a dark cell or behind prison walls,
O child far astray from the path that is true,
Remember that mother is praying for you.

That mother who led you through childhood's day
And guided your footsteps in God's holy way,
Though now you are classed with the base and untrue
Still mother is waiting and praying for you.

At ev'ning devotion your name she doth speak
And closes her eyes with tears on her cheeks;
At dawn she prays, this mother so mild,
"Today blessed Jesus watch over my child."

Though you might be charged with gross neglect
Of mother, who'd die your life to protect,
It matters not what you may think, say, or do,
Your mother still loves you and prays for you.

* * * * *
Dear mother of mine like an angel of light,
Striving to save me from sin's dreadful plight,
Thy prayers are heard, God makes my heart new,
O, that every one had a mother like you!
—Anna B. Reis.

the Gospel and exemplify the teachings of the Gospel of Christ in their daily lives.

Please explain Ecclesiastes 2:2. J. A. H.

The verse reads as follows: "I said of laughter, It is mad: and of mirth, What doeth it?" We get most out of it when we read the entire chapter. Solomon enumerates a number of things, including pleasure, in which he sought to (and did) excel, but at the end he was forced to this mournful conclusion: "All is vanity, and vexation of the spirit." The verse quoted above is but typical of every human effort apart from God. Carnal pleasure can never equal the joy of the Lord in soul-satisfaction. The first reaches its climax in "All is vanity," while the climax in the latter is described in these words: "At thy right hand are pleasures forevermore." Read Eccl. 11:9.

Is it not true, dear brother and sister, that there are times in our lives when we would not know which way to turn if it were not for the guidance of the Holy Spirit?—Joe Yoder.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Aug. 2, 1936.—PHILIP'S MISSIONARY LABORS.

Lesson Scope.—Acts 8:5-40.

Lesson Text.—Acts 8:26-40.

Time and Place.—About A. D. 37; Samaria, road to Gaza, etc.

Leading Characters.—Philip and the Ethiopian eunuch.

Golden Text.—Therefore they that were scattered abroad went everywhere preaching the word.—Acts 8:4.

Points for Meditation.

1. The bitter persecution.
2. God causing the wrath of men to praise Him.
3. Philip in Samaria.
4. The leadings of the Spirit.
5. Interpreting the Scriptures.
6. Scriptural requirements for baptism.
7. The joy of the Lord.

Introductory Thoughts.—Among those who left Jerusalem after the death of Stephen was one of his fellow deacons, Philip. Like the rest who had been scattered abroad, Philip faithfully preached the Word. Some have concluded from this fact that it is the deacon's business to preach. But there are two questions that stand in the way of making this conclusion absolutely certain: (1) Do we therefore conclude that the rest of those scattered abroad, who were neither preachers nor deacons, should also fill the place of ordained men in preaching? (2) Where is the evidence that Philip had not, at some time between his ordination as a deacon and his going to Samaria, also been ordained to the ministry? Whatever may be said in answer to these questions, the Lord wonderfully blessed his ministry in Samaria, so that multitudes were won for Christ and salvation. This work having been established, God had a further work for him, as we read in the lesson before us.

LESSON COMMENTS

Philip's Call to a New Field (26-35).

—The work in Samaria being established, the Lord directed him southward, unto the way leading from Jerusalem to Gaza. Though Philip might have pled that it would be unwise to leave a work that meant so much in the way of saving souls, we hear nothing of that kind of a plea. All that he knew was to obey, and it was not long before it became apparent that Philip was right in obeying the Lord without question.

There was a man from Ethiopia, an officer of great authority under Queen Candace of Ethiopia, returning from a trip to Jerusalem. Following the direction of the Spirit, Philip joined himself to the chariot on which the Ethiopian was riding, and found him absorbed in reading the Scriptures. "Understandest thou what thou readest?" asked Philip. "How can I, except some man should guide me," was the man's response. Upon the eunuch's invitation, Philip sat in the seat beside him and, beginning with the chapter (Isaiah 53) from which the Ethiopian was reading, he "preached unto him Jesus." In this he followed the apostolic custom of proving by the prophets that Jesus of Nazareth was the Messiah of Scripture.

The Ethiopian Converted (36-40).—

As they were passing a certain water the eunuch said to Philip, "See here is water: what doth hinder me to be baptized?"

What, do you suppose, gave rise to this kind of a question? In the first place, no one can preach Jesus in the truest and fullest sense of the word, without also including the things which He taught. It is impossible to separate Christ from His Gospel. Again, just a few verses before the reference quoted in this lesson, we read these words, "And he shall sprinkle many nations." What is more natural, therefore, than for Philip, in expounding the Scriptures pertaining to Christ and His work, to include baptism in his teaching? How else could the eunuch have gotten the idea of baptism.

Here another point comes to view. No sooner had the eunuch propounded his question than Philip replied, "If thou believest with all thine heart, thou mayest." Baptism, like all the other Christian ordinances, is useless without faith. No one is a fit subject for baptism unless he has first espoused the faith in our Lord Jesus Christ that makes us subject to His

will. Today, as in the days of Philip, this is one of the scriptural conditions for a valid baptism: "If thou believest with all thine heart, thou mayest." The eunuch met the requirement, saying, "I believe that Jesus Christ is the Son of God." Being the Son of God, all His teachings (including baptism) are valid; and whoever is in faith baptized in the name of the Trinity thereby meets the scriptural requirements for the believer's baptism.

The rest of the narrative is simple, easily understood. "They both went into the water," while in the water Philip baptized the eunuch, after which they "both came up out of the water." Some have tried to establish the mode of baptism out of this narrative, but there is absolutely no hint in this narrative as to how the water was applied. To establish the mode, we must search for other scriptural references. There are a number of other things that we would be interested in knowing—as, for instance, what success the eunuch had in propagating his new-found faith among his people in Ethiopia—but the Lord saw it wise to confine this narrative to the single incident of the Spirit's leading and the conversion and baptism of the Ethiopian. This work completed, the Spirit led Philip back north where he was eventually found in Caesarea, while the Ethiopian "went on his way rejoicing."—K.

BIBLE MEETING TOPIC

"STRONG DRINK IS RAGING."—Prov. 23:29-35; Isa. 5:11-17

Topic for August 2

MOTTO

"Be filled with the Spirit."

OUTLINE STUDY

I. The Rage of Strong Drink.

1. The rage of appetite.—Isa. 5:11; Prov. 23:35.
2. The rage of trouble.—Prov. 23:29, 30, 32.
3. The rage of perverted passion.—Prov. 23:33.
4. The rage of destroyed manhood.—Isa. 28:7, 8; Hos. 4:11.
5. The rage of destroying others.—Hab. 2:15; Joel 3:3.
6. The rage of poverty.—Prov. 23:20, 21.
7. The rage of banishment from God.—I Cor. 6:9, 10; Gal. 5:19, 20, 21.

II. Deliverance from Drink.

1. By becoming Christ's.—Gal. 5:22-25.
2. In His name and by His Spirit.—I Cor. 6:11.
3. Not by works of righteousness.—Tit. 3:5-7.
4. Walking in the light.—Eph. 5:1-15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Drunkard," etc.
2. The Evils of Strong Drink.
 - a. To the body.
 - b. To the mind.
 - c. To the soul.
 - d. To the home.
 - e. To friends and neighbors.

3. Making Things Safe from the Drink Evil.

- a. Look not, touch not, taste not, handle not.
- b. Let the power of Christ rest upon you.
- c. Bring the message of Christ to others.
- d. Warn against the danger.

For Seniors.

1. The Strong Drink Evil.
2. The Christian Testimony in the Midst of the Evil.
3. The Christian Sphere of Labor for Temperance.

PERSONAL THOUGHT

Let us be intelligent of the evils of strong drink. Let us also be awake to our opportunity to safeguard, by Christian methods, our homes, our churches, our schools, by teaching, practice, and warning giving a good example of our convictions by consistent conduct wherever we go.

SEED THOUGHTS

Strong Drink—The Bar and the Door

A bar to heaven, a door to hell;
Whoever named it, named it well;
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride, and fame,
A door to sin, and grief, and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave;
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and breaking hearts;
A bar to heaven, a door to hell;
Whoever named it, named it well.

—Curtis Johnson.

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, JULY 23, 1936

Field Notes

We received the following from Schellsburg, Pa.: "Bible school opened here July 13, closing July 24 with a program in the evening."

While North America is sweltering in the heat, reports from our missionaries in the Argentine, S. A., tell of them being in the midst of winter.

A card from Bro. H. S. Bender, dean of Goshen College, dated July 3, brings cheering news from Witmarsum, Holland, the former home of Menno Simons.

A brother writes us from Manheim, Pa.: "Harvest home and Sunday school meeting will be held at Kauffman's Church near Manheim on Thursday, Aug. 6."

An all-day Sunday school meeting will be held at the Mountville, Pa., Mennonite Church on Wednesday, Aug. 5. An interesting program has been arranged. Everybody welcome. J. A. R.

The next month-end Bible meeting at the Mennonite Mission in Columbia, Pa., will be held on Saturday evening, Aug. 1, and all day Sunday, Aug. 2. Instructors: Elias Kulp and J. Paul Graybill. Com.

Bro. J. L. Horst and wife of Scottsdale worshiped with the little flock in the Maryland mountains, Casselman Valley district last Sunday morning, and with the brotherhood at Mason-town, Pa., in the evening.

We are in receipt of an interesting program announcing the 33rd annual Sunday school meeting at the Church-

town Mennonite Church near Mechanicsburg, Pa., Aug. 2. Instructors, S. G. Shetler and J. L. Charles.

An interesting program of the young people's institute, to be held at Manitou, Colo., July 29—Aug. 2, is before us. The last day of the meeting is to be devoted to a Christian life conference. See announcement on last page.

Bro. Maurice O'Connell of Lima, Ohio, will speak at the month-end Bible meeting, July 25 in the evening and all day of the 26th, in the East Chestnut Mennonite Church, Lancaster, Pa. Everybody welcome. J. H. M.

A number of Conference reports reached us too late for publication in this week's Gospel Herald. We expect to publish one of the reports next week, and after that one each week until this entire list is printed. These reports are worth reading.

Brethren T. K. and Lester Hershey of Elverson, Pa., expect, the Lord willing, to worship with the brotherhood in Mahoning Co., Ohio, over Sunday, July 26, and with the brotherhood in the vicinity of New Wilmington, Pa., over Sunday, Aug. 2.

An interesting meeting is reported from Elton, Pa., where a home conference was held last Sunday. Among speakers from a distance were Brethren N. H. Mack of New Holland, Pa., Milton Brackbill of Paoli, Pa., and several speakers from Scottsdale.

Aug. 15 and 16 is the date set for a Sunday school and Bible meeting at Bossler's Mennonite Church near Elizabethtown, Pa. Bro. J. Irvin Lehman of Chambersburg, Pa., has been secured to assist local talent in the rendering of the program.

The Lord willing, the fourth annual open air singing will be held in the woods of Bro. Joseph G. Kennel one mile north of Atglen on Sunday, July 26, 1936 at 1:30 P. M. Standard time. Bro. S. G. Shetler and other speakers will be present. Everybody welcome. J. K.

Bro. Chris Reiff of Elkhart, Ind., preached an inspiring sermon at the Mennonite Gospel Mission in Hannibal, Mo., on Sunday evening, July 12. He was accompanied by his son Vernon Reiff, Mary Cockley, Jason Miller, Mollie and David Mann, all of Elkhart. N. E. K.

Masontown, Pa., is one of the many places among us that reports an interesting summer Bible school, which closed last week. With an average attendance of about 140 or 145, and the

heat intense, there was a live interest maintained to the last, closing with a program on Friday evening.

Following is a list of appointments of harvest meetings made in the bishop district of Bro. Warren G. Bean of Creamery, Pa.

Skippack, Saturday, Aug. 8, 1:30 P. M.
Providence, Thursday, Aug. 6, 9:30 A. M.
Worcester, Tuesday, Aug. 11, 9:30 A. M.

A general invitation is extended to attend these meetings.

Bro. George M. Kauffman of Bloomfield, Mont., is spending a number of weeks, possibly months, in the vicinity of Filer, Idaho. Those desiring to write him may address him, until further notice, Twin Falls, Idaho, R. 3. Any correspondence to the Red Top congregation may be addressed to Bro. Elmer Bontrager, Bloomfield, Mont.

Bro. T. K. Hershey of Elverson, Pa., accompanied by his son Lester, worshiped with the congregation at Scottsdale last Sunday evening, when Bro. T. K. delivered a helpful message. Beginning about the first of September, he is expected to open up mission work among the Mexicans in south Texas. Read his article, found elsewhere in this issue.

Missouri-Kansas Conference. — We are in possession of an interesting program of the Missouri-Kansas Conference, to be held at the Yoder Church near Hutchinson, Kans., Aug. 17-21. Appearing on the program, besides members residing in the conference district, we find also the names of Brethren Ray F. Yoder and J. S. Neuhouser of Indiana and Sister Mary Holsopple of India.

Southwest Pennsylvania Conference. — A program of the annual meeting of the Southwest Pennsylvania Conference, announced on last page of the Gospel Herald, is before us. Besides home talent, among those on the program are Bro. A. G. Yoder of Parnell, Iowa, Bro. S. J. Hostetler of Dhamtari, India, and Bro. Paul Miner of Norristown, Pa. An interesting, and we trust profitable, meeting is in prospect.

Among recent visitors in the Publishing House and friends in Scottsdale are the following: Pearl Kimmel, Pittsburgh, Pa.; J. J. Hostetter and family, Denbigh, Va.; Delvin Gerber, Dalton, O.; Rufus Amstutz, Apple Creek, O.; Michael Sarco, Williamsburg, Md.; T. K. and Lester Hershey, Elverson, Pa.; Rachel Mumaw, Goshen, Ind.; Carrie Longenecker and sons Cameron and Clarence, Uniontown, Pa.; H. E. Landis and family, Chambersburg, Pa.; Sadie and Grace Hartzler, Smithville, O.; Norman Townsend, Masontown, Pa.

Bro. Henry Landis of Chambersburg, Pa., who has been with us the past few weeks helping out in the linotype department, departed homeward the beginning of this week. He had been joined by his family who worshiped with the congregation at the Scottdale Mennonite Church over the week-end. Sister Rhoda remained at Scottdale for the time being, while the rest of the family left Monday morning, expecting to visit relatives at Denbigh, Va., before returning home.

Correspondence

Sundre, Alberta

Christian Friends:—We thought perhaps you folks would be interested to know of a new Sunday school organized about the middle of June at the Westward Ho Schoolhouse. Three Mennonite families live within 5 miles of this schoolhouse and they have invited the children especially from this school district to attend Sunday school. Our attendance has been very good, considering the pleasure craze that so many in the district have, especially on Sunday. The attendance is usually between 30 and 40.

The result of the organization was as follows: Supts., Bro. Mervin Stanton, Bro. Earl Buschert; Bible Class, Bro. Mervin Stanton; Junior Class, Bro. John C. Harder; Prim. Class, Sister Grace Harder; Sec.-treas., Bro. Ben Stanton, Sister Rachael Stanton. Prim. and Jr. Class teacher, Sister Blanche Stanton; Chor., Sister Ruth Buschert.

We feel that there is an open door here for the real old-time Gospel to be taught and preached. Please remember us to the Father, as we endeavor to teach these people. Pray that our daily lives might speak forth the Christ-like spirit.

July 8, 1936. Grace Harder.

Morrison, Ill.

Dear Herald Readers, Greetings in Jesus' Name:—We have had several ministering brethren with us since we last wrote.

On the evening of May 6 Bro. Allen Erb of La Junta, Colo., preached for us from part of Obadiah 1:17—"And the house of Jacob shall possess their possessions." The message was appreciated.

Bro. A. H. Leaman of Chicago also was with us recently in an evening service. We were indeed glad to hear of his varied experiences in the city.

Our bishop, Bro. A. C. Good of Sterling, Ill., held communion service for us June 7. He also held a service for our invalid mother in the afternoon.

We have been enjoying a visit from Sister Mary Nice of Filer, Idaho, recently; who is visiting relatives here, the former home of her father.

Sister Beulah Nice is again home

from Hesston, Kans., where she has spent the past school year.

The annual 4th of July meeting of the Freeport, Sterling, and Morrison churches was held here. For all the day was very warm, the interest was good and the fellowship together was a spiritual treat. Bro. J. N. Kaufman of Pleasant Hill, Ill., was the main speaker of the day. Sister Mary Good of India also gave a farewell talk, asking our interest in prayer in behalf of the lost of India. The other speakers were from our three local churches.

We ask your continued interest in prayer.

July 12, 1936. Eunice Deter.

Wakarusa, Ind.

(Holdeman congregation)

Herald Readers, Greetings in Jesus' Name:—Sunday, May 24, a joint Sunday school meeting of the Prairie Street (Elkhart), Olive, and Holdeman churches was held at this place, with afternoon and evening sessions. "The Sunday School at Work" was the theme of the programs. Very timely subjects were discussed, and a sermon was preached in the evening by Bro. Homer North of Nappanee. Texts, Jno. 4:35; Luke 10:2.

Sunday evening, May 31, the A Cappella Chorus from Goshen College was here and sang for us.

Sunday, June 28, Bro. Warren Shaum, as a chosen one by God from a lot consisting of three brethren, was ordained as minister at this place, to assist Bro. Silas Weldy in the work. Bro. Jacob Bixler of Elkhart, read II Tim. 4, as the opening lesson, and Bro. Oscar Hostetler of the Emma congregation preached the sermon, after which ordination services were performed by Bishop D. A. Yoder. Pray for Bro. Shaum, that he will continue to allow the Holy Spirit to reign in his life, that he may do and speak only those things that are pleasing to God.

July 13, 1936. Bertha Yoder.

Wellman, Iowa

(Daytonville congregation)

Dear Herald Readers, Greetings in His Name:—We were indeed glad to have Bro. Milo Kauffman of Hesston, Kans., with us June 6-15 for a series of meetings at this place. Several stood for Christ and also some consecrated their life anew to God. May the messages ever ring out in the hearts of those who attended these services.

Reorganization of the Sunday school took place on July 5, as follows: Supts., Bro. H. G. Swartzendruber, Bro. Benj Swartzendruber; Sec.-treas., Bro. Glenn Guengerich.

On Sunday evening of July 5 the Mennonite chorus of Manson, Iowa, gave us a message in song. We appreciated their being with us and giving this vocal program for us.

Prior to our revival meetings this

congregation secured pledges for the purchasing of new hymnals for this place.

May you remember this congregation in your prayers.

July 13, 1936. Cor.

Topeka, Ind.

(Emma congregation)

"Praise ye the Lord." "Oh give thanks unto the Lord for he is good: for his mercy endureth forever."

On May 24 we again commemorated the suffering and death of our Lord and Savior; also observed the ordinance of feet washing. In the evening Bro. Newton Weber of Ft. Wayne Mission began a series of meetings, laboring faithfully throughout the week. The meetings closed the 31st, with nine confessions and two reconsecrations, all boys. Since that time a young girl also decided to give her heart to the Lord.

On July 12 ten were received into church fellowship by water baptism. We do pray and hope they may remain faithful and be a blessing to the Church and community, and that their lights may shine for the Master wherever they go.

July 13, 1936. Cor.

Cootes Store, Va.

(Bethel congregation)

Greeting in Jesus' Name:—We are glad to report again from this corner of God's vineyard. God has been doing great things for us, for which we are glad. From June 24 to July 5 we were favored with meetings by Bro. E. J. Berkey of Missouri. He brought the messages to us with no uncertain sound, by the demonstration of the Holy Spirit. The meetings just closed at the peak of interest. Pray for us, that we might be able to live pure lives. There were two who wish to be reinstated and one boy who wishes to be received.

We are planning to have song services in the homes on Sunday afternoons and also short services in behalf of those who cannot attend. Let us as brethren be united in prayer for the cause of Christ, that His work may go forth unhindered. Yours in Him,

July 13, 1936. Dewy Emswiler.

West Liberty, Ohio

The people of the Oak Grove congregation were agreeably surprised on Sunday morning, July 12, when Bro. Ira Landis, his wife and her folks, Bro. and Sister Book, of Lancaster Co., Pa., came into the service at the Oak Grove Church; also Bro. Eli Kramer and family of Madison Co., were welcome visitors. The brethren, Kramer and Landis, had charge of the service. In the evening of the same day, Bro. Landis preached at the Bethel Church after the young people's meeting. The messages were appreciated, come again. Cor.

Miscellaneous

THE GOAL OF THE SOUL

What is the goal
Of a human soul?
Is it just to acquire a name,
To write a score
Of brave deeds or more
On the vanishing scroll of fame?

To amass earth's gold,
To increase earth-mold
Till acres are numbered high,
And bank vaults swell
As cell after cell
Is filled with bonds men buy?

Oh, what is the goal
Of the human soul?
Is it pleasure, or power, or pelf?
Is it tugging with strain
Of heart, muscle, and brain
Just for the pleasing of self?

Or is it the lifting of heart to God,
The reaching of hand to man,
The finding of life in the losing to self,
And blessing the world as we can?
—W. D. Woodward.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the second quarter of 1936, 170 obituary notices appeared in the Gospel Herald, ranging in ages from infancy to 96 years, 1 month, 8 days. The ages given are as follows:

Over 90, 4.
80 to 90, 33.
70 to 80, 56.
60 to 70, 37.
50 to 60, 8.
40 to 50, 8.
30 to 40, 2.
20 to 30, 6.
10 to 20, 5.
1 to 10, 4.
Under 1, 7.

Average age, 61 years+.

Among these were 2 bishops and 3 ministers.

Foreign birth: Germany, 2; France, 2; Russia, 1.

The number of deaths in different states and provinces were as follows: Pennsylvania, 61; Ohio, 20; Indiana and Ontario, each 12; Nebraska, 9; Illinois and Iowa, each 8; Michigan and Maryland, each 6; Virginia, 5; Kansas and Oregon, each 4; Oklahoma and Missouri, each 3; California, Colorado, W. Virginia, New York, Minnesota, North Dakota, Tennessee, Alberta, each 1; place not given, 1.

Comparing the deaths for the second quarter in the last 4 years:

1933, 138.
1934, 161.
1935, 181.
1936, 170.

Kenmare, N. Dak.

"The fool hath said in his heart,
There is no God."

THE BEATITUDES

By J. A. Ressler

For the Gospel Herald.

II

Blessed are the poor in spirit: for theirs is the kingdom of heaven.—Matt. 5:3.

In this introductory statement it is clear that the standards of measurement used by our Savior are different from ours. Had He said, "Poor in the riches of this world," our human reasoning might have readily said, "Yes; that's only fair. Those who suffer privation in this life should have the opportunity to enjoy plenty in the next world."

But Jesus did not make a mistake in placing the words just as they are. Really He seems to take little account of wealth or poverty, except as our attitude toward them affects our own character. In the case of the rich young ruler, wealth became the standard by which his character was weighed and measured. In talking with Nicodemus, who also was a wealthy man, Jesus spoke of birth and social position—the tender points in the character of Nicodemus.

It takes a wise man to realize his poverty in wisdom. It needs a pious man to realize his lack of piety. Moses, prince of meek men, did not brag about his humility.

God weighs human values in a just balance. He is not talking about the folks that speak of themselves as poor in spirit, and in this way expect to gain the kingdom—"God is not mocked." And, in fact, it is pretty hard to deceive fellow men in this way very long. The man who continually talks about his humility and unworthiness only wants you deny what he says.

But taken at face value, there is real comfort for God's children in the promise of the second part of this verse. Poverty here—and over there, not riches merely, but a kingdom. Kingdom—not a tottering throne on earth (Will some one think of Haile Selassie? Really he didn't lose much, did he?)—Not a restored Roman Empire (Which some may be dreaming about)—THE KINGDOM OF HEAVEN. And Jesus says it IS theirs. Richer than all the kings and emperors and millionaires and all other sorts of rich people put together.

That's what Jesus says the poor in spirit have now—not will have!

Scottdale, Pa.

CALLING THE ROLL IN HEAVEN

An incident is related by a chaplain who was in the army. The hospital tents had been filling up as fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded and unable to speak. It was near midnight and the

surgeons had been their round of duty, and for a moment all was quiet. Suddenly this young man, before speechless, called, in a clear, distinct voice: "Here!" The surgeons hastened to his side and asked what he wished. "Nothing," said he, "they are calling the roll in heaven, and I was answering to my name." He turned his head and was gone, gone to join the great army whose uniform is washed white in the blood of the Lamb. In the great roll call of eternity can you answer, "Here?"

Prayer was appointed to convey the blessings God has destined to give.

In the furnace God may prove thee,
Hence to bring thee forth more
bright.

—Selected by Emma R. Denlinger.

THE PARTING BLESSING

By Silvanus Yoder

For the Gospel Herald.

And He led them out as far as to Bethany and He lifted up His hands and blessed them.—Luke 24:50.

The above title suggests to our minds perhaps many scenes of varied environments and lasting impressions. The "God bless you" given as an assurance of a personal interest in the one upon whom the parting blessing is invoked, whether upon the threshold of the door or from the receding of the automobile or at the railway depot at the approaching of the train, are expressions of the most sincere feelings of fellowship and kindred devotions. The thought that Father or Mother or any other relative or friend expresses a desire that we prosper in the Lord in the vocation wherein we labor spurs us on to high ideals. We forget the often so-called drudgery of our daily routine and take fresh courage to press onward toward the goal and mark of our youthful aspirations.

A full recollection of such scenes which have been so indelibly stamped upon our minds perhaps have saved us from many failures and inspired us anew with fresh courage and stability; and we return to our duty and our God-given task with a fondness and pleasure that has no comparison. And why should it be otherwise? for the blessing of God in whose strength we survive has been invoked upon our families and labors, and we persistently determine to manifest at our next meeting that the thought and wish of a Godly blessing has been fulfilled in our lives.

Among the many beautiful portraits of Sacred Writ we have a number of scenes painted in the richest blending of colors the parting blessing of those whose toils and labors and privations have brought the favor of God upon those for whom they strove. We read of the blessing of Isaac upon Esau and Jacob. Moses' song in the most charming manner blends so harmoniously

with the desire that the people of God be spared from the ravages of sin and in the sandy desert region in the land of Moab at the close of his long and useful life ere he ascends Mt. Nebo in the sight of the entire congregation he says: "O Israel: who is like unto thee, a people saved by the Lord." Paul in his parting address to the Ephesian elders on the shore of the Mediterranean commended them "to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

These Bible portraits can perhaps be made more impressive to those who in similar circumstances amid varied scenes and environments have received the last words of encouragements to press onward in the great cause of righteousness from their superiors or teachers or collaborators.

The parting blessing! Ah yes, it comes to us in varied forms and so often is a meaningless ceremony to us when not attended by some impressive incident. The benediction that follows after prayer in our church services, when the minister with uplifted hands implores the blessing of God in connection with the message upon the congregation he has endeavored to instruct, is obliterated by the desire of being dismissed and is looked upon only as a method by which church services are terminated. We pass on with a feeling of indifference and disregard for the blessing of God, and the desire of the message-bearer. Is it a strange thing that we have lost out in our spiritual relations with God and our fellow man and failed in even our financial undertakings? Our growing crops are a failure if not attended by the blessing of God.

The scene of the parting blessing to which the above text refers on the Mount of Olives, is however the most impressive and significant of any given in God's Word. Many incidents of both Old and New Testament have rendered this as a sacred portion of the Bible lands. It was here at the close of Christ's earthly ministry in His last and final utterances to His disciples, while He was being parted from them, that His hands were lifted up and in parting language and heavenly benediction He implored the blessing of the Father upon the few humble followers that have afterwards so nobly responded to the call to witness for Christ and His righteous cause. Ah, my dear friends, this divine benediction has been the means of power to many a sermon preached in the name of the crucified and risen Redeemer for the salvation of the lost. It has inspired the soldier of the cross to endure suffering and hardship with a zeal and determination that this divine blessing be fulfilled in his life at the next appearance of Christ on this earth. Ah, thou Mount Olivet made

sacred by the last utterances of Christ's commands and divine benediction, thou shalt not pass from our view until the sacred feet of Him who in lowliness trod the hills of Palestine shall again stand upon the spot from whence they ascended to the Father. May the follower of Christ awake to a sense of his duty and catch the inspiration of this most divine benediction and place himself within the bounds of this hallowed enclosure.

Middlebury, Ind.

"BE STILL AND KNOW THAT I AM GOD"

By L. Bontrager

For the Gospel Herald.

Be still and know that I am God.—
Psa. 46:10.

These are the words of our all-wise God in heaven. He is calling "Be still;" or rather, "Get still," when we think of our old noisy world with its ever-increasing, clanging sound. When we come into the cities and see the mad rush on the streets, and in the stores; when we are on or near the busy highways in the country we see and hear anything but stillness, it is almost impossible to hear and listen to that "STILL SMALL VOICE" of God. We are warned that this is a day of "noise" and "go."

God speaks to us in the stillness. The more noise that people can make the less can they hear God's voice. The world can not endure stillness, for they cannot bear to hear God speaking silently to their consciences. So away they go to the excitements of pleasures and amusements. They drown out the voice of God at the bathing beaches for they can not be still long enough to listen to what God has to say. Thousands upon thousands deaden the "small voice" with music and dancing. The radio in the homes today has so polluted the air with noise that God is almost "cut off" to speak in His small voice. Our text says, "Be still and know." This means that we are to quiet down and "get still," that we might know something. The world today is puffed and stuffed with anything except with what they ought to know, like the apostle Paul says: "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (I Cor. 8:2).

We may be inclined to think that in order to know things we must have the high school knowledge and are "ever learning and never able to come to the knowledge of the truth" (II Tim. 3:7). The world is spending millions trying to bring something to satisfy, but is continuing on in noise and restlessness. The world does not know the secret of stillness, and how many church members have not yet known what they might know, could

they be satisfied in solitary places, in the stillness, away from the noisy traffic, music, plays, games, and what not. God is in the solitary place, in the stillness. He says, "Be still, and know,"—know what? "know that I am God."—We will never know what we should know until we get still and listen to the voice of God.

Until we can get joy out of the stillness of God we will never be able to grow in grace, never be able to grasp the truth of His wonderful love, will never realize the fear of God as the beginning of wisdom. How often Christ took for a silent mountain to receive strength, and to overcome all temptations through the power of prayer in the still-time of His soul! Oh, the power of stillness! How often do we interest ourselves in magazines or daily papers, or "listen in" to music, ball games, prize fights, or to the sea shores, or other amusements, to satisfy that within us.—What a contrast! Then we will look at the life of Christ, and compare our lives with His and wonder why we are so much tempted, why our memory and minds are so short, why we fail so often, why we can not overcome, why we cannot enjoy Christian life better than what we do. The sufficient remedy is for us to "get still" and know that God is in His solitary place, ready to pour out His wonderful spiritual blessing upon mankind, are we ready to listen to His voice? There we can ask Him to teach us the secret of getting still, the secret of listening to His "still small voice," the secret of casting all our cares on Him, and the secret of living a meek and lowly life. There we can get the secret of mountain prayer, the secret of Gethsemane prayer, "Not my will but thine be done."

"Be still, ye saints, it is God's voice,
O hear His message and rejoice;
All ye who now in sorrow plod,
Be still, and know that I am God."

Greenwood, Del.

A WORD OF WARNING

By Claude B. Myers

For the Gospel Herald.

At such a time when the people are contending that only the highly educated people are successful in life, I believe that we as believers in the Lord Jesus Christ should take notice of a few scriptures that God is our Provider. The apostle Paul, in Phil. 4:19, tells the saints in Jesus Christ which are at Philippi: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Now as we study the life of Paul we find that he was ready to labor with his hands. In Acts 18:3 we read that when he came to Corinth he found Aquila and Priscilla and abode with them and wrought. God expects us to do our part. This is the will of God

concerning us, that we should live godly in "this present evil world." Therefore we praise God that He does not determine the success or failure of a man with the same measure as the world does. In I Cor. 3:18-20 we read: "Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain."

The world depends upon their own understanding to supply their temporal needs, not knowing the admonition in Prov. 3:5,6: "Trust in the Lord with all thine heart: and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

A few more scriptures to show the difference between being successful in the sight of God and in the sight of the world: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or What shall a man give in exchange for his soul" (Mark 8:36, 37)? The world strives to be successful in the things of this world; the Christian, in the things of the kingdom of God "But seek ye first the kingdom of God, and his righteousness: and all these things (temporal needs) shall be added unto you" (Matt. 6:33).

In the light of these scriptures, and many more that we could mention if space would allow, let us who have named the name of Christ meditate on Psalms 37:5: "Commit thy way unto the Lord: trust also in him, and he shall bring it to pass."

My prayer is that all of God's people would have the opportunity of reading the Quarterly supplement on Christian Doctrine of April 16, and be willing to obey the teaching of the Word of God as it was given by faithful brethren of the Nonconformity Conference. I wish that we might have many more such conferences. We are to strive to enter in at the strait gate. It requires effort upon our part. Let us be diligent in teaching and admonishing our children at home, and pray that we may be found faithful stewards in the sight of God.

Souderton, Pa.

THE PASTOR

(Continued from page 355)

his dues and taxes gladly and cheerfully because he believes he is receiving benefits of equal or greater value. Why would not the same be true, and much more, in paying our annual church tax?

3. It would be too much of a hardship on some.

This system would work no hardship on anyone for each would give accord-

ing to his ability. Let us look at a few figures. Present membership of the Mennonite Church in U. S. and Canada combined, approximately 50,000. Property valuation of this membership (estimating the figure very low), \$120,000,000. (It is possible that further investigation would lead the writer to revise his figures.—Ed.) The average total contributions and disbursements of the Mennonite Church annually for the last five years, approx. \$300,000. Therefore we have given and expended an average per year of one dollar for every four hundred dollars of our property valuation. Now carry this fact over into the proposed budget system. A man with property valuation of only \$100 would be asked to give twenty-five cents in the whole year, the man with \$10,000 property valuation would only be taxed \$25 for the year. This certainly would not work a hardship on anyone. Why not double the budget and double our field of activity in a few years?

4. No room for faith and prayer.

No? We would still need to depend wholly upon the Lord for material means. It would yet be under His omnipotent power to give to or withhold from His people the material blessings to pay their annual tax. We might also concentrate our faith and prayer more on the actual task of soul saving. If there were any faith and prayer left for spare it might be exercised for more giving. Many Christians are giving much more than this system would ask. Some give a tithe. God is richly blessing them too for it. The surplus money could be used in enlarging fields of activity from year to year.

5. It would demand too much machinery and organization.

As a business grows there is need for more organization and system for successful operation. Indeed it is true, this plan would call for more machinery. Just as when a farmer doubles his field of labor he must have more machinery, so with the church if we shall grow.

6. It would not be in proportion to ability to pay.

It is true there are many individual members who are drawing a large income who have small property valuation and would be able to pay a larger tax than others with large property valuation with small income. For such cases a provision might be made of this nature: Persons with property valuation below a certain sum, say \$1000 who have an annual income above \$500 per year should be taxed according to their income.

7. It would be too hard to collect taxes.

The task of the pastor here again is educate, educate, educate. If he could not educate the present generation of their Christian privilege and duty he might at least get the next generation trained. I firmly believe that every real Christian, if he were taught in a sym-

pathetic and charitable way of his blessed privilege and actual Christian duty, would gladly pay his share of church tax.

8. We always "got by" without such a system.

This is the lazy, indifferent, and possibly Satan suggested way of facing the future of the Church. If mankind had worked thus with material things we would possibly live as do the uncivilized tribes in regions of Africa and South America. Considering our day of possibilities and opportunities, the souls of many persons will be required at our hands and we will not get by at the final judgment, if we do not launch forth into greater and larger fields of activity.

Conway, Kansas.

OUR STAY IN ARJUNDA

(Continued from page 357)

notice to leave the country. Then the speaker asked them how they would like to be given twenty-four hours notice to leave their country. These men for a number of years have been promising to give them the services of the village barber and washerman. And thus putting them on a social level with other Hindus. But this they have not been able to do because the more conservative Hindus object.

These Mahars in the past have tried to improve their social standing by becoming Kabirpantis, and some by joining the Arya Samaj and other reformed Hindu societies. But they have turned away from most of these after finding that they have only been deceived. Now many of them are afraid to become Christians for fear that they may be deceived again. At present they are inclined to wait for orders from their caste leader, Dr. Ambedkar, a lawyer in Bombay, who has led his people as well as other depressed class people to declare that they would leave Hinduism. He nor they have yet decided to what religion they would go. The caste leaders think that it is first necessary to detach their people from Hinduism before they decide where they will go. We tell them that it would be a great help if they could show them something better to which they could go. They say that they want to go to a religion that will give them social equality. Christ can give them that, and a lot more, which is of much more value. Their intense desire for social and economic improvement so fills their minds at present that it is hard for them to listen to the real Gospel message, which is an essential foundation for all else. Yet I believe that in their secret hearts they know that they need nothing so much as they need salvation which they can get alone through Jesus Christ.

We have now spent the most of February, March, April, May, and part of June in Arjunda. During that time we have done our best to give to the

Mahars, of whom there are about one hundred families there, a true conception of Christ and what He will do for them. We too have learned much about the deplorable condition of these people. We were impressed by the high infant mortality rate among them. It is not at all unusual that a family should have only one or two children living out of eight. Or out of ten born to have only two or three left. In two families there had in each been born eighteen children and in each only four are now living. The chief causes of this high infant mortality are venereal disease, the lack of good medicine, linked with ignorance and superstition which causes the parents to make no effort to get the necessary medicine. Another important factor is filth in which the child must live. It did make an impression on these people when we told them that among our Indian Christian people no such conditions prevail. Among them in a good sized family some lose none, and others only one or two children.

Leprosy is also very prevalent among the Mahars; and in working among them one has to run some risk of being exposed to that disease. For people who have leprosy try to hide it as long as they can. Sometimes close relatives do not know it. In other cases the family and friends know it but do nothing to protect the other members of the family. At one place Sister Brunk was visiting in a home, and the woman asked her to stay for a meal. We usually stay when asked to show these people that we do not observe caste, but in this case she had to go to do some medical work and so did not stay. Later she found out that the woman was a leper. At another place where Sister Brunk had eaten a number of times she discovered that the man of the house was a leper.

But worse than all the diseases of the body is the disease of the soul from which these people are suffering. They are deceiving and being deceived, which is more or less the condition of all unconverted people. A lot of united, believing prayer is going to be necessary if we are going to turn these people's minds in love and humility to Christ who alone can meet their desperate need.

A. C. Brunk, Dondi Awari,
via Rajnandgaon, C. P., India.

RELIEF NOTES

(Compiled by O. O. Miller and
A. Warkentin)

The Executive Committee of the Mennonite Central Committee requests the forbearance of its several constituent committees and the church for the delay in publishing the following auditor's and treasurer's reports.

Our friends can understand, that with the Committee members widely scattered geographically, meetings cannot be frequently

held. There was also natural delay in transference of the books and records to the new treasurer, after the departure of Bro. Levi Mumaw, and some time required for him to become acquainted with details of same.

The Committee at its May 16 meeting approved the auditor's statement and Treasurer's report as appended. A further minute was passed that as of July 1, 1936 regular annual financial reports be made of Mennonite Central Committee operations through our several publications.

Treasurer's Balance Sheet Mennonite Central Committee, Feb. 7, 1936

RECEIPTS

Inventory—June 30, 1928		
Loans Receivable	3660.00	
Cash	691.44	4351.44
Central Bureau for Relief,		
New York City		15150.00
Bible Fund, Mennonite Board of		
Missions & Charities	301.00	
Corporation Paraguay to		
Paraguay fund	19360.08	
Canadian Mennonite Board		
of Colonization	280.00	
Commission for Colonization		
and Relief	29680.00	
Central Conference of Mennonites	594.50	
Defenseless Brethren in Christ ...	3890.17	
Emergency Relief Board	45349.30	
Eastern Mennonite Board of		
Missions & Charities	36114.63	
Hospital Fund to Paraguay	379.05	
Individual Contributions	6235.58	
Krimmer Mennonite Brethren	1050.32	
Mennonite Board of Missions		
& Charities	55848.03	
China Relief	85.50	
Special Contributions	100.00	
Schwenkfelder Board of Missions	1000.00	
		219769.60

PAID OUT

Total funds advanced to Paraguay		
and for Harbin Movements.....	193011.42	
(designated for eventual repayment)		
Total funds donated to Paraguay..	6630.74	
Total funds donated German Mennon-		
ite Home Debt and B. H. Unruh		
Support	3980.00	
Travel, field expenses and allowances		
of field representatives Paraguay		
and Germany	5722.07	
Deficit "Feeding the Hungry"	1600.07	
Executive Committee Expense (Meet-		
ings, cables, postage, etc.)	7116.85	
Cash and Cash items	9958.95	
Special donations	749.50	
		219769.60

Auditors' Statement

February 13, 1936

To the Mennonite Central Committee,
Dear Brethren: Greetings—

We, the undersigned, having been requested to audit the record of the late Bro. Levi Mumaw, Secretary-Treasurer of the Mennonite Central Committee, hereby certify that we have this day and date, audited same at the Mayflower Hotel, in Akron, Ohio. The books were brought here by Bro. Orie O. Miller, present Treasurer. The audit covers a period from 1928-1936, and we are pleased to state that we have found Bro. Miller's Report of Feb. 7, 1936 correct (all cash received has been deposited and all the checks that we examined were properly entered and the cash balance showing is correct).

The Bank Holiday, check taxes, foreign exchange and depreciation of money values, together with the sudden departure of Bro. Mumaw, made it just a little difficult to get started.

The Committee deserves a great deal of credit serving the church gratis and considering the enormity of the work done, for the economy practiced; and deserve the hearty support of all concerned.

Respectfully submitted,
J. A. Liechty, Orrville, Ohio
A. J. Krabill, Wadsworth, Ohio
Auditors.

* * * *

Because of the fact that several of the committee members planned to attend the meetings arranged by the Mennonites of Holland in memory of the 400th year since Menno Simon's baptism, and since it was assumed that representatives of Mennonite relief organizations of other countries who have been co-operating in the needs of Russian Mennonite Immigration would also attend, it was decided that Chairman Hiebert should call all such representatives into informal session for discussion of unfinished work still connected with the Immigration. This meeting is being held in Amsterdam, Holland on June 29, 1936. Attendance of Mennonite Central Committee representatives entails no expense to the Committee.

* * * *

Latest reports from Paraguay are not encouraging. Prolonged drouth has resulted in very short crops for food and feed. On April 18, cotton picking had begun and the newly purchased and erected cotton gin was ready for operation. A shortage in food crops such as maize, peanuts, and potatoes results in the necessity for larger importations of wheat—this in turn requiring a larger portion of the credit from cotton sales—leaving a much smaller balance available for other urgent needs for the upbuilding of the colony.

* * * *

An appeal has recently come from a G. Wiebe family, Tiheran, Persia, dated March 6, 1936, for financial aid to proceed to Paraguay. The letter states that this family escaped from Russia during 1930 and have eked out a living in Persia since, but have found no opportunity of continuing on to join their fellow brethren. An appeal has also come from the Paraguay Colony for help in this case. The committee decided to pass on this appeal to the churches. \$500.00 is necessary for this family's passage to Par-

(Continued on last page)

SPECIAL MEETINGS

Kenmare, N. Dak.

Report of Seventh Conjoint Ascension Day program of the Fairview and Spring Valley congregations, May 21, 1936.

Organization.—Mod., L. C. Kauffman; Chor., A. D. Yoder; Ass't Sec., Floyd Kauffman.

Program.—Spiritual Proofs of the Ascension, Floyd Kauffman; The Ascended Lord, Essay written by Ruby Martin, read by Ed. Kauffman; Sermon, L. A. Kauffman (Text, Heb. 1:1-3). (Noon) Song Service and Devotion (Psa. 34), D. G. Kauffman; The Hope Brought about by the Ascension, S. K. Zook, W. R. Kauffman, John Kauffman; Special Song "All Hail Immanuel" (quartet from Minot); Signs of the Coming of Jesus, A. L. Glick; What the Ascension Means to Me, Dorothy Yoder; Open Discussion. Offering, \$27.00. Closing Prayer, L. A. Kauffman.

Seed Thoughts.—Scriptural proofs were

given by the prophets, Jesus, and the apostles. The ascension is a fitting ending of His earthly life. The last view of Jesus is not on the cross but going home to glory. It kept before the disciples the fact that He is their living Savior. It looked like defeat when Jesus marched out to be crucified and was buried but after three days hope revived and victory was complete after the ascension. Because He conquered sin we must conquer sin. Because Jesus died, arose and ascended we have the hope of a prepared place, comforter, righteousness by Faith, Salvation and eternal life. The ascension means that Jesus is interceding for me, preparing for me a place, makes my path easier, strengthens me, gives me the Holy Spirit and will come after me. There are moral, physical, religious, and political signs of the coming of Jesus.

Ass't Sec., Floyd Kauffman.

Marion, Pa.

Report of the thirty-first annual Sunday School meeting held at the Marion Mennonite Church, Franklin Co., Pa., May 29 and 30, 1936.

ORGANIZATION.—Mod., J. Irvin Lehman; Chor., J. E. Martin; Secys., Helen Cordell, Elizabeth Horst.

PROGRAM AND SPEAKERS.—Devotion (I John 1:1-4), J. Irvin Lehman; Scripture verses from congregation; Helps to Concentration, John R. Mumaw; Sermon (Matt. 19:16-30; 20:1-16), John R. Mumaw; Devotion (Psa. 66), Simon Garber; Children's Meeting, Clarence Shank; Service of Hospitality, John R. Mumaw; Blessings of the Yielded Life, Henry Garber; Devotion (Psa. 34:1-19), George Ernst; Reverence, Henry Garber; The Teacher: (1) Preparation, J. I. Eshleman; (2) Prayer Life, Henry E. Martin; (3) Before the Class, Norman Frey; (4) Outside the Class Period, H. C. Hartzler; Contrast Right and Wrong Teaching, John R. Mumaw; Devotion (Rev. 22:8-21), Daniel Kuhns; Question Box, John R. Mumaw and Henry Garber; Our Heavenly Home, Henry Garber; Sermon (Prov. 3:6), John R. Mumaw.

Thoughts Presented.—In order to concentrate keep away all distractions. A thorough relaxation is essential. Have a purpose in mind and keep physically alert. A love for the world will deprive many people of entering life eternal. Many are called but few chosen. All laborers have a reward. Hospitality is a sympathetic relationship with men in which we share our house, our family life, and our home. It provides privileges of fellowship, opportunities for worship, and helps win the unsaved. If we can say, "Thy will be done," we have a yielded life. People will not yield for fear of falling and for fear they may be called to a hard field of labor for God. By having a yielded life we have the blessings of joy, peace, usefulness, assurance of eternal life. We will receive the desires of our heart. Reverence is the ability to see God as a part of all worship. In being reverent you should have proper regard for holy things, be in a prayerful attitude at all times, be careful of speech, be silent, not talk during church services. In preparing a Sunday-school lesson the teacher should prepare his own heart, have a purpose in view, and prepare the lesson so it is suitable to the individual class. The prayer life of the teacher is important. Christ's life was that of continual prayer. "The effectual fervent prayer of a righteous man availeth much." In the Sunday-school class the teacher should learn to apply himself to the interests of the pupils. He should be prepared to answer their questions. Pupils may not be reading their Bibles or heeding what the teacher says, but they are continually reading the teacher's life. The teacher should associate with the pupils and should be thoroughly honest. He should vary his lesson so much that the pupil never knows what to expect. The teach-

er must not depend on himself but have the direct guidance of the Holy Spirit. He must keep in touch with God in order to present right messages to the class. If we had no hope or heaven we would be of all men most miserable. Heaven is a place prepared for the redeemed. The Bible is the all-sufficient guide to heaven. As we grow older heaven grows more dear to us. We become homesick for heaven. "In all thy ways acknowledge him, and he shall direct thy paths." The guiding steps to find your place in life are: (1) Will to do His will; (2) Wait for a call; (3) Work where you are; (4) Watch for open doors; (5) Weigh your convictions; (6) Withstand evil; (7) Walk circumspectly; (8) Worship reverently; (9) Warrant royalty; (10) Welcome counsel. You will find happiness only in a God-appointed life.

Secys.

Indiantown, Pa.

Report of an all day Sunday School Meeting held at Indiantown Mennonite Church on Ascension Day, May 21, 1936.

ORGANIZATION.—Mod., John Bucher; Sec'y., Lloyd Bucher; Chors., Earl Wissler, Harvey Eberly.

PROGRAM AND SPEAKERS.—Song Service and Devotion; Sermon, Noah Landis; The Worker, His Vision and Consecration, Arthur Ruth; Song Service and Devotion; Children's Meeting, David High; Value of Bible Knowledge in Youth, John Gochenauer; "Study to shew thyself approved unto God," James Hess; Loyalty to the Lord and Church, Arthur Ruth; Song Service and Devotion; The Highest Call to our Youth, John Gochenauer; Sermon, Noah Risser.

Thoughts Presented: Since Christ's Ascension the Holy Spirit was given. Christ our Intercessor is at the right hand of God. May we accept God's merits and then render glad service. Let us keep our lives unspotted from the world as we look for Christ's second coming. The Sunday school is the church at work. Willing workers are those who respond to any task. The Sunday school should be a nursery to the church. The worker needs a vision of the worth of a soul. We must be willing to make a sacrifice. The willing worker is one who is willing to perform any task given no matter how insignificant it may be. The Bible comes to us richer and fuller than when it was given. We have more knowledge to appreciate the heavens and the wonders of nature. Scripture language phrases have enriched our songs and hymns. The life and essence of literature is Biblical matter. Moses with a bit of Bible knowledge was saved from sin as he chose to suffer affliction with God's people. The Bible is true. Read it to be wise. Believe it to be saved. Use it to be holy. It is a mine of wealth, river of pleasure, will be opened at the judgment. Study its commands and warnings. We should study for God's approval. The marriage vow is sacred. Our vow to God and the Church is just as important. We should not lavish our affections on the world. Be diligent and loyal, watching and fasting in prayer as ambassadors in His stead. Be loyal and true in business and social life. The call to a Christian life and to continue therein is the greatest call to service. Suffering accompanies service. He that doeth the will of God abideth forever. God's great love gift is His Son—our Savior and Redeemer. Acceptance brings joy. We are here to perform God's will. If we live in death we shall die but if we live in Christ we shall live.

Sec'y.

Manheim, Pa.

Report of Sunday School Meeting held at Hernley's Mennonite Church, on May 30, 1936, near Manheim, Pa.

ORGANIZATION: Mod., Jacob Charles; Chors., Frank Newcomer, Daniel Brubaker; Sec'y., Alvin Snively.

PROGRAM AND SPEAKERS: Devotion (Titus 2), Jacob Hess; A Lost World and a Wideawake Sunday School, Henry Lutz; Christ's Teaching on the Work of the Sunday School, Arthur Ruth; The Duty of the Sunday School in Reaching Neglected Homes in the Community, J. Clemens; Devotion, Aaron Harnish; Children's Period, Joseph Lehman; Unity of Church and Sunday School, Parke Book; Superintendent, Teacher, and Pupil, J. C. Clemens; Contending for the Faith, Arthur Ruth; Devotion (Deut. 6), Landis Shertzer; The Advantages of Serving Christ to the Young Believer, J. C. Clemens; Sermon (Psa. 90:12), Arthur Ruth.

Thoughts Presented.—The Sunday school is an agent for the church; therefore each individual church member is an agent, or a missionary for the church. The world starts at home and each has a charge to reach the unsaved. The Christian's greatest joy is to share his salvation with others. Perfect unity dwells where love abounds. We should be united in our purpose in bringing souls to the kingdom and fitting them for service. We are responsible for retaining the faith in our generation, since we are all soldiers of the cross. We are more than conquerors through Him who loved us. There is much joy in a young Christian's life, because of the sweet Christian fellowship and in the knowledge that our sins are forgiven. "The wisdom that is from above is first pure, then peaceable."

Sec'y.

Married

Wideman—Yoder.—On Thursday, July 2, 1936, Bro. John Wideman and Sister Edna Yoder, both of the Salem congregation near Tofield, Alta., were united in marriage at the church by Bro. N. E. Roth. May their journey through life be attended by the blessing of God.

Lehman—Cable.—On March 24, 1936, at the home of Bro. S. G. Shetler near Johnstown, Pa., Bro. Elvin Lehman and Sister Edna Cable, both of the Thomas congregation, were united in marriage, Bro. Sanford G. Shetler officiating. May God's blessings attend through life.

Alwine—Shetler.—On April 7, 1936, at the home of the officiating minister, Bro. Sanford G. Shetler of Johnstown, Pa., Bro. Clarence Alwine of the Stahl congregation and Sister Erma Shetler, of the Kaufman congregation were united in marriage. May the Lord richly bless this union.

McGuffin—Burkhard.—On Friday, June 12, 1936, Kenneth G. McGuffin, son of Dr. and Mrs. George McGuffin of Pettisville, Ohio, and Anna Lois Burkhard, daughter of Jacob and Mary Burkhard of India, were united in holy matrimony at the Eighth Street Mennonite Church, J. E. Hartzler officiating.

Smeltzer—Hahn.—On June 30, 1936, at the home of the bride's parents, Bro. Clyde O. Smeltzer and Sister Viola F. Hahn, both members of the Olive congregation, were united in the holy bonds of matrimony by Bro. Ray F. Yoder. May the Lord bless them, and make them a blessing throughout their married life.

Thomas—Thomas.—On June 13, 1936, Bro. Sem D. Thomas and Sister Erie E. Thomas, both members of the Thomas congregation near Thomas Mills, Pa., were united in marriage at the bride's home by Bro. Joseph Saylor, grandfather of the bride. May God's richest blessing attend them through life.

Martin—Hostetter.—On May 24, 1936, Bro. Richard E. Martin of Maugansville, Md., and Sister Edith G. Hostetter were united in holy matrimony at the home of the bride's parents,

Bro. and Sister S. E. Hostetter of Denbigh, Va., Bro. G. R. Brunk officiating. May the blessings of the Lord attend them through life.

Hostetler—Minard.—On June 14, 1936, at the Plymouth Congregational Church at Fargo, N. Dak., occurred the marriage of Pius H. Hostetler, son of H. E. Hostetler of Harper, Kans., and Lois Minard, daughter of A. E. Minard of Fargo, N. Dak. Clarence E. Parr, pastor, officiated. May God's blessing attend them through life.

Miller—Miller.—On Saturday morning, June 27, at the home of the bride's parents, Bro. and Sister Melvin Miller, near Millersburg, Ohio, Bro. Stanley L. Miller of the Prairie Street congregation, Elkhart, Ind., and Sister Fern Lueile Miller of the Martin's Creek congregation were united in holy wedlock, Bro. J. S. Hartzler officiating. May they "lead a quiet and peaceable life in all godliness and honesty."

Obituary

Croyle.—John Henry, son of Moses and Elizabeth Croyle, was born Dec. 8, 1869, near Thomas Mills; died June 29, 1936; aged 66 y. 6 m. 21 d. He united with the Mennonite Church forty years ago and was an active and faithful member of the Thomas congregation until death. His death was due to a complication of diseases. He was united in marriage to Emma Jane Thomas on Nov. 15, 1896. He leaves his beloved wife, 2 sons (Lloyd S. of Thomas Mills, Pa.; Ray G., Boswell, Pa.), 1 daughter (Florence K., wife of Kermit Yoder of Thomas Mills), 5 grandchildren, 3 brothers, and 1 sister. He was preceded in death by his parents, 2 brothers, and a sister. Funeral services were held July 1 by Roy Otto and Harry C. Blough at the Thomas Mennonite Church. Interment in adjoining cemetery.

Shantz.—Magdalena Cressman, Bridgeport, Ont., widow of the late Jacob W. Shantz, Breslau, Ont., passed away at the Kitchener-Waterloo Hospital, Thursday morning, July 9, in her 89th year. Her late husband predeceased her six years. She is survived by 4 daughters (Mrs. R. J. Lyness, Fessenden, N. Dak.; Mrs. Emma Schroeder, Earlsville, N. Y.; Mrs. Fanny Palms Edgeley, N. Dak.; Mrs. Salina Nolan, Superior, Wis.), 3 sons (E. C. Shantz, Bridgeport, Ont.; A. C. Shantz, Mio, Mich.; and Addison Shantz, Peace River, Alta.). One son (Nathan) predeceased her a number of years. There are also 27 grandchildren and 29 great-grandchildren. The funeral was held July 12 at the Cressman Mennonite Church, Breslau, Ont. Ministers: J. W. Zimmerman, Kitchener, Ont., and Osear Burkholder. Text, 1 Pet. 1: 24, 25.

Nissley.—Christian B., son of the late Andrew and Barbara Nissley, died June 1, 1936; aged 60 years. He was afflicted for over a year, but bore it with much patience. He loved the Word, which was his greatest comfort; especially the book of Job which was full of markings in his Bible. His place in services was never empty when he was able to attend. He leaves his wife (Elizabeth Landis Nissley), 3 sons (Landis, Andrew, Eugene), 2 brothers, and 3 sisters. Services were conducted by Bros. Frank Kreider, Henry Lutz, and Noah Landis at the East Petersburg, Pa., Mennonite Church. Text, Job 17:11. Interment in adjoining cemetery.

"Then at last we'll meet in glory,
Gather around the great white throne,
Be with Christ our blessed Savior,
With our loved ones and our own."

By a Sister.

Habermehl.—William Habermehl died at the home of his daughter, Mrs. Jacob Sander, Breslau, Ont., in his 88th year. He had been ill about four weeks and succumbed to infirmities of old age. He was born in Germany April 5,

1848, and came to Canada when 8 years of age. He farmed near Baden for many years and was a member of the Shantz Mennonite Church. He was predeceased by his wife 15 years and is survived by 5 sons and 4 daughters (Albert, Conestogo, Ont.; Abraham, Hespeler, Ont.; John, Nine Pines, Ont.; William, Breslau, Ont.; Levi, Guelph, Sask.; Mrs. Jonathan Martin, Kitchener, Ont.; Mrs. Allan Brubaker, Breslau, Ont.; Mrs. Chris. Kropf, Centerville, Ont.; and Mrs. Jacob Sander, Breslau, Ont.). There are 49 grandchildren and 23 great-grandchildren. The funeral was held June 14, 1936, from the home of his daughter, Mrs. Jacob Sander, Breslau, to the Shantz Mennonite Church, Baden, Ont. Ministers, Manasse Hallman and Noah Hunsberger.

Denlinger.—Elizabeth B., widow of Benjamin B. Denlinger, died May 19, 1936, at the home of her son-in-law and daughter, Dr. and Mrs. Gardner A. Sayres, Lancaster, Pa.; aged 83 y. 3 m. 14 d. Her husband died 46 years ago. She was a daughter of the late Abram L. and Frances (Hess) Dffenbaugh, and was a member of the East Chestnut Street Mennonite Church. For thirteen years she was an invalid, having been stricken with paralysis, but her beautiful Christian spirit and cheerful resignation to her affliction endeared her to all with whom she came in contact. She often remarked that she had learned to say with the apostle Paul "in whatsoever state I am, therein to be content." She is survived by 4 daughters (Eleanor, wife of Charles W. Bahn, Easton; Anna, wife of Dr. Wm. F. Curtis, Allentown; Elsie, wife of Harry M. Hauer, Pittsburgh; and Lillian, wife of Dr. Gardner A. Sayres). One daughter (Aletta, wife of Jacob Keplinger) preceded her in death eleven years ago. She is also survived by 8 grandchildren, 4 great-grandchildren, and 2 brothers (Abram L. and Milton H. Dffenbaugh, Lancaster). Brief services were held at the home, followed by public services at Mellinger's Mennonite Church, with Bro. Jacob Brubaker officiating. Interment in the adjoining cemetery.

Hilty.—Mary, daughter of Bishop John and Jennie (Beehtol) Thut, was born Sept. 24, 1844, in Holmes Co., Ohio; died at her home near New Stark, Ohio, June 30, 1936; aged 91 y. 9 m. 6 d. She was the eighth member of a family of thirteen children. In her youth she united with the Mennonite Church and throughout her life remained a faithful and consistent member. She also holds the distinction of being one of the charter members of the Chapel congregation near New Stark. On Jan. 10, 1871, she was united in marriage to John H. Hilty at Bluffton, Ohio. For three years they lived on the old Thut farm north of Bluffton, after which they moved to the present home near New Stark. To this union were born 12 children, 6 of whom are still living:—C. H. of Ada, Rhoda at home, Reuben of Toledo, Elmer of Columbus, Clara Honsaker, and Nora Breneman of Lima, Ohio. The father passed to his reward on Sept. 12, 1923. The home, community, and Church sustain a great loss in the passing of a great soul. Her long, consistent Christian life has spoken well for itself. We can only thank our heavenly Father for having given to us for so many years a good mother, a kindly neighbor, and a loving friend. Funeral services were conducted July 3 by Bro. J. E. Hartzler, assisted by Bros. Andrew Breneman and Jesse Anglemeyer, at the New Stark Church.

Krabill.—Daniel, son of Peter and Fanny Krabill, was born in Stark Co., Ohio, Feb. 10, 1856; died of cerebral hemorrhage at the home of his son, J. Oliver, in Bellefontaine, Ohio, July 2, 1936; aged 80 y. 4 m. 22 d. He was united in marriage to Rachel Yoder, on Feb. 14, 1878. To this union were born 5 children, 3 of whom, 1 son and 2 daughters, died in infancy. Just 26 years ago he lost his faithful companion, and in 1930, a son, Roy, whose accidental and untimely death was the cause of much grief in his life. His long and active life was spent, first, as a farmer and later as a merchant

in West Liberty. Although retired in later years, he was ever active and enjoyed keeping his own home in which he took great pride. His jovial disposition and upright character won for him many friends who will greatly miss him. Besides the son, Oliver, he is survived by 4 brothers (Christopher of West Liberty, Eli of near Bellefontaine, William of Winfield, Ia., and Peter of Wayland, Ia.). Three of the seven brothers (Jacob, David, and Michael), also the one sister (Mrs. Mary S'onecker) preceded him in death. There are 5 grandchildren and 2 great-grandchildren, also a number of other relatives, surviving. Funeral services were held July 6 in the Wilkins Funeral Home in charge of Bro. S. E. Allgyer, of West Liberty. Interment in South Union Cemetery.

"Father, now your room is empty,
And you now we see no more;
But we hope some day to meet you,
Over on the other shore."

Hutchison.—Lena, wife of William Hutchison, peacefully passed away at her home in Smithville, Ohio, May 26, 1936, after an illness of five months. Death was due to a complication of diseases. She was born near Smithville, April 14, 1883, and the messenger of death called her home at the age of 53 y. 1 m. 12 d. She was the daughter of the late Joseph and Mary Schway who have long since gone to their reward. Lena faithfully cared for her parents until the time of their death. Later she worked at the Wooster College where she made many and true friendships. She accepted Christ as her Savior early in life and united with the Oak Grove Mennonite Church near Smithville, of which she was a member until death. In September, 1929, she was united in marriage to William Hutchison who survives her. She leaves her husband, his two sons (Virgil of Smithville, Honor of Cleveland), and one daughter (Mrs. Guy Hitchcock of Barberton), also 4 brothers (John of Orrville, Charles of Sterling, David of Canton, and Edwin of Smithville, O.), 2 nieces, and 2 nephews. During her illness she was very patient and found her Savior a very present help in need. Funeral services were held at the house and the Oak Grove Church in charge of Bros. J. Gerig, C. Z. Yoder, and — De Lauter. Interment in adjoining cemetery.

"Why should our tears in sorrow flow
When God recalls His own,
And bids them leave a world of woe
For an immortal crown?"

Sangrey.—Benjamin K. Sangrey was born June 29, 1874; died of heart trouble June 13, 1936, near Central Manor, Pa.; aged 61 y. 11 m. 14 d. Father had been in failing health over a year. The last 6 weeks of his life he suffered much, but bore it all patiently. He was a kind father, always ready to lend a helping hand when he could. He was a member of the Masonville Mennonite Church, always attended church when health permitted. In passing on he leaves his companion (Susan Hess Sangrey), 4 daughters, 3 sons (Landis H., Central Manor; Cora, wife of Aaron Breneman, Masonville; Mary, wife of Rudolph Breighner, Central Manor; Willis, Central Manor; Davis and Edna at home; and Verna, wife of Benjamin Sauder, Washington Boro), 10 grandchildren, 4 brothers (William K. Sangrey, Conestoga; Jacob K. Sangrey, Herrville; George K. Sangrey, Willow Street; Oscar Sangrey, Conestoga), 2 sisters (Mrs. Martin Mylin, West Willow; Mrs. Abram Hess, Media Heights). His father and mother, 2 brothers, and 2 daughters, preceded him. Funeral services were held at the home May 16 by Bro. Christian Hostetter and at the River Corner Mennonite Church by the brethren Christian Hostetter, Aaron Harnish and John K. Charles. His remains were laid to rest in the adjoining cemetery.

"We will meet with you, our father,
In that home so bright and fair,
And join you in the happy praise
Of our Savior over there."

—The family.

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will meet, D. V., at the Springdale Church, Augusta Co., near Waynesboro, Va., on Thursday, July 30, at 9:00 A. M., and continue until Friday noon, July 31.

Other meetings to be held during conference week are as follows:

Tuesday, July 28

9:00 A. M. Virginia Mennonite Aid Plan.

1:00 P. M. Virginia Mennonite Board of Missions and Charities.

4:00 P. M. Conference Arranging Committee.

7:30 P. M. Preaching Service.

Virginia Mennonite Automobile Aid Plan.

Wednesday, July 29

9:00 A. M. Preliminary Session of Conference.

2:00 P. M. Fundamentals Meeting.

7:30 P. M. Mission Program.

On Thursday evening at 7:30 there will be preaching service.

An invitation is extended to brethren and sisters of other conferences to be present.

Folks coming by train or bus may notify Fred A. Driver, Waynesboro, Va.

H. D. Weaver, Secretary.

Illinois

The Illinois Mennonite Conference will be held with the Willow Springs congregation in the High School Auditorium in Princeton, Ill., Aug. 18-20, 1936.

The Ministers' Meeting will be held Tuesday forenoon and afternoon, Aug. 18, for conference business and election of officers.

The Sunday School Conference will be in session Tuesday evening the 18th, and Wednesday forenoon and afternoon, the 19th. The Sisters Sewing Circle Program will be given Wednesday afternoon of the 19th, between the afternoon and evening sessions. Wednesday evening of the 19th will be devoted to the Young People's Conference. Church Conference will be held Thursday forenoon, afternoon, and evening, of the 20th. A cordial invitation is extended to all.

J. A. Heiser, Moderator.

E. H. Oyer, Secretary.

BOOK REVIEW

LIFE AND LETTERS OF JACOB BURKHARD

Written and Compiled by His Wife, Mary Yoder Burkhard

This is the title of a 214-page book, just off the press. It is a graphic description of the work of Bro. Burkhard, pioneer Mennonite missionary to India. The story is all the more interesting and impressive because it is written by his companion in all his trials and labors. Another fellow missionary, Jacob A. Ressler, one of the founders of the India Mission and for a number of years at the head of the work in the vicinity of Dhamtari, India, favors the readers of the book with an appropriate introductory chapter. The character of the book is apparent from its chapter heads:

- I. Early Life and Call to the Mission Field
- II. Across the Seas to India
- III. Experiences on the Field
- IV. The Varied Duties of the Missionary
- V. Extending the Borders
- VI. The Last Mile

The book is available in two bindings: Paper, 60c; Cloth, \$1.00; Postpaid.

order from

Mennonite Publishing House, Scottdale, Pa.

ANNOUNCEMENT

YOUNG PEOPLE'S INSTITUTE

July 29—Aug. 2

Manitou, Colo.

Courses:

- Book Study, James
- Book Study, Galatians
- Personal Work
- S. S. Teaching
- Christian Evidences
- Science, Nature and the Bible

Instructors:

- E. E. Showalter, La Junta, Colo.
- M. A. Yoder, Hesston, Kansas
- Jesse Kauffman, La Junta, Colo.
- Milo Kauffman, Hesston, Kansas

Afternoon sessions will be held in scenic spots in the mountains.

The Institute will be concluded Sunday, Aug. 2, with a Christian life conference.

Registration \$.50; meals \$1.50. Rooms may be secured near by. Bring some bedding, including a comforter. Nights are cool in Manitou.

For further information, write

Jesse Kauffman, La Junta, Colo.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Indiana-Michigan Mennonite Sunday School Conference will meet in annual session with the Clinton Frame congregation near Goshen, Ind., on August 11-13, 1936.

The conference theme is "The Believer's Experience In Salvation."

Amos O. Hostetler.

RELIEF NOTES

(Continued from page 365)

aguay. Donations to this particular need should be designated for Wiebe Passage fund and send either to your local Relief Treasurer or the Mennonite Central Committee Treasurer (O. O. Miller, Akron, Pa.). Funds will be received until total is at hand and reported in Relief Notes. Anyone interested in advancing the total to this family as a long term loan, should correspond with the Secretary or Chairman of the Mennonite Central Committee.

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A NEW BOOK NOW READY FOR DELIVERY
MENNO SIMONS' LIFE AND WRITINGS
A Quadricentennial Tribute

In two parts: A BIOGRAPHY by Harold S. Bender and WRITINGS (Selected and translated from the Dutch) by John Horsch.

In this anniversary year when the commemoration of Menno Simons' conversion revives our appreciation of the service which he rendered to the cause of evangelical Christianity and the cause of the Mennonite Church in particular, it is desirable that a comprehensive account of his life and work be made widely available.

This is particularly true in a year and at a time in world affairs when, in the midst of economic confusion and distress and fearful rumors of war, the voice of Menno Simons can profitably be heard with its calm but convinced insistence upon a thoroughgoing practical Christianity making the whole of life subject to the lordship of Christ, and with its demand that men resolutely abandon all carnal strife and live together in peace and love.

A readable biography of Menno Simons in every Mennonite home should be our goal this anniversary year. This book has been written in an interesting style, with a view that it may be read with pleasure and profit by both old and young.

In order that this book may have a wide and thorough distribution, we are offering it at a very reasonable price, especially in quantities to Congregations, Sunday Schools, and Young People's Organizations.

Available in two bindings. 112 pages, size 5¼ x 7½ inches.

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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

July 23, 1936

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"If ye love me, keep my commandments."

Judging by the lives of some people, one would get the idea that they read this meaning into the above admonition of our Savior: "If you want to go to heaven when you die, keep my commandments."

In other words, if it were considered safe to do so, they would rather ignore the commandments of our Lord; but because of fear of the consequences of such disobedience, they go through the motion (reluctantly) of keeping the commandments.

But the people of God prefer the above words of our Lord just as He spoke them. We couple the commandments of Jesus with the idea of love, not of terror. Love and obedience are inseparably connected. Those who regard the commandments of Christ in this sense are impressed with the fact that "His commandments are not grievous."

Every commandment of our Lord was conceived in the mind of the Infinite, the "Friend that sticketh closer than a brother." These commandments are not the expression of arbitrary dictatorship, but the expression of divine love and wisdom, God knowing what is best and safest for His people. "Happy is that people whose God is the Lord." "We love him because he first loved us."

Christ tells us that "God so loved the world that he gave his only begotten Son . . ." John tells us that "If any man love the world, the love of the Father is not in him." Any conflict between these two statements? Not in the least. God so loved the world of sinners that He made the su-

preme sacrifice to save them from the defilement of the world of sin. To this same end may our lives be dedicated. So great should be our love for the souls of men that we will do all that lies within our power to do to save them from the sins of this world.

"If any man love the world, the love of the Father is not in him." We should realize the full force of this statement. "The whole world lieth in wickedness." The world is under condemnation because of its love for and contamination with this wickedness. So long as there exists in the human heart a love for "the things of the

the doctrines of the Bible are promulgated. Other agencies that should contribute to this end are the pulpit, the home, young people's meetings, Church periodicals, books, etc. Each of these agencies—the Sunday school included—should contribute its full share in the indoctrination of our people, young and old. Wherein the Sunday school lesson outlines come short along these lines, the shortage may be made up in the other agencies—especially in our writers of Sunday school lesson helps and other literature.

May the teaching of Christian doctrine be overdone? Yes; just as the teaching of any other good thing may be overdone. Hobby-riding is never in order. There are so many things connected with Christian life and service that we can not afford to make a hobby of either one of them to the exclusion of all the rest. But in the light of the fact that the teaching of Christian doctrine is so generally neglected, we have a long way to go before we need to consider very seriously whether too much of our time is taken up in the teaching of Christian doctrine.

When we consider that "ALL SCRIPTURE is . . . profitable for doctrine . . ." we need not consider the matter of spending too much time in the promulgation of Christian doctrine; especially not until after we are able to say of a truth that we have "not shunned to declare unto you all the counsel of God."

"Great peace have they that love thy law; and nothing shall offend them." We sometimes sing, "Oh how love I Thy law; it is my meditation all the day." The latter part of the first quotation is the test of our sincerity when we sing this song. The love of God leads one to admire His Word. Since "charity thinketh no evil," the greater our love for God and

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world" there is an estrangement between that heart and God. The way to save people is to separate them from their sins, not to mingle with them in enjoying their sins with them. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty."

Christian Doctrine.—Do our Sunday school lessons contain a sufficient amount of teaching on Christian doctrine? There are several things to be taken into consideration before we can answer that question. First of these is the fact that the Sunday school is but one of the agencies through which

His Word the less liable we are to take offence at what others may say or do. What a wonderful thing it would be, both for nations and for churches, if a continual delight in the law of the Lord would bind them to a life of perfect peace. "Nothing shall offend them," would put an immediate end to every form of carnal strife—in the home, in the community, in churches, in the industrial world, among nations. When we have reached the standard, "Nothing shall offend them," we may truthfully lay claim to an undying love for the law of the Lord.

Pertaining to Scriptural Attire.—

Elsewhere in this number you will find a series of two addresses on this subject. As explained in the first of those two articles, a committee had been appointed by the Mennonite General Conference to make a special study of the question and report recommendations to the next meeting of that body. In the meantime, in order to keep the Church informed as to the work of the committee and to encourage the Church to study the problem with the committee and to offer whatever recommendations any one might feel moved to make, several articles were prepared. As the issue at that time was very similar to what it is today, we thought it well to reprint these articles. It will give our readers an opportunity to see what we were thinking about at the time of these discussions. Let the readers judge for themselves to what extent the thoughts presented are applicable to our times. Several of the committeemen have since that time been called home, but they "being dead yet speak."

The true nonresistant spirit is best understood when we bear in mind the fact that we are positively commanded to "resist the devil." Had Eve and all her descendants obeyed this commandment, the human family would have an entirely different history from what it has.

For the most perfect example of the nonresistant spirit we turn to Christ the Prince of Peace. His advent into the world was accompanied by the heavenly proclamation of "on earth peace, good will toward men." That was the record of His life. All along the journey of life He resisted the devil in every time of temptation, so it is written of Him that He was "without

sin." Being without sin, there was perfect peace within His soul. And this gave Him a peaceable (loving) attitude toward everybody and everything but sin. This kind of condition within gave Him a perfectly nonresistant attitude without. Though all power "in heaven and in earth" was vested in Him, He never lifted a finger in His own defence. Nailed to the cross, His prayer in behalf of His persecutors was, "Father, forgive them."

Looking at this perfect Example, let us follow after. Peter tells us that Christ left us an example that "we should follow his steps." We thank God that He has favored us with this perfect Example, both in teaching and in life. May we follow Him daily—in the home, in business life, in the Church, in every walk in life.

Recognition from Two Viewpoints.

—Our illustration is found in Jesus at Jacob's well. While sitting at the well there came a Samaritan woman to draw water. "Give me to drink," was the request of the weary man. The woman was astonished. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?"

How did she know that He was a Jew? She knew Him at sight, because He wore the Jewish garb. But as their conversation went on she became convinced that He was not only a Jew but that He was a most remarkable one. "Sir, I perceive that thou art a prophet," she exclaimed as His qualities became apparent. To her He was not only a Jew but also a prophet.

This brings us to the point we wish to make. The true Christian receives a double recognition: (1) Figuratively speaking, he wears the Jewish garb and is therefore recognized at sight as belonging to the people of God. (2) As people learn to know his sterling traits of Christian character they also learn to know him as a prophet. They know him at sight because his loyalty to the Bible teaching on Christian apparel makes him different in appearance from that of the ordinary worldling. They know him as a man of God because of his Christian loyalty, his pure life, his ready testimony for Christ and His Gospel, his "otherworldliness" in general deportment, his continual record of true Christian piety. It is not enough that we measure up to the Gospel standard in ap-

pearance. We must not only wear the Jewish garb, but also attain and maintain the qualities of the prophet.

Another thought: Christ might have reasoned that He would have more influence over the Samaritans if He dressed as a Samaritan; but He didn't. And the results proved this appearance in Jewish garb was a help rather than a hindrance in His work among this class of people. Neither should any one of the present time get the idea that it is necessary to violate Scripture and conform to the world for the sake of influence. We are at our best when our life is such that we may justly receive recognition as belonging to the people of God from two viewpoints: (1) in appearance; (2) as prophets.

Hearing and Doing.—Sometimes, after a pointed lecture has been given to "men only" or to "women only," some one is heard to say, "Oh if only I would have known these things earlier in life; it would have saved me from many a sinful pollution."

Perhaps that is true, and perhaps not. That our young people, and older ones as well, ought to be put on their guard against the sins of the underworld, there should be no question; but people do not always do as well as they know. Hence the warning, "Be ye doers of the word, and not hearers only."

Our attention has often been called to the fact that "sins of omission" are quite as serious as "sins of commission." But whether of omission or of commission, it is the sinning against better light that works the greatest havoc among men. If on the part of all people there were a general disposition to do as well as we know how, we could make greater headway in the indoctrination of all people, achieve greater success in the winning of souls from the error of their way and of gathering them into the fold of our Redeemer. But because this general willingness is not in evidence we still need the warning: "To him that knoweth to do good, and doeth it not, to him it is sin."

The seriousness of sinning against better light is evident from the woes which Christ pronounces upon the Pharisees and Scribes in His day. He reminds them that had the mighty works been done in Tyre and Sidon, in Sodom and Gomorrah, that were

done among the Jews, these heathen people would long ago have humbled themselves in the dust and repented in sackcloth and ashes. Substitute the name America for that of the Jews, and the lesson is brought still nearer home. The more enlightened a people, the less excuse there is for them to live a sinning life.

That the destiny of man is connected closely with his willingness or unwillingness to do as well as he knows is evident from the concluding thoughts found in the Sermon on the Mount. The man who is both a hearer and a doer of the sayings of Christ in this Sermon is likened to the man who built his house upon the rock;

while the man who is a hearer but not a doer is likened to the man who built his house upon the sand. The former stands all tests, the latter goes down in a ruinous fall. In the great and final storm in the end of time, those who are both hearers and doers will come out triumphantly and gloriously happy while those who are hearers only but not doers will be overthrown and cast into the lake of eternal despair "where the worm dieth not and the fire is not quenched."

Let us never forget that it is the DOER of the Word that will be blessed.

"If ye know these things, happy are ye if ye do them."

The Power and Work of Satan

By Ellrose D. Zook

For the Gospel Herald.

From the time of his creation Satan has been a real personality. From the time of his fall he has been the king of an evil kingdom. He is not merely an impersonal force or personified evil, as some people would think, but a wicked, deceiving adversary and slanderer of both God and man. He is the arch enemy and destroyer of human souls. The New Testament reveals fully the present state of Satan, the character and scope of his work, and the cunning and effectiveness of his power. "The whole world lieth in wickedness (in the evil one, R. V.)" "like children asleep in his arms." The world is in the death snare of Satan because it refuses to accept the plan of salvation so freely and mercifully offered. At all times Christians need to "try the spirits whether they are of God: because many false prophets are gone out into the world."

Original State

Concerning the original state of Satan little is revealed in the Scriptures. However, the Scriptures teach that he "was created by God perfect in his ways, of great beauty and brightness of person, and exalted in position and honor" (Geo. P. Pardington). He belongs to the angelic order of beings. By nature he was one of the sons of Elohim (Job 1:6). If the king of Babylon in Isaiah 14 and the king of Tyrus in Ezekiel 28 are typical and representative, and it seems that they are, of the original state of Satan, we have a very clear and illuminating revelation of him in his state before the fall. It seems from what can be gathered from the Scriptures that originally "he was of angelic nature, a rational and spiritual creature, superhuman in power, wisdom, and energy; and not only so, but an archangel, one of the 'princes' of heaven" (Smith's Bible Dictionary).

The Names and Character of Satan

The names of Satan found in the Scriptures reveal to some extent the character of the work and power of Satan. The word Satan occurs twenty-seven times in the Old Testament. However, in the New Testament different names are attributed to him, which disclose his character, power, and work. The names attributed to him are Abaddon, perdition (Rev. 9:11); adversary (I Pet. 5:8); Apollyon, destroyer (Rev. 9:11); Beelzebub, prince of demons (Matt. 12:24,27); Belial, vileness (II Cor. 6:15); devil, slanderer (Matt. 4:1); great dragon (Rev. 12:9); god of this world (age) (II Cor. 4:4); liar and murderer (Jno. 8:44); prince of this world (Jno. 12:31); prince of the power of the air (Eph. 2:2); old serpent (Rev. 12:9); tempter (I Thess. 3:5); wicked one (Matt. 13:19). This list was taken from "Outline Studies in Christian Doctrine" by Geo. P. Pardington.

He is likened unto a sower of tares (Matt. 13:25,28); a serpent (Rev. 12:9); a wolf (Jno. 10:12); a roaring lion (I Pet. 5:8); and an angel of light (II Cor. 11:14). He is characterized as presumptuous, proud, wicked, malignant, subtle, deceitful, fierce, a murderer, and a liar. Isaiah described God as the "Holy One" (1:4) and Christ called Satan (Matt. 13:19) the "wicked [evil] one." Satan's whole will and nature are given to evil. As the three great moral attributes of God are love, truth, and holiness, so the opposites of these three qualities can be attributed to Satan.

This evil nature of Satan came through his fall caused by pride (I Tim. 1:6). In II Pet. 4:4 and in Jude 6 reference is made to angels who also had fallen. Concerning the time, cause, and manner of the fall of Satan and his hosts the Scriptures reveal

very little. But we know that he has fallen and has become the "leader of the anarchic forces of evil." He has become "altogether and hopelessly evil." Although he is evil he is a being of high intelligence and has gained great power. He exercises a wide sway over other beings but the compass of his power is limited by the power of God. His kingdom is confined to this world and to a limited portion of time. Although there are many things which we cannot know about Satan, his kingdom, and work we do know that he and his kingdom are evil and his work is evil.

The Power of Satan

Note the devil's own words concerning his power in the following quotation: "And the devil, taking him [Jesus] up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:5,6). This offer was a real temptation to Jesus as man. Wealth, power, and fame are dangerous snares set by Satan for man. True Christian experience, growth, and safety lie more in poverty and obscurity. The devil's power to use the honor and glory of the world is subject to the permission and overruling providence of God. He is "the god of this world," having the power through worldly devices to blind the minds of those who are lost.

Paul expressly warns the Ephesian Christians concerning the power of Satan when he says that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Satan has beings of so great power and dignity under his rule and supervision that they are spoken of as "principalities," "powers," world rulers, and "spiritual hosts of wickedness" (R. V.). His kingdom is an organized kingdom of spiritual power—a type of power which man knows little about and over which he has no control.

The following are the words of Christ to the Pharisees who in their hearts accused Christ of casting out devils by the power of Beelzebub, the prince of demons: "And if Satan cast out Satan he is divided against himself; how then shall his kingdom stand?" (Matt. 12:26). Satan is the ruler of an organized kingdom of darkness which could not be overthrown except by the death and resurrection of the incarnate Son of God, the Lord Jesus Christ. In Rev. 12:7 is a record of a battle between Michael and his angels and the dragon and his angels. What kingdom and what power is this which will tempt the very Son of God, which would deceive the Church of God, and which would or-

ganize its forces in combat with the forces of God? The power is none other than the old serpent, the devil, who is the "god of this world" and the "prince of the power of the air," who "is the animating and molding spirit in the kingdom of this world."

From the testimony of the Scriptures one must conclude that man in his own strength cannot under any condition successfully and victoriously defeat Satan and his evil hosts. "The whole world lieth [reclines] in the evil one" (R. V.). It reposes in the cradle of spiritual death. Every soul in his embrace will die from the poisonous sting of death, which is sin. But Satan's power is temporary and limited, and is broken and defeated through our Lord Jesus Christ. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." It requires a "taking unto" and a "putting on" of the whole armor of God if we would stand firmly against the power of Satan. The Christian not only "stands" but takes up the offensive, to "wrestle," and "fight," and "pray;" to "tread all the powers of darkness down, and win the well-fought day."

The Work of Satan

From the record of Satan's first work on earth one learns that his purpose was to slander, to lie, to deceive. He has changed none since that time. The last thing he will do (Rev. 20:8) will be to go out to deceive the nations which are in the four corners of the earth. In the Garden of Eden he slandered God before man. At the time of Job he slandered man before God. In the Garden of Eden he lied to Eve, he deceived her. His supreme aim is to destroy fellowship and communion between God and man and to do away with any semblance of unity and love between fellow men. He is bent on the destruction of man and the slandering of God.

Let us notice some of the work of Satan as recorded in the New Testament. His first appearance is his temptation of Jesus, the second Adam. He would cause the downfall of the Son of God as he did Adam, but his efforts failed. In Mark 4:15 Jesus states that Satan steals the Word from the heart of the ignorant and inattentive hearer. Many times Satan caused demoniacal possession in order to oppose the work of Jesus. He entered into the heart of Judas before he committed the great wickedness of betraying the Lord and taking of his own life. Satan desired also to snatch Peter from Christ and had something to do with his downfall. It took a prayer of Jesus Himself to save the faith of Peter. It was Satan who filled the heart of Ananias

and Sapphira so that they lied to the Holy Ghost and were smitten by God. Paul wrote to the Thessalonian Christians that Satan had hindered him in his ministry. The Apostle John in Rev. 2:13 called Pergamos the seat of Satan. Satan dwelled there and caused the martyrdom of Antipas, a faithful Christian. Those expelled from church are said to be delivered unto Satan for their reformation and not for their destruction. I Cor. 5:5. Men whose hearts are not converted and regenerated are under the power of Satan. An assembly of those who have erred from the faith is the synagogue of Satan (Rev. 2:9; 3:9). The more active the members of the kingdom of Christ become the more active the members of the kingdom of Satan become.

GOD THE SON

Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.—Heb. 1:8.

Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—Jno. 3:16, 17.

Jesus Christ the same yesterday, and today, and for ever.—Heb. 13:8.

Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.—Rev. 22:20, 21.

The extent of Satan's kingdom is world-wide and his work is among all classes and races of people. He can work in any place from the pulpit to the gamblers' and infidels' dens. He works among the rich and poor, among the laboring people and the aristocracy, among the rulers and those ruled. His lures are irresistible and he can make them to suit any type of disposition and personality. He can use honor, fame, worry, discouragement, wealth, position, morality, sensuality, pleasure, death, ridicule, persecution, sickness, suffering, and a host of other things which cause people to fall into his death trap. His superior intelligence and cunning strategy will draw men to him except they call upon God for help.

The manner in which he approaches

man is varied. He tempts man through the flesh by making sensual pleasures appear more satisfying and more attractive than spiritual pleasures. Such as the appetite, the senses of sight, hearing, and feeling he uses with advantage. He is able to suggest evil thoughts to man's mind and to try to turn every good thought to evil. He can blind man's mind to sin and its evil effects. He has limited control over outward circumstances. He is the author of sin, sickness, sorrow, and death. He possesses men as his own. It is only to the spiritual eye that this power and wickedness of Satan is visible. Even to inexperienced Christians there are depths in Satan which they fail to fathom (Rev. 2:24).

The effect of the work of Satan upon the true Christian is overruled by God. In Job's case the evil influence of Satan was permitted in order to be overruled by God to good, to teach humility and faith. Satan's powerful efforts to make Job sin resulted in disciplining Job's character and in the development of a mature faith. The same is true today for those who live godly lives in Christ Jesus. Except by God's permission Satan cannot tempt a believer (Matt. 4:1); cannot inflict sickness (Job 1:10, 12); cannot even touch us (I Jno. 5:18); and he flees when resisted (Jas. 4:7). The suffering, persecution, and temptation which God permits Satan to bring upon the believer are but stepping stones to a higher Christian experience and hope. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Conclusion

In conclusion, Satan is present in this world, equipped with a power far above man's ability, attempting to slander man before God and God before man. He attempts to break all fellowship and communion between God and man, and to destroy all semblance of love and unity among fellow men. His kingdom is based upon deceit and lying. His servants belong to him because they are deceived and are in darkness and know not the true Light and the true Way. The Christian has victory over him only insofar as he is willing to say "Lord, not my will, but thine be done," and who is crucified with his Savior the Lord Jesus Christ. By faith he goes forward victoriously, Christ living in him, dominating every thought, word, action, ideal, and attitude because he has chosen Christ to be his Master and King.

Scottdale, Pa.

"Ye are dead, and your life is hid with Christ in God."

SCRIPTURAL SANCTIFICATION

The greatest need of these evil times is a victorious Christian experience in church members, **as the rule**, instead of as the **exception**, as it is coming to be; too many are taken into church before they really have a spiritual awakening, or the renewing of the mind which attends regeneration, and in this way we are in danger of building up an unconverted membership similar to those who practice baby baptism.

It is not popular now-a-days to preach so as to bring people into the **real spiritual distress** of scriptural conviction in which they cry out to God for help and come to a complete end of themselves. The soul that has never been brought low, and made poor in spirit, in deep conviction of helplessness, and destruction without Christ, may make a quite respectable church member but can never rise in real spirituality, purity, and power.

Too many have not yet learned the difference between heart repentance and mere outward reform, a supernatural regeneration and carnal culture, a deadening of the sin principle by the sanctifying Spirit and the mere bottling down of the corruption which before "joining church" was spilled around without restraint.

In Bible repentance we are moved by the Spirit to hate sin and turn away from it, and hate its motions in our hearts; in regeneration we through the divine Spirit receive the divine nature implanted within us, which inclines us to love God and holiness; in sanctification we have the help of the same good Spirit to promote the good in heart and life, and to deaden, cast out, and cleanse from the evil.

A great deal of damage has been done by fanatics and extremists upon both sides of this subject, some claiming a degree of perfection, and a method of divine operation not sustained by the scripture, while others, as far to the other extreme, make sanctification nothing but a formal, lifeless, powerless, consecration.

Sanctification is Cleansing

Justification is the forgiveness of our wrong doing, and regeneration is bringing us from spiritual deadness to spiritual life; and sanctification is the cleaning out of the sin trash, in heart and life, and giving power through the Holy Spirit, and the new nature, to keep clean, and to worship and serve the Creator in the beauty of holiness, all the days of our life.

This does not mean that the Adamic nature is totally eradicated for if it

were, then sanctified or Spirit-filled parents could not transmit a sinful nature to their children; but it is provided nevertheless that just as a **nursery apple** is grafted on a natural root, and by sprouting it a little from time to time it is kept entirely free from any wild fruit or growth, just so the new nature from heaven though grafted upon a fallen physical and mental organism, can be free from the **dominion of sin**, by continual sprouting or mortification of it. If there is no tame graft of regeneration there is no possibility of the good fruit of holiness. Though there be a graft of the new nature, but the mortification of the old nature neglected, the sprouts of the old will spread over all, and smother out the good.

I am glad that the Lord does, upon full faith and consecration, perform

nature is not totally eradicated by present normal Christian experience.

"If we confess our sins (in true repentance) he is faithful and just to forgive us our sins (justification) and cleanse us (sanctification) from all unrighteousness."

When we are asked, "Can the Adamic nature be carried along to heaven?" we say "No." If we are asked whether death is our Savior from the dormant sin principle we say **emphatically "NO!"** How then does the Lord do His work? The Bible says that when we see Christ we shall be **like Him** and be with the spirits of just men **made perfect!** Now the Lord tells us our duty clearly of repentance and faith and consecration, but He does not reveal His **methods** so fully; He even says of the Spirit's work in salvation that it is like the wind and "thou canst not tell" the "whence" and "whither" of it. If opposers still persist we ask them "Are children saved in this life? Do they get freed from the Adamic nature before they go to heaven? if so, when?" When they answer us on this point they have answered themselves.

Now when a bud or graft is overgrown and choked by uncut wild sprouts from the **natural stock** it is a type of a converted person living after the flesh, and the new nature weak and dying (Rom. 8), but a sturdy growthy tree, from a well-cared-for graft, with hardly a sign of a starting sprout from the **natural stock**, is a type of a born-again Christian walking in the Spirit.

Paul wrote to some babes in Christ who were "carnal and walk as men," the new nature being weak and not in control; he wrote of others who, in spirit, were "mighty to the pulling down of strongholds, casting down imaginations, and every high thing that exalts itself against

the knowledge of God, and bringing into captivity every thought to the obedience of Christ!"

We cannot be in prime physical condition without observing the laws of health, and just so with our spiritual health; we must "put away" hurtful things such as anger and lust and pride with all the myriad forms of their carnal manifestations, and give attention regularly to the breathing the **fresh air** of prayer and godly meditation, taking the **nourishment** of the bread and milk and meat of divine truth, and its spirit-given **waters** of refreshing life. Then too there must be proper exercise in obedience to all divine directions in reference to the individual, the home, the church, and for the welfare of all mankind and particularly in this that all should be given the glad gospel and opportunities of

GOD THE HOLY SPIRIT

God is a Spirit: and they that worship him must worship him in Spirit and in truth.—Jno. 4:24.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it knew him not . . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—Jno. 14:16, 17, 26.

When he, the Spirit of truth, is come, he will guide you into all truth.—Jno. 16:13.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.—I Jno. 5:7.

such a wonder of power and victory that sincere souls have been made absolutely unconscious of any evil within them, just as a grafted tree with no wild shoots appearing, but **WATCH**, for the natural stock will be pushing out some growth which will need **destroying**.

Likewise, when the sun is at its brightest, one is often unconscious of the moon's presence in the sky, but let the sun drop beneath the horizon, then the moon's presence is conspicuous; when the soul, in full consecration, is Spirit-filled one is often not conscious of any carnal workings, but in times of spiritual neglect or chill, then carnality puts forth its shoots and reasserts itself.

It is just as clear from scripture that justification and sanctification are **different things** as it is that the Adamic

salvation. What wonderful possibilities and how fearfully neglected!—Sword and Trumpet.

"BE YE TRANSFORMED"

By Wm. M. Weaver

For the Gospel Herald.

Despite the fact that man could learn to know God if he would avail himself of the opportunities and advantages and promises offered him by God to attain thereto mankind, as a whole, refuses to accept the proffered blessings, and spend all their time seeking ways and means to enjoy life without knowing how to live it. Much talent is worse than wasted in the vain endeavor to develop, by methods of reformation, a better people. It is most futile to dream of a sinful, degenerate race of beings growing into God-fearing, clean, upright, Gospel-loving creatures of righteous motive. No amount of secular education can dethrone the god of this world nor supplant good for evil. It is quite obvious that the natural side of life is the only side affected by any method of reform because exterior polish is the objective of reform; and exterior polish is no proof of soul cleanliness. The fact that many unsuspecting souls are beguiled by "whited sepulchres" often proves that exterior signs, where read and accepted carelessly, are a shallow shell, dangerously hiding a seething interior of wickedness. In fact, the most subtle despoilers of good purposely practice the appearances of good to better gain their ends of schemed destruction.

The thoughts, speech, and general deportment of a Christian will be different from that manifest in the life of a worldling, so much so that in most instances they will be diametrically opposed to the generally accepted ideas of right vs. wrong. Truly the Christian will be peculiar, "zealous of good works". But the acts of a Christian will spring from the source of good—even the Spirit of Jesus, the Holy Ghost—and he will be devoting his time to the teaching of Christ. He is constantly engaged in his Master's service, and found amidst surroundings which befit a Christian. He will not be encumbered with endeavor to look and act right and move among certain company of culture or polish. His demeanor is apparent either among the poor and neglected, whom he is trying to help by some message of cheer and invitation to Christ, or among those of the so-called better class with whom circumstances have contacted him. There is one significant fact which needs no elaboration, and that is, the genuine can be sensed and known, and so can the counterfeit be sensed after awhile by those who really live in the Spirit. A studied effort to look right, for aims of prestige, pow-

er, or profit, can often be known to exist where it should not be. Small wonder that Jesus said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter" (Matt. 5:20). Our righteousness should direct and lead and control the rest of our life and not our proper conception of culture and polish lead us into righteousness. "Ye Must Be Born Again," Jesus said to Nicodemus. Nicodemus was rather well trained in mind, but his heart was to undergo a change to fully enjoy the "newness of life" which he was seeking to experience.

In Rom. 12:2 the apostle teaches, by inspiration of God, "But be ye TRANSFORMED by the RENEWING of your mind, that ye may prove what is that good and acceptable and perfect will of God." The only force in the world which will make a murderer, preach love and humility, or which will make a social profligate advocate purity, piety, and sobriety, or which will make a covetous man teach and practise tithing or actual giving to the poor around him, or which will make a fashion-victim dress decently and comfortably regardless of changing styles, or which will make a politician seek the lowly expansion of the borders of Christ's kingdom in a little clapboard mission in the slums or which will make a man who thinks he is like the apostle Paul listen to the ideas of his brethren—the only force in the world which will do these things, is the power of Jesus Christ in the hearts and lives of born-again Christians. Their minds are renewed. The old carnal-mind and nature is buried with Christ "into the baptism of His death", and like as Christ was raised from the dead "we rise unto NEWNESS of life". "Old things are passed away and behold all things are become new."

This transforming will be apparent in the home life. The scolding, fretting, worried individual will be transformed into a being of faith, daily giving of thanks to the Lord who giveth and to the Lord who taketh away, "blessed be the Name of the Lord." He will be a full believer in "All things work together for good to them that love God." Children in the home will be admonished to pay more attention to prayer and less to basketball; more attention to Bible and less to ballahoo; more attention to walking and talking with Jesus and less of the significance of Soviet, Nazi, Fascisti or Monarchist; more of hopeful looking for the great deliverance in the second coming of Jesus our victorious Lord, than to hope for the lifting of a mercenary depression or the inauguration of a third party in politics.

This transforming will be apparent in the social life. Instead of being a good sport and a right guy—a brick or a pal—the Christian will always be

alert to bend every chat,—every game, every hike, every automobile ride, every visit of courtship, every suggestion of marriage, future responsibility and attainment—HEAVENWARD.

This transforming will be noticeable in business. No binding ties will be made by the Christian with the avowed non-Christian in any way. No partnerships will be contracted where the high tenets of the teachings of Heaven's prince cannot be strictly adhered to. No profit-sharing or profit-making enterprise will be tolerated which makes its profit at the expense of anyone. No camouflage of the real will be allowed, by the Christian, to make some enterprise appear to be what it is not,—like some salted mining scheme or some land settlement scheme, or some wild business venture that might work out if the gambling proves lucky. No lemons in the gullet of a wind broken horse not stramonium doctored heaves which may come back again as soon as the guileless purchaser has the animal home. And if you are sure you have a good reason for not loaning to your neighbor, tell him the truth; don't stall and say the machine is not in working order. If you used to pay \$3.00 per day for hired help and managed to get along and the markets are not any lower now, don't take advantage of a man by paying less just because some other organization pays less. In short, "whether you eat, or drink, or whatsoever you do, do all to the glory of God." A Christian will not use inferior material to be able to underbid a fair competitor merely to get a job. Peace at any price is always too dearly gotten, for a man loses more in principle than he gains in material wealth when he compromises any issue of right. And the man who sells his services in the offices, mill, or furrow will not demand by force an exorbitant wage nor hours of labors shortened to spend in luxury, pleasure seeking, or wanton waste, just because some organization nearby is demanding it. Better be forced to flee to the mountains and be made to hide in caves and dungeons, for the Lord's sake, than to grow rich in wealth of lands, bonds or currency, and be known as a stamped son of anti-Christ, doomed to whimper for a drop of water while the waves of remorse and the terrors of hell repay you for your desertion from the army of Immanuel. Until now, Christians have been quite fortunate. Their actions have ostracized them from the rank and file of humanity. True Christians have been recognized as peculiar people, by their deportment, and have been treated with respect, usually measured by the amount of grace and faith and fortitude they could command. Worldly minded people, admitting the Christian people to be few, by comparison as the Bible teaches, still extol the principle

and the motive for Christian living and testify to the beauty and the loveliness and the worth of a life devoted to the cause of Christ. But the time will come, possibly quite soon, when NONE shall "endure sound doctrine," when the name of Christ will be a reproach to a man, when the efforts of wicked men shall be to overthrow all of the work of Christ throughout the earth, when by-gone days of martyrdom and sacrifice will have been repeated—when those who wear Christianity now for a cloak will discard it and with all the vehemence of their ungodly beings will persecute the very folk with whom they masqueraded as brethren. Then is when the clear-cut and difference between re-forming and trans-forming will be so apparent—for there the most ardent reformers will be the ones who will clamor loudest for the blood of all those who differ from their creed.

Filer, Idaho.

SEPARATION

By Christian E. Charles

For the Gospel Herald.

Separation is a Bible Doctrine. It is more than a church rule or custom. This important doctrine has many phases; such as social life, business, dress, marriage, politics, secret societies, amusements, etc. Each one should be dealt with separately, but we shall confine our discussion to the doctrine in general.

Many people do not like to talk about this subject. The trouble is, they do not realize from what it is that God asks us to be separated. If these same people were in a place filled with disease germs, or hurtful beasts or serpents, they would welcome separation. All our Lord asks His children to be separated from is spiritual disease germs, things that would injure our spiritual life.

Importance of Separation

Of all the restrictions God has enjoined upon His people, this is the most important. It is the condition upon which all our relationships with God exist. II Cor. 6:14-18: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The principle of and the call to separation runs through the Bible from beginning to end. No other theme is more clearly stated and emphasized in Scripture. Full blessing can follow only complete separation. "Abstain from all appearance of evil" (I Thess. 5:22). And he said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not" (Deut. 32:16, 17).

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5). God here says that men and women should have a distinct form of apparel with which they can be identified. We find that is many times ignored, especially among women. God says that to ignore this law is an abomination to Him.

There is a positive as well as a negative side to Christian separation. Our duty toward the world is two-fold; (1) to keep unspotted from it. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27); (2) to preach the Gospel, "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15); "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20). Separation is made up of two equal parts: from evil, and unto God.

The Why of Separation

We cannot have our pleasures where our Lord had His sorrows. The unequal yoke is anything which unites a believer and an unbeliever in a common cause. The saint and the sinner cannot walk together because they are going in the opposite direction. "Can two walk together, except they be agreed" (Amos 3:3)? They are serving different masters; they have different standards, goal, destiny and motives. One of the worst features of drifting with the world is the fact that the current of worldliness gains momentum as time goes on, that the farther on we go in the way of the world the stronger becomes the pull toward sin and Satan, and that by rapid successions it hastens the victim toward the brink of eternal night. When one lives so close to the

border line of good and evil, that he hardly knows where he is, Satan has easy access to his soul and it is almost impossible to escape the many snares and pitfalls which Satan has cunningly laid. Do not stay so close to the line, for the devil gets a lot of his fodder through the fence. When God prohibits a thing, that only reveals to us that there is a tendency in our nature to do that thing. In the beginning God divided the light from the darkness; order from disorder; water from land, etc.; and He has been in the dividing business ever since. One of Satan's most effective methods today is to destroy the distinctiveness of truth and error. He tries to make the one look like the other.

God separates us from our sins, or our sins separate us from God. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2).

Separation or Compromise

It is either a separation or a compromise. When Israel came up out of Egypt there was a mixed multitude who went along. "And a mixed multitude went up also with them; and flocks, and herds, even very much cattle" (Ex. 12:38). These people were a constant source of trouble. They caused Israel to fall to lusting and murmuring. They said, "There is nothing at all, beside this manna before our eyes" (Num. 11:6). The manna was a type of Christ, and they were really saying, nothing to feed on but Christ. Their memory was long on some things and short on others. They remembered the cucumbers, melons, leeks, onions, garlick, etc. We do not hear them saying anything about the task-master's whip, the brick-making without straw, etc. Cucumbers and melons, etc., are a poor thing to make a meal. The manna was upbuilding.

Christ can be fed upon three times a day. The onions and garlick, etc., cannot be eaten in secret without smelling of them in public. They are all alike in that they leave their odor behind them. They are like those worldly pleasures in which a Christian may think he can indulge in private and no one will know anything about it. "Be sure your sin will find you out" (Num. 32:23).

The call to separation is an act of mercy. When the Israelites applied the blood it separated them from the judgment of God and also from the judgment of Egypt. They were not only protected in Egypt but they had to come out of it. "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you

shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever" (Ex. 12: 22-24). Just so God wants us to step out from the world. When Israel left Egypt they were to leave all behind. All they took along with them became a snare to them. They made a god of their gold. If we are not separated from the world here, our doom will be the same as the world's. But Satan wants God's people to stay in his land, or leave some interest there to draw them back. Just as Pharaoh did not want to leave Israel go to offer their sacrifices.

The Dividing Line

The dividing line between the Church and the world is just where God puts it and not where men try to place it. And a conscience which is enlightened by the Word and prayer does not commonly fail to discover it. Where God is honored is the right side; where He is dishonored or even ignored is the wrong side.

We are to be as different from the world, as the world is different from the teachings and principles of the Bible. The dividing line between the Christian and the worldling is where the choice is made between walking after the Spirit, and walking after the flesh. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:13, 14). Too many Christians, instead of being entirely consecrated to God, try to serve two masters. They are like the man who planted his fruit trees along his line fence to avoid as much shade as possible on his crops. When they grew up and bore fruit, half the fruit was on his neighbor's side. Many Christians live so close to the world that the devil gets half their service. If the world offers their inducements, let us show our moderation. "My son, if sinners entice thee, consent thou not" (Prov. 1:10). "Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5).

"We have gathered posies from other men's flowers.
Nothing but the thread that binds them is ours."

Landisville, Pa.

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.—I Tim. 5:17.

THE LEAGUE OF NATIONS

By John H. Mosemann

For the Gospel Herald.

It is surprising how many Christian people and educated persons have believed that "The League Of Nations" would be a "cure-all" for the ills of the nations, as it relates to war and international problems. Many well-meaning people have given much time and attention in seeking to promote "world-peace" and believed, sincerely believed, that the goal had been reached when war could be outlawed among the nations. We cannot help but admire the purpose they had in mind to seek to accomplish a state of affairs in the world hitherto unknown, but plainly prophesied in the Word of God that such a state would eventually arrive. They have seemingly overlooked the fact that it will not occur in this dispensation. During the great "World War" the slogan was used, "A war to end war." But that proved to be a complete failure; for since that time wars and rumors of wars have continued just as the Scriptures have predicted. What a lesson it ought to be to the nations as well as to the people of God! It should cause us to abandon the idea that we can make world peace certain by human efforts. It is time for us to BELIEVE the scriptures which reveals the fact that no true lasting "world-peace" can or will come until the Prince of Peace comes. Did not the Prince of Peace predict that wars and rumors of wars will and must come to pass? Are we not much like Peter was? The Lord had fully taught nonresistance in the Sermon on the Mount, but that had not soaked in on Peter, so he used his sword to defend his Master on the eve of Christ's crucifixion. Does it not seem to be an almost similar case with us? Sinister forces seem to be at work to remove the Church off the foundation of real Bible peace and trying to link us with the modernistic program to seek to promote world peace—which thus far has proved itself to be a delusion. Such workers seem to set aside the declarations of the Prince of Peace concerning war, in favor of the unbelief of modernists.

The modernist relies greatly upon the ability of the League of Nations to bring about world peace. But the League of Nations has miserably failed in recent years to prevent war even among small nations such as the Bolivia and Paraguay struggle; also the Japanese war in Manchuria, and the more recent war between Italy and Ethiopia. How helpless and impotent the League of Nations appeared to be to end hostilities, saying nothing of preventing them. Since the League of Nations has proved itself so absolutely helpless in this recent war, it will be interesting to note what further

confidence some people will put into it. Hath not God's Word declared that "He [God] maketh wars to cease unto the ends of the earth"? Who will put their trust in the ALMIGHTY TO END WARS? The Scriptures declare, "It is BETTER to trust in the Lord, than to put confidence in man." Certainly then, the path is clear for the child of God. What human folly it seems to be to turn away from the Word of God and trust in human efforts—some of which seem very plausible indeed! But alas, how often man has been sorely disappointed! When will we LEARN to trust in the Lord and not put confidence in the arm of flesh?

Some people think it is our duty to assist the government to prevent war. They claim it is our duty to get anti-war machinery ready to put into motion when war seems imminent as well as otherwise. That does seem to be very strange that the Prince of Peace foreknew that wars would come and did not give us specific directions to provide such anti-war machinery. He knew and foretold the destruction of Jerusalem and made no such efforts that our pacific friends and brethren are mapping out today for its prevention.

But when will permanent and lasting peace be here? Not until the Prince of Peace arrives. It is not until then, that the scriptures will be fulfilled, that the nations will not rise against nation, and kingdom against kingdom, but beat their swords into plowshares and their spears into pruning hooks. Isa. 2:2-4; Micah 4:1-4.

Lancaster, Pa.

THE BLESSEDNESS OF GIVING

By Lydia Driver

For the Gospel Herald.

Did you ever stop to think just why you give? Do we give because we have to, or we love to, or because we owe something? Christ Himself said "It is more blessed to give than to receive," implying that there is real joy in giving. However, I know from experience that this joy doesn't come unless the gift is given with a heart filled with love and gratitude to God. Let us pause just a moment and think what God has done for us: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). From this scripture we get a picture of God, the all wise, the all knowing, the ever merciful One, looking down on us with love and pity because of our helpless and undone condition. Then we get a glimpse of Christ who sacrificed His place at the right hand of God, came down to earth, took on the form of flesh and blood, was "tempted in all points like as we are, yet without sin," and finally died the

cruel death on the cross that your sin and my sin might be blotted out. The debt of sin has been paid, the atonement made, and we belong to Christ—if we believe. That terrible condemnation no longer rests upon us and through His resurrection He has made it possible for us to continue in His love. Christ did all this for us; so don't we owe Him something?

The Sovereignty of God and Stewardship of Man

God is the owner of the universe. God created the earth; then He created man to take care of it. Man is not the owner. The record in Genesis tells what God expects of man. He is to have "dominion," "replenish," "subdue," "dress" and "keep" the earth, but nowhere does it say that he is to own. God has placed us here for a purpose. He has entrusted us with a portion of His property. What are we doing with it? God has given us this property to use as we think best, but surely He expects something in return. Far back in the beginning of the Old Testament we have records of the sacrifices offered by the different people. Was this not their way of recognizing their debt to God?

In Mal. 3:10 we have these words: "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." This was the ceremonial law by which the Jews lived, and truly God did pour out a blessing on them. While the children of Israel were in the wilderness they had no way of providing food and clothing for themselves. God did this for them in miraculous ways, yet they were liberal givers. At one time they gave so liberally for the building of the Temple that Moses had to restrain them from giving. After forty years of wandering in the wilderness God brought them safely across the Jordan into Canaan, and here He really poured out His blessing upon them.

God's Plan for My Giving

All through the Old Testament and into the New we have records of God's followers tithing, and the blessings derived from it. A chief concern for every Christian should be, "What is God's plan for my giving?" Jesus taught it by precept: "Give to him that asketh, and from him that would borrow of thee turn not thou away" (Matt. 5:42). "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over shall they give into your bosom. For with what measure ye mete it shall be measured to you again" (Luke 6:38). He taught by parables. The most persuasive teaching that Christ did on giving was, perhaps, the Parable of the Good Samaritan. This good man was willing to give the very best he had for a stranger. Jesus

also taught by example. His whole life was full of giving, and His whole life was a gift. II Cor. 8:9. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor that ye through His poverty might become rich." All through Christ's life we find Him teaching giving by commending those who gave. When Mary anointed Him He said that the deed should be preached to all the world in memory of her. When the widow gave her mite, Christ told the disciples that she gave more than any of the rich people who were giving.

Tithing

Why should not God's people accept tithing as their method of giving? Accept it as the method that would find favor in God's sight. Jesus taught concerning the tithe. He denounced the Pharisees because they had lost the real meaning of the tithe. They were stressing the law in itself and had forgotten the real meaning of it. He also taught the tithe indirectly. In Matt. 5:17 when He said He had not come to destroy the law, but to fulfill it, no doubt He meant the law of the tithe as well as the other laws. Again in Matt. 22:21, He says, "Render to Caesar the things that are Caesar's, and to God the things that are God's." No doubt the Jewish people who had been so strict on the law of the tithe would have thought about the tithe right away when Christ said this. Why then was not the tithe taught more specifically in the New Testament? Perhaps the greatest reason was because the people were already obeying it to the letter, and there needed to be greater stress on other things.

Reason in itself would be enough to tell us that tithing is a good thing. First, because it is reasonable. God only asks a tenth of us, so why should we hesitate, when really, everything that we have belongs to Him. We don't hesitate to give a third or a fourth as crop rent. Then, tithing would be adequate. If every Christian would bring a tenth to God, there would be more than enough to carry on His work. Tenth giving is also desirable. It stabilizes the program of the giver. It makes him steady and dependable. One who tithes regularly always has something to give, thus stabilizing the program of the church, and the work of the Church. Tithe giving is just. God does not ask more of one person than He does of another. We do not need to feel that since we can't give as much as someone else that we can't give. God only asks a tenth of each one, to be taken from his income. Reason says, too, that tithing is systematic and business like. Many business men have recognized the soundness in tithing as a business principle and have adopted it as their method of giving. The system in it appeals to them. Lastly, we reason that tithing is profitable. Thousands of people are

testifying that systematic, regular giving of their means to Christ brings ample and blessed returns. The following are some quotations from those who have tried tithing, and have proved that it does bring a blessing.

"I have been a tither for fourteen years. I do not hesitate to say that I believe God has prospered me for it."

"For many years, I have adopted the plan of giving one-tenth, never going below it, and in all those years have steadily prospered in worldly things."

"I am a firm believer in tithing. I had to borrow every cent to commence business. I promised the Lord I would give Him one tenth of all profits. I have succeeded beyond my expectations and the expectations of my friends."

"Since I started tithing I have been greatly benefited in soul, and body, temporally, financially and spiritually."

In my own life I want to say that I haven't practiced the tithe so very long, but in the short time that I have I experienced a deepening of my spiritual life. I have also found that in tithing I am never without something to give. God has blessed me much above my expectations. Is tithing profitable? I don't think we can deny that it is.

In closing, let us again think of the words of the prophet Malachi, not only as applying to the Jewish people of that day, but also to be carefully considered by us. "Bring ye all the tithes into the store house—and prove me now herewith saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." And also of the words of the Lord Jesus when He said, "It is more blessed to give than to receive."

Hesston, Kans.

THOUGHTS ON THE SPIRITUAL LIFE

Positional, Experimental and Practical

By E. Lewis Berg

We will begin with Rom. 8:9—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His."

A spiritual saint is one who has been redeemed, is born again, born of the Spirit, regenerated, a new creation in Christ; thus no more in the sphere of flesh to walk or live after the flesh, the old life in Adam, but in the sphere of the Spirit to live according to the Spirit's teaching and guidance. (Rom. 8:12-16; Gal. 5:16-25; Eph. 4:1-6.) "To be spiritually minded is life and peace" (Rom. 8:6).

Turning to Rom. 6:22, Paul gives us a summary of the line of thought leading up to this. "But now being made free from sin and become the servants to God, ye have your fruit unto holiness, and the end everlasting

(Continued on page 380)

Pertaining to Scriptural Attire

AN ADDRESS

To all who are of like precious faith, greeting:

At the Mennonite General Conference held near Johnstown, Pa., Oct. 25 and 26, 1911, the following was among the questions considered:

"As the tendency toward fashionable attire continues to be a growing evil in many portions of the brotherhood, should not this body appoint a committee whose duty it shall be to investigate conditions, make a thorough study of the subject, formulate a remedy, and report at the next meeting of the General Conference?"

After a careful consideration of the question, the following resolution was unanimously adopted:

"We reaffirm the position heretofore taken by both the General Conference and all our district conferences in support of separation from the world and modesty in apparel. We believe that the body of our people are willing to co-operate in the work of bringing all our people to the Gospel standard of simplicity and spirituality. We recommend that a committee of seven brethren be appointed to study the question in all its phases and bring to the next General Conference a report of what they consider the best way to maintain proper discipline on the question."

The undersigned were appointed to serve on that committee.

By this resolution we understand that our commission is not to revise or to reconstruct the attitude of the Mennonite Church on the dress question, but rather to formulate such plans and prepare such recommendations as will enable the Church more effectively to maintain the position which she has already taken, and to encourage the entire brotherhood to practice and defend that position to the praise and glory of God.

We are conscious of the fact that a great responsibility has been placed upon us, and we ask the prayers of the brotherhood to the end that we may do our work wisely and well. That our forthcoming report may prove the most effective, three things are necessary: (1) It must be scriptural. (2) It must be applicable to present conditions. (3) It must have the approval and moral support of the brotherhood. That these three things may become an accomplished fact we welcome the prayers, the suggestions and the hearty co-operation of all who are interested in the loyal support of a growing Church built on Gospel ground.

We understand that we are called upon to wrestle with a question that goes far beyond that of the form, texture and color of the clothing. It is a fact that the body wears what the heart (by choice or through influence) dictates: When therefore any person disregards such plain scriptures as I Tim. 2:9, 10; Jas. 4:4; I Pet. 3:3, 4, and others of like import—if instead of obeying these heaven-inspired teachings he follows the fashions of the world, it is an evidence of disloyalty to God and a conformity to the world which he professes to have forsaken.

Our people have of late years been developing great activity along religious, educational and industrial lines. The expansive movement that is now placing our workers in many fields where mission stations and congregations are established makes it more than ever necessary that in all fields of Christian service we maintain that kind of apparel which helps most to preserve our spirituality and Gospel identity.

Another thing which we have not failed to overlook is the fact that dress regulation is a failure unless preceded by heart regeneration and accompanied by proper enlightenment. It is one mission of the Church not only to adopt good conference resolutions but also to build up good members, so that they will accept the truth and readily put it into practice as they get the light. Since dress, as a rule, is but an index of the state of the heart, let us begin the remedy for unscriptural clothing by removing the causes. To this end we suggest:

1. That each individual member of the Church take a look inward to see that his or her will is fully surrendered to God; and if not, then wrestle with God in prayer until the full surrender has been made.

2. That we devote more time to a careful, prayerful study of the Bible.

3. That we put Bible teachings into practice as fast as we learn them.

4. That our ministers make an effort to get into closer touch with their members.

5. That our entire membership give the ministry hearty support in the work of building up the Church and extending her bor-

ders.

6. That the great Bible doctrine of separation from the world, with all that it implies, be more definitely taught from the pulpit and more generally discussed in the home and wherever opportunity affords.

7. That in our teaching and personal work we use both diligence and forbearance, according to Gal. 6:1.

8. That we make sure that there is nothing about our own lives which stands as a stumbling block to others.

9. That we strive, by all means in our possession, to cultivate a spirit of loyalty to God and the Church; that a readiness be shown by each member to recognize and to conform to what is the generally established order of the Church in dress, rather than a disposition to ignore or oppose it.

10. That in obedience to such scriptures as I Tim. 2:9, 10 and I Pet. 3:3, 4, all members wearing things named and testified against therein, discard the same at once. Unqualified, willing obedience always brings blessings with it.

11. That we, as a united brotherhood, keep on working and praying until the work which we have started to accomplish is completed.

Believing that the foregoing suggestions, if honestly put into practice, will do much in bringing the whole brotherhood up to the standard of the Gospel, and feeling that the great body of our people are willing to co-operate in any cause that will lift them to a higher standard and make our Church more effective in teaching the "all things" of the Gospel to "every creature," we earnestly appeal to all of our people to use their influence along these lines.

We look upon this address as the beginning of our work to carry out the wishes of the Church as expressed in General Conference. After investigating conditions as best we know how, and after giving due consideration to whatever suggestions may be given us by the brotherhood, we hope to be able to prepare a report which will conform to the Scriptures and which will be satisfactory to the working forces of our Church. We ask an interest in your prayers, that we may have not only a satisfactory report but also a unanimous acceptance of the same after its adoption.

Yours for the upbuilding of the Kingdom,

L. J. Heatwole	Samuel Gerber	D. D. Miller
J. S. Hartzler	T. M. Erb	Daniel Kauffman.
J. E. Hartzler		

THE BIBLE, THE CHURCH, AND THE DRESS QUESTION

To all whom this may concern, Greeting:

About a year ago the undersigned offered what were considered a few practical suggestions on this subject. We shall now endeavor to present the Gospel ground upon which those suggestions were based. We feel an added responsibility concerning this subject, since by our General Conference we have been charged with the task of framing a resolution which sets forth clearly and effectively the teaching of the Bible and the position of the Church on the matter of Christian apparel. Our burden is not the framing of a resolution which the General Conference will approve; for our hearts beat in unison with the dominant conviction of the brotherhood at large, and we have full confidence that when our final report is made the position taken will be endorsed as being scriptural. But to prepare something which will have the effect of more completely unifying all the brotherhood upon a solid Bible foundation is a task in which we feel the need of your united prayers. Our observation has been that conference regulations are most effective when supported by the active sympathy of the entire brotherhood. To this end we desire to turn the Gospel light on the following questions:

1. Does the Bible teach simplicity and nonconformity to the world in attire?

We raise this question because the Christ-professing world, as a rule, lives as though the Bible were entirely silent on the dress question. It is needful, therefore, that we turn to the Bible to see what it says on the subject. We are there taught that—

(1) Haughtiness is made manifest in a vain display in apparel, and both are severely condemned.—Isa. 3:16-24; Matt. 23:5; Mark 12:38-40; Luke 16:15, 19; Acts 12:21-23, etc.

Prophets and apostles join with our Lord in condemning the vanity which prompts the wearing of gay clothing. All lovers of God and His Word should be in hearty accord. The dress question is one of the many things in which the Bible and common sense agree.

(2) Conforming to the world is forbidden.—Rom. 12:2; Jas. 4:4; I Jno. 2:15.

The first reference states the attitude: "Be no conformed;" or, as the revised version puts it, "Be not fashioned according to." The second reference gives the reason for the command: "Whosoever . . . would be a friend of the world is the enemy of God." The third reference sums up the testimony as follows: "Love not the world. . . . If any man love the world, the love of the Father is not in him."

(3) The wearing of jewelry, immodest apparel, and costly array is forbidden.—I Tim. 2:9, 10; I Pet. 3:3, 4.

Some would have us believe that since women only are mentioned in these references that they have no reference to men. But we ask, If it is sinful for women to disobey the scriptural teaching against extravagance and immodesty in apparel, by what manner of logic may we conclude that the same is excusable in men?

(4) Modest apparel is commanded.—I Tim. 2:9, 10; I Pet. 3:3, 4.

"In modest apparel . . . not with . . ." showing that which follows to be a description of immodest apparel. Clothing for display is the very opposite of the original design of clothing, which was for modesty. Modest apparel is the sign of "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Read the above references very carefully. They make the points mentioned so plain that a further discussion of them is unnecessary. Walking worthy of our vocation (Eph. 4:1, 2) refers to our whole life and appearance.

2. Are there evidences of conditions which render church regulation on this question necessary?

Undoubtedly. Each one of the scriptures referred to is violated by people professing obedience to God. The present styles of the world are shockingly immodest. So gross have been the violations of decency along this line that judges, police officers, W. C. T. U. workers, and others in prominent places have declared their convictions that "We can not expect that there will be less criminal assaults on women until the latter change their style of dress." And yet it is a fact that among people calling themselves Christian there are many more who pattern after these immodest styles of dress than after the simple, plain garments recommended in Scripture. We are positively commanded to evangelize the world and as plainly commanded not to wear jewelry; yet Christian (?) America spends many times more for that which is forbidden than for that which is commanded. As Christian people we are admonished to adorn ourselves as people professing Godliness, "submitting one to another in the fear of God," and positively commanded not to be conformed to the world; yet Fashion has such an absolute sway over the Christian professing world that comparatively few consult the Bible or the Church as to what they should wear, while fashion plates are in constant use by many who have promised before God and man to forsake the world and cling to God and His Word only. When we see how one church after another has surrendered to the goddess Fashion, and that many of our own dear people are more or less contaminated with it, it behooves us as a church to take such steps as will protect our membership against the ravages of this awful sin, the same as we should on every other question in which the will of God is clearly revealed but by many people disobeyed.

3. What has been the record of the Church on the dress question?

The position of the apostolic Church is evident from the writings of the apostles, as indicated in references already given. The records of our conferences show that without exception they have taken Gospel ground on the question. It is also a matter of record that in all generations there have been dissenting voices from this position, and some have left the Church because of this steadfast adherence to Gospel teaching. Because of a knowledge of the record of unstable congregations in the past, some have gotten the idea that the Church in former times was not so strict on the dress question as it is now; but the unity in the testimony in our conference records shows that the body of the Church has uniformly held the position which we now advocate and which the Bible so plainly upholds.

4. Has the Church a right to say what members shall or shall not wear?

If the Church has the right to discipline its members for violating Scripture in matters of drink, personal habit, business methods, etc., why has it not the right to discipline members who violate Scripture in the matter of apparel? When the Church says, "Wear no jewelry," is it not simply asking that I Tim. 2:9, 10 and I Pet. 3:3, 4 be

obeyed? When it says, "Do not follow the fashions of the world," is it not simply teaching the same thing taught in Rom. 12:2, Jas. 4:4, I Pet. 1:14, and I Jno. 2:15? Why should any one question the right of the Church to teach these things and to exercise such restraining discipline as it thought wise under the circumstances, the same as it would in the case of other things so plainly taught in the Word? No one questions the right of the Church to exercise discipline on such questions as lying, theft, profanity, lust, drunkenness, etc. Does the Bible teach against these things any more definitely than against the wearing of jewelry or conforming to the world? Another thing which has not escaped the notice of many people is the fact that they who are most pronounced against the idea of dress regulation by the Church are as a rule submissive to the idea of dress regulation by the world, as the shape of their clothing changes almost invariably with the changes in the fashions of the world. It is after all not so much a question as to whether we shall submit to dress regulation as it is whether we shall acknowledge the Church or the world as the proper body to exercise such regulations.

5. What are the advantages in Church regulation on the dress question?

The same as wholesale church discipline on any other question. It keeps the Church in order. It helps weaker ones to stand. It is a barrier against the encroachments of worldliness. It simplifies the question and saves much worry and expense, when entered into "in the newness of the Spirit and not the oldness of the letter." Besides, you have probably noticed that no church keeps clear of any sin on which it has no discipline. Where is the church maintaining no discipline on the lodge question that is not honey-combed with secret orders? Where is the church that tolerates saloon patronage that is not notorious for its drinking members? Where is the church without discipline on the dress question whose members are not more subject to worldly fashions than to the Bible? Where is the church without discipline on the dancing question that is not cursed with a lot of dancing members? No discipline means no order, no separation from popular sins, no great power to stand for God and against ungodliness. **The Mennonite Church has two things from which to choose on the dress question: We must either exercise discipline or surrender to the world. There is no middle ground.**

6. What can we as individual members do to help in the matter?

We can see to it that we ourselves are consistent, having nothing about our person in the form of jewelry, costly array, immodest apparel, or anything indicating pride in the heart or submission to Fashion. As opportunity affords, we can give a clear testimony in harmony with the teaching of God's Word and the position taken by the Church. We can live lives that are otherwise consistent. (The strongest weapon in the hands of the enemy is an unclean heart and life covered with a plain garment.) We can use our influence in favor of a consistent Gospel stand and help to make the Bible teaching plain to those who do not fully understand. We can support loyally whatever the Church may undertake, "submitting one to another in the fear of God."

There has been a needless amount of energy wasted in discussing the question of uniformity, pro and con. A church in which all the members are loyal to Bible teaching against wearing jewelry, against immodest apparel or costly array, against conforming to the world, and in favor of modest apparel and mutual submission one to another, will never have any trouble on the uniformity question. The idea that a person can put into practice the teaching of the Bible on the dress question and at the same time wear the uniform of the world is absurd. What we want is to accept Bible teaching, obey it, and a mutual drawing together in common sympathy will settle the uniformity question.

This message was prepared (1) to encourage a thoughtful, prayerful interest in the subject under consideration on the part of the entire brotherhood; (2) to invite suggestions from those who have given the matter prayerful consideration. These suggestions may be sent to either of the undersigned. In the work before us we invite the prayers of every loyal member of our Church. We understand that mere legislation will never of itself bring about any lasting good results unless it is founded on Scripture and supported by the Church. We have the foundation, we expect the support. With an eye single to the glory of God and hearts fixed upon truth and righteousness, a hearty co-operation among all loyal members means the spiritual uplift of the faithful and the ingathering of the lost.

Yours for the prosperity of the cause, Committee.

THE SPIRITUAL LIFE

(Continued from page 377)

life." This means spiritual liberty and freedom from the law of sin and death, by "the law of the Spirit of life in Christ Jesus"—on the ground of Christ's sacrificial atoning work. (Rom. 8:1-4 cf. Isa. 61:1; Luke 4:18; John 8:32; Rom. 6:18.) The presence of the Spirit secures liberty. (II Cor. 3:17.) Where the Spirit of the Lord is, freedom is enjoyed. And as to servants to God (Rom. 6:22), comparing Eph. 2:8-10, we see that salvation is by grace. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Our Lord Jesus Christ as the Lamb of God (Jno. 1:29), slain from the foundation of the world (Rev. 13:8), in fulfillment of the Scriptures became "the end of the Law for righteousness to every one that believeth" (Rom. 10:4). "For God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21). Compare I Cor. 1:29-31. Thus in and through Christ's sacrificial atonement work the "grace of God that bringeth salvation to all men hath appeared. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly in this present world. Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works" (Tit. 2:11-14). He redeemed and bought with a great price (I Pet. 1:18-20); regenerated sonship actualized, sealed. The Spirit sent forth into our hearts crying, "Abba Father." We are not our own. We owe our all to Him, and through a full consecration live unto Him according to Jno. 12:25, 26; Rom. 12:1, 2; I Cor. 6:19, 20; II Cor. 5:14-6:1; God's purpose in redeeming that the redeemed might be sanctified; separated to God and holiness of life (Exod. 19:6; Lev. 11:14; Luke 1:74, 75; II Cor. 7:1; Heb. 12:14). The ground of all Christian graces is the death, resurrection, and glorification of our Lord Jesus Christ. Rom. 4:21 and 8:34; I Cor. 1:30; Isa. 53:5; I Pet. 3:18, as previously noted.

There are two sides to the subject of holiness: (1) what believers are in Christ; (2) what Christ can be in the believer. The former is what may be called positional holiness, and the latter practical holiness. The first is perfect and complete; the second, definite and progressive. Positional holiness depends upon God Himself, by means of the atonement of Christ (Heb. 10:10) and refers to our place in Christ as sanctified (I Cor. 1:2) and complete in Him (Col. 2:10) hence it is said as to the Corinthians, "Ye are sanctified" (I Cor. 6:11); "made meet" (Col. 1:12).

But while positionally in Christ and called saints, yet many of these were far from being correspondingly conditional and experimental possessing character likeness of Christ to the end of living practically right. (I Cor. 5:1, 2; 6:1-8.) Hence much was needed in the way of cleansing and transforming in order to such a state, or corresponding condition of heart purity and character likeness of Christ in order to practical sanctification, as we may note later.

Practical holiness is the one thing the writer emphasizes in this study. A sixfold answer is suggested as found in Holy Writ. "The question is frequently asked, what is holiness? and many are the answers given in the noisy atmosphere of the babel of religious tongues.

nation. (Exo. 13:2.) Aaron and his sons were set apart for the priesthood to do service for the Lord in the tabernacle. (Exo. 28:31.) In connection with the sin offering they were washed, clothed, and anointed. (Lev. 8.) How well this typifies the New Testament order, atonement, redemption, regeneration, purged, clothed, and anointed; thus "sanctified and meet for the Master's use and prepared unto every good work" (II Tim. 2:27; Tit. 3:4-7; Tit. 2:7; I Pet. 2:12).

There is one incident in the life of Hezekiah which illustrates the meaning of sanctification. When he came to the throne, things were in a very corrupt state. One of the first things that he did was to charge the Levites to cleanse the house of the Lord.

They obeyed, for they cleansed all the house of the Lord, recovered the vessels of the sanctuary which had been put away by king Ahaz, and said, "We have prepared and sanctified." They did their work thoroughly, for their actions are contrasted with that of the priests. It is said, "The Levites were more upright in heart to sanctify themselves than the priests." II Chron. 29:5-15 and 18:34. Their act of sanctification meant two things: (1) the unclean separated from the house of the Lord; (2) the dedication to Him in whole-hearted surrender and service. Separation to the Lord means contact with Him, the Holy One, and the communication of His holiness to us. Just at the moment the sacrifice touched the altar it was holy, for "Whosoever touches the altar shall be holy" (Exo. 29:37).

The touch of genuine faith coming into touch with Christ and Him crucified, risen, and glorified will mean redemption, salvation, cleansing, healing, sanctifying. Mark 5:25-34; Acts 9:34; Acts 15:8, 9. See other references on touches of Christ and immediate cleansing and healing. Matt. 8:3, 14, 15. The one thing which will separate us willingly to the Lord is to know the Lord to whom we separate. There are myriads of human beings in this world who seem to know of God only as some kind of a diabolical monster.

Even very few of the many who profess have ever had a real revelation of the glory of God to their hearts, and not until the veil of sin-blindness, perverted creeds, theories, and sectism is removed and the light of the knowledge of the glory of God in the face of Jesus Christ shines into their sin-darkened hearts will the light of life appear. (See II Cor. 3:18; 4:6.)

Moses realized his need and a desire for a revelation of God's glory and so asks of them, "I beseech thee shew me thy glory." The Lord gave him a revelation. See Exo. 33:17-19 and 34:5-8. Now compare Psalms 9:7-10 with Psalms 36:7-9. When the apostle Paul on the road to Damascus, out of his arrest and salvation experience had received a glimpse of the glory light of life in the face of Jesus Christ, how ready he was to count all things else but loss for the excellency of the knowl-

MARRIAGE

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.—Gen. 2:24.

Have ye not read, that he which made them in the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.—Matt. 19:4-6.

For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband.—Eph. 5:31-33.

Children, obey your parents in the Lord: for this is right. . . . And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Eph. 6:1-4.

If we have a definite and clear answer we must come to the sacred shrine of the Holy Scriptures, and listen to the voice of the Lord as He speaks therein." (II Tim. 3:16, 17.)

1. Let us now note separation to the Lord. The primary meaning of the word sanctify is to separate, hence we read, "God blessed the seventh day and sanctified it" (Gen. 2:3); set it apart as a day of rest. Also the tabernacle after it was finished was sanctified; viz., set apart as a dwelling place for Jehovah. (Exo. 29:43-46.) There are many uses of the word, but in each there is the thought of separation—setting apart. The nation of Israel was set apart from the rest of the nations as God's chosen people (Exo. 33:16), on the ground of redemption by blood and power. (Exo. 12:13-23; 27; 6:6.)

The firstborn of Israel were set apart as the Lord's special portion from the rest of the

edge of Christ Jesus his Lord. For whom also he suffered the loss of all, comparing the glory of his infinite worth with the transient temporal and corruptible. (Phil. 3:7-10; II Cor. 4:17, 18.) A revelation of Christ in His attractiveness will eclipse the attractions of earth. Yea, He outweighs the bliss of heaven. The saintly Samuel Rutherford once said, "He Himself is more excellent than heaven."

What is it, or who is it that is our attraction? (II Cor. 9:15; Eph. 3:8; Col. 2:1-3 and 3:1-4.) There was no treasure which God could give comparable to the gift of His Son. He is the supreme treasure gift of His infinite love. Having given up His Son by delivering Him up (in sacrifice) for us all, "how shall he not with him also freely give us all things" (Rom. 8:31-34; Eph. 1:7, and 2:7; Phil. 4:19; I Tim. 1:14.) Do we possess this incomparable treasure? (Col. 1:27.)

2. Cleansing by the Lord. If there is one thing more than another it is uncleanness, such as the foul breath of worldliness (Jno. 2:15, 16), and the corruption (moral evil) that is "in the world through lust" (I Pet. 1:4); the gangrene of impure desires (Col. 3:5; I Thess. 4:5); the slime of pride (Prov. 15:18); the canker of covetousness (Luke 12:15); the rust of selfishness (Jas. 5:3); the mold of envy (Prov. 14:30; Jas. 3:16); the ferment of hate (I Jno. 2:11; 3:15). Such are hateful things in the sight of the Lord. Hence He bids "us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord" (II Cor. 7:1).

3. Holiness is adjustment in the Lord. Paul in closing his second epistle to the church at Corinth gave a parting wish, and a pressing command. "We wish your perfection." "Be ye perfect" (II Cor. 13:11). There were many elements in the church at Corinth which were anything but helpful to the deeper life. There was the unholy wedge of division which had pried open their door of their communion to its disturbance. (I Cor. 1:10-13.) There was the morphia of slumber. (Chap. 11:30.) There was the big head of pride which was evidenced in their being puffed up. (I Cor. 4:6, 18, 19 and 5:2.) And there was the blight of self-sufficiency, which had settled upon them and made them question the authority of the apostles' teaching. Hence they were out of joint, so to speak, and needed to be adjusted, perfectly joined together in the same mind and to the Lord. (II Cor. 13:11.)

As a broken or dislocated limb causes the body to be imperfect, so if there is any want of answering to the will of the Lord there is imperfection on our part, and so remedying is needed in order to respond to the will of God and to secure perfection of character. As a dislocated limb will not (really cannot) respond to the will.

But this (perfection Paul wished) does not signify the sinless perfection of believers. But it does declare what we find in the Word of

God, namely, "a conscience void of offence" (Acts 24:16); and knowing nothing against one's self (I Cor. 4:4); a blameless life (Eph. 1:6; Phil. 2:15; I Thess. 5:23); being full grown (Eph. 4:13); doing the will of God from the heart (Eph. 6:6; I Jno. 2:17); walking in the Spirit (Gal. 5:16); dwelling in the love of God (I Jno. 4:16); abiding in Christ (I Jno. 3:24); walking with God (Heb. 11:5); and Christ living in us (Eph. 3:17).

Just as in the natural, so in the spiritual, the root cause must be dealt with in order to real remedying and adjustment. "Who forgiveth all thine iniquities, who healeth all thy diseases" (Psa. 103:3)—this before there can be health, power, communion, blessing, life more abundant, victory and true testimony.

DIVORCE AND REMARRIAGE

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. . . . Whoso marrieth her which is put away doth commit adultery.—Matt. 19:7-9.

Whosoever shall put away his wife, and shall marry another, committeth adultery against her. And if a woman shall put away her husband, and marry another, she committeth adultery.—Mark 10:11, 12.

The woman which hath an husband is bound by the law to her husband so long as her husband liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.—Rom. 7:2, 3.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to marry whom she will, only in the Lord.—I Cor. 7:39.

(Phil. 3:13-16; Col. 1:28, 29; Heb. 6:1; Jno. 17:20, 21).

4. Holiness is also obedience unto the Lord, based upon redemption and righteousness. (Rom. 3:23-26; II Cor. 5:18-21.) Upon this ground we become children. (I Pet. 1:14, 15.) The Holy Spirit bases this command to holiness upon the believer's relationship as a child of God. "As obedient children" we are to be holy in all manner of living, embracing all the daily activities of life. The Gospel invitation is to all men. But when the Gospel invitation is received it demands the whole man. (Tit. 2:11-15.) This grace that bringeth salvation through Christ by the Spirit teaching purifies the heart of love (I Jno. 3:3), centralizes the mind of thought (Phil. 3:10), attracts the eye of faith

(Heb. 12:2), uses the hands of service (Eph. 6:7), clarifies the vision of outlook (Eph. 1:18), and rivets the ears of attention (Prov. 8:34, and 15:31; Jas. 1:19). "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." "The meek will he guide in judgment. The meek will he teach his way" (Psa. 25:9). So when the Holy Spirit is not grieved nor quenched there will be growth "in grace and in the knowledge of our God and Savior Jesus Christ" (II Pet. 3:18; Eph. 4:30; I Thess. 5:19). Then there is progress and abounding fruitfulness in spiritual life and experience. Obedience is the characteristic of faith, for faith always responds to the Word of God. (Heb. 11:8; Acts 6:7.) Here is where king

Saul missed it; for the success and prosperity of his kingly rule depended upon obeying the commands of the Lord, but he failed and sinned by disobeying. Samuel said to Saul, "Behold to obey is better than sacrifice, and to hearken than the fat of rams" (II Sam. 15:22). On this it has been said, "When they (the burnt offerings and sacrifices) were substituted in the place of true piety, reverence for the divine commands or trusted in as meritorious when the means were used to compensate for the neglect of the end, and the sign exalted in the place of the thing signified they became an abomination, however costly and numerous they were." (Prov. 15:8; Isa. 1:11.) May the Lord help us to beware of sacrifices, forms, rituals, feigned testimonies, worded prayers, etc., when there is self-will, pride, rebellion, stubbornness, witchcraft, iniquity, and idolatry in the heart. (I Sam. 15:22, 23; Psa. 50:16-29; Tit. 1:16.)

5. Obedience is the obtainer of the Spirit's power. For He is only given "to them that obey him" (Acts 5:29). There are different sides to this test. However, it may be remarked that the apostle's obedience in faithful testimony to God's saving grace provided through Christ and Him crucified, risen and glorified was in the power of the Holy Spirit and proved that He had been given them on the day of Pentecost previous, and also that a continuation of His presence and power can

only be maintained and realized in abounding blessing and usefulness by them that are faithful in obedience. We read in Prov. 29:25, "The fear of man bringeth a snare." Had the apostles in this circumstance become intimidated, cowardly, and unfaithful, they would not only have brought a snare upon their own souls, but also upon the Gospel and the testimony of the Spirit and so limited the Holy One. But bless God they had the grace and Christian courage to obey God rather than men, and what a victory and blessing it was for them to the glory of God in Christ Jesus.

Furthermore, Christ is God's unspeakable gift and through Him by His sacrificial atonement work are all other gifts relative to Christian life and experience; salvation, eter-

nal life, and the gift of the Holy Spirit, etc. It will be apprehended that there is a difference between God's giving Christ to die on our account (for our sins) and the gift of the living Christ, that we may as redeemed in and through Him live to God's account. Both are gifts, Christ is received by a definite act of faith and the Spirit is received by obedience to and through Christ as He directed the disciples just before Pentecost and that there was a difference in the circumstances of the giving of the Holy Spirit at Pentecost and to Jews, at the house of Cornelius, and afterward. However, space does not permit all details here.

6. Obedience is also the mark that evidences our love to our Lord; as He says, "If ye love me, keep my commandments" (Jno. 14:15). Obedience is the sum total of the Christian life; for there can be no holiness of life without it. However, not apart from Christ's inliving presence by His Spirit living His own life in and through us—self crucified; "not I but Christ liveth in me" (Gal. 2:20).

Do not think that holiness means attending a religious convention or going to an altar for a blessing. But obedience is the soul's response to the Lord as He speaks in the Word of His direction. So long as we obey we need not be troubled about feelings or blessings or power; for being in the place of God's will we have His blessing of peace, joy, power, prosperity, assurance, a living hope. Living and walking in Christ in the light of His Word, we hope perfectly (I Pet. 1:13; Col. 1:27), in spiritual light and understanding (I Jno. 5:20). The Word obeyed gives assurance and implies the blessing. (Jno. 7:17; Hos. 6:3.)

The nation of Israel is a deeply significant illustration and an ensample to the Gospel age, calling, and believers. Their redemption and deliverance from the bondage of Egypt (typical of sin's bondage and tyranny) with a strong hand and an outstretched arm (Ex. 6:6; Psa. 136:12); thus redeemed and owned of God even as a son (Ex. 4:22, 23). They were given God's oracles, the moral code.

Note, the Sinai code began with redemption. "I am the Lord thy God which brought thee out of the land of Egypt and out of the house of bondage" (Ex. 20:1, 2; Deut. 5:6, 7). Israel was to keep them because they were redeemed. "The Lord thy God redeemed thee; therefore I command thee this thing today" (Deut. 15:15); thus seen (as a certain writer states), redemption forms a new obligation to law-keeping as well as puts us in a position for it. "But with many of them God was not well pleased." Their blessing, prosperity, and achievement or failure and loss depended much upon their part in faithful obedience or in disobedience. "Now therefore if ye will obey my voice indeed and keep my covenant then shall ye be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests and a holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:5, 6).

However, many of them were destroyed because of their disobedience. (I Cor. 10:5-11; Heb. 3:14-19.) But all their redemption was typically and deeply significant. Note this fact in antitypical fulfillment that neither Christ's disciples nor any one else was adopted to live in the sphere of the Spirit and righteousness of the law before they were actually redeemed, regenerated, and endued by the Holy Spirit. (Luke 24:44-49; Acts 1:8 and 4:33; Rom. 8:1-4.)

There are many who have failed and are failing during this age. Finally, in conclusion it is said of an Arab dragoman that he was once asked what constituted the sanctity of a certain Moslem saint.—"What does he do? He do nothing. He very holy man." Commenting on this, a certain writer says, "There is a spurious holiness which looks at itself with a well-satisfied complacency and criticizes others with a critical spirit of censure. Such need to remember one thing; that whenever the Spirit is said to come upon individuals He came upon them to communicate blessings to others and not for the endued to retain blessings for themselves." To all truly redeemed, regenerated, Spirit-filled, conse-

crated believers in Christ there is committed the Gospel ministry of reconciliation. "Now then, we are ambassadors for Christ"—in Christ's stead. (II Cor. 5:18-21.) And so God in and through Christ by His Spirit works in us both to will and to do of His good pleasure, to faithfully hold forth the Word of Life to perishing souls. (Phil. 2:13-16.) God has no pleasure in the death of the sinner (Eze. 18:23-32; II Pet. 3:9); "not willing that any should perish, but that all should come to repentance." "Go ye therefore and teach all nations" (Matt. 28:18-20). "Oh can He trust you and me to tell the love of Calvary? It must be told to sinners lost, to blood-bought souls at any cost."

(The foregoing Bible study outline is from extracts from several different writers, with introduction and numerous thoughts and many appropriate Scripture references added.—E. L. B.)

Massillon, Ohio.

RECEIPT FOR A DAY

(Favorite Poem of the late Barbara King Stutzman of Archbold, Ohio.)
Take a little dash of water cold
And a little leaven of prayer,
A little bit of sunshine gold
Dissolved in the morning air.

Add to the meals some merriment
And a thought for kith and kin,
And for a prime ingredient
A plenty of work thrown in.

Then spice it all with the essence of love
And a tiny wiff of play,
Let the wise old Book and a glance above
Complete a well spent day.

I will sing unto the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The Lord is my strength and my song,
And he is become my salvation:
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.

—Ex. 15:1, 2.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.—Editor.

THE TIMES IN WHICH JESUS LIVED

The teachings of Jesus have stood as a challenge to serious, thoughtful people ever since they were first spoken by the Master in the days of His flesh. Large crowds followed Him then to hear the gracious words that proceeded from His lips. Even greater multitudes have been attracted by His teachings since that long ago day. Especially His teachings on brotherly love, forgiveness, non-resistance, have been widely admired and extolled as high ideals for the guiding of human relationships. They are acclaimed as a perfect code of ethics, and so they are.

It is all very well for men to admire the divine precepts of the matchless Teacher. Still there is ever the possibility that in our reverent admiration we may so idealize the life and teachings of Jesus to a degree that we tend to lose sight of Him as a real person who while here lived among real people in a real world. He ob-

served with His own eyes the conditions that existed in His days. He noted the social, political, and religious circumstances under which the people lived then. And certainly His sinless soul was keenly sensitive to all the results of sin that found expression in human relationships—then as ever.

Jesus' Teachings for Daily Life

The ethical teachings of Jesus were not spoken in a vacuum. They were much more than theory and fine ideals. They were immediately addressed to men and women who needed them in their day by day living. For were they not spoken by One who "knew all men, and needed not that any should testify of man, for he knew what was in man"? The universal and perennial interest in these teachings is due to the fact that they deal with fundamental human difficulties, not with their superficial symptoms as do the human remedies devised by men.

Because they over-idealize the teachings of Jesus, men sometimes conclude that the teachings on love, on mutual sharing, on nonresistance and kindred subjects are hardly practical in the complex life of the modern world. They imagine that the society in which Jesus lived must have been quite simple and idyllic, that the New Testament times were tame and uneventful, that nothing like the intricate and far-reaching interdependence we know in modern social and economic relationships existed then.

It is always difficult to compare conditions in different periods of history and off-hand comparisons of the sort usually give a false impression. In whatever ways the conditions of life then differed from those under which we now live, we do well to seek to understand the times of Jesus. The better we understand the immediate conditions toward which He directed His teachings, the more we will appreciate the vitality and the practical nature of those teachings. It is not possible here to do more than mention a few characteristic conditions of the times, in particular those that are revealed in the New Testament itself.

Conditions in New Testament Times

Take first of all a glance at the political conditions as these affected the lives of the common people in Palestine. Judaea in the days of Christ's ministry was a Roman province governed by a procurator from Rome who was appointed by the Emperor Tiberius. The beginning of Roman dominion in Palestine dated back to a time just a hundred years before Christ's ministry, when Pompey with a Roman army invaded the country and entered Jerusalem. Since then the people of the land had paid tribute to Rome in some form or other. Among the Jews it was always a burning question whether it was lawful for them to pay the tribute demanded by a foreign government. We read how His enemies on one occasion tried once to involve Christ in this particular political question (Mark 12:13-17). The foreign tribute was an added burden to the common people too. Many Jews, proudly conscious of their ancient calling as a chosen nation of God, resented the idea that they should be subject to government by uncircumcised Gentiles.

From the time of Maccabees downward there had been numerous agitators who strove and plotted to free Judaea from foreign political dominion. The spirit of nationalism, strengthened in this case by religious zeal, was running high. Josephus, the Jewish historian, tells of repeated insurrections during the period down to the year 70 A. D., when the Romans finally put an end to the Jewish nation by destroying their temple, their place and nation. In the New Testament incidentally are mentioned a few agitators of that time. Barabbas was one such (Luke 23:19). In Acts 5:36, 37 Gamaliel speaks of one Theudas and also of a Judas of Galilee, who were insurrectionists. When the captain of the Roman garrison, which was always kept stationed there, rescued Paul from the violent hands of the mob in Jerusalem he assumed he had on hand a notorious plotter of some kind (Acts 21:38). Bands of outlaws (not so much unlike modern gangsters) terrorized the land; they were known as Sicarii or dagger-men.

So there was constant political unrest in Palestine in this period and a great deal of violence was common. The governing officials resorted to cruelty and even savage violence in dealing with their difficulties. Samples of such methods may be seen in the slaughter of the innocent babes at Bethlehem by Herod the Great, the beheading of John the Baptist at a young girl's request by Herod Antipas; the slaughter of certain Galileans in Jerusalem and the mingling of their blood with their sacrifices there by Pilate for some reason we know not of.

In personal and community life there were also many unsocial attitudes and practices to be observed. For instance, Jesus taught in the synagogue of His home town one Sabbath day, and because His message displeased the hearers they rose up in fury like an angry mob against Him and sought to murder their fellow-citizen. In this Nazareth Jesus grew to manhood, a town seemingly noted for the turbulence, violence, and incivility of its people, so that with incredulity and surprise a man could ask, "Can any good thing come out of Nazareth?" Social hatred and ostracism were common everywhere. The unfortunates of society were cast out as publicans and sinners to whom no one showed consideration. Sectional hatreds were in evidence too, for we learn that Jews had no dealings with their neighbors, the Samaritans. The people of Galilee were heart-

ily despised by those in Jerusalem. When on one occasion Nicodemus in a meeting of Jewish rulers ventured a considerate remark in favor of Jesus, he was shamed into silence by the invidious question, "Art thou also of Galilee?"

In religious life there was much of hypocrisy, self-righteousness, envy, jealousy, and the like all about. The professed leaders in religion, the Pharisees and the scribes, were very jealous of their position, their influence, their traditions and interpretations, for we find them dogging the steps of every new teacher who attracted the common people by His living message. We think of their attitude toward both John the Baptist and Jesus in this connection. Yet these same leaders had but little concern for the welfare of the common people as such. Their attitude comes out in the venomous words recorded by John (7:49): "As for this rabble who understand nothing about the Law, they are accursed" (Weymouth).

Palestine in the time of Christ was by no means an isolated land. The main currents of the economic and mercantile life, and also of the thought life of the time, were felt in Christ's homeland, especially in Galilee. Leading highroads and trade routes from the Mediterranean coast into Persia and Arabia and farther eastward passed through Galilee, one principal road passing right by Nazareth itself. As one writer says: "In the days of Christ the coming and going of the merchantmen, the passing of armies and the movements of the representatives of the Empire, must have made these highways a scene of perpetual activity, touching the dwellers in Galilee with the widening influences of the great world's life" (Ewing). The resident population too was varied, for there were quite a few Greek cities scattered about the country, as witness the Decapolis in southern Galilee.

These few brief glimpses of the world in which Jesus lived and taught make us aware that their daily living had for the common people, who heard Jesus gladly, as well as for the outcasts, who ever drew near to hear Him, hardships and difficulties enough. Jesus had a vital and a practical message for them all. The Sermon on the Mount takes on a new significance for us when we bear in mind the people to whom it was addressed. And no less practical is the message of Jesus for every-day living today and in every age. Peace, forgiveness, good-will, doing good, love, these are among the most practical things for human welfare and happiness in all the changing circumstances that life can bring to men.

Finally, let it be noted that Jesus not only taught these fine things. He also lived by them Himself. He moved about in a land where cruelty, violence, prejudice, and other unsocial attitudes were common. In His own death He proved to the world that hatred and force do not triumph over love and suffering.

Living as if the Kingdom Were Now Here

To say that the times and the seasons do not seem propitious for those who declare the way of generous good will as opposed to might, is to put the situation mildly. With the fascist spirit madly rampant in the world—and we by no means refer exclusively to Italy and Germany—the apologists for pacifism and for the recourse to spiritual forces, find the going difficult indeed. Even the rising tide of world sentiment for organized co-operation for peace would thrust the pacifist into an apparent cul-de-sac of sanctions backed by force. In every direction in which he turns, whether looking abroad or close home, he finds himself facing the implications, if not the stern realities of domination and force. Rarely less promising has been the prospect that "the meek shall inherit the earth."

Undoubtedly there is growing impatience with pacifist philosophy and proposals. With the nations bristling with increased armaments, and with a public sentiment at home which supports them as the only means of national security, there is a marked intolerance of ideals which run counter to the program of force. Resentment against those who question that program becomes more vocal and bitter.

What then? Shall the heralds of the better way of the Prince of Peace succumb to the public pressure? Shall they keep silent and become inactive, feeling impotent in the face of the coming storm? Not if they are surely grounded in the faith which they have proclaimed. It is just such times as these which call for the heroism of Christian conviction. Only a small minority? Yes, but let us never forget that throughout history civilization has advanced only as small and generally despised minorities have lighted the way with torches

held bravely high. Shall we allow the light to fail in the gathering darkness today?

Something more than a year ago, a notable statement of Christian conviction was prepared and signed by the members of the Christian Youth Council of North America. Looking at the world situation clearly as it related to human welfare, whether in social and economic evils, or in continued reliance upon force and war, or in other pagan denials of the religion of Jesus, they declared that we Christians "have taken our pattern all too often from the prevailing life around us." As for them, they saw a better way ahead and were determined to do something about it. Firm in their Christian faith, they were out to "build a world of brotherhood, where co-operation replaced competition, where peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all." Then comes this noble declaration:

"We recognize something of the magnitude of the enterprise. We shall not build a Christian world in a day. But we are determined to be led by our faith and not our fears, to use the experience of the past, where it will help, and to become pioneers where experience fails. We are called upon to abandon petty aims and to lose ourselves in the glorious adventure. The Kingdom of Love will not be built by those whose hearts are filled with hate and envy. We feel our need for a new heart and a new mind. We are determined, so far as possible, to live henceforth as if the Kingdom were now here."

What more ennobling purpose could be declared? A few people, apparently, are determined to live as if the Kingdom would never be here. Some live as if it were only in the infinite hereafter. More live as if it will be along in the sweet bye and bye—and they don't wish to hurry it unduly. But to live as if the Kingdom were now here—that is the mark of the true disciple. May this be our increasing purpose in these trying days.—From *The Messenger of Peace*.

BOOK REVIEW

"THE WAR MYTH IN UNITED STATES HISTORY"

The above is the title of a small book, first published in 1927, by C. H. Hamlin.

Most of us who studied the subject of our nation's history in the grades and in high school received probably as our first impression of this history the idea that wars and battles are the backbone of the country's greatness. A second impression that doubtless lodged in our minds was to the effect that our country's wars were invariably necessary, right, and just. At least the history texts always gave such an impression, without actually saying that in so many words. And in the absence of any information about how the other parties to our wars looked at matters we could not be blamed for unconsciously forming the conclusions we did. That result was just what the authors of the textbooks planned to accomplish, to train the young in patriotism.

It has long been known that the writers of textbooks for the schools aim to tell a story that glorifies their nation's history and greatness. Objective truth and presentation of all the facts about the country's wars was not the concern of those who wrote to give us our first concepts of country and patriotism. This has in fact been true, they tell us, of the teaching of history in all countries, not only ours, since the era of the Napoleonic wars. Such practice, of course, is recognized as a form of propaganda for nationalistic ends. It makes people war-minded. In the absence of religious teaching against war, it makes them bigoted patriots who are ready to hate and kill regardless of truth and reason at the suggestion of their leaders.

There is seemingly a good deal of myth and legend about the story of our country's wars as commonly learned by school children. The little book mentioned above reviews in brief form the six major wars which the United States has had in its history. In direct and simple language the author points out some things that for some reason are never told in the history texts.

As to the Revolutionary War, it is estimated that one-third of the people in the colonies were strongly opposed to separation from England, and only by the utmost efforts was it possible to keep the spirit of revolt alive. An unbiased examination of the causes of the war supports the conclusion that a small but influential group of people were determined to resist the efforts of the British king to enforce the laws of his realm against rebellious subjects. So they seceded

from England. No one can prove whether the separation was wise or unwise. It is interesting to note, however, that for some time after our independence was established American leaders insisted that Canada must also become a part of the United States. Naturally if that country remained with England and yet prospered and enjoyed freedom, an unwelcome reflection would be cast upon the sincerity of the twenty-seven grievances against England stated in the Declaration of Independence, and consequently upon the necessity for secession and the war that followed.

The War of 1812 is said to have been brought about primarily by Henry Clay and a group of expansionists who wanted to seize Canada and other lands on the frontier. It was a complete failure and historians frankly say it was a blunder, was unnecessary, impolitic and rash. The Mexican War is generally agreed to have been pretty much a disgrace all around to the country. General Grant said he considered it one of the most unjust wars ever waged by a stronger against a weaker nation.

There was some uncertainty at the time as to why the Civil War was being fought. Some said it was to free the slaves, but President Lincoln said it was to preserve the union. Yet our nation itself began in a secession from England and we had just helped Texas make good her secession from Mexico. And besides, other countries were able to abolish slavery without the scourge of a civil war. The war with Spain was clearly hatched by the jingo press and forced upon that country even after Spain expressed her intention to go to any extent to settle the trouble peacefully. And it is today well known that our nation's part in the latest war was largely for the benefit of the bankers and was made possible only by the diligent and unscrupulous use of propaganda.

The book referred to is not written in any spirit of disloyalty or antagonism to the country. It is a simple statement of facts; such facts as are needed by everyone to form an intelligent idea about our history. Its study will make for an intelligent type of patriotism, will dispel much of the glamour and glory with which war has been surrounded in the popular mind. The book is published by the Vanguard Press, New York.

PEACE ITEMS OF INTEREST

Since Italy's conquest of Ethiopia has become an accomplished fact, the general opinion is that the League of Nations is dead. It plainly proved itself unable to prevent one of its member nations from crushing by war another member. At this moment it looks as though the League has failed. One thing can be said; that Mussolini in his defiance of the League had to load upon himself the onus of an additional count in the moral judgment of the world. A war of conquest is no longer only the individual affair of a nation that decides to wage it, but the people of the world have an opinion about it against which the conqueror must proceed. It is doubtful whether any machinery can be set up that will prevent wars, unless the nations sincerely desire to adjust difficulties by peaceful means. And such a desire would require a real change of heart from what is in evidence in the world today with its staggering burden of armaments.

* * * * *

For any who are interested in some of the legal phases of warfare, invasion, and sovereignty, an article of value is "National Sovereignty and Wars of Invasion", in the *Calvin Forum* of May, 1936. The article states that state sovereignty is properly territorial sovereignty only. Yet in practice the right to invade the territory of another state has been recognized. This inconsistency in international law has caused much confusion and frequent wars. Invasion of another's territory should be clearly recognized for what it is, a crime against mankind. Some declarations are cited from certain messages of President Roosevelt in 1933 which definitely recognize this principle. The writer of the article thinks he finds in this distinction between defensive (within the nation's boundaries) and offensive wars the solution to a problem that faces those who "for conscience sake" must challenge the war system, but want to do so without embracing pacifism. If one leaves aside Scripture teaching, as this writer does, the conclusion is a good half-way step for the prevention of some wars, for if men would refuse to fight outside the borders of their own nation, some gain would be made. Still the ethical question of the wrongness of war and what goes with it must also be faced by the Christian believer.

Edward Yoder,
Goshen, Ind.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, JULY 30, 1936

(Herald of Truth
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No. 18

EDITORIAL

"Owe no man anything, but to love one another."

Two obligations are involved in this striking admonition: (1) that we keep free of debt toward others; (2) that we are in debt toward others so long as we do not "love one another with a pure heart fervently."

Perhaps the first question to arise in the minds of some is whether this admonition stands in the way of borrowing money. While we believe that this text has a much wider application than that of financial obligations, we believe that when the borrower gives a note covering the sum borrowed, provided the lender knows the financial standing of the borrower at the time the loan is made, that the note should be considered as value received until the time it becomes due. But such transactions should be made only when (1) the borrower is reasonably sure that he can meet the obligation or give satisfaction when it becomes due, and that (2) the creditor knows the financial standing of the debtor.

But it is the perpetual obligation that we wish to emphasize. As for financial obligations that may be taken as being typical (in principle) of all other kinds of obligations. But the "new commandment . . . that ye love one another" is a perpetual obligation that applies to all people who profess to be the children of the God of love. John, writing by inspiration of God, saw enough in this "new commandment" to testify, "We know that we have passed from death unto life, because we love the brethren;" and proceeded at once to state the same truth negatively by saying, "He that loveth not his brother abideth in death." Another fact brought to us through inspiration of God is: "Love is the fulfilling of the law." It is this "bond of

perfectness" that ought to be in evidence in every family, in every congregation. It is a perpetual object that ought to be met daily by all people. Again we say, in the language of Peter, "See that ye love one another with a pure heart fervently."

Aid for Drought-sufferers.—A brother writes in response to our recent editorial concerning conditions in some of the drought-stricken districts:

"Just saw in the Gospel Herald that you are back from the Northwest. We usually have an offering for the needy in our harvest services. From reports, if half is true, surely some of our brethren must be in need, and we have an opportunity to help. What do you say? Possibly a suggestion from your pen would be a help."

If testimony on our part will be a help, we will gladly give it. With our own eyes we saw evidences of want. Some of the descriptions found in newspapers are probably overdrawn; but not enough so for any one to draw the conclusion that there are not thousands of people in need of immediate relief. Those who have a mind to help, as our brother expressed himself, may do so in a number of ways. Here are a few of the opportunities for consideration:

1. Get in touch with one of the ministers in either of our congregations in eastern Montana or North Dakota and learn first-hand what are the immediate needs in their communities.
2. Sewing circles in the more favored regions get in touch with sewing circles in the drought-stricken regions, to see what may be done in the way of needed clothing.
3. "Every man, according as he purposeth in his heart, so let him give;" and send the collective donations to the Relief Committee of our General Mission Board, as was done a few months ago for the relief of flood-sufferers, with the request that the money be applied where most needed.

"Bear ye one another's burdens, and so fulfill the law of Christ." We thank the Lord for this willingness to help.

Have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph. 5:11.

LO, THE POOR FARMER!

We have heard the farmer pitied in public and private for something more than half a century. Especially during the political campaigns preceding general elections one would think that the chief issue before the people is the sure relief of the downtrodden farmer. Strong resolutions are incorporated in the party platforms, stirring speeches are made recounting his woes, and bitter denunciations of the opposite party's insincerity and treachery are heard almost daily. After the elections, laws are passed, but lo; the poor farmer's problems remain unsolved. It will probably take several more political campaigns to reach the heart of his troubles.

Nor is the politician the only man who offers relief to the farmer. The insurance man offers his panaceas. Now if only the farmer will take out an insurance policy for himself and every member of his family, and in addition to that he will take out an accident policy every time he travels, carry property insurance, hail insurance, automobile insurance, unemployment insurance, and several other kinds of insurance, he will be perfectly protected against every form of loss. Capital idea!—in the minds of some people. But one question remains: Where will he get hold of the money to pay all these fees or premiums?

The secret society and fraternal association man has a panacea to offer. If the farmer is wise enough to unite with the Masons, the Odd Fellows, and several other lodges; and if he is prudent enough to unite with some labor union, the National Grange, the Farm Bureau, the milk associations, the poultry association, and a half-dozen other farmers' unions, he is safe against reverses in every emergency! But the old question comes up again: Where will he get hold of the money to pay all his dues?

And so his troubles are still with him. The labor union man works forty hours a week and is trying desperately to get this maximum time reduced to 25 or 30 hours a week. The farmer works from daylight to dark, from 10 to 14 hours daily. The labor union man gets nearly as much per hour as the farmer can afford to pay per day. It is not that the other classes of people would not like to see the farmer prosper; but they "must look out for number one," and so, much as they would like to do otherwise, after each one has grabbed hold of all he can get about the only thing they have to give the farmer is to sympathize with him in his struggles and to let him face his problems alone.

This is one side of the story; let us now look at the other side. The very hardship of the farmer's lot proves to be the making of the man. The average city presents a cess-pool of vice and dissipation, abounding in many forms of iniquity chief among which is idleness, so that our city population would long ago have been a mass of wreck and ruin were it not for the fact that they have been continually fed up by people from the country. It is still true (and we suppose it will continue to remain so until the country itself becomes citified) that the majority of substantial leaders in business, religious, and political life in the city are country-raised. Paul knew what he was talking about when he wrote to Timothy, "Thou therefore endure **hardness**, as a good soldier of Jesus Christ." It is a policy that parents need to preach to their children; and not only preach it but instill it in their very lives. Hardships, though most people shrink from them, are essential to the development of sturdy manhood and womanhood; of noble, sterling Christian virtues. The worst thing you can do for your children is to bring them up in luxury and ease and idleness, which at the best but fits them for a life of dissipation and ultimate ruin. It is the child in the city, not the child on the farm, that needs to be pitied.

Nor is it necessary for farmers to be slaves to maintain their proper place in life. On the other hand, one of the causes of their present plight is due to the fact that too many of them have adopted city ways. The automobile brings them to within a few minutes of the movie and the park. They have listened just enough to the wiles of the money shark to induce them to buy many things they do not need. High-powered agencies have induced them to go into organizations that are a detriment rather than a help to them. Too many of them have been beguiled into adopting the easy-payment plan through which they were induced to make investments beyond their capacity to pay. They learned not to be afraid of debts, and therefore got in

bad financially. What they need, therefore, is retrenchment and reform, to get back to the former policy of thrift and economy and, above all things, back to the divinely instituted policy of seeking first "the kingdom of God and its righteousness." Let them live for the good of others, and the Father's promise, "I will never leave thee nor forsake thee," is theirs. Let the song of the world be allowed to fall upon dull ears, and the song of faith and righteousness be learned over again.

As with other classes of people, so with farmers, the moment they depart from the way of God they are headed for the rocks—spiritually and (in the majority of cases) financially. Our only safety is found in the divine admonition: "Seek ye first the kingdom of God and his righteousness." Here is where too many have gone wrong: Desiring to be "like other nations," they forsook the way of God and patterned after the world. Finding themselves in trouble, they swallowed the nostrums of would-be friends who were working for their own selfish gain. The further they went out along these lines the further they got away from the plan of God concerning their lives—a life of industry, honesty, truth, righteousness, self-denial, thrift and economy, true Christian piety, living to the glory of God and the good of fellow men.

When we speak of God's sure promise to care for His own, we are not unmindful of the fact that righteous people are often made to suffer because of the schemes of unrighteous men. "In the world ye shall have tribulation," is as true today as it was the day these words were first spoken. Conscienceless combinations of wealth and of labor have made the lot of the honest man harder than it would be if these combinations did not exist. But with all this we are sure of two things: (1) If we do suffer unjustly it is not because God has forsaken us but because for some reasons He sees it best for His people and for the Cause that it be so, and "we know that all things work together for good to them that love God." (2) In the long run we are better off—spiritually, morally, and often in a material way—if in the midst of our trials we cling to the Lord and His standards of righteousness. "Righteousness exalteth a nation; but sin is a reproach to any people."

JOY UNSPEAKABLE

A little blind child had a surgical operation performed that resulted in restoring her to sight. When her eyes could bear the light she had been permitted to open them, and for the first time to look out upon all the beauty there was around her, realizing, indeed, as no words could ever show, "that the

light is truly sweet, and that it is a pleasant thing for the eyes to behold the sun," cried out with delight: "O mother, why did you not tell me it was so beautiful?"

The mother, bursting into tears, replied: "I tried to tell you, my dear, but the words would not make you understand." Precisely, and so, withal, is it with the Christian when he attempts to tell what is the joy unspeakable and full of glory, the peace of God that passeth all understanding, the love of God shed abroad in the heart by the Holy Spirit, and what is the excellency of the knowledge of that Christ for whom he would if necessary, joyfully suffer the loss of all things.—Publisher Unknown.

A FEW OF THE PERILS OF THE CHRISTIAN

By J. S. Hartzler

For the Gospel Herald.

Just recently I read a book on, "The Preacher, His Life and Work," written by J. H. Jowett. One chapter in this book deals with "The Perils of the Preacher." After considerable thought on the subject the question arose, "Are there not perils for **every** Christian as well as for the preacher?" and might not some perils discussed be helpful to the laity as well as to the preacher? Possibly a number of them would be different, but still helpful.

Notice the title: "Perils of the Christian." That is, of a person who is regenerated; one who is a follower of the meek and lowly Jesus, who has been redeemed from sin unto God, who lives in another realm. He is different from "the man of the world." His citizenship is in heaven. From there he is constantly replenishing his soul. He feeds upon the "Bread of heaven."

But why should perils come to such a person? Being constantly surrounded with the things of this world, and in touch with unregenerated people; and the flesh being more or less in tune with carnality—all these tend to tempt him to take his eyes off the "life hid with Christ in God," and before he is aware of it he is feeding on the husks of this world instead of "that bread from heaven." His soul is famishing for want of proper food and finally dies—dead, yet walking among his fellows, but as dead as Lazarus was after being in the grave four days, and nothing except the loud call of Jesus Christ will ever awaken him.

Making Commonplace Affairs of Exalted Truth

There are many of these perils, but only a few dare be mentioned, or this article will be too long. First, "Treating great and exalted truths which come from the very throne of God with no more admiration than is often expressed about the first rose of summer." The sweetest breezes from heaven cause no more ecstasy than that of

a beautiful landscape. The effect of this is very deadening.

One of the three traits of the man to whom the Lord will look is, "To . . . him that trembleth at my word." The minister may present some very precious thoughts, and wonder why his congregation is not moved by it. The reason is likely to be because he himself is not moved by it. He has used it so often, it has become commonplace. (Is this one reason why people want young preachers? We usually ascribe other reasons, but may we be mistaken?) But the preacher is not the only one of whom this may be true. The Sunday school may be engrossed with the condition of the class so much that the message will not be of the nature that feeds. (That may seem to be impossible, but it is not.) Or, what would be still worse, his heart may be so full of the world that though he may interest, he never leads any of them to Christ. The lesson has lost its grip on him; how can he expect the class to be impressed? Sacred truth has become commonplace. Great sacred truths, whether with minister or laity, dare never become commonplace or spiritual life is imperiled. Much prayer will cause these truths to retain their sacredness. Proper meditation on the deeper underlying truths found in these sacred truths will cause them to be fresh, and even more dear as they are used over and over again.

Natural Indifference

The second peril to be considered here is, "Becoming so familiar with some commonplace things that they lose the lesson they are intended to teach." People are dying all around us. We come to the home and say, "You have our sympathies." We attend the funeral, possibly shed a tear or two, go home, and so far as the lesson such an event should teach us, the whole matter is dropped. In a few days another dies, and the same process is passed through. Death—that which is very likely to come to us, and every day we are coming nearer and nearer to it—is lost sight of. Death is so common that it no longer impresses us. We do not even mourn with those that mourn. It has become too commonplace.

Conformity to the World

The third peril is, "Worldly Conformity." This is a mind or heart condition. The outside appearance is often called worldly conformity, but it is only the outward evidence of what exists within. Some movie star comes out in a new costume. The papers get her picture, and immediately those whose hearts are moved and controlled by styles find occasion for a new dress. It is made after the pattern found in the papers. Later some whose hearts are not quite so full of love of the world, find occasion for the same style. By this time the models are found in the show-windows and sad

to say, not the actual value or even the beauty becomes the question, but the desire to conform to the world. The Lord never called His children to follow the world. He wants us to be followers of the leadings of His Spirit, but to be **leaders** of men. He wants men led Godward, not worldward. The better followers we are of the world, the poorer leaders we are for God.

Worldly conformity has so many avenues that time and space would not allow a discussion of each one. But practically every avenue follows more or less the same line as it does in conforming to the world in dress. The business man says, "Did you see in the paper the plan that the large firm of . . . and Co. took? I questioned whether we would dare follow the same plan, but it would be no worse for us than for that company. We will try." Sure enough; it is the same old story. The avenues of worldly conformity are legion, but they usually all come in on the same street and land at the same destiny.

The reason for so many being trapped is evident.

Possibly no other sin is so deceptive and comes in so stealthily as worldly conformity, and possibly no other sin catches so many people. We are inclined to go along "the line of least resistance." Our flesh is inclined after the world. The tendency within and the pattern without, and we simply drift. The fish going down stream needs no effort. No movement is necessary on its part; it is carried along without effort. Remember, the peril of nonconformity to the world is a real peril.

World Compromise

Along with the peril of nonconformity comes the spirit of Compromise. The world seldom expects us to accept its suggestions without some modifications, but it expects us to accept its suggestions in some form. If we have a conscience against going the whole length of its suggestions, it is generally quite well satisfied with a compromise. This will satisfy the world, and possibly the Church will not object. Beloved, is the Church the only thing that keeps you from such actions? O, pity, pity! What lack of character! What a testimony! The example of a hundred such lukewarm Christians would hardly lead a single soul to Christ in a life-time. There are very few Christians who do not meet up with the temptation of conforming to the world in one way or another. "All these things will I give thee, if thou wilt fall down and worship me." Jowett says, "Perils are ever the attendants of privilege, and they are the thickest round about the most exalted stations."

The Peril of Many Things

There is another peril which I should like to mention, and one that

affects the ministry as much and possibly more than it does the laity. It is the peril of many things. Too many people have the idea that the ministry are more capable than the laity, hence should be on our boards and be the officers of such boards and on their committees. A number of years a brother minister was either an officer, board member, or a member of various committees under these boards to the extent that he had nineteen positions to fill. It was an injustice to that brother to elect him to so many positions, but was it not an injustice for that brother to accept so many positions? Preachers are tied up in office and committee work until it tells on their messages. Brother minister, you have the highest calling of any mortal now on the earth. Beware of belittling that calling with "Many things."

But lay brethren as well as ministers are caught in this trap. A farmer owns a good farm. He has one or more offices in the church which give ample opportunity for much work for his Lord, but he has a chance to buy another farm. He can not resist the temptation. These farms need attention; his work for God is lessened. The peril of too many things is far reaching.

A man of God finally became county commissioner, thinking that he could prevent the granting of license for the sale of liquor. But there were as many saloons during his term of office as there had been before. He lost his place as Sunday school teacher. It took him years to get back into the work of the Lord as he was before, but the same degree of influence was never regained.

A brother was asked whether he could shoulder an additional duty to those which he already had. He agreed to try. Soon he was asked to assume one more duty. He said, "I will do what I can, but when I spread out over so much I get pretty thin in places." He told a truth which should be considered by many more people.

But there is another peril lurking near. The excuse is often made by those who are doing very little for the Lord, "No, I already have more than I can get done." That may be true, but when that is all for self, it is even worse than to be trying to do too many things. God requires some of our time, but He does not expect more than we can do, and do it well.

Conclusion

This article might be extended to cover many pages of the Gospel Herald, but in multiplying the number of perils we might lose sight of some of the most serious ones. The reader can find many more and that might be better than to discuss more of them here.

Elkhart, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Columbia, Pa.

(Fourth & Mill Sts.)

Greeting in Jesus' Name:—"O magnify the Lord with me, and let us exalt his name together." Last evening our series of meetings closed. Bro. Henry Lutz of Mt. Joy was the evangelist in the absence of Bro. A. A. Landis of Ephrata, who could not come on account of sickness. The Word was truly preached with power and purity. There were no confessions. We ask you to pray for the ones who were deeply under conviction, that they may yet come to Christ. Our hearts are deeply touched for those who are under the bondage of Satan.

On Sunday evening, July 12, the Elizabethtown singing class under the direction of Bro. Ezra Brubaker were here and sang at various places over the town. May God truly bless the message conveyed by song.

The Lord willing, our next monthly Bible Conference will be held on Saturday evening and all day Sunday Aug. 1 and 2, with Brethren Elias Kulp of Bally, Pa., and J. Paul Graybill of Philadelphia, Pa., as instructors. Pray for the meeting and plan to spend some time with us.

This evening was the final program of the first summer Bible school held at this place. It was very inspiring and was enjoyed by every one present. Bro. Ivan Leaman and Bro. Frank Garman had charge of this work. The total enrollment was 250. The average attendance, including teachers for the two weeks, 226. 84 pupils were present every evening. There were 39 classes. Words fail to express our appreciation for the faithful work of this band of teachers. May the Lord richly bless each one.

Bro. Martin's son, David, who was seriously ill, was again with us in our Sunday school on Sunday morning; also Bro. George Harms, one of our shut-ins, was privileged to worship with us on Saturday evening. Continue to pray for all the shut-ins.

During the month of June, 31 men stopped for something to eat. Pray for these men as they travel from place to place.

Boys' meeting will be held on Thursday evening, July 30. Bro. Franklin Lefever will speak on the third of a series of health talks, "Tobacco and Alcohol." The next Girls' Meeting is planned for Aug. 11.

The average attendance for the Sunday school for June was 202.

On Sunday morning, June 21, we were favored with a visit from Bro. Irwin Holsopple of Johnstown, Pa.

Continue to pray for the work, and do not fail to plan to visit us in our services. It will be an inspiration to you in your spiritual life.

Yours "Till He Come,"

Gertrude M. Lefever.

July 20, 1936.

Iowa City, Iowa

(Mennonite Gospel Mission)

Dear Christian Friends, Greeting:—As we experience the heat we try to remember how cold it was just about four months ago, and realize it is only about a hundred and forty degrees hotter than in our terrible cold weather last winter. However, we know the Lord holdeth all things in the palm of His hands, and it gives us grace to push forward trusting Him, knowing He doeth all things well.

Perhaps you will be glad to know we have closed our summer Bible school, which opened with an attendance of 103 and increased each day to 126. At the same time two other churches were having Bible schools just about a mile each way from us. Considering this we feel our attendance was especially good, and interest above the average. We wish there were time and space to write of the testimonies of the parents of the children and of the teachers as they come from year to year in this work. Four precious souls decided for Jesus during this school, two of them colored children. At present there are six young souls who have confessed Christ whose parents object for them to come into the Church. Some of them are 14 and 16 years old, who with tears in their eyes have come crying about it. Can we enlist your prayers about it?

One mother has decided for Christ. Her oldest daughter, six months ago, was baptized and received here as a member. Christian friends, there are many more just like this in Iowa City. "Oh, the height and depth and the riches of the love of God through Jesus for us poor sinners." Please pray and help us.

We enjoyed programs from West Union congregation and the Manson young people's chorus, which were much appreciated. Also Bro. Harvey Yoder of West Union and Bro. Amos Gingerich of Hesston, Kans., preached for us.

Bro. James Bucher of N. Pomona, Calif., has promised, the Lord willing, to be with us July 30 for evangelistic meetings and enlists all who know the worth of prayer to pray. And we likewise say, Pray for us.

In His glad service,
July 20, 1936. Norman Hobbs.

Cottage City, Md.

(Washington Suburban Mission)

Good interest and willing workers

characterized our summer Bible school which closed July 17. Average attendance, 54. A new feature was a thirty-minute period devoted to rudiments of music, under the direction of Bro. H. B. Keener. Hymn interpretation was studied in evening music classes.

A number of families from other congregations have moved near us. Some are here for an indefinite stay, depending on employment. Others have located permanently.

Martha Mosemann.

July 21, 1936.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Another term of summer Bible school has passed into history with its blessings and problems. Both schools, here and at the Colored Mission, were conducted at the same time. During the term of Bible school there were also some other special features—a preaching service by Wm. Detweiler of Canton, O.; an open-air service at the home of Sister Hoult at Chews Landing, N. J.; a song service here by Clarence Fretz; an open-air service on the open lots on Waterloo St., where the first summer Bible school and tent meetings were held. We greatly appreciate the self-sacrificing and faithful efforts of the teachers.

Bro. Mahlon Witmer is coming here Sunday evenings to take charge of the services, the writer being at the Colored Mission at the same time. A program is being arranged for Saturday evening and all day Sunday, Sept. 19, and 20.

Today we conducted the funeral of a man who has been attending the Sunday school for 4 years, since the relief work that was done at that time. His death was occasioned by a fall of 50 feet while painting a stack. He at one time had been in an instruction class here.

We are greatly interested in your prayers. We are also glad for your visits. We know we are farther away from you than some other missions, and it will mean a greater sacrifice for you to come to us but we assure you your visit will be appreciated.

Your brother,

July 21, 1936. J. Paul Graybill.

WEEKLY NEWS LETTER FROM AFRICA

Lohumbo, Tanganyika,
Africa Inland Mission,
June 30, 1936.

Dear Brothers and Sisters, Greetings:—On Saturday afternoon, the Stauffers, several A. I. M. missionaries, and I reached Lohumbo to attend the Tanganyika Africa Inland Mission Conference. We are enjoying the inspiring, heart-searching messages. There are twenty-six adults here and

four white children. This station is located about 50 miles south of Busia, where the Maynards have their station. On the way here we called at Nasa for the two women there. Next we stopped with the Sywulkas at Mwanza overnight. From there Mrs. Sywulka came with us to Nera, another A. I. M. station. Charles Hess and wife have charge of that place. We had the pleasure of attending the commencement there of the Bible School. There were seven graduates and each young man gave a message. They will all be going out to teach. Next morning we all left there, fourteen in number, and had dinner at the Maynards on the way here.

The prayer meetings, study of God's Word, hymns of praise have surely enlarged our vision, given us new strength and new desires of being more fully consecrated channels for the inflow and outflow of the Gospel. One of the thoughts impressed upon us is that we can take the native no further in the Christian life than we have gone ourselves. Bro. Sywulka gives Bible teaching each morning. In speaking of spiritual health, he says it is not related to being a missionary. God does not recognize that in the laws of spiritual health. It is fully possible to be on the Mission field and not fully satisfied in the Christian life. We are so thankful for the help and interest our dear A. I. M. friends have been to us, and now so happy that some of us are here at this conference. The native conference will be held here too; after the white conference, which ends Wednesday.

The Stauffers expect to take me to visit Dr. Maynard tomorrow, and they return here next day. On Monday we are all to go to Mwanza. The Stauffers hope to spend a few days there, and I want to go to Kisumu by Lake steamer to get a rest. It is nearly six days' trip around the Lake. At Kisumu I plan to visit one or two missions and then return to Musoma July 19 by steamer.

We at Shirati were very much pleased to have the Leathermans with us several weeks. There was a great deal of singing, which was enjoyed so much. They have had more experiences peculiar to Africa in their first month out here than some of us. We left Shirati on Monday morning and were in the Dhow twenty hours, arriving at Musoma at sunrise. I brought two patients to Musoma by Dhow; one an Indian patient who was very ill with pneumonia and malaria. On Saturday afternoon he nearly died. I spent the greater part of the week taking care of him, and was very glad to see him improve on Sunday afternoon. His employer wanted him brought to the government hospital at Musoma, and that suited my plans. He stood the trip fine. These Indian dukas are not good places for patients.

Our whole group of ten met at Bu-

kiroba for two days, after which the Stauffers and I started out on this trip. As time goes on it will be very hard for us to leave the station in charge of a native. Sending a few patients home, and bringing two along took care of the situation this time. The girls from the girls' school returned to their villages for the week. We feel confident they were glad to return to the Mission. They are five precious girls.

Remembering you and thanking you for your concern and interest in God's work in Africa, we continue our efforts.

Sincerely yours,

Lillie S. Shenk.

Correspondence

Hollsopple, Pa.

Dear Herald Readers, Greetings:—On June 12 we closed our fourth summer Bible school at the Thomas Church in the Johnstown district. The enrollment was 69; average attendance, 64; number present every day, 48. The school was encouraging, and it gives us an opportunity to teach the Word of God to boys and girls that would otherwise not get any teaching. Oh, that the Church would lift up her eyes and look for opportunities to teach the Word with a devotion like Paul's when he said: "I am willing to spend and be spent. I am made all things to all men that I might by all means save some." May that be our attitude, even though it means some sacrifice on our part.

On June 14 we reorganized our Sunday school for the coming year with the following officers: Supts., Sem K. Eash, Owen Lehman; Secys., Mildred Thomas, Beta Alwine; Treas., Moses Croyle; Librs., Denton Croyle, Minnie Kauffman.

A series of meetings were held here June 18-28 with Bro. Roy Otto of Springs, Pa., as evangelist. The Word was preached with power. The Church was strengthened and sinners confessed Christ as their personal Savior. There were eight public confessions.

July 13, 1936.

Joseph Saylor.

High River, Alta.

(Mount View congregation)

Greetings in Jesus' Name:—We are having very hot and dry weather at present. Crops and gardens are suffering with the drought. Not many miles east of here the crops are completely dried out.

Some of our number attended conference held at Creston, Mont. They reported an enjoyable trip and a profitable time while away.

Bro. Eli Hochstetler of Wolford, N. Dak., was in our midst July 5-12, holding revival meetings. On Sunday morning he spoke on Ps. 111:2; also Heb. 11:3.

Sunday evening the brother spoke to us about the troublesome side of life.—SIN. Prov. 14:34.

July 12, A. M., I Cor. 11:2. We heard an inspiring sermon on seven outstanding ordinances of the Menonite Church. Ordinances do not save anyone, but are strongholds to root and ground us in the faith.

Bro. Hochstetler requested that we pray for him, his family and community. May we unitedly breathe, "Blest be the tie that binds, our hearts in Christian love."

Barbara Guengerich.

July 14, 1936.

Pasadena, Calif.

Greetings to all Herald Readers:—How calm and serene, as we open the door of our quiet and cozy little cottage which we call home here in Pasadena.

"Before the mountains were brought forth, even from everlasting to everlasting, thou art God. A thousand years in thy sight are but as yesterday, when it is past." Then again, as we drive along we chop down where vegetation is raised. How God has divided His own universe that a small amount of ground between the mountains can be used to feed the many thousands of people. We thank God for His kind and loving care. We have the privilege of going to Sunday school and Church every Sunday.

Pasadena has more church houses than any other town of its size. A person may wonder if all the people go. No, sad to say, a small group here, a small group there, and still a smaller elsewhere. Pasadena has so many thousands of people. You may see where many of them are as you are driving along and see the many parks. To eat a lunch is all right, but to see the card players and smokers, a Christian has no desire to stay.

California is very beautiful. We are having sunshine every day; some very warm days, but cool at night. Our boys are making everything very comfortable for us, and we thank them for it.

July 14, 1936. Mrs. Jacob Shetler.

Hubbard, Oreg.

(Hopewell congregation)

Greetings in Jesus' Name:—We were glad for the different ministers that visited with us during our district Conference and preached to us; namely Daniel Kauffman of Scottdale, Pa., S. C. Yoder of Goshen, Ind., and N. E. Roth of Tofield, Alta.

Our 100th quarterly mission meeting was held with the Zion congregation with a full house. Bro. G. D. Shenk preached the Mission sermon. Text, Eph. 6:13.

Bro. Milo Kauffman of Hesston, Kans., was with us on the evening of the 7th and preached for us.

(Continued on page 393)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

ONE SIDE OF HOME LIFE

By Lina Z. Ressler

For the Gospel Herald.

(This article first appeared in the February 1, 1912, number of the Gospel Herald. It is now reprinted with the conviction that the message is as wholesome today as it was the time it was first published.—Editor.)

Much is said and written these days on the sacred influences of home life. We pity the people who have no home. To appreciate home in its true sense we need only to know something of the conditions existing in lands where there are no homes. Poor India, with its teeming millions of people, and practically no homes, is a striking example of a country without the sacred and refining influences of home.

Many things go to make up an ideal home. There must be mutual love between the inmates. There needs to be confidence and loving, open-hearted understanding of dispositions and of likes and dislikes. There needs to be a loving interest on the part of the parents in the welfare and happiness of each child, and a loyal obedience on the part of the children, with a desire to share happiness, one with the other. Mutual helpfulness in the family strengthens the bonds of affection and unites very closely the little band ordained by God to live and to work and to grow together. Thrice blessed the children whose privilege it is to develop into manhood and womanhood in the sheltering and refining influences of a Christian home.

"Home's not merely four square walls,
Though with pictures hung and gilded;
* * *

Home is where there's one to love,
Home is where there's one to love us."

Few homes, ideal though they be, are without some sorrow. Sorrow and trial are among the influences which go to build up and are often blessings in disguise.

"I hope I will die when you do, Mamma," said a dark-eyed girl of five years. The dark eyes grew very bright and earnest, and while it was only a child's wish, soon to be forgotten, perhaps, it reminded us of some of the serious problems that arise in the home relation. The mother is a factor in the home, sick or helpless though she may be. Happy the child who has her loving care all through the years of growth and development. Happy again are they who honor and value her counsels and help, even through the years when they feel themselves so much her superior, yet so sadly need restraint and guidance

in the more serious problems that come to young manhood and womanhood. Many cannot have this guiding help of mother. The silent messenger sometimes comes and claims her at a time when the family circle sorely needs the loving care, the restraining influence, and the careful training of the little flock.

Sometimes this causes the breaking up of a family, sometimes an older sister comes to the rescue and helps to pilot the family through some trying years. Sometimes a trusted friend helps out and many stories of noble self-sacrifice and well-earned applause might be given to the maiden aunt or other friend who has helped out in the absence of mother.

Sometimes again the family relations are changed, and the "step-mother" comes into the home. Gossip, or popular opinion, or certain elements in our human nature have given this name somewhat of a sense of reproach. The very thought of the approach of such a person is repulsive to some children. We believe that the term and the relation of step-mother are sadly misunderstood. In all our relations of life we need to learn to look at various positions from different viewpoints. No one else can hope to be in exactly the same relation to a child as its own mother. A mistake is very often made in laying down rules as to treatment in the position step-mother and step-children occupy with reference to each other. A wise step-mother will not expect to hold quite the same relation to a child as did the one whose going away left the tender heart so bruised and torn—so sad and so lonely. She may, and if she is wise she must, come very close to the children, not through rules or orders, but naturally, lovingly, because of her position in the home.

It is only natural that it should require some effort for children to give the confidence and honor due such a position. This need not, however, cause any difficulty if the situation is met sensibly and wisely. Mother is not forgotten or replaced. She has simply gone home before and the family all together, with loving intent and full purpose go on to make life a success. We remember now a woman of, perhaps, fifty summers who thus came into a family of seven children, the oldest a girl of about fifteen, whose health had become very poor in her efforts to help father keep the family going after mother died, the youngest, twins a few years old. The advent of the step-mother caused a bit of resentment among the older children at first, but she was wise and loving, and very soon became a friend and chum to every one of them. The loving care and wise leadership of the father, together with that of the step-mother, held the circle together, and united in very close ties the happy family.

People might misunderstand. Gossips might talk. That was a different matter. The children were to be trained, characters were to be developed. That was the business in hand. They stood united, loving, true. Years later, the father, too, was called home. The step-mother, still loving, cheerful, happily remained helpful to the family.

Our lives grow. They are never made to order like a well-made shoe. If it becomes our duty to love that which is distasteful to us, or to help those who are disagreeable to us, may it not be simply a trial calculated to make us stronger? It is much easier to love and honor those who do not demand respect of us or criticise if we fail to give it properly. But if such a task is enjoined upon us, how much better to submit to it cheerfully than to fret and worry and cause additional unhappiness both to ourselves and others.

This article was prepared at the request of the editor, who in a recent letter had been asked to have an article on the subject prepared by some one. All phases of home life ought to be discussed in these columns, and this is one of the subjects which may with profit be discussed provided the discussions are wise and correctly understood.

Outside help (?) in the way of criticism and advice is seldom truly helpful. Families can work out their own difficulties and problems best and, if possible, should do so. Common sense, a determination to do what is right, loving thought and due respect to the father who is so intimately concerned in the whole matter, will help over many difficult places. More than this, all need to remember that God rules in this, as well as in other relations of life, and the truly successful ones must be in submission to His will. Then, whatever our relations to each other, we may be guided by His counsel and do only that which is right.

Scottdale, Pa.

HAPPY BIRTHDAY

(Written by a faithful daughter, and sent in by another member of the family with the request that no names be published.—Ed.)

My papa, dear, I send to you,
While far from you I sit,
A token of my love so true;
I hope you will accept it.

I know I never can repay
In words, in deeds, or action,
The kindness you have done always,
I can but pay a fraction.

You've raised a family for the King;
You've taught us all to love Him
Who told the parents all to bring
The children unto Him.

You've been so kind to all of us,
A father true you've been;
For when we'd smile or when we'd fuss,
You'd always laugh and sing.

(Continued on page 391)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for August 9, 1936.—**SAUL CONVERTED AND COMMISSIONED.**

Lesson Scope.—Acts 9:1-31; Gal. 1:11-17; I Tim. 1:12-17.

Time and Place.—About A. D. 37; Damascus road and other places.

Leading Characters.—Saul of Tarsus, Jesus of Nazareth, Ananias.

Golden Text.—I was not disobedient unto the heavenly vision.—Acts 26:19.

Points for Meditation.

1. Saul of Tarsus.
2. Paul the apostle.
3. Conversion.
4. Fighting against God.
5. The power of God.
6. The ministers of God.
7. God's plan for our lives.

Introductory Thoughts.—We have before us one of the clearest, if not the clearest, case of conversion found in the Bible. Study the life of Saul from the time he left for Damascus until Ananias baptized him, and you have a picture of what true conversion means. This lesson is valuable, both as a character study and of what it means to be converted. The question has often been raised as to why God dealt differently with Saul from what He did with other sinners. The answer is that God deals with each individual as he is. As there are no two individuals exactly alike, God deals with no two individuals in exactly the same way. Saul's redeeming feature was that through all his bitter persecution of Christian people he had a good conscience, thinking that he was doing God's service. It was this good conscience that God took hold of, enlightened it, and made a staunch Christian out of the man.

LESSON COMMENTS

Saul's Conversion (1-9).—Briefly stated, this is the story of Saul's conversion: Because of his conviction that Christianity was a deceptive foe of God's people, he felt called of God to stamp it out. But Christ met him on the way to Damascus, overwhelmed him with heavenly light, convinced him of his error, after which he was an inquirer after the way of salvation. Being led to Damascus, he continued in his prayerful mood, and after three days was rewarded by the man of God coming around, instructing him in the way of righteousness and salvation, and after accepting the truth the scales fell off his eyes and he was baptized upon confession of his faith. At what point was he converted? We are safest to conclude that it took the whole process, from the time the Lord met him in the way until the scales fell off his eyes and he became a fit subject for baptism, to constitute what we call real conversion. To make his conversion an instantaneous affair, which it was, we would answer: He was converted the moment he fully accepted the Lord and the Lord forgave him and accepted him as His own. There are reasons for deciding that this point was on the Damascus road, at the moment that he changed his mind about why he was going to Damascus,

when he decided fully that instead of arresting Christians he would go there to find the way of life. There are just as good reasons for arguing that the exact time of his conversion was when the scales fell off his eyes and he became a fit subject for baptism. Take in the whole time from the time Jesus began speaking to him to the time that the scales fell off his eyes, and there is no need for or ground for argument. There you have the whole story.

Saul's Baptism (17-19).—The chief lesson we get from this narrative is that it gives us a clear idea as to who are fit subjects for baptism. The Lord had fully convinced Saul that he was wrong. Saul gave up his former sinful ways and began to inquire into the way of righteousness. He was directed to go to the heads of the Church at Damascus, and it should be told him what he must do. He obeyed. He was enlightened. His eyes were opened. He was completely changed. He was baptized. He had fulfilled the scriptural requirements of faith, repentance, restitution, and obedience. These are still essential to the believer's baptism.

A Review (I Tim. 1:12-14).—After-

wards Paul, having suffered much and accomplished great things for God, writing to his son in the faith Timothy, reviews his experiences, giving all credit to the Lord, who through grace had wrought righteousness in the life of His faithful servant. This is his testimony: "I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

Thus briefly did Paul review his career. Instead of him extolling his own goodness, either before or after his conversion, he freely acknowledges his own sinfulness in his former life, gives God the glory for the wondrous work wrought within his own soul, holding himself as a monument to God's grace in saving such a wretch as he. Yea, verily, the grace of God is to us, as well as to Paul, "exceeding abundant." But for this grace we would be but a race of doomed sinners. Because of this grace it is our blessed privilege to serve Him "acceptably with reverence and godly fear," to rise in His strength and prove ourselves "more than conquerors through him that loved us."—K.

BIBLE MEETING TOPIC

INCIDENTS BY THE JORDAN RIVER

(Jr.).—Josh. 3:1-16; II Kings 2:8, 14; 5:10, 14; Mark 1:5-9

Topic for August 9

MOTTO

"Arise, go over this Jordan."

OUTLINE STUDY

- I. Joshua and Israel Cross the Jordan.
 1. God's command.—Josh. 1:1, 2.
 2. Preparations commanded.—Josh. 1:10, 11; 3:1-6.
 3. The work of God foretold.—Josh. 3:7-13.
 4. The people pass over.—Josh. 3:14-17.
- II. The Crossing of Elijah and Elisha.
 1. Crossing miraculously eastward.—II Kings 2:1, 6-8.
 2. Elisha crosses miraculously westward.—II Kings 2:13-15.
- III. Naaman Washes in Jordan.
 1. He sought healing of the king of Israel.—II Kings 5:1-7.
 2. Elisha calls for Naaman.—II Kings 5:8, 9.
 3. Elisha tells him by a messenger to wash in the Jordan.—II Kings 5:10.
 4. Naaman persuaded, washes.—II Kings 5:11-14.
 5. Returns to show gratitude.—II Kings 5:15-19.
- IV. John Baptized in the Jordan.
 1. The people of Judea and Jerusalem.—Mark 1:5; Matt. 3:5, 6.
 2. Jesus is baptized there.—Mark 1:9; Matt. 3:13-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Jordan."
2. Incidents by the Jordan.
 - a. The crossing of Israel.
 - b. The crossing of Elijah and Elisha.
 - c. The washing of Naaman.
 - d. Baptisms in the Jordan.
3. Lessons.
 - a. On the power of God.
 - b. On obedience to God.

For Seniors.

1. The Significance of Israel Crossing Jordan.
2. What the Crossing of Elijah and Elisha Accomplished.
3. Lessons on the Healing of Naaman.
4. The Message of the Baptism of Jesus.

HAPPY BIRTHDAY

(Continued from page 390)

You've brought us here to Hesston College

To give us our education;
God grant that we may use the knowledge
For a helpful, true vocation.

I thank you, yes a hundred times
For your self-sacrifice;
You've spent many hundred dimes
That we might have things nice.

God bless you, papa, is my prayer,
And grant you happy years,
That you may toil without a care
And never sigh regretful tears.

Now pray for me is what I ask,
That I may just be willing
To do the very smallest task
That I should be fulfilling.

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MENNONITE PUBLISHING HOUSE
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THURSDAY, JULY 30, 1936

Field Notes

Because of a lack of space, some of the material intended for this week's Gospel Herald was held over for publication next week.

Bro. Milton Brackbill of Paoli, Pa., closed a series of meetings recently at Belleville, Pa. There were ten public confessions. M.

Bro. John C. Wenger of Telford, Pa., who is writing a history of Mennonites in the Franconia Conference district, hopes to have his work ready for the printers in a few months.

If previous arrangements were carried out, Bro. R. P. Horst of Kansas City, Kans., preached for the Mt. Zion congregation near Versailles, Mo., last Sunday. M.

The Lord willing, a harvest home and Sunday school meeting has been arranged for at Rissers Church near Elizabethtown, Pa., on Saturday afternoon and all day Sunday, Aug. 8 and 9. O.

Bro. Abram B. Burkholder of Harrisonburg, Va., is now a little past 86 years old. He was one among the many who attended the Y. P. Institute held at the Eastern Mennonite School, Harrisonburg, last week. M.

Instead of the usual Y. P. Bible meetings being held by the brotherhood at Denbigh, Va., Bro. Geo. R. Brunk has been preaching a series of sermons on some of the neglected doctrines of the Bible. M.

Pinto, Md., reports a live, well attended, and profitable session of Bible school. Total enrollment, 410. The

correspondence from that place will be published in next week's Gospel Herald, the Lord willing.

A brother writes us from Rothsville, Pa.: "The second annual reunion of the Horst clan will meet Aug. 15 at the Middle Creek Brethren Church four miles east of Lititz. All those interested are cordially invited to attend."

Sunday, July 19, marked the close of a series of meetings at Mountain View, Va., in charge of Bro. John R. Mumaw of Harrisonburg, Va. Bro. Mumaw also conducted a summer Bible school there at the same time. M.

There was an overflowing audience at the farewell service at Millersville, Pa., for Bro. and Sister Clyde Shenk, on Sunday afternoon, July 19. They set sail for Africa after midnight the following Thursday morning. L.

Bro. Hiram Weaver of Harmon, W. Va., has been conducting revival meetings in the Halterman school house in a nearby community. If former plans carried, these meetings closed on Sunday night, July 26. M.

The Central Church near Archbold, Ohio, is making satisfactory progress building the new brick church. It is a structure, 60 by 100, designed to accommodate the rapidly growing congregation.

A brother writes from Bally, Pa.: "Harvest home services at Boyertown, Pa., on Saturday, 1:30 P. M., Aug. 15, and at Bally on Saturday, 1:30 P. M. Come. 'O magnify the Lord with me, and let us exalt his name together.'"

Bro. Harold S. Bender of Goshen, Ind., who had spent a number of weeks in Europe, landed on his return trip at New York on Wednesday of last week. After stopping at a number of places en route, he returned to his home.

Bro. Paul Erb of Hesston, Kans., preached for the Chestnut St., Lancaster, Pa., congregation on Sunday morning, July 19, and performed a similar service in the evening for the congregation worshipping at Kinzers, Pa. M.

A meeting of the Executive Committee of the Mennonite Board of Missions and Charities was held at Elkhart, Ind., July 15. Those present were Brethren D. D. Miller, S. C. Yoder, J. N. Kaufman, Edwin Yoder, and N. E. Troyer. M.

A program of the sixteenth annual Workers' Conference of the Iowa-Nebraska district, to be held with the Plum Creek congregation near Beemer, Neb., Sept. 3 and 4, is before us. These meetings have meant much for the

spiritual uplift and growth of the young people in that field, and we believe the forthcoming meeting will be fully up to the average.

Bro. Jonathan Hartzler of Smithville, Ohio, long past the allotted time of four score years, and a faithful servant of the Lord, was laid away in the cemetery near Oak Grove Church last Sunday. The Lord bless the bereaved family and congregation.

Bro. Mahlon Gross of near Doylestown, Pa., visited with his son James and family in Harrisonburg, Va., last week. It will be remembered that Bro. James is a member of the faculty in the Eastern Mennonite School at Harrisonburg, Va. M.

Sunday morning, Aug. 16, Bro. J. L. Stauffer of Harrisonburg, Va., is expected to be at the Deep Run Church, Bucks Co., Pa. In the afternoon and evening of the same day he is to speak on Nonresistance in the Doylestown, Pa., Mennonite Church. M.

Sunday School Meeting.—Aug. 19 is the date set for a Sunday school meeting at the Bowmansville, Pa., Mennonite Church. The first assignment is a sermon at 10 A. M. by Bro. N. W. Risser, and the last is another sermon in the evening by Bro. Martin Hershey.

Bible Instruction Meeting.—We are in receipt of an interesting program of the Bible instruction meeting to be held at the Vincent Church near Spring City, Pa., Aug. 7-10, beginning on Friday evening and closing on Monday evening. Instructors, J. C. Clemens and S. G. Shetler.

Brethren M. H. Shantz and Oscar Burkholder of Waterloo Co., Ont., have recently returned from a trip into the northern country, where at Markstay several of the brethren are engaged in mission work among the people in that community. A favorable outlook for the work is reported.

Bro. Elmer Meier is the new deacon in the Oak Grove congregation near Smithville, Ohio. Brethren A. J. Steiner of North Lima, Ohio, and I. J. Buchwalter of Dalton, Ohio, assisted the home bishop in the ordination services. May the Lord bless our brother in his responsible calling.

The workers in the Publishing House were cheered, one morning last week, at the sight of Bro. J. A. Ressler who had come to the House for a brief visit. He also attended the regular Sunday morning service at the Scottsdale Mennonite Church on July 26. Bro. Ressler is yet far from being a well man; but we are glad for every sign of improvement, even though his recovery is slow.

Bro. E. E. Zuercher of Continental, Ohio, in charge of the Blanchard congregation in that community, is spending a few months in the vicinity of Nampa, Idaho, his former home. In his absence, the ministering brethren from Elida, Ohio, and Fulton Co., Ohio, are filling the regular appointments at Blanchard.

Sunday, July 19, was missionary day with the Bethel congregation in Cass Co., Mo. A farewell service was held for Bro. and Sister S. M. King, outgoing missionaries to India. Among the speakers on the program were Bro. Protus Brubaker of Edwards, Mo., and Sister Mary Holsopple of Versailles, Mo. Bro. and Sister King also spoke. M.

Church Activities of the Northwest.—Under this head Bro. T. K. Hershey, who is soon to open up work among the Mexicans in southern Texas, is preparing a three-article series, giving his impressions of the three conferences he attended during his recent trip to the Northwest. The first of these articles is to appear in next week's Gospel Herald. These articles will be of interest to many of our readers.

There was a large attendance at the Y. P. Institute held at the Eastern Mennonite School, Harrisonburg, Va., last week. A brother, writing from that place July 24 (about the middle of the term) reports an enrollment of 462, adding, "More are expected." Of those registered at that time, 306 were from Pennsylvania, 90 from Virginia, and the rest from ten other states.

Later: The total enrollment reached 502.

Recent visitors at the Publishing House and with friends in Scottsdale included the following: Henry Kilmer and family, Wadsworth, Ohio; J. W. Kilmer and wife, Rittman, Ohio; Harold S. Bender, Goshen, Ind.; Ernst H. Correll, Washington, D. C.; Paul Erb and family, Hesston, Kans.; C. Z. Yoder, Wooster, Ohio; J. B. Smith, Elida, Ohio; Chester K. Lehman and family, Harrisonburg, Va.; S. F. Coffman, Vineland, Ont.

We are in possession of a program of the 18th annual Gospel meeting to be held at Long Green, Md., Aug. 12. Long Green, about fifteen miles northeast of Baltimore, Md., was once the site of a flourishing congregation, and these annual meetings are being held at this place to fan the flame of interest in the Cause of the Lord. The meeting is to last from 9:30 A. M. to 2:50 P. M. An interesting meeting is in prospect. Everybody invited to attend.

Gone Home.—A card from New Carlisle, Ohio, brings us the sad news of

the death of Sister Alice, wife of Bro. Daniel Augsburg, one of the ministers in the Medway congregation in that community. Sister Augsburg had been a sufferer for seven years. Funeral services were set for Friday forenoon of last week, after which the remains were taken to Berne, Ind., her former home, for burial. May the Lord comfort the bereaved family and congregation.

We are indebted to Bro. C. F. Derstine of Kitchener, Ont., for a carefully prepared detailed report of the correspondence, organization, financial transactions, etc., before, during, and following the Mennonite General Conference held near Kitchener a year ago. So far as finances were concerned, the report shows everything very satisfactory. The strenuous labors, Christian fellowship, hospitality in evidence, free and open discussions, scriptural conclusions arrived at, and the harmony which prevailed in that meeting from beginning to end, will remain a pleasant spot in our memories as long as memory lasts.

CORRESPONDENCE

(Continued from page 389)

Sister Gladys Weaver was with us on the evening of the 8th, at our weekly prayer meeting. She was given the most of the time giving us a farewell talk. She is expected to sail from Seattle, Wash., the 17th, for India. Quite a number from the different congregations expect to be at Seattle with her on the day she is to sail.

Our vacation Bible school is to begin Aug. 3, in charge of our bishop, Bro. H. A. Wolfer. We are looking forth for a good attendance.

July 14, 1936. J. B. Mishler.

Denbigh, Va.

Dear Herald Readers, Greetings:—The wonders of modern invention are indeed marvelous, and much more wonderful are the works of nature. They are God's handiwork, and they are something we all know something about.

Our three-week Bible school closed last week, with a program by the school Sunday evening, July 12. Bro. J. J. Hostetler was director, and the teachers were as follows: Sister Martha Palmer had charge of the kindergarten, Sisters Mary C. Shenk, Lois Hertzler, Ida Hostetter, and Ruth W. Brunk had the primary classes, and Sister Ruth Smith Brunk and Bro. Daniel Johns, the junior girls and boys. There were about 125 enrolled.

Bro. Geo. R. Brunk and Bro. Geo. R. Brunk Jr., worshiped with the congregation at Deep Creek, Sunday morning, July 12, and in the afternoon Bro. Brunk met with the ministers in council at Fentress.

Sunday, July 5, was the date on

which the quarterly mission meeting was held at this place. A number were over from Fentress. Bro. Clayton Bergey preached the mission sermon and Sister A. D. Wenger had charge of the children's exercises.

Bro. S. H. Rhodes brought us a message Sunday evening, June 28. He stopped here on his way home from the ordination services at Fentress, when Bro. Roy G. Wenger was ordained to the office of deacon.

We were glad for the visit of Bro. Allen Erb of Colorado, and his group, when they stopped with us a few days on their tour through the east. Thanks for the messages.

Bro. C. F. Derstine of Kitchener, Ont., filled an appointment at this place during the past month, and Bro. J. W. Hess of Akron, Pa., reminded us in his discourse of the danger of being led away by men who preach with power but do not preach the whole Gospel.

It shows a lack of loyalty when church people leave their own services and go to hear a man that makes, "A great cry but little wool as the man said that sheared the pig." (Spurgeon.)

We are having plenty of rain and warm weather, giving promise of a fruitful season.

July 14, 1936. M. L. Hertzler.

Whitmer, W. Va.

Christian Greetings:—We have been having some blessed times of fellowship, seed-sowing, and spiritual refreshing. In May and June Bro. Elias Kulp gave us rich messages of truth for nearly two weeks. Bro. Leidy Hunsicker led our singing over the same period of time, in an inspirational and impressive way. Christians were strengthened and a few confessed Christ.

Our hearts are saddened by some of our precious young people and older ones as well who have slipped from Christ and now love the things of this world—such as jewelry, fashionable dress and hair, evil companionship and pleasures—more than they love the Lord and their own soul's welfare. How tragic to think of those we love rushing daily toward Christless graves and an endless hell—when they could be joyfully awaiting Christ's return.

June 15-26 we had two weeks of vacation Bible school here at Whitmer with an enrollment of 66 and an average attendance of 48. The teachers were Elsie Martin and Ruth Wenger of Harrisonburg, Va.; Vada Heatwole and Katharine Rickert, Job Mission girls; and Wilma Lehman, mission worker here at Whitmer.

June 21 Bishop S. H. Rhodes and Deacon Enos Heatwole and wife were with us in communion service. Three souls were received into church fellowship since the revival meetings.

(Continued on page 396)

Miscellaneous

TRUSTING JESUS

By Barbara Cripe

For the Gospel Herald.

There's a joy that knows no ending,
There's a peace that far exceeds,
Joy and peace that God is sending
And it satisfies my needs.

Earthly pleasures are so empty,
"Jesus only" satisfies;
Sweetest joys with Him are plenty,
And with Him time swiftly flies.

In His Word He speaks to me,
"Follow me, I'll lead thee on;
I thy God shall ne'er forsake thee,
But lead you to your heavenly home."

Though thick clouds may hover o'er me,
And the storms beat high and low,
Yet my God shall not forsake me,
But go with me—this I know.

So I'll never cease to trust Him,
By God's grace walk by His side;
Pure, unspotted, free from sin,
My dear Lord, with me abide.
Delavan, Ill.

A DEEPER EXPERIENCE THROUGH SERVICE

By Margaret Horst

For the Gospel Herald.

"I do not want an epitaph upon my grave
I know; full well, death levels all,—wise, fool,
king, slave.
But if you really think it well when I am
gone,
To write how I have lived on earth, say this
alone:
She fought a losing fight, until this truth she
learned,
The life in Christ is God's free gift and never
earned."

An experience that is not already deep cannot be deepened. Yesterday morning I found myself praying this prayer in behalf of my Sunday school girls: "Dear Father, help them to reach higher heights and deeper depths in Thy service." In the evening, when the tent was more than full and I felt the pressure of the Holy Spirit's presence, I found myself coming to God in tears and throwing myself upon Him in a new way. The greatest desire in my heart then was to be used in pointing the girls, who come to our home for help, to Jesus; and that they might accept His plan for their lives. I had seen one girl helped who had almost made shipwreck of her life because, after she had an experience with the Lord she would not be used in His service.

In this simple writing I should like to lay down two principles:

I. No one can hope to serve Christ truly, who has not first met Him at the Cross.

"A Christless Cross no refuge were to me;
A Crossless Christ my Savior might not be;
But O! Christ crucified, I rest in Thee."

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15). "That

I may know him and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death" (Phil. 3:10).

There is much service which, I believe, God brushes aside as so much chaff because it is not done in His name. All acceptable service must come from a heart sanctified at the fount of God and from a life that kneels at the cross. Such an one will find genuine joy in service. Hence my second point:

II. When a life has been fully yielded to God, it will work for Him.

Without exercise there can be no growth. And may I add; without exercise, life cannot be maintained.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8).

Now all exercise, to make a contribution, must be done in a normal way. The way some people try to work for the Lord reminds me of a Model T. Ford in cold weather. They are very hard to start; but after they are once started, how they do go. This is not the normal way. Soon their eagerness and enthusiasm are all spent and then, so far as Christian service is concerned, they are mere junk.

Beginning Christians, normally, should be satisfied with light exercise. Gradually they are capable of more responsibility and vigorous service. Young workers do well to observe from older and more experienced ones.

This morning little four-year-old Richard and I went out for a walk. There is a hill near his home that we both wanted to explore. (I am in the country in order to do a little writing.) We trudged up the hill together for a while; but the grass was tall and there were stickers that worried him. So I carried him a ways. Then I was ready to sit down and rest. Not so with him. He thought he had walked up the hill too, so why should I need to rest when he didn't? Many young Christian workers are not aware that at least a part of the time they are being supported by older people with more mature judgment. They do well to sit down sometimes and wait together until new directions come from heaven. One reason why some people do not make progress in service is because they have too much confidence in themselves. The type of service that they do is a help to no one.

Those who would grow deeper in experience must:

1. Forget themselves in loving service for their Savior.
2. Have a profound respect and a high regard for those in authority.
3. Be glad to see others succeed.
4. Be as faithful in doing little deeds of service as in larger ones.
5. Be constant, consistent and loyal.

6. Be necessary at home before they aspire to be used away from home.

7. Keep in constant fellowship with Jesus. Read His Word and talk much with Him.

8. Never say no when asked to exercise in Christian service; and always say yes to God.

Kathryn was constantly losing out with God. Her minister knew it and so did I. One evening after church she was helped to new desires. Even before she went to bed I saw her with her Bible. The following Sunday evening she was busy in personal work. She and her sister were going to church. The street car conductor seemed interested and started a conversation with them. They invited him to church. He confessed that he should attend but that he was bound by Satan. As the girls left the car he asked them to pray for him. A public announcement was made and the audience united in prayer for the conductor. Thursday night Kathryn's face was almost radiant as she whispered to me that the conductor had entered the tent. Here was a girl that had found God precious in her own heart and began working for Him at once. You will not be surprised that she is growing in Christian experience.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." When we are filled our greatest wish is that others may be filled also and made happy in the service of the Lord.

Reading, Pa.

DID MENNONITES EVER SETTLE IN NORTH CAROLINA?

By C. Z. Mast

For the Gospel Herald.

As you tour through northwestern North Carolina, especially through the valley of the Watangor in which the small river rippling over the rocks bearing the same name, has born upon its banks many log cottages in past decades whose occupants were of Swiss and German type. Far in the distance lies the calm and noble form of the Grandfather Mountain, its rocky top drawn in a series of curves against the western sky. Long spurs sweep down like buttresses to hold it. Trees clothe it as with a garment to where the black rock surmounts them. Here the beautiful Watangu gushes from its sides, just the same as when the young sons and daughters of the Mennonite Church of America had gone there to live as pioneers of that region.

Spiritual zeal and the many plain and neat little sanctuaries bears a testimony for the present race who through the mingling of the early English and Germans had almost an immediate effect in the disappearance of the Mennonite faith. Here peace and quietness seems to abound among

these mountaineers whose Chaucer English words are spoken in lovely tones and the quaint old customs of colonial days are still slightly in vogue. They have splendid schools, and it is the home of the Appalachian Teacher's College with an enrollment of over 8,000 students. Watangu County bears the highest rate of college graduates according to population of any county in the United States.

In 1745, a Jacob Zimmerman, who was a Mennonite, left Cocalico Township, Lancaster Co., Pa., and settled in Mechiklenberg Co., N. C., later changed Lincoln. He returned to Lancaster County after an absence of a few years; later leaving again to his former abode in the South. He was accompanied by a Conrad Yoder and his half-brother, Peter Zimmerman, who was a blacksmith by trade. These two pioneers have over 800 living descendants throughout the states of North and South Carolina and several are located in a few other southern states. The name Zimmerman has been anglicised in many localities to Carpenter. In Boone, the county seat, we found a Charles T. Zimmerman, attorney-at-law. These pioneers of the Zimmerman family took out warrants for land in 1768. Peter was married to a daughter of Christian Deppen who was a sister of Mr. Elmer Deppen's great-great-grandfather. He is compiling a Deppen Genealogy and resides at Sinking Springs. He is also a relative to the writer through the house of Miller.

In the county seats of Charlotte, Lincoln, and Watangu we learn through early records on file there that Martins, Killians, Jenkins, Blackburns, Bashores, Kisers, Ramseurs, Planks, Rudisills, Mooneys, Crouses, Klines, Eakers, Keeners, Hildebrands, Troutmans, Beans, Blacks, Stroups, Hunts, Simons, Sellers, Mast's, and others came there as pioneers from Pennsylvania.

The great majority of these early families were natives of Lancaster County. Quite a goodly number were once inhabitants of East Earl and Cameron townships, and were the first to establish Lutheran and Reformed churches in North Carolina.

Mr. Deppen would greatly appreciate the kindness of any reader who could furnish him a clue on the Yekle and Heckendorn families who were found in Butler County, Ohio, in 1811. The Yekles of Ohio descend from a Michael Yekle who once lived in Northumberland Co., Pa.

By tradition we learn that a few Amish families by the names of Beiler and Fisher had left Pennsylvania about 1774, in the year when John Mast left the Conestoga Valley a brother to the writer's third great-grandfather whose descendants are estimated at about 8,000 of whom the many Masts of Watangu Valley, N. C., are in per-

sonal acquaintance with the writer. About 1700 Pennsylvanians had settled as pioneers in the region between the Yadkin and Catawba rivers. The question has occasionally arisen among Mennonite historians whether the Mennonites who settled in North Carolina had ever established congregations similar to the faith of their fathers. We cannot ascertain that they ever gathered together for any religious services, but they simply merged with their Lutheran and Reformed neighbors who were in superiority.

Elverson, Pa.

AFTER THE CONFERENCE

By Joseph Metzler

For the Gospel Herald.

We attended the Ohio Mennonite Conference last week and were much edified. We have resolved to live more consecrated lives and to witness more faithfully for Christ and to the unsaved and the drifting ones.

This Conference probably worked harder and prayed more than they did at any previous Conference to solve the great problem of the Church, which is to stem the deplorable drift. Yet some expressed fears, between sessions, that the drift cannot be stopped, as it is too far on in worldliness and sin, "as the flood in the east last winter could not be stopped." "Four years ago, when anti-drift committees were sent to the drifting congregations twice the drift was not stopped, but laymembers, leaders, and all went on as before, doing as they pleased, disobeying and paddling their own canoe."

"The Sword and Trumpet" declares that the drift is so far on that nothing but radical discipline will stop it, and with our thirty or forty years of observation we firmly believe that is right. And that paper shows that radical discipline is scriptural—that the ancient prophets and Paul and Christ used it against evil with good effect. If standing for things divine is radicalism, then let us hope and pray that God will raise up a number of radicals for this day and age, as He did in Bible times. No men of the type of Eli (who was mentioned in Conference) will ever throw themselves into the breach and stop sinning men or Scripture violators.

May we say, speaking of the dark side of the drift (as we see no bright side) with the present day lax preaching and teaching in Church and Sunday school that makes it unpleasant for the conservatives, the drift will never be stopped until the coming of Christ, but the boat will drift on down the stream of worldliness with some of our loved ones, children and grandchildren, and perhaps parents without Christ to pilot the boat, God only knows where the perilous drift will go, with how many precious souls lost to

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Sometimes the Church uses the secret ballot to decide grave questions, and besides require two-thirds majority for their decision. I have searched the Word of God but failed to find an explanation to appease my mind and soul. I did find that Christ said, "In secret have I said nothing." J. D. S.

In taking the counsel of the Church, it is important to observe three things: (1) that the entire membership understands what it is that is being decided by the casting of the votes; (2) that if there are scriptural points involved, these scriptural requirements are complied with in the voting; (3) that each member votes his or her own convictions, uninfluenced by the votes or attitudes of others. In case the congregation so decides, we see no reason why the vote may not be taken by ballot, or by the members passing through private counsel, and in this way expressing their convictions. It depends wholly upon the motives underlying the method as to whether it is good or bad. "Electioneering" or "wire-pulling" is not consistent with Christian freedom in taking the voice of the Church, whether in connection with voting by ballot or by any other method. Instead of voting by ballot being organized secretism, it is sometimes the most effective way of overcoming it.

the Church. And how many missing the glory world! Lord, do Thou raise up teachers and reformers like Jeremiah, or such as are needed to stem the drift in our beloved church; and do Thou cause the disobedient and drifting ones in Thine own good way to obey Thy teachers and Conferences and Thy Word, so that Thy Church will be re-established and unified through the Holy Spirit, to Thy glory and the salvation of many souls.

With all the teaching of sound reformers and the conferences there remain many tremendous hindrances to the solution of the drift problem which were not mentioned in the last week's conference, and which judging by the events of the past 25 years, will never be removed without stronger teaching backed up with enforcement. And what makes it still more difficult to get those hindrances removed, some professing conservatives are entangled in a few hindrances, perhaps not knowing it.

May we keep on praying that our eyes will be opened so we believe right and live right and can help and teach others to believe right and do right:

all the whole church being of one mind in Christ. Then the drift will cease.

"Open thou mine eyes, that I may behold wondrous things out of thy law."

North Lima, Ohio.

CORRESPONDENCE

(Continued from page 393)

two by baptism and one by reclamation.

Other visitors here from May 17 to July 15 follow: Chester K. Lehman (who preached at the Hartman Schoolhouse for us May 17) his wife and four children, Harrisonburg, Va.; Eva Hostetter, Clyde Stoner, Clyde Shenk (who preached here at Whitmer May 17), his wife, from Eastern Mennonite School; Pre. Elias Kulp, wife, and daughter Ruth, Bally, Pa.; Leidy Hunsicker and wife, Bloomington, Pa.; Douglas Allen, wife, and son, Fentress, Va.; Pauline Lehman, Amanda Hartzler, Leonard Hartzler, wife, and son, West Liberty, Ohio; Esther Rohrer, Ella Sahm, Lizzie Brubaker, Mary Groff, East Petersburg, Pa.; Paul Mosemann and wife, Mary K. Zimmerman, Lancaster, Pa.; Ella Hackman, Arthur Hackman, wife, and daughter, Hatfield, Pa.; Margaret Kinsey, Souderton, Pa.; our aged Pre. Abram Burkholder (who preached for us June 28), Gideon Helmuth, Harrisonburg, Va.; Hettie Musser, Millersville, Pa.; Grace Philips, Harrisonburg, Va. Come again with your encouragement and prayers.

Unite with us in prayer for the work here in the mountains.

Warren and Mary Kratz.

July 15, 1936.

Fisher, Ill.

Dear Herald Readers:—On June 1 our summer Bible school opened, continuing two weeks. There was an enrollment of 113 pupils, with an average attendance of 103. On the Sunday evening following the last day of school the children gave a program before a large audience of parents and friends. The teachers were Bro. Harold Zehr, Mrs. Mary Oyer, Mrs. J. A. Heiser, Mrs. Joe Good, Martha Birky, Eunice Schrock, Freda Teuscher, and Alta Heiser. Bros. Elmer Schrock and S. M. Zehr acted as superintendents. We believe that the teachers as well as the pupils received a blessing from the Bible school.

Bro. Allen Erb of La Junta, Colo., began a series of meetings at this place on July 3, continuing until July 12. On July 4, we held our twenty-second annual all-day meeting. Although the weather was extremely hot, and the farmers were in the midst of oats harvest, there were large crowds at each of the services. Four girls and seven boys confessed Christ as their Savior. There were others on our prayer list

who heard the Gospel preached by Bro. Erb, but did not yield. May we continue to pray for them; also for the eleven young souls who are starting out in their Christian life. We feel that Bro. Erb was faithful in preaching the Word of God, and that the messages have been helpful to many of us in our Christian experiences. May the Lord bless him as he labors elsewhere.

Bro. Harold Zehr and wife attended the Dakota-Montana Conference held at Bloomfield, Mont. Bro. Zehr was the Illinois delegate.

We ask an interest in the prayers of God's people for the work at this place.

July 16, 1936.

Alta Heiser.

Detroit Lakes, Minn.

Greeting in Jesus' Name:—July 5, will be a day long to be remembered by our small group when our church building was dedicated. We were glad to have Bro. Daniel Kauffman with us on that day and preach the dedication sermon. Others with us on that day were Bro. T. K. Hershey of South America, Bro. L. S. Yoder of Lyman, Miss., Bro. Harold Zehr and wife and Bro. Roy Unzicker and wife from Illinois. Visitors from Sheldon, Wis., Casselton, N. D., and Ulen, Minn., were also present.

Bro. Hershey stayed with us until Friday morning. He spoke to us concerning the work in South America on Sunday, Tuesday and Thursday evenings. His talks were much appreciated.

We are planning a two-week summer Bible school next month.

Our revivals will be held in the near future with Bro. L. S. Yoder as evangelist. Remember us in your prayers.

Golda Hershberger.

July 16, 1936.

Kenmare, N. Dak.

Dear Readers of the Gospel Herald:—It is with pleasure that I again greet you in the Name of our Blessed Lord. Surely "He hath done great things for us, whereof we are glad."

Since our last letter we enjoyed a communion service at this place. Bro. E. G. Hochstetler was with us in May and every member partook of the sacred emblems.

On June 28 Bro. Milo Kauffman was with us and preached two inspiring sermons and also gave us some interesting information about the work at Hesston. Bro. Silas Horst of South English, Iowa was with us and preached the evening message on July 5. From then till Sunday, the 12th, Bro. L. A. Kauffman of Minot favored us with evening messages and inspirational talks on various chapters of the Bible and Bible topics. We certainly enjoy these times of refreshing showers.

Again the farmers of the Northwest

have experienced a drought. The crops will range from a total failure in some places to possibly fair in some other places. We praise the Lord that there will be at least some feed for our stock. We also rejoice that there are places among our brotherhood where the earth has still yielded her increase. However, as far as our own conference district is concerned we do not have much to look forward to until another year. Still we have the promise that if we seek the Kingdom of God the material things will be added. May we trust our heavenly Father as a child trusts his earthly father. "My God shall supply ALL your NEEDS." The devil tries to discourage us from quoting such scriptures, BUT "We believe and are sure," "We also believe and therefore have we spoken."

We wish you all God's richest blessings and crave an interest in your prayers.

July 19, 1936. Archie Kauffman.

Sheldon, Wis.

Bro. L. S. Yoder of Lyman, Miss., came into our midst on June 6, and held our revival meetings at a schoolhouse, our place of worship. Meetings were fairly well attended, and we feel the brotherhood at this place was strengthened in the faith. Bro. Yoder's labors were very much appreciated.

Our bishop, Bro. I. S. Mast, also was with us and held communion service at Bro. J. W. Martin's home the evening of the 25th. Bros. Mast and Yoder also held one evening meeting at Exeland, where our mission Sunday school is. They reported very good attention and attendance there. Bro. Joe Martin has charge of the S. S. work at Exeland. Bro. Ed. Kauffman and wife of Kenmare, N. Dak., are expected to hold a summer Bible school at Exeland, beginning July 27.

July 17, 1936. Andrew Kauffman.

Lititz, Pa.

(Hess and Hammer Creek congregation)

Dear Herald Readers:—Baptismal services were held at the Hammer Creek Church on Sunday, July 19. A class of seventeen was received, thirteen of these by water baptism.

Bro. I. B. Good of Weaverland and Bros. Warren Bean, Jacob Landis, and Elam Landis of Montgomery Co., preached for us recently at regular services; while Bros. Jacob Charles, Martin Weaver, Wm. Hoffman, Clyde Shenk, John Kennel, John Bressler, and John W. Hess spoke at the Saturday evening meetings.

Our sewing circle, which was started in January, is being nobly supported by the sisters and Sunday schools of the Indiantown, Hess, and Hammer Creek congregations.

July 21, 1936.

Cor.

MENNONITE CONFERENCE OF ONTARIO

Conference met in annual sessions at the Moyer Church, Vine-land, Ont., on Wednesday and Thursday, June 3 and 4, 1936.

Wednesday Forenoon

Conference was called at 9:30 A. M. First on the program was a communion service, in charge of Bishop S. F. Coffman. All conference members, and all visitors eligible to partake of communion in the home congregations of our churches, were invited to take part in this service. Bro. C. F. Derstine read the opening lesson and Bro. S. M. Kanagy led in prayer. Bro. A. J. Metzler of Scottdale, Pa., gave a short address on the subject of Communion. The ordinance was then observed by a goodly number of those present, the following bishops taking part in the service: Brethren Hallman, Metzler, Derstine, and Kanagy.

This was followed by the ordinance of washing of feet.

Conference then proceeded with regular routine work. The brethren, Stephen Peachy of Zurich, and Arnold Gingrich of Bothwell, were introduced as newly ordained ministers and members of Conference.

The brethren, A. J. Metzler of Scottdale, I. S. Rosenberger (lately of Guernsey, Sask.), C. M. Helmick of Pinto, Md., and Elvin V. Snyder of Argentina, S. A., were invited to take part in Conference discussions.

A motion was made that all other visitors who might attend and were eligible, be included in this invitation.

The minutes of the last regular session of Conference were accepted without being read. The minutes of the Special session held on June 20, 1936, were read and were accepted.

Committees were appointed as follows:—On Resolutions: H. D. Groh, M. H. Roth, J. B. Martin. Nominating Committee: L. J. Burkholder, Simon B. Martin, A. L. Fretz. Arrangements: Reuben Detwiler, J. W. Birky, Lorne Schmitt. Church Records: Ezra Shantz, Noah Weber.

Reports were read of meetings of the Executive Committee, the Conference treasurer, the Secretary-treasurer, and auditors of the Mission Board, and were all accepted. Conference adjourned at 12:00 o'clock.

Wednesday Afternoon

Conference session opened at 1:15. Bro. Arnold Gingrich read Phil. 2, and led in prayer.

Reports from Conference appointees were read in the following order: Rural Mission Committee, City Mission Committee, Finance Committee, Trustee on M. B. of M. & C., Home Evangelist, Bishop Toronto Mission, business report and Principal's report of Bible School, From Boards of Colonization, Publication, and Education, Young People's Committee, Bishop on Mission Board, Sup't Toronto Mission, Conference Charity Fund, and Church Records.

These reports were all accepted, with recommendations, and are printed, in their proper order, in this report.

Conference then took up discussion of the report of the Committee on Revision of the Constitution of Conference. This continued until 3:45, when Bro. Chester M. Helmick of Pinto, Md., gave an address on "Extending the testimony of the Church."

Among the outstanding thoughts presented are the following:

We need united effort, among both the leaders and among the members. We must have co-operation in all the different activities of the church to accomplish our work. A minister must have the support of the members to do the work for which he has been set apart. The world looks for our testimony in character, in conduct, and in attire.

The afternoon session adjourned at 4:30.

Wednesday Evening

At 6:40 the Conference members met in private session, as previously announced. The following questions were accepted for discussion in Conference.

1. Shall we grant a Church letter to one who holds a life insurance policy?
 2. What does the Bible teach on confessing sin?
 3. What is the attitude of this Conference toward floral tributes on funeral occasions?
 4. Assistance in our Ministerial and Bishop work.
 5. Should we use unleavened bread in our communion service?
- On motion, the Resolutions Committee was instructed to prepare a resolution on the use of musical instruments in our public worship.
- At 7:30 Conference reopened in public session. After devotional and song service, Bro. A. J. Metzler of Scottdale, Pa., delivered the Conference sermon.

All the bishops who were present, also our oldest living minister (Bro. Gilbert Bearss of Welland), were called upon and gave expression to their appreciation of the truths presented in the sermon. The entire congregation gave testimony by a standing vote.

Thursday Forenoon

Conference session opened at 9:00 A. M. Bro. Simon B. Martin led in devotional meeting, reading Acts 15.

Conference continued discussion on Revision of the Constitution. The revised Constitution was finally adopted, with certain changes and additions by Conference. The printing of the new

Constitution in booklet form is to be postponed for one year.

The Pastors' Study Committee reported through Bro. J. B. Martin.

Bro. Alvin Culp gave a report from the Benevolent Board Committee.

Bro. M. H. Shantz gave an account of the work of the Aid Union officers in carrying out the instructions of the Special Conference in June, 1935.

At the present time no charter has been applied for.

Conference adjourned at 12:00.

Thursday Afternoon

The session opened at 1:10. Bro. J. W. Witmer read Eph. 3 and led in prayer.

Conference took up discussion of questions, as previously outlined, the decisions arrived at being printed elsewhere in this report.

A committee composed of S. F. Coffman, C. F. Derstine, and Oscar Burkholder, was chosen to prepare an outline on "The Confession of Sin."

The Nominating Committee was given charge of the meeting and gave their report, the various officers, Committees, etc., being mostly chosen by ballot.

The Resolutions Committee were called upon and presented a number of Resolutions relative to the discussions and activities of the Conference sessions. These were all accepted by Conference.

The concluding feature of these sessions was an address by Bro. A. J. Metzler on the subject, "The Holy Spirit a factor in an Efficient Ministry."

Conference adjourned at 6:00 P. M.

Special Committee

1. Revision of the Constitution.

This report was given in the form of recommendations for changes in the Constitution of the Mennonite Conference of Ontario, and was accepted as previously outlined in this report.

2. Pastors' Study Committee.

The duty of this Committee is a continuation of last year's work. For a summary of the previous work, see report in 1935-1936 Church Calendar.

We had been asked to present a reading and study course for Ministers. To offer a detailed course of study would mean that someone must supervise it, and the demand at present would not justify the undertaking. Practical correspondence courses are available from our Church schools. The Ont. Mennonite Bible School has a splendid advanced course for pastors and Christian workers. The Committee has selected a number of books and classified them for a practical home study and reading course, which we now present.

Devotional Studies.

Quiet Talk Series.—Gordon.
 "His" Series.—N. B. Harrison.
 Acts of the Holy Spirit.—A. T. Pierson.
 Jesus is coming.—Blackstone.
 Moody Colportage Library.
 The Possibilities of Prayer.—Bounds.

Theology and Sermon Outlines.

How to prepare Sermons.—Evans.
 Evangelistic Cyclopaedia.—Hallock.
 The Glory of the Ministry.—A. T. Robertson.
 The Preacher and his Models.—James Stalker.
 The Divine art of Preaching.—A. T. Pierson.

Evangelism and Missions.

How to bring men to Christ.—Torrey.
 Taking men alive.—Trumbull.
 C. E. Cowman—Missionary Warrior.—Mrs. Cowman.
 Child Study.—Benson.
 Autobiography.—Charles T. Finney.

Reference Books.

Concordance.—Cruden's or Young's.
 Bible Dictionary.—Davis or Smith.
 Jamieson, Faucett & Brown Commentary.
 Topical Text Book.—Torrey.

Old Testament Study.

Christ in all the Scriptures.—A. M. Hodgkin.
 Fascination of the Old Testament Story.—W. G. Scroggie.
 Outlined Bible.—Robert Lee.
 Syllabus for Old Testament.—Sampoy.
 Living Messages of the Books of the Bible.—Morgan.
 The Law of the Offerings.—Andrew Jukes.

New Testament Study.

Harmony of the Gospels.—A. T. Robertson.
 Outlined Bible.—Robert Lee.
 Living Messages of the Books of the Bible.—Morgan.
 The Crises of the Christ.—Morgan.

Bible Doctrine.

Outlines of Bible Studies.—Frost.
 Bible Doctrines.—Mennonite Publishing House.
 The Great Doctrines of the Bible.—Evans.
 Menno Simon's Works.
 Knowing the Scriptures.—A. T. Pierson.

Satan—Personality, Power and overthrow.—Bounds.
Divine Unity of the Scriptures.—Adolph Saphis.

Church History.

Mennonite Church History.—Hartzler and Kauffman.
Mennonites of America.—Smith.
Mennonites in Ontario.—L. J. Burkholder.
Hurlbut's Story of the Christian Church.—Hurlbut.
History of the Christian Church.—Fisher.
Compendium of Church History.—Zenos.

3. The Benevolent Board.

Early in April the Secretary and myself discussed the matter of calling a meeting of this Board and we did not think it necessary to do so. There is need of discussing the question of Old Age Pensions and Government Relief, to which our members are entitled, but to the acceptance of which there is some objection.

If we do not accept these, there is need for securing a larger fund for the purpose of the Board.

Alvin Culp, Chairman.

Conference Resolutions

1. The use of Unleavened Bread.

Resolved, that the matter of using unleavened bread be left for decision by the congregation observing the ordinance of Communion.

2. Church Fellowship and Communion.

When church members habitually absent themselves from communion service the deacon, pastor, and bishop in charge should endeavor to restore such members into full fellowship. Where such efforts fail, action should be taken according to the merits of the particular case.

3. Musical Instruments.

Since it is the desire of this Conference to promote congregational singing, and to discourage the use of musical instruments in public worship, we would advise all those engaged in the various activities of the Church to use their activities to this end. When work is being done in new districts where there has been no previous teaching along this line, we would advise the workers to be considerate of the previous training of the people with whom they are working, and at the same time to be tactful in presenting the principle for which our Church stands, and to demonstrate as well as teach the superiority of congregational singing over that accompanied by musical instruments.

4. Floral Tributes.

Because of the increasing practise of sending flowers, wreaths and expensive tributes to friends of the departed, this Conference expresses disapproval of this practise, and recommends that where tributes are sent they be retained in the home, and shall not be taken to the church or cemetery.

5. Church Records.

In view of the inaccuracy of the records submitted to Conference by the various congregations, year after year, we recommend that each congregation adopt some satisfactory system of keeping said records, which will eliminate errors and inaccuracy.

6. Modern Expressions of Sin.

The Bible teaches us of the sin of lust and pride, I John 2:16, carnality, I Cor. 3:1, and the sinfulness of the flesh. In all ages God, through priest and prophets, through Christ and the early Church, has warned His people not to engage in the works of the flesh, but to have their fruits unto holiness. Some of the flagrant sins prevailing today are, modern beverage rooms, increased use of narcotics, especially cigarettes, theatres and moving picture shows, carnivals, Sunday picnics and outings, sports that foster a spirit of rivalry and lead to professional sports and gambling, and such like. Since the Bible standard is holiness unto God and separation from the world, be it

Resolved, that we consider these things sin, and that as a Church we earnestly teach from the pulpit and in the home against these evils and that furthermore we enter into our privileges in Christ to be a victorious people, I John 5:4, and to be God indwelt. Eph. 3:19.

7. Resolution of Condolence.

During the Conference year, Bro. Absalom Snyder, pastor of the Wanner congregation, has been victoriously called to his heavenly reward. As a Conference we thank God for his wise counsel

and faithful ministry. To the family we extend our sympathy and our Heavenly Father's comfort and we request the secretary to send a copy of this resolution to Sister Snyder.

8. Greetings to South America.

We have appreciated the fellowship of Brother Elvin Snyder and Sister Snyder of Argentina, S. A., at these meetings of our Conference. Be it resolved that we request Brother Snyder to extend our greetings of love, grace, and peace to our Brethren and Sisters in South America.

9. To other visiting Ministers.

Resolved, That we express to our visiting brethren, A. J. Metzler and C. M. Helmick, our sincere appreciation for the messages of encouragement and inspiration which they brought to us during this Conference. May the Lord bless these messages to the advancement of His cause in our midst and may He continue to bless our brethren in the ministry of the Word.

10. Resolved, that since the brethren and sisters of the Vine-land district have so kindly ministered to our physical needs and comfort, we show to them our sincere appreciation of the same, and extend to them our hearty thanks by a rising vote.

Conference Members Present

Bishops: S. F. Coffman, Manasseh Hallman, C. F. Derstine, S. M. Kanagy.

Ministers: Gilbert Bearss, A. L. Fretz, J. W. Birky, I. A. Wambold, L. J. Burkholder, L. W. Hoover, A. D. Grove, Harold D. Groh, Noah Hunsberger, M. H. Shantz, Nathaniel Bergey, B. B. Shantz, Oliver D. Snider, O. Burkholder, C. C. Cressman, H. W. Stevanus, J. W. Witmer, J. B. Martin, Simon B. Martin, Moses H. Roth, Lorne Schmitt, Reuben Detwiler, Arnold Gingrich.

Deacons: Ephraim Snider, Daniel Shantz, M. R. Fretz, Isaiah Hoover, Jacob H. Wideman, A. R. Burkholder, Noah S. Weber, George A. Weber, Ezra S. Shantz, Jeremiah Good, I. B. Witmer, Menno M. Brubacher, Abram Good, Alson Cressman, Simeon Weaver, Gilbert Bergey.

Visitors: Bishop, A. J. Metzler; Ministers, Elvin Snyder and C. M. Helmick.

Conference Appointments

Moderator, Curtis C. Cressman.

Assistant Moderator, Jesse B. Martin.

Secretary, Gilbert Bergey.

Assistant Secretary, Harold D. Groh.

Treasurer, Ephraim Snider.

Auditors: Angus S. Weber, Alson Cressman.

Executive Committee: S. F. Coffman, M. Hallman, C. F. Derstine, L. J. Burkholder, the Moderator, Asst. Mod., and Sec.

Member on Colonization Board, S. F. Coffman.

Member on Publication Board, M. H. Shantz.

Member on Education Board, S. M. Kanagy.

Bishop Toronto Mission, S. M. Kanagy.

Bishop Rural Mission, S. M. Kanagy.

Conf. Member on Mission Board, L. J. Burkholder.

Chairman Rural Mission Comm., Moses H. Roth.

Chairman City Mission Comm., Alvin Culp.

Chairman Finance Committee, Angus S. Weber.

Members on Bible School Board: (1937) M. M. Brubacher, H. W. Stevanus, C. C. Cressman; (1939) M. H. Shantz, G. A. Weber, J. B. Martin; (1938) O. D. Snider, J. W. Birky, A. D. Grove.

Educational Problems Comm.: J. C. Fretz, O. Burkholder, S. Brownsberger, S. M. Kanagy, L. R. Wambold.

Young People's Problems Comm.: Lorne Schmitt, J. B. Martin, A. L. Fretz.

Ministers' Aid Fund Comm.: G. A. Weber, E. G. Reesor, Alvin Culp, Milton Werner, Gilbert Bergey.

Conference Charity Fund: G. A. Weber, Jacob H. Wideman, Ira Yoder.

Special Committees

To prepare an outline on "Confession of Sin":—S. F. Coffman, C. F. Derstine, O. Burkholder.

Benevolent Board Comm.:—Alvin Culp, Angus S. Weber, A. C. Kolb, and all Deacons. Secretary.

Married

Replogle—Honsaker.—On March 16, 1936, Bro. Jessie Replogle and Sister Sara Kathryn Honsaker, both of Martinsburg, Pa., were united in marriage by Bro. Rollands at his home in Mechanicsburg, Pa. May God's blessings attend them through life.

Swartzendruber—Berky.—On the evening of June 30 Bro. Omar Swartzendruber and Sister Alene Berky of Bay Port, Mich., were united in holy matrimony at the home of the bride's mother. Bro. Sherman Maust officiated. May

the Lord bless them as they walk the path of life together.

Ressler—Oswald.—On June 27, 1936, Bro. George A. Ressler and Sister Esther Florence Oswald, both of the Bethel congregation, Medina Co., Ohio, were united in marriage at the home of the officiating bishop, Bro. O. N. Johns, Canton, Ohio. May the blessings of heaven rest upon this union, is our prayer.

Krabill—Johns.—On July 9, 1936, at the home of the bride's parents, Bro. and Sister O. N. Johns of Canton, Ohio, Bro. Rollin W. Krabill of Louisville, Ohio, and Sister Gladys

Johns were united in marriage. The bride's father officiated in the ceremony. May God richly bless them as they share the joys and sorrows of life.

Troyer—Wenger.—On July 19, 1936, Bro. Raymond Troyer of the Shore congregation near Shipshewana, Ind., and Sister Martha Wenger of the Yellow Creek congregation near Goshen, Ind., were united in marriage at the home of the bride's father, Bro. C. A. Shank officiating. May God's richest blessings accompany them through life.

Berg—Imhoff.—Bro. Marion Berg of the Pleasant View congregation near Bowdil, Ohio,

and Sister Clara Imhoff of the Eight Square church near Wooster, Ohio, were united in the bonds of holy matrimony at the home of the officiating minister, Bro. I. J. Buchwalter near Dalton, Ohio. May the blessings of God attend them through life.

Miller—Neuschwander.—At the home of the bride's parents near Harrisburg, Oreg., on June 1, 1936, occurred the wedding of Bro. Wm. Miller of the Harrisburg congregation and Sister Merline Neuschwander of Fairview congregation. Immediate relatives of bride and groom were present, Bro. N. A. Lind officiating. May God's blessing attend them through life.

Birky—Habegger.—On Sunday, May 31, 1936, at the First Mennonite church of Berne, Ind., Bro. Harvey C. Birky, formerly of the East Bend congregation near Fisher, Ill., and Sister Prudence Habegger of the First Mennonite church at Berne, Ind., were joined in holy matrimony by Bro. C. H. Suckau of Berne, Ind. May God's blessing accompany them on their journey of life.

Shank—Heatwole.—On June 17, 1936, in the chapel in the Eastern Mennonite School, Harrisonburg, Va., Bro. J. Mark Shank of Annville, Pa., and Sister Reba K. Heatwole of Harrisonburg, Va., were united in holy marriage. After a sermon on Marriage, by Bro. J. L. Stauffer, Bro. S. H. Rhodes performed the ceremony. May Heaven's blessings attend them through life.

Johns—Mast.—On May 24, 1936, in the presence of a large audience at the Martins Creek Church in Holmes Co., O., Bro. Daniel Johns of Goshen, Ind., and Sister Ruth Mast of Millersburg, O., were united in marriage. Bro. D. J. Johns, grandfather of the groom, opened the meeting with scripture reading and prayer, Bro. Ira S. Johns, father of the groom, preached the sermon, and then the home bishop, Bro. O. N. Johns officiated in the marriage. May the Lord abundantly bless them as they go through life.

Obituary

Shertzer.—Susan H., wife of Jonas F. Shertzer, was born near Conestoga Center, Lancaster Co., Pa., Oct. 6, 1851; departed this life July 10, 1936; aged 84 y. 9 m. 4 d. She was a faithful member of the Millersville Mennonite Church, where services were held and where she was buried.

Newcomer.—Anna G., widow of the late Christian N. Newcomer, of Mt. Joy, Pa., departed this life June 25, 1936; aged 90 y. 23 d. She was a member of the Chestnut Hill Mennonite Church. She is survived by 1 daughter, 4 sons, 18 grandchildren, and 21 great-grandchildren. Services were held June 28, conducted by Bro. Hiram Kauffman at the home, with further services at the Landisville, Pa., Mennonite Church conducted by Bros. Jacob L. Charles and Henry E. Lutz. Text, Rom. 8:25.

Peachey.—Jonas E. Peachey died July 9 at his home near Belleville, Pa.; aged 33 y. 8 m. 8 d. Also his son Alvin died July 11; aged 13 y. 5 m. 29 d. The father and son were seriously hurt from a runaway with their team, as they were hauling a load of wheat to town. The boy lived for several days. The funerals were held on Saturday and Monday respectively. Bros. John B. Peachey and Enos Kurtz officiated at both funerals which were largely attended. Surviving them are the mother, 2 daughters, and 1 son. Burials in Locust Grove Cemetery.

Brubaker.—Harold H. Brubaker died June 15, 1936; aged 7 w. He is survived by his parents, a twin brother (Gerald), 2 sisters (Sara

Jane and Dolores), and grandparents (Bro. and Sister Ira L. Hershey, Gap, Pa., and Bro. and Sister A. M. Bruhaker, Lancaster, Pa.). Services were held June 17 at the home, conducted by Bros. Jacob Harnish and Frank Herr. Text, II Sam. 12:23.

"Ob how we loved to care for him
And hold him in our arms.
But Jesus said, 'Tis long enough
He's safer in My arms.'"

Kropp.—Gertrude Baer, wife of John Kropp, was born Nov. 30, 1884; died at her home in Kingview near Scottsdale, Pa., July 9, 1936; aged 51 y. 8 m. 9 d. She is survived by her husband and the following children: Mrs. Margaret Ansell, Emory, Irvin, Mrs. Alverta Saner, Mrs. Mabel Collins, Mary, Robert, and Lee. She is also survived by 10 grandchildren and by 7 brothers and sisters. She had been ailing from heart trouble for several months. In early life she united with the Church of the Brethren, but was a member of the Scottsdale Mennonite Church at the time of her death. Funeral services were conducted at the home and at El Bethel Church near White, Pa., conducted by J. L. Horst and Daniel Kauffman. Text, I Cor. 15:15-58. Peace to her ashes.

Byers.—Caroline, wife of John Byers, died at her home at Three Rivers, Mich., May 26, 1936. She was born near Wakarusa, Ind., Aug. 5, 1876, the daughter of Wm. and Matilda Hunshenger. She is survived by her husband, 1 daughter (Mrs. Mary Noell of New Buffalo, Mich.), 2 grandsons, her mother of Bloomingdale, Mich.; 4 sisters (Mrs. Anna Simper of Osceola, Ind., Mrs. Mary Will of Seattle, Wash., Mrs. Alta Owen of South Bend, Ind., and Mrs. Edna Bahhit of Goshen, Mich.), 3 brothers (Charles of New Buffalo, Irvin of Bloomingdale, and Lucien of Mishawaka, Ind.). Funeral services were held May 28, at the home by — Hawkins and at the Olive Mennonite Church near Wakarusa by C. A. Shank. Burial in adjoining cemetery.

Schumm.—Fannie, daughter of Peter and Anna Ropp was born in Perth Co., Ont., Nov. 4, 1869; was killed in an automobile accident May 17, 1936, near Shakespeare; aged 66 y. 6 m. 13 d. She was received into church fellowship in youth at the Mornington congregation and was faithful unto death. She leaves to mourn her sudden departure her husband, 2 sons (Henry and William of East Zorra), 9 grandchildren, 4 brothers (Joseph of Berne, Mich., Peter of Imlay City, Mich., John of Poole, Ont., Menno of Tavistock, Ont.), 3 sisters (Mattie, widow of David Steckley; Katie, widow of Andrew Zehr; Mary Weidman of Pigeon, Mich.). Funeral services at the home, conducted by Bros. Menno Kuepfer, D. S. Iutz, and Jacob R. Bender. Laid to rest in adjoining cemetery.

Wenger.—Susannah, daughter of Jacob and Mary Berkey, was born Feb. 20, 1863 in St. Joseph Co., Ind., and died at her home near Goshen, June 25, 1936; aged 73 y. 4 m. 5 d. She was married to Henry Wenger in 1882, who died in October, 1926. To this union were born 12 children, 7 of whom preceded her in death (Emma, Vernon, Bertha, Joseph, Walter, and Elmer). She is survived by Edna and Noah at home, Clarence of Shelbyville, Ind.; Jacob and John of Goshen; also the following brothers: Aaron and Henry of Wakarusa, Daniel of Mishawaka, Eli of Canada, and Jacob of Montana; and also 8 grandchildren. Funeral services were conducted June 28 at the home by J. W. Christophel and at the Yellow Creek Mennonite Church, by C. A. Shank and D. A. Yoder. Text, Matt. 11:28. Burial in Olive Cemetery.

Willard.—John B., son of Mr. and Mrs. Jerry Willard, was born in St. Joseph Co., Ind., Aug. 9, 1927; died May 13, 1936. He was not as large and strong as most children for his age, but had never been sick before his last ill-

ness, which was but of a few days. In addition to his parents, he is survived by a sister (Mrs. Chester Cane of South) and the following brothers and sisters at the parental home: Russell, Florence, Ivan, Bernice, Robert, Ralph, Dolores, Bertha, and Leona; also his grandparents (Mr. and Mrs. Sam Lechlitner of near Wakarusa, and Mrs. John Willard of Elkhart). Funeral services were held at the home and at the Olive Mennonite Church, conducted by C. A. Shank. Interment in adjoining cemetery.

"Jesus has taken a beautiful bud,
Out of the garden of love,
Borne it away to the city of God,
Home of the angels above."

Martin.—Amelia Birky was born March 25, 1892; passed away June 27, 1936; aged 44 y. 3 m. 2 d. She was united in marriage to William Martin in 1910. At the age of 13 she united with the Mennonite Church to which she was a faithful member until death. After her marriage she moved to Kouts, Ind. She was a charter member of the Mennonite church at Kouts. Besides her bereaved husband she leaves 5 daughters (Mary, Eva, Lela, Verna, Wilma), 2 sons (Lester, Amos), her mother (Emma Birky), 3 grandchildren, 7 brothers, 3 sisters, and a host of friends. Funeral was held at the Hopewell Church at Kouts, Ind., conducted by Bro. Floyd Weaver of Rensselaer, Ind., and Bro. Silas Weldy of Wakarusa, Ind. Text, Jno. 17:4. Burial in the church cemetery.

"She sleeps, she sleeps and never more,
Will her footsteps fall by the old home door.
Nor her gentle voice with its tender tone
Be heard again by her own hearth stone.
She has gone to that beautiful land afar,
Where all the saints and angels are."

Nunemaker.—Levi Nunemaker was born Apr. 6, 1857, in Elkhart Co., Ind.; died July 6, 1936; aged 79 y. 4 m. He was married to Barbara Ellen Berkey Dec. 27, 1885, who preceded him in death Oct. 23, 1931. Surviving are 7 children (Ida Newcomer, Mae Jacobs, and Carl Nunemaker of Wakarusa; Sadie Pletcher of Goshen, Ind., Grace Nunemaker of Lancaster, Pa.; and Earl and Leander of Nappanee, Ind.), 17 grandchildren, 1 brother (John Nunemaker of La Junta, Colo.), 1 sister (Mrs. Anna Kraeme of Roseland, Neb.). Four infant children preceded him in death. He united with the Mennonite Church in 1892 and was a faithful member of the Holdeman congregation unto death. Funeral was held at the Olive Church, conducted by Brethren Warren Shaum at the home and David Yoder and Silas Weldy at the church.

"The lights are gone out in this mansion of clay,
The curtain has drawn the dweller away.
He slipped from the threshold of earth's dark night,
And made his abode in the city of light."

Ritter.—Rhoda, wife of Judson Ritter, died at her home in Wakarusa, Ind., June 13, 1936; aged 50 y. 1 m. 23 d. She was born April 21, 1886, at Mount Ridge, Kans., the daughter of Samuel and Susannah Pletcher. She was married to Judson Ritter in Kansas on Feb. 5, 1905. They lived at Newton, Kans., several years, and for the remainder of her life their home was in Indiana. She is survived by her husband, mother, one granddaughter, Beverly Ritter of Elkhart, Ind. A son, their only child, died March 23, 1933. She also leaves the following sisters and brothers: Mrs. H. H. Corbin of Newton, Kans., Mrs. C. W. Allumhaugh of Detroit, Mich., Mrs. I. L. Byler of Wellington, Kans., Mrs. G. H. Buss of Bedmont, Kans., Mrs. John Miller of San Antonio, Texas, and Miss Nellie Pletcher, Roy and Paul Pletcher, Mrs. Lorena McDaniel and Mrs. E. E. Smith, all of Newton. Funeral services were conducted on June 17 at the home by John Gingerich, and at the Wakarusa Christian Church, where she was a member, in charge of C. A. Shank, assisted by the pastor, John Hartman. Interment in the Olive Cemetery.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The sixty-first annual meeting of the Southwestern Pennsylvania Mennonite Conference will be held, the Lord willing, in the Johnstown District at the Kaufman Church near Davidsville, Pa., August 17-21, 1936. Following is the schedule of meetings:

Monday:

2:00 P. M. Meeting of Executive Committee and Bishops.
6:30 P. M. to Tuesday noon, Mission Board Meeting.

Tuesday:

1:00 P. M. Program of Associated Sewing Circles.
6:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday:

8:00 A. M. to Friday noon, Church Conference.

The Kaufman Church is located about two miles from Davidsville, Pa., and only a short distance off Pennsylvania state route 53.

M. B. Miller, Secretary.

Illinois

The Illinois Mennonite Conference will be held with the Willow Springs congregation in the High School Auditorium in Princeton, Ill., Aug. 18-20, 1936.

The Ministers' Meeting will be held Tuesday forenoon and afternoon, Aug. 18, for conference business and election of officers.

The Sunday School Conference will be in session Tuesday evening the 18th, and Wednesday forenoon and afternoon, the 19th.

The Sisters Sewing Circle Program will be given Wednesday afternoon of the 19th,

between the afternoon and evening sessions.

Wednesday evening of the 19th will be devoted to the Young People's Conference.

Church Conference will be held Thursday forenoon, afternoon, and evening, of the 20th.

A cordial invitation is extended to all.

J. A. Heiser, Moderator.

E. H. Oyer, Secretary.

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For free catalogue and information write,

Milo Kauffman, Hesston, Kans.

When you get a real burden for something, and a number of others burdened for the same thing, something is going to happen. Where there is a real passion there is talent.—T. K. Hershey.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Indiana-Michigan Mennonite Sunday School Conference will meet in annual session with the Clinton Frame congregation near Goshen, Ind., on August 11-13, 1936.

The conference theme is "The Believer's Experience In Salvation."

Amos O. Hostetler.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite Sunday School Conference will meet in regular session, August 18-20, at the Lockport Church near Stryker, Fulton Co., Ohio. Ministers and Sunday school superintendents are asked to announce the Conference in their respective congregations and Sunday schools.

P. L. Frey, Chairman,
I. W. Royer, Secretary.

ONTARIO A. M. SUNDAY SCHOOL CONFERENCE

The Ontario A. M. Sunday School Conference will be held at the Poole Church near Poole, Ont., beginning Saturday evening, Sept. 5, and continuing on the 6th and 7th. Everybody welcome. Come praying. For information, notify the Secretary,

Peter Nafziger, Baden, Ont.

YOUNG PEOPLE'S INSTITUTE

Goshen, Indiana, Aug. 5-9, 1936

Sponsored by Goshen College under the approval of the Indiana-Michigan Conference. Inquiries show a real interest in the institute. Young people are interested in higher things. We are praying and working to give them the best in the Word and the Church. The leaders are all active workers in the Church: Pastors, teachers in colleges, evangelists, and missionaries from foreign lands. The College Campus and buildings will be used. Send notice of your coming, so that room reservations can be made. If you received no bulletin ask for one. Address

I. E. Burkhart, Institute Director,
1410 South Eighth St., Goshen, Ind.

I feel that our church has a definite responsibility in helping our young people find their place in the work of the church and on the mission field.—Edwin Weaver.

A NEW BOOK NOW READY FOR DELIVERY
MENNO SIMONS' LIFE AND WRITINGS
A Quadricentennial Tribute

In two parts: A BIOGRAPHY by Harold S. Bender and WRITINGS (Selected and translated from the Dutch) by John Horsch.

In this anniversary year when the commemoration of Menno Simons' conversion revives our appreciation of the service which he rendered to the cause of evangelical Christianity and the cause of the Mennonite Church in particular, it is desirable that a comprehensive account of his life and work be made widely available.

This is particularly true in a year and at a time in world affairs when, in the midst of economic confusion and distress and fearful rumors of war, the voice of Menno Simons can profitably be heard with its calm but convinced insistence upon a thoroughgoing practical Christianity making the whole of life subject to the lordship of Christ, and with its demand that men resolutely abandon all carnal strife and live together in peace and love.

A readable biography of Menno Simons in every Mennonite home should be our goal this anniversary year. This book has been written in an interesting style, with a view that it may be read with pleasure and profit by both old and young.

In order that this book may have a wide and thorough distribution, we are offering it at a very reasonable price, especially in quantities to Congregations, Sunday Schools, and Young People's Organizations.

Available in two bindings. 112 pages, size 5¼ x 7½ inches.

Durable Leather Finish

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Each35	Each60
Dozen copies	3.50	Dozen copies	6.00
100 copies	25.00	100 copies	50.00

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MENNONITE PUBLISHING HOUSE, SCOTTDAL, PA.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
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SCOTSDALE, PA., THURSDAY, AUG. 6, 1936

(Herald of Truth
Established 1864)

No. 19

EDITORIAL

"Righteousness exalteth a nation;
but sin is a reproach to any people."

Christ recognized the truth and the force of this statement when He gave this advice to people who were laying their life-plans: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Don't worry over the question as to how much recognition you are getting from other people. But give all the recognition that lies within your power to God's plans for your life and to the question of what you may be able to do for others. Read what Christ has to say on this point: Luke 6:38.

A considerable portion of the space occupied in this number of the Gospel Herald is by material coming from the pen of Bro. T. K. Hershey. But you will not have to read very far into either one of his articles to be convinced that his writings are worth the space which they occupy. The burden of these messages is included in two themes: Present-day needs, present-day activities.

Nine-tenths of the life of the true Christian are wrapped up in the two words of Love and Loyalty. If you have never thought along these two lines, suppose that you spend some time in meditation, before an open Bible. You will be surprised at the amount of ground which they cover. If you make a passing grade (before the Great Judge) on these two points, you need have no fears as to the rest.

Life Songs Number II.—The Music Committee appointed by the Mennonite General Conference—composed of Brethren C. Z. Yoder, S. F. Coffman, J. B. Smith, C. K. Lehman, and Paul Erb; all well known to many of our

readers—spent several days last week at Scottdale compiling the material for a proposed new Sunday school hymnal, as recommended by General Conference, to be known as "Life Songs No. 2." The committee made commendable progress, and we hope to see the work complete within a year. In the meantime, let all who know the worth of prayer continue to hold up this committee before the Throne, to the end that the proposed new hymnal may prove to be a real uplift in the promotion of spiritual life among our people.

Christian Fellowship.—Some time ago we received a letter from a sister who is isolated from the Church yet

THE IDEAL CHRISTIAN

1. Begins and ends each day with sincere and fervent prayer.
2. Is not disobedient to the commandments and will of the Lord.
3. Obeys "from the heart that form of doctrine" which Christ delivered through His Gospel and His disciples.
4. Keeps pure from every defilement of body, mind, and soul.
5. Practices total abstinence from every form of strong drink and tobacco.
6. Lives to the glory of God and for the good of fellow men.
7. Is never known to use the name of God except in a spirit of reverence.
8. Abstains from all appearance of evil; is "unspotted from the world."
9. Is completely upon the altar of the Lord, honoring God with lips and life.
10. Looks forward, moves forward with steadfast hope and unwavering faith.

in her heart there is a yearning for fellowship. We quote a few extracts from this letter:

"Much love and good wishes to you all. . . I am thinking today of 'that beautiful home.' I am thinking of making heaven my home. My people are all scattered, and I, a pilgrim stranger, am going to make heaven my home. I am far away, out of fellowship with you, as I enjoyed in merry years past. . . I have been made to enjoy His righteousness down in this country, and I can see why we shall be in a different garb. . . I am very much in-

terested in my church and its fellowship. I wish by this means you will publish this letter in the Gospel Herald, that my many friends may see it, as I have no better way to send them my love than through the Church paper. All who do not have it should have it."

We are glad that our sister, isolated from the Church, is after all thinking of her fellowship with God. We trust that the time may come speedily when she will not only have fellowship with the Father but that she may again have the privilege of fellowshiping those "of like precious faith" in the public services at the house of the Lord. We miss much when we are denied the privilege of such personal fellowship. Many have gotten out of touch with the Lord because they first got out of touch with the Lord's people. When God said, "It is not good that the man should be alone," He uttered a truth that applies not only to domestic life but to every other phase of human fellowship.

There are times when it is profitable to us to be out of touch with every human being and spend the time in personal fellowship with God in sincere and fervent prayer. There are other times when, for a season, we are called of the Lord to be out of personal touch with those "of like precious faith" that we may bring the Gospel of Christ to a Christless people. But outside of these two providential reasons, we suffer when we neglect personal contact and fellowship with the people of God. And while we are thus enjoying this personal fellowship, let us be sure that we can also say, "Truly our fellowship is with the Father, and with his Son Jesus Christ."

Showers of Blessing.—From various sections we hear of bountiful showers of rain, though there are still large sections of the drought-stricken regions where these showers did not appear. After learning the lessons taught by such experiences, it is a delight to exercise the privilege of faith and hope and to pray, fervently and

diligently, "Lord, send us rain." But the rain for which we should most fervently pray are the showers of blessings which revive the thirsty souls. The parched ground needs the revival which natural rains bring; but it is the parched soul that needs it worst. Lord, whatever may be our direst needs, send us rain.

"OF CHRIST" UNITES—"OF MEN" DIVIDES

By M. G. Gehman

For the Gospel Herald.

I am of Paul; and I of Apollos; and I of Cephas.—I Cor. 1:12.

When a church becomes man-conscious, both Church and preachers are in danger of succumbing to that subtle carnality which brought about that condition. The deifying of men is an ancient evil. In the Corinthian Church it took the form of preacher-worship. When Satan succeeds in getting a congregation to idolize a certain preacher he has a good wedge to split off a group. Whenever our attitude toward any human being detracts from the honor of God and Christ that relation is unscriptural.

Here Paul comes to the rescue and emphatically reminds them that he and Apollos and Cephas were but ministers "by whom ye believed," and that Christ is the central power of their faith. No honor-claiming human being dare stand between them and Christ if they are to remain a united body in Christ. Few people know how to praise a man. Many can flatter; though praise properly put and timed is very important for a man's mental and spiritual growth. Such preference which the Corinthians were giving to Paul, however, he could not accept because it fostered a clique spirit. The Church of Christ to retain its original Christ-given, world-converting power must remain intact, under one Head, Christ.

Praise, as some one has said, "has different effects, according to the mind it meets with. It makes a wise man modest, but a fool more arrogant, turning his weak brain giddy." You Corinthians, direct your praise to Christ, and not to men. This instruction of Paul to the Corinthian Church finds a wide application in present religious activities. "Let everything that hath breath praise the Lord," not men.

To the extent that God's servants can say, "I am crucified with Christ," will Christ's prayed-for ideal be realized (Jno. 17:21): "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Christ saw the possibility of such a state. Let us labor and pray likewise, in the spirit of Eph. 4:32: "And be ye kind one to an-

other, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you."

Denver, Pa.

SYMPOSIUM on "THE GREATEST NEED OF THE HOUR"

Conducted by T. K. Hershey

For the Gospel Herald.

This subject was discussed by the writer at the Annual Board Meeting held May 10-12, 1936, at Belleville, Pa. In order to get the sentiment of the leaders of the Church as to what is the greatest need of the hour, the question was sent out to a representative group of leaders in the Church. Instead of signing the name of the worker answering, we simply state his office or place in the Church.

We forward them without comments. They are rich in thought, and may not always be to our liking, but let us ponder them well before we pass judgment. T. K. H.

1. "Maintaining the interest of the Church in the Mission Cause. Our present organization seems to have caused a lull in the mission interests. Our church has passed the crisis of its new interests in missions which began some forty years ago. A new generation is here that has not felt the impulse as a new thing as did the past generation. Confidence and duty and opportunity has not inspired them sufficiently. Material interests are making tremendous appeal to all such today" (Bishop)

2. "The greatest need of the hour is first, to maintain the mission spirit that Jesus expressed in His farewell address, (References). Second, to maintain unity. This latter is illustrated by the Moravians who, it is said, have done more numerically for the Kingdom of God than any other church that we know of, and it is said of them that they have no divisions in the church." (Minister)

3. "The greatest need of the hour is that of making Christ known. To accomplish this, as I see it, is a scripturally qualified pastoral missionary ministry in our local congregations. An associated need is a more full-time supported organization, brethren that will become all things to all men, that some may be saved. More servants and less officers." (Minister)

4. "I would not be dogmatic. I do believe that the greatest sin that we as a church are guilty of is the failure to render greater obedience to the Great Commission. Therefore I feel that the greatest need of the hour is something that will bring the Church to a greater obedience to the Great Commission. The Church needs a new vision of God, of sin, of her responsibility to preach the Gospel; of her opportunities, and the dire need of the Gospel for the whole world." (Minister)

5. "The need of the hour is a deeper work of grace on the part of the believer, and more consecration. More pray-

ing men and women, who have faith in a living Redeemer; in the one who has all power. The whole church becoming more intensely interested in the work of the Church. Greater obedience to the whole will and counsel of God." (Bishop)

6. "A more united ministry on the principles of the Mennonite Church. A laity which is back of the ministry. A ministry whose all is on the altar. A laity willing to support that kind of ministry. An evangelistic urge." (Bishop)

7. "A biblical consideration of the missionary program, and a greater passion for souls." (A missionary sister)

8. (1) "The greatest need of the hour is such a spiritual state among the professed children of God that the Holy Spirit may work as He did in the Apostolic Church.

"(2) From a slightly different point of view, the greatest need of the hour is a world wide revival. The conditions are such that God has not raised up any evangelists who are able to stir continents.

"(3) Knowing the possibilities of a world-wide conversion in a few years provided that every Christian brought one sinner to Christ each year, the greatest need of the hour is a vision of the meaning of the great commission." (Minister)

9. "The Church of our day must be saved from formalism to evangelism. She must move from the defensive to the offensive. She is commissioned to take the Gospel to the world, and no victories have ever been won by the defensive. Too long she has fought from behind breastworks. The Church must cease to sing, Hold the Fort, and swing into 'Onward Christian Soldiers'." (Minister)

10. "The supreme need of the Church is Spirit-filled leaders who will promote Gospel unity, and who will lead out in a program of evangelism, of teaching, and of living that is void of self-seeking and that shows zeal for the glory of God and the salvation of souls." (Minister)

11. "The greatest need of the hour is to know that we are individually responsible as witnesses and evangelists, for the Gospel to people right around us. People who are not of Mennonite origin. We have always tried to bring our children into the Church, and more recently we have received a sense of duty to non-Christians at a distance through our city and foreign missions, but we lack a sense of individual responsibility to the 'outsider' with whom we associate and with whom we could get in touch near at home.

"There seems to be a tendency in the right direction in the movements for mission Sunday schools operated by local congregations. These could well be encouraged and extended. Our young people seem eager to serve the

Church in this way. They could also be encouraged to go out into other communities to work, such as school teaching and start their witness there. The tendency has been to discourage our young people from settling outside of Mennonite communities because of the danger to their own spiritual life, but with a motive to witness for the Gospel their Christianity should grow rather than weaken in such circumstances.

"I see two major benefits to be derived from such movements. The first is that the Gospel will be taken to people who need it, people who may not be poor or living in heathenism, but average Americans, many of whom do not know the Gospel of Christ. The second is a benefit to the Mennonite Church. For years we have been socially separate from our surroundings and have maintained our church life largely, or at least partly through this social separation. This separation is being lost, often to the detriment of the real life of the Church. If we could get a new vision of our responsibility to the Gospel it would serve as an incentive to real Christian living, to real separation from the world, and should serve as a new center, and a more vital center around which to rally our Mennonite people and hold them together as a solid group,—a solidarity not for its own sake but for the sake of the Gospel which we profess. In addition, this should serve to substitute (for money profit), as the chief goal of life, would be witnessing for Christ." (Laity)

12. "The supreme need of the church is spirit-filled leaders who will promote unity and who will lead out in a program of evangelism, of teaching, and of living that is void of self-seeking and that shows zeal for the glory of God and the salvation of souls." (Minister)

13. "In my mind the weakest point in the Mennonite Church today is the general lack of an able and efficient leadership. If this is true then the need of the hour is to remedy this deficiency. This means three things: (1) greater care to ordain able men to the ministry; (2) the appointment of more young men with ability and training to positions of responsibility in the organized work of the Church; (3) ministers and leaders must give more time to their church work, and less time to making a living.

"Two generations ago the Mennonite Church experienced a great awakening through the leadership of able men like J. S. Coffman and J. F. Funk. These men were used of God to lay the foundation for the larger work of the Mennonite Church and then they brought into the service many able younger men who were able to continue the work after them. The growth and expansion of our mission and pub-

lication and other church work of the past generation was possible only because of the enlistment of the younger and abler men.

"Today the Mennonite Church is in the midst of a crisis because our second generation of able leaders is passing. The time is now here for the third generation of able leaders to carry on the work, but for some reason the Church has failed to lay its hands on a sufficient number of such men. There seems to have been a tendency in recent decades to pass by able men and call to the ministry and places of responsibility men of lesser qualities. This is all the more serious because today the work of the ministry is much larger than it was a generation ago. With the tasks and problems of the church increased and multiplied, the quality of our leadership tends to decline. Here is the reason for many of the present difficulties in the Church.

"There are, of course, exceptions to all rules. And that is true in this case as well. One exception is in the foreign mission field. Here the appointments have been made with greater care. Our Mission Board has gone over the entire Church and selected persons with ability to do the work of the foreign missionary. But we seem to have forgotten that the work at home is fully as difficult and needs fully as capable leaders as does the work in India or South America. And if this is true then we must be just as careful in choosing our home leaders and ministers as in choosing those who represent us in the foreign field. This may of course, mean a change in the method of selecting our ministers. But is there any good reason why we should use one method to select foreign missionaries and an entirely different method to select home ministers?

"And then after he has been chosen, even an able minister must give much time to his work if it is to be well done. Can he do this if he must make his entire living on the side? In my mind the Church must in some way or other make it possible for its ministers to spend more time on their church work." (Laity.)

14. "The greatest need of the hour is the strengthening of the ministry and leadership of the Church: (1) **strengthening the present ministry**—less egotism and more open opinion to the leading of the Spirit, more time given to the work of the ministry and less to secular work; (2) **strengthening the future ministry**—the WORD calls for men who are both faithful and able. We are forgetting too much the ABLE. We need the best ability of the Church in the ministry. Better selection with respect to higher qualifications, stronger men, better preparation. The Lord can't do a first rate job with a second rate man." (Laity.)

Editor's Comments.—In the above

symposium there are many thoughts worthy of serious consideration. "The greatest need of the hour," is a theme that challenges our ripest and most serious thoughts. Along with the good things suggested, the reader of ripe experience and wide observation will probably also notice a number of thoughts presented that would be greatly modified by the writers after they will have wider experience and a deeper insight into present-day needs. For instance, in at least some of the criticisms submitted, the "hammer" is too much in evidence. But the presence of a few vulnerable points in these discussions will not stand in the way of a thoughtful study of these discussions.

Elverson, Pa.

HINTS ON TRUE CHRISTIAN LIVING

To be frequently read and constantly followed

1. All promptings of duty are leadings of the Spirit. Follow them always and at any cost.—Eph. 4:30; I Thes. 5:19.

2. Never go where you cannot take Christ with you.—Matt. 28:20; Psal. 139:7.

3. Never go where you would not be glad to have Christ find you if He should come; never do what you would not be glad to have Christ find you doing.—Matt. 24:44-51; Luke 23:34, 35; I Thes. 5:2, 4.

4. Do nothing that you are not confident that you can do to the glory of God.—Col. 3:17; I Cor. 10:31.

5. When in doubt as to any proposed act, do not do it, if it is clear that loyalty to Christ does not positively demand it.—Rom. 14:22, 23; I Jno. 3:21.

6. Seek the blessing of God upon all you do.—Psal. 127:1; Phil. 4:6, 7.

7. Do not try to discover how little Christ will accept of you, but how much you can do for Him.—II Cor. 5:14, 15; I Chron. 4:10.

8. The best man is an unsafe example, so follow Jesus only.—Jer. 17:5; Gal. 2:11-13; Jno. 8:12.

9. Seek at once and continually an endowment of "power from on high."—Luke 24:49; Acts 2:39; 4:31.

10. Take all your doubts and troubles and burdens to Jesus, and leave them with Him.—Matt. 11:28, 29; Psal. 55:22; Isa. 1:16-18.

11. Trust your salvation wholly to God.—Eph. 2:8, 9; II Cor. 12:9, 10; I Pet. 1:5; Jude 24.—Tract published by Indiana-Michigan Mennonite Mission Board.

Every time you come in contact with one of the doctrines of God you will find next door neighbor some doctrine of devils.—Ira D. Landis.

PREACHERS' PAGE

SERMONETTES

Collected by Joseph G. Kennel

Small Things

Do not overlook little things, the Master was mindful of them.

Doing small things brings perfection, and perfection is no small thing.

Many small services can be rendered that are of great value in the eyes of the Lord.

True greatness consists not in the great things being done, but in faithfully performing the small things.

No deed of love is ever small.

One word of love fitly spoken may be the means of saving a soul from ruin.

Small strokes fell great oaks.

A small opportunity may be a big chance to accomplish much.

Swords have slain millions, bullets reached their goal; but words have power to strengthen, and heal or wound a soul.

"Shamgar had an ox goad, Rahab had a string, Gideon had a trumpet, David had a sling, Samson had a jaw bone, Moses had a rod, Dorcas had a needle—all were used for God."

Failure is caused not so much by what we can't do, but by what we can do but don't do.

The tongue is a small thing, yet it fills the universe with trouble.

The lad giving his little in feeding the five thousand is an illustration of receiving great blessings by little things.

Though the scorpion be small yet it can sting a lion to death, likewise a small sin a sinner, unless pardoned by the blood of Christ.

Small service is true service while it lasts.

Doing little wrongs toward others is doing greater wrongs toward ourselves.

Keep a watch on your words, for words are wonderful things, like the bee they make sweet honey, and like the bee, they have terrible stings.

It's not what you don't have with which to serve the Lord, but how well you serve Him with what little you have.

Atglen, Pa.

THE PASTOR

A short course for ministers, prepared by T. K. Hershey for use during the short Bible Term at Hesston College and Bible School, January, 1936. These articles, eleven in number, were afterwards written out and submitted for publication in Gospel Herald.

VIII. The Pastor and the Literary Society

By O. O. Yoder

Inasmuch as the pastor needs to be concerned for the general welfare of

his flock, and especially for his young people, it remains with him to lead and direct the social and educational organizations necessary for the welfare of these young people under his charge.

This means that he must look upon his young people somewhat as a wise farmer looks upon the possibilities of his soil. The wise farmer knows that unless his soil is superhumanly provided with sunshine and rain, the seed sown will be lost and his labor in vain. Furthermore, he knows too, that all the moisture and sunshine of many years combined cannot produce the desired crops of waving grain, unless he gets busy himself and by wise cultivation of the soil and proper sowing of seed prepares for the reception of the desired sunshine and rain.

The training and care of the mind, body, and soul of youth must be considered much in the same light. The pastor that would lead the growing youth of his flock in a well-balanced development of both spiritual and mental powers, must lead them that not only the sunlight of heaven through Jesus Christ and the showers of heaven through the Holy Word and Spirit will come upon them to quicken and produce life, but also that these divine elements can, through the soil of clean and trained minds and bodies, produce the ripe fruits of noble Christian character. The indwelling Christ by His Word and Spirit do not work apart from the capacities of the human body, mind, and will, and therefore the growing mind and body of youth must likewise have the proper culture and training.

The question, then, is before us, What all does such culture and training imply, and what kind of social contacts and environments are conducive to complete a well-balanced Scriptural training of the mind of youth under our consideration here? Inasmuch as our young people live in various communities where the opportunities and advantages of such training are very diversified, the question will demand varied answers. While some of our young people live in communities within reach of educational privileges where all faculties of the mind and body receive proper development, we must own that most of them live where such privileges are very limited and unbalanced. Since the question before us has to do with the young people of our Mennonite Church, and in general we are a rural people where the latter of the above-named conditions is true, the real question before us is, What is the problem before the pastor in meeting the needs of his youth in order that he may help them receive a training fitted to their growing social, mental, and spiritual demands? Whatever such needs or privileges, it is up to the

pastor to assume authoritative control. He and not some organization is their pastor. Furthermore, to approach the question before us, **What is the part of the pastor in relationship to such activities of the young people as social gatherings, termed "literary societies," and kindred organizations?**

Three Attitudes of Pastors Toward this Question

1. One pastor has this answer, "We have in our congregation regular Sunday school and preaching services, and we have also young people's Bible meetings and prayer meetings where our young people mingle together and receive training such as is necessary, and consequently we have no need of modern organizations, such as literary societies," etc.

But, this same pastor owns that he has in his congregation some young people who have gone to high school and have tasted of some means of training and of social contacts that the regular religious services have not been supplying. Besides this, he finds that with all the means of the regular religious services, there is still a "breaking out" in social contacts which at times is very embarrassing, and sometimes very much wrong and harmful. **A warning thus is needed**, so a good thundering from the pulpit is the needed application. But does it work?? Does the remedy cure?

2. Another pastor who sees a little further, feels acutely the same problem and condition, but admits that something like a good literary society, **if it could be church controlled and Scripturally regulated**, would be very helpful in meeting the needs of his young people and would satisfy a demand from their natural make-up which is causing them to "break over the fence into forbidden pastures." But because the literary society of the neighboring church has become uncontrolled and thus a harmful agency, it must absolutely be kept out of our church and away from our young people, in spite of the fact that the trend among the young people of our church is going on from bad to worse.

Which of the two above-named pastors are you and which of the above is your answer? Perhaps you are either of the above-named pastors and with either of the above-named attitudes toward literary societies, you are still meeting and properly solving the problem of your young people. God bless you if such is the case.

3. However, you may realize that you have been one of the above-named company of pastors, or at different times have been one of each company, and perhaps you feel that you must leave both and yet join a third company of pastors who have all these problems and have come to realize that something of the nature of literary societies and kindred organizations must be considered for your young

people and must be considered in a manner that it shall be brought in and controlled by the authority of the church. You may have come to realize that you as the pastor must assume the leadership to provide social contacts and training facilities for your young people such as the regular religious services are not able to supply. Therefore, if the course of the first two named pastors is leaving behind its problems with tragic consequences, likely the third and last is the only logical one to follow, or assume.

Therefore, as it is the duty of the pastor to be the shepherd of his young people in supplying them with such comprehensive activities as will develop in them a symmetrical ability of body, mind, and soul so that they can do their best for God, the church and a lost world, and assuming that most pastors have young people whose problems can be met only by some kind of organizations outside of the regular religious services, such as a literary society, it is then the first duty of the pastor to study, take hold, and direct in the best possible manner such movements. To do this we suggest the following:

1. The pastor who has young people and has problems, should endeavor to make and keep his congregation, including the young people, in a spiritual attitude of mind and judgment. Thus if there is a felt need for something like a literary society, such need can come only because of the recognition that there is something that the regular religious services cannot adequately supply, and not because the regular services are **failing** to supply a need that they alone can and should supply. No literary organization can supply the needs that God has wisely designed only religious services and fellowship can supply. Literaries are not designed to give life to the young people of a dead church. To try that would only be likely to invite tragedy.

2. The pastor is responsible to see that the literary society is introduced, organized, and regulated so that it will not destroy the moral and spiritual life of the young people of the church. The pastor must continually hold up high the worth of true spiritual values with the proper relation of inferior values of mental and social life that thus the literary will be organized and conducted with the right balance of both these values in view. Spiritual values are not enemies to mental and social values, but they cannot be sacrificed for them.

3. The pastor need not be a regular member of the literary, but should be member ex-officio of organization, and program arrangement and recital. He should be the indirect leader, though he be not always present, in person.

4. The pastor should be both leader and critic in the encouragement of

programs that tend to build character and develop intellect. Educational, musical, argumentative and social series, are among the many which should have their part in program material when directed altogether in harmony with Scriptural principles. It is the part of the pastor "to nip in the bud" any innovations that are likely to become harmful.

5. Lastly, the Mennonite pastor who would aid his young people through literary organizations should manifest double care to see that all programs and conduct in connection with the literary society are such as will not destroy or break down the conscience of our young people. Our Mennonite young people have a conscience on pleasure, entertainment, worldliness, etc., which must be respected and not destroyed. All our pastors connected with this work should be well informed on the report of the Mennonite General Problems Committee in regard to "Literary Societies" which report is the work of special study by leaders chosen for that work. The Literary Society Manual, published by the Mennonite Publishing House (and sold for 35c) should be in the hands of all who have responsibilities with young people.

A PASTOR MEDITATES

The pastor went away for a few days. No important call took him, he just went to break a "spell" that had affected his mind and nerves. A physician told the pastor, years ago, that when his office patients brought tears to his eyes or a summons to a bedside was like lead to his heart, he went away for a little time to break the "spell." A pastor has head strain and heart strain much of the time, and once in a while the continued round of duties "gets on his nerve." It is good to change sharply for a day or more if he can. Some need this oftener than others, but it is usually profitable.

The pastor "lit out" without announcement, going to a different environment. A day's journey by rail put him into an entirely different atmosphere. He saw how other people lived. He is pretty narrow and old-fashioned, and he was surprised at some things. He had read that cigarette smoking had increased by billions, especially among women. He rode in a railway coach. It was not crowded. Half a dozen men and perhaps twenty women of various ages. There was a "smoker" on the train, so no one in his car smoked, except one very well-dressed, attractive woman, in early middle life, journeying with her husband, who was a most attractive, courteous, attentive gentleman. He did not smoke, but she did once, twice, thrice, though the pastor overheard, unwittingly, him say that this was not the smoking car.

In the hotel dining room he saw two

men and eight women sweeten(?) their food with smoke. In the lounging parlor he saw two aged, kittenish women puffing away at a great rate. They were not "flappers" nor "kids," but he imagined they wished they were. He could not admire this display of womanhood. Nothing in the surroundings indicated deep and sore poverty. The prices for everything were high enough, though plenty of bargains were advertised. There were no shabby or threadbare clothes to be noticed as the crowd passed.

The pastor thought of his parents and grandparents, who were well-conditioned in their time. The contrast between their comforts and luxuries and those of today is stupendous. Standards of creature comforts have gone upward very decidedly, and yet we are far from satisfied and talk of hard times. All of us, rich or poor, live lavishly in our day and are surrounded with elegancies and conveniences beyond the wildest dreams of our ancestors. We need not decry all this. We should be very thankful for our comforts.

We should, however, learn that things never satisfy. The more we get, the more we want. "Life is more than meat, and the body than raiment." It is a strong probability that our forefathers, with all their lack, were happier than their children, possessed of so much more.

The pastor in his brief trip saw the crowds in various places. What masses there are, mostly hurrying to get somewhere! They looked, on the whole, well cared for, and in good temper. Each bent on a different errand, yet they moved together, without confusion or collision. Each obeyed a law. To break a law would work harm and cause hurt. The pastor thought the great mass of human society could go on as smoothly and happily if all would obey the laws that God has laid down for society. That is the solution, each doing His will scrupulously on earth as it is done in heaven.—The Presbyterian.

A lady rang a door-bell and waited. Meanwhile she heard a musical voice, evidently from the cellar, ringing forth in a rollicking song, accompanied by a noise as of shoveling. She rang again. A youth came to the door and laughed, saying: "You must have been highly entertained." "I did enjoy your music, truly," she replied. The singer explained: "You see, I don't like to shovel ashes one bit, so I always tune up when it has to be done. It seems to make the job shorter or easier, some way."

Wasn't that good philosophy? It is very adjustable philosophy, too; can be made to fit many situations. It is also guaranteed to work altogether better than sighs and frowns and sharp words when one has to do an unpleasant bit of work. Try it.—Anon.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

CONSECRATION

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear.
Choose not the cross for the coming week,
For that is more than He bids thee seek.

Bend not thine arms for tomorrow's load—
Thou mayest leave that to thy gracious God.
Daily only He saith to thee,
"Take up thy cross and follow me."

—Selected.

A SOLITARY WAY

(Job 7:17; Matt. 10:37)

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness it is
The voice of Jesus saying, "Come to Me;"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day

Can never have a "solitary way."
(Isa. 40:16; Psa. 34:22)

And when beneath some heavy cross you faint,

And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which "no one understands,"

Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well.
In all points tempted He can feel with you.
You cannot come too often, or too near,
The Son of God is infinite in grace.
His presence satisfies the longing soul,
And those who walk with Him from day to day

Can never have a "solitary way."

—Selected.

PERFECT TRUST

I may not always know the way,
Wherein God leads my feet;
But this I know, that round my path,
His love and wisdom meet;
And so I rest, content to know
He guides my feet where'er I go.

Sometimes above the path I tread,
The clouds hang dark and low;
But thro' the gloom, or thro' the night,
My heart no fear can know,
For close beside me walks a Friend
Who whispers low, "Until the end."

I may not always understand
Just why He sends to me,
Some bitter grief, some heavy loss,
But though I cannot see—
I kneel and whisper thro' my tears
A prayer for help, and know He hears.

My cherished plans and hopes may fail,
My idols turn to dust,
But this I know my Father's love
Is always safe to trust:
These things were dear to me, but still
Above them all I love His will.

Oh, precious peace within my heart;
Oh, blessed rest to know
A Father's love keeps constant watch,
Amid life's ebb and flow;
I ask no more than this; I rest
Content, and know His way is best.

—Lilla M. Alexander.

HUMAN LIMITATIONS

Man is made lower than the angels,
made of the dust of the earth, and given a body, soul, and spirit; with a nature peculiar to man, the body made of the earth and in need of material things to supply the natural strength, that is used for the daily experiences of life. These material blessings are from the Lord. If the Lord would withhold the supply man would be helpless, many people today look to their fellow man for their food. The President and other organizations can help as long as the Lord allows them to have the wherewith to give.

There is also a danger that people depend too much on the Church for the help to the soul that they need, and fail to have the blessedness that is from the Lord. "Blessed are they that hunger and thirst after righteousness; for they shall be filled." There is danger that we may also depend on the doctor to correct our bodily weakness; and if he fails to accomplish what we expected him to, we are disappointed, simply because we reckon the grace and blessing of the Lord in the class with man's wisdom and power.

Man of himself does not have sufficient power to meet them that are adverse to our thinking and may hinder the highest type of physical strength and ability; while in the past man was prone to trust in human power and reason for help and when the recourses fail they are at sea, as a sailor without a motor or a sail, and not even a compass. Such an experience leaves folks so helpless that often they become desperate, while at the same time others have learned to trust the Lord and depend on His resources may be laboring under much difficulty which often results in many long hours and yet remain cheerful and maintain a graceful disposition.

The person who has learned to trust the Lord and rest in His promises, and trust in His grace, can find a way to meet problems or things that are adverse to the highest type of physical strength and usefulness. They can have the love of God shed abroad in their hearts. In patience they suffer the pain, and in hope they face the fu-

ture, knowing that One has gone the way before them.

The question comes at times, When is a person at his best, and can accomplish most for the Lord?

When the person finds himself in a large field and has at his command the full strength of the body with the ability that makes one useful in the service of the Lord and can go about and do things or when one is disabled and confined to one room on his bed because he has so little strength left, he is limited so much that others must minister to him. Or the person that is called upon to minister to the needs of the afflicted, and their time is spent in one form of service ministering to the sick and cannot be out in active work, as they could do if they were free from this responsibility.

We welcome comments on the question above. Or you may write an article on the subject, How Best Meet Our Problem while Being Afflicted. What material you may have on the subjects mentioned, send in within the next two weeks, so that it can be passed on in this page for next month. H.

REDEEMING THE TIME

We are not to look back to atone for unused opportunities; we are to look forward and plan to anticipate the coming minutes, hours, days and years. "Budgeting the time" would be a modern phrasing of the thought.

Time is one of our most priceless treasures. It comes to us freighted with golden opportunities for advancement and happiness. Yet there is none of our possessions of which we are more careless in its use and prodigal in its expenditure, than time. It is a common human failing. Seneca said: "We all complain of the shortness of time; yet we have more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing something that we ought not to do. We are always complaining that our days are few, and acting as if there would be no end to them."

Here is a new way to wait upon time. We should meet it with a program planned to account for every hour and minute. They will all pay tribute to us as they pass. They bring opportunity, and they depart leaving pleasant memories in their wake. Our daily vocation will be pursued with energy and zest; there will be time for our domestic duties in the home, to share the labor and joys of family life. There will be a place in the budget for the improvement of our minds, and a time to be alone with our own thoughts and God. What a world this would be if we took time by the forelock and was its master! How rich, full and rewarding our lives would be! Redeem the time.—Sel.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Aug. 16, 1936.—**SOWING AND REAPING.**

Lesson Scope.—Gal. 6:1-10.

Lesson Text.—Gal. 6:1-10.

Time and Place.—About 52 A. D.; probably Rome.

Writer.—The apostle Paul.

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Points for Meditation.

1. Saving others from error.
2. Mutual burden-bearing.
3. Personal responsibility.
4. Sowing and reaping.
5. Perseverance.
6. Improving opportunities.

Introductory Thoughts.—They call this a temperance lesson. The temperance that it teaches is of the highest type. They who observe all that is taught in this lesson will not only live a temperate life but also a life of Godliness and true helpfulness. We consider it a very practical lesson, fruitful of good works.

LESSON COMMENTS

Restoring the Erring (1).—To whom is this addressed? To "ye which are spiritual." Who is to be benefited? The man in error; they who have a part in his restoration. Is the man "overtaken in a fault" of necessity a brother in the Church? From the nature of the instruction found in this lesson, we would infer that he is; but our obligation does not stop here. Perhaps through prayer and personal work we may win some of the "other sheep" to which Christ referred from the error of their ways. How shall we go about this work. Space will not permit a recital of the process. Prayer, a study of God's Word covering such matters, and common sense obedience to the instruction found in V. 1 will make it apparent as to what our opportunities are.

Mutual Burden-bearing (2-5).—Notice the many practical instructions and truths found in these few verses: (1) "Bear ye one another's burdens." (2) "Every one shall bear his own burden." (3) A warning against egotism: "If a man think himself to be something when he is nothing, he deceiveth himself." (4) "Let every man prove his own work." (5) When we faithfully bear one another's burdens we are thereby fulfilling "the law of Christ." In other words, Christ came to bear the burdens of the whole world, giving His life to this end. We should "follow his steps." This, however, does not excuse us for living a do-less, indifferent, careless, wasteful life, expecting others to bear our burdens for us. "If any man will not work, neither shall he eat." God can not use a lazy Christian. Let us do our best in bearing our own burden, and in addition to that let us help one another in every way that we may be of service to one another. There is in this teaching

a mutual obligation in the relationship between Christian and Christian, between the ministry and the membership.

Seed-sowing (6-8).—This is a continuation of the thoughts presented in the preceding paragraph. To contribute to the welfare of others constitutes seed-sowing. There is mutual seed-sowing suggested in this: "Let him that is taught in the word communicate unto him that teaches in all good things." But the emphatic teaching on seed-sowing is found in vv. 7, 8: (1) "Whatsoever a man soweth, that shall he also reap." (2) "He that soweth to his flesh, shall of the flesh reap corruption." (3) "He that soweth to the Spirit, shall of the Spirit reap life everlasting." Our whole life is a continuous record of sowing and reaping. We can not avoid it. We must sow to the flesh, or to the Spirit. We can not sow to the Spirit without being under the direction of the Spirit. They who live for the gratification of the flesh are not only out from under the dominion of the Spirit, but they are thereby inviting ultimate "corruption"—which, if not repented of, will mean certain destruction! They who are led

by the Spirit; in other words, "sow to the Spirit," live in the Spirit, and, if they continue faithful to the end, find their eternal reward in "life everlasting."

Well Doing (9, 10).—This line of thought runs through the whole lesson. Let us therefore "not be weary in well doing; for in due season we shall reap, if we faint not." But not merely for the sake of reaping, but rather for the sake of what we may do that others may reap gloriously, should we continue to press forward in the great work to which God has called us. Christ "went about doing good." "We should follow his steps." Some people, not seeing ahead as they should and beset with temptation, get tired and quit. Let us keep on. The reaping time is coming by and by. And the souls which God is giving us for our hire will join in the reaping. Keep on, brother, and for you "the last step is better than the first." We find the emphatic climax of the lesson in the last verse:

"As we have therefore opportunity, let us do good unto all men, ESPECIALLY unto them who are of the household of faith."

* * *

Make these practical instructions the rule of your life, and your life will be fruitful and the reaping time glorious.—K.

BIBLE MEETING TOPIC

OUR MISSION WORK IN C. P., INDIA

Phil. 2:9-11; Matt. 24:14

Topic for August 16

MOTTO

"Grace . . . hath appeared to all men."

OUTLINE STUDY

I. Mission Stations.*

1. Sundarganj (Dhamtari).
2. Medical Station (Dhamtari).
3. Balodgahan.
4. Shantipur.
5. Sankra.
6. Ghatula.
7. Mohadi.
8. Dondi.

II. Kinds of Work.

1. Medical.
2. Schools.
3. Charitable institutions.
4. Evangelistic.
5. Church and Sunday school.
6. Industrial.

*Note.—See latest Annual Mission Board Report of the American Mennonite Mission, Dhamtari, C. P., India.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Jesus."
2. Prepare the Following:
 - a. Attending Church in India.
 - b. A Day at the Hospital at Dhamtari.
 - c. A Sunday School in India.
 - d. A Service in a Village.
 - e. In the Leper Asylum.
 - f. A Peep into the Boys' Orphanage.
 - g. A Peep into the Girls' Orphanage.
 - h. A Native Christian Home.

For Seniors.

1. Using a Map, give a general description of the field of work.
2. As time permits let different phases of the Mission Work be prepared and given in the meeting.

PERSONAL THOUGHT

I have a personal responsibility for the work of our missions. Have I found out what it is in my power to do to forward this work?

SEED THOUGHTS

Your business is to obey your marching orders.—"Preach the Gospel to every creature."—Wellington.

In simple trust like theirs who heard,
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.—Whittier.

Not mine to mount the courts where seraphs sing,
Or glad archangels soar on outstretched wing;

Not mine in union with celestial choirs
To sound heaven's trump, or strike the gentle wires;

Not mine to stand enrolled at crystal gates,
Where Michael thunders or Uriel waits.
But lesser worlds a father's kindness know;
Be mine some simple service here below—
To weep with those who weep, their joys to share,

Their pain to solace, or their burdens bear;
Some widow in her agony to meet;
Some exile in his new-found home to greet;
To serve some child of Thine, and so serve Thee,—
Lo, here am I! To such a work send me!

—E. E. Hale.

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THURSDAY, AUGUST 6, 1936

Field Notes

If former plans carried, Bro. Abram Burkholder of Harrisonburg, Va., is at present in the West Virginia field, in the Lord's work. M.

Bro. Jesse Mack of Collegeville, Pa., attended the recent meeting of the Virginia Conference at Springdale Church near Waynesboro, Va. M.

Bro. Amos Martin of Smithburg, Md., was one of the interested attendants at the Virginia Conference held near Waynesboro, Va., last week. M.

A Correction.—Bro. "Jonathan Hartzler," whose death was chronicled in these columns last week, should have been called Jonathan Schrock.

Bro. William Jennings of Concord, Tenn., recently conducted two series of meetings in Augusta Co., Va.; one at Mountain View and the other at Valley View. M.

Bro. H. B. Keener of Harrisonburg, Va., planned to visit among the brotherhood in Halifax Co., Va., after the close of the Virginia Conference near Waynesboro, Va., last week. M.

Bro. Irvin Burkhardt, of Goshen, Ind., has been preaching and working in the interest of Goshen College for several weeks, in the Ontario Conference churches. Good interest is reported. D.

The St. Jacobs, Ont., congregation voted to ordain another minister, to assist in the work of the Lord in this field. The prayers of the Lord's people are requested in this important task. D.

Bro. S. J. Miller, of Pigeon, Mich. began a series of meetings at the El-

mira Church, Elmira, Ont. The meetings close Aug. 2, with Bro. C. F. Derstine and others assisting in a Conference.

Brethren Paul Showalter, Roy Wenger, Otis Snead, and Dewey Emsweiler are four valuable additions to the Virginia Conference, each of them having been ordained during the past year. M.

In response to inquiries concerning where to address mail to people attending the young people's institute in the Johnstown, Pa., district, Aug. 5-16, we suggest that you direct it to Johnstown, Pa., Arbutus Park, R-4.

Bro. Clayton Bergey and wife of Fentress, Va., planned to go to eastern Pennsylvania for a visit among the brotherhood in the Franconia Conference district, after the close of the Virginia Conference in Augusta Co., last week. M.

We are indebted to Bro. J. D. Mininger, who has been in Virginia since the recent young people's institute at Harrisonburg, Va., for echoes from the Virginia Conference, held with the Springdale congregation near Waynesboro, Va., last week.

Among recent visitors at the Publishing House and with friends in Scottdale are the following: John H. Landis and wife, Lititz, Pa.; Henry H. Landis and wife, Lancaster, Pa.; Myron Yoder and family, Goshen, Ind.; J. H. Bender, Springs, Pa.; C. W. Winney, Johnstown, Pa.

Good interest and attendance, warm fellowship, and an emphasis on the "all things whatsoever" taught in the Scriptures, characterized the annual meeting of the Virginia Conference, held with the Springdale congregation, Augusta Co., Va., last week. M.

The Lord willing, Bro. C. F. Derstine of Kitchener, Ont., will conduct a series of tent meetings in Wooster, Ohio, Corner North and Beaver Sts., Aug. 11-20. A cordial invitation is extended to surrounding congregations to support these meetings. G. M.

The Woolwich District, Elmira and St. Jacobs, Ont., voted in favor of the ordination of a bishop to assist Bro. Moses Brubacher, who is still incapacitated for work. May the Lord lead the congregations in their choice, and may the one ordained be a faithful servant of the Lord. D.

Indiana-Michigan Sunday School Conference.—We are in possession of an interesting program of the annual meeting of the Indiana-Michigan Mennonite Sunday school Conference, to be held with the Clinton Frame congregation near Goshen, Ind., Aug. 11-

13. The program gives evidence of a live meeting in prospect, closing with an evangelistic appeal.

Evangelistic tent meetings are announced to begin Aug. 2, to be held on the Wickersham school grounds, three miles east of Bainbridge, Pa., with Bro. D. S. Krady of Lancaster, Pa., as evangelist. The meetings are to continue until Aug. 14. The public is invited to attend.

"Very good interest" is the report from the young people's institute held at Oak Grove Church near Smithville, Ohio, last week. There was an enrollment of nearly two hundred, and hopes were entertained that the cause of Christ and the Church would be strengthened through the influence of that meeting.

We are in possession of a carefully prepared program of the Fundamental and Mission Meeting, held in connection with the Virginia Conference at Springdale congregation, Augusta Co., Va., last week. In addition to the names of Conference members, the name of Bro. J. D. Mininger of Kansas City, Kans., also appears on this program.

Summer Bible School Reports.—A number of these are coming in. Others will probably be sent in in the near future. It is desired that these reports be sent to Bro. C. F. Yake, Scottdale, Pa., at an early date, and he will make some kind of a report for the benefit of our readers. We thank the Lord for the increase, both in number of schools and in attendance, as compared with previous years.

If previous arrangements were carried out, Bro. J. Irvin Lehman of Chambersburg, Pa., began a series of meetings at the Pond Bank, Pa., Mission Church on Sunday, Aug. 2, to continue a week or ten days. An all-day meeting had been planned for Aug. 2, with Brethren J. S. Lehman and J. M. Nissley assisting as instructors. The prayers of the brotherhood are requested in behalf of the meetings.

Young People's Institutes.—In these, as in the case of summer Bible schools, there is an increase in both the number of meetings held and in total attendance, as compared with former years. We thank the Lord. The longest session yet held in these meetings is that being held in Arbutus Park near Johnstown, Pa., beginning about the time this paper is beginning to reach the homes of its readers. See back numbers of Gospel Herald for announcement.

At this writing Bro. C. F. Derstine and others are engaged in a series of meetings at the new Church mission,

Glasgow, Ont. Seven souls have already confessed Christ, and the meetings will be continued over Sunday by Bro. L. H. Hoover, after which Bro. Derstine will give three nights more. Bros. Will Smith, Leslie Wambold, Aaron Grove and their families, and others have opened this fertile field through the avenue of conducting a mission Sunday school. May the Lord bless the field.

Bro. J. B. Martin of Waterloo, Ont., assisted the St. Jacobs, Ont., congregation as Director in the summer Bible school; Bro. S. M. Kanagy, the Cedar Grove, Ont., congregation; and Bro. Frank Raber, the Breslau, Ont., congregation. Bro. J. C. Fretz served Baden; Bro. C. F. Derstine, Kitchener; Bro. J. B. Martin, Waterloo; Bro. S. M. Kanagy, Wanner; Bro. Aaron Grove, Markham; and Bro. Harold Grove, Toronto. Many brethren and sisters gave valuable service as teachers in all these places. May the Lord reward in time and eternity their labors. D.

Visitors who favored the congregation worshiping in Scottdale Mennonite Church with appropriate sermons recently were Brethren Paul Erb of Hesston, Kans., who preached Sunday night, July 26, and S. F. Coffman of Vineland, Ont., who preached on Wednesday night following. The other three members of the committee, also present, C. K. Lehman, J. B. Smith, and C. Z. Yoder. Brethren Lehman and Erb were accompanied by their families. The presence of all these visitors, together with the other visitors who have gone in and out among us during the past few weeks, was much appreciated.

Correspondence

Guernsey, Sask.

Greetings in the Master's Name:—We are taking this way to let our friends know how we reached our destination. We left Tofield May 23. We had room for 9 persons to sleep, and did our cooking, baking, and washing. Oliver Lehman accompanied us.

Around Bawlf it was very nice but not far from there it started to get dry till we came to Biggin, Sask. From there on it got better and we always had water for the stock. We traveled through deserted country, and yet people live everywhere. You can hardly see how they live, as they hadn't had any rain all spring.

Friday morning at five o'clock we drove into Jerry Webers and they were quite surprised. They weren't looking for us for several days. Bro. Jerry and wife went with us and showed us the way and helped us unload. The people were so very kind to us all

along the way. About a week before we came Jerry had 40 horses here and plowed about 35 acres for us. We heartily thank all who had a part in this. May the Lord bless you doubly for your work. They also put in 25 acres of oats, also some potatoes, vegetables and garden things. It looks nice.

Bro. Nick Roth is holding revival meetings here. Bro. Roth was here last night and we all enjoyed his visit. Sunday we will have an all-day meeting.

I thought by writing to the Herald you can all read it and will save me from writing so many letters. May the Lord bless the Tofield congregation. It is good to have Bro. Roth here. We ask the Lord to bless the little flock at this place that we may all work unitedly together and that we may be true lights shining wherever we go.

May the Lord bless abundantly.

July 15, 1936. Mary Weber.

(The original letter was greatly abbreviated for want of space.—Editor.)

Pinto, Md.

Our summer Bible school opened June 29, 1936 and continued 10 days, closing July 10, 1936. Bro. S. G. Shetler in charge, with 23 teachers assisting. Total Enrollment, 410; offering, \$33.83. May the entire Church pray for the summer Bible school work, which seems to us to be the greatest open door to our church.

As the Pinto Church we wish to express our thanks for the many kind friends outside our church membership who sent their children, who helped haul the children, furnished the drinking water, and the nice, cool packing house which contained 12 classes and seated all the people for the commencement night.

We also wish to thank the kind brother and sister teachers who so nobly assisted in the work from other congregations of our church.

July 21, 1936. Cor. Secretary.

New Hamburg, Ont.

(Geiger congregation)

Dear Herald Readers:—Since our last letter we have received countless blessings from our Father's bountiful hand. We thank Him for His goodness.

The pupils of our Sunday school as well as many other children have greatly enjoyed two weeks of summer Bible school. May these young hearts be prepared to open the door to Christ when He seeks entrance. A few of our young people were also there as teachers.

We were very glad to have Sister Louise Groff, one of our former members, with us for two weeks. She is at present a worker at the mission in Ft. Wayne, Ind. She told us some of her many and varied experiences of this her first year of city mission work.

May the Lord continue to bless her and her work as she enters upon another year of service for Him.

The singing class, which was held weekly at our church since early spring, was brought to a close on July 15. We appreciate the time and effort spent by our instructor, Bro. Joseph Steckley, in teaching vocal music to our young people especially.

The brethren, Newton Weber and Isaiah Rosenberger, worshiped with and preached to us the Word of Life on July 5 and 19 respectively.

May we, every one, hold fast the profession of our faith without wavering.

Mrs. Moses H. Roth.

July 22, 1936.

Newton, Kans.

(Pennsylvania congregation)

Dear Readers of the Gospel Herald:—"The blessing of the Lord, it maketh rich; and he addeth no sorrow with it." We realize that as God's children we have been receiving the rich blessings of God both temporally and spiritually, and we would add this verse from Psalms 68:18—"Blessed be the Lord who daily loadeth us with benefits."

Harvest time was early in Kansas this year, and as a rule the crops have been a good yield. We have had drouth and extremely hot weather for the past few weeks. Since the grain fields are harvested the grasshoppers have entered our gardens and cornfields, stripping the leaves from everything eatable.

On Sunday evening, July 5, we had our regular quarterly S. S. Conference. We had it at this time as a farewell service for the outgoing missionaries. Bro. and Sister Samuel King spoke on the subject, "What it means to say Yes to God: (1) sacrifices, and (2) blessings." Bro. Milton Vogt spoke on The Urgency of the Call.

On Sunday, the 12th, Bro. Harry Deiner and Bro. Joe Hartzler were with us. Bro. Deiner preached from Isa. 6:8, a very impressive sermon, after which Bro. Samuel King was ordained to the ministry for the India field. May they be used in that needy field in the saving of many souls.

On Sunday, July 19, Bro. Chris Reiff favored us with a sermon.

We are glad for these encouragements. Continue to remember us in your prayers.

July 22, 1936. Emma Fenton.

Montgomery, Ind.

(Berea congregation)

Greetings of love to the Gospel Herald Readers:—The Lord has blessed us with health and strength and has kept us from harm and danger. We cannot thank Him enough for what He has done for us.

In the recent past Bro. Baker, an inmate of the county farm, was taken

(Continued on page 412)

Miscellaneous

A GARDEN FAIR

By Pauline Buckwalter

For the Gospel Herald.

Written upon the death of a child.

I wandered down the garden path,
With misty eyes and thoughts
Of how 'twas empty all about me,
Of what the Lord had wrought.

The little feet that oft' followed me,
And the voice I taught each day;
The bright little eyes that watched me,
And the little hands at play.

All these have gone and left us,
Left us only to dream;
I mused about till my heart ached,
But I saw then a picture so plain.

I saw a bright little garden
With flowers blooming fair,
A garden up in heaven,
And children playing there.

I could see no petty quarrels,
No hearts in sad dismay;
But all had cheery smiles
While happily at play.

Instead of butterflies
Flitting here and there,
I saw the wings of angels,
Who were giving them their care.

I saw our little boy,
With his dear smiling face;
He seemed to be so happy
In that abiding place.

Should we ever wish him here
Amid this world of woe,
When our lonely hearts are sad
Because we loved him so?

I believe we can be grateful
To God who called him there,
And look ahead to meeting him
In that Garden Fair.

Intercourse, Pa.

CHURCH ACTIVITIES OF THE NORTHWEST

By T. K. Hershey

For the Gospel Herald.

Having had the privilege in June and July of this year (1936) of attending the three conferences of the Northwest, namely, The Pacific Coast, Alberta-Saskatchewan and the Dakota-Montana, I desire to pass on to others what was done at these conferences as well as my impression. We may also refer to the isolated congregations visited. We shall take up the conferences in their successive order.

I. The Pacific Coast Conference June 15-18

Young People's Institute

Preceding the Church Conference, June 12-14, a Young People's Institute was held in the Albany congregation, Albany, Oregon. After rushing us from Portland to Albany June 12, we gave our first talk on Christian Experience at 9:45 A. M. The fine and

large number of Christian young folks was the first of a series of agreeable surprises. Brethren Daniel Kauffman, S. C. Yoder, James B. Bucher, J. P. Bontrager, and the writer were the instructors. We were kept very busy in the Institute or preaching on the following Sunday in one or more of the churches in the Conference district.

Many expressed much help received from the thoughts gleaned on the following subjects: "Christian Experience," "Young People's Problems," "Church History," "Laws of Learning," "Poetical Book Study—Job, Psalms and Proverbs," "Study in I John," "Missions," "Summer Bible Schools," "Holy Spirit," and "The Atoning Work of Christ." The assembly addresses, "Fundamentals of Christian Belief," and "Prayer and Evangelism," revealed many thoughts necessary in the missionary program of the Church.

Sunday was Christian Life Sunday, with "The Victorious Life" as the general theme. The following subjects discussed brought out the beauty of the victorious life: "The Cross and the Victorious Life," "The Holy Spirit and the Victorious Life," "Faith and the Victorious Life," "The Word and Prayer and the Victorious Life," "Christian Activity and the Victorious Life," and "The Second Coming of Christ as an Incentive to the Victorious Life." The speakers clearly showed that the life of victory is made possible in Christ and through the Holy Spirit can be lived out in daily life.

Sunday School Conference

While the ministers met in the side room in the Fairview Church for necessary deliberation prior to Conference, the Sunday school workers met in the main Church building for their annual Sunday School Conference. The devotional service was led by the aged brother, Daniel Erb. The subjects discussed were: "How may the Greatest Benefit be Derived from the Sunday School Conference?" "The Necessity of Consecrated Leadership," "Mechanical or Spiritual Sunday School, Which?" "Church Indoctrination in the Sunday School," "How may Sunday School Workers More Effectively Become All Things to All Men that They may by All Means Save Some?" "The Place of Education in the Life of the Christian Worker," "Fleeing Youthful Lusts," "The Effects of the Daily Habits and Manner of Life of the Christian Worker Upon His Associates," and "The Source of Power for Victory." Local talent very ably portrayed to us the value of the Sunday school and the need of consecrated teachers.

Mission Board Meeting

A live missionary program was rendered Tuesday afternoon, the general theme being, "Jewish Evangelism." The report of the Jewish work in Port-

land and "The Jew in God's Program," awakened much interest in the Jew—God's chosen people. We were very much impressed with the active missionary spirit of this conference. Bro. S. C. Yoder, of Goshen, Ind., preached the missionary sermon, which was masterful, spiritual, inspiring all to be more active along the lines of Gospel propagation.

In the evening the sisters of the Church rendered a program in the name of the sewing circles of the Conference. After a number of subjects treated by local talent, the writer gave a talk on the "Place of our Sisters in the Missionary Program of our Church." Here, as in other programs rendered, we observed that there is real missionary activity among the churches of the Pacific Coast Conference.

Church Conference

Wednesday and Thursday, June 17, 18, were dedicated to the Annual Church Conference of the Pacific Coast. Bro. F. J. Gingerich and H. A. Wolfer were the moderators and E. S. Garber was the secretary. After the roll call and recognition of the visiting ministers and other preliminaries, Bro. Daniel Kauffman, of Scottdale, Pa., preached the Conference sermon. He based his remarks on Heb. 12:1,2. Special emphasis was placed on the many weights that must be laid aside in order to run well "the race that is set before us." The importance of "Looking unto Jesus, the Author and Finisher of our Faith," was clearly shown in this outstanding conference sermon. We thank God for the strong, powerful leaders of the Church. May God see fit to use our brother in the Church for many years to come.

The two addresses on "The Exposition of the Eighteen Articles of Faith," by Bro. S. C. Yoder, aroused much interest in these, the doctrines of our Church. The two subjects, "Missionary Support" and "The Publication Interest of the Church" by brethren dedicated to this work brought live response from the brotherhood of the Far West.

The young people were not forgotten. The subject "What More can We Do as a Church for Our Young People?" was discussed by one of the delegates to the Conference. The result was that many young people expressed their desire to reconsecrate their lives to the work of the Church.

One of the outstanding questions that required much thought and careful consideration, a question that confronts the entire Church and one that is discussed in many conferences was "In the Light of Demands on the Part of Labor Unions What Provision can this Conference Make in Behalf of Her Members?" This question was very ably discussed by Bro. Daniel Kauffman. A resolution showing the position of the Church on Labor Unions

was drawn up which may be found in the report of the Pacific Coast Conference. Doubtless it will be read with much interest by members of sister conferences who are confronted by the same problem.

One of the surprises to the writer was the large attendance and good interest manifested throughout all of the sessions of Conference. Judging from the discussions and resolutions passed it may well be said that this conference is actively engaged in the missionary program of the Church and is putting forth every effort possible to meet the problems confronting it. Our prayer is that God may richly bless the brotherhood of the Pacific Coast Conference.

Elverson, Pa.

BROTHERLY LOVE

By D. L. Christophel

For the Gospel Herald.

Brotherly love is so little cherished in these days. Our writers of the New Testament have told us so much of God's love, which is ours if we want it. "Beloved, if God so loved us, we ought also to love one another" (I Jno. 3:16). "... and he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise" (Luke 10:37). "A new commandment I give unto you, that ye love one another" (Jno. 13:34). "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (Jno. 15:12-14). "Ye know the grace of our Lord Jesus Christ. That though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit, and we have seen and do testify that the Father sent the Son to be the Savior of the world." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice; and be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

"He that loveth not knoweth not God; for God is love. In him was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." "Herein is love. Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "Beloved, let us love one another, for love is of God." "If any man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he

hath not seen? and this commandment have we from him, that he who loveth God love his brother also." "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith that he abideth in him ought himself also so to walk even as he walked."

Dear and loving brethren in the Lord, to whom this collection of God's words may concern, we are in perilous times, in times of so much apostasy. And I beg to ask those concerned not to shove your old brother off into the gutter, since in your estimation he has gotten a little to one or the other side of the road, but help to keep the brother in the center of the straight and narrow path. Continually exercise love, patience, and service, that by the grace of God you will be a help to your fellow man. Pray that the Lord would bless the Church with Christian love, that unity may prevail.

Tiskilwa, Ill.

SINGING

By Simon Hostetler

For the Gospel Herald.

The object of these few remarks is to encourage and stimulate the great and blessed obligation of worship in song. First of all, I thank God for the blessings of song, for it fits every occasion of life and well may we quote the poet:

"The music divinest and sweetest
Since ever the years began,
Is the manifold passionate music
He draws from the heart of man."

Singing has a place in heaven (Rev. 5:9; 14:1, 2) and on earth (Isa. 14:7). We are commanded to sing. "Come before his presence with singing" (Psa. 100:2). Paul said in I Cor. 14:15, "I will sing with the spirit, and I will sing with the understanding also." Singing comes from the heart and will be just what we make it. "Behold my servants shall sing for joy of heart" (Isa. 65:14).

Singing is a blessing from God. Though sometimes much neglected, if it is cultivated and exercised it will grow into eternity. It will help our fellowmen, both saint and sinner, and ourselves, and be a glory to God. "Sing unto the Lord a new song" (Psa. 96:1)—not the old songs that we loved before we were His children nor always the same old sacred songs we love so well now. But we should also sing new songs with new inspirations. Never will I forget the time a mixed quartet of our Idaho friends came to Oregon Conference and sang, "He was not willing that any should perish" (II Pet. 3:9), or the trio that sang "Cast thy bread upon the water"

(Eccl. 11:1). These I heard for days to follow and many others as well. May we strive to do more to stimulate the blessed obligation of worship in song to His glory.

Hubbard, Oreg.

SAILING FROM SEATTLE, WASHINGTON

By one present

For the Gospel Herald.

At the western coast of U. S. A., in the town of Seattle, Wash., on July 17 in the afternoon could be seen people driving their cars up on the dock bringing passengers who were to sail on the Japanese ship, depositing a great number of suitcases, boxes, and baggage in various shapes and sizes, which were carried into the ship by Japanese men.

As we kept our eyes toward the one end of the dock we could see crowds of people coming to see some of their friends sail from shore. Most of this crowd were Japanese people.

But among this group were seen about 70 Mennonites who were there to see Sisters Mary Good and Gladys Weaver leave the shores of America for the land of their calling—India—the former going for the third time and the latter going for the first time. An hour before sailing, upon request, a room in the ship was given them where a short service was held which consisted of a short speech, prayer, and song, "God will take care of you." Following this goodbyes and good wishes were given to these sisters.

As the hour-hand moved close to 4 o'clock a great commotion was in progress. People were coming off the ship and last minute visitors and passengers going on. Soon the streamers were thrown out by passengers to their friends down on the dock. A beautiful sight it was to see many streamers of all colors dangling in the air between those on board and those who were lucky enough to catch the roll as it was thrown. Then the whistle blew, which was a sign that all were ready to leave the shore. As the ship and the people on the dock began to move some of the streamers gave way under the heavy burden and strong pulling. By degrees the streamers were all broken—the passengers having a part of the streamers and friends left behind a part. Many hands and handkerchiefs were seen waving as long as the people on the ship could be seen. Those on board were going to lands beyond the sea (some of them to spread the Good Tidings) and those at the shore to return to their field of service in the homeland.

"Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release."

Painless ailments are often the most serious.

CORRESPONDENCE

(Continued from page 409)

to his eternal reward. Let us be ready; "for in such an hour as ye think not the Son of man cometh."

On Sunday, July 5, several of the young folks of the Shore congregation conducted our young people's meeting. They gave us some wonderful talks on "Bible Nonresistance as Applied to Our Present Day." We are always glad for visitors. Come again.

Several from here are planning to go to the Sunday school conference at Goshen. Let us look to the Lord and ask Him to help us through trials and tests. He is always ready to help us through.

July 22, 1936.

Ida Knepp.

Adair, Okla.

Greetings in the Name of Jesus:—We were blessed by having Bro. J. G. Hartzler with us over Sunday July 19. Bro. Hartzler preached to us both Sunday morning and evening. The services were well attended. Bro. Hartzler was called to anoint with oil Bro. M. E. Hostetler who is sick. He had a stroke of paralysis about 2 months ago. He is slowly getting better and is able to sit up in his chair a part of each day, but still has no use of his limbs. We heartily invite any of our brother ministers to stop with us as they may be traveling through close to us. Bro. Monroes are leaving soon for Harper, Kansas, and Lloyd Drivers are also moving about 10 miles over into the Pryor community. We would be so thankful for some one to move in here and help out with the Lord's work here. We praise God for the desire of many to hear the Word of God. We crave your prayers, that we who are left may live our lives to the glory of God. We feel our unworthiness in the many things that are left here to be done, but we are in God's hands, to be used just as He sees fit to use us. We earnestly desire the prayers of God's people for this place, and for whoever is to carry on the work here.

Yours in Jesus' blessed name,
July 22, 1936. Mrs. Mahlon Bare.

Westover, Md.

(Holly Grove congregation)

Greetings of Love in Our Redeemer's Name:—Sunday, July 19, Bro. and Sister Amos Ogburn of Gettysburg, Pa., visited with friends and relatives at this place. Bro. Ogburn preached for us Sunday. They are spending the week here.

Our revival meetings begin July 29. Pray for the work, that saints may be strengthened and sinners warned and that souls may be won to the one and only cause, the service of God.

On Saturday afternoon and Sunday all day, Aug. 6 and 7, we are having our annual missionary and S. S. meeting. Everybody welcome. On Sunday, Aug. 8, there will be an ordination

service at this place. Pray for the brother, and for the furtherance of the work at this place.

Prayer meeting was at the home of Bro. Ira Ogburn last evening.

In the service of the King,
July 23, 1936. Carrie C. Zook.

Garden City, Mo.

(Bethel congregation)

Dear Readers of the Gospel Herald:—Special services were held Sunday, July 19, at the Bethel church in honor of Bro. and Sister Sam M. King who are leaving soon to be missionaries in India. Sister King was formerly Nellie Zook, daughter of Sister Cotna Zook of Garden City. Bro. and Sister Protus Brubaker and son and Miss Jones of Edwards, Mo., were present. Bro. Brubaker delivered a sermon in the morning. Text, Rom. 12:1, 2. In the afternoon Sister Mary Holsopple of Versailles, Mo., returned missionary from India, talked on "The Present Needs on the Field in India." During the evening session Bro. King spoke on "Answering God's Call" and Sister King on "Blessings Received in Saying Yes to God's Call." Bro. J. D. Mininger of Kansas City, Kans., then delivered a sermon on "Reasons We Should be Interested in the Lost Souls in India." Several special musical numbers were given, one a duet by Kansas City ladies.

Bro. and Sister King and small son, John David, left July 20 for Portland, Oreg. They will sail July 28 on the liner S. S. General Lee for India, and will stop at the Philippine Islands for a two-week visit. They were employed as government teachers there about 6 years ago. They will arrive in Calcutta, India, Sept. 28.

July 23, 1936.

Cor.

Fairview, Mich.

To the Readers of the Gospel Herald, Greetings:—After a season of extreme heat and drought, the Lord has again given us beautiful showers of rain for which we want to thank Him.

July 19, baptismal services were held here, when five souls were added to the Church by water baptism and one was received who renewed her covenant with the Lord. Pray with us that they remain faithful.

Our Y. P. M. was reorganized for the coming six months with the following results: Mod., Carl Yoder; Asst. Mod., Willard Handrich; Third member, S. L. Troyer.

Bro. Eli A. Bontrager of Midland visited a short while with relatives and friends of this place, he also gave us three messages while here which were appreciated.

The children were again blessed with the privilege of a two weeks Bible School, beginning June 8. The average attendance was larger than any previous year. The seed has been sown but how much depends on par-

ents to keep the soil cultivated and in good condition so it might root deep and grow and bring much fruit for the Master.

Pray for the work here, that the Lord lay upon our hearts a real burden for the lost all about us. The harvest truly is great.

July 23, 1936.

Cor.

Jackson, Minn.

Dear Christian Readers:—We are grateful to God for the blessings and testings which are permitted us. Crops, especially corn, are in need of rain, but we are grateful that we have been blessed as we have.

Bro. and Sister Ed Harder and two daughters, Miriam and Ruth, of Up land, Calif., are in our community at present, visiting relatives and friends. Their help in church work is inspirational and appreciated. Among other recent visitors are Bro. and Sister Harold Ely, John Coopridner and C. Jay Garber of Conway, Kans., and Frank Garber of Hutchinson, Kans.

A small group of the younger people has started a needed work—that of visiting in homes of older people and others we feel called to visit. May this work be an honor to God, is our prayer. There are so many who need the light. You and I are what God has to depend on. Let us not disappoint Him.

Weekly prayer meeting is held each Wednesday evening in various homes. These meetings have been well attended. May God be magnified, souls lifted to a higher plane, and great conviction rest upon us as followers that we may be completely surrendered. The call by the death reaper has visited many homes in our community within the last year. This is a great challenge to each of us who have accepted Christ as our Savior. Have we done our part?

In passing near our church, won't you stop off and worship with us? Visitors are appreciated.

Pray for the Alpha Church.

Irene Garber Kauffman.

July 23, 1936.

Hydro, Okla.

Greetings in Jesus' Name:—We were favored by a visit by Bro. I. G. Hartzler of East Lynn, Mo. While he was in our midst he preached for us a number of times. He also baptized 10 young people who at that time sealed their covenant with God. He also assisted in our counsel meeting and communion services.

On Sunday evening, June 28, we reorganized our Y. P. M. Bros. William Schantz and Ben Detweiler were elected moderators.

On Sunday, July 12, six souls who had been members of a sister church were received into our church. Let us pray that they may grow in grace and the work will prosper.

July 23, 1936. Nora Eichelberger.

PACIFIC COAST CONFERENCE

Report of the Sixteenth Annual Mennonite Church Conference of the Pacific Coast District, Held at the Fairview Church, Albany, Oregon, June 17, 18, 1936

Ministerial body met Monday morning at 7 o'clock to outline the work of Conference. Other meetings were held during Conference session.

Officers of Conference: Mod., F. J. Gingerich; Ass't. Mod., H. A. Wolfer; Secy., E. S. Garber; Treas., C. I. Kropf; Song Manager, S. G. Hostetler.

Committees:

Nominating: Perry A. Heller, M. E. Brenneman, David Good, C. G. Yoder; William Beachy.

Resolutions: Daniel Kauffman, T. K. Hershey, N. A. Lind.

Devotional, conducted by C. R. Gerig. Scripture, Isa. 12.

Summary of Roll Call: bishops present, 7; ministers present, 17; by proxy, 1; deacons present, 6; by proxy, 4; Lay delegates, 22; by proxy, 6.

Recognitions: Daniel Kauffman, T. K. Hershey, Sanford Yoder, Vick Roth, and D. Y. Hooley were accorded privileges of this Conference. C. I. Kropf and C. G. Yoder were received as Conference members in the office of bishop and deacon respectively. Harrisburg brethren were given privilege to take part in Conference work as far as they saw fit.

Conference Sermon, by Daniel Kauffman: Text, Heb. 12:1, 2.

Faith is the keynote of the Christian life and warfare. "Without faith it is impossible to please Him." (1) We should lay aside every weight—the hindrances of indifference, disloyalty, discouragement, unequal yoke, pride, worldly conformity, carnal strife, and isolation. (2) We should lay aside "the sin which doth so easily beset us," as appetite, money, pride, contentiousness, and unwillingness to obey the Word. (3) We should run with zeal and patience, the Savior's patience made Him our great example. (4) "Looking unto Jesus"—our Example. The motive of Christ was the joy set before Him. Let this be our vision.

The following brethren gave testimony to the Conference sermon: D. Y. Hooley, John Yoder, D. A. Good, Will Beachey, C. G. Yoder, Paul Hooley, S. P. Schrock, Oliver King, and Joe H. Yoder. Other Conference members and audience gave testimony by standing.

Subjects Discussed

I. In the Light of Demands on the Part of Labor Unions, What Provision can this Conference make in Behalf of her Members?

On motion the names of G. D. Shenk and E. Z. Yoder were added to resolution Committee to assist in working out resolution on above question.

The Pacific Coast Mennonite Conference in Session at Albany, Oregon, June 17, 18, 1936 accepts the following as a statement of its position on organized unionism, whether of labor or of capital:

1. The Mennonite Church, from its earliest organization, has based all its teachings and its activities upon the Word of God. This Bible faith came prominently into notice as early as 1525, and has been maintained through the centuries under great opposition and trials. Our forefathers came to the land of Penn more than two centuries ago, that they might enjoy the liberty of conscience which has since that time been guaranteed by the Constitution of the United States. In this new land of their choice, they have enjoyed this liberty, not without serious tests, and by the grace of God they endeavored to maintain the principles which they held dear. As a Church we accept the Bible as the Word of God, recognizing it as our highest authority. When problems arise relative to our own lives or our relationships with others, we rely upon this Word for their solution.

2. One of the scriptural rights of man is that of a free conscience. We regard it as a sacred duty to maintain "a conscience void of offence toward God, and toward man" (Acts 24:15).

3. We believe that the Scriptural injunction, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14-16), is a command which all Christians should obey. When Christians and non-Christians are yoked together as members in the same organization which enjoins upon them certain policies and restrictions affecting individual convictions, the same constitutes an unequal yoke. Especially is this an objectionable yoke to those who by such policies and restrictions are bound to a course of action which they believe to be unscriptural or morally wrong.

4. Christ "the Prince of Peace" (Isa. 9:6) taught and exemplified the doctrine of peace and nonresistance (Matt. 5:38-45; 26:51-53; Jno. 18:36), and the apostles likewise taught and exemplified the same doctrine (Rom. 12:17-21; II Cor. 10:4; Eph. 4:31, 32; James 5:6). In the light of these Scriptures, we cannot reconcile this plain teaching with the policies and methods resorted to by labor unions in the enforcement of their demands. We believe that strikes, lock-outs, boycotts, picketing, and other coercive measures which often result in violence and bloodshed are unscriptural, not in keeping with the spirit of the Gospel nor with the highest interests of either laborers or employers of labor, and objectionable from the standpoint of scriptural rights.

5. Such scriptures as Luke 3:11-16; Eph. 6:5-9; Col. 3:22, 23; Philemon 16; I Pet. 2:18, 19, and other instructions from the Word of God which teach the principles of mutual submission one to another, of sympathetically sharing one with another, of proper relationships between masters and servants, and of living for the good of others, are violated in the spirit of monopoly which is in evidence among practically all organized bodies of laborers or employers of labor.

We further recommend:

1. That in all cases members in the employ of others maintain a Christian attitude, rendering faithful service, and giving due recognition to the rights of both labor and employers of labor.

2. That at all times they endeavor to promote the interests of peace, holding themselves aloof from all unscriptural entanglements and from every form of carnal strife.

Inasmuch as there are labor problems before us affecting the interests of some of our people, problems calling for immediate attention, we recommend that our Executive Committee appoint a carefully selected committee of five brethren whose duty it shall be to investigate such problems and meet the issues involved in whatever way they may consider Scriptural and wise; and that in all important matters this committee work conjointly with Executive Committee of Conference.

Further—It was moved that it is the conviction of this Conference that members seeking employment should give preference to positions where the question of labor unionism is not a live issue. Carried.

II. An Exposition of the 18 Articles of Faith, by S. C. Yoder.

Recommendation:

Our recognized "Confession of Faith" was first adopted in a General Conference of Mennonites at Dortrecht, Holland, in 1632, later adopted by a Conference of German Mennonites in 1660, and still later ratified by a conference of Mennonites in eastern Pennsylvania in 1725. This is but one among a number of similar declarations adopted at various times by different conferences of Mennonites in the early history of Mennonites in Europe. Because of the clearness and soundness of the Dortrecht Confession, it is acknowledged by our Church as a concise expression of our faith, so far as it goes in the setting forth of the principles of faith and life. For a study of these 18 articles of faith, our members are advised to read the well known book, "Confession of Faith and Minister's Manual." We further recommend that this book find a place in every Mennonite home.

III. The Publishing Interests of the Church, discussed by Daniel Kauffman.

IV. Missionary Support, discussed by T. K. Hershey.

Recommendation:

Inasmuch as the Spirit of Christ is the spirit of missions and the grace of missionary giving goes down to the roots of spiritual life, the result is that the spirit of giving increases with the spirituality of the individual, and the closer one lives to Christ the more missionary he becomes. According to the teaching of the New Testament the work of evangelizing the world is delegated to the Church and it is her duty to muster all her resources to that end. Therefore we urge our ministers and teachers to use their office and influence to arouse a missionary spirit by preaching, teaching, and directing the work of the Church in such a way as will develop conviction on this subject and stimulate interest in the salvation of souls.

Reports

1. Minutes of last year's Conference read and accepted.

2. Sunday School Conference minutes read. Motion regarding money in S. S. Treasury passed in S. S. Delegate session was a duplicate of motion passed in previous session of Conference. Moved that the same be stricken from minutes. Carried. Minutes accepted with correction.

3. Mission Board minutes read and approved with recommendations.

Moved that the matter relative to ordaining Glen Whitaker be left to bishop body and that they ordain at the proper time. Carried.

Moved that arranging for preaching at Portland in absence of Superintendent be left in the hands of the bishop in charge, the superintendent and the congregation. Carried.

4. On motion, Mission Board was granted two sessions on Conference program, as called for.

5. Sister's Sewing Circle report read and accepted.

6. Church membership report read and accepted.

Increase 152; Decrease 78; Actual increase 74; Discrepancy 4; Present Membership 1418.

7. Treasurer's Report read and accepted.

8. Music Director's report accepted.

Duties of Music Director as called for last year, approved.

We, the committee as chosen by the Executive Committee of the Pacific Coast Conference District, to outline the duties of the District Music Director, submit the following:

(1) Impress the fact that singing is a part of our worship, and not an introduction to it.

(2) Stress the thought of personal responsibility in our congregational singing, i. e. (a) God commanding us to sing, (b) being out of place, if not wrong, to read or study while we should be singing,

(c) helping to spread the message by personal expression in song. Psa. 96:1; 100:2.

(3) Urge the need of teaching the rudiments at least once a year in each congregation for those who are growing up, and then to further develop this teaching by chorus practice, song study, and other song practice throughout the year as opportunity affords.

(4) Give out the teaching that the major purpose of singing is not only for our edification, but also for the salvation of the lost.

(5) Encourage ministers to give messages at various times throughout the year concerning our privilege and obligation in singing.

(6) That our Music Director be alert and active in reminding the different congregations of these needs continually, urging that these recommendations be practiced, and that he secure reports along these lines.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10.

9. Moved that reports of Publication Board member, Education Board member, Delegate for Dakota-Montana Conference, District School Board, Colonization Committee, be filed with Secretary for our information when called for. Carried.

10. On motion, the Church History committee was retained.

11. On motion, report of committee on expense of delegates of Conference was accepted. Committee was retained.

Recommendation:

In order to assist in supporting officials while engaged in their special duties, we suggest that each member in the Conference District having an income contribute the amount representing one or more days income to a fund on which the ordained brethren may draw.

We further suggest that one member in each congregation be appointed to have charge of these contributions and forward to Conference treasurer immediately before Conference session.

12. Report of Building Committee. Accepted.

Recommendation:

We suggest since part payment of debt on Portland Mission building is demanded, that Conference be asked to devise a plan to raise the amount.

On motion above recommendation was referred to new Executive of Conference for solution.

13. Report of committee on verbatim reporting of sermons and addresses as called for in 1935 report accepted.

14. Report of Transportation Secretary was read and accepted. Reports not printed in hands of Secretary.

Motions

1. On motion it was decided to contribute to the general expense fund of General Conference at the rate of 2c per member.

2. Moved that we invite General Conference to meet with us in her regular session in 1937.

Amendment: We as a Conference favor holding General Conference on the Coast in 1937 providing a counsel of congregations brings favorable answer. Motion carried with amendment.

3. On motion the District Mission Board was authorized to launch out in the work relative to missionary evangelist.

4. On motion the appeal from Winton congregation for privilege to ordain a deacon was granted.

5. On motion appeal from Indian Cove to ordain a deacon was granted.

6. On motion appeal from Joe Yoder for the assistance of his father, Henry Yoder in the ministry at Molalla was granted.

7. On motion a Conference letter was granted E. E. Zuercher.

8. On motion the appeal for ordination of a minister and deacon in the Los Angeles congregation was granted subject to the recommendation of the bishop body.

9. On motion congregations without a resident acting bishop shall have bishop oversight supplied with the council and consent of the congregation.

10. On motion the appeal from the Hopewell congregation regarding the arrangement of a cycle for places of holding Conference was granted.

Moved that the Executive Committee consider the above appeal and bring recommendations to next Conference. Carried.

11. The matter relative to the ministerial status of Frank Roth was taken up and a letter of sympathy and entreaty was to be sent to him. On motion this writing was accepted.

Further Resolutions

Whereas, it has pleased God, during the past year, to remove from our midst our beloved brother and fellow Conference member, Bishop A. P. Troyer, therefore be it

Resolved, that we humbly bow in submission to His will, recognizing that in His infinite wisdom He doeth all things well and ordereth all things in love and for the best.

Resolved, that we extend our heartfelt sympathy to the bereaved family and congregation, and that a copy of this resolution be spread upon the minutes of our Conference and that another copy be presented to the bereaved family as a token of our appreciation for his past services and fellowship with us.

Organization for the Coming Year

Mod., J. P. Bontrager; Ass't. Mod., C. I. Kropf; Secretary, E. S. Garber (2 yrs.); Treasurer, Henry Yoder; Music Director, S. G. Hostetler; Member of Mennonite Board of Missions and Charities, C. G. Yoder; Member of Publication Board, L. F. Hilty; Member of Education Board, S. Honderich; Delegate to Dakota-Montana Conference, F. J. Gingerich.

Committees

District School Board: Paul N. Roth (1 yr.); Omar G. Miller (1 yr.); Irvin Wedel (1 yr.); D. F. Shenk (2 yr.); N. A. Lind (3 yr.). Colonization: N. A. Lind (1 yr.); J. P. Bontrager (2 yrs.); E. S. Garber (3 yrs.).

Church History: C. I. Kropf, Orrie Yoder, U. E. Kenagy. Special Committee on paying Delegate expense: C. G. Yoder, S. E. Eicher, Sam Schrock, D. H. Ebersole, Lloyd Lind.

Remarks

A fine spirit was manifested in all Conference activities. We appreciated very much the hospitality and kindness of the Fairview congregation, where Conference was held. A sermon was given each evening by N. E. Roth, S. C. Yoder, T. K. Hershey, and S. C. Yoder respectively.

One visible result was the large number of reconsecrations. May the Lord help us to practice the work effected at this Conference.

E. S. Garber, Secretary.

Married

Richer—Short.—On June 9, 1936, at the home of the officiating bishop, Bro. E. B. Frey, Bro. Harold Richer and Sister Florence Short were united in marriage. May happiness and peace attend them through life.

Liller—Bailey.—On July 15, 1936, Bro. Wallace Liller of Cumberland, Md., and Sister Pauline O. Bailey of Keyser, W. Va., were united in holy wedlock by Bro. C. M. Helmick of Pinto, Md. May the Lord bless this union.

Huber—Shreiner.—Bro. P. Elmer Huber and Sister Mabel E. Shreiner of near Lititz, Pa., were married June 20, 1936, at the home of the officiating minister, Bro. H. E. Lutz. May God attend them with His presence through life.

Souder—Nafziger.—June 25, 1936, at the home of the bride's parents, Bro. Ray Souder and Sister Lillian Nafziger were united in marriage, Bro. E. B. Frey officiating. May the Lord abundantly bless this union through life.

Beck—Buehrer.—On April 9, 1936, at the home of the bride's brother near Stryker, Ohio, the marriage of Bro. Christ Beck and Sister Eliza Buehrer was performed, Bishop E. B.

Frey officiating. May the Lord abundantly bless this union to His glory.

Crossgrove—Wyse.—June 11, 1936, at the home of the bride's parents, Bro. Walter Crossgrove and Sister Lucille Wyse were joined together in marriage by E. B. Frey. May the blessings of the Lord and joy and peace follow them on their journey through life.

Gerber—Hertzler.—On June 27, 1936, Sister Ruth Hertzler of Belleville, Pa., and Ross L. Gerber of Sugar Creek, Ohio, were married at the Hertzler home in Belleville, Pa., Bro. E. D. Hess officiating. May God's blessings be theirs through a full and joyful married life.

Yoder—Schrock.—On July 21, 1936, at the home of the bride's parents near Garden City, Mo., Bro. Chester Yoder and Sister Bernice Schrock, both of Garden City, Mo., were united in holy marriage by Bro. W. E. Helmuth. May the Lord abundantly bless this union.

Martin—Frey.—May 8, 1936, at the home of the bride's father, Bishop E. L. Frey, Bro. Milton Martin of Albany, Oreg., and Sister Mary Frey of Wauseon, Ohio, were united in marriage by the bride's father. May the Lord abundantly bless this union with joy and happiness throughout life.

Hiestand—Sheaffer.—Bro. David H. Hiestand and Sister Thelma Sheaffer, both of the Landisville and Salunga, Pa., congregation, were married June 20, 1936, at the home of the bride, Bro. Henry E. Lutz officiating. May God abundantly bless them in this new relation.

Detter—Wyse.—Feb. 12, 1936, at the home of the officiating bishop, E. B. Frey, Bro. Wilbur Detter and Sister Clela Wyse, both members of the Mennonite Church near Archbold, Ohio, were united in marriage. May God's blessings be theirs as they journey through life.

Clemmer—Alderfer.—On Saturday, June 20, 1936, Bro. Joseph M. Clemmer of the Franconia, Pa., congregation and Sister Edith H. Alderfer of the Plain congregation, Lansdale, Pa., were united in holy matrimony at the home of the officiating minister, Bro. J. C. Clemens. May God bless them on their journey through life.

Long—Shank.—On July 8, 1936, Bro. Leslie Long and Sister Wilma Shank were united in marriage at the home of the bride's parents, Bro. and Sister Weldon M. Shank, Bro. A. C. Good officiating. Both are members of the Science Ridge congregation at Sterling, Ill. May the blessings of the Lord attend them through life.

Pickell—Sheaffer.—Bro. Ralph H. Pickell of the Willow Street, Pa., congregation and Sister Mary O. Sheaffer of the Chestnut Hill congregation were married July 23, 1936, at the home of the officiating bishop, Bro. Henry E. Lutz. May God be with them and bless them abundantly.

Miller—Mohr.—On July 29, 1936, Bro. Richard F. Miller of the Rohrerstown, Pa., congregation and Sister Sarah I. Mohr of the Millersville, Pa., congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God's richest blessings attend them through life.

Detweiler—Thut.—On June 25, 1936, Bro. Paul Detweiler and Sister Barbara Thut, both members of the Doylestown, Pa., congregation, were united in the bonds of matrimony at the home of the bride's parents by Bro. Joseph L. Gross. May God's richest blessings attend them through life.

Hollinger—Newcomer.—Bro. Richard F. Hollinger of the Rohrerstown, Pa., congregation and Sister Mary K. Newcomer of the Mt. Joy & Krayhill's congregation were married June 7, 1936, at the home of the officiating bishop, Bro. Henry E. Lutz. May God's richest blessings attend them through life.

Obituary

Brubacher.—Ada Eileen, daughter of Abner and Armenta (Snyder) Brubacher, died June 15, 1936; aged 11 months. Death was due to complications following whooping cough. She leaves sorrowing parents, 1 brother, 3 sisters, 1 sister having predeceased her six years ago. Our hearts are made sad since the Lord claimed this jewel but we are resigned to His will. Funeral services on June 18 at her parents' home near New Hamburg, Ont., and at the Beihn Mennonite Church, conducted by Brethren M. H. Roth and Curtis C. Cressman.

"Precious darling, thou hast left us,
Gone to dwell with angels fair;
But 'tis God who hath hereft us,
By His grace we'll meet you there."

Hartzler.—Erie E., daughter of Benj. and Lydia Hartzler was born near Allensville, Pa., June 11, 1854; died May 17, 1936, at the old homestead; aged 81 y. 11 m. 6 d. Aunt Erie being the last of the immediate family, often spoke of those gone before expressing herself ready to go to meet with her loved ones. She was a faithful member of the Allensville A. M. Church, was very regular in attendance at church and Sunday school until 1 year before her death, she being unable to go. Was up and around most of the time, until about 3 weeks before her death. She suffered much the last week, and very helpless, was cared for by her nieces. We miss Aunt Erie, as she always had a smile, was so glad for company. She had all her funeral arrangements made. Her chosen text, Psa. 116:15. Funeral services were held May 19 at the home by Joshua B. Zook and at the Allensville A. M. Church by Elmer E. Yoder and Joshua B. Zook. Burial by side of her parents nearby.

Brubaker.—Ammon G. Brubaker was born Jan. 4, 1880; died July 3, 1936; aged 56 y. 5 m. 29 d. He was a son of Deacon A. K. Brubaker who died a little over three years ago. Bro. Ammon was ordained to the ministry March 18, 1919. To this calling he applied himself very diligently, and was a faithful minister of the Gospel. He was much concerned about the welfare of the church, especially the young people. He was of robust health until perhaps a few months before he died he began to complain and when he was compelled to take his bed the doctor said it was Bright's disease. He was not in bed two weeks till he passed away. We wonder why the Lord called one away who was so much needed and just in

his useful days. He was not only needed in the church but in the home, for his wife is an invalid for many years. Four children survive, 2 boys and 2 girls. May the Lord bless and sustain the family, and may He raise up other faithful ones for the ministry.

Roth.—Shirley May, only child of Aaron and Susie Roth, was born near Pettisville, Ohio, March 19, 1933. On Sunday morning, June 28, 1936, the family were about ready to leave home but went out to the barn to attend to something at the barn and the child somehow got fire to her clothes. The parents heard her cries, found her all aflame and thus meeting her early death, passing away Sunday evening at 5 o'clock at the age of 3 y. 3 m. 9 d. She leaves her deeply bereaved parents, who are very lonely and brokenhearted through the loss of the one they loved so much because of the joy and comfort it brought to the home day by day. Her cheery disposition endeared her to all who knew her. She also leaves 1 grandmother, 1 great-grandmother and other near relatives and friends. Funeral services were held July 1 at the Central Mennonite Church, in charge of E. B. Frey assisted by S. S. Wyse. Text, Matt. 19:14. Burial in Eckley Cemetery.

"All is dark within our dwelling
Lonely are our hearts today,
For the one we loved so dearly
Hath forever passed away."

Schertz.—Anna, wife of L. C. Schertz, was born Sept. 28, 1883; died at her home near Metamora, Ill., April 17, 1936. She was the daughter of Peter D. and Anna Schertz. After her grade school work she attended Goshen College, finishing her academy work there. She was married to Lewis C. Schertz in 1903, who with her daughter Verna teaching near home and her sons Glenwood teaching at Flanagan and Truman attending school at the University of Illinois, also her 4 brothers (Benjamin, Peter R., Arthur and Ray J.), beside her aged mother who has been making her home with her the last few years, survive. She was a faithful member of the Roanoke Mennonite Church, always attending till her health failed and she was unable to go. She had been in poor health for a number of years, undergoing a serious operation, but human efforts were in vain. Death was hastened by an attack of influenza. She was a kind, thoughtful neighbor and friend, much concerned in those about her. Funeral services were held at the Roanoke Mennonite Church April 19 where a large number of friends and relatives gathered as a tribute to one they loved. Bros. Ezra B. Yordy and John L. Harnish were in charge of the services.

Carper.—Malinda, daughter of Jacob R. and Sarah Ehersole, was born near Sterling, Ill., Oct. 29, 1877. She moved with her parents to the vicinity of Ayr, Neb., in 1879 where she resided until the time of her death. She was united in marriage to Logan Carper on Aug. 30, 1899. To this union were born 8 children: Glenn of Grand Island, Marie and Orval of Hastings, Harold of Seward, Geneva (Dr. Voogd) and Floyd of Ayr; and Pearl and Vernon at home. She became a member of the Roseland Mennonite Church in her early life and later transferred her membership to the Methodist Church of Ayr. For many years she has been in poor health and has been faithfully cared for by the devoted members of the family. Her happy disposition and spirit of fortitude during her years of intense suffering have always been an inspiration to those with whom she came in contact. Besides the sorrowing family she leaves her aged parents (now 85 and 86 yrs. of age) of Elkhart, Ind., 4 brothers (Noah of Peabody, Kans.; Edwin and Roy of Elkhart, Ind.; and Reuben of Filer, Ida.), 1 sister (Anna of La Junta, Colo.), and 9 grandchildren. Her youngest brother (Harvey) preceded her in death two years ago. Her latest illness resulted in a mastoid operation five weeks ago from which she seemed to be recov-

ering until stricken with a heart attack to which she succumbed at the age of 58 y. 8 m. 19 d. Not only will she be missed by the family circle but also by the community of which she has been a part so long. Funeral services were held July 21, in the Methodist Church in Ayr, in charge of Bro. D. G. Lapp. Burial in Le Roy Cemetery.

Snider.—Maylinda, daughter of George and Veronica Hallman, was born in Waterloo Co., Ont., May 1, 1896; died July 2, 1936, at the General Hospital at Galt, Ont., after an illness of five weeks. She was in her 41st year. At the age of 14 she confessed Christ as her personal Savior and united with the Mennonite Church, being a member of the Blenheim congregation. She lived a consistent Christian life in all these years, having a desire to magnify the name of her Lord. Her testimony was: "For to me to live is Christ, and to die is gain." She was resigned to the will of the Lord in the last trying hours of her life, and expressed a desire to depart and to be with the Lord. On Dec. 25, 1918, she was united in marriage to Omar Snider of Waterloo, Ont., which union was blessed with 5 sons and 3 daughters. She was a devoted wife and mother, having always a deep concern for her family. She is sadly missed in the home, community, and congregation. She leaves her husband, 3 sons, and 3 daughters; also her mother, 3 brothers, 3 sisters, and a host of relatives and friends. Funeral services were held July 4 from their home in Wilmot Township and to the Blenheim Mennonite Church for services in charge of M. H. Sbantz assisted by C. C. Cressman. Text, Phil. 1:21. Burial in adjoining cemetery.

"Mother was tired and weary,
Weary with toil and with pain;
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansions she's entered,
Never to sigh or to weep;
After short years with life's struggles
Mother has fallen asleep."

Wolber.—Christian Alvin, son of Jacob and Phoebe Wolber of Deer Creek, Ill., was born April 24, 1892; died May 13, 1936, at the Methodist Hospital in Peoria, Ill.; aged 44 y. 19 d. His death was caused by a complication of diseases, which kept him in ill health for four months. On June 1, 1927, he was married to Anna Ræuher of Deer Creek. To this union were born 3 children (Marjorie Ann, Mary Ellen and Paul James). He leaves his wife, 3 children, his widowed mother, and the following brothers and sisters: Mrs. Lizzie Zehr, Danvers; Mrs. Susan Heiser, Morton; John of Peoria; Mrs. Otto Guengerich, Lena, and Esther of Deer Creek. His father and an infant sister preceded him in death. He united with the Goodfield Mennonite Church and remained a faithful and active member until death. He served as Sunday school superintendent for the past nine years. He was always interested in the young people's activities of the Church. Even during his sickness he was planning for a summer Bible school and a Sunday school library. Funeral services were held in the Methodist Church, conducted by Bro. J. D. Hartzler of Gridley. Interment in the Mt. Zion Cemetery.

"E'en for the dead I will not bind my soul to grief;

Death cannot long divide,
For is it not as though the rose that climbed the garden wall

Has blossomed on the other side?

Death doth hide,
But not divide;
Thou art not on Christ's other side!
Thou art with Christ and Christ with me;
In Christ united still are we."

Kauffman.—Enos David Kauffman was born at Kenmare, N. Dak., Nov. 20, 1909; met death by drowning July 4, 1936; aged 26 y. 7 m. 16 d. His boyhood days were spent in North Dakota. He came to Colorado with his parents in 1919,

residing near La Junta since that time. In the fall of 1921 he accepted Christ as his Savior and has remained a faithful member of the Mennonite Church. Early on the morning of the fourth Enos, Clarence, Daniel, Joe, and Zola Fae left home for a little fishing trip at Timber Lake. They left very happy, waving a cheery good-by to their mother and the others at home. They had been fishing only a short time when Daniel stepped off into deep water and called for help. Immediately Enos went to his assistance but never seemed to be able to help, as in a short time he went under, not to come up again. Clarence went into the water and helped Daniel out, but they could not locate Enos. His body was recovered by friends about two hours later. His father preceded him in death only four months ago. He leaves his mother, Isla Zink (his fiancée), 5 brothers and 3 sisters: Jess, Alvin, Ida Belle, Clarence, Alice, Daniel, Joe Jr., and Zola Fae. Enos was an active worker in the community and his church. He loved the truth, and was an interested student and deep thinker. He read and acquired a large library during his short stay on earth. His early departure is felt very keenly by the family, due to the place he filled since the illness and death of his father. The community and Church will also miss his presence and willingness to serve. The funeral (which was largely attended) was held July 6, with services at the East Holbrook Mennonite Church, in charge of the ministers, Bro. E. E. Showalter assisted by Bro. A. M. Leatherman. Text, Matt. 24:42, 44. Interment in adjoining cemetery.

He's only gone for a while we know,
As when he left, he said "Goodby".
And now we're waiting to meet him again
In our Home beyond the sky.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The sixty-first annual meeting of the Southwestern Pennsylvania Mennonite Conference will be held, the Lord willing, in the Johnstown District at the Kaufman Church near Davidsville, Pa., August 17-21, 1936. Following is the schedule of meetings:

Monday:

2:00 P. M. Meeting of Executive Committee and Bishops.

6:30 P. M. to Tuesday noon, Mission Board Meeting.

Tuesday:

1:00 P. M. Program of Associated Sewing Circles.

6:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday:

8:00 A. M. to Friday noon, Church Conference.

The Kaufman Church is located about two miles from Davidsville, Pa., and only a short distance off Pennsylvania state route 53.

M. B. Miller, Secretary.

Missouri-Kansas

The Missouri-Kansas Conference will meet in annual session with the Yoder congregation near Yoder, Kans., Aug. 17-21. You are invited to attend this Conference and share its blessings. Mail for those attending Conference should be addressed to Yoder, Kans., in care of Missouri-Kansas Conference. Those coming by train or bus will be gladly met at Hutchinson. Notify A. O. Miller of your coming, or call him by phone as soon as you arrive.

Harry A. Diener.

Illinois

The Illinois Mennonite Conference will be held with the Willow Springs congregation in the High School Auditorium in Princeton, Ill., Aug. 18-20, 1936.

The Ministers' Meeting will be held Tuesday forenoon and afternoon, Aug. 18, for Conference business and election of officers, at the Willow Springs Church, which is about eleven miles south of Princeton. The High School auditorium will be used for all Conference sessions, beginning Tuesday evening.

The Sunday School Conference will be in session Tuesday evening the 18th, and Wednesday forenoon and afternoon, the 19th.

The Sisters Sewing Circle Program will be given Wednesday afternoon of the 19th, between the afternoon and evening sessions.

Wednesday evening of the 19th will be devoted to the Young People's Conference.

Church Conference will be held Thursday forenoon, afternoon, and evening, of the 20th. A cordial invitation is extended to all.

J. A. Heiser, Moderator.

E. H. Oyer, Secretary.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Indiana-Michigan Mennonite Sunday School Conference will meet in annual session with the Clinton Frame congregation near Goshen, Ind., on August 11-13, 1936.

The conference theme is "The Believer's Experience In Salvation."

Amos O. Hostetler.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite Sunday School Conference will meet in regular session, August 18-20, at the Lockport Church near Stryker, Fulton Co., Ohio. Ministers and Sunday school superintendents are asked to announce the Conference in their respective congregations and Sunday schools.

P. L. Frey, Chairman,

I. W. Royer, Secretary.

ONTARIO A. M. SUNDAY SCHOOL CONFERENCE

The Ontario A. M. Sunday School Conference will be held at the Poole Church near Poole, Ont., beginning Saturday evening, Sept. 5, and continuing on the 6th and 7th. Everybody welcome. Come praying. For information, notify the Secretary,

Peter Nafziger, Baden, Ont.

ONTARIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Lord willing, the Ontario Mennonite S. S. Conference will meet in its Forty-seventh (47th) Annual session in the M. B. C. Pavilion, 2 miles east of Kitchener, Ont., Aug. 29-31. The Pavilion is located on Highway No. 8 about 100 miles northwest of Buffalo and 120 miles east of Port Huron. For further information, apply to

Oscar Burkholder, Secretary.

GOSHEN COLLEGE

1936-1937

Goshen College begins the school year of 1936-1937 on September 8, on which date the registration of seniors, juniors, and sophomores will take place. Freshmen will meet at 9:00 A. M. on the same date for Freshman day, but will not be registered until the following day. Classes begin on Sept. 10 at 7:30 A. M.

Goshen College offers courses leading to the degrees of Bachelor of Arts and Bachelor of Science in Education. Credits and degrees are accepted by the best American colleges and universities. A wide range of

courses in the different fields of learning is offered from which students may select.

The college is accredited by the Indiana State Board of Education for the training of teachers for both the elementary and high schools of the state. This accreditation is recognized by many of the surrounding states and Goshen College graduates are found teaching in many different parts of the union.

The commerce department has been greatly strengthened the past year by additional instructors and offers courses fitting students for office and secretarial positions as well as other positions in the field of commerce and business.

The Bible department again offers courses leading to the Th.B. degree. Besides, there is a Christian Worker's Course covering a period of two years during which it is the purpose to cover the entire Bible. A standard teacher training course covering one year is also being offered. There is no tuition charge for those taking the above courses in Bible. A fee of \$25.00 per semester will be charged those who do not board or room at the dormitories.

For rates and terms in other departments, write to the President, S. C. Yoder, Goshen College, Goshen, Ind.

Too much of our time must be spent in holding in the Church the members which we already have.—Elmer E. Yoder.

Conviction is always more effective than argument.—Allen H. Erb.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

August 6, 1936

J. A. RESSLER, Editor

EDITORIAL

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isaiah 30:15).

* * * *

To one who has been brought up in an atmosphere of "dummel dich" (hurry yourself) and has spent most of his youth and adult life in a subconscious affliction of conscience because he did not hurry enough, the above texts come like a refreshing breeze on a hot summer day. And let us quickly (note that last word) refer to passages about the sluggard in the book of Proverbs, such as 6:6,9; 20:4; and 26:16—for the texts quoted above have no relation to these about the lazy sluggard. The opening texts are not addressed specially to lazy people.

* * * *

The proper conservation of energy presents one of the major problems of every Christian's life. Especially is this true of those who are engaged in direct, active work of making Christ known to the unsaved—missionaries, ministers, Sunday school workers, and those engaged in similar work—for in such work, above all others, is the strength to be used received from the Lord in a direct way. And the in-filling of strength comes to us, not while we hustle along with our minds concentrated on speed, but while we "wait upon the Lord." The mighty locomotives stop their rushing long enough to fill up with the energizing coal and water. Quietness and confidence fit us for the reception of that strength which God alone can give.

The past few months have been crowded with illustrations along these lines in the experience of the writer. The sudden inhibition of activities and a mandatory lying flat on the back for ten continuous weeks, day and night, seemed almost analogous in effect to changing from high speed to low, while going at forty miles an hour, without throwing out the clutch. It will be six months on the day before the date of this paper when the "change of gear" occurred. Just yesterday we had a striking illustration. The doctor was going through the routine examination and casually mentioned a remedy he had previously prescribed but discontinued. Not being quite certain as to the identity of the bottle, I rose from the couch, walked a few steps, produced the bottle, and went back to my place on the couch. The doctor told me how and when to use the remedy, and finished the routine of his "visit." Then, with the other members of our family present, he proceeded to impress the need of my being careful about too much exertion. The doctor is a man of more than ordinary culture, careful in his speech, deliberate and graceful in his movements. But when he jumped off that chair to show the others how I had gone for that bottle—well, if I looked like that, I shall remember during the rest of my stay here, that for my needs, tomorrow will be just as good as today—generally. At least, I feel sure that I can recall scores of times in the past few years when "quietness and confidence" in God would have accomplished far more than a painful struggle against the protests of an outraged nervous system. But there is one thing concerning which one can never, never advise delay—the salvation of one's soul! The only time for that is now.

* * * *

If any missionaries should read this and recall our editorial of June 5, this

year, about the danger of closing doors of missionary opportunity, they might with some show of justice accuse me of inconsistency; but actually there is nothing inconsistent between realizing the urgent need of immediate work and a deliberate waiting on God for the renewing of strength to do that work. You've undoubtedly heard the story of the surgeon who, when called to attend a dangerously wounded man, sat down deliberately and did nothing for five minutes—then he went to work. The man lived. When the friends asked him why he did not go to work at once, the doctor replied that when he saw the man's condition he decided that he had ten minutes to live without help, and he took five of those minutes to decide upon the proper course of procedure. Had he acted at once without consideration, he might have made a mistake.

* * * *

India, more than any of our other fields, home and foreign, is hard on missionaries' nerves. It has not yet been conclusively explained why this is, but a very prominent missionary doctor told me that, in giving advice to home boards, he never advised them to send neurotics to India. They might do good work in China, Japan, or Syria, but not in India. Lest there should be one or two among our readers that are not quite sure as to the meaning of "neurotic," I'll explain that it means, in the sense intended by the doctors, one who suffers from what a man once called "them useless things called nerves." Native Indians certainly are not predisposed to nervous afflictions—foreigners are—especially those of European or American nativity. But whatever the cause, the tendency to hurry and "fuss" about trifles must be met and overcome if one wishes to live long in India. It would be far from kind and just to say that a person who suffers from "nerves" is not a true Christian, but

it would be less than kind to omit saying that much can be done for this affliction by a study of the texts at the head of this article, and others of a similar nature, and of such characters as Paul, Daniel, Lydia, and Mary of Bethany, whose calmness and poise under trying conditions show a good example. And above all is it necessary to take training from the Lord Jesus Christ, whose perfect poise never for a moment left Him.

* * * *

I think I have reached the end of this composition, but there is one thing that I wish to make emphatic so I append this paragraph. It sometimes happens that a person reads the beginning of an article, then skips down to near the end to see how it closes. For such as these I wish to make it very clear that "resting," "quietness and confidence," "waiting on the Lord," express the very opposite of those texts referred to in Proverbs about the sluggard. By no means all who are slow of movements are lazy. In fact, those who take time to think what they are going to do and how, will, as a rule, have fewer seams to rip, fewer crooked furrows to straighten, fewer hasty words to ask pardon for, fewer tears of remorse for unkind deeds, than those who from habit act upon an impulse before they have thought out the end. Better spend hours in prayer before telling others about your plans. But don't plan too long! Having thought, prayed, and planned—ACT.

NEGLECTED SECTIONS IN OUR LAND

By Marie Forrey

For the Gospel Herald.

Jesus said, "Let us go into the next towns" (Mark 1:38). He also said, "I must preach the kingdom of God to other cities" (Luke 4:43).

There are about 53,000 Mennonites in the United States and Canada. But for every Mennonite there are about 227 Negroes. I wonder how many of us ever spoke to one Negro about his soul's salvation. About five out of eleven Negroes are church members. The Presbyterian Survey, speaking of their home mission work among Negroes, says that of the 900,000 residing within their territory less than half are connected with any church. In Nebraska an emergency relief worker writes that she is located in a colored neighborhood and there are at least sixty Bibleless homes. And Bibleless homes

means Christless hearts. If we would go out to the turpentine farms of Mississippi, Alabama, Georgia, and to the lumber camps and the oil fields, all kinds of people would be found, including many colored people.

On the United States possessions among the West Indies the Negro population predominates. They are primitive in their life and tend to become devoted to emotional types of religion, seeking sensation rather than spiritual guidance. The Hawaiian Islands have not yet been adequately occupied. Just as the United States had helped to exterminate the yellow fever by abolishing unsanitary conditions in her outlying possessions, so it is the duty of the Church to abolish immorality and irreligion by preaching Christ and His Gospel.

Then we have the Spanish-speaking people of the United States. Often there is no organized religious opportunity for them. One rural community, for example, reports no school or church opportunities and no Bibles in the homes, even though one of the Mexican leaders has made a definite plea for assistance in this condition of neglect. It is a well-nigh universal testimony of religious workers that this people are ready for the message of the Gospel when properly approached.

Half a million French people in southern Louisiana need to know the freedom wherewith Christ can make them free. Nearly 98% are Romanists in much the same darkness and superstition as those in Latin countries. There is a great need for wider distribution of the Word of God, for their enlightenment and deliverance. The fishing class who live in houseboats and the sugarcane laborers who occupy small cabins live and die in spiritual darkness. Their school children know not what the words "Jesus loves me" mean. Also the Indian children of Louisiana need to know the Gospel of Christ.

From Montana a minister writes that he has twelve preaching places. He serves ranchers most of whom receive government help because of failing crops. Everywhere he finds a dearth of Bibles and the people seem eager for the Bible. The nearest railroad express office, or town of any size, is sixty miles away. His finances are limited, so that he cannot afford to buy Bibles for these people.

The mountain section embraces a region of two or three million acres. The main problems in this section are isolation and few schools and churches. Large portions of this country have no religious services, of any kind. Many of the people are so isolated it would be impossible for them to attend worship. A Gospel worker in the mountains stated that the people are very religious. They love to go to preaching. They are always ready to listen and talk about their Bible. However,

their isolated state makes it impossible for their pastors to reach them regularly. In olden days a minister visited them only once a year when the circuit-riders visited them in their turn. Then, according to the custom, the funerals for the year would be preached. Folks came with food and spent days of fellowshiping together.

In the Rocky Mountains there are thousands of isolated homes needing the simple Gospel ministry. In sections among the Ozarks people live in spiritual darkness. Poor classes live in these regions and little effort is made by some to reach them. Some children living in the Ozarks have never heard or been to Sunday school. The people are indifferent. One lady, when asked about her Bible, said it was in her trunk. Such things as drinking, gambling, stealing, hiding from officials, and so forth, prevail in these sections. It is also said that in some homes small children beg and cry for liquor.

Then there are the lumber camps and the great army of forestry workers who help preserve the nation's forests. Many of these have C. C. C. camps numbering about 300,000 young men. Their greatest need is to know Christ. A large portion are from cities and rural sections where there were no churches. Those who are from Christian homes need strength and encouragement to stand in time of temptation. They are eager for religious literature. Someone in California wrote that there was a scramble for the literature he had, as he had hardly enough to go around. It was being read by Jew and Gentile alike.

We also feel that the work among the Jews is neglected. I have copied here eight reasons why Christians should pray especially for Israel:

1. Because of the close relationship between Israel and the true Church. Acts 2:5; 11:26; 13:46; Rom. 9:1-5; 10:1; 11:11; Gal. 4:22-31.

2. Because of God's command with special promise of blessing. Gen. 12:3; Psa. 122:6; Isa. 62:6, 7.

3. Because Israel is still beloved by God for their fathers' sake. Rom. 11:28; Jer. 31:3.

4. The Church is not complete without the elect remnant of Israel. Rom. 11:5; I Cor. 12:13; Gal. 3:28.

5. Because it is God's will that all Israel be saved. Isa. 12:1-6; Matt. 23:37; Rom. 11:23-32.

6. Because of Israel's national awakening, with sorrow and distress, showing that their redemption draweth nigh. Dan. 12:1; Matt. 24:4-8; Luke 21:24-31; Dan. 9:1-22.

7. Because of the tribulation testimony out of Israel after the rapture of the Church. Matt. 24:9-14; Rev. 6:9; 7:1-8.

8. Because of the great multitude to be saved through their ministry. Rom. 11:25; Rev. 7:9-17.

Next we come to the immigrant population of this country. Nearly three-

fourths of the population in some cities is foreign-born or native-born of foreign parents. The efforts which have been put forth by the Protestant churches in behalf of the alien immigrant have been feeble. Race prejudice and indifference are the most serious hindrances to Christian work and can be offset only by a broad Christian sympathy.

Then there are the men who work at seaports, on the coast guards, on the crews that work on ocean-going vessels, all need the Gospel. These men are far away from home for months and sometimes even years. They too crave for reading material on such long voyages. Conditions overseas are such that grave dangers confront them. It is tremendously worth while to reach these ships when one thinks of the many storms and disasters that happen at sea.

Just a word about our hospitals and

at every sound, not daring to whistle for fear of attracting the spirits. There are about 46,000 Indians who are neglected. Grace Bouma who was reared among the Navajo Indians writes about a tribe of Navajos located in Arizona only eighty miles from concrete highways. These Indians are as truly pagan as natives in heathen lands. The one controlling force in their life is fear; fear of evil spirits, fear of their many gods. Just recently squaws of this tribe offered prayers to the departed spirit of a 200-pound bear. Their legend says that the spirits of departed mothers-in-law become bears. While the carcass was being cut up the tribesmen pleaded for the bear's spirit not to be angry with them for they wished him happiness.

Ancestor worship is in our own country as well as in China. The Navajos even believe that the rainbow is a bridge for their ancestors to pass from one

Never yet have seen the light;
Soon 'twill be too late to go."

May we pray for consecrated Christians who are willing to say, "I'll go where you want me to go, dear Lord, over mountain, or plain, or sea."

Lititz, Pa.

AMONG THE HILLS OF GARRETT COUNTY, MARYLAND

Another Conference year is moving on. Our organization for our various points is not complete. Employment for a livelihood is causing some to move from our midst making it necessary for us to look for other workers.

Laughlyn Sunday School: Norman Maust, Supt.; Norman Miller, Asst. Supt.; Mrs. Norman Miller, Tea. Bro. and Sister Walter Killius were among our workers but have moved to Pinto leaving an opening to be filled later.

Lager Sunday School: Supt., Nelson Orendorf; Asst., Clarence Orendorf; other teachers, Mrs. Jesse Burkholder and Mrs. Clarence Orendorf. A young people's meeting is arranged for beginning July 26.

Bear Hill Sunday School: Supt., Resley Tressler; Asst., Elmer Miller; other teachers, Roy Miller, Grace Miller, Edith and Hazel Miller.

Maynardier Sunday School: Supt., Walter Otto; Asst., Chas. Killius; other teachers, Ray Maust, Mrs. Ray Maust, Viola Tressler.

Fairview Sunday School: Supt., Roy Kinsinger; Asst., Paul Miller; other teachers, Mrs. Paul Miller, Nellie and McKinley Beachy.

This latter place has an abandoned church building which we are considering buying. The building is owned by the Methodist people who have asked us for a bid on the property. We have given them a bid and are expecting them to report soon. We have been assured of the likelihood of acceptance. Interest was quite good but of late a little on the wane.

Bro. J. L. Horst preached a short sermon before Sunday school July 19, hurriedly passing over to Maynardier for a similar service after close of S. S. there. The schoolroom at the latter place was filled to seating capacity. Pray for the work and workers.

Elmer E. Bittinger.

July 22, 1936.

The prime object of teaching is not to teach people to live better lives, but rather to teach the truth. Teach people the truth, and if they accept it they will live better lives.—Daniel Brenne-man.

As a Church, and as a Sunday school, we should teach the real doctrines of the Bible, always upholding the Christ as our Savior and Redeemer.—N. E. Roth.



A SUNDAY SCHOOL IN THE BLUE RIDGE

Bro. J. E. Kurtz of Harrisonburg, Va., sends us the above illustration giving an idea of the interest shown in a Sunday afternoon meeting. The owner of the home is disabled, but by his kind hospitality, arrangements were made for seats in his dooryard, and meetings continue for two hours and more for children's meeting, Sunday school, and preaching service. Pray for God's blessing on this work.

jails. Five million men and women, according to the United States Department of Justice, are in and out of and out of and in the prisons. The Gospel is the only power that can transform such lives to God-fearing and law-abiding citizens. The sick and dying in 2,000 hospitals face an uncertain future. Several million people pass through these hospitals every year. It is the last opportunity for thousands to determine their eternal destiny. I have found people of the world supplying hospitals with magazines which they had read, but what is the church doing? A Gospel of John, a tract, or a booklet, would point many to Christ while thus confined.

Do you remember when you were afraid in the dark or perhaps when you whistled or sang to keep up your courage when walking alone? Then pity the poor Indian walking silently, startled

mountain to another. In the case of an eclipse they think a god is dying. All work is stopped. Every one puts forth a great effort in prayers to bring the god back to life. When one of them becomes ill a number of things may have caused the illness. Perhaps he arrested the attention of evil spirits or offended a god. If the medicine man can find nothing wrong he may blame the mother for having watched an eclipse before the child's birth. These Indians are usually taken a distance away from home to die, sometimes to the hills, and left there to die. Great care is taken to erase all tracks leading to and from the grave so that the evil spirit will not be able to cause them further trouble. These people must be taught of a Supreme God, a God of love.

"Have you heard their bitter cry?
Can you bear to see them die?
Thousands who in darkest night,

INDIA MISSION PAGE

INDIA MISSION NEWS

Shantipur

On Sunday, June 28, four precious young souls were received into the Church by baptism. One was Eli an orphan inmate of the healthy children of Lepers Home, Shanti the daughter of Bro. Nandlal, our blind evangelist, and Florence and Kathryn the daughters of Bro. David, the caretaker of the Leper Home. May God bless their young lives. We gladly welcome the young people into the Church.

Snakes and scorpions seem to frequent the missionaries' premises more this year than usual. Sister Lapp picked up a pair of shoes to put on and noticed something unusual in one of them. At first she thought white ants had found their way in. Upon closer inspection she found that the speckled object was a small snake curled up in the shoe. She called for help and the servants took the "snake in the boot" out and killed it. It was a poisonous viper. Another time Sister Lapp walked into the bedroom and saw a snake wiggling over the floor to safe hiding. Her husband was home this time and came to the rescue. The little creature was a Karait, another poisonous species. A large cobra was killed in the Leper Asylum earlier in the year and another Karait was lurking among our flowerpots and was killed. Two have been seen in the cow shed but we have not been able to get them.

One evening Sister Lapp raised up a low stool to place it where she could rest her feet upon it. A scorpion dropped out. It was soon killed. Some children pointed out a very large scorpion near the fence-gate to the Leper Asylum and near where they were playing. The missionary killed it, and saved them from being stung.

Last week the medical staff moved into the new hospital and that same night a very sick patient from the Leper Home was moved into one of the wards. We thank God for the new hospital buildings which had been badly needed for a number of years.

The new house for the Indian doctor is also finished and he has moved into it. He is from South India and will soon go to his home to bring his family.

It will again soon be communion time. Pray for the Church. The needs are many and those in the leadership are burdened for those who should be saved from many things that are a hindrance to their own lives and stumbling blocks for others. G. J. Lapp.

Balodgahan

The missionaries from Balodgahan have all returned from various hill stations reporting profitable vacations. Not only have we had real physical

rest but we enjoyed many spiritual blessings. It is our privilege to listen to Spirit-filled messages in our own language. The singing is also much enjoyed in the English language. We are indeed grateful for the blessings of the past few months.

The Lord has blessed the parched earth with good rain consequently the farmers have been busy getting the rice sown. Most of the sowing is finished and now the farmers wait for more rain. Here the people must depend entirely on the rains for their irrigation.

During the past few weeks there has been quite a bit of sickness. The nurse has had a carbuncle, nevertheless she has not stayed home because of it, but has instead continued treating many patients. Many are having sore eyes, others malaria, and some dysentery.

Several deaths have occurred during the past few months. Several of the older widows in the Home died. One of these women has been waiting a long time to be called. One of the last times I spoke with her I asked her if she was ready to go. She said that she was. Two little babies have also gone to be with Jesus. How wonderful to prove God's sufficiency at such times.

Tomorrow our Middle school opens. This year two of our own young people have been added to the staff. We have not had trained teachers of our own before so we especially appreciate these two teachers. The girls from all over our district are coming back to the Boarding these days.

We have great reason to praise God for His guidance this hot season. The responsibility of the congregation here rested on Bro. Sukhlal the past few months. His testimony is that God marvellously helped him and by His grace the Church did not suffer at the enemy's hand.

Continue to pray for your work in this part of the vineyard. Pray that our Christian people may live closer to Him and that our young people may find real joy in His service.

Ida Beare.

Sankra

A week's evangelistic services with Bro. Kniss as evangelist were well attended during May. Interest was especially good and attendance even beyond our hopes. May we be forgiven for our lack of faith. The series closed with communion service on Sunday morning, May 17. Bro. Kniss had a series of talks on Bible doctrine with special emphasis on practical application as it affects our everyday life in contact with others. Interest was very keen in both the morning, two-hour service, and the afternoon, one-hour service, of Bible doctrine classes. Often the group stayed for another half

hour and sometimes an hour overtime. Our regular evangelistic services were held in the evenings. May the Lord reward Bro. Kniss for the good he was permitted to do our community.

Just as Sunday school was about to begin one morning, the wind blowing a tremendous gale (no rain but hot season wind), the roof of the church started to lift and flop. We took one look and all the men ran to get poles, a long heavy ladder as well, and hurrying back added weight to the tin roof at the edge toward the wind. This saved the situation. When we left for the ladder and poles 10 feet had torn loose and was flopping up and down, when we returned some 30 feet was in a similar condition. A bit more and that part would doubtless have been dragged badly. Our Sunday school started a bit late that morning.

The evangelists and Bible women have enjoyed their annual leave. Bro. Sadharam spent the entire time except a few days, and Bro. Prasanno spent part of the time, visiting relatives and having services with them. Bro. Sadharam visited his old home place some 80 miles away meeting people he hadn't met for nearly twenty years. We encouraged hot season relative visiting especially this past hot season and are glad to state that the message was taken to at least six different groups of "relatives". Some of those visiting might be termed as not fluent speakers being day laborers with little education but they took picture cards with them and talked in personal testimony, the best way anyway. Others may have gone also and did not report to me or I did not find out they had gone. Some went before our meetings and some afterwards.

There is a merry war going on with three forces at work; glad to say however it isn't people but—rats, ants and our gardener. The rats say, "plants are made to cut off and spoil, corn and bean seeds are fine to eat before they have a chance to sprout; what do we care for poison." The ants likewise say, "Lettuce, radish, and beet seeds are just the right size for us to carry off" and they proceed to do so. Three plantings of radishes and lettuce was carried off almost to a seed by these industrious workers. The gardener almost cries over it that he can't get ahead of these foes of his.

Rain spoiled the evening meetings we had planned to conduct in nearby villages from June 8 on. Our intentions were good but very little actual work done. This was planned to be all voluntary service. R. R. Smucker.

Mohadi

The early arrival of the monsoon rain this year prepared the temperature, green grass, and other environments of our station so that those returning from the hills were greeted with a sight quite different from that

which prevailed when the sun was heating down and hot winds of the hot season was finishing the total scorching of everything green, except a few protected plants and a few heat resisting trees.

During the hot seasons we were glad for two groups of young men from our high school who came to Mohadi and helped in village work. The work of the latter group was hindered by frequent rain.

The Tanner caste people in the villages around us are becoming increasingly friendly. Their last work in regard to becoming Christians was to the effect that the young people would be willing to turn over but the old folks say, "Why should we change religion in our old days?" Pray for them. Their souls are precious. Pray for your workers here that they may labor faithfully and consistently in behalf of these poor depressed folks.

Lloy A. Kniss.

Dhamtari

On July 1, the opening school Chapel was held. The new assembly hall was full of boys, and I wish you could have seen the eager faces of these boys as they entered upon a new year of school work. A talk was given by Bro. Miller on "Keys"; the three keys of, I can; I ought; I will. All stood for a few moments in quiet, with bowed heads, in memory of their fellow classmate and student, Simon Prem Singh, who had passed away during the vacation months. He was a Christian boy in tenth class who was held in high esteem by both the students and teachers.

The student body also expressed joy and thanksgiving that Bro. Graber could again be back in their midst. We are grateful that God has permitted him to return. The hall rang, with the clapping of the boys as they welcomed him back. New boys and teachers were also gratefully accepted.

One new boy has come who is just a new Brahmin convert to Christianity. He is sent by the Disciples mission to the Bible class with the idea that he will have opportunity to grasp a fuller meaning of the Christian religion. The teachers in the Bible department have real responsibilities, not only in his case, but in many others. Pray for the Spirit's leading of each teacher.

During the past week "old boys" of the school who were going to other places for further study, have spent a few days here. They are, David Ganjir, Stephen Solomon, Obed Philip, and Eliazar Persadi. We appreciate these contacts, and how happy we shall be when they are prepared to come back and teach in our school. Next year Obed will teach in the science department and David will teach agriculture.

The past month the Christian community was saddened by the passing

away of one of the Christian women, Rajkuar Bai. She was a village school teacher and will not only be missed in her family but by the Hindu community as well. She underwent an abdominal operation at the hospital and although help of the doctors and nurses were given, she passed on to be with her Lord. Ruth B. Miller.

INTERESTING EXPERIENCES FROM DAY TO DAY

By R. R. Smucker

For the Gospel Herald.

Dear Readers of Gospel Herald:—I trust the following will interest you:

Visitors

About two months ago as I was talking with several young men of the Christian community three men approached. They stood respectfully at some little distance away. They made no effort to break into our conversation or to come closer. When I saw they were not coming closer I called to them and invited them closer. I talked with them a bit, while they respectfully stood apart from the other young men. I thought this rather strange and it was all understood when they said they were Maharas, one of the depressed classes. I invited them to come in and sit and chat for a little while. The sun had set and it was getting dark. They followed me to the front door and I opened the door and invited them inside. They hung back and didn't say anything, just hesitated. I again invited them in and then the youngest one spoke:

"Are you inviting us inside, Sahib?"

"Most assuredly, do you think we will sit outside and talk? Come on inside where there are chairs to sit on."

"But are you really inviting us to come in and sit and talk?"

I could not understand all this for such a conversation had never been my lot.

"Most assuredly, friend, am I inviting you inside, come we will sit and talk and I have a little to talk to you about and we will also sing a few songs (bhajan)."

On that they came in. On my invitation to sit down, pushing forward chairs, this same young man again was spokesman for the party of three.

"Oh no, Sahib, we will just sit on the floor, you sit in the chair."

"Friend, there are plenty of chairs for all, you sit on that rocker, and you, my elderly friend, sit on that long chair (a sort of settee), and you, friend, sit on this straight chair; while I will sit on this chair."

Thus all were seated, the young man saying something to the older man which I didn't exactly catch, but afterward when I tried to recall the conversation after talking with Bro. Brunk about it, I think he said some-

thing about, "Yah kaisi bat hai?" (Just what is this thing?).

We had a splendid conversation together. I found they were Maharas from Arjunda where Bro. and Sister Brunk have been living and working since January. I thanked the Lord when I heard this for here I had an opportunity made to order for personal work. I told them the old, old story, sang two or three bhajans (songs) with them and talked with them about making the great decision which means life or death to them; telling them what it meant to me. I told them what I had that was good I wanted to share with my friends so all could be brothers in heaven, calling each other by that name here below first.

Soon it got dark and the light was lit and brought in. They regretfully said they had to go and begged of me to be so good as to dismiss them. They went off thanking me for the invitation and saying they would of a surety come again when in the vicinity. This conversation with its peculiar opening puzzled me a lot till Bro. Brunk cleared it all up by telling me that the Hindu Pandits had told the depressed class Maharas in Arjunda the following: The Maharas had told Bro. and Sister Brunk how much they appreciated their living there among them taking care of their sick and interested in their spiritual needs.

Hindu Pandits and a lawyer: "These Sahib people are here with you now. But they are in the district and so don't care what they do. Here they mingle freely with you but let them be in their own homes and you go there and it is little they will invite you in and treat you as equals. They are only deceiving you; mark what we say."

So it was all cleared up and I thanked the Lord that I was led to invite them inside and sit. Sometimes when the weather is nice and not too hot we sit outside and talk there. Oh, how glad I was that I heard and heeded the Spirit's prompting and took them inside!

Visiting

We were out in a village working, living in a small hut belonging to the Mahara community. We went one evening to a neighboring village to visit and have a service especially with the outcaste or depressed caste there, Mahara. Another caste, the Satnami, is also in numbers throughout our district with other low castes as well.

It was a rainy, cool evening and so we asked if we couldn't sit inside somewhere to talk. They took us in to a tiny room and we sat down on the floor with them. Had a wonderful little service with them. Three men of middle age were especially interested. One of them spoke over and over again.

"How good it is to sit and talk like this."

"How good it hits me to have you come into our home and visit like this."

"God surely is good to us tonight for this chance."

Evidently the men were so hungry for fellowship with others that they just couldn't quit remarking about the fellowship spirit that was prevalent that night. I had noticed when we came to this village the day before in the morning the village children followed us till we came to the part of the village where these people lived then stopped and wouldn't go farther; so evidently the children as well treated them with disrespect.

Another time while "visiting" in a village a group of Maharas came to us where our tents were. We had spread a rug down on the veranda of the hut where we were staying, one tent and one hut. They sat down as was their custom. We made no distinction as to who could sit on the rug. Others did however. I then noticed some upper caste Hindus coming and spread another rug for them outside for I knew they would not sit on the same rug with the Maharas. After we had a visit and service together some imp of mischief came into my mind and since it was rather close and stuffy on the veranda due to a storm that was coming up, I remarked that it is stuffy here on the veranda and said I guessed I would sit outside. So I got up and walked out to the group sitting three paces away and calmly sat down beside the Brahmin on the rug. He made as though to get up and then catching the elbow nudging that was going on among the other people he sat quiet. Then hesitated, laughing, and remarked: "Sahib, ap ne achcha kiya" (Sahib you did well, didn't you) the last two words do not belong literally, to the Hindi but I put them there for his tone of voice said it plainly. He wasn't offended for he didn't know if I did it intentionally or not. I didn't pretend I knew at all what the giggling, etc., was all about. Soon they left. They came back the next night so I knew there were no hard feelings. What had I done? By my sitting with the Maharas on the same rug with them and then moving to the other rug I defiled the Brahmin. I had always thought that they didn't observe defilement when a Sahib was concerned. Our men told me they did. So to prove it I did what I did. The next day the men reported that the Brahmin had to have a special bath and special ceremony to become "pure" again. The other caste men didn't, just he. Wicked of me, wasn't it? I did it purposely. This is a very sore point among the Maharas that they are considered so low that they defile and aren't allowed to sit on same rug. Next day when these same upper caste men came no Mahara was around. Yet they wouldn't sit on the rug that had been on the veranda. I didn't

know why but later on my men told me that the rug was of cotton and hence retained its defilement and so until it had been washed it could not be used by upper caste men. That sort of thing makes one feel for the under man and his oppression. No wonder they say they want to leave Hinduism since it makes them the down trodden in all ways.

In a recent conference in Lucknow of depressed class delegates from far and near, in a closed session they voted to leave Hinduism but waited till a further meeting to decide where they wanted to go as a group. I think it is a mistake to calmly wait till the group decides. It should be individual ending in a local community choice rather than a country wide choice. We here are working to that end. Those who feel the convicting power of the Holy Spirit should come. Pray for these people.

THE DEPRESSED CLASSES IN INDIA

The Gospel Herald has received a very interesting letter from Bro. Edwin Weaver, written from Landour, United Provinces, India. Bro. and Sister Weaver spent the hot season among the Himalaya Mountains, studying language, but are now, or will soon be, located at Drug, Central Provinces.

The letter refers at length to the movement among the low-caste and outcast people of India. Several of our missionaries have given special time and attention to this movement, and reported in these columns in regard to their findings. The movement deserves the careful and earnest consideration of Christians the world over, and the devout prayers of all God's people everywhere. Whatever may be the motives actuating those who seek to escape from the bondage of the caste system, their present unrest presents an opportunity for reaching them with the influence of true Christian love as it is presented in the religion of Jesus Christ.

A very interesting feature of Bro. Weaver's letter is a copy of a letter written to a missionary of one of our neighboring missions by a former member of one of the castes that are now seeking freedom from the yoke of Hinduism. This man writes good English. He had recently lost his child, and a little later his wife, by death. He gives a clear testimony of his faith in Jesus Christ, and speaks confidently of the joy shown by his wife as she was departing from this life and looked in faith to Jesus. According to the ultimate outcome, it may be possible to print this letter in full at some future time. Certainly the present situation in India deserves our prayers and our support. Our mis-

sionaries seem to be fully awake to the importance of the present opportunities.

A VILLAGE PREACHING TOUR BY BOYS OF THE DHAM- TARI ACADEMY

By Brother Andrews

For the Gospel Herald.

Besides the classroom teaching in Bible subjects some practical village preaching experience is each year arranged for the boys in the Bible Normal Department. This spring these boys went out in three groups: one group with Bro. G. H. Beare; one with Bro. L. A. Kniss, and one with Bros. John Haidar and Andrews, Bible teachers in the academy. The following is a report of the experiences and reactions of the latter group as written by Bro. Andrews.—J. D. Graber.

I. Introduction

It is the bounden duty of every Christian to give freely what has been received freely. Since we have received salvation, blessing and power of the Holy Ghost freely, then was it not and is it not proper to give the same to other people who have not received the same blessings? Yes, it is. So Bro. John Haidar and I took exactly twelve students, as Jesus Christ chose His twelve, and left Dhamtari on April 14 and went on tour.

II. Purpose

The purpose of the tour was twofold: Primarily, it was to preach Christ and His love for the sinful world and tell the people of His Saviorhood and redeeming act. Secondly, it was to give the boys some practical experience and training in preaching. They could put into practice some methods they had learned. It was also to help the boys realize the hopeless condition and situation of the people who live in India's villages.

III. The Places and Methods.

We visited four villages: Bhoyana, Siadai, Banaraud, and Murum-Silli. Except in Banaraud we held public meetings in all places, and every time in every place there was a good gathering of from 150 to 200 people. People listened to the Word of God very attentively and with sincere hearts. Many people expressed their views and inquired about the Christian faith. They seemed really to appreciate the pictures shown and distributed, the songs sung by the boys, and the talks given by Bro. Haidar and the boys. Emphasis was laid on the life, the works, and the death of Jesus on the cross, and in order to bring vividly before the people's minds the fact that they must make a personal decision to accept Christ and must perhaps suffer much for Him, Pilgrim's Progress was used.

In Murum-Silli we noticed that people came to hear the Word of God from

(Continued on page 423)

SOUTH AMERICA MISSION PAGE

TITHING IN THE ARGENTINE CHURCH

The founders of the Argentine Menonite Mission, even from its very beginning advocated the system of tithing as an essential principle in the enterprise of foreign missions. With the broad Biblical basis upon which this teaching is founded, and by means of the persistent indoctrination of the converts on this point, both by precept and practice, the missionaries have been able to enthuse at least a few members in each congregation to give a tenth of their income for the extension of the work of the Lord. As far as the present writer knows, all the missionaries have found it a spiritual delight to economize as much as possible with a view of contributing their tithes and offerings for Gospel work, and it may be added that according to His promise, our heavenly Father has opened up the windows of heaven, and has lavished His celestial blessings upon us.

It has been refreshing and gratifying to notice that some of our national pastors have also fallen in line on this principle both in their teaching and practice. Perhaps the staunchest believer among them on the question of the tithe was our late Bro. Jose Zagami, whose untimely passing we are lamenting as a great spiritual loss in the Argentine mission field. He was untiring in his insistence on the giving of the tenth, besides spontaneous free-will offerings. For our last year's Young People's Bible Meeting program he had prepared a series of three studies on this subject. Wherever our brother went he stressed the fact that we owe at least a tithe of our earnings to the Lord to fulfil His commandments, and to express our sincere gratitude for the great things He has done for us. Although the physical voice of our departed brother is hushed now, the memory of his sane counsel and noble example is still living among us. A few of the national pastors are not yet practicing the tithe, perhaps because as one of them expressed himself, that if they give all their time to the cause of the Lord, they could not be expected in addition to give a stipulated amount of their means. This does not mean, however, that he refuses to give offerings, when he has it to spare. He does not see yet that the Lord's part is first and most important. It is probable that quite a few of his brethren in the homeland would agree with this reasoning.

It is remarkable how some of our lay members are endeavoring to comply with this Biblical injunction. The earnings of some of our families are so miserably meager, and the needs for food and clothing so insistent, that we have to wonder sometimes how they

can give anything at all. In one of our older stations a poor aged widow gives a regular offering of thirty cents every Sunday night, and if she has to miss for sickness or bad weather, she makes up for it the next time she attends. In another town a consecrated tailor who often has very little work gladly gives his peso for every ten that he earns. In one of our newer towns a young husband and father of five children in the last harvest earned 60 pesos after having been out of work for many months. About the first errand he performed after he received his pay was to make a special trip to the pastor's home to cheerfully hand over one tenth of his scanty earnings. He and his family were greatly in need of clothes and household commodities, but they seemed to think first about the part that belonged to the Lord.

Let it not be imagined from these paragraphs that all our Argentine members have adopted the system of tithing. Many have not done so because in the course of a year they earn scarcely anything. Others who do have substantial incomes are still a little too materialistic to offer such a generous portion for the Lord's enterprises. Others, however, both poor and well to do, are giving as the Lord commands, and are experiencing rich material and spiritual blessings. Whenever the day dawns in which every member of our churches, both on the foreign field and in the home land, comes to realize his or her rightful duty to give not only tithes but also offerings, the evangelizing of the dark untouched places will be greatly accelerated.

Proselytizing Russelism.—Recently we have been reminded again of the untiring activity and the unequaled subtlety of the exponents of the Russelite heresy in some of the towns in the eastern part of our district. A married couple is visiting from door to door offering "The Harp of God," "The Creation" and other books with kindred titles, which to our newer converts and younger members appear very attractive. These crafty emissaries of Judge Rutherford present themselves as evangelical missionaries, and naturally receive a hearty welcome by the unwarned members of our congregations. The profuse citation of Scripture texts in their books and pamphlets is very misleading to those who have not been taught to discern the numerous errors hidden away among the Scriptural truths.

It reminds one of the tactics of the caretakers of parks and plazas in this country to rid the lawns and flowerbeds from bothersome dogs. They inject some deadly poison into nice juicy chunks of meat and scatter them at conspicuous places among the shrubs

and flowers. The unwary dogs thinking that they have found a veritable treasure devour the bait, only to find themselves sick, rigid, swollen and dying in a very few minutes. We do not know of a better illustration to depict the hidden craftiness of proselytizing Russelism in this, as in all other countries.

This cult is also making ample use of the radio to propagate its deceptions. One of the Buenos Aires stations transmits a program every Sunday based on Judge Rutherford's political and metaphysical meanderings. It is not enough to raise our voices against the idolatry and superstition of the Roman Catholic Church, it has also become imperative to warn our people against the errors of Russelism, Spiritism and kindred latter day delusions. We feel that we can combat these erroneous cults most effectively by presenting the whole unadulterated Gospel to all who attend our services. We are also fortunate to have the Spanish version of the famous folder "The Spirit of Truth and the Spirit of Error" by K. L. Brooks. We invite the prayer co-operation of all our friends in order that we may be faithful standard-bearers of the true Gospel of Christ.

VILLAGE PREACHING

(Continued from page 422)

a distance of two or three miles and listened attentively until 12:30 at night. What a fine spirit that was.

IV. Conclusion

According to the commission given by Jesus Christ Himself—Go ye into Jerusalem, Judea, Samaria, and the uttermost part of the world—we have gone and sown this seed which is the Word of God. We pray that God will give the increase. We all returned feeling refreshed in spirit and encouraged to do the Lord's work. I hope it can be arranged to take the boys out on such tours more frequently in the future for it stirs up their hearts and lives, and trains them in the work of evangelism, which is what we want. I feel also that in the future a few days before such tours are begun there should be special meetings held for the boys who are sent, in order that they might prepare their hearts and get blessings from the Holy Spirit. Unless we have what we want to offer, we simply have nothing to offer.

Dhamtari, India.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . . Therefore we ought to give the more earnest heed to the things which we have heard. . . ."

AFRICA MISSION PAGE

A CALL TO AFRICA

By D. H. Martin

For the Gospel Herald.

Millions in Africa's darkness,
Dying without the light;
Ah, Church, awake from sleep,
The time fast approaches night.

O Church! why tarriest thou?
When the Master's work needs haste;
When millions of souls in Africa,
Like Sahara desert, are a waste?

O Church! hear the call from heaven;
The harvest is ready and great;
And pray the Lord to send workers—
With many e'en now 'tis late.

Too long we've been standing still,
To see the salvation of God.
When God's command is, "Go forward,
For there's work that is yet to be done."

O Church! hear their pleading, "Come!"
And take them the Gospel of peace;
That those hundreds of dark-skinned men
From the bondage of sin might find release.

Oh, Bride, be true to your Groom,
And carry the Gospel light;
Though their skin may be ebony black,
Their heart, by His grace, may be white.

Though the sacrifice may be great,
When He comes its remembrance shall
cease;

For the Bride shall be joined to the Groom,
And dwell with Him ever in peace.
New Holland, Pa.

AFRICA NEWS

Shirati, Tan. Terr., East Africa

Dear Herald Readers:—I'm sure I voice the deepest sentiments of our many fellow witnesses to the unsearchable riches when I say that we are very happy to be used of Him in the most important work of this age. On the way to Africa there was a man on the boat who had a sisal plantation in Tanganyika. He had no time for redemption truth, but was very much concerned in the profits to be derived from the raising of sisal. That was all right in itself, the only trouble was that his life was all wrong. But he had interests in Africa. With gratitude we say we are in Africa because **God has interests here**. He sent us here to represent them. Oh, that we were as concerned in the rescue of those "other sheep" as the Good Shepherd is concerned! Many people feel that the Christian missionary sacrifices much, but one of our prayers is that God will cause His Holy Spirit to show us how utterly incomplete is any sacrifice we have made. I don't suppose that when we get into the presence of our King and see His pierced hands and feet we'll be talking about the sacrifices we have made! In a recent letter to Bro. Mosemann a missionary of twenty-five years experience on the African field wrote the following: "The sacrifice upon which the fire of God doesn't fall is a stench of carrion instead of a sweet smelling savor unto God. 'The

God that answers by fire, let Him be God.' " More of our prayers should be to this effect that the fire from heaven might consume us daily, the Holy Spirit from the heart of God, who enables a man or woman to spend and be spent in a lowly, loving way, in rain or shine, persistently, without any plaudits of a flattering throng, through the furnace of affliction right on to the end of the road where there is a Smiling Face, a cheering welcome, "Come, ye blessed of my Father."

God has many people in Africa and He is calling them forth. We have heard the Gospel from infancy, but these people have a long way to come. Many of them have found there is power in the Blood. I wish all of you could have been with us one evening several weeks ago and heard these dark-skinned men, so lately cruel heathen, sing in two parts the songs: "My Jesus, I Love Thee" and "When I Survey the Wondrous Cross." I was interested in learning the substance of their prayers. We do not understand



Native Christians in Africa

their language yet, but God does. We were told how one of them spoke to God for my wife and me. He expressed thanks for His having called us and said: "We know of your grace in two paths. One, you sent your Son to die for us, and the other, you help us in our work, so help these people to get the language." You would appreciate that, too, wouldn't you?

In your family worship will you continue to speak to the Father for your collaborators in Africa. We believe the coming of our Lord is near. We want to labor in the light of that fact.

Yours in His glad service,

John E. Leatherman.

June 17, 1936.

Musoma, Tan. Terr., E. Africa

Dear Ones in Christ Jesus:—Greetings in the name of Him who has called us out of darkness into His marvelous light. Behold, what love the Father hath bestowed upon us, that we should be called the sons of God:

therefore the world knoweth us not, because it knew Him not.

On the day that we returned home from the trip to Kenya, when we reached Kinessi at which place we are ferried across the Bay to Musoma, we learned that the ferry had just left about one half hour before. We had been detained along the way on account of bad roads, and being rather anxious to reach home that day, we left Otieno, a boy who works at the mission and who is quite trustworthy, with the car until the next day when Clinton would go and bring the car home. We then set out in search for some one to take us across. At last after some bargaining two lads consented to take us in their father's native dugout or canoe, I was rather fearful at first for the water was quite restless, a number of white caps could be seen, and the small boat was tossed up and down, but there was a nice gale blowing so that they could use the sail and in an hour we were safely across and in another half hour we had walked to the Mission where we were welcomed home by Bro. and Sister Stauffer. These lines came very forcibly to me as we were being rocked about in this little boat,

Upon a wide and stormy sea,
Thou'rt sailing to eternity,
And thy great Admiral orders thee:—
Sail on! sail on! sail on!

Yes, God commands us to sail on, but we must needs have some one to pilot us in the right direction. Then again the lines of "Jesus Savior, pilot me" came to remembrance. Too often we try to "sail on" in our own strength, and do not take Him as our pilot. Then we are carried about and tossed to and fro, until that small voice speaks and tells us that we are not able of ourselves to pilot our barque. If we are willing to let Him be our pilot He will moor our barques safely home. For just as this lad knew how to steer the small boat so that the wind would be most effective for the use of the sail, how much more our Savior who has trod the path before, and who knows all the dangers that may lie concealed in our pathway, longs to be our guide and to lead us safely along life's pathway. How wonderful God is leading and caring for us. In turn we should yield ourselves entirely to Him, that He may mould us and fashion us according to His will, and then He can use these weak vessels in a way that will bring praise and glory to His holy name.

We are glad to report increased attendances in our Sunday services, also for the interest taken here at the Bukiroba Station, and also in Musoma at which place services are held each Sunday afternoon. On Sunday, June 14, 11 boys took a stand for Christ. How we do rejoice to see these souls break away from the bands of sin and

(Continued on page 428)

SEWING CIRCLE CORNER



"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

* * *

Have you ever looked at this program carefully? A copy of a Report came to us recently that was figured out as the work was classified. We are grateful to the clever secretary who passed it on to us. It might mean something for intermediate and junior circles to classify their work as they go along. The above verse is the program.

- I. Jerusalem (at home)
 1. Needy families
 2. Grandview Hospital
 3. Needlework Guild
- II. All Judaea (our home district)
 1. Spring Mountain Mission
 2. Norristown Mission
- III. Samaria (surrounding districts)
 1. Philadelphia Mission
 2. Altoona Mission
 3. Tampa, Florida, Mission
 4. Children's Homes, Millersville, Pa., and West Liberty, Ohio
 5. Ozark Mountains, Arkansas
 6. Canada
- IV. Uttermost part of the earth
 1. Africa Mission
 2. India Mission

If leaders of junior and intermediate groups would remind their girls of this program it might help them to realize more definitely their place in the Master's great plan. The above suggestion came from Sister Edna Weber of Harleysville, Pa. We thank her for it.—L. Z. R.

OUR RESPONSIBILITY IN THE HOME COMMUNITY

By Florence Yoder

For the Gospel Herald.

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

The first responsibility of any Christian is to love God. God has commanded us to love Him above all else.

When a group of individuals is organized into a Sewing Circle, love to God should be our first motive. When this duty is faithfully carried out it will pave the way and strengthen us for any other responsibility which may come our way.

This command when carefully obeyed will naturally result in a love for our neighbor. The real object of Sewing Circle work is to represent Christ in meeting the needs of those about us.

Solomon asks, "Who can find a virtuous woman, for her price is far above rubies?" Later he adds, "She stretcheth forth her hand to the poor, yea, she stretcheth forth her hands to the needy." Again, we quote from David, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

We have the example of Dorcas stretching forth her hands to the needy by making garments and coats for them. Jesus said, "The poor ye have always with you," and indeed this is true today. May we as Sewing Circle members realize that the command, "Freely ye have received, freely give," is for us as well as for those who first heard it. As we have opportunity let us hand out our "cups of cold water" cheerfully.

The Sewing Circle may do this by making garments and bedding, and by distributing clothing, or food, sympathy or other help, as the need requires. Sometimes from church or Sunday school or community comes a call for financial help. Here again the Sewing Circle may do her bit for if we are faithful in bringing our offering our treasures will usually contain something with which to help.

Sometimes a Summer Bible School may be financed and sponsored. Some Sewing Circles help out by providing children with clothing so that they can attend these short terms of Bible instruction. This is one way of "feeding the lambs."

Again, the Sewing Circle has a wonderful opportunity of inviting neighbors to the Circle meetings. In this way we may get them under the sound of the Gospel. This is done in the devotional period. Here we have a grave responsibility. Here we may show our love to God by reverently and lovingly meeting around His throne and together claiming spiritual blessings.

Are we ready to lay aside our work while we turn our thoughts to higher things as we join in fellowship with the hundreds of others who are meeting around His throne? Are we as ready to take part here as in the other duties of the day? If not, can we expect our visitors and sister members to realize that God has first place in our lives? Remember God's first and greatest commandment is that we love Him and worship Him with all our heart, soul, and mind.

Nothing is said here about the work of our hands so we conclude that this work is meant for some other time. Let us strive to make our devotional period one of true worship. Let us

not neglect to pray definitely for the needs about us and to ask God's blessing on the distribution of our gifts.

Some time ago a lady remarked, "I used to belong to a certain ladies' organization, but they were organizing and quarreling all the time, so I quit." It is to be hoped that no one can say that of any of our Sewing Circles. This however shows to us the grave responsibility of working together in love and harmony.

We have a responsible part, too, in making our conversation what it should be. Can it be possible that sometimes we may be doing God's will with our hands but disobeying His will with our lips? If so, let us pray fervently that our hearts may be filled more abundantly with the love of the Savior. "Out of the abundance of the heart the mouth speaketh."

We want to remember as individual members that each one has a responsible part in carrying out the work of the Circle as a whole. The old saying, "The chain is as strong as its weakest link," may well be applied here. Let us so live and work that we may say with Paul, "I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Carstairs, Alberta.

THE COST OF BEING A MISSIONARY

The average American home stands higher in practical comforts than any other. We live less frugally than in Europe. Our boarding schools, colleges and seminaries have been well endowed and there seems to be a rivalry among them in the matter of student comfort that puts the best at the service of all. In the educational world this is carried still further by fraternity and sorority life. After living most comfortably from birth to ordination or its equivalent, and having developed what non-Americans would call a pampered life, the young missionary comes to his field with the expectation of some sacrifice it is true, but you will necessarily find a great difference between the sacrifices you have imagined and are braced for, and the ones you really meet and that catch you quite unprepared.

Where the new missionary is likely to weaken is in the extent and scope of his sacrifice and its relation to his main object. Are you burningly anxious to get into sympathetic touch with those you want to reach, and will you sacrifice comfort, health, money interests, individual tastes, reputation, ambitions, family . . . anything at all that stands in the way of that closeness and sympathy that marks the Spirit of Christ and that alone will attain the results you are after?

Most of the people that need you most, that you want to reach, live in out-of-the-way country districts. Their houses, where you will often have to put up and where you ought by all means to get on intimate terms with them, are wretched, dirty, unsanitary and repugnant to you after your so different life. Their food is the food of poverty very different from what you have been used to, and is at first distasteful and even repugnant, especially when you see it prepared.

If you are going to get close to them you will have to sacrifice your appetite, your taste, your sense of cleanliness, your foreign manners, your expectations of comfort in sleeping, eating, traveling, speed, relationships and what not.

You must be prepared for nonappreciation of your benevolence and the kindness of your mission. You must expect to be misunderstood, misinterpreted, calumniated, suspected, accused falsely, lampooned, mobbed. Sometimes missionaries have actually been unjustly jailed under accusation of murder, revolution, fornication, pernicious activities, subversion of morals and fanaticism! They have been suspected by the people they came to bless with the Gospel and have been maliciously accused of theft, fraud, political intrigue, spying and horse-stealing. They have been threatened by people in authority with imprisonment in the national penitentiary, with a fine, and with all sorts of indefinite punishments that took it for granted that we were either degenerates or criminals of the lowest order. . . .

The principle is a simple one: Have you a consecration that will balk at no sacrifice that helps you to sympathetic identification with the people you came to save?—Edward M. Haymaker in *Guatemala News*.

REPORT

Of Martinsburg, Pa., Sewing Circle July 1, 1935—June 30, 1936

Number of meetings	12
Number of members	18
Average attendance	7
Number of garments made	39
Number of quilts	5
Number of comforts	4
Cash on hand July 1, 1935	\$.48
Offering for year	\$58.16
Disbursements:	
India Bible Woman	\$44.00
Glade Congregation	5.00
Material	6.48
	\$55.48
Balance in Treas.	\$3.16
Mrs. Ruth Whetstone, Treas.	

REPORT

Of Kaufman Sewing Circle from July 1, 1935 to June 30, 1936

Number of meetings held	13
Number of members enrolled	42
Average attendance	22
Number of visitors	47
Number of quilts made	15

Number of baby blankets	4
Number of comforters	1
Number of garments	30
Bandages	442 yards
In treasury July 1, 1935	\$60.81
Rec'd from Free Will offering	27.53
Rec'd from quilting, etc.	111.46

Total	\$199.80
Disbursements—Home Mission	\$101.00
Disbursements—Home Mission	29.71
Material—Home Work	17.28

Total	\$147.99
Balance in Treasury	\$51.81
Mrs. Nellie Cable, Secretary.	

REPORT

Of Springs Sewing Circle from July, 1935 to July, 1936

No. of meetings held	26
No. of members present	364
No. of quilts quilted	15
No. of coverings	101
Received for fees	\$10.80
Received for coverings	45.75
Received for work done	70.50
Material sold	13.30
Received from Sales	75.48
Donations	.30

Total	\$216.13
In treasury June 30, 1935	217.38

Grand total	\$433.51
Paid Out	
Home expense	\$ 98.97
Donated to Glade Property	116.00
Altoona for Towels	3.75
Donated to Church at home	35.44

Total	\$254.16
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Leaving in Treas., June 30, 1936	\$179.35
Altoona Provisions	\$17.35

Mrs. Norman Miller, Sec.-treas.

FROM OUR MISSION STATIONS

Hannibal, Mo.

(2313 Market St.)

Dear Fellow Workers:—It has been rather difficult to carry on all the phases of the work because of the hot weather, but how thankful we are that spiritual fervor need not abate in extreme heat or extreme cold. When it was so warm that folks did not welcome visitation in their home, the Gospel seed was sown by passing out tracts and copies of "The Way." Many hundreds have been passed out to people sitting in the park and other places.

The concern that many people have for the things of God and the welfare of their souls is so small that they will not even read a tract, let alone come to the house of God. Oh, that God would give us such a passion for souls that we may never cease to work hard and long and leave the results with God.

There are two couples and two girls under instruction at the present time. They will be received early in August, at which time we expect to have communion.

On Sunday evening, July 12, Bro. Chris Reiff preached a very helpful sermon to the Mission congregation.

Bro. V. E. Reiff led the young people's meeting and Bro. Jason Miller led the singing. These brethren from Elkhart, on the way to St. Louis to a funeral, were accompanied by Sisters Cockley and Nellie Mann. The presence of such visitors is always an inspiration.

On July 13 Bro. Paul Roupps of Hutchinson stopped at the Mission en route to Elkhart.

Sister Nora King expects to spend several weeks at her home near Parnell, Iowa, in August. Sister Aline Sommerfeld is assisting in the visitation and Sunday school work during the summer.

We beg the prayers and interest of the brotherhood for the Lord's work here.

Your fellow-worker in the Gospel,
Nelson E. Kauffman.

July 22, 1936.

Kansas City, Kansas

(Mennonite Children's Home)

Dear Christian Friends:—Recently some one wrote, "I have been watching for a letter in the Herald." That reminded us that it is time for more news from the Home.

There has been very good health among the family here about the only exception is that four of the children were taken to the hospital last Monday morning for tonsil operations and they of course are having sore throats for a few days.

Weather conditions are similar to the last few summers and it makes it a little harder to keep grocery bills down because of scarcity of vegetables this year, we will not even have roasting ears, and are feeding the fodder to the stock.

There have not been the usual calls for fruit jars. We have lots of empties on hand. We would be very glad to have them called for and are not choicy what they are filled with. Anything at all that can be used on the table will help a lot.

This spring five children were placed in homes; two for adoption and three temporarily.

Several weeks ago some visitors, after having gone through the Home handed us an offering and said, "We see you are needing a refrigerator and want to start a fund for you." We appreciated that thoughtfulness very much, and now already several other donations have been added.

For some reason there have been a more than usual number applying to place children in the Home. At present there are thirty-eight, with prospects of four more this week. For a short time we had more girls than boys, which is not often true.

Plans for the children's outing are not settled yet. We have been trying to get a pass for them on the railroad but so far have not very good hopes.

We are glad to see a father who had

children in the Home last winter accept Christ recently, and he is now a member of the K. C. Mission congregation.

Sister Alice Detwiler of Birch Tree, Mo., who was with us awhile last Spring, is back to help us again.

Along with the tests that come are also victories and many reasons for thankfulness. We praise God for them.

July 23, 1936. C. E. Miller, Supt.

Coatesville, Pa.

(625 Walnut St.)

Dear Christian Friends, Greetings:—"For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." What an incentive to greater zeal and boldness in witnessing for Christ, when we realize the destiny of the ungodly.

One more month has passed and it is again time to converse with our Christian friends in this manner. How quickly time flies, and how many are the opportunities we have for usefulness and service for our Master.

The brethren, Roy Yost and George Stoltzfus, spoke in our Workers' Meetings during the month, and our monthly children's meeting was conducted on the evening of July 5 by John E. Kauffman.

Another dear soul, Sister Mendenhall, has been received into fellowship with us. May our heavenly Father richly bless her and her son as they faithfully serve Him under all circumstances.

Here's our average Sunday school attendance for the month—131.

Elizabeth Hager, who was at one time a member of our mission congregation, passed away recently and the funeral was held July 9. Bro. John A. Kennel had charge of the services. She had been an inmate at a sanatorium for several years, and experienced much suffering during her life. Her soul is in the hands of her Creator. Doesn't your heart yearn for the four boys left motherless, amidst the sin and degradation of this corrupt world?

Good interest was manifested at our tenth monthly Bible Instruction Meeting, July 18 and 19. Speakers were Elmer Yoder of Allensville, Pa., and Elmer Martin of Bird-in-hand, Pa.

Don't forget we need your prayers for (1) each one endeavoring by the grace of God to live the overcoming life in Coatesville; (2) the backslider in his or her dangerous situation; (3) the Summer Bible School now in session; (4) the host of unsaved, particularly considering the tent meetings scheduled to begin August 6; (5) our Sunday school work and our Wednesday evening meetings; (6) the Workers, that they might be Spirit-filled and Spirit-led; (7) those in our instruction class.

The writer praises the Lord for the privilege of attending the Young People's Institute at the Eastern Mennonite School. She, and also three others

of our Summer Bible School teaching staff, enjoyed greatly the Christian fellowship and the opportunities of learning more about God and the wondrous truths of His Word. The experience has given us a deeper appreciation of our Savior and has better equipped us for our Summer Bible School work.

This morning we had showers of blessings—God sent abundance of rain upon the earth, while we held our first session of Bible School. Despite the inclement weather, there were 176 present, excluding teachers. Our next letter will contain a more complete report as to attendance.

July 27, 1936. Edna Mast.

Altoona, Pa.

(Canan Station)

Dear Christian Friends:—"Lift up your eyes, and look on the fields; for they are white already to harvest."

The past two weeks it has been our happy privilege to serve in the summer Bible school conducted at Canan Station. The presence of the Lord was felt among us and we look to Him to bless our efforts to His honor and glory. We claim the promise in Isa. 55:11—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The average attendance for the term was 109; highest attendance, 115; lowest attendance, 102. Bro. John B. Kanagy, principal, had charge of the adult class, the highest attendance being 24. Bro. Paul Roth had charge of the high school age. Teachers for the smaller grades were as follows: Anna Weaver, Irvin Roth, Lena Zook, Beatrice Roth, Frances Zook, Bertha Leasa, and Amanda Kanagy, all of Allensville, Pa., except Anna Weaver, who is from Lancaster, Pa. Sister Katie Wingard, one of the workers at the Mission, cooked for the teachers, and served them delicious meals. School hours were from 9—11:30 A. M. with a 15-minute recess period.

Each Tuesday evening at 7:30 children's meeting was held at the school, followed by a short program by the adults. The first Tuesday evening the subject was, "The fruit of the Spirit;" the last Tuesday evening being that of "The Church." Services at Mill Run and Altoona on Wednesday and Thursday evenings were also conducted by the brethren of the faculty.

A number of the homes were visited by different groups of teachers in the afternoons where short services were held with the sick and shut-in members of the Mission. We found the Lord very near to us in these services and all concerned received rich blessings.

The entire group from the Mission home enjoyed supper with the Hohn

family at their Mountain home on Tuesday. Different members of the faculty were invited to various homes where new friendships were formed and kind hospitality enjoyed.

Sister Thelma McConnell of Lancaster spent her vacation in Altoona the last week of school. We appreciated her help in the services and her visits at the school.

The brethren of the faculty gave several afternoons in improving the kitchen at the Mission. They did some plastering, papered the walls, and covered the floor with new linoleum. This was very much appreciated and the Lord will add His blessing for the time and effort so cheerfully given.

The closing program of the school was held Friday evening and was appreciated by a full house.

The joy and sweet fellowship that was enjoyed by the group in this work will not soon be forgotten, and has certainly been an uplifting influence in each of our lives.

We look to the Lord to bless the seed sown that it will bring forth an abundance of fruit unto life everlasting.

Secys.,

Anna H. Weaver,
Frances Zook.

Marietta, Pa.

(573 W. Market St.)

Dear Christian Friends:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Our second Summer Bible School was held June 22 to July 3 with an enrollment of 121; average attendance 94. A heavy rain-storm which caused considerable damage on some downtown streets, prevented us from having the closing program the last Friday morning so it was held the following Monday morning. Good interest was manifested and the children did well.

Our tent meetings are in progress at this time with Bro. Martin Weaver in charge. We are grateful to the Lord for blessings received from Him at this time. A number of confessions and reconsecrations are a part of the visible results thus far. We want to thank the visiting brethren and sisters for their attendance during the meetings and assure them that their presence and interest were encouraging.

We do praise the Lord for the showers of spiritual blessings received from Him during our all day Bible instruction meeting held last Sunday. The speakers were all present and allowed the Lord to use them in bringing us profitable messages from His Word. Gospel truths were presented in a plain manner and we pray that the seed sown will bring forth much fruit for the Master. We are especially burdened that the members at this place show more evidence of spiritual growth. We appreciate the fine crowd that gathered to enjoy the day with

us, the tent was filled in the evening.

Baptismal services were held on Sunday, July 19, with Bro. Noah Risser in charge. Two young girls and one young boy were baptized. One sister was received upon confession of faith. Pray that they may remain faithful and true to our Lord.

Sister Barbara Longenecker has been at her home for several weeks afflicted with mumps. The Lord has again verified His promise to supply all our need by sending to us Sister Martha Zook of Allensville, Pa., to assist in the work during our tent meetings. We appreciate her presence and help very much.

Death has again claimed one of our members, Sister Mary Blocher, aged 70. She suffered a stroke Monday, July 20, and died early Friday morning following. The funeral will be held at the Mission this afternoon.

Brethren who preached for us recently were, Martin Metzler, Martin Kraybill, Harry Shreiner, Samuel Frey, Noah Risser, Christian Frank and Martin Weaver. Bro. Joseph Boll preached a short German sermon one Sunday morning for the benefit of several German Russian Mennonites who attend our services but do not understand the English language.

Remember us in your daily prayers that the Lord will have His way in our lives and in His work at this place.

July 27, 1936. Ella V. Zook.

Lancaster, Pa.

(Dillerville Mission)

Greetings in His holy name:—How wonderful it would be if the whole human race believed what the psalmist makes clear to us in Psalms 24:1: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." But mankind at large thinks the opposite. Everything is I, my or mine. But we as His children need not believe as those that have no hope. For we have the assurance in His holy Word that He will do for us now and in the world to come. We as laborers together with the Lord here find the enemy of souls as busy as can be in this field of labor. Not only here but elsewhere as well, it seems he has his whole force at work day and night.

We crave an interest in your prayers for our coming tent meetings which are to be held, the Lord willing, from Aug. 16 to 25 inclusive, conducted by Bro. Elmer G. Martin from Melling's congregation. We realize if there is to be a real revival it must first begin with us. Can we depend on you dear reader to uphold this work, and to wrestle mightily with God that it might prosper and that souls may be won from a sinful world unto a newness of life in Christ.

Psalm 107:9: "For he satisfieth the longing soul, and filleth the hungry soul with goodness." What a blessed

promise! We invite you to come and visit us. We appreciate the visitors that come from time to time but we don't want you to feel if you have been here once that once is enough, but we will rejoice to see you come again. May the blessings of a kind heavenly Father accompany us all, until the end, is our prayer.

Our tent will be opposite the chapel right in Dillerville. It is the new tent our mission board has purchased, for which we thank the Lord.

Yours in His glad service,
July 28, 1936. John S. Bechtold.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Herald Readers, Greetings:—"Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Cor. 2:14).

The Weymouth translation of this verse places a greater emphasis on the triumph of Christ: "But to God be the thanks who in Christ ever leads us in His triumphal procession, displaying everywhere through us the sweetness of the knowledge of Him." Christ moves forward victoriously, and we have our part in His procession of triumph. Many times our experiences do not seem very triumphant, but it is only because we are using man's interpretation of triumph instead of God's. We have taken our eyes off our Leader and cast them upon the world through which we are passing; or perhaps we have permitted sin to enter our lives. The effect in either case is instantaneous; loss of power. May God help every child of His to keep his eye single, and fixed upon his Savior and Lord, Jesus Christ.

The voice of the Home Mission has been silent in the Herald for some weeks, but only because it has been speaking more loudly at home. The Evangelistic meetings at the Mexican Mission, June 9-15, under the direction of Bro. Elvin Snyder were blessed of God. Seven souls confessed their sins and expressed a desire to follow Christ. Bro. Snyder's ministry was much appreciated by our Mexican brethren as was shown by the expressions in testimony given the last night of the meetings. Pray for Bro. Castillo as he labors among his people. There are many adversaries.

The Illinois Missionary Conference held June 16 and 17 was not so largely attended because of the busy season, but the spirit of the sessions bespoke the presence and power of the Spirit of God. May we have many more such meetings. The Home Mission Bible School was not as large as in some previous years because several other schools were being conducted in the community at the same time. The enrollment reached 93 with an average

attendance of about 70. The Mexican Bible School was larger than usual with an average attendance of about 90, and with the highest attendance for any one day at 104. We had a very efficient teaching staff at both schools, and are well satisfied with the quality of work done.

For the last two weeks the boys and girls have been in the country enjoying the fellowship and hospitality of Christian homes. Many of them do not know what a Christian home is until they go out as a "Fresh Air." May God lay a burden of responsibility upon the hearts of all our brethren and sisters who so kindly open their homes to these children each year, and may He bless them for their kindness.

We appreciated the presence of Bro. Chris Reiff of Elkhart, Ind., on July 26. He brought us a helpful message on "The Good Shepherd" during the morning service.

We wish to express our appreciation for the fine shipments of supplies received during the month of June from the Hopedale, Ill., and Kouts, Ind., congregations, and also for the help received from the Flanagan, Freeport, and Roanoke, Ill., congregations. May the Lord bless all those who have so nobly supported the work here.

Letters have been coming to us from different parts of the church asking about our work: its needs, problems, etc. This interest in home mission work encourages our hearts. We are always glad to furnish information regarding our work here and will comply with these requests as rapidly as possible. Meanwhile we ask an interest in your prayers and in your giving, for we do have spiritual and financial needs. Pray also that God may send us the needed workers to carry on the work effectively here and at the Mexican Mission. May God's richest blessings attend you all.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).

Yours in the Master's service,
July 28, 1936. Levi C. Hartzler.

AFRICA NEWS

(Continued from page 424)

accept Christ as their Savior, but with this rejoicing comes a sadness for there are those here too that after the first step is taken will again go back to sin. Quite a number have had their names written on the list of believers, but have not once returned for instruction. Pray for these that they may be willing to leave all and follow Him, and for those who come regularly that they may be made complete in Him, and for the many who are still outside

the fold because the enemy of souls is pressing hard, not willing to let any of his victims go.

Pray also for the workers that they may at all times take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked.

Yours for the cause of Christ,

Maybell M. Ferster.

June 19, 1936.

Musoma, Tan. Terr., E. Africa
July 10, 1936.

Dear Herald Readers, Greetings:—
"He that sent me is with me: the Father hath not left me alone: for I do always those things that please him" (Jno. 8:29). Our Lord always lived a life that pleased the Father, even to the very last. He desires that the Father's will be done, so if we would be more like Him we should ever strive to live a life that is in harmony with His Word. Yesterday one year had passed since we left the shores of America, and we can truly say the Lord has been very gracious to us. How we thank Him!

June 23 was the day that Bro. and Sister Leatherman arrived at the Bukiroba Station together with Bro. and Sister Mosemann, Sisters Shenk and Hershberger. We (the entire Mission family, 10 in number) spent two days very pleasantly and profitably together. Then on Thursday morning, June 25, three of our number, namely, Bro. and Sister Stauffer and Sister Shenk left the Mission and started on their journey south to Lohumbo, at which place they desired to attend the A. I. M. Conference. The rest of the folks from Shirati stayed with us until July 1. They desired to return to Shirati before that time, but as they had all come with a Jahazi it was needful that they also return the same way, and the Lord did not send a Jahazi to take them back before the above mentioned date. However, we enjoyed their fellowship very much. The Stauffers have not yet returned, but we are expecting them this week yet. On June 19 we moved into the new house, one room only being finished. At this writing there are still a number of things to be done but it is fast nearing completion. The first meal was cooked in our kitchen this evening, although we have used the dining room since June 23.

Pray that we may all be faithful witnesses, always ready to testify of our Lord and Savior and His saving grace to those who live in darkness.

Maybell M. Ferster.

In Colossians III we read of five things to kill, six things to put off, and seven things to put on.—T. K. Hershey.

"We ought to obey God rather than men."

EXTRACTS FROM THE MISSION NEWS BULLETIN FOR JULY 22, 1936

Mary M. Good, Y. W. C. A., Seattle, Wash., July 17: "We are now in Seattle and our sailing arrangements are made. Gladys' (Weaver) father, brother and sister brought us here from Hubbard yesterday. Had a nice trip to the coast. Had such nice visits with the folks in Chicago, Sterling and Sacramento. The Lord has indeed been good to me. My furlough has been very pleasant and it has been such an inspiration to meet the people of the Church. We go aboard at 2 P. M. and sail at 4. Gladys and I are both eager to get on the boat and get started."

* * *

S. M. King, Hesston, Kans., July 8: "We plan to leave Newton Monday evening, July 20, and will spend Tuesday at La Junta, Colo. We are due to arrive at Portland on Saturday and sail the following Tuesday. Our address will be c-o States Steamship Lines, sailing on SS General Lee."

* * *

Elvin Snyder, Markham, Ont., July 20: "We are both here helping in the Summer Bible School during the day and at night I am conducting a series of meetings at the Rainham church. We ask an interest in your prayers for this work."

THE LAMENTABLE MODERN CRY

By Orrie D. Yoder

"There was no man that would know me; . . . no man cared for my soul" (Psa. 142:4).

Hear the old-time cry of David, the man of God. Though he could drive the evil spirits from King Saul with his harp and although he often enjoyed the presence of the Lord in a special manner, now when he seems alone, he cries out "no man cared for my soul."

Is not this the condition of the modern world? Blessed as never before with methods of transportation and communication whereby it is possible for soul to touch soul, and yet the lamentable cry, "No man cares for my soul."

In the home where the radio brings messages from many sources both religious and worldly, we hear the cry, especially in time of sickness, "No one has visited us, not even the preacher." In another home where there is a telephone, the father says, "The telephone is a curse in time of sickness, for people ring the phone and ask, how the sick are but no one comes to see them or to help them in time of need."

Recently when stepping into a hospital situated near a busy highway

where thousands pass by, and in a town where there are many churches, including a Mennonite church, we were soon by the bedside of a discouraged soul. He claimed to be a member of a certain church but was left alone to think that even God had forgotten him. When words of comfort were spoken and a short prayer offered, tears filled his weary eyes. But why did no man care for his soul? Upon leaving the hospital the nurse, evidently a Christian lady, expressed her appreciation and said no one seems to be interested in giving the patients spiritual help. Among the nurses and doctors and visitors, there was no one to care for their souls.

"Do you know the world is dying,
For a little bit of love?
Everywhere we hear the sighing,
For a little bit of love."

Some of us live in communities where thousands pass through our institutions for bodily healing but how many of them can rightfully say, "No man cared for my soul." Thousands are placed behind the bars for crime and thus are reprimanded for years or for their lifetime because "No man cared for their souls" enough to give them the truth and Gospel of our Lord Jesus Christ. How many of them are unconsciously calling to us from behind the bars, "No man cares for our souls?"

The government has had on its relief rolls thousands, and is trying to satisfy them with material aid for their frail mortal bodies. But to us they are crying with filled stomachs, "No man is caring for our souls." Nation-wide agencies are working to supply homes and temporal supplies to flood-stricken destitutes, but who is caring for souls and pointing them to a home "eternal in the heavens?"

Listen where you will, and go where you may and you will find thousands lying by the "roadside" wounded and "half-dead" calling out in lamentable tones "No man cares for my soul." And are we priests and Levites passing by on the other side, closing our ears, and thus inviting the day when we also shall cry and shall not be heard (Cf. Prov. 21:13) or are we of the company who consider the souls of men, and are willing to bring them to the Gospel "inn" and pay out of our own pocket for their spiritual care? Finally, when you and I meet God to give an account of our opportunities here, will He let lost souls look at us and say "I looked on my right hand, and behold there was no man that would know me; . . . no man cared for my soul?"

Molalla, Oreg.

God does at times set in motion certain forces that His will may be done, but God never drives man into sin. Man is a free moral agent.—M. G. Brackbill.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For June, 1936

GENERAL

A & W Ind	5 00
Manitou SS Colo	8 25
Forks Cong Ind	23 10
Sharon Cong O	13 00
Gulphaven SS Miss	9 68
An Ohio Family	10 00
O Gr & Pl Hill Congs O	70 60
A Bro & Family Pa	7 50
A Sister E Bend Cong Ill	6 00
Indian Cove Cong Ida	1 00
Mt Pleas Church & SS Va	24 35
Sug Crk Cong Ia	151 08
Kaufman Cong Pa	5 25
Pl View SS Okla	17 00
Lockport Cong O	4 32
W Clinton Cong O	15 29
Central Fulton Co Cong O	12 13
Leetonia Cong O	12 41
O Grove Cong O	63 25
Martins Crk Cong O	18 02
S Union Cong O	156 31
Pl View Cong O	21 69
Martins SS O	58 91
Bethel SS O	47 50
	761 64

INDIA

General

Mr & Mrs Ira	
Birmingham	10 00
Gulphaven SS Miss	5 00
Sue F Landis	5 00
Detroit Miss Cong Mich	3 11
A Bro & Sis Hershey Cong Pa	5 00
Zion Cong Ore	7 76
Fairview Cong Ore	21 05
Indian Cove Cong Ida	5 80
Lower Dist Va	36 57
Zurich SS Ont	4 25
Floradale Cong Ont	13 20
Hereford Cong Pa	62 23
Deep Run Cong Pa	47 00
Nappanee Cong Ind	10 00
Hopewell Cong Ind	18 73
Goshen Cong Ind	21 83
Scottdale SS Pa	7 50
Weaver SS Pa	9 26
E Holbrook SS Colo	6 62
LaJunta Cong Colo	7 05
Medway SS Ohio	16 62
	323 58

Missionary

Doylestown SS Pa	22 18
Lockport SS O	26 79
Maple Gr Cong Pa	23 40
Lanc Dist Conf Bd Pa	75 00
Holdeman Cong Ind	71 00
E Fairview Cong Neb	27 02
Roanoke SS Ill	75 00
Willow Spgs Cong Ill	60 81
Blooming Glen SS Pa	112 50
Elkhart Cong Ind	92 55
Belmont Cong Ind	48 72
Elkhart SS Cl 20 Ind	6 00
SW Pa SS Conf Dist	
Miss Fund	39 00
Penna Cong Kan	9 17
Spg Val Cong Kan	25 00
	714 14
S C Contributions:	
Syc Grove SC Mo	18 00
Emma SC Ind	25 00
Yellow Crk SC Ind	25 00
Goshen SC Ind	25 00
Nappanee SC Ind	25 00
	118 00
Total India Missionary	832 14

Missionary Children

Bethel SS Pri Dept Mich	10 00
Mr & Mrs A H	
Augsburger	25 00
Weaver SS Pa	25 00
	60 00

Evangelist

Millersville SS Lydia	
Sauder Cl Pa	22 00
A-627 Pa	10 00
A Sister Ont	25 00
Waterloo YPM Ont	25 00
A Brother Pa	15 00
Matt 6:3 Pa	5 00
S Union SS Cls 11, 12 O	17 75
S Union SS Y Mothers	
Cl O	38 50
	158 25

Bible Women

A Sister Ohio	25 00
O Gr SS Old Sisters Cls O	19 65
Mrs Willard Durham	44 00
Scottdale SS Pa	12 50
S Union SS Cl 5 O	12 50
S Union SS Cl 17 O	5 25
	118 90

Educational

Schertz Brothers	52 00
Waterloo SS Ont	25 00
Blooming Glen SS T K	
Moyer Cl Pa	25 00
Beech SS & Cong O	60 00
S Union SS Cl 4 O	8 75
S Union SS Cl 7 O	8 00
	178 75

Orphan

Forks SS Ind	20 95
Friends of Orphans Pa	25 00
Sand Hill SS G Cl NY	11 00
A Bro & Sis Kans	9 00
Sue F Landis	5 00
A Bro & Sister O	22 00
Metamora SS Madeline	
Garber Cl Ill	36 00
Blooming Gl SS YM Cl Pa	9 25
E Union SS Pri Dept Ia	18 00
Mt Joy SS I N Mummaw	
Cl Pa	2 60
N Holland Cong & SS Pa	66 00
Landisville SS Pri Cl Pa	11 00
Lititz SS Lester Wenger	
Cl Pa	9 00
Elizabethtown SS Pa	
Mrs Eli Burkhart Cl	9 00
John Rutt Cl	11 00
Willis K Lederach	9 00
Blenheim SS Ont	40 00
Waterloo SS Ont	18 00
Alpha Cong Minn	8 84
Sug Crk Cong Ia	36 00
Metamora SS Ill	
Mabel Sharick Cl	18 00
Ester Garber Cl	18 00
Martha Schertz Cl	16 00
Paradise & Millers SS Md	66 00
Blooming Glen SS Pa	9 00
Shore SS Ind	13 88
Clinton Fr SS Ind	72 00
Blough SS SBS Pa	6 93
Protection Vacation B Sch	
Kans	3 27
South Union SS Ohio	
Carrie King	20 00
Class 2	9 50
Class 3	11 71
Jr Dept	18 28
	659 21

S C Contributions	
Fulton Co AM SC O	22 00
St Jacobs SC Ont	33 00
	55 00

Total India Orphan

Widow	
Sue F Landis	5 00
A Bro & Sister Ont	22 00
E Combs	22 00
Mrs Annie M Cockley	
& Daughter	22 00
O Gr SS Old Sis Cls O	6 10
Sugar Crk Cong Ia	22 00
Scottdale SS Pa	5 50
S Union SS O	
Class 8	3 00
" 15	7 25
" 18	4 50
	119 35

Medical

Fairview SS Mich	72 52
Spg Val Cong N Dak	5 00
Fairview Cong N Dak	5 00
Miles Troyer	5 00
Conestoga SS Mary	
Petersheim Cl Pa	10 00
A Strasburg SS Teach Pa	10 00
Scottdale SS Pa	10 00
S Union SS O Cl 13	15 00
U K Hostetler	10 00
	142 52
S C Contribution	
Beihn & Geiger SC Ont	5 00
St Jacobs SC Ont	5 00
	10 00
Total India Medical	152 52

Minister's Support

(Evangelistic Budget)	
Blooming Glen SS Robt	
Nase Cl Pa	4 00
G G Marner	5 00
	9 00

Building

Canton Miss Cong O	6 45
Elmira Cong Ont	12 25
Anonymous	50 00
Mr & Mrs Ira S Miller	50 00
	118 70

New Missionary & Equip.

Mr & Mrs Robt M Nase	25 00
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Lepers

Sue F Landis	5 00
E Petersburg SS	
Eliz B Garber Cl Pa	5 00
	10 00

Drug Station

L Deer Crk Cong Ia	49 25
Milan-Val Cong Okla	3 65
	52 90
Total for India	2,873 30

SOUTH AMERICA

General

Gulphaven SS Miss	5 00
Sue F Landis	5 00
Milford AM Cong Neb	15 00
Mr & Mrs Ira	
Birmingham	21 66
A Bro & Sis Hershey	
Cong Pa	5 00
Lower Dist Va	25 27
Floradale Cong Ont	5 80
Daytonville Cong Ia	14 40
Pl Grove SS Ill	13 96
Roanoke SS Ill	11 65
Marion SS Mtg Pa	33 00
Souderton Cong Pa	21 93
L Salford SS Pa	65 61
Nappanee Cong Ind	10 00

Goshen Cong Ind	21 83
Scottdale SS Pa	10 25
Springs Cong Pa	6 25
Kaufman Cong Pa	7 80
Stahl Cong Pa	6 10
E Holbrook SS Colo	6 61
LaJunta Cong Colo	7 05
Pl View Cong O	5 61
	324 78

Missionary

Lanc Dist Conf Bd Pa	150 00
Weaver SS Va	22 86
Mt Clinton SS Va	21 30
E Zorra AM Cong Ont	75 00
Map View AM Cong Ont	30 05
Steinman AM Cong Ont	244 66
Waterloo SS Ont	112 50
Souderton SS Pa	37 50
Pl Val SS Kan	20 00
LaJunta Cong Colo	12 54
Syc Grove Cong Mo	23 41
	749 82

S C Contributions	
Beihn & Geiger SC Ont	10 00
Kitchener Sr SC Ont	2 00
Markham SC Ont	7 00
	19 00

Total S Am Missionary

768 82

Missionary Children

Bethel SS Pr Dep Mich	10 00
Elizabethtown SS Pa	
Clarence E Rutt Cl	12 50
Herbert Maust Cl	6 25
E Petersburg SS Pa	75 00
Wanner SS Teen Age	
Girls Ont	7 50
Cressman SS Ber Cl Ont	7 50
	118 75

Evangelist

E Chestnut St SS Lanc Mrs	
O G Hess Cl Pa	12 50
Waterloo SS Ont	25 00
E Union Cong Ia	33 87
Shore YPBM Ind	9 00
SW Pa SS Conf Dist	
Miss Fund	26 00
Scottdale SS Pa	12 50
S Union SS Cl 19 O	21 75
	140 62

Bible Reader

E Scottdale SS Teachers	
Pa	20 00

Bragado Church Bldg.

Reuben Lehman	10 00
A Fam Olive Cong Ind	5 00
Salem SS Ind	1 00
	16 00

Bible Coach

A Bro & Sister Mich	30 00
Total S America	1,418 97

AFRICA

A Bro & Sister Pa	19 66
Plain Cong Pa	107 18
Sue F Landis	5 00
Springfield Cong Pa	3 00
Two Sisters Ind	10 00
Bowne Cong Mich	15 00
	159 84

CITY MISSIONS

Altoona, Pa.

Allensville Cong Pa	20 24
Dist SS Conf Treas SW	
Pa	19 00
Pl Grove Cong Pa	3 34
Kaufman Cong Pa	10 55
Blough Cong Pa	6 75
	59 88

Canton, Ohio

Pl View YPBM O	6 22
O Gr & Pl Hill Congs O	20 00
A Brother Pa	2 00
Johnstown Friends Pa	1 00
No name given	10 00
A Sister Pa	1 00
Cora Hostetler	5 00
Beech Cong O	4 00
Lizzie Knerr	50
Mr & Mrs Lloyd Philips	1 00
Canton SS O	4 46
Canton Cong O	5 91

61 09

Chicago, Ill.

Corinna Yoder	1 00
Mrs Yoder	1 00
Joy Hooley	1 00
Mrs Gertmann	1 00
Roanoke Cong Ill	1 80
Pete Householder	2 00
H R Schertz	1 00
J N Kaufman	1 00
Andrew Schrock Jr	1 00
Ruth Ressler	1 00
Miss Small	1 00
Mrs Small	1 00
Mrs Beemer	1 00
A B Hirstein	5 00
Illinois Dist Miss Bd	15 00
Chic Home Miss Cong Ill	3 00
Goodfield Cong Ill	15 25

53 05

Detroit, Mich.

L Deer Crk Cong Ia	14 10
Nappanee Cong Ind	10 00
Beech Cong O	26 39
Harold Stutzman	1 00
Mr & Mrs Elam Zimmerly	1 60
Detroit Cong Mich	7 11

60 20

Fort Wayne, Ind.

Strickler SS Y Mens Cl	10 00
Pa	10 00
Nappanee-Salem-Yellow	19 00
Crk SS Mtg Ind	10 00
Nappanee Cong Ind	10 00
Olive Cong Ind	12 00

51 00

Hannibal, Mo.

Cherry Box Cong Mo	3 50
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Hutchinson, Kans.

A Brother Kans	10 00
Alpha Cong Minn	3 83

13 83

Iowa City, Ia.

Manson Cong Ia	50 04
Wood Riv Cong Neb	7 18
E Union Cong Ia	26 92

84 14

Kansas City, Kans.

Liberty Cong Ia	11 28
Howard-Miami SS Cl Ind	1 54
Anna Witmer, Parents & Sister	5 00
Samuel Rogers & SS Cl	2 00
Wm & Ella Landis	11 00
Lydia Hess	1 00
Twila Swartzendruber & SS Cl	1 00
Fannie & Edna Groff	2 00
David S Yoder	10 00
Ella Ebersole SS Cl & Carrie Lehman	2 30

47 12

Lima, Ohio

Bethel Cong O	43 00
Logan & Cham Co Miss	
Mtg O	69 44
A Bro Martin Cong O	10 00

122 44

Mexican Work, Chicago, Ill.

Schertz Bros	48 00
A Friend Beech Cong O	10 00

58 00

Philadelphia, Pa.

A Bro & Sister Pa	10 00
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Peoria, Ill.

Mr & Mrs Alvin Good	10 00
Metamora SS Ill	50 00
Morrison Cong Ill	5 92
Waldo Cong Ill	32 29
Mollie Schrock	2 00
Peoria Miss Ill	18 11
Barbara Stalter	1 00
E Dutterer	7 00
Susie Koerner	1 00
Sterling Cong Ill	7 50

134 82

Portland, Oreg.

Bethel Cong Oreg	1 00
Indian Cove Cong Ida	3 27

4 27

Toronto, Ont.

Wideman Cong Ont	12 40
Cressman Cong Ont	7 45
Latschar Cong Ont	24 15
Hagey Cong Ont	12 00

56 00

Total City Missions	819 34
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CHARITABLE INSTITUTIONS

Children's Home, K. C.

Bro & Sis Bitekofer	7 00
Bro & Sis Martin	25 00
Sis Lydia Hess	1 00
Bro & Sis Kennel	4 00
Bro & Sis H Ely	5 00
W Liberty V B Sch Kan	2 60
Wayland Ia Friends	5 00
A Brother Kan	15 00
Kauffman SS Pa	19 63
Special Support	242 00
Sycamore Gr Cong Mo	14 00

340 23

Orphans' Home, Ohio

Farm Income	30 00
Special Support	15 00
A Bro LaJunta Colo	5 00
A Bro & Sis Wayne Co O	5 00
Mr & Mrs A S Hamsher	10 00
Ft Wayne S B Sch Ind	5 05
Logan & Cham Co Miss	
Mtg O	138 89

208 94

Home for Aged, Ill.

Maple Gr Cong Pa	13 00
A Sister Ind	5 00
Special Support	166 00
Maintenance income	17 50

201 50

Refrigerator Child. H., K. C.

A Brother K C	10 00
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Millersville Child. H., Pa.

Sue F Landis	5 00
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Home for Aged, Lancaster, Pa.	
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Sue F Landis	5 00
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La Junta Hospital Nurse

S C Contributions	
St Jacobs Sr SC Ont	5 00
Yellow Crk SC Ind	5 00
Nappanee SC Ind	10 00
Pl Grove SC Ill	1 90

21 90

La Junta Hospital—Hymnals

Elkhart Jr S Ind	1 00
Shore SC Ind	1 00

Middlebury SC Ind	1 00
Olive SC Ind	1 00
Yellow Crk SC Ind	1 00

5 00

Total Char Institutions	797 57
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ANNUITY

A Sister Mich	110 00
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OTHER FUNDS

Stalter Farm

Income from corn	21 02
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Mexican Border Work

Chas Kulp	50 00
E Holbrook Cong Colo	13 56

63 56

General S. S. Committee

Springs SS Pa	4 38
Rockville SS Pa	1 00
Blough SS Pa	4 68
Stahl SS Pa	6 07
Schellsburg SS Pa	65
Thomas SS Pa	3 73
Kauffman SS Pa	4 10
Glade SS Md	62

25 23

Board of Education

Scottdale Cong Pa	15 34
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Hesston College

Syc Grove Cong Mo	50
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Colportage & Tracts

Nappanee Cong Ind	15 00
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District General

Mrs Baugher	1 00
Weaver SS Va	26 20
Irene Burkholder	1 00
EMS SS Va	15 00
Greenwood Cong Dela	2 33
Glade Cong Md	2 05
Casselman Cong Md	2 00
Kauffman Cong Pa	8 55
Blough Cong Pa	13 45
Molalla Cong Ore	2 05
Bethel SS Ore	2 79
Pl View SS Okla	16 48
Pl Val Cong Kan	20 00
Larned Cong Kan	4 00
Annual Bd Mtg Ind-Mich	
Dist	100 01
Clinton Br Cong Ind	7 25
Shore Cong Ind	40 25
Howard-Miami Cong Ind	26 16
Middlebury Cong Ind	16 40
Clinton Fr Cong Ind	46 21
Emma Cong Ind	11 51
Clinton Br Cong Ind	10 00
Springmount SS Pa	7 80
Finland Miss Pa	27 60
Spring City Cong Pa	93 00
Souderton Cong Pa	40 00
Skippack Cong Pa	27 00
Towamencin Cong Pa	28 66
Rockhill Cong Pa	37 00
Providence Cong Pa	15 25
Fairview Cong N Dak	25 00
Coalridge Cong Mont	8 00
L Region Cong Minn	3 04

687 04

Dak.-Mont. Dist. Ministerial

L Region Cong Minn	5 67
Dist Miss Farm N Dak	41 90
Spg Val Cong N Dak	24 10
Coalridge Cong Mont	6 35

78 02

Dak.-Mont. Dist. Ministerial

Fund	
L Region Cong Minn	5 67
Dist Miss Farm N Dak	41 90
Spg Val Cong N Dak	24 10
Coalridge Cong Mont	6 35

78 02

S. Circle Letter

S C Contributions	
Nancy Steckley	40
Beihn & Geiger SC Ont	20
Walnut Crk SC O	2 00
Boswell SC Pa	20
Anna E Mellinger	40

39 67

Salem SC Ind	1 50
Mabel Groh	2 00
Mrs L Haldeman	50

7 20

Prayer Booklet

S C Contributions	
Mabel Groh	17 55
Mary E Keener	1 50
Anna Hoover	10 00
Mrs J E Bohn	10
Maude Berg	1 60
Mrs Milton King	1 25
Mrs L Haldeman	3 00
Lina Ressler	1 60

36 60

S. C. General Expense Fund

SC Contributions	
Howard-Miami SC Ind	5 00
Beihn & Geiger SC Ont	1 00

6 00

Eastern Menn. School

Scottdale Cong Pa	7 65
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S. W. Pa. Conference Fund

Kaufman Cong Pa	3 30
Stahl Cong Pa	3 00

6 30

Johnstown Bible School

Kaufman Cong Pa	5 25
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Rural Missions

Casselman Cong Md	5 80
Glade Cong Md	1 50
Kaufman Cong Pa	8 81
Kitchener Cong Ont	35 00
Spg Val Cong Kan	10 00
Nappanee Cong Ind	25 00
Yel Crk Cong Ind	30 27
Salem SS Ind	10 16
Olive Cong Ind	27 85

154 39

Dak.-Mont. Dist. Farm

Red Riv Cong N Dak	7 00
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Bloomfield Church Bldg.

Bloomfield Cong Mont	21 18
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Literature

Spg Val Cong N Dak	5 00
Fairview Cong N Dak	3 41

8 41

Stamp Fund—Dak.-Mont. Dist.

Spg Val Cong N Dak	1 00
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No Bible Society

Spg Val Cong N Dak	15 00
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Dak.-Mont. Dist. Conference

Bloomfield Cong Mont	26 73
Spg Val Cong N Dak	12 00
Fairview Cong N Dak	10 00
L Region Cong Minn	4 15

52 88

Rural Evangel

E A Bontrager	25
Nappanee Cong Ind	5 00

5 25

Ind.-Mich. S. S. Conference

Belmont SS Ind	7 00
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No Goshen Church Bldg.

Berea Cong Ind	11 50
Holdeman Cong Ind	27 33
Holdeman SS Ind	36 43
Yel Crk Cong Ind	11 00

86 26

Mo.-Kans. Conf. Song Books

Penna Cong Kan	5 00
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Personal

Penna Cong Kan	10 00
Spg Val Cong Kan	29 67

39 67

Northern Ontario Fund
Souderton PA YPM 40 00
Total Other Funds 1,417 75

RELIEF FUNDS**General**

Upper Deer Crk Cong Ia 35 00
Total Relief Funds 35 00

SUMMARY

Dak-Mont Bd (April) 187 20
Dak-Mont Bd (June) 115 82

Franconia Bd Pa	837 26	Wash Co Md & Frank	
Illinois Bd	338 90	Co Pa Bd	99 00
Ind-Mich Bd	855 66	SC Contributions	278 70
Ia-Nebr Bd	451 98	Menn Bd of M & C	1,943 34
Lanc Bd Pa	576 35		
Missouri-Kans Bd	271 91		
Ohio Bd	997 74		8,393 41
Ontario Bd	833 46	India	2,873 30
Pacific Coast Bd	44 72	South America	1,418 97
SW Pa Dist Bd	158 52	Africa	159 84
SW Pa SS Dist Bd	229 30	City Missions	819 34
Virginia Bd	173 55	Char Institutions	797 57

Gen & Other Funds	2,179 39
Annuity	110 00
Relief Funds	35 00
	<hr/> 8,393 41

Respectfully submitted and
Gratefully acknowledged,
D. D. Miller, Gen. Treas.,
1711 Prairie St.,
Elkhart, Ind.

GLEANINGS**Religious Liberty in Egypt**

King Fuad, of Egypt, died on April 28th, and his sixteen-year-old son, Prince Farouk, a student in England, has succeeded him.

Fourteen-fifteenths of the population of Egypt are Mohammedans. The State religion is Islani. The constitution of 1922 guarantees religious liberty, but that does not mean all that we in America understand by liberty. There is adequate legal procedure for a non-Moslem to become a Moslem and hundreds of the poorer classes each year embrace Islam. This is to be expected in a country where all preferment in government, society and even in business is given to members of the dominant faith. But the Moslem authorities take the position that it is inconceivable that any Moslem would desire to become a Christian. Apostocacy from Islam is still punishable by death though this penalty is not officially recognized.

Too many difficult questions are involved for British authorities to deal with the situation, and the law giving a Moslem the right to become a Christian can be evaded, or nullified in practice. The real solution lies in the creation of enlightened public opinion.

In Algiers

Last November there was in Algiers an important gathering of the "Ulema" and Moslem celebrities, who came from all parts of Algeria. There was in all the speeches the same note of concern—even alarm over the devastating impact of modern civilization. All agreed that this results from lack of religious teaching and they said that there is only one way of combating this constantly progressing evil—"The Word." A non-reading population has no resources to fall back upon when the floods of evil break in. There has followed a revival in Arabic reading. The desire to read has extended even to women, and many girls are now going to Koranic schools. At the meeting mentioned above, a woman delivered a "Khutba" (Mosque sermon) creating quite a sensation.

This movement is full of possibilities for every new reader of the Koran may become a reader of the Gospel. Every reader of Moslem literature today may become a reader of Christian literature tomorrow.—Blessed Be Egypt.

Opportunity in the Sahara

Mr. Dugald Campbell, F.R.G.S., an agent of the National Bible Society of Scotland, describes his recent journey from Morocco across the Sahara:

I am in one of the hottest corners in Africa, after crossing a most terrible desert. Once or twice I wondered if I could ever get through alive. It was over 140° in the sun and 120° in the shade. On the last day, I galloped on my racing camel ahead of my caravan, hoping to reach the oasis where distant palms spoke of water. I have been drinking the most horrible liquid, smelling and tasting like nothing natural, and my mouth and palate were shrivelled up. When I got to this oasis the Tuareg chief brought me delicious sour curdled milk, well watered, that tasted like nectar. I sat on my mat singing and shouting, "Praise the Lord" in Arabic.

Through the 60 oases of Touat was a time of unique opportunities and good work for the Master, and of pioneering for the Gospel. It has been a joy that I have circulated Bibles, Testaments, Gospels and other Scriptures where no one has ever gone before, a great, new field. Again and again the devil tempted me to give up, but the prayers of those at home helped me to keep going. . . .

I met a man whom I baptized when at Tamanrasset years ago, and am delighted to find him going on well and studying the Scriptures.

I am busy translating portions of Scripture and visiting camps of Tuaregs, with medicines and Scriptures. The chiefs have given me a good reception. I have met Arabs from Nigeria and Lake Chad, and many Tuaregs who have previously received Scriptures. Almost every day visitors come and request Scriptures.

Upward Trend in Giving

Gauged by contributions to Protestant churches, the depression in giving hit bottom in 1934 and turned upward in 1935. Total gifts last year increased over the previous year for the first time since 1928, according to an analysis by the department of research and education of the Federal Council of Churches.

During the seven-year slump, contributions for congregational expenses stood up better than gifts for benevolences.

The Moravians set a record for per capita giving in 1928 when collections averaged \$72.53 a member. No other group in any year approached that mark.

How the Churches Gave

The United Stewardship Council reports the gifts for religious purposes of the leading denominations in the United States for the year 1935. Per capita gifts for all purposes of some of the larger denominations were as follows: United Presbyterian Church, \$21.56; the Presbyterian Church in the United States, \$19.03; the Presbyterian Church in the United States of America, \$18.56; Methodist Episcopal Church, \$14.15;

Methodist Episcopal Church, South, \$9.36; the Northern Baptist denomination, \$11.34; the Southern Baptist denomination, \$5.76. The largest per capita gift of any denomination listed is that of the Church of the Nazarene, \$26.77. The lowest is that of the Southern Baptist denomination, \$5.76. The total gifts for all purposes of twenty-five denominations listed were \$304,692,409.21.

Union of "Faith Missions"

The International Foreign Mission Association of North America brings together for counsel and reference sixteen nondenominational mission enterprises. More than two thousand missionaries are sent out under these sixteen Boards. They administer over a million dollars annually, and go into many of the out-of-the-way corners of the world. The doctrinal basis of them all is: (1) The plenary inspiration and divine authority of the Scriptures. (2) The Trinity, including the Deity of Christ and the Personality of the Holy Spirit. (3) The fall of man, his moral depravity, and his need of regeneration. (4) The Atonement through the substitutionary death of Christ. (5) Justification by faith in Christ, apart from works. (6) The bodily resurrection of Christ, and also of the saved and the unsaved. (7) The unending life of the saved and the unending punishment of the unsaved. (8) The personal, bodily and visible return of Christ.—The Presbyterian.

The Sarawak Field

Sarawak in Borneo is one of the most unique pieces of mission work that the Christian Church has to its credit. Thirty-five years ago Chinese Christian colonists began to settle in Sarawak. A year after these people landed, James M. Hoover, a young Methodist missionary from Malaya, volunteered to go to Borneo to work with them. Working practically alone Mr. and Mrs. Hoover have developed a Christian community up and down the Rejang River that is a remarkable achievement. Forty-six school and church centers now stand as a monument to their thirty-four years of faithful and efficient service.

At the age of 64, Mr. Hoover succumbed to malignant malaria, but anticipating the need for younger shoulders to carry the burden he had selected a couple from Malaya to begin work in 1936. They are now enthusiastically serving in this challenging field. Plans include the establishment of a new station 160 miles up the Rejang River.—Malaysia Message.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, AUG. 13, 1936

(Herald of Truth
Established 1864)

No. 20

EDITORIAL

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

As John said, he gave us a narrative of the life and sayings and teachings of Christ for these two purposes: (1) that people might **believe** that Jesus of Nazareth is the very Christ of God, the Author of our eternal salvation; (2) "that **believing ye might have life THROUGH HIS NAME.**" This last assertion furnishes a sure foundation for Paul's learned exposition of the doctrine of justification by faith.

But the claiming of faith does not necessarily make it so. As James says, "the devils also believe, and tremble." Again he says, "Faith without works is dead." The two are inseparably connected. There is a vast difference between a mere historical belief and a "faith which worketh." No man has ever espoused the saving faith of Christ but that he also accepted the Gospel of Christ as his rule of life and governed his life accordingly.

Our attention has often been called to the fact that the principal cause of our present plight as nations at the present time is the lack of genuine saving faith. Hell has no terrors for the wicked, largely because too many churches have eased up the public conscience by teaching that there is no hell to be afraid of. With the body of people heaven has lost its greatest charms, because of the fact that in the minds of too many people heaven is but a dream. Let there be a revival of genuine Christian faith, and you will see an improvement all along the line.

It is a well known fact that the burden of responsibility has a sobering effect. Under the weight of responsibility people are more thought-

ful, speak and act more guardedly, and as a rule are safer counsellors than are those who are without such weighty responsibilities. When we recognize such facts we see an added meaning in the words, "Obey them that have the rule over you, for they watch for your souls, as they that must give account." The "free lance" may have his place, but his place is filled best when the sobering influence of direct responsibility causes him to weigh his words as he speaks or writes.

Our fall conferences are on hand. To say nothing of other public meetings, three of our fall conferences are due to be held next week, and several others are to be held later. And our prayers and expectations will determine largely what will be the character and results of these conferences. As for prayers, we are assured that "the effectual fervent prayer of a righteous man availeth much." Then the question of what we expect of our conferences will have much to do in the character of our prayers. Are we looking forward to meetings for entertainment, or meetings in which the issues of the day are to be met in the fear of the Lord and dealt with in accordance with His Word? May our prayers continue to ascend, to the end that the Lord may direct in all things, and that the cause of Christ and the Church will be greatly strengthened through the instrumentality of our coming conferences.

Opportunity.—This is a word which no man can fathom. We may meditate, and the longer we meditate upon it the larger the word looms, in importance and in what we may get out of it. Each moment brings before us one or more opportunities, for good or for evil; for good if we improve them, for evil if we neglect or reject them. Another thought that we do well to bear in mind is that opportunity is something that is connected with this

SCRIPTURAL QUALIFICATIONS

The Bible is very specific in pointing out requirements on the part of those chosen to fill certain positions. Even in the matter of baptism, the applicants are asked to show evidences of faith, repentance, etc., before they are qualified to be baptized and received into the Church.

When it became evident that help was needed in the ministry in the early Church (Acts 6:1-6), these were the qualifications specified for the ones to be chosen: "Look ye out from among you seven men of **honest report, full of the Holy Ghost and of wisdom**, whom we may appoint over this business." Even if the work to which they were appointed had to do with the material care of the needy, it was after all important that men be chosen who were qualified to minister to the soul as well as the body.

Concerning bishops it is written: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house."

Paul, giving instructions to Timo-

present moment only; never future, gone forever if we fail to improve it NOW. "Behold, **now** is the day of salvation." Eternity will depend upon what we do NOW. It makes this present moment the most important epoch of our lives. We can do nothing with the future, for it is not yet within our grasp. We can do nothing with the past, for it is gone forever; and whether our record has been good or bad, we must say, "What I have written, I have written." If to the end of our days on earth we spend each moment right, we need have no alarms for the future. "As we have therefore opportunity, let us do good."

thy as to the kind of men to place in responsible positions, says: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The wisdom of such instructions concerning qualifications is apparent. If it is important for business firms to be manned by people who are qualified to fill their respective positions in an efficient way, much more is it important for the Church, the organization that is in business for the King. From the highest to the lowest position in the Church, it is important that each place be filled by members who are scripturally qualified, for two reasons: (1) God's directions in such matters are the wisdom of the Infinite, and should not be ignored or lightly esteemed. (2) The welfare of the Church and the importance of having the Church function in the most efficient way demand it. The responsibility rests upon the heads of the Church to see that these scriptural requirements are met. Before each responsible office in the Church is filled, let there be much prayer, much meditation upon the qualifications of individuals as compared with scriptural requirements, and a faithful endeavor to carry out these scriptural instructions.

To what extent should the Church listen to the plea that the course herein held forth constitutes a virtual boycott against those who do not measure up to these requirements? Just enough to make sure that it is the Word of God and not the mere wishes of those who are in positions of responsibility that are being carried out. The Bible is clear that the overseers of the Church are to serve the Church as consecrated leaders, not as "lords over God's heritage." Not, What is the judgment of the leaders? but, "What saith the scripture?" is the supreme question that should govern all actions in such cases. Let the emphasis be placed on the matter of scriptural requirements, and from time to time let there be intelligent teaching given as to the importance and Christian duty of all members rising to the level of the scriptural requirements so far as God has endowed us with talents to serve Him in the capacity for which we are qualified.

Two of the qualifications which all members may have, by the grace of God, are complete consecration to God and loyalty to the Church. The directions found in the Word of God, coupled with Spirit leadership, will do the rest.

"That our preaching may be convincing, there must be conviction."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

JESUS

I love when I am weary
And faint and worn and sad,
To spend my hours with Jesus,
Whose presence makes me glad.
I love when tried and tempted
Beset with doubts and fears
To cast my care on Jesus,
He wipes away my tears.

And when oppressed with sorrow,
My heart within me dies,
When tempests round me gather
And waves of trouble rise.
When all things seem against me,
In this dark vale of tears,
Oh! how one glimpse of Jesus,
Will dissipate my fears.

I love to walk with Jesus,
To lean upon His breast
And hear Him gently whisper
I—I will give you rest.
Oh! what to me are trials,
With Jesus for my friend,
Though all things else are fleeting,
His love can never end.

Should earthly friends prove faithless
And leave me one by one,
I know my Savior Jesus,
Will ne'er forsake His own.
But gently bear me onward,
Through trials yet to come,
Until "He" leads me safely,
To heaven my promised home.

Jesus my only glory,
Low at Thy feet I fall,
My friend—my more than Brother,
My Lord—my all in all.

—Sel. by Mary B. Gingerich.

THE BEATITUDES

III

By J. A. Ressler

For the Gospel Herald.

"Blessed are they that mourn: for they shall be comforted" (Matthew 5:4).

Afflictions, things that cause us sorrow and mourning, are generally considered things to be avoided, evaded if possible, and shortened to the minimum limit. This is but natural. Who would choose, according to human nature, the sad things of life, when the happy things are accessible?

But in this verse, as in many experiences of common life, we have pointed out to us the fact that the joyous things of our experience are made known to us only through their opposites. The innocent child reaches out to catch the pretty flame of the candle. If no pain resulted, or the restraining hand of love did not interfere, consequences would be very serious. If temperature were always at 60 degrees F. we should not know such terms as heat, cold, ice, freezing, boiling, and many other

terms we now know—provided, of course, that the elements we are familiar with should remain as they now are.

There is, of course, a qualification necessary—what we mourn for. The man who came home and told his sympathetic wife that he was not weeping and crying because of his many debts, but because he was notable to make more debts, had no assurance of comfort unless he met certain conditions. The man who regretted his advancing age because it deprived him of the pleasure he used to have in sin, was not meeting the conditions of comfort.

And yet it is an eternal truth, capable of very wide application, that if we had never known a sorrow, we could never know a joy; and the sweetest comforts come to us after the deepest sorrows. A minister had in his congregation two men whom he regarded as being peculiarly free from affliction and the deeper sorrows of life. One day, by a mere accident, he discovered that one of them had passed through an experience that, at the time, almost deprived him of his reason. Soon afterward he learned that the other man whom he had regarded so carefree, had at one time had an almost similar experience.

Christian mourner, hold fast your faith; the comfort may be long delayed, but God is true—the comfort will come in His own time.

Scottdale, Pa.

THE DEPRAVITY OF MAN

By J. D. Graber

For the Gospel Herald.

Sin, the Root of Unbelief

Those who have missed the mark morally desire to repudiate God and His reign in order to cover up their sin. For this reason, as long as there is sin in the world, so long will there be atheists. Among those who seriously advocate atheism there are many for whom the existence of God would be most embarrassing. They want none of an umpireship so rigorous as His. They want to count God out and deport themselves in their own self-willed way.

Man and the Lower Animals

There is a saying, "The semblance of a man, but the heart of a beast." It is difficult for me to approve of this saying. In studying the monkey or the fox I cannot find that they possess a more warped nature than man. Where does the monkey, like many nations, have prostitutes that number tens of thousands?

In reading Hartman's "A Study of the Monkey" I was amazed to learn that the gorilla is a faithful monogamist. In the face of the fact that the monkeys which inhabit the forests of the Torrid Zone are monogamistic, is

it not true that many men are polygamic?

I have not heard of monkeys consuming liquor at the rate of hundreds of millions of gallons a year, as many peoples do. Even the lion, in facing a feast, knows when enough is enough.

Among carnivorous animals it is said that the leopards are the worst natured, but even they do not indulge in killing off twelve million human beings and wounding an additional twenty million in the brief space of four years and eight months. (Sel.)

Dhamtari, C. P., India.

"HOW SHALL WE SING THE LORD'S SONG IN A STRANGE LAND?"

(Psa. 137:4)

By Silvanus Yoder

For the Gospel Herald.

Israel was carried away captive. They were made to dwell in a strange country. Their captors spoke a strange language. They were shorn of their native privileges. The blessings of God no longer could be looked upon as coming to them out of mercy and from a loving Father who stood ready at all times to protect them and to preserve them as His own select. They were scattered and separated from their kin. The godless, and vulgar attitude of the Chaldeans was an abhorrence to them. In their calamity and distress they seek the seclusion of the lonely riverside, and in bitter tears they weep because of their grievous misfortune which has befallen them, and well they might.

In the strange land where the name of God was not mentioned, where no recognition of any wise of God was given and whose language and national emblems bespoke nothing short of blasphemy, they sat down in despair and in the most striking emblem of grief and weeping they hang, as it were, their harps on the willow.

Ah, yes, you say, they merited all this because they had forsaken God in their own country which God had given them. But, my dear reader, you will please remember that in the vast throng of captives there were some who had not bowed their knees to Baal nor served strange gods, whose motives were pure and whose hearts delighted in righteous and holy worship. Surely to such the idolatrous attitude of these strange environments caused them to long for their former homes and kinsfolk. Now in their loneliness they sit by the riverside and long for the fellowship of God's people and for the lost privilege of entering into the Courts of the Lord. How precious has become the old place of worship and the fellowship of God's people when once it is no longer their privilege to enjoy. May the careless and indifferent beware.

Methinks I can well imagine the abhorrence of the child of God that is employed to do house work in a home where they speak not of God nor of His goodness nor even make mention of His name. I can well imagine the aching void of fellowship with God's people and the desire of worshipping God in the beauty of holiness. Yes, the strange environments and the godless attitude causes us to grow sick at heart and in the language of Peter we are made to realize that we are strangers and pilgrims seeking the eternal inheritance with those who are sanctified.

The captive by Babylon's river, however, has not forgotten Jerusalem, neither has it ceased to be his chief joy. The child of God has not forgotten the church nor the fellowship of saints. His chief joy has not been eclipsed by the strange apparel and strange language. The evil environments have but made the gap of separation greater than ever and, in quiet meditation like the captive by Babylon's river, he meditates upon the goodness of God and rejoices in the thought of triumph when with all the host of the redeemed, where all loneliness is forever banished, he shall worship somewhere and beneath the dome of Heaven's arch above the throne he shall sing the praises of God forevermore.

Plod on, dear pilgrim, and let not your daily task become a drudgery nor your testimony for Christ cease. The workers of iniquity shall come to naught. The psalmist tells us that the ungodly are like chaff which the wind driveth away and that they shall not stand in the congregation of the righteous, and furthermore their way shall perish.

Asaph was confronted with the prosperity of the wicked. His feet had well nigh slipped. He could not understand why they had their heart's desire in all their wickedness until he went into the sanctuary. Then understood he their end and made the triumphant exclamation, "Thou shalt guide me with thy counsel, and afterward receive me to glory." He learned to know that blasphemy, vulgarity, and all other forms of sin by which sinners profane that Holy Name shall forever be banished and that the irreverent shall not be found in the congregation of the righteous. God speed the day when the child of God shall forever dwell in the environments of that which is sacred and reverent. The formal rites of a cold and listless funeral ceremony and the vulgar oaths and blasphemous language shall no longer shock our sense of righteousness. God has not forgotten Jerusalem "For henceforth there shall no more come into thee the uncircumcised and the unclean."

God forget Jerusalem? No, no, NO! but in this world of sin and vulgar environments our faith often becomes misty and dim. In an effort to strength-

en your faith I cite to the closing portion of God's Word where John in vivid colors portrays the New Jerusalem. Many painters have attempted to devise colors of rare brilliancy to paint the scene as described by John on the Isle of Patmos, only to fail. As I gaze upon the scene portrayed by John in Revelation 21 and behold the adornment of the Bride which no fuller on earth can imitate; and as I hear the spontaneous outburst of the hidden emotions from within pealing forth the Lord's song of praise sung by the Heavenly Choir—not in a strange land, but in the presence of Him who has redeemed us by His own blood, I am made to exclaim in the language of the psalmist, "Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Middlebury, Ind.

KIND OF LIFE PORTRAYED IN THE SERMON ON THE MOUNT

By Paul Huddle

For the Gospel Herald.

The kind of life portrayed by Christ's Sermon on the Mount is like that described by the noble apostle Paul as "hid with Christ in God," made possible by the faith of the Son of God and acceptance of His atoning work. Gal. 2:20.

Willing to go the second mile, sharing the cloak, and having no anxious thought for material things, since this life has learned to place cares and burdens on the Burden-bearer and leaving them there, a course truly led by the Holy Spirit, is charted and followed.

The Golden Rule, rather than the rule of gold, motivates the Christian. And though there is at least a partial setting forth of the old law, yet the admonition to practice the new and living way, or the Gospel, clearly shines forth.

Such a life accepts the divine plan: God first, others next, and ourselves as servant of all, as the pathway to true greatness. Ministering rather than being ministered unto, enemy lovers rather than filled with hatred, praying but not judging, and in every event and circumstance in life acting as our brother's keeper, which is possible only through the grace and mercy of God—these characterize some of the graces of the Christ-life.

Christ is the perfect example of this walk with God and blesses all who accept His finished work and calls to service for God and His glory.

Allen, Pa.

When I was young, our church had a testimony against musical instruments. Today you hear little or nothing against them. If these things were wrong in those days, why should we consider them right now?—N. E. Roth.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

SPEAK OUT FOR JESUS

You talk about your business,
Your bonds and stocks and gold;
And in all worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak for Jesus,
And speak out like a man?

You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street;
You call yourself a Christian,
And like the Gospel plan—
Then why not speak for Jesus,
And speak out like a man?

Are you ashamed of Jesus
And the story of the cross,
That you lower His pure banner
And let it suffer loss?
Have you forgot His suffering?
Did He die for you in vain?
If not, then live and speak for Jesus,
And speak out like a man?

I'd like to tell the story sweet
Of Jesus. Wouldn't you?
To help some other folks to meet
Their Savior. Wouldn't you?
I'd like to travel all the way
To where I'd hear my Jesus say:
"You've helped my work along today."
I'd like that. Wouldn't you?

FROM OUR MISSION STATIONS

Tampa, Fla.

(1810 Fourth Ave.)

Dear Herald Readers, Greetings:—We received many blessings from the visit of Bro. Amos Horst of Akron, Pa., June 28—July 8. He preached a series of sermons at the Ybor City Mission, which were well attended and seemingly appreciated by the people. July 5 we observed communion and two young people were received into the Church. We were sorry that the five adult members of the class could not be baptized, but a husband and wife and another woman were kept out by divorce and two men by failure to overcome the drink habit. Although we are disappointed in not having these people to add to our little church here, yet we are not discouraged; for we know that "all things work together for good to them that love God."

Two three-week sessions of Bible school were held; one in Ybor City and the other at Ida St. Mission. Attendance at both places averaged 70 or over and a good closing program was given at each place. Sister Irene Zook, of Greenwood, Del., came and helped us by teaching in both schools. Bro. John Byer, just home from E. M. S., was our efficient secretary and gen-

eral helper. In Ybor City a young Cuban Christian, Joseph Rodriguez, told a story in Spanish to each class every day.

We have varied experiences in our visiting here. Most of the Spanish homes are immaculate, but yesterday we got into one that was exactly opposite. The husband was blind—six years he said, but according to his wife's story it was eleven. She had a very hard expression, and her hair, once dyed red but now fading, did not add to her appearance. We stood when we had prayer—because ants, bedbugs, and larger vermin crawled around on the dirty, bare floor. We were rather surprised when the woman produced a Bible from a wardrobe. We suggested that she use it, and read to her husband.

In another home where the mother is a Christian, we chatted pleasantly and she chose the Scripture reading and prayed. It always does us good to visit her.

Remember the work here in your prayers.

Yours for the lost in Tampa,
July 30, 1936. Dora Taylor.

Lima, Ohio

(825 N. Jefferson St.)

Readers of Gospel Herald:—Just a word about God's vineyard at Lima.

Sunday school attendance is showing a slight increase. Our primary superintendent and his force have just started a new campaign in behalf of new scholars. Please pray for them.

We received into our membership and fellowship Sister Winona Swartz of Reading, Pa., mission; also Bro. O'Connell baptized an old man 80 years old who has been prayed and worked for the last 20 years or so. Thank God for this victory.

We are looking for Bro. Paul Erb to preach for the Mission folks tonight. May God bless him with a message for our needs.

We wish to thank the Bethel S. S. of West Liberty, Ohio, for a gift of \$15.50 for coal for the Mission home and church.

Will you please continue to pray for us?

Aug. 3, 1936. Cor.

Hutchinson, Kans.

(215 So. Pershing Ave.)

Dear Brethren, Greetings:—At the last local Board meeting of the members in charge of the work here it was decided to change the time of the Sunday school and preaching hours from 2:30 P. M. to 10:00 A. M. Sunday, Aug. 9, will be the first service at this time. Bro. J. G. Hartzler of Windom, Kans., one of the bishops is to be here at that time.

Paul E. Roupp, Supt.
Aug. 5, 1936.

ARGENTINE NEWS LETTER

Dear Readers of the Gospel Herald:—We thank God for the many blessings, both spiritual and material, that are ours. We are in the midst of the winter season, but we really have not had much cold weather so far. In this section we have had a great deal of damp, rainy weather, so much so that the roads in some places have been impassable.

The missionary children are taking advantage of the winter vacation. The Lauver children are enjoying theirs at home with their parents. Paul Shank spent a few days in Tres Lomas with his sister Elsa. The Swartzentruber family left yesterday by auto for Tres Lomas. They stopped off at Carlos Casares for one night at which time communion services were held there. Lois and Beulah Litwiller are spending a few days in Carlos Casares visiting their friend Lois Lauver. It does them good to have a little change since their studies are quite strenuous.

Communion services were held here in Bragado on July 11, with most of the members present. A few could not be present because of sickness. One sister who is blind had to miss communion for the first time in ten years. A few aged sisters could not be present because of the weather being too cold for them. After the ceremony of feet washing opportunity was given for testimony, everyone taking part praising God for His goodness and for the privilege of once more partaking of the sacred emblems.

We are glad to say that a few new people in this town are becoming interested in the Gospel, which is very encouraging for the missionaries. The Sunday school shows a slight growth, but there is still room for many more. The other Sunday more than a dozen children and young people recited by memory the golden texts of the last trimestre, after which each one was given a motto. The congregation is thankful to God and to the brethren and sisters in North America for the privilege of worshiping in a new church building.

The Lantzes send encouraging reports from their field of labor. The room where services are being held is becoming too small and they are looking for a larger hall. A few have lately confessed Christ and others are about ready for baptism. Your prayers are solicited on their behalf.

The walls of the new orphanage and superintendent's home are going up although the work is hindered some by the weather. We shall give more news about this later. Bro. Litwiller took advantage of the nice sunshine today to spray, with the help of the Bible school boys, the fruit trees on the orphanage farm.

Everybody is busy but happy in the work. One of our biggest concerns is

the work which ought to be done but for which we find no time. There is a lack of missionaries due to furloughs and prolonged furloughs and a shortage of native workers, and consequently some of the missionaries are carrying a very heavy load, because in addition to their regular work they must look after building operations and take care of congregations with no workers or resident pastors.

We ask you to remember the work and the workers in your prayers.

May the Lord bless you all.

Yours for the lost of Argentina,
July 17, 1936. Ada R. Litwiller.

ADAIR MISSION CONGREGATION, ADAIR, OKLA.

By E. J. Berkey

For the Gospel Herald.

We feel that there should be some things presented for the good of the work at Adair as well as for general information to the Church which she needs to know.

This congregation was organized about a year ago with fifteen charter members; but there has been no resident minister in charge, much as one is needed and desired.

Bro. M. E. Hostetler has done noble work. He was appointed as Superintendent in charge of the work. Since he has had a stroke of paralysis and is unable to be out of the house, the work has suffered, and people there are wondering what the outcome will be.

There has been no preaching there by any denomination for long years, till since we have labored there. Since then there have been two different series of meetings held by different denominations, but no stir or visible results.

The people have confidence in our people, anxiously wait for our appointments to be filled, and have expressed a real interest. While there have been no accessions to the Church from native people, the interest is manifestly growing, and prospects look good for results if things can be arranged to care for the work.

Up to this time the writer has been in charge of the ministry work, with preaching mostly monthly, one series of meetings, and Bro. B. B. King also held a series of meetings. In these efforts there have been 27 confessions. There has been one baptized and received into the Church there, and one reclaimed from our own people.

Extreme drought has been against them, as all through the Middle West. Bro. Hostetler, unable to do anything, will move away so as to be better cared for. A few others are also thinking of moving.

What this field needs is a consecrated couple to move here, give their time to the work, care for the field, and have the Church stand by them and give

them proper support. The field here is ripe for good work if the proper ones can be found to take hold—some one in the order of Conference, that is a personal worker, not afraid to get into the homes and teach the Gospel by precept and example.

Unless some one will come forward and hear and heed the call, there will be little done, as we have not enough teachers. Attendance is good, but our time is taken up quite a bit in evangelistic work and cannot give that field the time it should and must have to prosper.

Who will hear the call, pray, consecrate, go? If any one is interested in this matter, we shall be glad to hear from you. Either write to M. E. Hostetler, Adair, Okla., or the M. M. Board at Elkhart, Ind., or the writer. There are lots of children and young people here who need to be taught. Does it mean anything to YOU?

Oronogo, Mo.

SPECIAL MEETING

Elida, Ohio

Report of the Missionary Meeting held at the Central Church, July 5, 1936.

Organization.—Mod., C. S. Swartz; Chor., Leonard Troyer; Sec., Mary G. Breneman.

Program and Speakers.—Sunday School Lesson, discussed by M. C. Lehman; Mission Sermon, D. A. Yoder; Rural Field, D. A. Yoder; The City, Henry Mueller; Foreign Field, M. C. Lehman; Bible Nonresistance Applied to Our Present Day, D. A. Yoder; Maintaining Doctrinal Standards, M. C. Lehman; Children's Meeting, Mary Stalter.

Thoughts Presented.—A number of things that would cause us to strengthen our missionary efforts are: A vision of God, a vision of Christ and His love, a vision of Satan, when we know we are lost without Christ, a vision of life and its meaning, a vision of death and judgment, a vision of eternity. It is as necessary to know the rural as the foreign fields. The work may not cost so much in dollars and cents, but costs just as much in sacrifice. A simple message bringing the Gospel free appeals to rural people. The city is more densely populated than the country, and with its many nationalities gives a greater challenge. Workers are taken as examples. In times of sickness and definite need they call upon the missionary who stands true as a living example. Indifference is one of the greatest barriers to successful work. Our life must be closely linked with our heavenly Father, as was the life of Jesus. Wherever we are we must carry out the Great Commission. We break God's law by not carrying it out, and it is as necessary to teach it as the doctrines of the Church. God places us in circumstances which help to determine our call for work. Many young people in the Church are equipped and consecrated for work. Definite spiritual decline will come if prepared workers are not used. The doctrine of nonresistance is contrary to human nature. The love of God in the heart, with the Holy Spirit, makes us nonresistant. Christians cannot be successful as Christians if they practice the world's principles in business. Doctrine is a statement of Christian truth accepted by believers who order their lives both collectively and individually in accordance with its implications. It has its origin in God and is not something manufactured by man. Sound doctrine is to give unity and not offense; to give nourishment and spiritual growth.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it consistent for Christian people to go to bathing beaches where both sexes are bathing together? A Reader.

It is not consistent. It needs no argument to convince any well informed conscientious Christian that the influences at such places are not wholesome as promoters of purity. "Abstain from all appearance of evil."

Could we say, according to Zechariah 14:5-10 that the Lord is going to reign on the earth for a period of time? If not, then please give correct explanation. A brother.

The reference cited is similar to scores of other references bearing on the same subject. Our brother is not alone in craving for an answer to a question which has puzzled many people. To answer with a "yes" or "no" would satisfy no one who has been thinking along this line. Honest men differ on the question as to the literal reign of Christ on earth because they differ in their views as to how prophecies clothed in figurative language should be interpreted. Literal interpretationists believe in a literal corporeal reign. Those believing that prophecies clothed in figurative language should be interpreted differently from that of prophecies clothed in literal language, as a rule do not accept the theory of the literal reign. As a rule, argument fails to convince the antagonist. But all people who look for the second coming of Christ (and nothing in the Bible is clearer than this fact) are a unit in the conviction that the great question is not, What will be the order of Christ's blessings after He comes? but, "Will we be prepared for His coming when He does come?"

Should our young people take airplane rides just for pleasure's sake? Would this be right in God's sight? A reader.

The answer to the second question determines the answer to the first. Bearing on this and all similar questions, we have this scriptural rule: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31); "Do all in the name of the Lord Jesus" (Col. 3:17). It is a question of motive. What is it for? Is this the best way to spend the money? Is there anything connected with it besides pleasure-seeking? Would God be glorified in such a venture?

He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.—Prov. 14:21.

Family Circle

PRAYER FOR THE CHILDREN

Father our children keep!
We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,
O keep them, keep them, Thou who gav'st
them birth.

Father, draw nearer us!
Draw firmer round us Thy protecting arm;
O clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide!
O hide them and preserve them calm and
safe,
When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe.

O keep them undefiled!
Unspotted from a tempting world of sin,
That, clothed in white, through the bright
city gates,
They may with us in triumph enter in.
—Sel. by J. C. Kolb.

A FAMILY PRAYER

By M. B. Dombach

For the Gospel Herald.

Our gracious heavenly Father, we humbly come unto Thee in the name of Thy Son Jesus Christ, knowing that Thou art the only true and living God. We know that without Thee nothing can be accomplished, and that Thou hast power and control over all things.

We thank Thee, dear Father, for all blessings Thou hast showered upon us, but sorrowfully we must acknowledge that we are worthy of none of these blessings. We have transgressed against Thee in the past and are sorry for the many shortcomings which appear in our daily lives. Yes, dear Father, we surely see our nothingness and insufficiency in all things, as it appears in Thy sight. But glory to Thee, O Father, we can say it is to Thee, and Thee only, to whom we can and will give all praises and honor for the wonderful provision that Thou hast made by giving that great and wonderful gift, Jesus Christ, who suffered and died upon the cross, making it possible for all sinners, who acknowledge their guilt, to be redeemed. Therefore we do pray Thee, dear Father, in the name of Thy Son Jesus Christ, if such be Thy will, be so merciful as to forgive us of all our iniquities. And we ask Thee, if such be Thy will, that Thou permit the Holy Spirit to give us the strength required to make it possible for us to withstand all temptations which may appear. Dear Father, we pray, if such be pleasing to Thee, that Thou wouldst permit this to occur immediately, making it possible that our hearts and souls will be as Thou dost teach in Matt. 24:44—"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." We pray that when

it will be Thy desire to call us from this old earth, our hearts and souls may be in such condition that Thou wilt be pleased to call us home unto Thyself, unto the eternal home above with Thee, Thy Son, and all Thy children, where nothing exists but peace and rest, and where there will be no parting.

We praise Thee for Thy precious Word Thou hast placed before us; for the way Thou hast placed Thy Word, making it available for all to partake of this nourishment, to partake freely at all times, at their own free will.

Father, we thank Thee with heart and soul that Thou hast blest us with that wonderful inflow of the Holy Spirit and light, making it possible to accomplish many things, especially the visibility of Thy teaching and Word.

We thank Thee for the strength, both spiritual and physical, with which Thou hast blessed us. Thou knowest the extent of our strength and we understand it is Thee only upon whom we can depend for this strength, as well as the renewing of strength. Thou hast taught us that if we find any weakness it can easily be rectified, if we only come to Thee with our weakness in prayer, believing Thy Word and accepting Thy Son.

Therefore, we come to Thee with our afflictions, and we know there is nothing so difficult which Thou art not able to accomplish. Knowing that Thou canst heal, which has been proved by Thy works of the past, we pray Thee, dear Father, if such be Thy will, to heal these afflicted bodies of ours. We pray Thee, Father, have these aches, pains and irritations to cease. If such be Thy will, restore each portion of these physical bodies to normal conditions, having each portion to perform the duties Thou intendedst it to do from the beginning. Father, we pray that Thou wouldst make these bodies in which Thou dost permit us to dwell, whole, in the name of Thy Son Jesus Christ, both spiritual and physical.

Dear Father, we come to Thee praying in behalf of each heart and soul within our entire family. Thou knowest each existing condition, both good and evil, which appear within the hearts and souls at times, and we acknowledge a variety of evil conditions existing; such as that variety of ill dispositions which appear at various times toward one another and the conditions brought about by the talebearers and backbiters. We make mention also of envy and selfishness. We know the appearance of these conditions is displeasing in Thy sight, and will not be accepted by Thee, and we know too that wherever these conditions exist, happiness, contentment, and peace are absent. So we come unto Thee, O Father, with all heart and soul, as we have been taught, if we desire to have anything accomplished the correct

way it is our duty to call upon Thee. Therefore we ask Thee that Thou wouldst permit the Holy Spirit to shower upon each heart and soul in our entire family to such an extent that each person who has reached the age of accountability be made to examine and see the condition of his own heart and soul before Thee. May each one guilty of any evil be brought under such a degree of conviction that they be made to see the great danger confronting them at all angles so long as they continue in these evils, and go to the people whom they have harmed and ask their forgiveness as well as coming to Thee in prayer and asking Thy forgiveness. Thou teachest clearly "the works of the flesh" and their results (Gal. 5:19-21). Dear Father, we pray that Thou wouldst have these works of the flesh shown so prominently unto us as to have them appear unto us as but nothing but a menace, inducing us to cast off all these works of the flesh at all times. Dear Father, we praise Thee for "the fruit of the Spirit" which those will enjoy who do not the works of the flesh.

Father, we make special mention of those brethren and sisters in our family who have become the heads of homes in which there are children, the character of whose hearts and souls the parents are responsible for. Thou hast taught us to "Train up a child in the way he should go: and when he is old he will not depart from it."

Sorrowful it is, we must mention, dear Father, there is existing within some homes parents who are of that number who have not recognized Thee as their God, nor accepted Thy Son as their Savior. Therefore, we pray in behalf of each heart and soul within these homes where Thou art not recognized, that Thou in Thy mercy wilt permit the Holy Spirit to shower upon each one, that all parents as well as all children who have reached the age of accountability may be made to examine the condition of their own hearts before Thee. We pray that the guilty be blessed in such a way that they will see the condition of their own hearts plainly, and see their miserable condition before Thee now. Bless them with an insight of the great danger which confronts them, and that they see this with such fear that they will acknowledge that the only way to safety would be to flee to Thee, believing Thy Word, accepting Thy Son Jesus Christ as their Savior, and become true Christians, born again.

We thank Thee that Thou hast heard our prayers in the past. These responses have been wonderful blessings to us. They have proved to us that Thou art listening for our prayers at all times, and that Thou dost hear, accept, and answer them.

As Thou hast answered our prayers in the past, we ask Thee to answer the
(Continued on page 439.)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Aug. 23, 1936.—THE GOSPEL FOR ALL MEN.

Lesson Scope.—Acts 10:1-11:18; Rom. 1:13-17.

Lesson Text.—Acts 11:5-18; Rom. 1:15-17.

Time and Place.—About A. D. 40 and 58; Joppa, Caesarea, Jerusalem, Corinth.

Leading Characters.—Peter, Cornelius, an angel of God, Paul.

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

Points for Meditation.

1. The world-wide mission field.
2. "God is no respecter of persons."
3. Obedient to the heavenly vision.
4. God's plan of salvation.
5. The mission of the missionary.
6. Giving an account of ourselves.
7. Preaching the Gospel to all people.

Introductory Thoughts.—For an introduction to this lesson, read the entire tenth chapter of Acts. The apostles had not yet gotten away from the idea that the Gospel was for the Jews only. Peter's experiences at Joppa and Caesarea convinced him of this error, and his narrative of these experiences before the rest of the apostles convinced them also. Henceforth the apostolic Church was a missionary church in the fullest sense of the word. The few verses taken from Paul's letter to the Romans are but a glimpse into the experiences and views of Church leaders in that day.

LESSON COMMENTS

Peter Rehearses His Experiences (5-17).—The apostles had heard the news of Peter's experiences in the house of Cornelius. To those of the circumcision the idea of extending the liberties of the Gospel to the Gentiles was preposterous. The Word says, "they contended" with Peter. But Peter, as on all other occasions, was free spoken and ready to give an account of himself. He told the rest of the disciples how that the Lord had appeared to him in a vision, which he interpreted to mean that he should partake of meats that had hitherto been unlawful for the people of God to eat. "Not so, Lord," was his response. But the Lord quickly gave him to understand that he should not doubt nor reject anything that was from the Lord. That he might not be mistaken, the vision was repeated three times. At this juncture three men from Caesarea arrived, bringing to him a message from Cornelius, and the Spirit directed him to accompany these men to Caesarea.

When he and his escorts arrived at the house of Cornelius the Roman centurion, Cornelius rehearsed to him the prayers he had been offering, the vision he had from the Lord, and now they were here together, it being apparent to all that the Lord's hand was in it all. It was then that Peter uttered the impressive words: "I perceive that God is no respecter of persons: but in every nation he that feareth him, and

worketh righteousness, is accepted with him." Peter went on: "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the words of the Lord . . . what was I, that I could withstand God?"

The Rest of the Disciples Convinced (18).—The disciples, like Peter at Joppa and at Caesarea, were honest men, and needed only to know the facts till they were ready to confess and defend the truth, even though it was contrary to their former convictions. Peter's speech was convincing. None was ready to stand against the truth, but this was their conclusion: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

God had triumphed gloriously. From this time on the apostolic Church was a truly missionary church, preaching the Gospel to Jews and Gentiles, wherever they had opportunity. The middle wall of partition between these two classes was completely broken down; both classes had like access to the Throne and to the Gospel of God. Let the good work go on, that all the Jews and all the Gentiles in this present generation may have an opportunity to hear and to accept the Gospel of Christ and be saved.

An Ambassador for Christ (Rom. 1:15-17).—It is fitting that in this great theme a testimony be included from the great apostle to the Gentiles. Paul had formerly been Christianity's bitterest foe. Having become converted, he became Christianity's most conspicuous champion, directing his messages especially to the Gentiles. His letter to the Romans is full of pure Christian doctrine and of consecrated common sense. In the brief excerpt we have from his letter to the Romans he tells of his desire and his readiness to preach the Gospel at Rome, testifying that "I am not ashamed of the gospel of Christ," giving two reasons:

1. "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."
2. "Therein is the righteousness of God revealed from faith to faith."

As usual, Paul loses no opportunity to extol the virtues and power of faith. "The just shall live by faith," is a truth which no one should lose sight of. Writing to the Hebrews, Paul reminds them, and us, that "without faith it is impossible to please him;" that is, God.

* * *

Summing up the teachings of this lesson, all is included in two great facts:

1. Salvation, through Christ, is for all people, both Jews and Gentiles.
2. The Gospel of Christ is the great message through which the Word and will is transmitted to all people.—K.

BIBLE MEETING TOPIC

THE CHRISTIAN'S TESTIMONY.—I

Pet. 3:8-16

Topic for August 23

MOTTO

"Tell how great things the Lord hath done for thee."

OUTLINE STUDY

I. A Testimony Is Important.

1. Confessing Christ before men.—Matt. 10:32; Mark 8:38.
2. Confessing faith in Christ as Lord.—Rom. 10:9, 10.
3. An evidence of God's indwelling.—I Jno. 4:15.

II. Ways of Testifying.

1. In song.—Eph. 5:19; Psalms 26, 6, 7.
2. In answer to those who ask.—I Pet. 3:15.
3. In proclaiming the Word.—Acts 5:20, 21.
4. Heart to heart talks.—Mal. 3:16.
5. By a chaste life.—I Pet. 3:1, 2; Matt. 5:13-16.
6. By obedience to the Word.—Rom. 16:19; 1:8.
7. By unity with the people of God.—Phil. 1:27.
8. By receiving Christian Baptism and keeping the ordinances.—Acts 2:41-43.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Testimony."
2. Shining for Jesus.

- a. By confessing Him.
- b. By doing His commandments.
- c. By keeping His Word.
- d. By standing with His people.
- e. By working in His service.
- f. Living a Christian life.

For Seniors.

1. The Importance of Christian Testimony.
2. Opportunities for Christian Testimony.
3. Ways of Testifying.

A FAMILY PRAYER

(Continued from page 438)

prayers we ask now and in the future. Surely, dear Father, if such would be accomplished, we know this would be a wonderful blessing. We are certain it would cause many souls to become happy. We know many would be made to live nearer to Thee.

We conclude our prayer after the manner which Thou hast taught us to pray: "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever, Amen." Willow Street, Pa.

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THURSDAY, AUGUST 13, 1936

Field Notes

An all-day meeting is to be held at Bair's Codorus Church, York Co., Pa., on Sunday, Aug. 16. Everybody welcome. I. R.

The Lord willing, August 16 is the time set for an evangelistic meeting at Stauffer's Church near Bachmansville, Pa. Bro. Christian Lehman is the evangelist. N. W. R.

Bro. J. Irvin Lehman of Chambersburg, Pa., is expected to be at Martins Church near Orrville, Ohio, for a series of meetings from Aug. 24 to Sept. 3. S. M.

Word reaches us that in a recent storm the Crown Hill Church near Marshallville, Ohio, was racked to an extent that services there will have to be suspended for the time being.

Change of Address.—Bro. H. F. Lehman and family, well known to many of our readers, especially in Ohio and California, are now residing in Brentwood, Md., 3431 Campbell St.

Last Sunday was the time for communion services at the Hannibal, Mo., Mission. If previous plans were carried out the Palmyra, Mo., congregation joined in the service, with Bro. J. M. Kreider of that place in charge.

The Sonnenberg congregation near Dalton, Ohio, has arranged to hold a Winter Bible School Dec. 7 to 18, 1936, with Bro. S. G. Shetler, Johnstown, Pa., as principal. Further details will be announced later.

Bro. S. C. Yoder of Goshen, Ind., was a pleasant caller at the Publishing House on Tuesday morning of last week. He had been on a visit to points

farther east and was on his return trip home.

Bible Survey Course.—If you are interested in the work of teacher training you might take a good look at the "Bible Survey Course" gotten out by our General Sunday School Committee. This is a three-book series, prepared by the deans of our three Church schools; namely, H. S. Bender, Paul Erb, and Chester K. Lehman.

The fourteenth annual Bible meeting at Strickler's Church near Middletown, Pa., will be held on Saturday and Sunday, Sept. 12-13. Instructors: Richard Danner, Milton Brackbill, and Noah Risser. Everybody welcome. D. Z. M.

Sunday, Sept. 6, is the day set for an all-day meeting at the Mennonite Church near Schellsburg, Pa. An invitation is extended to members of neighboring congregations, as well as to people in the local community, to attend this meeting.

Sunday School Meeting.—A program of the Sunday school meeting to be held at Kraybill's Mennonite Church near Mt. Joy, Pa., on Saturday, Aug. 22, is before us. The nature of the program indicates that an interesting meeting is in prospect.

Votes are being taken in the congregations of the Weaverland district, looking to the ordination of a minister at the Weaverland Church on Thursday morning, Aug. 27. May the Holy Spirit direct and the God-chosen man be ordained.

Among recent visitors at the Publishing House and with friends in Scottsdale are the following: S. C. Yoder, H. S. Bender, Goshen, Ind.; James Posar and family, Flanagan, Ill.; Carl Aschenbrenner and family, Chicago, Ill.; Fred Gingerich and family, Williamsburg, Iowa; Mabel Berkshire and son James, Masontown, Pa.

From Goshen, Ind., comes the following information concerning the Young People's Institute held there Aug. 5-9: Registrants, 119, divided among the following states—Indiana, 69; Illinois, 23; Michigan, 11; New York, 6; Pennsylvania, 4; Ontario, 4; Ohio, 2. Very spiritual meetings were held, and a number of those present remained to attend the Indiana-Michigan Sunday School Conference this week.

Called Home.—Bro. E. M. Detwiler of Columbiana, Ohio, for many years a faithful minister in the Midway congregation and well known to many of our readers, died suddenly from a heart attack the morning of Aug. 5. Besides his work in his home congregation, he was for years a member of

the Mennonite Publication Board and in other ways he served the Church acceptably. May the comforting grace of God abide with the bereaved family and congregation.

The fall revival meetings at the First Mennonite Church, Kitchener, Ont., will be held earlier, so as to make it possible for some of the faculty members of the Eastern Mennonite School to assist in the revival meetings, August 23-30. They will also assist the Ontario Sunday School Conference at the same place, which will be held in the M. B. C. tabernacle, Aug. 29-31. Several meetings will be combined at the end. Pray for the work. D.

Tent Meetings at Coatesville.—We are in possession of a program announcing tent meetings at Coatesville, Pa., Aug. 6-23, being the sixth annual series of tent meetings held under the auspices of the Mennonite Gospel Mission in that city. Evangelist, Ray Shenk, Washington, D. C. An all-day meeting is announced for Aug. 22; also special Gospel song services on Sunday afternoon, Aug. 23. One of the items on the program reads: "Everybody welcome to all these services. Come praying."

The Young People's Institute held at Arbutus Park, near Johnstown, Pa., began its sessions last Wednesday with good interest and attendance. The Sunday services were attended by many people from the Johnstown community and other sections, and a very inspiring meeting is reported. The institute will continue for an entire term of twelve days. This is the first long-term institute held by the Mennonite Church. The enrollment has passed the one hundred mark with prospects of still others joining the number.

Mennonite General Conference.—According to an announcement found on last page of this issue, the Executive Committee of our Mennonite General Conference has finally accepted the invitation of the Pacific Coast Conference to hold the next biennial meeting of the General Conference in Oregon, the exact site to be decided upon later. We believe that the selection will be generally approved, even though it will be held much further away from the center of Mennonite population than it has ever been held before. It will give the Church on the Pacific Coast a touch with the general Church that it has not had the privilege of having before. In the meantime, the conferences and Church-wide Boards can so plan their work that attendance at the General Conference will cost them little if any more than attendance at any of our general meetings has been before. It means, of course, that the attendance will not be as large as it would have

been had it been held in a more populous district, but it will also mean a touch that we trust may be mutually helpful to both East and West. Let us pray, and work, and hope for a spiritually uplifting and God-honoring meeting.

Correspondence

Birch Tree, Mo.

Greetings in Jesus' Name:—The third Sunday in June some of our Black Pond and Alley out-station people worshiped with us. We were also glad to have them visit us in our home again.

The second Sunday in July was the date set for communion and feet washing for the out-station members. Since they are so scattered and the roads are so rough, we decided to meet so as to be as convenient for all as possible which led to an open air service on the river-side which made us think much of Acts 16:13. Some of the men had been very kind in preparing seats for the occasion.

We certainly could feel the Spirit's presence in a very definite way and feel blessed for the efforts.

This part of the Ozarks has again been visited with the severe drought, and much very hot weather. There is very little fruit here this year. God knows what is best.

We thank each one for your prayers and interest in the work in Shannon Co., and ask that you continue to pray. We also invite you to come and get acquainted with our work here in the hills. Brother minister, you might encourage the workers and so strengthen the cause by spending a few days with us in the cause of Christ. We are few in number and the people are in very poor circumstances, but God has a great work to be wrought here in the hills.

July 15, 1936.

Mae Cowan.

Flint, Mich.

Dear Herald Readers, Greetings:—We have reason to be thankful for what the Lord is doing for us.

A two-week summer Bible school was held in this place June 29—July 10, with good interest. Enrollment, 173; with an average attendance of almost 100. This was the first Bible school held at this place. There were 12 teachers, some from Pigeon and Arenac. We are very grateful to those who so kindly helped to make this Bible school possible, in personal and financial help. Eight class-rooms were made in the church building; but as there is no basement a number of classes had their recitations in the Mission home. A program was held on the last Friday evening, closing day.

Our Sunday school outing was held July 22 at Lakeside Park. This is always an enjoyable time for our boys and girls. We had a shower today

which was very much needed. How refreshing a shower of rain is to the parched ground. The same way we are looking forward to showers of blessing from the Lord, to refresh and restore the parched, dried, and shriveled souls of this community.

Our Sunday school in the past has been on an average of 65 to 75, with a slacking up through the hot weather when many went on vacations and trips.

A well is to be dug at the Mission Home in the near future, which will certainly be appreciated as all the water had to be carried about 2 blocks. A cool refreshing drink meant much to us during this hot weather and was not gotten without effort, which makes a new well so much more appreciated.

We crave an interest in the prayers of all Herald readers in behalf of the Lord's work at Flint.

July 23, 1936.

Lydia Mayer.

Adamsville, Pa.

Greetings in Jesus' Name:—After having returned from the vacation Bible school at Oak Grove, Md., we are led of the Spirit to write briefly of the work there.

The Oak Grove congregation was very much blessed and strengthened through the summer Bible school held there July 6-17. The school opened with an attendance of 45, and since the S. S. enrollment was 59 we knew we could possibly by His help increase our Bible school attendance. So by visitation work on part of both teachers and pupils we had a total enrollment of 73. The ages ranged from 3 to 75. Had a perfect attendance of 33. Our school was divided into four classes as follows: primary, 19, Sisters Marian and Helen Wissemann teachers; Junior girls, 17, Sister Esther Walls; Junior boys, 11, Sister Edna Miller; Young people and adults, 26, Bro. Joseph Lewis.

Oak Grove has for the past several years been without a resident pastor. Bro. Roy Otto of Springs, Pa., in spite of his not being among the people except on appointments, has been doing effective work. We are praying that God may soon open the way whereby Oak Grove may have a resident pastor.

At the young people's meeting at Oak Grove, July 12, we spoke to a large gathering on the subject of the "Present Day Church and Its Conditions," stressing the fact that we as a Church are largely responsible for many neglected fields of service.

We are at present looking forward to the working of the Lord in our section here, a rural section, much neglected. Many have come to us personally with a request for the message. We are now considering just what method will be adopted for this field. Pray for this work, for us as His workers, that the best may be accomplished, His name honored and glorified and

souls won for Christ. May God bless you as you pray for us.

Yours in His name,

July 24, 1936.

Joseph Lewis.

Springs, Pa.

Dear Herald Readers:—On Sunday, July 19, we had the privilege to have with us Bro. and Sister J. L. Horst of Scottsdale, Pa., and also Sister Sadie Hartzler of Virginia and Sister Grace Hartzler of Ohio. Bro. Horst delivered the sermon Sunday morning, "Channels of Blessing." This load also visited two of our mission schools in the Maryland Mountains. We invite them back again.

Our summer Bible school opened Monday morning, July 13, with an enrollment of 156, ending with an enrollment of 252. Bro. S. G. Shetler served as principal. Teachers who helped were: Nellie Beachy, Grantsville, Md.; Marie Bender, Anna Bender, Mrs. Harry Miller, Mrs. Cleman Folk, Viola Bittinger, Grace Miller, all of Springs; Mrs. Stewart Rodamer of Grantsville, Md.; also Vesta Nafziger of Wauseon, Ohio; Alice Hostetler, Barrs Mill, Ohio; Katie Thomas, of Johnstown, Pa.; and Verda Mast of Buffalo, N. Y.

Bro. Shetler also preached a sermon Sunday evening, July 19.

Officers of church were elected in quarterly council July 2: Secy., Elmer Bittinger; Treas., Norman Maust; Mission Board Member, Allen Wengerd; Cor. Secy., Grace Miller; new trustee, J. H. Bender; Chors., Walter Otto and Mrs. O. R. Bender; ushers, Cleman Folk, Floyd Maust, Alton Miller and John Maust; parking com., Daniel King and Homer Maust.

On June 6 occurred the marriage of Sister Violet Tressler to Ray Hetrick. On June 23 occurred the marriage of Bro. Paul N. Miller to Sister Grace Metzler.

The Lord has just recently sent us rain again after a dry season. We certainly are thankful to God for sending it.

Yours in the Master's service,

July 24, 1936.

Grace Miller.

Wolford, N. Dak.

(Lake View congregation)

Greetings to Herald Readers:—We are in the beginning of harvest—but very little to harvest, on account of the extended drouth throughout North Dakota. We must think of the prophet Joel 1:11—"Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished."

June 11-20 we had our revival meetings, conducted by Bro. Elmer Hershberger. Five young souls came out on the Lord's side. May we remember them at the throne of grace, that they go all the way.

On June 28 we started for Conference, stopped with the Surrey congregation.

(Continued on page 444)

Miscellaneous

WORDS

Control your speech at every hour,
And think before you speak;
Or you will say some thoughtless words,
O'er which you oft will weep,
And sadly wish that you had power
To bring them back again;
But what you've said has gone too far
For you to reach or mend.

Hasty, angry, boastful words
Bring sorrows on our heads,
And griefs and heartaches by the herds
That everybody dreads;
And just for some misspoken things,
As little as they are,
Feelings are roused and gossips stirred
That set all love ajar.

But, oh, how well it would have been
If we had only thought!
We probably would have saved a friend
Or other good have wrought;
If we had only stopped to think
What Jesus would have done,
We might have helped instead of pained,
Or some poor soul have won.

Life is quite short and days are few,
And Satan's working hard—
His followers are working too—
To have the Christians barred
From heav'n. With evil everywhere,
Let us for Jesus stand,
And labor for Him at all time
Till safe at His right hand.

There are pillows wet by sobs; there are
noble hearts broken in the silence. Whence
comes no cry of protest; there are gentle,
sensitive natures seared and warped; there
are old-time friends separated and walking
their lonely ways with hope dead and mem-
ory but a pang; there are cruel misunder-
standings that make all life look dark—these
are but a few of the sorrows that come from
the crimes of the tongue.—Tract, Selected.

CHURCH ACTIVITIES OF THE NORTHWEST

By T. K. Hershey

For the Gospel Herald.

II. Alberta-Saskatchewan Conference June 23-28

Tuesday, June 23, we had the privilege of assembling with the brethren of the Alberta-Saskatchewan Conference at the Mountainview Church, near Creston, Mont. During the day, under the leadership of Bro. Isaac Miller of Mazeppa, Alta., Moderator of the Conference, and Bro. M. D. Stutzman of Kingman, Alta., who was Secretary, the ministers met in their regular ministerial session.

Sunday School Conference

Before the regular Church Conference, Sunday school and missionary programs were rendered. The following were some of the topics discussed:

1. "The Place of the Bible in Our Sunday School Teaching."
2. "The Holy Spirit's Power—a Necessity in Teaching."
3. "The Teacher's Duty in and out of the Class."

4. "Preparing the Sunday School Lesson."
5. "How to Keep our Youth Interested in the Sunday School."
6. "Sunday School Extension Work."
7. "Helps and Hindrances in Sunday School Work."

The two topics that created the widest discussion were: "How to Keep the Youth Interested in Sunday School," and "Sunday School Extension." Both are very timely subjects; topics that should occupy prominent places in all Sunday school programs. This conference ought to rejoice that it has in its ranks such a fine group of enthusiastic Sunday school workers. May the desire to extend the work of Sunday school continue to increase, and result in the planting of many Mission Schools throughout Montana and Canada.

Missionary Conference

Thursday, June 25, with Bro. M. D. Stutzman as Moderator, a live missionary program was very effectively rendered. The mission sermon, together with the many good points brought out by the different subjects, we trust will be lasting. The following were the outstanding subjects: "Our Privileges and Responsibilities in Carrying Out the Great Commission," by Daniel Kauffman, and "Present World Conditions—A Challenge to Christian Youth," by Eli G. Hochstetler of Welford, N. Dak. They presented some great needs, opportunities and responsibilities.

The evening services, with a talk on, "Incidents and Experiences and Information from Our Mission in Argentina, S. America," and a stirring address on "The Evils of the Theatre and Moving Picture Shows," by M. E. Brenneman of Albany, Oreg., the missionary program was brought to a close. Without a doubt, the missionary interest, so clearly manifested in this conference, will in time bring forth fruit to His honor and glory.

Conference Proper

Friday morning, the 26th, the Conference proper was called to order by the Moderator. After roll call and other necessary routine business, the writer was called on to preach the Conference sermon. Subject: "Power in Uniformity of Teaching and Practice," or "Power of United Effort." Text, I Cor. 1:10. Special stress was placed on how to secure unity, its effects and its outstanding rewards and results.

The Conference throughout was interesting and inspirational. The speakers handled their subjects in a very masterful way, bringing messages from the heart, messages that were felt. In and out of sessions, UNITY and Christian LOVE were outstanding. In the ministers' sessions there were frank discussions on many important problems. The question, "Why is the covering removed during the

time of baptism?" created quite a discussion. For the most part many did not know why, outside of a long set custom. The conclusion reached, which was written out in answer to this question, was the best I had ever heard. We heartily endorsed it. Look for it in the report of the Alberta-Saskatchewan Conference.

Saturday, the 27th, we were given a holiday. Several of the young people and some of the visitors spent the day in the adjoining mountains, beholding the wondrous works of God. These high mountains with their majestic forms, defying appearances, and beautiful scenery stood as a challenge to us, as to the handiwork of Almighty God. Looking to the four sides of the valley, in which the Mountainview Church was located, we saw the mighty mountains rising up hundreds of feet into the heavens above. At once we were reminded of the following Scriptures. "Come and behold the works of God," "Marvellous are thy works," and "He hath made everything beautiful in His time."

In the evening we again assembled at the church for a service in behalf of the young people. Bro. M. D. Stutzman conducted a real live, active, enthusiastic workers' meeting in which many took part. Testimonies were given by old and young. Several two and three minute talks were given by young people who were notified beforehand of their subjects. This made the meeting a real spicy one and did not have the usual drag. This was followed by an address especially for young people, by the writer of this article, on the subject, "Finding My Life's Work." Thus the Sunday School, Missionary and Church Conferences were brought to a close.

Nonconformity Conference

Sunday, June 28, we again assembled at the church to consider several subjects on the general theme, "Nonconformity to the World." Very often, when this subject is announced, there are those who think at once on the dress question. This is, I suppose, suggested to them because it is about all they ever heard on this all-important and scriptural subject. Surely, after this day's sessions came to a close, no one could have thought that it referred only to the dress question. Dress is included, but by no means the only phase of it.

The subjects in the forenoon, "Worldward drift that faces the church," discussed by Bro. N. E. Roth of Tofield, Alberta, "Bible Teaching on Separation between the Church and the World," by Daniel Kauffman of Scottdale, Pa., and "Dangers of Neglect" and "Indifference to the Doctrines of Nonconformity," by Eli Hochstetler, of Welford, N. Dak., created wide discussion, and gave the audience a larger view on this very im-

portant biblical topic. These brethren handled their subjects, not in a dogmatic, pounding, hammering way, but showed from the Scripture and actual experiences of the Church, our duty as a church on Nonconformity to the World.

None the less interesting and profitable was the afternoon session, when thirty-minute talks were given on the following subjects: "Practical Application of the Bible Doctrine of Nonconformity" to:

1. Business Life, by M. E. Brenneman.
2. Home Life, by Isaac Miller.
3. Attire, by T. K. Hershey.
4. Social and Religious Life, by M. D. Stutzman.

These were practical subjects. It was clearly shown that the child of God has many opportunities to practice in the daily affairs, this separated life. One simply marvels when he studies God's Word on the subject of Nonconformity, or separation from the world, the amount of clear teaching in both the Old and New Testament the Inspired Scriptures give us.

The evening messages—"Blessings and Benefits of Maintaining the Doctrine of Nonconformity," by Clarence Ramer of Duchess, Alta., and the evangelistic message by Bro. Eli Hochstetler—brought the Nonconformity conference to a close. Surely there was much spiritual food handed out to all of us in all of these sessions.

One of the unusual things that could be said about this conference was that every speaker assigned a topic was present, and prepared to deliver his God-given message. Another interesting thing was that the Mennonite Church furthest north in North America, and the one furthest south in South America, were represented at this conference. This together with delegates from different conferences between these two extreme points, appearing on the programs, resulted in a oneness and unity that was felt throughout the week.

May the Lord bless the Alberta-Saskatchewan Conference. May the thoughts given, the resolutions passed, and the decisions made, redound to His honor and glory and result in spreading the Gospel throughout the Northwest.

Elverson, Pa.

A QUOTATION OF CHRIST THAT FEW BELIEVE

Sent by John E. Kauffman

The quotation that the above title refers to is found in Matt. 18:17 as follows: "And if he neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Take notice that it does not say, that if he neglect to hear a "thus saith the

Lord," but if he neglect to hear the church. (Of course the word church as used here means a body of believers that is functioning otherwise according to His will.) The Bible does not even tell us what the nature of the trouble was in this case, except that it started with a seemingly small difficulty between two brethren in the Church. Nevertheless, whatsoever the Church decides in this particular case, as well as in any other case, "IF HE NEGLECT TO HEAR THE CHURCH," what then?

Many a lay member, and minister as well, so to speak, will stand at the judgment bar of God with the searching question: Well, when you were down there on the earth and you had those in the Church who neglected to hear the Church, what did you do? Well, Lord, we prayed, PRAYED, P-R-A-Y-E-D; we preached, PREACHED, P-R-E-A-C-H-E-D; we suffered long, LONG, L-O-N-G; likewise we had fervent charity, forbearance, etc. Well, but what if after all that, they continued to neglect to hear the Church, what then? Well then, Lord, we just left them go.

Why after that you had prayed, preached, and did many other things, did you not keep them as a heathen man and a publican? Well, Lord, we had a lot of experience down there in the world, and we just did not B-E-L-I-E-V-E that that was the best way to deal with them. Will we have the audacity to tell the Judge that we knew a little better than He? He that believeth not is condemned already.

Who then is guilty, the one who neglects to hear the Church, or the one who fails to recognize this persistent transgressor, as a heathen man and a publican?

Brethren, are we all guilty for neglecting to carry out this statement made by Christ Himself? How often it is that the transgressors go free, and the one who really believes Christ's statement in Matt. 18:17, is called "a Pharisee," "selfish," "bigoted," "club-thrower," "stone-caster," "self-righteous," and what not.

Suppose this command is carried out. It may cause a lot of anxiety and trouble, but it will at least accept the doctrine of Christ, and the transgressor who neglects to hear the CHURCH will be with those he loves the most.

"Lord, increase our faith." Increase our love; help us to restore the erring from his sinful ways; but if ALL efforts fail, help us at the proper time to believe Matt. 18:17.

Parkesburg, Pa.

In the world at large the spirit of unity is conspicuous for its absence rather than its presence. So long as the spirit of strife is found in the world only, the Church can get along. May we as a church keep free from carnal strife.—M. E. Brenneman.

TO THE CONSERVATIVE CHURCHES

Having been privileged to spend June 28 and part of the following week with the Conservative A. M. congregation, worshipping in Holmes Co., Ohio, during which time they started holding meetings in their newly erected church building (and in the New Testament sense) dedicated the same to the Lord, we were moved to make the following plea: Since there is a considerable debt against the building, we urge that all our churches who feel able and are so inclined, send them a contribution as the Lord may direct. "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2). As they are a comparatively small congregation the above would be much appreciated. Send contributions to M. J. Swartzendruber, Dundee, Ohio.

M. S. Zehr,
Pigeon, Mich.

COMMIT, COMMIT

Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.—Psa. 37:5.

Commit that burden of whatever kind it may be unto the Lord. It may be a way of difficulty you have no words to describe. Commit, commit! Your Heavenly Father knows. You may say the night has been so long and dark. Commit—look into your Heavenly Father's face and say, "Though Thou slay me, yet will I trust Thee."

God is working all through the long dark night.

He worked all night for the children of Israel. "And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord" (Ex. 14:10).

He was with Daniel all night in the Lion's den.

Paul and Silas were thrust into prison with bleeding backs which they received from preaching Christ. They committed their way unto the Lord, and "at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25).

Do those around you hear you sing praises in your midnight of suffering?

You may not see, but as you commit and believe God, He is working all through the night. Do not try to get out of the dark place. You will miss a lesson you cannot afford to miss.

Be quiet, stand still, and see God.

"Weeping may endure for a night, but joy cometh in the morning."

Darkest night will always come before the dawning. Silver lining shine on God's side of the cloud.

"Have faith in God, the sun will shine
Though dark the clouds may seem today."

—S. C. Bredbenner.

CORRESPONDENCE

(Continued from page 441)

gation and worshiped with them in the evening. The same evening Bro. Jesse Yoder's barn burned to the ground. On June 29 we came to conference at Bloomfield, Mont., returning home July 4. We heard many good things and met new friends and renewed our acquaintance with old friends. Among them was Bro. Daniel Kauffman.

On July 12 Bro. and Sister Ed Kauffman came into our midst and held a two-week Bible school for the children, with an average attendance of 27. In the evening of July 23 the children gave us a program which was enjoyed by all. Sister Rhoda Hochstetler of this place also assisted in teaching.

Our pastor, Bro. E. G. Hochstetler has been away since June 19, first taking in the conference at Creston, Mont., then our conference in Bloomfield, Mont., and at present he is holding meetings in different congregations in Canada. He is expected to return home by Aug. 2.

Church attendance is good, with good interest. Pray for us, that we may remain faithful.

July 26, 1936. John H. Stoll.

Doylestown, Pa.

Harvest home services will be held at the Doylestown Mennonite Church on Saturday, Aug. 15.

We are expecting an interesting meeting on Sunday afternoon and evening, Aug. 16, to be held in our congregation. The subject to be discussed, Nonresistance. The instructor will be Bro. J. L. Stauffer of Harrisonburg, Va.

We are prayerfully looking forward to a series of meetings, to be held in the Doylestown congregation, beginning Saturday, Aug. 29 and continuing for perhaps two weeks. Bro. J. A. Heatwole of La Junta, Colo., will be the evangelist. He will also hold meetings in the Perkasio and Groveland congregations, following the meetings at Doylestown. Pray for the meetings, that souls may be gathered into the Kingdom.

July 27, 1936. Joseph L. Gross.

Stouffville, Ont.

(Wideman congregation)

Dear Herald Readers, Greetings:—It is some time since you have heard from this district.

Our summer Bible school is over again for another year. We are glad to report a good attendance again this year. The total enrollment was 211, and the average attendance was 160. There were eight denominations represented and there was real good interest shown in the work. We hope and pray that the seed sown in those young lives may bring forth fruit in future years.

We are expecting to have Bro. Mau-

rice O'Connell of Lima, Ohio, with us in October, for a series of meetings.

Dagmar, Mont.

(Coalridge congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We feel to praise God for the blessing we have been enjoying. We thank and praise God for the wonderful rain we had a short time ago. It makes things look better again.

On July 19 Bro. Elmer Bontrager and wife of Bloomfield, Mont., were with us over Sunday. Bro. Elmer gave us two wonderful messages on Sunday morning and evening. May the Lord bless them in their work. Pray for the work at this place. Hattie Hueth.

Chappell, Nebr.

Dear Herald Readers, Greetings:—

On the evening of April 15 we were indeed glad to have with us the Men's Chorus of Hesston College. This service was much enjoyed by a full house.

On June 21 our bishop, Bro. N. M. Birkey of Flagler, Colo., was again with us holding the sacred emblems of our faith, "Communion and feet washing." Bro. Aaron Unternahrer accompanied him during these meetings. Bro. Birkey gave us a sermon in the evening, assisted by Bro. Unternahrer. One soul was baptized and taken into the church.

On July 4 we had a real inspiring meeting, being all refreshed in His work. Reorganization of our Sunday school took place July 5. Practically no changes were made in our classes. Supts. at present are Bros. H. N. Stutzman and Aaron Oswald; Chor., W. C. Stutzman. Pray for the workers at this place that we may become a stronger union in His work.

July 27, 1936. Gladys M. Roth.

Alliance, Ohio

(Beech congregation)

Bro. C. F. Derstine recently held evangelistic meetings at the Beech Mennonite Church. There were seven who confessed Christ as their Savior.

Sunday, July 19, the Beech Church chose Bro. John E. Sommers as deacon. The ordination services were held in the evening. Bro. O. N. Johns, assisted by Bros. S. E. Allgyer and A. J. Steiner, officiated. May the Lord bless him in his work.

July 29, 1936. Zelda Linder.

Schellsburg, Pa.

Dear Herald Readers, Greeting:—On July 24 our Bible school closed with an evening program. The teachers were Lois Wingard, Grace Cable, Twila Holsopple, and John Hershberger. We appreciate their work very much. We were glad to have with us visitors from the Johnstown district, as follows: Bro. and Sister Hiram Wingard, Mrs. Alvin Holsopple and daughter La Verne, Bro. and Sister Irvin Holsopple and family from the

Kaufman congregation; Bro. and Sister Charles Cable and children from the Stahl congregation; and many Weavers from the Weaver congregation. The average attendance was 35. Pray for the work at this place.

July 29, 1936. Ruth N. Grine.

Oakland, Md.

Dear Herald Readers:—The Summer Bible School, held at the Gortner church, near Oakland, Md., closed tonight with the closing program which was given by the school.

The interest in the work was evidenced by the excellent attendance, and by the fine spirit of co-operation. The total enrollment was two hundred twenty-two, and those receiving certificates were one hundred ninety.

The church was practically filled during regular school days, and of course overcrowded tonight at the closing program.

We praise God for the happy privilege of teaching the Word of God to the boys and girls and young people, who are so appreciative, and so very responsive. May the Lord bless the work at Gortner. Gratefully,

L. L. Swartzentruber.

July 31, 1936.

Casselton, N. Dak.

Greeting in Jesus' Name:—July 6-18 Bro. L. S. Yoder of Lyman, Miss., was with us and held a series of meetings. There were 7 public confessions, one family of 6 taking the stand for Christ. They are of non-Mennonite parentage. They are now under instruction. Our meetings were not so largely attended some evenings, due to the extreme hot weather. But we are glad to say we have had cooler weather since. Bro. Sam Miller of Bloomfield, Mont., came along with us from conference and helped us with our singing. We appreciated this very much.

Bro. T. K. Hershey also was here one evening and gave us a talk on his work in South America.

Bro. Silas Horst of South English, Iowa, stopped with us two evenings, July 6 and 7, on his way home from our conference at Bloomfield, Mont. He also took part in the services while here.

We are having larger attendance in our Sunday school and must provide more seating room.

Our pastor, Bro. I. S. Mast, has gone to Exeland, Wis., to hold meetings. On Sunday, Aug. 9, we expect Bro. Archie Kauffman to be here to fill the regular preaching appointment.

We are glad for all who have stopped here and invite any one driving through here to stop and worship with us.

Pray for us here at Casselton, that we may remain faithful in witnessing for our Master. In His glad service, Aug. 3, 1936. Eunice Mast.

ONTARIO A. M. CONFERENCE

Report of the Ontario A. M. Church Conference, held at the Poole A. M. Church near Poole, Ont., June 17, 18, 1936.

Moderator, D. S. Jutzi; Asst. Mod., D. Lebold; Secy., C. R. Brunk.

Conference was opened by singing a few spiritual hymns. Devotion by Chr. Schultz; reading Eph. 4th chapter, and prayer. Reading of the minutes of previous Conference by Secy. Conference sermon was delivered by J. B. Martin, Waterloo, Ont. Text, Eph. 3:7, 8. To preach the unsearchable riches of Christ. Jesus Christ the theme in all. Testimonies by Brethren Chr. Gascho, Peter Boshart, J. R. Bender, and D. S. Jutzi. Closing prayer at noon, by J. B. Martin.

Afternoon Session

Devotion, by Earl Mast, Pigeon, Mich. Resolution Committee: Peter Boshart, J. R. Bender, and Peter Nafziger. First subject, discussed by Bro. D. S. Jutzi, **Why was Conference Held in the Primitive Church, and What Does God Expect of Conference Work Today?**

Answer: Since all men were human in the primitive Church, as well as today, and because of lack of knowledge of our Lord Jesus Christ, there rose a dissension and disputation among the brethren (Acts 15:2). Therefore the apostles and elders (the leaders of the Church) came together to consider the matter according to the Word of God, to settle the dispute and for the upbuilding of the Church (Acts 23:29). Since Conference today is for similar purposes, therefore God expects that we through Conference work will build up each congregation or each individual in the true faith and knowledge of Jesus Christ (Acts 16:4, 5; Prov. 11:14; Jude 3; Prov. 15:21, 23; I Cor. 12:4, 9), walking in newness of life (Rom. 6:1-4) as those that are born again. Jno. 3:3, 5; I Pet. 1:3.

Second subject: **How may we Sanctify the Lord in Our own Hearts?** Chr. Schultz.

Answer: Since all men have sinned and are unclean according to the flesh (Rom. 5:12; 3:9-18), therefore to sanctify the Lord God we must accept Jesus Christ as our Savior and Redeemer and be cleansed and washed by His blood (I Pet. 3:15; Jno. 17:17-19; I Thes. 5:25; II Tim. 2:21; I Cor. 1:2; Rom. 6:15; Heb. 13:12), be born again (Jno. 3:5; Tit. 3:5), have a new heart and a new spirit (Ezek. 11:19; 18:31), walk in the newness of life (Rom. 6:1-4), and set apart for the service of the Lord (Psa. 4:3).

Evening Service

Devotion by Sol Baechler, reading Eph. 1st chapter, and prayer.

Workers' Meeting, conducted by Menno Kipfer.

Third subject: **What is the Believer's Assurance of being Justified before God?** Discussed by C. Lebold, concluded by J. B. Martin.

Answer: The believer has the assurance of being justified before God by exercising a living faith in the Word of God (Rom. 3:24; 4:5; 4:25; 5:1, 8, 9), by accepting the atoning blood of Jesus Christ as necessary to salvation (Heb. 13:14, 22), and claiming the promises of the Holy Spirit who beareth witness with our Spirit that we are the Children of God (Rom. 8:16; Jno. 5:24; 10:27-29; I Cor. 1:18; I Jno. 1:7).

Sermon in the evening was delivered by Ed. Albright, Flint, Mich. Text in Job, Theme: Intercessory Prayer. Closing prayer for the day by Ed. Albright.

Morning Session, June 18

Devotion: C. R. Brunk, reading I Pet. 1st chapter, and prayer.

Fourth subject: **The Importance of Personal Work: (1) Among the Brotherhood; (2) Among Unsaved.**

Answer: Among the brotherhood. Since all brethren, and sisters as well, are human and sometimes make mistakes, some unknowingly and some are unruly and ignorant, weak and sickly (II Cor. 11:29, 30), therefore the importance of personal work is to follow Jesus in His work when on earth (Luke 10:31-41) and His teaching (Matt. 18:15-17). Paul's teaching is to "warn the unruly, comfort the feeble-minded, support the weak" (I Thess. 5:14); to "reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2; Acts 20:21, 29; Gal. 6:1; Jas. 5:19, 20). Among the unsaved: Since all unsaved people are lost, and because it is God's will that all should be saved (II Pet. 3:9), therefore let the love of God constrain us to follow the Master's example (Jno. 4:7-42; Luke 14:27; Luke 14:23).

Fifth subject: **Give Scripture Methods for Holding Council Meetings as a Preparatory Service.** M. O. Jantzi.

This subject was tabled. No resolution was framed, but the subject is to be taken again at our next annual conference.

Afternoon Session

Devotion by Moses Shantz, reading Eph. 4th chapter and prayer.

Sixth subject: **What is the Faith which Worketh by Love?** Bro. Ben Gingerich.

Answer: Faith that worketh by love is according to the two commandments, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself" (Matt. 22:37). Jesus said: "If you love me keep my commandments." (Jno. 14:15, 23; Gal. 5:6, 13, 14).

Seventh subject: **The Challenge of the World to the Christian Church. Have We Fulfilled Our Responsibility?** Peter Boshart.

Answer: Since Satan is "the prince of this world" and Christ "the head of the Church" which is the kingdom of God, He challenges His followers. The armor to be used in the conflict is given in Eph. 6:10-20. He tries to bring the evil things into the lives of the Christian people. Therefore we should stand in the conflict as true soldiers of Jesus Christ. II Tim. 4:2, 23-25; I Cor. 16:13.

A letter of condolence from the conference body was presented to Bro. Peter Boshart, co-laborer, and family in the bereavement of beloved companion and mother in the Home.

Evening Session

Devotion, by Bro. Dan. Wagler, reading Phil. 3rd chapter, and prayer. **Workers' Meeting**, conducted by Bro. J. R. Bender.

Eighth subject: **Service that Leads to Sacrifice and Christ in All.** Bro. Peter Nafziger.

Resolution: Since the Poole congregation has so kindly opened the door for this Conference, and so kindly provided for our physical needs, be it

Resolved, that we extend a hearty vote of thanks to them for their kindness and hospitality, and pray that God may richly bless their labors for this cause.

Sermon by J. B. Martin. Text, II Chron. 18:1-3. Closing prayer by J. B. Martin.

Bishops, Ministers and Deacons Present

Bishops: D. S. Jutzi, D. Lebold, Chr. Schultz.

Ministers: J. R. Bender, Peter Boshart, Chr. Gascho, M. O. Jantzi, Peter Nafziger, Ben Gingerich, Menno Wagler, J. B. Martin, Ed. Albright (Flint, Mich.), Earl Mast (Pigeon, Mich.), Moses Shantz.

Deacons: Jno. Wagler, Dan Wagler, David Swartzentruber, C. R. Brunk.

C. R. Brunk, Secretary.

Married

Bowman—Thomas.—Bro. Paul H. Bowman and Sister Mary H. Thomas of the New Danville, Pa., congregation were united in holy matrimony Aug. 5, 1936, Bro. A. S. Horst of Akron, Pa., officiating.

Buch—Auker.—Bro. Arthur Buch of the Metzler congregation near Akron, Pa., and Sister Mary Auker of the Ephrata, Pa., congregation were united in holy matrimony May 16, 1936, Bro. A. S. Horst of Akron, Pa., officiating.

Harnley—Troutwine.—Bro. David Harnley Jr. of Manheim, Pa., congregation, and Sister Kathryn Troutwine of Lititz, Pa., congregation, were united in holy matrimony. The wedding took place at the home of the bride's aunt, Mrs. Clayton Adair, Bro. Amos Horst officiating.

Martin—Hurst.—Bro. Harvey Martin of Weaverland, Pa., congregation and Sister Vera Hurst of Hammercreek congregation, were united

in holy matrimony June 15 at the home of the bride's parents Bro. and Sister Noah W. Horst, Ephrata, Pa., Bishop Amos Horst officiating.

Stealy—Imhoff.—On May 30, 1936, Bro. Lewis Stealy and Wilma Imhoff, both of Elkhart, Ind., were united in the holy bonds of matrimony by Bro. H. R. Schertz at the home of the bride's parents, Bro. and Sister John Imhoff of Roanoke, Ill. May the Holy Spirit direct them through life.

Bishop—Smith.—On June 27, 1936, Bro. George Bishop of Doylestown, Pa., and Sister Verna Smith of Eureka, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister J. D. Smith of Eureka, Ill., Bro. H. R. Schertz officiating. May the blessing of the Lord attend them through life, and make them a blessing.

Swope—Burkholder.—On Saturday evening, July 18, 1936, at the home of the officiating bishop, Bro. S. H. Rhodes, Bro. Emmanuel Jacob Swope of Columbiana, Ohio, and Sister

Minnie Frances Burkholder of Harrisonburg, Va., were united in holy matrimony. May the Lord richly bless this union as they journey through life.

Whitaker—Zimmerman.—On Tuesday evening, July 28, 1936, at the home of the bride's parents, Bro. and Sister J. J. Zimmerman of Harper, Kans., Bro. Glenn Whitaker of La Habra, Calif., and Sister Ferne Zimmerman of Harper, Kans., were united in the holy bonds of matrimony, the father of the bride officiating. May God richly bless them as they share the joys and sorrows of life.

Obituary

Snider.—Elizabeth Snider died at her home in Kitchener, Ont., July 13, 1936. She lived to be 95 years old. Deceased was born near Breslau. Her late husband, Samuel S. Snider, predeceased her 20 years ago. She was the last surviving member of the Daniel Reist family. She was a member of the Waterloo Mennonite

Church. Services were conducted by J. B. Martin. Text, Isa. 3:10, 11. Burial in the David Eby Cemetery.

Bergey.—Elizabeth, widow of the late Seth Bergey, was born May 12, 1844; died July 31, 1936; aged 92 y. 2 m. 19 d. She is survived by 2 daughters, 3 sisters and a number of grandchildren and great-grandchildren. She was a faithful member of the Bally Mennonite Church for nearly 70 years. The last few years of her life were spent at Souderton Mennonite Home, from which place funeral services were conducted by Bros. Enos Wismer, John Kriehel, and E. W. Kulp. Burial in the Franconia Cemetery.

Shank.—Abraham, son of Margaret and Jacob Shank, was born July 20, 1864; died July 11, 1936; aged 72 y. 11 m. 10 d. He was married to Ellen Miller in 1884, who preceded him in death Nov. 10, 1914. To this union were born 7 children: Ferda, Beulah, Lucy, Oda, Edna, Hilda and John, all of whom are living except 1 son (Ferda) and 1 daughter (Lucy). The greater part of his later life has been spent in the vicinity of Nappanee, Ind. Funeral services were held at the Dale White funeral home in Elkhart, Ind., in charge of Bro. Homer F. North. Burial in the South Union Cemetery.

Teter.—Corbitt Teter, of Circleville, W. Va., was born March 15, 1891; died June 20, 1936; aged 45 y. 3 m. 5 d. Five days prior to his death, Bro. A. B. Burkholder, with another brother from Harrisonburg, Va., visited him in his home, he being seriously ill. He wanted to be baptized and received into the Mennonite Church, which Bro. Burkholder did. After the administration of water baptism he also desired communion. Arrangements were made, and the communion was given him the next day. A little girl (Nola) preceded her father in death only two months. He is survived by his companion and 8 children. Two brothers and 2 sisters also survive. Funeral services were conducted by preacher Lambert of the Brethren Church. Buried in the community where he lived.

Wenger.—Hannah (Eby) Wenger was born July 6, 1854, at St. Jacobs, Ont.; died July 10, 1936, at Calgary, Alta.; aged 82 y. 4 m. Death was caused by heart failure. On Nov. 18, 1873, she was married to Peter Wenger. To this union were born 12 children (Mrs. P. Kelly of Calgary, Alta., with whom she had her home; Edgar of Calgary; Samuel, Addison, Calvin, Allen of Grand Rapids, Mich.; and Mrs. Johns of Greenville, Mich.). She leaves her aged husband, the family as described above, 1 sister (Mrs. Maria Martin of St. Jacobs, Ont.), 1 brother (Silas Eby of Alberta), 18 grandchildren, 2 great-grandchildren. Services were held in Prophetic Bible Institute, Calgary, by Marten Burget, assisted by Isaac Miller. The body was brought to the Mount View Cemetery for burial.

Heatwole.—Aldine J., son of the late David A. and Catherine (Driver) Heatwole, was born near Dale Enterprise, Va., Oct. 30, 1862; died at his home in the same community in which he was born, June 25, 1936; aged 73 y. 7 m. 25 d. He united with the Mennonite Church in early manhood, continuing in this faith to the end. While he was not able to attend church services regularly for the past two years because of ill health, yet a keen interest was always manifest in matters pertaining to this work. He was united in marriage to Sophia Margaret Heatwole Aug. 23, 1885. To this union were born 4 children, Millard O., having preceded his father in death. Surviving is his companion and the following children: Pearl P. (Mrs. Arh Showalter), Mary Ethel (Mrs. John Rolston), and Harry R. He is also survived by 1 sister, 2 brothers, 11 grandchildren, and 2 great-grandchildren. Funeral services were held from Weavers Church, conducted by Bro. E. C.

Shank of Waynesboro, Va., assisted by Bro. H. B. Keener. Text, Psa. 30:5. The body was laid to rest in the cemetery near by.

Mast.—Nancy, daughter of Daniel and Mattie Troyer Mast, was born in Holmes Co., Ohio, April 2, 1856; died at her home in Nappanee, Ind., from a stroke of apoplexy, July 14, 1936; aged 80 y. 3 m. 12 d. She was united in marriage to Cornelius Mast Feb. 5, 1880. To this union were born 2 children: Mary, who died in 1918, and Amos, who survives her. Also surviving are 8 grandchildren and 1 great-grandchild. After the death of her husband in 1912 she left the farm and made her home in Nappanee. She united with the Mennonite Church when a girl and always enjoyed the privilege of attending services. But she was denied the privilege for several years because of physical infirmities. Services were held at the home and at the North Main St. Mennonite Church in Nappanee, conducted by Homer F. North. Burial in the South Union Cemetery.

Shank.—Jacob L. Jr., son of Jacob L. (deceased) and Fannie (Good) Shank, was born near Dayton, Va., June 2, 1912; died at the home of his sister (Mrs. Herman Campbell), in the same community July 12, 1936; aged 24 y. 1 m. 10 d. In early life he united with the Mennonite Church, continuing in this faith until death. He had been ill for the past ten years. His condition became critical only a week before his death. He was preceded in death by his father ten years ago. He leaves an afflicted mother and the following brothers and sisters: Mrs. Marion Weaver, Penn Laird; Mrs. Jacob Suter, Harrisonburg; Mrs. Herman Campbell, Dayton; Dan G., New Erection; Wilmer P., Mt. Clinton (all of Va.) and Ward D. and Weldon M. of Sterling, Ill. Funeral services were conducted from the home in charge of Brethren J. R. Mumaw and S. H. Rhodes. Interment in the Weaver's Church Cemetery.

Bricker.—Oliver, son of Menno C. Bricker, was born at Blackie, Alta., July 15, 1909; died at Vulcan Hospital July 21, 1936; aged 27 y. 6 d. On Feb. 27, 1935, he married Vera McPhee of Raymond, Alta. To this union was born 1 daughter, Barbara. He lived on the farm, helping his parents. While delivering a truck load of wheat to the elevator, crossing the C. P. R. track near Blackie, he was struck by an east-bound passenger train. Being unconscious, he was rushed to Vulcan Hospital, where he lived but a few minutes and passed away. He leaves his hearthroken wife, an infant daughter, his grief-stricken parents, 3 sisters (Vera, Verda and Irene—Mrs. Ronnie McKague), 1 brother (Urvin) all of Blackie, and a host of friends and neighbors. This tragedy should convince us all of the fact that life is very uncertain. Nineteen years ago his oldest brother was killed suddenly by a horse. Funeral services at the home by W. Morrison of Blackie, and at the church by Isaac Miller and O. O. Hershberger. Text, I Sam. 20:3, last clause. His body was laid to rest in the adjoining cemetery.

Cressman.—Ivan, son of John and Mary Cressman, was born at New Dundee, Ont., Jan. 21, 1883; died July 20, 1936, in the Holy Cross Hospital, Calgary, Alta.; aged 53 y. 5 m. 28 d. Death was caused by a stroke. He came with his parents to Alberta in 1902. He was married to Mary Wamhold in November, 1914. To this union were born 3 children (Mervin, Earl and Gertrude), Gertrude preceding him in 1929. He leaves his beloved wife, 2 sons, and his aged mother who is living with his only sister Ida—Mrs. Allen Chapman in Kitchener, Ont. He had been gradually failing in health and was in Calgary for treatments. Apparently as well as usual on Sunday evening, he was preparing to go for a drive with a friend. He was suddenly seized with a stroke and rushed to a hospital where he remained unconscious till Monday morning, when he passed away. Funeral services were held July 23 at Mount View Church near Mazeppa, Alta.

Services conducted by O. O. Hershberger and Isaac Miller. Text, Joh 14:14. The body was laid to rest in the adjoining cemetery.

Mills.—Ulysses Grant Mills was born Sept. 20, 1867, at Terra Haute, Ind.; died July 23, 1936; aged 68 y. 9 m. 3 d. The last years of his life were spent in Oregon. About one and a half years ago the Portland Mission workers met him. Through their efforts he became interested in services at the Mission. The Lord continued to deal with him and on July 28, 1935, he was baptized and became a member of the Portland Mission congregation, to which he was a faithful member until death. He always had a ringing testimony for the Lord and often spoke of his thankfulness to God for the healing of his body and of the blessings he received through the fellowship with God in prayer. He had suffered much during this lifetime through ill health, but during the last few months he enjoyed comparatively good health until about one week prior to his death. On Monday evening he was taken to the hospital where he spent his last days. On Thursday morning of the same week he was called home. He leaves 1 brother (C. H. Mills of Terra Haute, Ind.) and a number of friends. Funeral services were held at the Portland Mission on July 26. Text, Psa. 30:5. Interment in Hopewell Cemetery. Services in charge of Paul N. Roth and F. J. Gingrich.

Wadel.—Frances, beloved wife of Bro. Lahan Wadel, was born Feb. 22, 1911; died at her home near Shippensburg, Pa., June 19, 1936; aged 25 y. 3 m. 27 d. They were married June 28, 1934. To this happy union was born a dear little daughter, Almeda, who survives; also her sorrowing husband, parents (Bro. and Sister Clark Hawk), and these brothers and sisters: Eber, David, Walter, Laban, Mrs. Ezra Bert, Mrs. Florence Wingert, Mrs. Charles Cridder, Mrs. Samuel Bert, and Lydia Hawk. She was sick about 4 months of heart trouble, which led to complications. She was a faithful member of the Brethren in Christ Church at Air Hill, Franklin Co., for 11 years. She was very patient in her illness and we can rest assured she was ready to go. She said, "I am ready to go." Short services at the home, June 21, by Bro. Charles Byers of Brethren in Christ Church and at Air Hill Church by Bro. Byers, assisted by Bro. Christ Martin of the Rowe Mennonite Church, of which her husband is a member. Text, Amos 4:12; Jno. 14. Interment in adjoining cemetery.

"Frances, now your room is empty,
And you now we see no more;
But we hope some day to meet you,
Over on the other shore."

By a Sister-in-law.

Augsburger.—Alice, daughter of Samuel and Malinda Stauffer, was born in Adams Co., Ind., near Berne, Ind., Dec. 20, 1880; died July 21, 1936; aged 55 y. 7 m. 1 d. On Aug. 27, 1903, she was united in marriage to Daniel Augsburger. To this union were born 3 children, all of whom died in infancy. In early years she accepted Christ as her Savior and united with the Missionary Church near Berne, Ind. In 1909 she with her husband united with the Mennonite Church. Fourteen years ago she and her husband moved to the home of J. W. Hales, near Dayton, Ohio, where her husband was ordained to the ministry. Seven years ago she was stricken with paralysis, from which she never fully recovered, being for the last two years more or less helpless and dependent upon aids and her attendants (husband and Mrs. J. W. Hale), who faithfully cared for her until death. Patiently and with Christian fortitude she bore her affliction to the end. There remain to mourn her departure, the husband, 2 brothers (Noah Stauffer of Berne, Ind., and Reuben Stauffer of Oracle, Ariz.), 1 sister (Anna Runkle of Wabash, Ind.), 1 half-sister (Isadora McClure, Oracle, Ariz.), beside a host of other relatives and friends. Funeral services were held at the home of J. W. Hale on Friday

morning by Bro. Elam Horst, and the body was then taken to Berne, Ind., where on Sunday afternoon a large concourse of people gathered for the final service, in charge of Bro. Ben B. King and assisted by Bros. Elam Horst and Noah Schmucker. Interment in the cemetery by the Defenceless Mennonite Church.

"Then at last we'll meet in glory,
Gather round the great white throne;
Be with Christ our blessed Savior—
With our loved ones and our own."

Dombach.—Christian B. Dombach was born Dec. 28, 1887; died June 28, 1936 in Willow Street, Pa. Christian had gone to his father's farm to pick cherries, with his nephew, Parke Harnish. They had not left home more than 20 minutes when Parke phoned home and said, "Come over right away, Uncle Christian fell from the cherry tree." We went right away and as soon as we reached him he said, "My neck is broken." He was paralyzed from his chest down. We got the doctors and ambulance and took him to the hospital, but the doctors said there was no hope. His spinal cord was crushed, two vertebrae in his neck were crushed, but he knew everything to the end. He was a member of the Willow Street congregation and very seldom missed church. He was always ready to help in time of need and especially in his home. He will be missed in many places. He is survived by his wife (Matilda Kreider Dombach) and his nephew (Parke Harnish) who has lived with us since he was 11 months old, and these brothers and sisters: Martin and Emma Dombach who reside at home with us, Ralph Dombach of Rossmere Sanitarium, Lloyd Dombach of Hollinger's, Mrs. Samuel Harnish of West Willow, Chester Dombach of New Danville, Mrs. Harry Sen-senich of Millersville. Funeral services were held July 1 at the home, conducted by Bro. Frank Herr, and at the New Danville Church by Bro. Maris Hess and Bro. Jacob Harnish. Text, Jas. 4:14. Remains were laid to rest in the adjoining cemetery.

"Why should our tears in sorrow flow,
When God recalls His own.
And bids them leave a world of woe,
For an immortal crown?"

His companion.

Hostetler.—Emma, wife of John L. Hostetler, was born Nov. 30, 1899, in Johnson Co., Iowa; died at the University Hospital in Iowa City, Iowa, July 17, 1936; aged 36 y. 7 m. 17 d. In her early youth she united with the Amish Mennonite Church, and remained a faithful member. On Jan. 6, 1924 she was united in marriage with John L. Hostetler. This union was blessed with 5 children: Alvin Ray and an infant son, who have preceded her in death, and 3 living children (Edna Lafena, Vileen May, and John Henry). She leaves her hereft husband, 3 children, her mother (Mrs. Ben Brenneman), 3 brothers (Ephraim, Simon, and Ezra, all of Kalona), 4 sisters (Sarah, wife of Omer Swartzendruber of Parnell, Iowa; Barbara, wife of Waldo Swartzendruber of Wellman, Iowa; Mary and Katie at home); also many friends and relatives. She had been in failing health for a year or more and last December the doctors told her an operation sooner or later was inevitable. But not until about six months later, after much thought and prayer, did she and her family decide to submit to this. On Thursday of last week she was finally taken to the hospital where after a delay of several days and a blood transfusion, the operation was performed July 13, after which she apparently held her own for two days when peritonitis set in and within a short time God called her home.

"We miss thee from our home dear mother,
We miss thee from thy place,
A shadow o'er our life is cast,
We miss the sunshine from thy face;
We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee—
We miss thee everywhere."

Funeral services were held July 19, 1936 at East Union Church conducted by A. S. Miller and E. G. Swartzendruber in German and A. C. Swartzendruber in English. Texts: Psa. 86; Isa. 38:1; Luke 12:40.

Swartzendruber.—Joel J., son of Joseph J. and Barbara (Brenneman) Swartzendruber, was born in Allegheny Co., Md., Mar. 29, 1854; died at his home in Kalona, Iowa, July 10, 1936; aged 82 y. 3 m. 11 d. When he was two years old he came with his parents to Iowa where he grew to manhood. In his youth he became a member of the Amish Mennonite Church, in which faith he remained steadfast until death. On Dec. 23, 1877, he was married to Gertrude Yoder, who died Aug. 21, 1917. Although no children were born to this union the true hospitality and kindness was shown in their taking into their home two foster children (Joseph Eimen and Ida Kreider), and to them all the blessings of a true home were extended. They lived in Iowa Co., Ia., until 1895, when they moved to Wright Co., Ia., and in 1909 they moved from there to Fillmore Co., Neb., where they resided until after the death of his first wife. Joel then moved to Iowa again in 1921 and on Sept. 21, of that year was united in marriage with Mary Schlabaugh Gingerich, widow of Jacob Gingerich. Mary died June 11, 1935. Joel was in usual health until about 9 weeks ago, when he consulted a doctor who found him to have an internal abdominal growth which finally caused his death. In his last days he suffered much, but he always bore it patiently. He leaves 2 foster children, 3 sisters, and 1 brother (Mrs. David Reher, Mrs. John Schlabaugh of Wellman, Mrs. C. P. Swartzendruber and Gideon Swartzendruber of Parnell, Ia.), as well as many other relatives and friends. Funeral services were held July 12 at Lower Deer Creek Church, after which the body was taken to Shickley, Neb., for burial; where services were conducted on Monday afternoon by Geo. Miller and Peter Kennel. Text, I Tim. 4:6-8.

Schrock.—Jonathan, son of Samuel and Lydia Smucker Schrock, was born June 28, 1853, near Orrville, Ohio; died at his home in Smithville, Ohio, July 23, 1936; aged 83 y. 25 d. In his parental family he was preceded in death by his father, mother, and 1 sister Fanny (Mrs. S. Y. Kurtz), and is survived by 2 sisters: Elizabeth (Mrs. U. C. Royer of Orrville, Ohio), and Catherine (Mrs. Peter Conrad of Sterling, Ohio). He was united in marriage with Nancy Hartzler of Huntsville, Ohio, March 30, 1876. To this union were born 4 children: Enos of Orrville, Ohio; David of Sterling, Ohio; Mary (Mrs. C. A. Hooley) of Smithville, Ohio; and Noah of Orrville, Ohio. There were three others who were fostered in this home in childhood and youth: Ellen Yoder (Mrs. Charles Cleveland) of Chillicothe, Ohio; Alma Lehner (Mrs. Louis Howard) of Chicago, Ill.; and John Lehner of Orrville, Ohio. Three grandchildren have gone on before and there remain to mourn his departure his devoted companion, all his children, 14 grandchildren, and 5 great-grandchildren. Many relatives, friends, and neighbors are sharing their sympathy and love with the immediate family in this hour of bereavement. At the age of seventeen, he professed faith in Jesus Christ as his personal Savior and was received into the fellowship of the Oak Grove Amish Mennonite Church where he was a faithful member until death. He was a man of clean habits and of strong conviction for righteousness. He lived a consistent, practical Christian life in home, community, and church. He possessed the traits of firmness and gentleness in a way that qualified him for a ministry of exhortation and counsel. He was timid in public activities, but a loyal supporter of every good work that he understood to be scriptural. He exalted Christ in word and deed. He loved the Church and was faithful to her teachings and practices. He loved his home and made it a place of comfort and joy for his beloved companion and children who in turn gave him every

possible comfort in his days of suffering. As a neighbor and friend he was helpful and congenial. His delight was in the house of the Lord. He loved the hymns of the Church. The Bible was his daily portion and he longed for the fellowship of the saints. In his last days he so often spoke of the many kindnesses shown to him by his friends. He was given much to song and prayer in his hours of illness. Frequently he expressed a deep concern for the welfare of the Church, his family, and friends, especially remembering the unsaved. He spoke of the glories yonder and longed to be at home with the Lord, and as he was leaving his loved ones he said, "Farewell; it is glorious!" Truly the words of Jesus are fitting: "Well done, thou good and faithful servant, enter thou into the joy of the Lord." Funeral services were conducted at the home and at the Oak Grove Church on Sunday afternoon, July 26, by Bro. J. S. Gerig, assisted by Bro. C. Z. Yoder. Texts, Psa. 121; II Cor. 4:5-5:1; I Pet. 1:3-5.

I. W. Royer, Nephew.

Nussbaum.—Abraham, son of Jacob and Barbara Nussbaum, was born May 25, 1858, near Beaver Dam, Ohio; died suddenly of heart failure July 31, 1936, at Kidron, Ohio; aged 78 y. 2 m. 6 d. At the age of 18 he with his parents, brothers, and sisters moved to Adams Co., Ind., traveling in covered wagons. In his youth he united with the Mennonite Church near Berne, Ind., and on Nov. 9, 1882, he was united in marriage with Eliza Neuschwander, of Berne, with whom he shared the joys and sorrows of life for 53 Yrs. In 1903 he moved with his family to Wayne Co., Ohio, and settled on a farm near Kidron, where he lived until 1915, when he built a new home in Kidron. When he came to Wayne Co., he transferred his membership to the Sonnenberg Mennonite congregation of which he was a loyal member until his death. He leaves his companion, 9 children (Samuel, Christ, Amos, Sarah, Mrs. Simon Hofstetter, Saloma—Mrs. David Wyss, Bertha—Mrs. Silas Lehman, William, Albert, and Ella—Mrs. Frank Wyss), 48 grandchildren, and 5 great-grandchildren, all of this vicinity; also 3 sisters and 1 brother (Mrs. Catherine Litty of Ft. Wayne, Ind.; Mrs. Barbara Baderscher of Berne, Ind.; Mary—Mrs. Jacob Moser, and Isaac of Orrville, O.), and many other relatives and friends. Three children, 2 grandchildren, 3 brothers, and 3 sisters preceded him in death. He was an honest and hard-laboring man, a willing helper, a good neighbor and father. Funeral services Aug. 3, 1936, at the Sonnenberg Church in charge of Brethren Louis Amstutz, Jacob S. Moser, and Jacob Neuschwander. Texts, Psa. 90:1-6, 10; Job 3:22. Interment in adjoining cemetery.

"Father thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away."

Neuschwander.—Goldie Mable, daughter of Amos and Magdalena Culp of Wakarusa, Ind., was born April 2, 1893, and died at the home of her sister in Kansas City, July 18, 1936. In early childhood she was adopted by Mike and Emma Plank of Garden City, Mo., and remained in this Christian home until April 2, 1911, when she was married to Noah Neuschwander of Garden City, Mo. To this union were born 8 sons and 3 daughters (Homer of Kansas City, Roy, Daniel, Iva Rose, Victor, Emma, Goldie Marie, and Junior at home). She was preceded in death by her father and 3 sons. Other than her sorrowing husband, 8 children and 2 grandchildren, she leaves her mother, 4 brothers (Dewayne and Clio of Nappanee, Ind., Wilson of Chicago, Ill., Earl of Nashville, Mich.), 2 sisters (Sadie Hartzler of Thurman, Colo., and Lucy Broyles of Kansas City, Mo.), and a host of relatives and friends. Very early in youth she opened her heart to the Lord. She has since then been a loyal worker for Him in the Mennonite Church. She found daily pleasure, strength, and courage in sincere study and meditation of the Word of God. It was in

love the Father called her, leaving a home motherless and a great number of relatives and friends filled with sorrow and grief. It is not ours to reason why. We humbly submit to the Father's will and in the depth of our hearts rejoice that she has won the goal of life eternal glorious victory through Jesus Christ our Lord.

"In silence she suffered,
With a smile her pain she bore;
Until God's angel whispered,
'Come home and suffer no more.'"

Funeral services were held July 20 at the Bethel Church near Garden City, conducted by Bro. J. C. Driver, assisted by Bro. W. E. Helmuth. Text, Psa. 23. Interment in the Clearfork Cemetery.

Kropf.—Catherine Rosine, daughter of Catherine and Ludwig Mayer, was born in Wirtenburg, Germany, July 19, 1871; died at St. Joseph Hospital in Kansas City on her birthday, July 19, 1936; aged 65 years. On March 5, 1889, she was married to David D. Kropf, who preceded her in death on June 9, 1929. This union was blessed with 3 sons and 5 daughters: Edward, Orvie, Marvin, Mrs. N. E. Yoder, Mrs. Marvin Yoder, and Ida, all of Garden City; and Mrs. P. A. Ropp of Normal, Ill. One daughter (Nellie May) passed away in infancy. There remain 6 grandchildren, 1 brother (Ludwig Mayer of East Lynne, Mo.), 2 sisters (Mrs. Tena Klooz of Lone Elm, Kans.; and Mrs. Lucy Shaffer of Arnett, Okla.), and a number of other relatives and friends. In her early life she became a member of the Mennonite Church, to which she was faithful until death. In February, 1934, mother submitted to a serious operation, and she apparently gained good health again. Two weeks ago she took suddenly sick with complications and was taken to the hospital, where she was given medical aid and every assistance to relieve her of her suffering. She endured her severe suffering with patience and a Christian spirit. She requested to be remembered in prayer that she might go through her trials victoriously. Her sufferings were great but her passing on was calm and peaceful. Mother will ever be remembered because of her untiring labors for the welfare of those about her. She ever labored for the Christian welfare of her children and their temporal and physical needs. Her industrious character made its impression in the community because she always made use of every opportunity to lend a helping hand to those in need.

"Mother is now from care and all worry set free,

Her pain is all ended, she suffers no more;
Instead she has happiness, riches and peace,
And heaven's great treasures are hers evermore."

Funeral services were held July 22, conducted at the home by Bro. W. E. Helmuth and at the Sycamore Grove Church by Bros. L. J. Miller and Isaac Hartzler. Interment in the Clearfork Cemetery.

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Mennonite General Conference

The Executive Committee of General Conference has now definitely decided to accept the kind invitation of the Pacific Coast Conference to hold our next General Conference in their district, the Lord willing. We solicit the assistance and co-operation of district conferences, and of the brotherhood in general, to help make this meeting a real spiritual blessing to the Church.

Simon Gingerich, Moderator.
J. A. Heiser, Secretary.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The sixty-first annual meeting of the Southwestern Pennsylvania Mennonite Conference will be held, the Lord willing, in the Johnstown District at the Kaufman Church near Davidsville, Pa., August 17-21, 1936. Following is the schedule of meetings:

Monday:

2:00 P. M. Meeting of Executive Committee and Bishops.

6:30 P. M. to Tuesday noon, Mission Board Meeting.

Tuesday:

1:00 P. M. Program of Associated Sewing Circles.

6:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday:

8:00 A. M. to Friday noon, Church Conference.

The Kaufman Church is located about two miles from Davidsville, Pa., and only a short distance off Pennsylvania state route 53.

M. B. Miller, Secretary.

Missouri-Kansas

The Missouri-Kansas Conference will meet in annual session with the Yoder congregation near Yoder, Kans., Aug. 17-21. You are invited to attend this Conference and share its blessings. Mail for those attending Conference should be addressed to Yoder, Kans., in care of Missouri-Kansas Conference. Those coming by train or bus will be gladly met at Hutchinson. Notify A. O. Miller of your coming, or call him by phone as soon as you arrive.

Harry A. Diener.

Illinois

The Illinois Mennonite Conference will be held with the Willow Springs congregation in the High School Auditorium in Princeton, Ill., Aug. 18-20, 1936.

The Ministers' Meeting will be held Tuesday forenoon and afternoon, Aug. 18, for Conference business and election of officers, at the Willow Springs Church, which is about eleven miles south of Princeton. The High School auditorium will be used for all Conference sessions, beginning Tuesday evening.

The Sunday School Conference will be in session Tuesday evening the 18th, and Wednesday forenoon and afternoon, the 19th.

The Sisters Sewing Circle Program will be given Wednesday afternoon of the 19th, between the afternoon and evening sessions.

Wednesday evening of the 19th will be devoted to the Young People's Conference.

Church Conference will be held Thursday

forenoon, afternoon, and evening, of the 20th.

A cordial invitation is extended to all.

J. A. Heiser, Moderator.

E. H. Oyer, Secretary.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite Sunday School Conference will meet in regular session, August 18-20, at the Lockport Church near Stryker, Fulton Co., Ohio. Ministers and Sunday school superintendents are asked to announce the Conference in their respective congregations and Sunday schools.

P. L. Frey, Chairman,

I. W. Royer, Secretary.

ONTARIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Lord willing, the Ontario Mennonite S. S. Conference will meet in its Forty-seventh (47th) Annual session in the M. B. C. Pavilion, 2 miles east of Kitchener, Ont., Aug. 29-31. The Pavilion is located on Highway No. 8 about 100 miles northwest of Buffalo and 120 miles east of Port Huron. For further information, apply to

Oscar Burkholder, Secretary.

ONTARIO A. M. SUNDAY SCHOOL CONFERENCE

The Ontario A. M. Sunday School Conference will be held at the Poole Church near Poole, Ont., beginning Saturday evening, Sept. 5, and continuing on the 6th and 7th. Everybody welcome. Come praying. For information, notify the Secretary,

Peter Nafziger, Baden, Ont.

I will praise my dear Redeemer,

His triumphant power I'll tell,

How the victory He giveth

Over sin and death and hell.—P. P. Bliss.

Go with the name of Jesus to the dying,
And speak the name in all its living power;
Why should thy fainting heart grow chill and weary?

Canst thou not watch with me one little hour?—Mrs. Pennefather.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, AUG. 20, 1936

(Herald of Truth
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No. 21

EDITORIAL

"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

Glorious, is it not? Wonderful privilege! And when you have meditated for a long time upon the wonderful privileges that the children of God have in the midst of this sinful world, perhaps you are ready to sing, with a new meaning, "I am dwelling on the mountain, where the golden sunlight gleams." It is they who cherish such visions who are the more ready to live in such realms, even if it sometimes means persecution.

We speak of the overcoming life. No one has ever lived it except they who have encountered opposition. There never was a battle fought unless there was an enemy about. They who "follow the path of least resistance" are usually the ones who dream of heaven without the courage or willingness necessary to travel the road that leads there. Long ago the poet wrote, "Sure, I must fight if I would win; Increase my courage, Lord." Brother, if that is your spirit, then as you face the trials and oppositions and discouragements and hardships of life you will be able to say, "In all these things we are more than conquerors through him that loved us."

Showers.—From many places we hear of showers of rain. At the time of this writing it is not yet apparent how fully the drought-stricken regions have been covered with these showers, or whether the rains fell in sufficient quantities to thoroughly soak the

ground. Nor is it necessary to know, in order to draw valuable lessons for ourselves. In matters spiritual, too many people seem to be satisfied with mere sprinkles of rain in their souls—which accounts for their world-parched spiritual lives. But whether it is snows for the earth or showers for the soul that we are thinking of, let it be the burden of our hearts to turn every one of these showers into blessings for others. With such motives, we honor God when we pray, "Lord, send us rain."

Is the work of our conferences legislative or advisory? Both; it is carried on on a scriptural basis. Advisory legislation passed by conferences, it scriptural and wise, is a most effective way of maintaining proper conditions and relationships in the Church, of keeping the Church in spiritual condition to do effective work in Church extension. But when a conference goes on record in defence of unpopular truth that is plainly taught in the Word of God, pointing out to the Church the duty and necessity of all members to maintain these scriptural principles in our lives, it is a tragedy to dub such conference resolutions as simply "advisory," leaving the impression that it is optional with Christians whether they obey the commandments of the Lord or not. Even if we would feel justified in ignoring conference action, how can we face God when we ignore His Word? Read Matt. 28: 18-20; Jno. 14:15; 15:14; Acts 15:1-31; 16:7; I Jno. 2:3-5; Rev. 22:14.

"They that loved the Lord spake often one to another." In other words, those "of like precious faith" take delight in Christian fellowship and association. They who love God and worship Him "in spirit and in truth;" they who through the love of God "love one another with a pure heart fervently;" naturally seek one another's fellowship—in other words, "speak often one

HELP YOUR MINISTERS

If you would do your best for your congregation and your church, see that the ministry gets the full measure of your support.

In Heb. 13:17 we read: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account."

Notice the reason given for this submissive attitude: "They watch for your souls, as they that must give account." Every faithful overseer of a congregation assumes this position. He realizes that upon him rests a fearful responsibility, for there are souls entrusted to his care. The fate of these souls in eternity depends largely upon how he fills his position. Other things being equal, the more loyal the support of his members, the more he will accomplish in the way of building up his congregation. So the congregation, while faithfully standing by its leaders, is thereby efficiently advancing its own interests.

Our duty in this case is clear. The only question remaining is, In what ways may we measure up to a full measure of our duties, do the most for our ministry, and by this means advance the cause of Christ and the Church?

1. We may help our ministry by remembering them daily in our prayers. They, like ourselves, have their

to another." In the midst of our present strenuous life we allow our fellowship to be hindered and sometimes broken. This is unfortunate. Let us encourage one another to seek closer fellowship; to do more personal work among both saved and unsaved; to do more visitation work; to make the spiritual welfare of the saved, and the ingathering of the lost, the chief burden of our lives. "As we have therefore opportunity, let us do good."

shortcomings. They are not always perfect in judgment, and liable to become discouraged. See that you hold them up before the Throne. "The effectual fervent prayer of a righteous man availeth much." Pray for your ministers, for their families, for their congregation, that all may have the strength and wisdom and consecration needed to accomplish the most for God.

2. We may help make it possible, financially, for them to do their best for the Cause. Ministers, like others, must live, and support their families. If the average member can barely make a living, what may we expect of our ministers who are called to make so many sacrifices that the average member needs not make? Not that they should be paid for preaching, but that they may have the wherewith to both care for their families and for their congregation. An occasional dollar, or day's work, or chunk of meat, or other token of good will, is not only a help to him and his family but a very positive help to his congregation and the cause of Christ in general.

3. We may give them an occasional word of encouragement. Notice, we did not say flattery. Ministers can get along very well without any one feeding them "taffy." But it is a means of encouragement to them to know that their efforts in behalf of their congregation and the cause of Christ in general are appreciated. Even the stout-hearted Paul, when he saw the interest of the brethren who came all the way to Appia Forum to meet him, "thanked God, and took courage."

4. We may show by our lives that the preaching of our ministry is having the desired effect. If neither the ministry nor the members can see any change in our lives after listening to the presentation of the Truth Sunday after Sunday, what is to stand in the way of concluding that either the members were perfect before they heard the preaching, or that they were so "hard-boiled" that no amount of preaching will do them any good, or that the preaching is a failure. Help your ministers by exemplifying in your lives the doctrines and standards of life which the Bible teaches and your ministers uphold. There is no other form of activity that can fully substitute for "the foolishness of preaching."

5. We can join heartily in the activities of the Church. There is nothing that makes a minister feel that his labors have not been in vain, so much so as to see the rank and file of his members "obedient to the faith," regular and faithful in attending the public services at the house of the Lord, loyal to the standards of the Church, alive and active in personal and visita-

tion work, prayerful and devout, ready to lend a helping hand wherever needed.

6. We may help our ministers get rid of their faults. And in this case it is not necessary to make a speech to the "fault-finder" before we start on our subject. Ministers, like all other people, have their shortcomings. It may be some fault in preaching, or lack of wisdom, or lack of genuine consecration, or indifference in Bible study, or neglect of members, or failure to "have his children in subjection with all gravity," or the love of money, or easy discouragement, or something else that you see wrong with your preacher or preachers. Seeing these things, make use of your opportunity. Take the matter to the Lord in prayer, summon all the grace and charity that God gives you, and then take your first opportunity to help your minister get rid of the fault or faults he may have. The clearer he is rid of faults, the richer his ministry will prove to be. You helping him to higher ground will not only be a help to him and his family, but through them you will be a means of helping the congregation.

Summing up what we have been trying to bring before our readers in this message, we owe it as a duty to God and ourselves and the Church to do all within our power to do to help our ministers in every way that we can. By so doing we not only help them but also the congregations over which God has placed them as overseers. Strengthen them, and you strengthen the congregation. If you are burdened for the welfare of the Church, one of the places to begin is to strengthen the ministry. Cripple the ministry, and you cripple the congregation to a corresponding degree. The best way to kill a congregation is to discredit the ministry in the eyes of the membership. Do your best for the ministry, to the end that they may be loyal, consecrated, vigilant, courageous, hopeful, qualified for their work in the best and highest sense of the word. To the extent that you succeed in accomplishing this, you will succeed in building up your congregation.

"Bear ye one another's burdens, and so fulfill the law of Christ."

THE PLACE OF THE BIBLE IN OUR SUNDAY SCHOOL TEACHING

By C. J. Ramer

For the Gospel Herald.

It is not a question with many of us what place the Bible should have in our Sunday school; but the growing tendency to neglect the Bible, and the prevailing practice of substituting fairy tales, games, picture slides, etc., in place of pure Bible teaching, necessitates that we put ourselves in re-

membrance of our duty, keeping in mind the real value of the WORD of GOD.

The Bible should have first place in all our Sunday school teaching because: (1) It is the inspired Word of God. (2) It will make "wise unto salvation." (3) It is profitable "(a) for doctrine, (b) for reproof, and correction, (c) for instruction in righteousness" (II Tim. 3:15, 16).

"All scripture is given by inspiration of God." The Greek word for "inspired of God" is "Theopneutos," which may be rendered "God-breathed" or God-breathing. The Bible is a living book. As the living Word Himself proves His Deity, so the written Word itself gives evidence of its divine origin. The fact of inspiration commands attention. Theories provoke controversy. As the living man proves the fact of life, so the living book proves a living author. The Bible stands out from other books as the bush which burnt with the fire of God stood out from other bushes. From it we hear the voice of God. God has taken the body of human language and united it with the Holy Spirit, making it a life-giving organ. The Book breathes out what God has breathed in. "It breathes life into the spirit, love into the heart, understanding into the mind, determination into the will, grace into the heart, beauty into the life, and harmony into the being."—Marsh. Jesus says of His words that "they are spirit and they are life." Life must be present in a living organ. The Word of God must flow freely in a living Sunday school. May we always give the Bible first place in our Sunday school teaching, because it is the inspired living Word of God.

"The Holy Scriptures, which are able to make thee wise unto Salvation through faith which is in Christ Jesus." The Bible reveals God's plan of salvation. The red thread of redemption runs from cover to cover. Timothy had teachers who taught him the Bible. I can imagine his grandmother Lois telling him the story of Joseph who became the great provider, and of David the shepherd boy and how he became king; his mother Eunice speaking to him of Father Abraham and the trial of offering Isaac, and how God called Moses and the delivery from Egyptian bondage. What keen interest is shown as he listens to the story of the Passover. It is gripping; it has a personal appeal; it brings conviction, and produces repentance. In all these stories we have the background or the blueprint upon which the plan of salvation can be clearly seen. What other purpose has the Sunday school but to teach the way of salvation? Certainly we dare not neglect the Bible, the only chart to show the way, the only compass that points in the proper direction, and the only guide for erring feet. Teach the Word

of God; it makes "wise unto salvation."

"And is profitable for doctrine." The Scripture is filled with the doctrine of Christ. Christ is in all the Scriptures; "They are they which testify of me." Christ is shown in the Scriptures as "the way, the truth, and the life." He is the Light, the Manna, the Water, the Door, the Good Shepherd, the Priest, the King, the Prophet, the Servant, the Lamb, the Sacrifice—He is "all and in all." He is typified as the last Adam to quicken, as Abel to sacrifice, faithful Abraham to separate, the peaceful Isaac to substitute, the providing Joseph to store, the leading Moses to guide, the priestly Aaron to represent, valiant Joshua to subdue, strong David to conquer, the wise Solomon to teach, the kinsman redeemer to redeem, the weeping Jeremiah to sorrow—from almost every character and story we can teach the doctrine of Christ. "And began at the same scripture, and preached unto him Jesus," was how Philip led the Ethiopian to Christ. Christ Himself gives the two fundamental themes of the Bible in Luke 24:27, 36-46. When their understandings were opened He said unto them "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." The suffering and the glory of Christ is the doctrine fundamental to salvation. It is the cross and the crown, Calvary and Olivet, the lamb and the throne. Salvation is not alone by His death, but we are saved by His life. The Bible is the only book from which we can teach the doctrine of our Lord and Savior Jesus Christ.

"For reproof, for correction." Nothing is so vital to the adjusting of human faults as the Word of God. Some one has said, "Every hour I read the Bible it kills a sin, or lets a virtue in to fight against it." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word" (Psa. 119:9). The Bible is "the refining torch and the light of truth." "The Word of God is quick and powerful and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It will convict or condemn. It is the Word that we are to use to judge ourselves, for Jesus says, "the word that I have spoken, the same shall judge him in the last day." We are also admonished to judge ourselves that we be not judged. How can we reprove and correct our lives without a knowledge of God's Word? What will effect a correction in the lives of others, but the teaching of God's Word? Teach the Bible, which will renew the mind and change the heart.

"For instruction in righteousness." "This is the way, walk ye in it." "Thy

Word have I hid in mine heart, that I might not sin against thee." "Thy Word is a lamp unto my feet, and a light unto my path." "The entrance of thy Word giveth light." The way of righteousness is the instructions of God's holy Word. "It giveth understanding to the simple."

The Bible imparts righteousness, it does not impute it. The Word is righteous, and being a living organism produces like its kind. It changes the heathen cannibal into a loving servant, the wild savage into an earnest disciple, the desperado into a soul-seeker, the drunken wretch into a sober, God-fearing man. No other book has such power.

The Word is life-giving, and in its giving it gives the righteous life. "Faith in the living Word comes by means of the written Word and when the living Word by means of the written Word operates in a living soul, the character of the Word is reproduced" (March). David says, "I will never forget thy precepts, for with them thou hast quickened me." "I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." The way of true holiness is only taught in the Scriptures. God's righteousness is revealed in the Gospel. Obedience to the Gospel will reveal God's righteousness in us. The Word of God is profitable "for instruction in righteousness."

How can we spend the precious hour of the Sunday school, delving into anything else but the Word of God? May we never be found guilty of allowing anything else beside the Word of God (The Bible) to have the pre-eminence in our Sunday school teaching. We honor Christ as we honor the written Word. Christ and the Word are inseparable. "And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

Duchess, Alta.

WHAT MONEY MAY DO

"What vast and measureless possibilities for good are contained in money! What marvelous things it can accomplish if given a chance! Money has no feet, but you can telegraph its power in a night to the ends of the earth. It has no hands, but it can replace disease, ignorance, superstition, poverty, and unbelief with health, education, happiness, prosperity and faith. Let us summon all men to recognize His (Christ our Lord) right to instruct us in the proper use of every dollar which He permits to come into our possession, and to set apart and wisely invest for Him and for the accomplishment of His purposes worthy shares of all our incomes in which He is Partner.—Mission News Bulletin.

THE BEATITUDES

IV

By J. A. Ressler

For the Gospel Herald.

Blessed are the meek: for they shall inherit the earth.—Matt. 5:5.

I've just taken a look ahead, and I hesitate between this verse (third Beatitude) and verses 11, 12 (ninth Beatitude), in trying to decide which of the two most directly contradicts human opinion as judged by human conduct. Just at this moment I rather incline toward this verse, for it points to a blessing on earth, one that we can see here on earth, while the other points to a blessing and reward in heaven, and that cannot be fully realized on earth.

Now, just notice how people go about getting possessions on earth. Do they try to gain possessions by self-restraint, humility (the real kind), self-denial, seeking favors for others rather than for themselves? You'll not need to listen specially in the U. S. A. during this year of National election to see how folks go about getting control of things on earth. There's a long list of good qualities attached to each candidate's name; but as a rule (had I better strike out "as a rule"?) meekness is not emphasized or even named. As you study the personality of that prominent man of southern Europe in these days, and recall that he is evidently trying to get as much of the earth as possible, does his meekness impress you specially?

We are apt to console ourselves in the midst of suffering and sorrow, by the fact that earth's sorrows are but for a brief moment as compared with the eternal joys of heaven—and it is very proper that we think thus. But here the Savior says—and He is highest authority—that it is the earth that the MEEK shall possess, yes, and that they shall inherit it. Now, an inheritance comes not as a reward for labor, nor even as a gift deserved. It comes as the result of a relationship.

"Oh, I see," says the designing one; "I'll be meek and humble, then I'll share in the possession of all the earth!" No, never! The really meek person does not know he is meek. Like humility, meekness disappears the moment its owner notices it. Of all the human beings that ever walked this earth only One could truthfully say, "I am meek and lowly in spirit." You may say something of this sort of another, and your statement may have a large element of truth in it; but when you begin to say it of yourself—beware!

Don't worry about the boasts of the proud, arrogant, and self-righteous. Pray for them. But know assuredly that the meek shall inherit the earth!

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings:—“And take heed to yourselves, lest at any time your hearts be over charged with surfeiting, and drunkenness, and cares of this life, (sorgen der nahrung, Ger.) and so that day come upon you unawares” (Luke 21:34).

Either some people do not know this verse is in the Bible, or fail to “take heed.” Recently a young man who had been drinking, but now sobering and realizing his wife had deserted him, came to the “preacher” all broken up and saying he was willing to do anything to get things to a normal condition: After some good advice and prayer and confession, he said, “I feel better,” and promised to be back to services, but failed in the latter. Oh, how deceptive the enemy of souls is!

We have many “take heeds” recorded, but they will do no good if not noticed.

Since our last items we note quite a change in vegetation and general appearance of the country, for since July 2 there has been plenty of rain. Even the expression on farmers' faces and the talk among many is of a friendlier sound.

We want to tell you of our recent visitors, that you may rejoice with us: Paul Erb, wife, daughter and son Winifred and John Delbert, of Hesston, Kans., were with us on July 15. We all were interested in the sermon Bro. Erb brought concerning Barnabas as a good man, Biblically. Alva Showalter, Ruel Driver, Mary Frances Driver, Mary Showalter, and Clara Burkholder, all of Waynesboro, Va., spent July 17-20 in the vicinity of Knoxville rendering assistance in our regular worship on the Lord's day. We appreciate visitors very much at such times. They returned to their homes on Monday, the 20th, and were accompanied by one of the workers, Anna Showalter, who is now enjoying her annual vacation with home friends in the Shenandoah Valley.

From July 26-30 Bro. Stanford Mumaw and wife of Dalton, O., sojourned with us. While here Bro. Mumaw favored us with three appreciative messages. Come again.

On Aug. 9 Bro. Ira Swope and wife (formerly Salina Jennings), Sterling, Ill., also Bro. Wm. Jennings and wife, were with us during the regular services of the afternoon.

Bro. Wm. Jennings also filled the regular appointment Aug. 2 in the writer's absence while attending the Virginia Conference near Waynesboro, Va.

Sister Lena Wenger, our pioneer worker, is at present with home friends near Harrisonburg, Va., for a much needed rest.

Will you remember the Knoxville Mission work when you talk with Him? In His glad service,

Aug. 13, 1936. L. S. Glick.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—The last couple of months have been very busy ones for us at the Home. There have been a number of children moved here and there. Some have been out in country homes for the summer, while a few others have been permanently placed.

Two of our workers, Dora Hostetler and Mary Stauffer, have been away for a summer vacation to their homes in Indiana. Mrs. Ira Bauman of Waterloo, Ont., Sister Emma Bauman's mother, has been spending part of the summer with us here. We have been very glad for her stay, and especially for her presence with the girls. It has been a real privilege for her daughter Emma, to have her here.

The Orphans' Home family has been smaller this summer than usual, but a number of children will return again when school opens. Some have already returned, and the number is still below thirty.

We are glad for very frequent visitors from various parts of the church, and also for the continued support from the Sewing Circles and individuals in many ways.

The following provisional donations have been sent in since our last letter to the Herald:

Middlebury S. C., Middlebury, Ind., clothing	\$3.00
Forks S. C., Shipshewana, Ind. clothing	8.00
Elkhart S. C., Elkhart, Ind., clothing	5.00
Everready S. C., Alliance, O., clothing	1.75
Yellow Cr. S. C., Goshen, Ind., clothing	6.94
Sewing Circle, Freeport, Ill., clothing	8.80
S. Union S. C., West Liberty, O., clothing	6.40
“One of Our Boys,” West Liberty, O., eatables	5.00
A Sister, W. Liberty, O., eatables	1.00
Two sisters, W. Liberty, O., one load of hay	8.00
A Bro, W. Liberty, O., one load of hay	8.00

We wish to give a word of appreciation, again, for all these contributions. We also feel very thankful for all the financial support which has been coming in. This support will be needed more again on account of having much less support from boarding children than was realized for several years.

To do the Father's will, is our desire in the work. Very gratefully yours,

L. L. Swartzentruber.

Aug. 12, 1936.

Adair, Okla.

(Oak Grove Mission congregation)

Dear Herald Readers:—At this time and place we are having severe drought. Crops are so far almost a failure, but through it all we feel God's presence and His guiding hand, even more than at other times.

On July 12 Bro. E. J. Berkey of Oranogo, Mo., filled his regular appointment here. This was his first visit since his extended work in the East, so he and his family were doubly welcome.

On July 19 our bishop, Bro. J. G. Hartzler of Windom, Kans., was with us. On that date one precious soul, Sister Gladys Leidig, was received into fellowship by water baptism. The same day another ordinance was observed when Bro. Monroe Hostetler was anointed for healing of the body according to James 5. We are glad to report that he is gradually improving. We are grateful to so many who have shown an interest during his severe sickness. We ask that your prayers may be continued for his complete recovery.

Other recent visitors here were Mrs. J. G. Hartzler, Windom, Kans.; Mrs. O. E. Hostetler and son Ralph, McPherson, Kans.; Susie Hostetler, Aramie King, Herbert King, Vernon Zimmerman, all of Harper, Kans.; Bro. Charles Diener and family, Canton, Kans.; Lena Horst, Newton, Kans.; Ethel Risser, Hesston, Kans.

In His glad service,

Martha E. Hostetler.

Aug. 4, 1936.

LETTER FROM EAST AFRICA

(Shirati) Musoma, T. T.

July 14, 1936

Dear Readers, Christian Greetings:—Our group now numbers ten, and it was a time of blessing when we all met at Bukiroba. Our four-day leave was lengthened to twelve days. The road was impassable, leaving us only one means of travel and that by lake. Our return was deferred, as we had to wait for a dhow to bring us back to our work here. We are frequently reminded that the Lord orders our “stops” as well as our steps.

A series of interesting experiences were ours the last two weeks. Among them, one of the Christian women wanted to be separated from her husband and return to her village in Kenya. Reconciliation was only made after a great conflict. They need your prayers for growth in grace. A widow who has felt the call of the seeking Savior came here to stay recently, leaving her village at night with her child and clothing. For a few days she braved much persecution and railing but her response was: “I would rather die at the hand of the Lord here at the Mission than live in the village without Christ.” We ourselves did not

trust the man who threatened her. Twice the child was torn from her and finally taken away. This morning, in fear of what the government might do should it learn of this, the chief sent a messenger who brought back the child. The child is permitted to remain here according to the chief's note. There is much joy and praise among us all because of the way the Lord has undertaken. "They trusted in thee, and were not confounded."

We take this opportunity to thank the ones who sent the Sunday school cards and charts with the Leathermans. They will, for the most part, be used at the Bukiroba station. During the days of fear for the widow, she was pacified by occupying herself with the scrap books of Bible pictures which were sent with the last workers. They are also very desirable in teaching.

School work is coming along better, and there are more students these days. The girls (eight in number and one child) are doing well. Their spirits are commendable and they are well behaved since the first sifting a month ago. More cannot be accommodated until the new quarters are completed.

Sister Lillie Shenk is on a few weeks' leave. We plan to leave on Monday by motor car to meet her at Bukiroba. The government is about to begin building a new road from Shirati to Utegi. This will pass close to the compound, and we will likely benefit by being able to travel by car all the year round.

Yours in His love,

Ruth H. Mosemann.

Neither the Lord nor our mission interests are limited by money, but by the consecration of the people.—S. C. Yoder.

SPECIAL MEETINGS

Walnut Creek, Ohio

Report of the Mission Day program, held at the Walnut Creek Mennonite Church, Walnut Creek, Ohio, July 11 and 12, 1936.

Organization.—Mods., E. J. Varnes, Venus Leishberger; Chors., Mildred Troyer and Levi Oswald; Secy., Roscoe Miller.

Program.—Work Among the Women of India, Mrs. Jay Hostetler; India's Response to the Gospel, Jay Hostetler; Children's Talk, Mrs. Jay Hostetler; Mission Sermon, D. D. Miller; Joys and Blessings in Foreign Mission Work, Jay Hostetler; Our Part in Mission Work, Glen Mast; The Birth, Growth and Problems of our Mission Board, D. D. Miller; Boys and Girls of India, Mrs. Jay Hostetler; Closing Sermon, Jay Hostetler.

Thoughts Presented.—The object of the work among the women of India is to bring the Word of Christ to them. They are kept in subjection but they exert a great influence over the home and men. It is hard to impress them in the plan of salvation, or of abstract things. Bible women help to spread the Gospel. There is a marked difference in the Christian and non-Christian women of India. Indian women are just as capable of living good Christian lives as anybody else. There is a wide range of response in the people of India. They have no conviction of sin in their hearts. They need to have something to make them afraid. A

series of sermons seems to have a better effect on them than only one sermon. A soul in India is worth just as much in God's sight as our brother's or sister's soul. Four main themes of the Bible are: God, Man, Sin, Salvation. We need men and women who give action to the truth of the Bible, a living truth touched by the Holy Spirit. The Bible will appeal to the most intelligent man and it will also awaken the dullest mind to life. We need the Church for fellowship. It is good to meet other people, to have problems, and work them out in God's way. If the world is to be saved, the Church must do it. The noblest thought, the most honorable, is the thought of God and how to win others to Christ. Telling the story of Christ, is our part in mission work. As a Church it is our part to send out missionaries, and to support them. Each one has his part to do, to watch, and to live an exemplary life. The individual or the Church that does not have the mission spirit or is interested in it will die. In facing financial problems we have to lean on the Lord, to keep from getting too mercantile. The children of India and of America are the same, except the Indians have a brown skin. The non-Christian is less active than the Christian. The schools of India are much inferior to the schools of America. This is especially true for the lower grades. Everybody in the Church is supposed to help in teaching the boys and girls the Gospel. "Occupy till I come," means that we should be actively engaged in the work till His coming. Everyone is a servant. Everyone that is a real disciple, knows something about Jesus, and will be able to help someone in finding Him. Those that say they have no talents, can at least pray, or study their Sunday school lesson. We have the message that contains the remedy for all ills. The use of our talents for Christ is the greatest work in the world. The Lord expects us to continually make use of that talent.

Secretary.

Waynesboro, Va.

Report of the annual Fundamentals and Mission Meeting held in connection with the Virginia Mennonite Conference at Springdale Church, Augusta Co., Va., on Wednesday, July 29, 1936.

Organization.—Mod., John R. Mumaw; Secy., Ward Shank; Chor., Kent Shank.

Program and Speakers.—In the fundamentals meeting the general theme was "The Transformed Life." Created in Christ Jesus, Truman Brunk, Denbigh, Va.; The New Life in Christ Jesus, J. D. Mininger, Kansas City, Kans.; Abiding in Christ Jesus, L. S. Glick, Knoxville, Tenn. In the Mission Meeting subjects relating to problems in mission work were discussed as follows: Interesting the Unsaved, Paul Good, Roaring, W. Va.; Developing the Spiritual Life, J. D. Mininger; Securing Workers, Elmer Brunk, Harrisonburg, Va.; The Call to Consecration, John F. Garber, South Boston, Va.

Thoughts Presented.—The speakers emphasized the miraculous nature and vital necessity of the transformed life and the fact that only by it can we have a ready acceptance and living of Gospel and church requirements. The characteristics of the new life, such as its new Master and new ideals were pictured in strong contrast to those of the former life. It was shown that abiding in Christ results in fruit-bearing and obedience to the commandments, and that the new life is not without danger of being lost if such is neglected.

The unsaved can be interested by a personal interest, Gospel literature, ministering to their temporal needs, use of the Word, and by consistent lives on the part of professing Christians. On developing the Christian life we were pointed to the importance

of studying the Word, prayer, going to work for Christ, honoring the Lord with our substance, associating with God's people and of walking in the Light. To secure a sufficient number of workers we should impress the duty of forsaking all and going where we are called. Committees, or those in charge of securing workers, should exercise care in selection and should be alert in revealing and developing talent among the younger. In the call to consecration we were reminded of the challenge of error in the world, the challenge of the multitude of unsaved, and the challenge of the shortness of time.

Secretary.

Palmyra, Mo.

Report of the Sunday School Meeting held at the Pearidge Mennonite Church on July 26, 1936.

Organization.—Mod., George Bissey, Claude Wise; Chor., David Hathaway; Secy., Margaret Bissey; Query Box Manager, Harry Buckwalter.

Program and Speakers.—Opening Song Service; Devotion (Psa. 34), conducted by Bro. John Yoder; Sermon (Rev. 2:10), J. M. Kreider; Aids to Christian Victory, Mabelle Hathaway, John Yoder; The Effectual Prayer Life, Margaret Bissey, Harry Buckwalter; Opening Reading, Isaiah 35, Ira Buckwalter; Children's Meeting, Carol Kauffman; Excuses and Their Results, Linnie Buckwalter, David Hathaway; Shining for Jesus, Harold Kreider, Verna Kreider, Dorothy Harder, Ruth Green, Nathan Buckwalter, Daniel Buckwalter; Whole-hearted Service, Clara Snyder, John Kreider; Need of a Self-controlled Life, Lena Kreider; Rouse, Ye Christian Workers, Nelson Kauffman; Devotion; Praise Service; Sermon (Acts 26:19), John Yoder.

Thoughts Presented.—We still have the same God to trust as the people of the Bible did, and we long for more who are willing to bear persecution. Faithfulness is an essential which is needed in our lives today. In order to gain Christian victory we must first have a real conversion, then forsake those things of the world that hinder us. We must fully feed on the Word. We must be fully consecrated and in the path of obedience. We too often overlook our own faults. Our prayer life must be developed. Our lives would be spiritually dead without prayer. Our prayer life should be one of earnest seeking. Death will not wait on excuses; if we reject God we reject the best thing on earth. Excuses are of no benefit to us; God wants reasons. We must first give ourselves to God, then give cheerfully and willingly. We are neglecting our souls in the mad rush for pleasure. Self-control leads us higher each day. Childhood is the time to start a strong foundation which will help us crucify earthly desires. We must be in activity to be awake in God's service. God is calling for wide-awake workers to help in His work, and there is much to do. Those who are not disobedient to the heavenly vision and are not ashamed to live up to it will be blessed of the Lord. We love to see people grow in the grace of our Lord and obey Him. Margaret Bissey, Secy.

Harman, W. Va.

Report of Fourth of July Meeting at Riverside Church near Harman, W. Va.

Program and Speakers.—Song service; devotion, Simon Huber, Harrisonburg, Va.; Her Head, Paul Good, Roaring, W. Va.; Her Members, Warren Kratz, Whitmer, W. Va.; Her Organization and Authority, J. L. Stauffer, Harrisonburg, Va.; Open Discussion; Song Service; Prayer, Francis Bechtel, Harrisonburg, Va.; Children's Meeting, Mrs. Paul Good, Roaring, W. Va.; Her Opportunities, Granville Kisamore, Harman, W. Va.; Her Obligations, Warren Cunningham,

(Continued on page 462)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

LORD, SEND THE RAIN

By Ethel Bird

For the Gospel Herald.

Dear Lord, we lift our voice to Thee,
That Thou mightest send the rain
To fall upon our parched grounds,
And make things green again.

The grass once fresh and lovely green,
Is now burned dead and brown;
The leaves are dying on the trees,
And then come drifting down,—

Like snowflakes in a winter's wind
To lie there on the ground:
As cattle, chickens, pigs and sheep,
Lay panting all around.

And rows and rows of garden plants
Stand drooping in the sun,
While we look on, and hope and pray,
The healing rain will come.

'Tis like unto a dying world
Of souls steeped deep in sin,
Who perish, lest Thy saving power
Can cleanse the heart within.

Almost four months since we were blessed
With good refreshing rain; so now
We pray, "Lord, send that healing balm,
To cool earth's fevered brow."

Greentown, Ind.

A MESSAGE TO YOUNG PEOPLE AND PARENTS REGARDING COURTSHIP AND MAR- RIAGE

(J. L. Stauffer in Pastoral Letter)

Parents who truly love their children wish for their highest good, whether it be healthy bodies, active and informed minds, success in the Christian life, or happiness in courtship and marriage. Why should not parents be intensely interested in their children? They will live on and endure when the world passes away. Our children, like ourselves, will live forever. They are our most priceless possession.

None of these things are the work of a moment. It takes time and effort to help a child build a strong and healthy body. The development of the mind is the work of years of training. To guide our children into the right way in spiritual things requires continuous teaching and right living on our part. We must provide for them such influences as will help them to make an early decision for Christ. This is the most important of all. I would not give much for the Christian profession of parents who have no desire or interest in having their children hold the same religious convictions which they themselves believe.

If the principles of the Mennonite Church are Biblical principles, and we know they are, then every reasonable and Christian effort should be made to have our children accept and live the same. Lastly, to have our children happily married and settled in a home is likewise no accident.

Christian matrimony is one of the most important of all human relationships. It is next in importance to salvation. Respect and regard for the marriage relation is necessary if the nation and the Church are to endure. When matrimony is lightly esteemed or disregarded, society becomes corrupt. The flood in Noah's day was occasioned mainly because of corrupt society. History reveals the fact that great nations of antiquity have fallen after their people disregarded the sacredness of the marriage relation and the sanctity of home-life. Christian people should therefore endeavor to practice and uphold Biblical standards of marriage.

Young people, you should appreciate the interest that parents show in your social affairs; and you should heed the protests they have to give when, in their judgment, your associates are not of the right kind.

Having your welfare at heart, they look beyond the present, and their present objections are made in the light of the future. Parents, be assured that the kind of children with whom your children associate continually, will be the kind from whom their life companions are usually chosen. Children had better play alone than be in bad companionship. It is highly important that our children be kept in touch with the principles of the Mennonite Church and the preaching of Mennonite preachers, if they are to be held for the truths we love and hold dear. Many parents who failed to regulate the companionship of their children in youth, have had many laments in later life. For the sake of our children, it is generally unwise to move into strange communities where our families do not have the privilege of attending Mennonite services.

Courtship is getting acquainted with one of the opposite sex to discover whether that person will be a suitable life companion. Courtship is perfectly proper in itself for Christian young people and should always be conducted as becometh Christians. Christian young people should seek divine guidance in this matter. It involves too much to attempt to choose a life companion without prayer and guidance through the Spirit of God as well as the counsel of Christian people. God may answer your prayer for guidance through Christian friends. We should never waste the time of one that we are certain we would not want as a life companion. Young people should have a reasonable maturity before

planning for life companionship. The common familiarities such as fondling, petting, kissing and such like practices do not belong to the courtship of Christians.

Christian young people should maintain reasonable hours in courtship. It is generally approved by right-thinking people that they should be in their homes before midnight. (Too late; except for GOOD reasons.—Ed.)

Courting in parked automobiles is not becoming to Christian people. It is the rough, the vulgar, the questionable, the thoughtless and worldly, who prowls around in the early morning hours and park by the roadside. Secret courtship—that is, courtship that is hidden from parents—is certainly not to be commended. Christianity seeks the light while evil lurks in the darkness. If young people have good character, there is no justification for secret courtship.

Young people should beware of those who speak lightly about the sacred institution of marriage. Even parents have no right to tease their sons or daughters about their "best friend," if they want to retain their children's confidence and be invited to help in the solution of their social problems. Parents should seek to be of service along this line to their children, because they can speak out of experience and observation. The confidence between parents and children should be such that the children in their inexperience can gain the advantage of parental experience and observation. Christian parents are vitally interested in having their children marry those who are worthy Christians.

(To be continued)

A PARENT'S SIN

Dr. Potter tells the story of a young man who stood at the bar of a court of justice to be sentenced for forgery. The judge had known him from a child, for the boy's father had been a famous legal light, and his work on the Law of Trusts was the most exhaustive work on the subject in existence.

"Do you remember your father?" asked the judge sternly, "that father whom you have disgraced?"

The prisoner answered, "I remember him perfectly. When I went to him for advice or companionship, he would look up from his book on the Law of Trusts, and say, 'Run away, boy; I am busy.' My father finished his book, and here I am."

The great lawyer had neglected his own trust with awful results.—T. DeWitt Talmage.

Nobody knows how much encouragement a good letter may do a discouraged person.—S. C. Yoder.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Aug. 30, 1936.—BEGINNING OF WORLD MISSIONS.

Lesson Scope.—Acts 11:19-26; 13:1-12.

Lesson Text.—Acts 11:19-21; 13:1-12.

Time and Place.—About A. D. 44 to 47; Antioch in Syria, Cyprus.

Leading Characters.—Barnabas, Saul, Sergius Paulus, Elymas.

Golden Text.—And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Points for Meditation.

1. Results of the dispersion.
2. Grecians accept the Gospel.
3. The work in Antioch.
4. Work of Barnabas and Saul.
5. Barnabas and Saul chosen as apostles to the Gentiles.
6. Elymas the sorcerer.
7. The deputy (Sergius Paulus) converted.

Introductory Thoughts.—Hitherto the Christian Church was composed entirely of Jews. But so great was the power of God through the preaching of the Word that it gripped the hearts of the Grecians at Antioch and they also became converts to the Christian faith. When tidings of this reached Jerusalem, the disciples sent Barnabas to Antioch; which was the beginning of organized work among the Gentiles. In this connection, however, it will be well to notice that the Gospel door had previously swung open to the Gentiles in the house of Cornelius; but this is the first instance we have of organized mission work among the Gentiles.

LESSON COMMENTS

Spiritual Awakening in Antioch (11:19-21).—As already stated, the Gospel door was first opened to the Gentiles in the house of Cornelius. Peter's account of this occurrence (Acts 11:1-16) had won the hearts of the disciples, and from that time forward the door was open to preach to Gentiles as well as Jews. Antioch is the first place we hear of that any work of Church-wide importance was opened among the Gentiles. The "other sheep" to which Christ referred were now to be gathered in. "And the hand of the Lord was with them: and a great number believed, and turned to the Lord." The story of the work of Barnabas and Saul, the year's revival, should all be kept in mind as a preparation for the events recorded in the remaining portion of this lesson.

Barnabas and Saul Sent Forth (13:1-3).—The great revival in Antioch had accomplished its work. When Barnabas first came to Antioch he found the work so vast, the need for help so great, that he was constrained to go all the way over to Tarsus and secure the help of Saul. But after a year of revival efforts they had a number of competent prophets, trained workers there, so that the Lord could see the work secure at Antioch and send these two Spirit-filled, scripturally qualified men into more needy fields. Another thought worthy of notice is this: The Holy Ghost always speaks in when He beholds a congregation united and

steadfast in the faith, given to fasting and prayer. Barnabas and Saul, chosen of the Lord, were also the chosen of the congregation. Hands were laid upon them, and they were sent out to their life work as missionaries to the Gentiles. The great Gospel wave, which was to sweep thousands of Gentiles into the Kingdom, had at last set in.

Experiences in Cyprus (13:4-12).—No sooner had Barnabas and Saul been set apart by the Lord and the Church for their life work, than they started for Cyprus, the home of Barnabas. As an aid in their work, they took with them John Mark, a nephew of Barnabas. Being "sent forth by the Holy Ghost," there was nothing to fear, although many persecutions were to be their lot. They, like many others, realized that "all they that will live godly in Christ Jesus shall suffer persecution." They went first to Seleucia, and from there they sailed for Salamis, a seaport in Cyprus.

Though sent to the Gentiles, Paul and Barnabas followed the apostolic custom of going first to the Jews. On the Sabbath day they entered the Jewish synagogue, where "they preached the Word of God."

On the isle of Paphos they encoun-

tered serious opposition. They found a certain Jew, a false prophet, called Bar-jesus, by interpretation called Elymas. He used his powers with Sergius Paulus, the deputy of the country, trying to prejudice his mind against the apostles. But the power of God was with Saul (who from this time on is known by the name of Paul), who rebuked this false prophet and, to prove beyond the shadow of a doubt that the Lord was with them, foretold that Elymas should be smitten with blindness. Immediately Elymas was smitten, as foretold by Paul, "there fell on him a mist of darkness; and he went about seeking some to lead him by the hand." This is one among many instances proving the folly of fighting against the Lord. We may pretend, and, in connection with this pretence, may put on a show of piety and power that deceives many people; but "God is not mocked." Elymas stands as a warning rebuke to all pretenders.

Nor was the defeat of Elymas the only result of this miracle-working power of God. The deputy, seeing the evidence of this great power, more honest than the false prophet Elymas, "believed, being astonished at the doctrine of the Lord." In Elymas and Sergius Paulus we have types of two classes of people; those wrapped in the dangerous mantle of self-righteousness and those whose minds are open to the truth. In which class do we belong?—K.

BIBLE MEETING TOPIC

OPPORTUNITIES OF OUR YOUNG PEOPLE.—Rev. 3:7-13; Prov. 8

Topic for August 30

MOTTO

"Neglect not the gift that is in thee."

OUTLINE STUDY

I. The Open Door for Youth.

1. The door for growing.—I Pet. 2:2; Heb. 6:1, 2.
2. The door for sowing.—Eccl. 11:1-6; Gal. 6:7-9.
3. The door of preparation for service.—II Tim. 1:5, 6; Heb. 6:11, 12; Heb. 12:1, 2; II Tim. 2:15.
4. The door for choosing.—Heb. 11:24-26; Prov. 8:32-36.
5. The door for service.—I Tim. 4:12; Prov. 20:29; I Jno. 2:13, 14.
6. The door of the high calling of God.—Phil. 3:13-16.
7. The inheritance of the incorruptible possession.—I Pet. 1:3, 4.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text Word, "Door."
2. Opportunities for Us.
 - a. To grow in body and mind.
 - b. To grow in wisdom.
 - c. To grow in spiritual understanding.
 - d. To learn to work.
 - e. To know the Bible.
 - f. To choose the way of good men.
3. How These Opportunities Come.
 - a. In our homes.
 - b. Through our church and Sunday school.

- c. Through good teachers and preachers.
- d. Through good papers and books.
- e. Through good schools.

For Seniors

1. The Activities in the Church Provided Expressly for Youth.
2. The Resources in Each Youth as Opportunities.

PERSONAL THOUGHT

Let us use our opportunities to make the most of God's gifts entrusted to us.

SEED THOUGHTS

"I will guide thee with mine eye"—a glance, not a blow—a look of directing love that at once heartens to duty, and tells duty. We must be very near Him to catch that look, and very much in sympathy with Him to understand it; but when we do, we must be swift to obey.—Selected.

Many do with opportunities as children do at the seashore; they fill their little hands with sand, and then let the grains fall through one by one, till all are gone.—T. Jones.

III. Suggestions for Junior Programs.—Glance over the suggestive assignments for juniors and consider the things in which youth needs opportunity and how these opportunities are at their disposal. These suggestions may be restated in just the ways that will make them most suited to the ones to whom they are assigned. Growth has a large place in the desires of youth. They may well place before them the very best attainments and show the possibility for them to reach toward these ends when they use the opportunities before them.

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, AUGUST 20, 1936

Field Notes

Bro. E. W. Kulp of Bally, Pa., was expected to begin a series of meetings at Pinesburg, Md., on Sunday evening, Aug. 16.

Bro. A. C. Good of Sterling, Ill., is booked to hold a series of meetings at North Lima, Ohio, some time during the month of October. Pray for these meetings. S.

Bro. Abram Burkholder of Harrisonburg, Va., is in Mahoning Co., Ohio, visiting members of his family and other friends. He was expected to occupy the pulpit at North Lima on Sunday, Aug. 16. S.

The annual workers' meeting held at the Samaritan Home on Welsh Mountain near New Holland, Pa., is to be held this year on Labor Day. Every one interested is invited to attend. M. R. H.

Bro. T. K. Hershey of Elverson, Pa., preached for the congregation worshipping at Morgantown, Pa., on Sunday morning, Aug. 9, and performed a similar service at the Rock Church near Elverson in the evening.

A brother writes us from North Lima, Ohio: "Bro. Ray Yoder of the Salem congregation, Ind., filled the pulpit in Leetonia Sunday morning, Aug. 9, and at Midway in the evening. His messages were much appreciated."

Saturday, Aug. 22, is the date set for a harvest and mission meeting at the Susquehanna Church, Snyder Co., Pa. Instructors, Noah Mack and Noah Souder, both from New Holland, Pa. We predict an interesting meeting.

Bro. Amos S. King was ordained to the ministry at Westover, Md., on Friday evening, Aug. 7, Bishops J. S. Mast and E. B. Stoltzfus officiating. May the Lord bless the work of our brother in his new and responsible calling. G. M. H.

Bible Meeting.—We are in receipt of a program of the Bible meeting at the Williamson Mennonite Church, Franklin Co., Pa., held on Saturday evening and all day Sunday, Aug. 15 and 16. We hope to hear of an interesting meeting.

Wednesday, Aug. 19, is the date set for an all-day Sunday school meeting at Bowmansville, Pa., Mennonite Church. Speakers assigned: N. W. Risser, Abram Martin, David Groff, Harry Shreiner, John W. Weaver, Martin Hershey.

The Lord willing, revival meetings will be held at the Mennonite Gospel Mission, Spring Mount, Pa., Aug. 30-Sept. 6, with Bro. Aaron Mast of Belleville, Pa., as evangelist. You are invited to come and bring your friends with you. M. K.

A sister writes from Lititz, Pa.: "Bible instruction meeting will be held at the Hess Church Aug. 29-30. Among the instructors are Elmer Martin and J. L. Stauffer. These meetings will mark the close of our Saturday evening meetings for the summer."

A Correction.—In a recent statement in these columns we said that among the speakers at the recent all-day meeting at Pond Bank, Pa., were J. S. Lehman and J. M. Nissley. We should have said J. S. Hess instead of J. S. Lehman. The mistake was ours.

Because of a number of our workers being in attendance at Conference this week, this paper is being made up on Saturday instead of Monday. This fact, however, did not keep very much of the material out that was intended for publication this week, as the paper was full and running over before the end of the week.

The brotherhood at Pinto, Md., has arranged for an all-day meeting on Sunday, Aug. 23, being the tenth anniversary of the dedication of the Pinto Mennonite Church. Speakers from a distance whose names appear on the program are the following: S. G. Shetler, G. D. Miller, M. B. Miller, John Grove. The public is invited to attend this meeting.

Bishop John J. Hartzler of Garden City, Mo., who had just passed the ninety-first mile-post of his life, passed away on Tuesday of last week. He had been ailing for more than a year. Funeral was set for Thursday, Aug. 13. Bro. Hartzler had been a

faithful servant of the Lord in the Sycamore congregation for many years. The Lord comfort the bereaved family and congregation.

Following are among recent visitors at the Publishing House: C. F. Derstine with a group of others from Kitchener, Ont.; Irene Falb, Lorene Lehman, Sylvia Lehman, Phares Steiner, Orrville, Ohio; Lillie Berg, Allen Zuercher and wife, Homer Steiner and wife and son Elno, Apple Creek, Ohio; Joseph Linder and family, O. N. Johns, Canton, Ohio; George S. Keener, Leroy S. Martin and wife, Laban H. Martin and wife, Eldad Keener and wife, Jacob Martin, Arthur Martin, Hagerstown, Md.; Ruth Baer, Shipensburg, Pa.; Lila Nussbaum, Maude Berg, Ira Amstutz, Dalton, Ohio.

A Centennial Service.—Meetings and a centennial service will be held at Kolb Church near Winesburg, Ohio. Mennonites from Pennsylvania settled in the eastern part of Holmes Co. earlier than 1831. In 1836 the first house of worship was erected, on the site where the present Kolb Church now stands. If any one could give us information as to the history of these settlers prior to 1831, we would appreciate it very much. A preacher by the name of Mishler ministered to these early settlers. There were also people by the name of Showalter among them. We have no further history of them. On Sunday evening, Aug. 23, Bro. I. J. Buchwalter will begin a series of meetings at the Kolb Church, and close with a Centennial service on Sunday, Sept. 6, the Lord willing. Pray for the work. D. M. Friedt.

Correspondence

Pinto, Md.

Greetings in His Name:—The Pinto Summer Bible School closed its third annual session July 10, 1936. It was again in charge of Bro. S. G. Shetler of Johnstown, Pa., who so capably performed his work as Principal. The school had an enrollment of 410 pupils, the largest school in Allegheny Co., Md. A number of our neighboring denominations are also having vacation Bible school with an enrollment of approximately 200. We can readily see that the fields are white and ready to harvest. The teaching staff was composed of 23 teachers, who so happily gave their service.

On Sunday afternoon, July 5, the summer Bible school "staff" was invited to Rawlings, Md., one of our neighboring church communities, and there had an open air meeting, which consisted mostly of our S. B. S. songs, quartettes and duets by the teachers and an address by S. G. Shetler.

The commencement program was held July 10, Friday evening, with a

large crowd in attendance. If the Lord tarries we are planning another Bible school in 1937. Cor.

Kokomo, Ind.

Dear Herald Readers, Greetings:—We feel grateful to our heavenly Father for the many blessings He has bestowed upon us in this part of God's vineyard. He freely gives us not only blessings for time, but for eternity as well. When God sees fit to temporarily suspend or postpone the rains from heaven, as He has this summer, it is then that we feel how very much we are dependent creatures. When He showers His blessings upon us we many times forget His benefits. Then it is that God often must call our attention to the source of these good things by withholding them. He is the Giver of every good and perfect gift.

Bro. and Sister Anson Horner and Sister Katie Troyer assisted in a two-weeks Bible school at the Ft. Wayne Mission in June; also Sisters Florence and Eva Troyer taught in Bible schools at Goshen, Ind., and Detroit, Mich.

The Young People's Meeting was organized on Sunday evening, June 21, as follows: Chairmen: Paul King, Dan Hershberger, Clyde Sommers; Secy., Ruth Martin; Children's Char., Carrie Ebersole. May all work for His glory and upbuilding of His Kingdom. Aug. 1, 1936. Cor.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—On Sunday morning, June 1, Bro. Paul Huddle of Shepherdstown, Pa., brought a message to the Mt. Clinton congregation. Text, "Pray ye" (Matt. 9:38).

On the same date Bro. John Garber of South Boston, preached at the Gospel Hill Church. The theme of his message was Love.

Bro. Timothy Showalter held a series of meetings at the Gospel Hill Church July 7-19. Interest was good, and there were a number of public confessions.

The Lord willing, the annual harvest meeting will be held at the Bank Church, Aug. 6.

Aug. 1, 1936. Laura E. Kulp.

Peoria, Ill.

Dear Herald Readers:—It is seven months since the beginning of my wife's illness—a paralytic stroke. For two months she was practically helpless. Much of the third month she spent in a wheel chair. Since then she has been making what we all regard as good progress. Today she goes about the house, does light work, goes to church, receives callers, and is taken for car rides and makes visits.

Sister Kaufman's affliction has been made lighter by the kindnesses of her many friends here in the Pleasant Hill

community and in other places. We have many times thanked God and taken courage because of these courtesies. When it comes to details of household affairs and tasks, Kathryn and I frequently "get in arrears," but it seems the Lord keeps an account and at the right moment sends friends to help us catch up. We do not find words properly to express our thanks and appreciation for this help.

These paragraphs are forwarded for the purpose of expressing our gratitude to those who have sent cards and letters assuring their interest and prayers. Many of these letters have been answered personally but many are still here unanswered. Sister Kaufman's right arm does not function properly, and so writing is almost out of the question.

The Lord has a purpose in permitting this affliction, and we desire to be fully submissive in His hands whatever experiences He may have for us. We ask for your continued interest and prayers and for Elsie's complete recovery, if this is God's will.

Yours in His service,
Aug. 1, 1936. J. N. Kaufman.

Glasgow, Ont.

Dear Herald Readers:—The above address is one of those new names, which all of us appreciate who believe in evangelism. The work was opened as a mission Sunday school by Bro. Will Smith and family. Together they have given an effective testimony which is beginning to tell. The Wiedman congregation, Markham, the Pastor, Aaron Grove, Leslie Wambold and wife are assisting in the work. May their combined labors be blessed abundantly in the coming days.

The writer and Sister Derstine labored at this point for ten days. Some 22 souls made decisions for Christ, two of these prior to the meetings. Among this group are three 80 and past 80 year people, all of them influential in the community, Davis by name. Some eight of their children, grandchildren and relations accepted the Lord. The class will be under the instruction of Brethren Grove and Smith. This field would be an opportune field for a full-time worker, three-quarters of the people attending church nowhere, many of them very receptive. Breathe a prayer to the Lord in behalf of this field, the workers, and the future of the work. We shall never forget the hallowed evenings when souls found Christ, the crowds moving out of the building with a sacred hush. Over \$200 was given to overhaul and repaint the church building (in which they worship). Most of it by the community itself. As evangelist, I greatly appreciated the fine support given the work by surrounding churches. May God bless them.

Fraternally Yours,
Aug. 3, 1936. C. F. Derstine.

Midland, Mich.

Greeting to the Gospel Herald Readers:—Since our last letter of this kind, we were privileged to listen to messages delivered by the following brethren: I. E. Burkhart, Goshen, Ind.; John Thut, Harper, Kans.; Emanuel Swartzendruber, Pigeon, Mich., and a minister from the River Brethren Church southwest of this place.

Our Summer Bible School, held July 6-17, 1936, at the place of our Mission S. S., north of Midland:

Enrollment, 82
Average attendance, 78.
Perfect attendance, 62.
No. of High School pupils, 1.

Seven churches represented including—Lutheran, Baptist, Methodist, Gospel Hall Believers, Latter Day Saints, Catholic and Mennonite. Also quite a number whose parents do not belong to any Church.

Teachers:—Ruth Wyse, Erma Slabaugh, Ida Bontrager, Mabel Bontrager, Myrtle Fern Yoder, Monroe Wyse, and Dora Wyse. Good interest throughout the school. Program at the close of the school.

The Michigan Ministerial and S. S. Meeting will be held here Aug. 27, 28. Everybody welcome.

Floyd F. Bontrager.

Aug. 3, 1936.

Flanagan, Ill.

(Waldo congregation)

Dear Herald Readers:—On June 15 our Summer Bible School opened continuing two weeks. There was an enrollment of one hundred fifty pupils. Keen interest and good attendance was manifested by every one. Bro. J. D. Hartzler was superintendent, assisted by six teachers. Neighboring ministers visited the school and assisted in conducting the devotional period. A program was given the evening of June 26 at the close of school.

Bro. S. Jay Hostetler and family were in our midst June 23. Bro. Hostetler spoke to us of the work and conditions in India. Bro. E. A. Rediger and family worshiped with us July 5. Bro. Rediger filled the regular appointment in the morning service. Pray for the work at this place.

Aug. 3, 1936. Carrie Grieser.

Tofield, Alta.

Dear Herald Readers:—Last week we closed our annual series of revival meetings. Bro. Eli Hochstetler of Wolford, N. Dak., was our evangelist. Each evening he brought us inspiring messages from the Word of God. We were richly blessed with spiritual food and greatly encouraged to faithfully go on in His service until Jesus comes. There were several who stood for the Lord. May they go all the way with Him and be true witnesses for Him.

Every two weeks some of our number go to a schoolhouse about thirteen miles from our church to hold Sunday school. This work was started last summer and has been kept up ever since. The interest and attendance are

(Continued on page 460)

Miscellaneous

NO MAN CAN GET AHEAD OF GOD

By Kathryn Keyler

For the Gospel Herald.

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?—Matt. 6:26.

When we travel along the highway of life, Perhaps feeling bitter from toil and strife. Everything's dry, the people say, Oh! what will we do a year from today?

Dear friends, have you ever thought Of the bounteous blessings God has brought Down to man from the heavens above With a sincere heart, filled with love?

Did we thank Him then? or just of late, Until we see what an awful fate, When the clouds shower down no rain And now is suffering earthly pain?

Do we ever think back a year or more When we didn't need so much to store; And also thought the less we raise, Every man would get some praise?

We saw all the idle acres lay, Not even enough for pasture or hay; And so much meat was thrown out When children were starving, there is no doubt.

There was no thought of rain or food, But just keep on trying to intrude, NEVER on this earth has trod A MAN who can get ahead of God.

These are spots in your feast of charity, when they feast with you feeding themselves without fear: clouds they are without water, carried about of winds: trees whose fruit withereth without fruit, twice dead, plucked up by the roots.—Jude 12.

Wisner, Neb.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

The fourth annual open air singing sponsored by the Maple Grove and Millwood A. M. congregations was held Sunday afternoon July 26, 1936, in the woodland-pasture field on Bro. Joe Kennel's farm, about a mile north of Atglen, Pa.

Over a thousand brethren and sisters assembled on the side of a large hill, making a picturesque sight to behold. The hot sun caused every one to appreciate the occasional breezes and the cool shade afforded by the young maple and hickory-nut trees. Temporary benches of boards across stones, boulders, and tree stumps furnished the seating accommodations. Some folks sat in the automobiles parked near by.

The meeting started at 1:30 p. m. with singing of appropriate hymns. For the devotional services, visiting minister Brother Jacob Hess of Millersville read the 100th Psalm and led us in prayer. The home choristers, Brethren Abner Stoltzfus and Marcus

Byler, had charge of the singing. They called on the visiting singing leaders to assist them. Between some of the hymns, minister Bro. Isaac Kennel, acting as moderator, called for a number of impromptu three-minute talks from visiting brethren.

It is hard to describe in words how melodious the blended voices sounded, as their praises to God reverberated through the woods. It is equally hard to express the pleasure afforded us by groups of little boys and girls as we watched them play along the small stream in the meadow and climbing over the large stone boulders on the side of the hill.

We were favorably impressed with the many babies and children there, with the good harmonious singing and the orderly Christian conduct by all present. Everyone seemed to enjoy the meeting, from the oldest—a brother 87 years old—to the youngest—sweet little babies in their mother's arms. The meeting as a whole was inspiring and upbuilding spiritually.

A little additional information, concerning these two congregations, to those who are not acquainted with them. During the recent "depression" years, they built, with a little outside help, a substantial brick mission building at Coatesville, Pa. Last year they enlarged the Maple Grove Church house, and at this writing they are building (about ready for plastering) a new and larger brick building for the Millwood congregation.

May the Lord continue to bless these two congregations in all of their Christian activities, that they may continue to grow in numbers as well as in the grace of our Lord Jesus Christ.

Lancaster, Pa.

CHURCH ACTIVITIES OF THE NORTHWEST

By T. K. Hershey

For the Gospel Herald.

III. Dakota-Montana Conference (June 30—July 3)

In order to be present Tuesday morning, June 30, at the Dakota-Montana Conference held near Bloomfield, Mont., the editor of the Gospel Herald and the representative of the Argentine Mission had to leave the Alberta-Saskatchewan Conference before it was over. At Wolfpoint, Mont., on the Great Northern R. R., we were met at four A. M. by two young brethren, who took us eighty miles to the Bloomfield Church.

At nine thirty A. M. the ministerial body was called to order by the Moderator of the Conference, Bro. Eli G. Hochstetler of Wolford, N. Dak. Here, as in the Pacific Coast and the Alberta-Saskatchewan Conferences, the regular Church Conference was preceded by special service for young and old.

During the ministerial session, Tuesday forenoon, which was held in the adjoining schoolhouse, there was a young people's hour held in the Church, led by Bro. A. L. Glick of Minot, N. Dak.

Workers' Conference

Tuesday evening the workers' conference began, ending Wednesday afternoon at four o'clock. Judging by the subjects, the brethren could have called this a Sunday School Conference, however, all workers that followed the outlined program, could not fail in receiving help in their line of work. Tuesday evening's program consisted of a talk by M. E. Brenne-man, of Albany, Oreg., on the subject, "The Power of Unity." This was followed by an appropriate sermon by the delegate from the Missouri-Kansas Conference, Bro. J. G. Hartzler.

On Wednesday the following topics were discussed:

1. "A Deeper Experience Through Christian Service."
2. "Our Part in Making the Sunday School a Success."
3. Five-minute talks on:
 - a. "All on Time."
 - b. "All Singing."
 - c. "All Praying."
 - d. "All Working."

These were catchy subjects and, besides being handled in an intelligent way by the speakers, they created a lively open discussion. "Redeeming the Time During the Sunday School Hour," and the "History of the Red-top Sunday School," added much enthusiasm to the already increased interest in the Sunday school work of the district. Other practical, timely, and essential subjects were:

1. "The Power and Effect of the Love of God in the Human Heart."
2. "Practical Points in Teaching in the Sunday School."
3. "Should our Sunday School Aim to be Primarily Educative or Devotional?"
4. "How to Encourage the Pupils to Do More Bible Reading."

From the points brought out by the speakers and the added thoughts in the open discussion, we were impressed with the power and the effect of the love of God in the human heart. Further, that without it our teaching would only be educative and not spiritual or devotional. Therefore, this would not tend to encourage the pupils to want to come to Sunday school, nor have a desire for more Bible reading.

Young People's Conference

Wednesday evening was devoted to a conference for Young People. Bro. Elmer Bontrager, one of the local ministers, very ably presented many important truths on the subject, "Importance in Having a Definite Aim in Life." Bro. Bontrager, being a young man himself, and having decided that preaching of the Gospel should be his definite aim, made a striking appeal to the young people present. The writer

of this article followed with a sermon on the text assigned him: "Be thou an example of the believers in word, in conversation (or behavior), in charity, in spirit, in faith, in purity" (I Tim. 4:12). Remembering that Paul the aged gave this message to a young man, we tried to impress on the young people the need of being an example in the six ways Paul here mentions. Special appeal was made for such an example—living to both old and young, in and out of the Church.

Conference Proper

The Church Conference proper began with a full house to hear the conference sermon preached by Bro. Daniel Kauffman of Scottsdale, Pa. He used for a text, "Let us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. 6:9). This was a very timely text for a Conference sermon. Our brother brought to us a very impressive message. Given as it was by a veteran in the faith, the younger men in the ministry as well as the Sunday school workers, yea, all of us, were encouraged not to become weary in well doing, "for in due season we shall reap, if we faint not."

The same spirit with which the Conference began, was felt throughout the remainder of the sessions. A theme, "Gospel Nonresistance in All of its Forms," seemed to climax all other subjects of the Conference. Bro. Daniel Kauffman, in his usual emphatic way, and according to the Scriptures, developed this outstanding doctrine of the Church in a marvelous way. May God help us all, who were privileged to reflect anew on this subject, not only to teach it, but to live it out in all of its forms.

Bro. Silas Horst, of South English, Iowa, a delegate from the Iowa-Nebraska Conference, gave a stirring address on, "Dramatics, Declamatory Contests, Plays, etc., in Our Public Schools." We were told of the dangers that confront our young people in this day. Many of our primaries, High Schools and State Colleges, because of these things, are not safe places to send our boys and girls. The age demands the education, therefore, the need for our own church schools. The resolution passed, ought to help our people to guard their children against these existing evils.

With the subject, "Maintaining and Emphasizing the Sanctity of Marriage and the Christian Home," discussed by the writer, Conference came to a close, Friday afternoon. After presenting Biblical teachings on the subject of marriage, why young folks should wed and to whom, and how serious a matter it is to make a life contract, the duty and relation of the husband to the wife and that of the wife to the husband, was explained. Certain advice was given with respect to choosing a life companion, as well as an ideal Christian home. We firmly be-

lieve, with another who said, "Home is the seminary of all other institutions." Someone said, "To Adam, Paradise was home; to the good among his descendants, home is paradise." It was Spurgeon who wrote, "When home is ruled according to God's Word, angels might well be asked to stay with us, and they would not find themselves out of their element." In order that the sanctity of both marriage and the home be maintained, there must be more preaching and teaching on the subject.

Thus the last of the three conferences officially came to a close. There was a worker's meeting led by the writer and a sermon by Bro. Silas Horst, in the evening.

General Impressions

The first striking impression was the area and distance covered by these conferences. The three conferences—Pacific Coast, Alberta-Saskatchewan, and Dakota-Montana—have a combined membership of approximately 2200 members. These are scattered over a territory comprising the following states and Canada: California, Oregon, Idaho, Montana, North Dakota, Minnesota, Wisconsin, Alberta, and Saskatchewan. This means that these members are scattered over an approximate distance of about two thousand miles east and west by one thousand five hundred miles north and south. This represents plenty of room for expansion.

The second striking thing with which I was impressed was that in all three conferences special emphasis was placed on **Extension**. This was repeatedly expressed in different talks. One conference passed a resolution to set apart a married couple to do house to house visitation work. Another placed the subject on the program, where it was thoroughly ventilated in open conference. In another, one of the bishops is to be set free so that he can give much of his time to the work of extension.

The third marked impression made on the writer was the distance some of the ministers have to travel to fill appointments; some as much as one hundred and fifty miles, and even more.

The fourth impression received was the encouraging reports from all three conferences, as given by their Sunday school field and district evangelistic workers. The three district mission boards, by their reports showed that the brethren in the Northwest were active during the year, and are coping with the problem of getting the Gospel to others in spite of the depression and drouth.

The fifth impression, was the repeated expression heard in private and public addresses,—the desire for unity in its fullest meaning; a united effort that represents the secret of power.

The sixth surprise and impression, was the number of young ministers in all three conferences who are actively engaged in the work of the Lord; also the number of young people that were present, who expressed their willingness to enter into more aggressive work. Some very marked consecrations were made, and in a few cases volunteered to dedicate their lives to the home or foreign field, as the Lord may decide.

All conferences reported a steady growth and appeared to be in a healthy spiritual condition. There are distinct problems; but these brethren, scattered over this large area, are working with them and to some degree are arriving at happy conclusions and satisfactory solutions. May God bless their efforts, is our prayer.

Elverson, Pa.

THE LITTLE CHURCH

By S. B. Wenger

For the Gospel Herald.

In field notes and correspondence department of the Gospel Herald we read many interesting notes from the various parts of the field. This part of the paper always gets my first attention. Glad to hear from any of the churches, but my special interest and sympathy is with the small congregation and isolated members. Having had the experience of 14 years isolated from the Mennonite Church after I united with it, then for a number of years (beginning 1895) only a very few members added, till we at present have a membership of about 70 members, naturally gives me sympathy for the isolated members or small congregation; especially so if they have the opposition we encountered when we were struggling for existence.

I have repeatedly related the history of our little church here, and do not wish to tire our readers with it; but the subject of small beginning or little church is so near to my heart that when I read or hear of such I wish to encourage them to stand firm and true to their convictions, with the assurance that "if God be for us, who can be against us?"

God will bless His faithful servants. If a century ago the Mennonite Church could have had the Evangelizing Board (to which we must give much credit for the existence of our small congregations here) and the efforts had been made to build where we had small membership, there would be many strong churches today where the descendants of Mennonite parentage are strong forces in other denominations.

One place in particular of which I may make mention by way of illustration. One hundred years or more ago there was a comparatively strong congregation of Mennonite membership. Among them was one sister of another denomination who stood faithful

and true to her convictions. Ministers of that denomination, because of her faithfulness, went regularly into the community and held meetings, while the Mennonite people were making no special effort. The consequences are, a strong church because of that one sister's faithfulness, while all that is left of the Mennonites is the family name of Mennonite parentage.

Faithful, consistent Mennonite members can likewise build up churches. All that is required is a consistent Christian life and a faithful effort to build up, and God will bless the effort in due time.

Every isolated or small membership should make themselves known, ask to be remembered, let your name and location be mentioned frequently in correspondence, and don't sign your correspondence with "Cor," which stands for Corinthians.

South English, Iowa.

CORRESPONDENCE

(Continued from page 457)

good. We hope and pray that the Lord will bless this work to the saving of souls.

Owing to the dry weather we have had this summer our harvest will be early this year. Some cutting is being done this week. We are thankful that we had a very nice rain last week which freshened things up again.

Aug. 5, 1936. Fannie Bender.

Plain City, Ohio

(Sharon congregation)

Greeting in Jesus' Name:—We have been blessed by our heavenly Father, in a number of different ways, both spiritually and materially. We were privileged to have with us Bro. S. J. Miller of Pigeon, Mich., in a series of meetings from June 28 to July 5. Bro. Miller brought the Word with no uncertain sound and a good many consecrated their lives and made confessions. Four converts accepted Christ and the brotherhood was greatly strengthened.

On July 11 we were privileged to have Bro. Ira Landis and family from Lititz, Pa., with us. Bro. Landis brought us very inspiring messages.

July 19 we were privileged to have a number of young people from the West Liberty congregation with us to render a Young People's Meeting program which was very much appreciated.

July 26 Bro. Abner Slabaugh from Charm, Ohio, preached to us a helpful message. On Aug. 2 Bro. S. E. Allgyer, our bishop, was with us and conducted baptismal services as well as holding counsel meeting in the morning and communion service in the evening. Most of our members were present. Visiting friends are always welcome. We need your prayers.

Aug. 7, 1936. Abram Kaufman.

Elida, Ohio

(Pike and Salem congregations)

To the Gospel Herald Readers, Greetings:—"The Lord hath done great things for us, whereof we are glad."

Our vacation Bible school was another season of refreshing in the Word. The average attendance was one hundred sixty-four. We were glad for the interest taken by the young people in the study of the second coming of Christ. There were from thirty-five to fifty in attendance for this. Because of it being held during threshing season many could not attend.

We were glad for the many recent visitors. On June 28 Bro. Frank Martin gave a very stirring message. He was saved nearly thirty-two years ago under Bro. King's ministry and was colaborer as deacon for twenty-six years at Ft. Wayne.

The church is full every Sunday and good interest manifest. Pray for the two hundred eighteen faithful, loyal members with over a hundred children (not members), all of early teen age and under, that we may continue to teach and live up to the standards of the Word as held here for years. "Faith of our fathers living still."

Aug. 7, 1936. Ida M. Horst.

Sheridan, Oreg.

Dear Herald Readers, Greetings in Jesus' Name:—We have enjoyed many good meetings the past few months. A number of visiting ministers from the South and East stopped with us, which we appreciated very much.

Our summer vacation Bible school was brought to a close Friday, July 31, with a program given in the evening, which was attended by a full house. Our school began July 13 at Ballston the first week, the attendance being 31 with much interest. The remaining two weeks were held at Sheridan; the enrollment was 152, largest attendance 125 and average attendance 114.

Bro. J. P. Bontrager of Winton, Calif., brought us a timely message on Sunday, July 26. Bro. Henry Wolfer of the Hopewell congregation preached for us Sunday, Aug. 2.

Sisters Bernice Widmer and Iris Wolfer of this church are teaching Bible school at Hopewell.

This is a very busy time for the farmers in the midst of harvest.

We are thankful for the wonderful summer weather we are enjoying at present.

Aug. 8, 1936. L. Widmer.

Westover, Md.

(Holly Grove congregation)

Dear Readers of the Gospel Herald:—First, I want to correct myself in getting dates mixed in my last letter. The meetings started July 31 in charge of Bro. Eli Stoltzfus of Hudson, Ohio, and continued to Aug. 9. The all-day missionary and Sunday school meet-

ings were Saturday evening and all day Sunday, Aug. 8 and 9. The meetings were very well attended and a spiritual feast was enjoyed by all. The Lord graciously opened the hearts of two young girls who accepted Christ as their personal Savior. May the Lord richly bless them and keep them true to Him.

On Friday evening, Aug. 7, Bro. Amos King was ordained to the ministry to help with the work at this place. May the Lord abundantly bless him and give him much grace in the work. Bro. John S. Mast of Elverson, Pa., and Bro. Eli Stoltzfus had charge of the service.

Those visiting this place during the meetings were: Bro. and Sister Nevin Bender and family; Bro. and Sister Slabaugh and daughter, Sara and Anne Hostetler, Leota Warnick, Bro. and Sister W. C. Hershberger and son, Elmer Miller, Valentine Miller, David Hostetler, Bro. Eli Swartzentruber of Greenwood, Dela.; also Bro. and Sister Christ Miller and family, Dan Miller, Frank, Lloyd and Emory King, Rosie King, Naomi Glick, Susie and Walter Ogburn, Amos Kauffman and son from Pennsylvania. We were very glad to have them with us.

Bro. and Sister Amos King and son moved here from Gettysburg, Pa. We heartily welcome them into our midst.

Sister Maude Hooks has been quite sick for some time, but is feeling some better now. She is still confined to her bed. May the Lord speedily restore her to her normal health and strength. On Saturday morning in the presence of Bro. and Sister Geo. Hostetler, Bro. and Sister Amos King, Bro. and Sister Will Stoltzfus, Sisters Mabel Hooks and Carrie Zook, she was anointed with oil according to James 5, by Bros. Eli Stoltzfus and John S. Mast.

We ask a special interest in your prayers that the work may grow at this place and that some may be added to the Kingdom.

"The Lord is in his holy temple; let all the earth keep silence before him." May we ever be in condition to hear His voice. In His service,

Aug. 10, 1936. Carrie C. Zook.

Brutus, Mich.

(Maple River congregation)

Greetings in the Worthy Name of Jesus:—The Lord has again sent us a refreshing rain, for which we are very thankful. Although it has been quite dry things did not suffer as much as they have at other places, according to reports.

Since our last writing we have had a number of visitors. We are glad for these. Mrs. Charles Birkey visited her sisters and worshiped with us some time ago. Mr. and Mrs. Alonzo Overholser and Mr. and Mrs. Claude Overholser of Goshen, Ind.; Menno Hoffman and daughters, Mr. and Mrs.

(Continued on last page)

ALBERTA-SASKATCHEWAN CONFERENCE

Report of the Alberta-Saskatchewan Mennonite Conference,
Held with the Mountain View Congregation near
Creston, Montana, June 26, 1936

A special meeting of the ministry was held at the church to arrange for the work of Conference and discuss the problems that arise in their work.

Bro. O. O. Hershberger, who was recently ordained to the office of minister for the Mount View congregation near Mazeppa, Alta., was received as a permanent member of this Conference.

The following visiting brethren were invited as active members of this conference session: Daniel Kauffman, Scottsdale, Pa.; T. K. Hershey, South Amer.ca; Eli G. Hochstetler, Wolford, N. Dak.; M. E. Brenneman, Albany, Oreg.; Archie Kauffman, Kenmare, N. Dak.; Orie D. Yoder, Portland, Oreg.

The moderator, Isaac Miller, appointed the following committees; Nominating: M. H. Schmitt, H. J. Harder, J. B. Stauffer. Resolutions: M. E. Brenneman, C. J. Ramer, O. O. Hershberger.

Conference proper opened June 26 in the morning with singing led by Bro. O. O. Hershberger.

Bro. Eli G. Hochstetler read Eph. 4 and led in prayer.

The minutes of the last Conference were read and accepted.

Church records were read. There are six congregations with a total membership of 552.

The Conference sermon was preached by Bro. T. K. Hershey. Theme: **The Power of Unity in Teaching and Effort.** Text, I Cor. 1:10.

I. Root causes of division in churches.

1. The desire for leadership.
2. Lack of love and forbearance. A consideration for the viewpoint of others is essential to unity.
3. Speaking evil in our homes of the leaders of the Church.
4. The lack of prayer and Bible study.
5. Carnality in the lives of members militates against the forbearance with others and ends in strife and division. I Cor. 1:1, 3.
6. Either a lack of or over-aggressiveness has a tendency to break down the binding elements of unity.

II. Expressions of Unity.

1. Perfectly joined together.—I Cor. 1:10; Eph. 4:16.
2. Of the same mind.—II Cor. 13:11.
3. Longsuffering, forbearing one another in love.—Eph. 4:2.
4. Striving together for the faith of the Gospel.—Phil. 1:27.

III. Where does this Uniformity Begin?

1. With the bishops.
- Lack of unity among the bishops creates a group spirit among the ministers and finally among the members. If the next generation is to be effective in spreading the Gospel, they need the assistance of a united ministry.

The congregation and their lives are an index to the standards of preaching.

A convincing message is one given by a united conviction on the standards of the Word as interpreted by the church.

IV. How Effect this Unity in Teaching?

1. By being careful in receiving members into the Church.
2. Those ordained should be thoroughly examined as to their conviction regarding the standards of the Church.
3. The preaching of the "all things."

Testimonies to the sermon were given by Brethren Isaac Miller, N. E. Roth, M. H. Schmitt, Daniel Kauffman, Eli G. Hochstetler, M. E. Brenneman, Archie Kauffman, Orie D. Yoder.

The remaining ministers, deacons, and laity gave testimony to the message by standing.

Afternoon Session

Singing, led by Bro. O. O. Hershberger.

Devotion led by Bro. J. E. Kauffman, reading Eph. 6:1-24.

The minutes of the district mission board were read by the secretary, H. J. Harder, and accepted.

Subject I. **Scriptural Teaching on Christian Unity and its Applications.** Discussed by Bro. Daniel Kauffman.

There are two bases for church unity: (1) Bringing together in matters of faith; (2) ignoring doctrinal differences. The first is the one greatly to be desired because it is based on the Word of God and will bring about a unity of the Spirit. The second is weak and undesirable because in so doing the ultimate result will be that the standard of the Church cannot be higher than the level of the lowest standard in the union. The following resolution was adopted:

Since unity is essential and fundamental to the existence and progress of a communion of Christian believers (Psa. 133:1; Amos 3:3), be it therefore,

Resolved, that we earnestly endeavor to maintain the unity of the Spirit as a basis of Christian unity (Eph. 4:3), that we hold a more distinctive line of demarcation between the believer and the world (II Cor. 6:14-7:1); That interdenominationalism, interfaith movements, church federations, and similar organizations are not conducive to Christian unity, but unscriptural and most destructive,

defeating the very purposes which they would accomplish, and therefore should be avoided.

Subject II. **First Four Articles in "Confession of faith."** Discussed by Bro. Eli G. Hochstetler.

This discussion is necessary because the Bible account of the creation is assailed by intelligent people.

It is impossible to grasp the extent of the fall. There is no soundness in man sufficient to merit the righteousness of God. After the fall, God at once provided a means of man's restoration in the promise of a Savior, who should bruise the head of the serpent. In due time Jesus came and made possible the reconciliation of man with God through His birth, suffering, death, resurrection and ascension.

To the question as to why the devotional covering is removed when being baptized the following answer was given:

Since we as a church have accepted the prayer-headcovering as an ordinance, I Cor. 11, and since the wearing of the covering by our sisters gives public manifestation of their submission and willingness to accept this scriptural teaching as an ordinance, therefore,

1. We look upon the removal of the covering prior to baptism as an orderly practice.

2. That by replacing the covering on the head of the sister baptized it gives the church an opportunity to officially recognize, in a public way, this teaching as an ordinance to be observed and practiced.

3. That the official representative of the Church to do this is the deaconess or sister in charge, who removes and replaces the covering and receives the baptized sister by the kiss of charity.

A report was given by the secretary of the action taken in a ministerial session regarding compulsory teacher's and businessmen's alliances and similar organizations, and at which time a committee was also appointed to investigate the matter and present their findings to next conference. The committee consists of the brethren C. J. Ramer, M. D. Stutzman, O. O. Hershberger.

The following resolution was also adopted:

Since the matter of compulsory alliances is of immediate importance, especially in Alberta, be it,

Resolved, that we advise that anyone who is confronted with this issue consult with the committee before acting.

That we reaffirm our position relative to the unequal yoke and the joining of unions and associations which violate this principle.

Recommendations:

We recommend that a field worker be appointed to superintend and assist the different congregations in Summer Bible School work, extension Sunday Schools, etc.

We further recommend that the above work be given to the general Sunday School secretary.

The above recommendations were adopted and Bro. O. O. Hershberger was appointed.

The recommendation by the Bible Study committee that the choosing of teachers for the Winter Bible School be placed in the hands of the conference was accepted.

Resolutions:

To work in harmony with other conferences and General conference in the matter of collecting and establishing church history, be it,

Resolved, that we appoint a member to serve as church historian in our conference district. Bro. Ezra Stauffer was appointed.

Since the General Mission Board has felt it a call of the Lord to open work in southern Texas among the Mexicans, be it,

Resolved, that we encourage the work and lend assistance whenever possible, wishing God speed upon the work.

Since it has pleased the all-wise God to remove from our ranks Bro. Norman Buschert, deacon of the West Zion congregation, be it,

Resolved, that we express our heartfelt sympathy to the bereft family and congregation.

Since it has pleased the all-wise God to remove from our ranks Bro. Aaron Biehn, deacon of the Sharon congregation, be it,

Resolved, that we express our heartfelt sympathy to the bereft family and congregation.

Resolution of thanks:

We the Alberta-Saskatchewan conference in session June 26, 1936, do hereby express our appreciation and gratitude for the fellowship, help and advice of the brethren, Daniel Kauffman, T. K. Hershey, M. E. Brenneman, Eli G. Hochstetler, Archie Kauffman, Orie D. Yoder, and send greetings of love and unity to their respective congregations.

We hereby express our gratitude and appreciation to the Mountain View congregation near Creston, Montana for their hospitality and kindness which was enjoyed by the visitors during this conference.

Reports:

Of delegate to Pacific Coast conference, by Bro. N. E. Roth.

Delegate to General conference by Bro. Isaac Miller.

Member of General Mission Board, by Bro. H. J. Harder.

Member of Publication Board, by Bro. H. B. Ramer.

Member of Educational Board, by Bro. M. D. Stutzman.

Election of officers:

Moderator for next conference, Bro. N. E. Roth.

Delegate to Pacific Coast conference, C. J. Ramer.

General Board Members:

Missions and Charities, H. J. Harder, for three years.

Publication, H. B. Ramer.

Educational, M. D. Stutzman, for two years.
 District Mission Board Members:
 Pres., M. D. Stutzman.
 Vice Pres., M. H. Schmitt.
 Sec'y., H. J. Harder.
 Treas., Jacob Brenneman.
 Mennonite Board of Colonization, Alvah Bowman.
 Sunday School Secretary and field worker, O. O. Hershberger.
 Teachers for Winter Bible School, C. J. Ramer, M. D. Stutzman.
 Upon the invitation of the Sharon congregation near Guernsey, Sask., it was decided to hold the next conference at that place.

Evening Session

Subject III. Church Discipline. Discussed by Bro. Daniel Kauffman.

Answer: Whereas, church discipline is a Biblical provision for the welfare and best interests of the church,

1. To orderly government and service, Matt. 5:23, 24.
2. To scriptural progress and growth, Gal. 6:1, Luke 17:3, 4.
3. To scriptural loyalty, Matt. 18:15, 18, James 5:19, 20.
4. To win the offender from the error of his ways, I Cor. 5:5, Matt. 18:15, Gal. 6:1, I Pet. 1:19, 20, be it,

Resolved, that, in order that the Church be kept pure and the offender be not condemned with the world, that discipline be administered in truth and love, scriptural loyalty and firmness, and with much vigilance.

Sermon by Bro. C. J. Ramer. Text, Jgs. 6:12, 16; 7:15.

Moderator, Isaac Miller.

Secretary, M. D. Stutzman.

SPECIAL MEETINGS

(Continued from page 453)

Whitmer, W. Va.; Her Temptations and Oppositions, Jason Vance, Onego, W. Va.; Her Final End or Reward, J. L. Stauffer.

Organization.—Mod., Hiram Weaver, Harman, W. Va.; Chors., Ida Eshelman, Onego, W. Va. and Wilma Lehman, Whitmer, W. Va.; Secy., Vada Heatwole.

Some Truths Gleaned.—We cannot go with the world and partake of its ways and be part of the Church of which Christ is the head. The Church is an organization with a perfect head. While we as humans are not perfect, His work is perfect in us. Christ, the Head, never dies while the heads of other organizations die and need new ones. Paul Good.

Each member has a work to do and should work together in harmony. There is a difference in the professing church and the true body of Christ. Those who are members of the body of Christ are those who have taken up the cross of Jesus, who have affiliated themselves with the body of Christ, those who manifest the Christ life and the fruit of the Spirit. The Church is judged by its members. Warren Kratz.

Any organization with no authority soon falls to pieces. The Church exercises authority through the officials of the Church. Love is an inward experience manifest in outward deeds in the home or church. Whatever is bound by the church is bound in heaven. If we don't obey the church we don't obey Christ either. As parents have a right to know what their children are doing in the home so the church has a right to know about its members. Church officials are responsible to God. They watch for souls as they that must give account. J. L. Stauffer.

If members are alive as God expects us to be the church is a great blessing. We should read our Bible every day so that a true Christ-likeness may be shown. Granville Kisamore.

The church's obligation is to worship and glorify God in the earth not by lips only but from the heart. If we are really born again we will take our part and do our best for God. Be a constant witness for Christ and His Word. We may lead another to Christ by being true ourselves. Warren Cunningham.

Let us take Jesus as our guide so that our paths will be straight. Be kind to brothers and sisters, be faithful in attendance to S. S. and obedient to parents, and above all obedient to Jesus. Mrs. Paul Good.

Christ warned the disciples of coming opposition. Resist the devil and he will flee from you. He comes trying to make people satisfied to be do-less in the church. A common temptation is to be ashamed to pray or testify before the world or in company of those who do not honor God. Jason Vance.

There is one head and one body. It is God's will for the head and body to be united for eternity. The faithful will be glorified with Him. Poor and despised here—the bride—will be presented at the wedding day without spot or wrinkle. J. L. S. Secretary.

Marietta, Pa.

Report of an all day Bible Meeting held at Marietta in the tent on Sunday, July 26, 1936.

Organization.—Mod., Bro. Kreider; Secy., Morris Ressler Jr.; Chors., Leidy Hunsicker, Mahlon Kreider.

Program and Speakers.—Devotion, Noah Risser; Sunday School Lesson, Harry Frank; How Maintain Unity Among Believers, Martin Weaver; Bible Doctrines as Upheld by the Mennonite Church, Noah Risser; Sabbath Desecration, M. S. Stoltzfus; Evidences of a Holy Life, Harvey Shank; The Church's Treasure—Her Young People: (1) Teaching Them, Leidy Hunsicker; (2) Shepherding Them, M. S. Stoltzfus; (3) Using Them, Martin Z. Miller. Children's Meeting, Clarence Weaver; Purity, Henry F. Garber; Evangelistic sermon, Martin Weaver.

Thoughts Gleaned.—Persecution is one of the ear-marks of the child of God. The devil knows if we as God's people are not of one mind; having one object in view: he can destroy the unity between us. We need the Holy Spirit within us to maintain unity. To view and price something on Sunday is the same as buying on Sunday. The children of Israel gathered manna on the sixth day for the Sabbath. The people of today buy on the Sabbath for six days. One of the best evidences of a holy life is to keep as far away from sin as possible. We cannot live a moral life outside of Christ. We can be hard when judging ourselves, but should be merciful when judging our brother. To live a holy life we must be much alone with God. The Christian has two natures: an old nature pulling down, and a new nature pulling up. The fruit we bear is an evidence of the life we live. Be careful that we don't teach the Bible as a common school book in our Bible schools. It is important how we live that we don't lead the lambs out of the fold. We hold the reputation of God in our hands. Purity first of all is in the heart. If you expect to have strength to perform the work that is your part in life you must keep the heart pure. "Keep thy heart-pure, for out of it are the issues of life." Secretary.

Married

Blauch—Morland.—Bro. Ralph L. Blauch and Sister Edna J. Morland, both of the Pinto, Md., community, were united in holy marriage at the home of Bro. M. J. Livengood on July 31, 1936, Bro. C. M. Helmick officiating.

Robinson—Moyer.—On Saturday, Aug. 1, 1936, Bro. Howard Robinson of the Plain congregation near Lansdale, Pa., and Sister Katie Moyer of the Souderton, Pa., congregation were joined in matrimony, at the home of the officiating minister, Bro. John E. Lapp. May God richly bless their home.

McHenry—Gerber.—On Aug. 1, 1936, Bro. James McHenry and Sister Helen Gerber, both of the Pleasant Grove congregation near Tremont, Ill., were united in marriage at the home of the bride's mother, Mrs. Otto Gerber, Morton, Ill., Bro. Leland Bachman officiating. May

God richly bless them as they share the joys and sorrows of life.

Burkholder—Swartzendruber.—On Aug. 5, 1936, Bro. Glen W. Burkholder of the East Union congregation, Kalona, Ia., and Sister Leona Swartzendruber of Lower Deer Creek congregation were united in marriage at the home of the officiating bishop, Bro. D. J. Fisher. May God bless them through life.

Keim—Birky.—On Sunday, July 26, 1936, at the home of the bride's parents, Bro. and Sister Reuben Birky, Bro. Walter Keim of the Forks congregation near Middlebury, Ind., and Sister Thelma Birky of the Hopewell congregation near Kouts, Ind., were united in holy matrimony, Bro. Dean Birky officiating. May the Lord abundantly bless them as they go through life.

Hamilton—Smith: Hamilton—Brubaker.—On July 25, 1936, at the home of the officiating bishop, Bro. G. D. Shenk, were united in the bonds of matrimony Bro. Ivan Hamilton and Sister Buena Smith, and Bro. Ray Hamilton and Sister Helen Brubaker, all of Sheridan, Oreg. We trust that they may exercise such faith in God and so yield themselves to Him that His divine graces may continually rest upon them in their matrimonial voyage.

Obituary

Hostetter.—Jacob Robert, son of Aaron M. and Edna (Brubaker) Hostetter, died Aug. 5, 1936, at the home of his parents near Lancaster, Pa.; aged 3 m. 28 d. He leaves his parents, 1 sister (Marian B.), 1 brother (John C.), his grandparents (Mr. and Mrs. Jacob N. Brubaker and Mr. and Mrs. John C. Hostetter), also 5 great-grandparents. Funeral services were held Aug. 7, at the home and at Millersville Church in charge of Landis Shertzer, Jacob Hess, and D. N. Gish. Text, Matt. 18:2. Burial in Millersville Cemetery.

"Oh, sweet little flower, too tender to stay,
 God in His mercy took him away;
 Not from our memory, nor quenched is our love,
 But to dwell in that heavenly home above."

Bloecher.—Mary, wife of Benjamin Bloecher, was born Aug. 25, 1865; died from the effects of a stroke at her home in Marietta, Pa., July 24, 1936; aged 70 y. 10 m. 29 d. Sister Bloecher was a member of the Mennonite Mission in Marietta. Her faithfulness in attending Church services whenever possible, her cheerful disposition, her love for God's Word and Christian fellowship all spoke of her devoted Christian life, which was an inspiration to all who knew her. She was concerned about the salvation of her unsaved husband, but God saw fit to take her home without seeing him turn to the Lord. Surviving are her husband, 1 son, and 1 daughter. Funeral services were held at the Mission July 27 in charge of Bros. Noah Risser, Simon Garber, and Martin Kraybill. Text, Psa. 116:15. Bro. Abner Martin of the Brethren in Christ Church, of which the daughter is a member, also had part in the services. Burial in Gantz's Cemetery beside her parents.

McMullen.—Mary Ellen McMullen was born April 19, 1861; died July 23, 1936; aged 75 y. 3 m. 4 d. She is survived by 2 sisters (Mrs. Oliver Grooms and Mrs. Charles Durner), also 1 brother (Samuel Dean of Pond Bank). She united with the Mennonite Church in Pond Bank, Pa., about 5 years ago. She expressed her faith in the Lord to the last. Her familiar expressions were, "I can trust in no other." "I love Him." Also, "The Lord was merciful to me in sparing my life so long until I made my peace with Him." She had a stroke five years ago and was an invalid since. Her niece, who lovingly attended her, has since accepted the Lord. Services were held at the Mennonite Church in Pond Bank by Harvey E. Shank on July 27, 1936. Text, Psa. 23:4. She was buried in the Mont Alto Cemetery, where her husband was buried.

Shertzner.—Susan H., wife of Jonas F. Shertzner of Millersville, Pa., was born near Conestoga Center, Pa., Oct. 6, 1851; died July 10, 1936; aged 84 y. 9 m. 4 d. She had been failing in health for over a year but was still active and able to get around until the last two weeks she was confined to bed because of weakness. She liked for her family to sing to her and her favorite song was "Nearer My God to Thee." She was a good and kind mother and is missed in the home as well as in the community by her neighbors and friends. She was a faithful member of the Mennonite Church for 51 years. She is survived by her husband, 3 sons (Pre. Landis M. and Jonas M. of Millersville, Ira M. of Hughville), 1 daughter (Mabel M. at home), 13 grandchildren, 6 great-grandchildren. Funeral services were held July 12, at home and at the Millersville Mennonite Church, in charge of Bro. Jacob Hess and Bro. Daniel Gish. Texts, 1 Pet. 1:3-5; Psa. 116:15. The body was laid to rest in the adjoining cemetery.

"Dearest mother, thou hast left us,
And our loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

By the family.

Miller.—Katie Ann, daughter of Jonathan and Mattie Miller, was born near Walnut Creek, Ohio, Aug. 3, 1862; died at the home of her daughter and son-in-law (Mr. and Mrs. Herbert Gerber) near Walnut Creek, July 28, 1936; aged 73 y. 11 m. 28 d. In her youth she gave her heart to the Lord and united with the Walnut Creek Mennonite Church of which she remained a faithful member until death. She was united in marriage to John D. Miller on Nov. 18, 1883. To this union were born 11 children. Two sons and one daughter preceded her in death. Surviving are her husband, 8 children (Mrs. Robert Jaberg of Sugarcreek, Ohio; Mrs. Herb Gerber of near Walnut Creek, Ohio; Mrs. Abe Stutzman, Berlin, Ohio; Mrs. Milo Hamsher, Shanesville, Ohio; Jonathan, Barrs Mills, Ohio; William and Daniel of near Benton, Ohio; Treva at home), 1 foster daughter (Mrs. H. A. Mast of Sugarcreek, Ohio), 24 grandchildren, 3 great-grandchildren, 2 brothers (William and Peter of near Walnut Creek), 1 half brother (Aaron of Sugarcreek). Funeral services were held at the Walnut Creek Mennonite Church conducted by A. W. Miller and Venus Herschberger. Text, Psa. 91. Burial in near-by cemetery.

Zuercher.—John Zuercher was born Nov. 8, 1856, at Sonnenberg, Canton Berne, Switzerland. He emigrated to this country in 1872 at the age of 16 years, living near Dalton, Ohio, the rest of his life. On March 6, 1879, he was united in marriage to Leah Hofstetter, who died Jan. 12, 1910. On Oct. 25, 1933, he suffered a stroke, leaving him an invalid the rest of his life. He bore his affliction patiently without murmur or complaint, but often expressed a desire to depart. During the last few years he stayed with his children, mostly with his oldest daughter where he passed away July 26, 1936; aged 79 y. 8 m. 18 d. His last sickness lasted only about an hour. He leaves the

following children: Sarah (Mrs. Joshua Gerber, Dalton, O.), Fannie (Mrs. Amos B. Amstutz, Dalton, O.), Mary (Mrs. Ed Neuschwander, Lebanon, Oreg.), Amos, Dalton, O. He is also survived by 21 grandchildren, 5 great-grandchildren, and the following brothers and sisters: Daniel, Berne, Ind.; Isaac, Pandora, Ohio; Jacob, Benton Ridge, Ohio; David and Christian, Orrville, Ohio; Mrs. Emil Koontz, Los Angeles, Calif.; Mrs. George Eisenbeck, Pandora, Ohio. Five grandchildren, 2 brothers, and 3 sisters went on before. Funeral services were held July 28 at Sonnenberg Church in charge of Brethren Louis Amstutz and Jacob Neuschwander. Interment in adjoining cemetery.

Leaman.—Fannie, daughter of the late Joseph and Fannie (Hartman) Hershey, was born July 4, 1850; died at the home of her daughter Ida (wife of Samuel Lefever) near Kinzers, Pa., on July 12, 1936, of age infirmities; aged 86 y. 8 d. She was united in marriage to Henry R. Leaman who preceded her in death 14 years ago. To this union were born 5 daughters and 1 son—Elizabeth Frankhouser; Reuben; Annie, wife of David Groff; Ida, wife of Samuel Lefever; Ella, wife of Jesse Pogue; Nora, wife of Charles Frank of New Holland, where she formerly made her home after the death of her husband. She was a faithful member of the New Holland Mennonite Church. Her delight was in attending services and helping others. She was sick only about two weeks and suffered much during that time, yet never complained but often longed to be called home. She is also survived by 1 sister (Mrs. Amanda Weaver, Stuarts Draft, Va.) and a number of grandchildren and great-grandchildren. Services were held July 15 at New Holland and Hershey Mennonite churches conducted by Bro. Noah Sauder and Bro. John W. Weaver of New Holland. She had chosen her text from Psa. 116:15. Her favorite song was "Will the Circle be Unbroken?" Interment in the Hershey cemetery.

"We have lost our dear mother,
She no more on earth shall roam;
And there'll never be another
Who can take her place at home."

By her daughter.

Martin.—Phoebe (Disler) Martin, born Aug. 14, 1846, in Stark Co., Ohio. On Feb. 24, 1861, she was married to Jacob L. Martin. Her husband died April 8, 1895, leaving her widowed 41 years. To this union were born 5 daughters and 6 sons: Lincoln, Mary (Mrs. Henry Miller), Luly (Mrs. Henry McBratney), Grant B., Charles, Alda (Mrs. Joseph Sallier), Emma, William, Frank, Grace (Mrs. Walter Freimuth), and Ray. Lincoln, Charles, Ray, Grant B. and Emma preceded her in death. Nineteen grandchildren, 50 great-grandchildren, 5 great-great-grandchildren and 1 brother (Pierce Disler, now living in Leo, Ind.) also survive. She united with the Mennonite Church in 1905 and remained a faithful member until death. She loved her Church and leaves a host of friends and neighbors to remember her kindly smiles and sweet character. She passed away on the evening of July 27, 1936. She had enjoyed unusual good health practically all her life and was only in bed about two weeks. She had suffered a slight stroke, but was apparently getting along well, as she made the remark to her daughter that she will be able to be up a little the next day. But a few minutes after she had made that statement she quietly passed to her well-earned reward. Funeral services were held July 30, with a private service at the home of her daughter (Mrs. Walter Freimuth) and a public service at the Fort Wayne Mennonite Church. Services were in charge of Newton S. Weber. Text, Prov. 4:18. Interment at Leo, Ind.

Erb.—Mattie Kennel was born Dec. 25, 1855, in Wellesley, Ont., Can.; died at her home July

25, 1936; aged 80 y. 7 m. On Feb. 4, 1879, she was united in marriage to Menno L. Erb who preceded her in death Oct. 25, 1915. They with three children (Katie, Chris, and John) moved to O'Neill, Neb., in 1885, where she spent the remainder of her life. To this union were born 7 children (Chris, John, Menno, Rachel Grieser, all of Beemer, Neb.; Mose of Shickley, Neb.; David Erb and Katie Bellar of O'Neill, the latter preceding her in death Feb. 17, 1926). In September, 1916, she was again united in marriage, to Jacob Erb of O'Neill, Neb. She leaves her husband, 6 children, 41 grandchildren, 7 great-grandchildren, 5 step-children, 1 sister (Mrs. Elizabeth Bellar of O'Neill), and a host of relatives and friends. At an early age she confessed Christ as her Savior and united with the Mennonite Church, in which faith she remained unto death. She was a kind and loving wife and mother, and throughout the many years of her useful life in this community she won the sincere friendship and deep affection of all who knew her. Many persons in this locality have known the kindness with which Grandma Erb's helping hand was extended to assist her many friends. We part with her knowing that her sufferings in this world are at an end. Funeral services were conducted by Bro. P. O. Oswald. Burial in the church cemetery.

"In silence she suffered,
With a smile her pain she bore;
Until God's angel whispered,
Come home and suffer no more."

Detwiler.—Bro. Enos M., son of Eli and Elizabeth Detwiler, was born Jan. 9, 1868, Mahoning Co., Ohio; died at his home near East Lewistown Aug. 5, 1936; aged 68 y. 6 m. 26 d. He was the second member in a family of 5 children of whom 1 sister and 1 brother have gone before, and Mrs. Joseph Royer of Columbiana, Ohio, and Mrs. Lucy Bush of Greenford, Ohio, survive him. He was married to Ida Wisler Dec. 18, 1890, at Leetonia, Ohio. To this union were born Florence Crawford, who preceded him in death April 4, 1936, John and Jonah of Columbiana, Ohio. Seven grandchildren also survive. He was converted and received into the Mennonite Church at Midway in October, 1901. He was soon elected superintendent of the Sunday school, in which capacity he served until June 26, 1904, when he was called and ordained to the ministry, faithfully serving in this capacity until death. As a minister he was gifted to do personal and pastoral work, as well as to sermonize; his themes oftentimes selected from those passages of Scripture that encouraged love, peace, unity and the prosperity of God's people. In his earlier years in the ministry he spent considerable time in the field as an evangelist and was successful in reaching many who made no profession and others who had backslidden. He also served as a member of the Board of Publication of the Mennonite Church for a number of years. He visited the sick much and often officiated at over two hundred funeral services. He delivered his last sermon and attended public services for the last time July 26, 1936, at the Midway Church, his text being Job 13:4. Subject: The Value of Physicians. The number of discourses delivered during his ministry was 1558.

His death came suddenly and unexpectedly. Fourteen hours before his death he visited with his grandchildren at the old homestead, returning home a half hour later. While feeding the chickens he was stricken with heart trouble, soon drifting into unconsciousness. On Wednesday morning, a busy and useful life came to a close, his work ended, and he entered into the rest with his Lord whom he loved and endeavored to serve faithfully.

Funeral services were held in the home and at Midway Mennonite Church, in charge of A. J. Steiner assisted by David Lehman, I. B. Witmer, Paul Yoder, S. A. Yoder, J. S. Gerig, and I. J. Buchwalter.

Mennonite General Conference

The Executive Committee of General Conference has now definitely decided to accept the kind invitation of the Pacific Coast Conference to hold our next General Conference in their district, the Lord willing. We solicit the assistance and co-operation of district conferences, and of the brotherhood in general, to help make this meeting a real spiritual blessing to the Church.

Simon Gingerich, Moderator.
J. A. Heiser, Secretary.

CONFERENCE ANNOUNCEMENT

Iowa-Nebraska Conference

The Lord willing, the Iowa-Nebraska conference session will be held with the brotherhood of the Plum Creek congregation of near Beemer, Neb., Sept. 1-4, 1936.

On Tuesday, Sept. 1, will be an all-day ministers' meeting.

On Wednesday, Sept. 2, morning, afternoon, and evening, also Thursday, Sept. 3, in the forenoon, church conference will convene.

On Thursday, Sept. 3, afternoon and evening, and all day Friday, Sept. 4, the various sessions of Workers' conference will be held, including Sunday school, Y. P. B. M., District Mission Board, Sewing Circle, and Mission sessions.

Everybody welcome and hereby invited to attend this conference session with us.

Wm. R. Eicher, Sec.

ONTARIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Lord willing, the Ontario Mennonite S. S. Conference will meet in its Forty-seventh (47th) Annual session in the M. B. C. Pavilion, 2 miles east of Kitchener, Ont., Aug. 29-31. The Pavilion is located on Highway No. 8 about 100 miles northwest of Buffalo and 120 miles east of Port Huron. For further information, apply to

Oscar Burkholder, Secretary.

ONTARIO A. M. SUNDAY SCHOOL CONFERENCE

The Ontario A. M. Sunday School Conference will be held at the Poole Church near Poole, Ont., beginning Saturday evening, Sept. 5, and continuing on the 6th and 7th. Everybody welcome. Come praying. For information, notify the Secretary,

Peter Nafziger, Baden, Ont.

GOSHEN COLLEGE 1936-1937

Goshen College begins the school year of 1936-1937 on September 8, on which date the registration of seniors, juniors, and sophomores will take place. Freshmen will meet at 9:00 A. M. on the same date for Freshman day, but will not be registered until the following day. Classes begin on Sept. 10 at 7:30 A. M.

Goshen College offers courses leading to the degrees of Bachelor of Arts and Bachelor of Science in Education. Credits and degrees are accepted by the best American colleges and universities. A wide range of courses in the different fields of learning is offered from which students may select.

The college is accredited by the Indiana State Board of Education for the training of teachers for both the elementary and high schools of the state. This accreditation is

recognized by many of the surrounding states and Goshen College graduates are found teaching in many different parts of the union.

The commerce department has been greatly strengthened the past year by additional instructors and offers courses fitting students for office and secretarial positions as well as other positions in the field of commerce and business.

The Bible department again offers courses leading to the Th.B. degree. Besides, there is a Christian Worker's Course covering a period of two years during which it is the purpose to cover the entire Bible. A standard teacher training course covering one year is also being offered. There is no tuition charge for those taking the above courses in Bible. A fee of \$25.00 per semester will be charged those who do not board or room at the dormitories.

For rates and terms in other departments, write to the President, S. C. Yoder, Goshen College, Goshen, Ind.

CORRESPONDENCE

(Continued from page 460)

Levi Martin, Mr. and Mrs. Amos Brubacher of Ontario, also worshiped with us. Mr. and Mrs. Royal Buskirk and two daughters and son were here on business. Bro. Buskirk brought us the message Sunday, Aug. 9, both forenoon and evening. We welcome any others who should like to come, and also those who have been here we welcome back again.

Aug. 10, 1936.

Cor.

Roanoke, Ill.

Greetings to Gospel Herald Readers:—After a rather trying summer of heat and drouth we still have much for which to praise our Maker. Let us remember the words of David, "The Lord will give strength unto his people; the Lord will bless his people with peace."

On the evening of Aug. 9 Bro. J. N. Kaufman of Pleasant Hill worshiped with us, presenting some very interesting facts concerning the mission work in India. We are gratified in seeing how that work has progressed from its beginning. Even though it means a sacrifice for those who give their lives to that work, the Lord has blessed their efforts and work abundantly. The previous Sunday evening Bro. C. Warren Long of the Peoria Mission presented to us some very interesting and worthwhile things on alcohol and the evil it leaves upon those who use it.

The fourth of July was a day of real Christian fellowship and proved to be quite worth while. After dinner a short program was given by the younger members of the Sunday school and Bro. Yordy gave a short talk.

At our evangelistic meetings the first part of the summer, conducted by Bro. I. W. Royer, one person was reclaimed, one united with the Church by baptism, and one by letter.

Aug. 10, 1936.

Cor.

Bereton, Va.

Greeting in Jesus' name:—On July 14 a series of meetings began at the Halterman schoolhouse by Bro. Hiram Weaver of Harman, W. Va. The Gospel was preached with power. We are made to believe that the Church was strengthened. The meetings closed July 26. Four souls from another church desired to make their church home with us. Three were received into the church on Aug. 9 by Bishop John L. Stauffer. There are still others under conviction. Pray for them, that they may heed the call while it is yet day, for "the night cometh when no man can work."

Sunday school attendance is fairly good at present. Pray for this congregation, that it may remain true and faithful in the Master's service.

Yours in the Master's worthy name,
Aug. 11, 1936. Clelia Mongold.

Harper, Kans.

(Pleasant Valley congregation)

Dear Readers of the Gospel Herald, Greetings:—Our vacation Bible school closed July 18 with a very good attendance. Although the weather has been very warm the children took an active part and seemed to enjoy the work. The work taught covered two Kindergarten classes, the eight grades, and one High School class.

On Sunday, July 26, we were privileged to have with us Bro. Glen Whitaker of La Habre, Calif. Bro. Whitaker gave a much appreciated talk on the subject, "Every Christian a Soul-winner."

Sister Ella May Weaver is at home on a vacation from her work at the Kansas City Mission, where she has been the past year.

At present we are looking forward to the District Conference to be held at Yoder, Kans., in the near future.

Aug. 12, 1936. Hannah Hamilton.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, AUG. 27, 1936

(Herald of Truth
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No. 22

EDITORIAL

"And they all with one consent began to make excuse."

The reason they felt impelled to "make" excuse was that they were not willing to accept the invitation and had no good reasons to offer why they should refuse.

As a rule, selfishness is at the bottom of every kind of excuse mentioned in the above-named scripture. As it proved in that case, so it is today, selfishness is the most destructive enemy of self there is. Prepare to say "Yes" to God in everything He asks of you.

If you would live a clean life, be sure to start with a clean mind. In this respect the mind and the heart may be likened unto the two chambers in an hour-glass. Fill the upper chamber with sand, and after awhile this sand will be found in the lower chamber. In like manner, whatever (good or bad) is found in the mind will sooner or later be found in the heart and become a part of the life. Therefore, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Ambition has been the means of blasting many a life, of wrecking many a cause, of ruining many a family or church. Some people speak of ambition as if it were a commendable thing. Let them go to the dictionary, and they are liable to modify their ideas a little. True, there are some things which people call ambition that are very commendable, essential to a life of usefulness. But it were better if these things were called by their proper names. The desire to be at the head of things, to hold some exalted

position, to achieve some wonderful things, may be a desire for usefulness and for the triumph of right, but it is more often the desire of selfishness, carrying with it the temptation to resort to unrighteousness that our selfish ends may be attained.

There are two classes of people who may profit by such providential occurrences as an extended drought covering a number of states. One is the class living in the drought-stricken regions who may be moved to say with the apostle Paul: "I have learned, in whatsoever state I am, therewith to be content." The other is the class living in the well watered countries who, finding themselves blessed with plenty, thank God for their blessings and make their thanks practical by sharing with those who are not so blessed with plenty. It is a practical way of exemplifying the divine admonition: "Bear ye one another's burdens, and so fulfill the law of Christ." In all such providential occurrences let each one be willing that it should be MYSELF who learns the most practical lessons, and who is most willing to pass the blessings on to others.

The Mote-hunter—has his most direct and positive instructions in Matt. 7:1-5. There are a number of reasons why this harmful habit should be avoided: (1) It is hard on the man or woman that has formed the habit; making the disposition sour, the soul little, and the environments uncomfortable. (2) The habit is contagious. We have seen whole neighborhoods infected with it. (3) It often poisons the minds of the people against those who might otherwise be a real help to them. (4) It stands in the way of the usefulness of both the mote-hunter and those who are shadowed by this evil and destructive habit. Pity the mote-hunter; and the church or community that must put up with him.

CHURCH GOVERNMENT

The three forms of Church government most generally recognized are the Episcopal, the Presbyterian, and the Congregational.

The Episcopal form of government is that under the control of individuals having supreme spiritual authority, as the pope or the bishop.

The Presbyterian form of government is a government by presbyteries, synods, conferences, or committees.

The Congregational form of government is that in which the chief authority is vested in the congregation.

A study of the apostolic Church, as seen in the Acts and the epistles, makes it clear that its government was neither wholly Episcopal, nor wholly Presbyterian, nor wholly Congregational.

Episcopal Government

The Catholic Church has perhaps the most pronounced form of Episcopal government of any of the churches. So completely is that church dominated by the Pope that the infallibility of the Pope is one of its cardinal doctrines. The Catholic Church is about as nearly an absolute monarchy as any of the nations of the present time. Most of the Protestant churches, notably the Episcopal Church, have absorbed some of the Catholic policies in government, leaving government by bishops as one of their prominent characteristics. Churches that are the offspring of the original Protestant churches have further modified this form of government, having but a limited number of bishops, leav-

But this habit, destructive and sinful as it is, may be effectively cured. Fill the heart and soul with the love of God, and all bitterness and gloominess leaves the speech; for "out of the abundance of the heart the mouth speaketh."

ing more room for the dominion of the sovereign will of God and giving more recognition to the power of the congregation.

Presbyterian Government

The Presbyterian form of government, as defined by Webster, is "that form of government which invests presbyters with all spiritual authority, and admits no prelates over them." The essential difference between this and the Episcopal form of government is that its authority is vested in groups of individuals—presbyteries, conferences, synods, committees, etc.—instead of concentrating this authority in single individuals. The Presbyterian Church is perhaps the most pronounced example of this form of government, though most Protestant churches have some form of it. While an improvement over strictly Episcopal government, yet if strictly and wholly adhered to its tendency is in the direction of autocracy, which is not wholesome for any denomination.

Congregational Government

The Congregational form of government consists of government by congregations. If by this form is meant the vesting of authority, under God, in the whole body of membership constituting the Church at large—making local congregations, bishops, ministers, deacons, conferences, committees, church institutions, etc., but an integral part of the whole body of believers of which Christ is the Head—then this is the ideal and scriptural form of Church government. But if, as is often the case, each local congregation assumes the right to legislate for itself independent (and sometimes in defiance) of the Church at large, it not only virtually makes a miniature denomination out of each congregation but almost invariably leads to spiritual anarchy and chaos wherever this definition of "Congregational government" is accepted and put into practice.

For Our Admonition

As said before, the apostolic Church government embodied certain phases of all three of these forms of government. The Mennonite Church has wisely followed the apostolic practice—not perfectly, but near enough so that we are still within sight of the scriptural model. At the present time there are several diverse movements in the direction of all three of these forms, with consequent clashing of divergent elements. Over-emphasize the words BISHOP, or PASTOR, or CONFERENCE, or COMMITTEE, or CONGREGATION, or BOARD, and you are helping to foment trouble, as either of these courses suggested lead in the direction of autocratic rule. Blend all of them into a harmonious whole, and you are on scriptural ground. Make either one of these the

autocrat of the whole Church or of the congregation, and you step aside from the scriptural order. Recognize them as leaders in their respective spheres of service, all under the direction of the Holy Spirit and under the Headship of Christ our Lord, and you make the best possible use of all of them.

Concluding Thoughts

Another thought which we should never get away from is this: There is not a church on record that has maintained the forms of government in vogue among the popular churches that has succeeded in maintaining the distinctive doctrines and practices which distinguish the plain churches of the present or the past. Get very far away from our present form of Church government, and before you are aware of it you will find the Church very far away from the distinctive standards in faith and life which have distinguished our own and other plain churches since the time of the great Reformation over four hundred years ago.

While it is right that we should make a study of Church government with a view to carrying out the scriptural standards, and while we may profit by a comparison between our own methods and methods used by other churches, in our studies and comparisons let us stay within plain sight of the Scriptures, so that our investigations may lead us nearer to rather than farther away from the standards of the Gospel.

THE BEATITUDES

V

By J. A. Ressler

For the Gospel Herald.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. 5:6.

Hunger and thirst are natural and normal desires of our natural being. Only as these natural desires are perverted do they become an occasion of evil. "Hunger and thirst" in this verse is used figuratively to express earnest, normal, natural desire.

But from the time the human race fell into sin, "every imagination of the thoughts of his heart" has been "only evil continually" (Gen. 6:5), and the miraculous regenerating power of God is needed to bring hunger and thirst after righteousness. But, praise His blessed name, the Lord gives this newness of nature to those who open their hearts to Him who said, "Come unto me . . . and I will give you rest."

The new birth is a miracle of God's grace, but it comes to every one who in sincere faith and confidence asks it. Yet this need not cause our faith to waver for an instant. Miracles are all about us on every hand—things that take place by a power beyond that of man. Because they are so common we

cease to think of them as miraculous. I looked out a moment ago and saw the branches of the mountain ash waving gently in the breeze. What made the breeze? The bright boy in eighth grade will promptly say, "Unevenness of the temperature of the air." What makes the temperature uneven? If the "bright boy" will answer that one, I'll ask a dozen or more harder ones, and at last the wisest man will have to say, "God is back of it all."

So it is with the blessing of satisfying the hunger and thirst after righteousness. With God there is always a plenty of everything. He can and does supply the sincere and hungry soul with the best. The kind nurse in the hospital handed the little girl a glass of milk. She took a sip, then hesitated and asked, "How deep may I drink?" She had been used to sharing her glass with several others in her humble home, and a whole glass at one drink seemed too good to be true. Accustomed as she was to pathetic scenes, the nurse quickly sensed the meaning of the question and tears filled her eyes as she said, "Drink it all, dearie."

God's storehouse is overflowing with abundance. If we really are hungering and thirsting for righteousness, we need never fear that His supply will be exhausted.

Scottdale, Pa.

"EAT IT UP"

By David D. Miller

For the Gospel Herald.

And I saw another mighty angel come down from heaven clothed with a cloud. . . . And he had in his hand a little book open: . . . and the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel. . . . And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it and eat it up.—Rev. 10:1, 2, 8, 9.

We will not attempt to give much on the historical part of the verses, but there comes to my mind a practical part which teaches us a beautiful lesson. However, let it be said that God had selected John, and miraculously saved his life so that he might give us the Revelation as we have it in the last book in the Bible. John seemingly saw one scene after another, looking with his spiritual eye from the four corners of the earth (Rev. 7:1) to the heavenly home of the angels (Rev. 7:11; 10:1). While it is true that John saw a number of different scenes, we believe it is also true that these scenes all sum up in one—the Revelation—and the real purpose of it all was and still is to give us a correct picture of the events to happen in connection with our Lord's return.

From the suggestion of our subject-text above John saw an angel with a little book—OPEN. John was told to "GO and take the little book." He was

afterward told, as he was taking the book, "To take it and eat it up." In his mouth it was said to be sweet as honey, while in his belly it was to be bitter; and so it happened (Rev. 10: 9-11). This may very well suggest to us three things concerning God's Word: An OPEN BIBLE, proper use of that Bible, and the effects of a properly used Bible.

Story after story come to our attention, not only of the misuse and abuse of the Bible, but there may be homes where each member HAS a Bible (very fine), but those different members of those particular families, be they here or be they there, allow those Bibles to remain closed day after day—sometimes it may even be weeks. Magazines, dailies, other books, radios—a host of other things possibly are wide open, but the Bible is closed. And let it be said with emphasis, Old, middle-aged, and young are feeding on the "melon" that is open. The precious "Box" (Bible) with its needed contents is not opened for days and weeks at a time. Then inevitably, happens a number of cases of spiritual mal-nutrition and indigestion, which necessitates recommending, for their spiritual recovery, a number of good doses of Bible pills. If the prescription is strictly followed, and the "Food Box" is from henceforth opened daily, there will be a wonderful growth toward health and fatness. On the other hand, if the "Box" is closed to so remain day after day, and other "boxes", either good or bad, opened before us continually, it will not be long until some weak church members will again be needing some of God's Bible powders to undo the effects of some worldly "food" which they allowed to smoothly flow into their "system".

Remember the Bible is to use. It is food—both milk and meat. I Cor. 3:2. Spiritual growth without it is impossible. God's will is that we "Eat it up." It may sometimes have a bitter effect to the old human, but that is what we need; it certainly is sweet too. Let us taste and eat it every day. We soon learn to relish it. The work of assimilation will take its proper course, and the "Food" of the "Box" will become a part of us, and the effect will be such that soon it will be harder to get along without than it is for the drunkard to do without his damaging drink, or the tobacco user without his harmful weed. Let us "eat" of this "Open Book," finding in it just the food for our particular needs; but let us not forget to eat of every part from Genesis to Revelation, so that our ration will be balanced and we will get all the vitamins from A to Z.

Protection, Kans.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

SIGNS OF THE SECOND COMING OF CHRIST

By Harvey E. Spangler

For the Gospel Herald.

Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25:13.

This is a subject that is needful in our day. We as Christians are looking for the second coming of our Savior to take the chosen ones to Himself. As we look at this part of God's Word we see how there were ten virgins, of whom five were wise and five foolish. This is a type of the Church as we see it today. It tells us that they were virgins, they that are pure as the world looks on them. We are told that they all had lamps, and this is the type of God's Word, as we are told in the Psalms of David. Then we are told that they were all looking for the bridegroom to come. The oil in their lamps is a type of the grace of God. They tell us that we can be saved on good works. Works are all right in their place, but they will not save us. When we are born again works will follow.

We see in Matthew 25 that they did not all have oil in their lamps. This is a type of the grace of God, as we have said before. Their lamps went out, and they could not see any more. In the Christian life it takes more than just having lamps. If we just read the Word of God just so we have something to read, it will not help in the day of judgment. Paul said at one place that "the letter killeth, but the Spirit giveth life."

As we look at these ten virgins they all look alike; they all wore the same kind of clothes; in the eyes of the people they were all right. God looks not at the outside, but He looks at the heart. The clothes are all right in their place, but they will not save us. Jesus said that if we are not born again we "cannot see the kingdom of God." So it takes more than just belonging to some church. Having our name on the church roll will not bring us salvation.

We are living in days when about all of the people belong to some church of some kind. This is the question that I want to ask all of you: Are they all born again? I fear that the Savior will have to say to them in the day of judgment, "I do not know you, go away from me." They will be sad words to the ones that will have to hear them from the Savior. We are living in days when the people say this and that is all right. They are doing just anything that they think of in the name of some church. The Church is just letting them go.

I am sorry this is in our church too much. I will say to you, my brother and my sister, that sad will be the end of that kind of doing. We are living in days when they will not hear sound

doctrine any more; this is one of the signs of the last days. There are many unsound teachers that are not teaching the full will of God any more. Churches that used to do just like we are doing that say that and this is not needful any more. All of these things are the signs of the last times. This is the time that we who are holding up a full Gospel that we do not let this and that go and say that it is not needful in our day any more. We are commanded to watch. We as Christians can not ignore the Word of God and say that it doesn't mean that and this. There are many things that we who are Christians must watch as we go on in our Christian life.

Then there is another sign of the second coming of Christ. In many places that they are falling away from the faith. How sad that the fathers and the mothers are with the Church and the sons and the daughters are not with the Church any more. I wonder sometimes if the fathers and the mothers are the fault of this. I do not want to put the work of the Sunday school away. I am glad that we have the Sunday school and the many other things we have in the church of our day. That is what I want to get at that we who are fathers and mothers put too much on the Sunday school and do not as much teaching as we ought. May we as fathers and mothers do more teaching to teach the children the full fear of the Lord.

New Holland, Pa.

THE SERMON ON THE MOUNT

In those Oxford days my sole exercise was cycling, punctuated by punting far away on the Upper Thames near New Bridge. One day I was lying in a field near Ridge's Weir in complete solitude with the bicycle on the grass. In my pocket was a little volume of Dent's literary edition of the Bible. It contained Matthew's Gospel. Led, I believe, by the stimulus of having read a bit of Tolstoy, I for the first time in my life, read straight through the Sermon on the Mount. I jumped to my feet. This would put the world right. Men had only to live in this way to wipe out the slums and war and all injustice. Either man's existence was the most tragic blunder of the Universe, or here was the meaning of life and the way of living. A curious impulse swept across me to jump on to the bicycle and race into Oxford and tell people this from a soap-box in St. Giles. I did not do so. It was, of course, awfully crude and naive to be so startled and enthusiastic in face of this discovery of what men knew so many centuries ago. And yet I am still persuaded that that adolescent vision and impulse are entirely true for the world.—Professor Basil Mathews.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Telford, Pa.

(Perkiomenville Mission)

Dear Christian Friends, Greetings:—It is fourteen months since our little mission was opened in this small village in Montgomery County. The average attendance during the past several months has been seventy or more. It is not so high as it had been during the winter and spring, but we thank God for those who do come so faithfully. Only a few hundred yards distant from the Mission is a summer resort. For eighteen years there have been no continued religious services in this town, but Satan didn't take an eighteen year vacation. When we consider the inducements offered to tempt people to spend the day of rest in temporal pleasures we can only marvel at the interest shown in the Bible, both by children and adults. Would we, under similar circumstances, do as well as they do?

At the present time Bible study classes are conducted every Wednesday evening. Bro. Elmer Moyer of Souderton is teaching the adult class. They are studying the Gospel according to St. John. There are approximately sixty-five children enrolled in three classes. These are taught by several of the Sunday school teachers. Recently Bro. Ernest Gehman of Harrisonburg, Va., spent a Wednesday with us. He gave a number of chalk talks. Everyone appreciated his coming very much.

We give everyone of you a cordial invitation to attend any of our services, Wednesday evening Bible study and Sunday school every Sunday afternoon. If you cannot come will you pray and give? Please pray that we in our little corner may lift up the Christ of the cross to these poor people. Pray too that there will be a real revival. There is a deep need and only Christ will satisfy.

Aug. 13, 1936.

Iona Souder.

Columbia, Pa.

Dear Christian Friends:—This being almost a close of another day, the Lord has kept us safe and has led us in green pastures. This also brings us closer to our "Heavenly Home," where there will be no more sadness but all will be gladness. It is beautiful to think of heaven, and in order to get there, we need to fight the good fight of faith. It takes much effort to live a life of victory. As we are nearing the port, Satan knows it too, and he

will try his very best to mislead the child of God. "Praise His Holy Name," that all power is given unto Jesus in Heaven and in Earth. He is able to save to the uttermost if we keep our eyes fixed upon Jesus. Peter, when he was walking on the water saw all the dangers surrounding, and as soon as he looked down he began to sink. "Have I not commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Since our last writing sisters, Irene Witmer, Elizabeth Bomberger, Bro. and Sister Henry F. Garber, Bro. and Sister Noah H. Mack, Bro. and Sister John L. Musser, have called here at the Mission; this was appreciated very much. Last week one day Mother and Father went along visiting, here in Columbia.

Bro. Caswell, a member of the Mission, has passed away to his home beyond.

We were glad for the visits of Bro. William Martin and family, who stopped here on their way home. Bro. Martin preached about "Home." Our hearts are filled with joy by the encouraging messages we are hearing from Sunday to Sunday, which encourages us to go on with greater zeal and to press forward with much rejoicing. Also Bro. and Sister Chester Hess of Sterling, Ill., worshiped with us on Sunday morning. The men's chorus of Elizabethtown sang for the sick at the hospital, and also were at some of the homes. We wish each one of them God's richest blessing.

Our next girls' meeting will be held here at the Mission Sept. 8, when Sister Mary Byer of Tampa, Fla., will talk to the girls.

Our next boys' meeting will be held here Aug. 22, when Bro. Frank Garman will talk to the boys.

If the Lord will, our next monthly Bible conference meeting will be held on Saturday evening and all day Sunday, Sept. 5 and 6. Bros. Abram J. Metzler and Henry E. Lutz will be the principal speakers. "Come and dine." Jesus has the table spread, where the saints of God are fed. Oh, 'tis sweet to sup with Jesus all the time; and bring others with you.

Let us pray for each other and not faint by the way, till He comes.

Yours in His service,

Aug. 17, 1936. Eleanora Wenger.

WEEKLY LETTER FROM EAST AFRICA

Bukiroba Station, Musoma,
Tan. Ter., E. Africa,
July 17, 1936.

Dear Herald Readers, Greetings in His Precious Name. "The Lord will give strength unto His people; the Lord will bless His people with peace." We are happy because the Lord is faithful that promised. In this land

we need strength—spiritually first, and also physically—spiritually, because the devil is much alarmed therefore very subtle with his victims because he does not want to let them go; but the Lord has heard the cry of those who are concerned for the ones who are in bondage of sin and oppressed by the evil and has sent His servants to bring deliverance to them through His Word.

We are happy to report good health of the entire group at present. As for me, I had my first taste of malarial fever, June 29 and 30, being in bed only 2 days. I am also glad to report that the first dwelling house here has been completed, with the exceptions of a few finishing touches, every room being occupied at present. We surely appreciate larger quarters and better protection from mosquitoes, although they are not so plentiful as they had been during the rainy season.

On July 15 the native men began carrying stones for the foundation of the much-needed church building. Plans at present are to build a sun-dried mud-brick structure with grass roof and earth floor, size 20 by 50 feet. We estimate such building to cost approximately \$25.00. The conviction of the missionaries is that it will be for the good of the natives as well as for the good of the cause if the natives pay for their church themselves. It really may seem to some of our dear prayer-helpers in the homeland as though we as missionaries were getting rather hard-hearted when they read articles in which is mentioned of paying our workmen at the rate of a bit less than 7 cents (U. S. money) per day and then to think that these poor people should pay for their own church.

Well, I am not able to explain in a definite way just how the African native reasons, but this they have told us that things gotten free of charge are usually worthless. This has caused us to stop and think.

Mr. Sywulka of the African Inland Mission, whose home is in Mwanza, is with us at present, for which we are glad; as his years of experience in Africa is valuable to us as new workers. Bro. Stauffer and Mr. Sywulka are engaged in translation in the Kijita language at present.

If the Lord will, we expect to select the fourth mission site some time next week, as Mr. Sywulka expects to stay and give his assistance.

Continue to pray that the Lord's will may be done through us in behalf of the many lost souls in this vast harvest field.

The God of peace be with you.

C. M. Ferster.

Usually when you find people who are fighting the law of giving, you find people who would have something to give.—D. D. Miller.

MARKSTAY, NORTHERN ONTARIO

Dear Herald Readers, Greetings:—We praise God for His great love. The Lord is gracious to all those who put their trust in Him. He has promised to be with us and to guide us by His Spirit into all truth. We praise Him for what He has done for us in this field of labor.

After being on the field for only a few short months the declaring of God's Word is already bringing the desired results, for which we praise Him. Thus far two souls have yielded to the direction of the Lord Jesus and we are praying that they may stand faithful amid the evils about them. The Holy Spirit is striving in the hearts of many more. Pray with us that they may yield to Him Who is able to keep them from the evils of this world.

We have been much encouraged by the visits of interested brethren and sisters of southern Ontario who have taken time to come to this field. On July 1-4 we had with us Bro. and Sister Clayton Brubacher, Bro. and Sister Isaac Hurst, Bro. and Sister Henry Hurst, Bro. Freeman Gingerich, Sisters Phylla Bauman, Valisa Martin, and Mary Horst, all of St. Jacobs, Ont.; and on July 20, Bro. Moses Shantz of the Blenheim congregation and Bro. Oscar Burkholder of Breslau, Ont. On Aug. 1, 2 we had with us Brethren Isaac and Roy Brubacher and Moses Martin, St. Jacobs, Ont.; Brethren Roy Bauman and Paul Hunsberger, Waterloo, Ont.; Bro. David Horst, Sisters Elva and Olive Snyder, St. Jacobs, Ont.; Bro. Lloyd Cressman and Bro. Noah Cressman, New Hamburg, Ont. We are thankful to God and to them for their interest and help in services while with us which was very much enjoyed by our little group of seekers after truth. We are also very grateful for their kindnesses to us in the support of this work.

On Aug. 19-24 we are expecting Bro. Oscar Burkholder and a group from Breslau to be with us. We are looking forward to fellowship we will have while they are in our field of service.

We had the pleasure on Aug. 7 of opening up another place to declare the Gospel. It is in a schoolhouse about fifteen miles north of our central point. About thirteen of our little group, nineteen in all, were French Roman Catholics. We trust that their interest may continue and that they may learn to put their trust in Him Who alone has power to forgive sins.

Pray for us, that we may both live and declare the Gospel of salvation in this place where sin has wrought its terrible work in destruction of souls.

"Say not ye there are four months and then cometh harvest? Lift up your

eyes and look on the fields for they are white already to harvest" (Jno. 4:35).

"The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Yours in His service,
The Workers on the Field,
Walter McDowell,
Arthur V. Gingrich.

THE WORK OF THE MISSION STUDY COURSE COM- MITTEE

By M. C. Lehman

For the Gospel Herald.

It has been thought best to make a brief statement as to the progress of the work of the Mission Study Course Committee appointed by the General Mission Board.

In accordance with the instructions of the Mission Board the committee has given over to several writers of ability and sound belief, the preparation of books for use in mission study classes. Eight such projects were assigned. Of these one, "Our Neighbors In South America," by J. W. Shank, has been ready for use for several months and can be had from Scottdale. This would be an excellent book for use in mission study classes to be started now.

A similar work on Africa by Sister Ada Zimmerman and Sister Kathryn Leatherman will be ready for use before the year closes.

A work on the history of all our city missions by Sister Alta Erb is nearing completion and can be used in the winter Bible terms and in different areas in the Church. Other projects are being pushed to completion.

The committee wishes to call attention to its revised list of non-Mennonite books recommended for use until our own works are all completed. Many communities organize classes for special study of some sort in late summer or fall. This would be an excellent time to start mission study classes using books recommended in the above mentioned list or our own work on South America.

Any one desiring information, write to John L. Horst, Mennonite Publishing House, Scottdale, Pa., who is secretary of the committee.

Goshen, Ind.

SPECIAL MEETINGS

Harleysville, Pa.

Report of the Third Bible Instruction Meeting held at Salford Mennonite Church, near Harleysville, Pa., Aug. 1-3, 1936.

Program.—(Saturday) Devotion (Luke 8: 1-15), Joseph Boll; "Take heed what ye hear," Henry Lutz; How to be Filled with the Holy Spirit, Noah Risser; Devotion (Heb. 4), Enos Wismer; God's Judgment on Lord's Day Desecration, Noah Risser;

Influence of the Christian Home in the Church, Henry Lutz; (Sunday) S. S. Lesson, Henry Lutz; Devotion (I Pet. 1), Henry Lutz; Sermon (Jas. 4:13), Noah Risser; Devotion (I Cor. 12:12-31), Jesse Mack; Our Relationship to Church, Noah Risser; Our Relationship to State, Henry Lutz; Devotion (Prov. 1:1-17), Joseph Nissley; Children's Meeting, J. C. Clemens; Young People's Problems and Their Solutions, Noah Risser; Sermon (Luke 19:42), Henry Lutz; (Monday) Devotion (II Tim. 3), Clayton Berkey; Why Stand for Bible Principles, Noah Risser; Book Study—Jude, Henry Lutz; Devotion (Heb. 4), Henry Bechtel; Our Heritage, Henry Lutz; Sermon (Isa. 12:2), Noah Risser.

Thoughts.—The Word of God should be our guide in accepting what we hear as it was to the noble Bereans. Good-ground hearers are obedient and receive blessings. To be filled with the Holy Spirit, we must repent, make restitution, have our temples swept or cleansed from sin, ask God for the Holy Spirit, and obey Him when He comes lest we grieve or quench the Spirit and He depart from us. "Every one of us shall give account of himself to God" as to his observance of the Lord's Day. God established the Sabbath day for worship, a day to assemble for worship and engage in activities that will extend the Kingdom. Proper training in the home is the most effective way for growth in the Church. Are we of God's minute men, promptly responding to the leadings of the Spirit as was Philip? Since our natural life is as a "vapour" we should throw all our energy and strength into the Lord's work. We should cherish the great price paid for spiritual and eternal life, accept it, continue in same in spite of persecution and tell others about it. The Church consists of called out, sent out, kept out, and will be taken out people. The Church in the world is as a ship on the sea. Water coming into the ship and the world creeping into the Church are both very dangerous. Every member of the Church should be a "lively stone" in the building of Christ. Pruning may be necessary. Our duty toward the State is (1) Praying for the Government that the work of the Church in bringing the message to the lost may not be hindered, (2) Honoring the office of those whom God has ordained. Ex. David toward Saul, (3) Obeying. We should keep our place that the Church may remain a light to the world. Boys and girls can shine for Jesus by not being grouchy, not trying to be someone else, but being willing to be used for God. Problems of youth are: (1) genuine Christian experience, (2) the problem of themselves, habits, etc., (3) school life, (4) social relationships, (5) life vocations, (6) understanding and confiding in parents, (7) fitting into the Church, (8) victorious living. We, as young people, should go to God and our parents or some other interested older person for aid in solving our problems. Have backbone to say "No" to the world. Peace with God or victory in the Christian life is obtained through (1) accepting Christ as our Savior, (2) confession of sin, (3) restitution, (4) forsaking sin, (5) wholly yielding to the will of God, (6) actively engaged in the work of the Lord. The Bible is of divine origin. One who is wholly surrendered will delight in standing by Bible principles. Contend for the faith. We should be ready always to give an answer for the hope that is within us. Beware of false teachers. Instead of being ashamed of our faith let us praise God for such a heritage. This being the four hundredth anniversary of Menno Simons' renunciation of Catholicism we can benefit by being informed how the Lord used Menno Simons as a great leader and writer of His Church. Our strength is derived from the Lord Jehovah. The arm of flesh will

(Continued on page 477)

Family Circle

A MESSAGE TO YOUNG PEOPLE AND PARENTS REGARDING COURTSHIP AND MARRIAGE

(J. L. Stauffer in Pastoral Letter)

(Continued from last issue)

Marriage is the ultimate goal for normal young people when they come to marriageable age. The Creator, immediately after man's creation, provided for the home. Marriage is the union of one man and one woman for life. Divorce is unscriptural, and was not in the plan of God. Moses allowed divorce because of the wickedness of the people, but our Lord made it clear that "in the beginning it was not so." The marriage of a Christian to one who is not a Christian is likewise not approved by the Scriptures. "Only in the Lord," is the Bible injunction. "How can two walk together unless they be agreed?" was the question of the prophet Amos in Old Testament times (Amos 3:3). It is usually not wise for those of different denominations to marry. There are problems enough to be faced together in marriage, without having the disagreement on the church question to trouble the newly married. The one holding the most Bible truth should not surrender to the one who holds the least. The one holding the least should accept the religious standards of the other, and this decision should be arrived at before marriage. Any marriage consummated on the basis of the compromise of truth can hardly be expected to have the blessings of God upon it and may not be a happy marriage.

A word of caution should be given to young people who grow impatient regarding matrimony and feel that their chances are now limited, or even think that the last chance has come. Many women in their haste have married drunkards, or cigarette fiends, or vulgar-minded and swearing persons, or men who were too lazy to work. Sometimes a young man in haste marries a careless, or an indifferent, or a lazy woman who is unwilling to perform the part of a good housewife. Bro. A. D. Wenger used to say that "Plenty of fore-thought prevents much after-worry." Better remain single all your life than marry one who will fill your life with unhappiness and sorrow. Divinely guided marriages do not lead the godly and the ungodly into matrimony.

The happiest homes are usually found where the husband and wife are about the same age, perhaps within a variation of not over ten years.

Let me repeat, there is no excuse for a Christian to marry either a divorced person, or one who is not a Christian.

"Marriage is honorable in all, and

the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4). Sexual relations outside of marriage are not only forbidden by the Scriptures, but also by the laws of the land. The Scriptures make it clear that God will judge the transgressor.

Public opinion does not change the Word of God. Thirteen times in the New Testament we are told that those who commit such sins will be barred out of the glory world and the heavenly city. Young people should be taught by their parents that a virtuous life is a priceless possession. Purity of body can be lost in a few moments, but cannot be restored in a life-time of decent living. Impurity will be forgiven by the Lord, if there is a real repentance and a forsaking of the sin. Jesus said to the penitent woman who was guilty of adultery, "Go, and sin no more." "Blessed are the pure in heart, for they shall see God" (Jno. 8:11; Matt. 5:8).

The Creator's plan in marriage is stated in Genesis. "It is not good for the man to be alone, I will make an help meet for him." A second purpose is stated in the words, "Be fruitful and multiply." Children are said to be "an heritage from the Lord." No plan, other than the God-ordained plan of the marriage of one man and one woman affords an ideal environment for the birth and the godly upbringing of children. Divorce breaks up the home and turns the poor children out into the hands of strangers. The Russian plan that children shall be separated from their mothers and placed into large State-controlled orphanages is placing children on the same level with chickens and cattle. Every child has the right to be born in a home where they can have the loving care of both father and mother. Because of all that is involved, is it not just that God should punish the impure, the fornicator, and the adulterer?

There are some people who try to justify immorality by quoting I Cor. 7:36; but any thoughtful person should know that the apostle Paul would not condemn such sins in the preceding chapters (I Cor. 5:7-13; 6:9-11) and then in the next chapter allow what he had condemned. If verses 37, 38 would be read in the same chapter, it would make it clear that the verse refers to a father who had a daughter of marriageable age. The father can either refuse or consent to her marriage, and would commit no sin in either decision.

Happy home life is the desire of every one, but especially Christians should aspire to such an experience. Happy home life is not an accident. The virtues of honesty, happiness, truth, purity, spirituality, industry, economy, are some of the essentials. These character qualities are not the growth and development of a day. They are not to be found and picked up as valuable coins and gems, but are

the result of teaching, growth, experience, and character expression.

Parents, we have a large contribution to make toward the happy homes of the future by the way in which we discharge our parental responsibilities toward our children now. Young people, may you build the right material into your characters now, so the ideal Christian home life may be your experience in the future, if the Lord leads you in that way.

Harrisonburg, Va.

A TIMELY WARNING

By Nora E. Snavelly

For the Gospel Herald.

Behold, how great a matter a little fire kindleth.—Jas. 3:5.

It is the little foxes that spoil the vines. S. of S. 2:15. I sometimes wonder if we are open to the truth of these scriptures.

It is not our aim to write about fire or foxes, but something seemingly small in the eyes of many, but with far-reaching results. I refer to the sleeveless dresses and anklets worn by our innocent children. Why do Christian fathers and mothers put them upon their God-given gifts? I'm sure if we could but see the outcome we would close our eyes to the scene. We must give an account of our stewardship, and will be held responsible for our children. Ex. 20:5. It seems to me parents today are anxious to have their children shine in the world while in innocence—but what will the end be?

Heathen customs are not to wear much (if any) clothing. Is Satan leading us little by little to the same condition? Do we lack civilization? or does education bring about the sad state of affairs? It is high time that we awake out of our sleep. Rom. 13:11.

Let us look into a few of the excuses which we have come across: "They are only children, and we wish to make them comfortable." "Long hose are hard to get, and more expensive." "We have seen ministers' children wear them; why not ours?"

None of these can be called a reasonable excuse, since when pondered over and weighed they are found wanting. To be honest, all would have to confess it is because they are in style.

Let us all be awake to the issue, get down on our knees before God asking forgiveness, and for a greater vision of our responsibility toward our children. Let us be obedient to the Lord's leading. May we search our hearts and homes, remove and destroy that which belongs to Satan and is unprofitable to our spiritual good. Acts 19:18, 19.

We are a called-out people; in the world, but not of it. Yet where is the dividing line? It is fading like daylight when night comes on. "Awake thou that sleepest: arise . . . and Christ shall give thee light."

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Sept. 6, 1936.—TURNING TO THE GENTILES.

Lesson Scope.—Acts 13:13-14:28; Rom. 10:8-15.

Lesson Text.—Acts 14:8-13, 19, 20; Rom. 10:8-13.

Time and Place.—About A. D. 48-50; Lystra, Derbe, and other places.

Leading Characters.—Paul, Barnabas, a cripple, other people.

Golden Text.—I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. —Acts 13:47.

Points for Meditation.

1. The impotent man.
2. Miracles.
3. Hero worship.
4. Persecutions.
5. Confession.
6. Faith.
7. Jews and Gentiles compared.

Introductory Thoughts.—It was needful, in the establishment of the early Church, that the miracle-working power of God be vested prominently in the disciples of Christ. They were facing a tremendous opposition, and this was needed to convince the people that the religion of Jesus was from God. In today's lesson, as in lessons past, we have a demonstration of the power of miracles. And let it be borne in mind that the day of miracles is not yet past.

LESSON COMMENTS

The Work in Lystra (8-13).—After Paul and Barnabas had labored in Cyprus, Antioch in Syria, and Iconium, they came on to Lystra. Everywhere they labored they encountered great opposition, especially from the Jews. Coming to Lystra, they met at first a different response. Here, as elsewhere, the miracle-working power of God was with them. There was a certain impotent man, lame from the time of his birth, who was much interested in the message brought by the disciples. Seeing that he had faith to be healed, Paul cried with a loud voice, "Stand upright on thy feet." The man obeyed promptly and walked.

In the eyes of the people this was a wonderful event. In the language of Lycaonia they shouted, "The gods are come down to us in the form of men." Barnabas they called Jupiter (evidently because of his size) and Paul was called Mercurius, "because he was the chief speaker." Their action was not unlike some of the hero-worship witnessed in our day, only they mixed more superstition with their idolatry than is usually witnessed among us. There came the priest of Jupiter who led his people in a proposed ceremony of sacrifice to these (supposed-to-be) "gods." But Paul and Barnabas would not allow anything like this. They ran in the midst of the multitude, saying, "Sirs, why do ye these things?" and proceeded in telling these superstitious people just who they were (men of like passions with themselves), what kind of a message they had to

bring, and extolled the name of God from whom all blessings flow. In this they were entirely different from some other leaders, both in their and in our own day, who are perfectly willing that men should magnify their name and sound their praises.

Bitter Persecutions (19, 20).—But the veneration in which these two apostles were held was but for a brief time. There came men from Antioch and Iconium and persuaded the people, poisoning their minds against Paul and Barnabas. Whether it was any easier to do this because the disciples had persuaded the superstitious people of Lystra not to worship them, we are unable to say. But we have an impressive object-lesson, showing us how zealous the disciples of Satan are in opposing the work of the disciples of Christ. They "stoned Paul, drew him out of the city, supposing him to be dead." But the Lord still had further work for this faithful disciple. As his fellow disciples were standing around him he arose and came back into the city. The next day he and Barnabas departed for Derbe.

Salvation for All Men (Rom. 10:8-13).—For the rest of the lesson we will give a listening ear to the one who was the chief speaker and most impressive

character in the midst of these events. His theme: "There is no difference between the Jew and the Greek." Salvation is not a matter of nationality or race, but it is the work of grace on the part of Him who saves the individual believer that repents of his sins. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature." Jew or Gentile, old or young, white or black, intelligent or ignorant, all are alike when it comes to opportunity for salvation: saved through Jesus Christ our Lord; on condition that we accept Him as Savior and Lord, repent of our sins, believe and obey the Gospel. Upon these terms all have access to the throne of grace, all have the opportunity for salvation. Christ has Himself said, "No man cometh unto the Father but by me;" and Peter declares that "there is none other name under heaven given among men whereby we must be saved." The custom of Paul and Barnabas to preach first among the Jews was not because the Jew had the preference when it came to salvation, but for evident reasons they figured that they could make greater headway by following this rule. Here is man's part in the work of salvation, God's plan for man's salvation, whether he be Jew or Greek: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—K.

BIBLE MEETING TOPIC

INCIDENTS BY THE EUPHRATES RIVER (Jr.).—Psa. 137

Topic for September 6

MOTTO

"Let us lift up our heart with our hands unto God in the heavens."

OUTLINE STUDY

I. The First Home of Man.

1. God planted a garden.—Gen. 2:8, 9.
2. God watered it by a river.—Gen. 2:10-14.
3. God placed the man in it.—Gen. 2:15-17.
4. After sin God banished man from it.—Gen. 4:22-24.

II. The Captives of Israel by the Euphrates.

1. They could not sing.—Psa. 137:1-4.
2. They could still serve God.—Dan. 1:3-20.
3. But they could not be in their own country.—Jer. 52:28-30.

III. Sereah Sinks a Book in the River Euphrates.—Jer. 51:59-64.

IV. Jeremiah Hides a Girdle in a Hole by the Euphrates.—Jer. 13:1-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Babylon."
2. Tell the Stories of Incidents by the Euphrates.
 - a. The home in the garden of Eden.
 - b. The captives by the river Euphrates.

- c. The sinking of a book.
- d. The spoiled girdle.

For Seniors.

1. The Great Lessons Taught to Men by the Euphrates.

PERSONAL THOUGHT

Do I know the lessons of God from the great river? May God give us understanding that our life may escape the evils connected with the punishments of the people of Israel and the Babylonians.

SEED THOUGHTS

Along the banks where Babel's current flows,
Our captive band in deep despondence stray'd,

While Zion's fall in sad remembrance rose,
Her friends, her children mingled with the dead.

The tuneless harp that once with joy we strung,
Where praise employed, and mirth inspired the lay,

In mournful silence on the willows hung,
And growing grief prolonged the tedious day.

The barb'rous tyrants to increase the woe,
With taunting smiles a song of Zion claim,
Bid sacred strains in streams melodious flow,
While they blaspheme the great Jehovah's name.—Selected.

"Religion means a deep, close, personal relation to God—or it means nothing."

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 27, 1936

Field Notes

The Music Committee of Mennonite General Conference is scheduled to meet at Goshen, Ind., Sept. 2-5. M.

Sister Mina Glick of Belleville, Pa., is the newest missionary at the Mennonite Gospel Mission in Altoona, Pa.

Bro. Milo Kauffman reports very good prospects for increased attend-

ance at Hesston College and Bible School which is to open Sept. 9. M.

Bro. Harry Blough of Boswell, Pa., filled the regular appointment at Masantown, Pa., on Sunday morning, Aug. 16.

Bro. H. B. Keener of Harrisonburg, Va., conducted a 12-day singing class at Allensville, Pa., recently. A live interest is reported.

Bro. Milo Kauffman is billed for evangelistic meetings to be held at the Mennonite Gospel Mission, Canton, Ohio, in the month of November. M.

Bro. D. Y. Hooley of Hammet, Ida., was one among the interested attendants at the Missouri-Kansas Conference held near Yoder, Kans., last week. M.

Acts 1:8 was the text used by Bro. J. G. Hartzler, Windom, Kans., for a heart-searching conference sermon at the Missouri-Kansas Conference last week. M.

If previous arrangements were carried out, Bro. Landis Schertzer of Millersville, Pa., filled the regular appointments at Altoona and Mill Run, Pa., missions last Sunday.

The congregation worshiping at the Altoona, Pa., Mennonite Mission is looking forward to a series of meetings in the near future, in charge of Bro. I. S. Mast of Casselton, N. Dak.

Bro. Alva Swartzendruber, Hydro, Okla., preached for the congregation near Jet, Okla., Sunday morning, Aug. 16, and at the Pleasant Valley Church, Harper, Kans., in the evening. M.

Sister Elizabeth, wife of Bro. A. M. Leatherman, of the East Holbrook congregation near La Junta, Colo., is in failing health. The prayers of God's people are solicited in her behalf. M.

Following the Missouri-Kansas Conference, Bro. Ray F. Yoder was expected to conduct evangelistic meetings with the Pea Ridge and Cherry Box, Mo., congregations. M.

A very profitable Young People's Institute closed at the East Union congregation near Kalona, Iowa, Sunday evening, Aug. 16. Nearly 300 persons registered at this institute. M.

A program of the coming Bible instruction meeting, to be held at the East Vine St. Mission, Lancaster, Pa., Sept. 6 and 7, is before us. The names of ten instructors are found on the program.

Brethren Lawrence Horst, Peabody; Charles Schweitzer, Protection, Kans., and Daniel Sommers, Pryor, Okla., are

the newly ordained ministers in the Missouri-Kansas Conference for the last year. M.

"The Teaching Ministry of the Church," "The Atonement," and "The Devotional Life of the Minister" were among the important subjects agreed upon for discussion at the Missouri-Kansas Conference at Yoder, Kans., last week. M.

The monthly Bible conference will be held at the Columbia, Pa., Mission Saturday evening and all day Sunday, Sept. 5 and 6, with the brethren, A. J. Metzler and Henry Lutz as instructors. Pray for the meeting and come and spend some time with us. Com.

Bro. E. M. Yost, Greensburg, Kans., is scheduled to conduct evangelistic meetings at Manson, Iowa, beginning the second week of September; and with the brotherhood of the Bethel congregation near Garden City, Mo., in November. M.

Thursday, Sept. 10, is the date for Bro. and Sister Milton C. Vogt to set sail for India as missionaries. May the Lord protect them on their long journey and use them mightily in soul-winning as they return again to that sin-benighted land. M.

Change of Address.—Bro. Aldus Brackbill and wife, from Lancaster, Pa., to Harrisonburg, Va. Our brother and sister expect, while in Virginia, to have their home with their son and daughter-in-law, Bro. and Sister M. T. Brackbill.

From East Union congregation, near Kalona, Iowa, there come reports of an interesting and well-attended young people's institute. There was a total enrollment of 290, eleven states were represented, and overflowing crowds marked the public sessions.

Brethren J. L. Horst and C. B. Shoemaker of Scottdale spent Sunday, Aug. 16, in the Casselman Valley district, filling the morning appointment at Casselman Church and visiting several Sunday schools in the Maryland mountains in the afternoon.

The twelve-day young people's institute conducted recently near Johnstown, Pa., closed on Sunday evening, Aug. 16. The total enrollment reached 148, not including visitors who were present for a few days. The meeting attracted wide attention and many visitors.

Brethren D. J. Fisher, Iowa City, Ia.; Ray Yoder, Nappanee, Ind.; J. H. Neuhouser, Grabill, Ind.; Ed Diener, Wellman, Ia.; and Ed R. Schrock, Montgomery, Ind., were among the visitors at the Missouri-Kansas Conference which was held near Yoder,

Kans., last week. Their presence and help was highly appreciated. M.

One of the familiar figures to be conspicuously absent from the Missouri-Kansas Conference last week was Bro. Andrew Shenk of Oronogo, Mo. Bro. Shenk is past 86; and while his interest in the cause continues keen, his physical powers at this time are not what they once were. M.

Bro. S. G. Shetler of Johnstown, Pa., preached for the congregation worshipping in Lower Deer Creek congregation near Kalona, Iowa, on Sunday morning, Aug. 16. Bro. S. has been secured to conduct a series of meetings at the East Union Church near Kalona, beginning Sept. 8.

Bro. J. A. Leichty of Orrville, Ohio, preached for the congregation at the Scottdale Mennonite Church last Sunday morning, and Bro. Abner G. Yoder of Parnell, Iowa, performed a similar service for the brotherhood at Masontown, preaching there both morning and evening.

Bro. J. D. Mininger of Kansas City, Kans., who spent part of July and August in Virginia and Pennsylvania, was one of the instructors at the young people's institute held recently near Johnstown, Pa. After this meeting he returned to Kansas, where he took an active part in the annual meeting of the Missouri-Kansas Conference at Yoder, Kans.

Bro. Abner G. Yoder of Parnell, Iowa, was one of the active workers at the Southwestern Pennsylvania Conference near Johnstown, Pa., last week. He was one of the week-end speakers at the young people's institute held just previous to Conference, was one of the principal speakers before the Sunday school conference, and delivered the Conference sermon before the Church conference.

The workers in the Publishing House appreciated the presence of a large number of visitors among us during the past ten days. Among these, the following states were represented: Ohio, Maryland, Kansas, Virginia, Pennsylvania, Oklahoma, Delaware. It was the business of the Lord that led them within reach of Scottdale, and we were glad to see them mingle with our workers and witness the nature of our work.

Ontario Mennonite Sunday School Conference.—We are in possession of an interesting program of the 47th annual meeting of this body, to be held Aug. 29-31 at Kitchener, Ont. It may be of interest to some of our readers to know that the first Mennonite Sunday school conference to be held in America was held in Waterloo Co., Ont., and the present organization is

the outgrowth of these pioneer meetings in Canada.

Tent Meetings at Steelton.—Steelton, a suburb of Harrisburg, Pa., is a city of about 13,000. A new mission station was opened in this city July 26. Evangelistic meetings have been announced for this place, to be held Aug. 27-Sept. 6, in charge of Bro. D. S. Krady of Lancaster, Pa. The prayers of God's people in behalf of the meetings are solicited, and all who can are invited to attend the meetings. May the blessings of the Lord be added, and the Mennonite Gospel Mission in Steelton be made the means of winning many souls for Christ.

The Mission Board meeting of the Southwestern Pennsylvania district was held at Kaufman Church near Davidsville, Pa., on Monday evening and Tuesday forenoon of last week. It was an interesting meeting, though not largely attended. One of the notable absentees was Bro. J. A. Ressler, who has been chairman of the Board for many years. Though not able to be present at the meeting, we are glad to state that he is gradually though slowly improving. In the absence of Bro. Ressler, Bro. Elmer Yoder of Allensville, Pa., presided.

The Workers' Conference of the Missouri-Kansas Conference district was held with the brotherhood of the Yoder congregation, near Yoder, Kansas, Aug. 17-19. Brethren Edward Yoder of Kansas City, and Paul Roupp of Hutchinson, Kans., served as moderators. The interest was good throughout and on Wednesday over 700 persons partook of the noonday meal. Among the out-of-the-district speakers were Brethren John Koppenhaver, Whittier, Calif.; J. S. Neuhauser, Grabill, Ind.; and Ray F. Yoder, Nappanee, Ind. M.

Called Home.—Bishop J. J. Hartzler of near Garden City, Mo., answered the summons from on high to exchange the things of time for the things of eternity. He served the cause of Christ and the Church faithfully for many years. His funeral was held at the Sycamore Grove Church near Garden City, Mo., on Thursday, Aug. 13. He lived to be nearly 92 years of age and was sick in bed only about two weeks. It will be remembered that he was the father of Bishop J. D. Hartzler, Gridley, and Chancy Hartzler, Tiskilwa, Ill. Truly, the memory of the just is blessed. M.

According to the statistics as given in the new Year Book and Directory, the Yoder, Kans., congregation is the second largest congregation in the Missouri-Kansas Conference district. It is also one of the newest congregations having been started about fifteen or twenty years ago. Besides this, the

Yoder congregation, possibly more than any other, has furnished means and workers for the Hutchinson Mission. Harry A. Diener and L. O. King are the ministers and D. C. Schrock and Levi Headings are the deacons. Rural Mission workers take heart. There remains yet much land to be possessed. M.

The annual meeting of the Southwestern Pa., Conference was held at the Kaufman Church near Davidsville, Pa., last week. Beginning with the meeting of the Executive Committee and bishops of the district on Monday afternoon and ending with the Church Conference on Friday noon, there was a live interest in all the meetings—Mission Board, Associated Sewing Circles, Sunday School Conference, and Church Conference—which we trust will be translated into practical work the coming year. Among those present from outside the district who took an active part in the work were the following brethren: A. G. Yoder of Parnell, Iowa; I. B. Witmer of Columbiana, Ohio; S. J. Hostetler of Goshen, Ind.; Paul Mininger of Norristown, Pa.; Aaron Mast and Eli K. Zook of Belleville, Pa.

Correspondence

Upland, Calif.

(North Pomona congregation)

Dear Herald Readers, Greetings:—"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). This victory is ours, if we will only claim it.

A few children have whooping cough. Sister Higgins is able to attend church services again by carrying her arm in a sling. Bro. Horst has been able to help some with the work of remodeling their home. They are enlarging the first floor and adding an upstairs.

This year was our first attempt at summer Bible school work. While we see much room for improvement we also are encouraged. The school closed with an average attendance of twenty-five. It has also brought in a few more scholars for the Sunday school and children's meetings. It has been the means of closer contact with the Mexicans in the community. Will you pray with us that it may be the beginning of a great work among them?

Bro. and Sister Bucher are at this writing in Iowa City where Bro. Bucher is holding revival meetings. From there they expect to go on to Indiana, Ohio, and Michigan before returning home. They no doubt will be gone until sometime in October. In the absence of Bro. Bucher, Bro. Henry Byers of the Brethren in Christ Church has been filling the pulpit on Sunday mornings. The evening hour is left to the community to fill in various ways

(Continued on page 477)

Miscellaneous

AN EXAMPLE OF FAITH

(Matt. 15:21-28)

By D. H. Martin

For the Gospel Herald.

A lesson of faith she taught us,
This woman, a Gentile by race;
Though an alien, because of her faith,
In God's Word she was given a place.

Her prayer, first received in silence
By Christ, the compassionate One;
And man tried to thrust her away,
But this was not easily done.

She continued to make her request
To the One who her very heart saw,
And He answered, "to cast bread to dogs
Would transgress the divine law."

Though seemingly received with coldness,
She did not give up in despair;
"But the dogs eat the crumbs," she answered,
"That fall round the Master's chair."

The Master's heart was touched
By such simple, child-like faith.
"O woman, thy request is granted;
Go home in peace to thy place."

From this incident we glean the lesson
That God always answers our prayer;
And all people, and nations, and tongues of
this earth
May His infinite goodness share.

New Holland, Pa.

CHURCH ACTIVITIES OF THE NORTHWEST

By T. K. Hershey

For the Gospel Herald.

Having written of the three conferences in the Northwest, which I visited in June and July of this year, I want to describe in this article three congregations we visited on our return to the East.

I. Detroit Lakes, Minn.

Detroit Lakes is a city of approximately 5000. It is located on the main line of the Northern Pacific R. R., about two hundred miles north and a little west of St. Paul, Minnesota. Ten miles west of this beautiful little city, a colony of Mennonites is located—nine families in all. The ministers are J. C. Gingerich, and Elmer Hershberger, Detroit Lakes, Minn.

It was our privilege to worship with these brethren and to take part in the dedication of their new church building. Bro. Daniel Kauffman preached the dedication sermon. The brethren, Harold Zehr of Fisher, Ill., and L. S. Yoder of Lyman, Miss., also took part in the services. We were told by the local brethren that contributions for the erection of this building came from all over the United States and Canada. To such I wish to say that you can be assured that your money was in no wise wasted, but was spent wisely and judiciously and it has

brought much happiness to the little congregation at this place. The amount contributed was not enough, however, to finish the church on the inside. These nine families did not sit down and fret about this. They rolled up their sleeves, went to work and raised the money needed. How did they do it? With suppers and bazaars? By selling pies, cakes, and ice-cream? No, they did it in this way: One brother donated firewood. The members came together and cut forty cords of this wood and sold it at two dollars a cord. This meant eighty dollars with which they finished the Lord's house. Then they gave quarters to their children to be invested. With the proceeds they were able to purchase the Hymn books needed. The returns were sixty dollars. This present year boys, girls, and women took quarters. This income is to be used toward the running expenses of the church. The interesting thing is that these quarters were given by the congregation and not by the Mission Board.

Land.—The land is rolling, and contains valuable timber. It sells at from eight to twelve dollars per acre, depending on the improvement and amount of timber on it. The principal crops are alfalfa, oats, and potatoes. Cattle and sheep do well. One brother sold over one hundred dollars' worth of wool from his few sheep, and got eight dollars for the lambs. The markets in Detroit Lakes, Fargo and Moorhead are very good. These towns are only about forty miles from the colony. It is true that it gets very cold in the winter and hot in the summer, but they have plenty of wood to keep warm and, in a radius of twenty-five miles, they have 412 lakes which keeps them cool in the summer.

Impressions.—We were impressed with the opportunity to witness for Christ, and to make a living as a side issue. As a church, we have always been fearful about going into isolated places. We feared the loss of membership, due to ungodly influence, would be greater than the gain. Consequently mission work in these needed places was neglected. However, when the motive is to go there with the purpose of testifying for the Lord, and making a living a secondary consideration, there will be less possibility for this to occur.

We therefore want to encourage those who may be thinking of changing localities, to consider this little congregation at Detroit Lakes, Minn. It is true that it was very dry this year, but the drought was quite general. As a rule they have sufficient rainfall. At Moorhead we talked with a farmer who said he had not seen such a drought for twenty-five years.

Yes, the city of Detroit Lakes, as well as some of the other towns near the colony, ought to hear the teaching of the Word of God as interpreted by

the Mennonite Church. Judging from the zeal and activities of the nine brethren who already go miles to conduct services, we believe these adjoining towns will some day have this opportunity. They have been doing a noble task in the ten years they have lived at this place. Anyone desirous of more data, or interested in this congregation, will receive a prompt reply by writing to either of the ministers.

II. Sheldon, Wisconsin

Sheldon, Wisconsin, too, represents a splendid opportunity for our people to do extension work. It was my delight to spend the 12th of June with the five families of this place. I found them intensely interested in getting the Gospel to their neighbors, many of whom are foreigners and know very little about the Gospel.

The three Martin families, one Kauffman and one Hershey family, constitute the membership. These families, together, have over thirty children. Some of them are in the Church and others ought to be. The saddest thing here is that they have neither a pastor nor a church house. There is no one ordained upon whom the responsibility of caring for the flock can be placed. These brethren are active and doing what they can to hold their children for the Lord. But unless there is an organized church with a strong leader to look after them, it will be difficult to hold the children for the Church.

We enjoyed our service with the brethren in Wisconsin, even though the weather was very hot. Sunday morning, we drove thirty miles to a schoolhouse where they conduct a Mission Sunday school. We found many interested folks present, none of whom were of Mennonite descent. What an opportunity! In the evening we conducted a service in a well attended schoolhouse near Sheldon. These five families and their children and many others constituted the congregation. These two services revealed to me that there is a real mission work being done here.

The principal and urgent need, as I see it at this place, is a resident pastor. We are glad to know that steps are being taken to bring this about. The brethren are praying for a minister and a church house. They are also desirous that other Mennonite families might move into their community. Here, as in Minnesota, I would say, is an opportunity for the brethren to witness for the Lord.

Land, Market.—Both land and market are good. The largest industry is dairying. Ladysmith is a good-sized city and is only fifteen miles away. St. Paul, Minn., is only 137 miles from the colony. Usually, there is sufficient rainfall, and good crops. There was not the sign of drought here as in many other places.

III. Casselton, North Dakota

We might go on and speak indefinitely of the needs at other places. Time and space permit only one. Casselton, N. Dak., presents to the Church at large a special need. There are a number of members there, but no church building. They worship in a large room in a hotel. When I was there, Bro. L. S. Yoder of Lyman, Miss., was holding a series of meetings in this room. Friday evening of that week, they secured the Methodist church, and it was my delight to talk to them on "Our Work in the Argentine." Many of the Methodists were present. Surely here is an opportunity to help.

As I write these lines, this thought comes to me: If only a little part of the money lost in stocks and bonds by our people had been given for Church extension in the Northwest, Casselton, N. Dak., and Sheldon, Wis., would have their places of worship, and would not have to worship God in school buildings and in large hotel rooms.

I trust that some who read this may be moved to contribute in a large way so that these brethren in isolated places may enjoy a house of worship. This will mean big interest and a safe investment. Should any one be interested in this, a letter to Bro. I. S. Mast, of Casselton, N. Dak., the bishop in charge of these districts, will bring you all the data desired.

May God bless the brethren in North Dakota, Minnesota, and Wisconsin. My prayer is that the day may speedily come when there will be in these and other centers in the Northwest, large and flourishing congregations. Let us all help, pray, and give toward this end.

Elverson, Pa.

OUR STEWARDSHIP

By Naomi Cashman

For the Gospel Herald.

Therefore let no man glory in men. For all things are yours; . . . and ye are Christ's; and Christ is God's.—I Cor. 3:21-23.

Each one of us should be willing to give our life for our Savior, for He died on the cross that your sins and mine might be cleansed; that we might be saved.

We should fully consecrate our lives to Him, be willing to go or do for Him when He calls, no matter when or where. "So then everyone of us shall give account of himself to God" (Rom. 14:12). There shall come a time when each one of us shall give an account of himself to God, then shall every person be credited for what he has done for Christ; it may be small, it may be great. We always receive a blessing when working for Christ.

We should be like Him always—in self-denial, in submission, in obedience. It is our duty to try to win souls

for Christ, and to befriend the poor. For all these things will God reward us for in His Word He says, "Who will render to every man according to his deeds" (Rom. 2:6). Let us wholeheartedly surrender and submit our lives to Him. Then, and then only, can we experience the blessedness of being honored by God.

God also gives us blessings in our lives by which we may fully appreciate His love. He gives us children to love and care for. Although they are His jewels, He lent them to us that we might teach them and they might teach others God's Word. We must use them for His glory.

Ezek. 33:7-9 shows us, too, that we should think of others besides our own children. Although some of us are not preachers or Sunday-school teachers or workers, we should remember God's Word just the same and do our part.

God also gives us money, homes, automobiles, and many other things which we should use according to His will (Luke 12:48), for when God gives us much in life, He looks for much in return; and if He gives us less, He requires less from us. Let us always be faithful, in little things as well as the greater things. It seems that the more we get the more we want; so let God do the giving and let us be satisfied with His gifts.

God has given each of us a talent. One may have the talent to sing, while another can teach, and there are many others. Talent is something we should use when given us, or God will take it away from us. Read Matt. 25:19-30.

Let us then be faithful stewards in the use of our time, our talents, our bodies, our means, our opportunities and in our prayer life, for our faithfulness in all these should be practiced because of our love for our Lord Jesus. "We love Him because He first loved us."

Altoona, Pa.

LESSONS FROM PHARAOH'S OVERTHROW

By Adria Miller

For the Gospel Herald.

Upon the example of God's dealing with Israel in their experiences at the Sea and with Pharaoh, God teaches the Christian and all men in all nations that He is God; that He is mighty to save and able to judge those who withstand His Word. Pharaoh learned to his everlasting confusion the folly of resisting God. Each time a plague was sent upon Egypt Pharaoh was warned beforehand, but he paid no attention to God's warnings.

God had declared concerning Pharaoh: "I will harden his heart, that he shall not let the people go." There was no exercise of supernatural power to harden the heart of the king. God gave to Pharaoh the most striking evidence of divine power; but the mon-

arch stubbornly refused to heed the light. Every display of infinite power, rejected by him, rendered him the more determined in his rebellion. The seeds of rebellion that he sowed when he rejected the first miracle, produced their harvest. As he continued to venture on in his own course, going from one degree of stubbornness to another, his heart became more and more hardened, until he was called to look upon the cold, dead faces of the firstborn.

God speaks to men through His servants, giving cautions and warnings, and rebuking sin. He gives to each an opportunity to correct his errors before they become fixed in the character; but if one refuses to be corrected, divine power does not interpose to counteract the tendency of his own action. He finds it more easy to repeat the same course. He is hardening the heart against the influence of the Holy Spirit. A further rejection of light places him where a far stronger influence will be ineffectual to make an abiding impression.

He who has once yielded to temptation will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes and stifles conviction. Every seed of indulgence sown will bear fruit. God works no miracle to prevent the harvest. In Gal. 6:7 we are warned: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." He who manifests an infidel hardihood, a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. It is thus that multitudes come to listen with stoical indifference to the truths that once stirred their very souls. They sowed neglect, and resistance to the truth, and such is the harvest which they reap.

Those who are quieting a guilty conscience with the thought that they can change a course of evil when they choose, that they can trifle with the invitations of mercy, and yet be again and again impressed, take this course at their peril. They think that after casting all their influence on the side of Satan, in a moment of great trial or sickness they will change leaders. But this is not so easily done. The experience, the education, the discipline of a life of sinful indulgence, has so thoroughly moulded the character that they cannot then accept Christ. Had no light shone upon their pathway, the case would have been different. Mercy might interpose, and give them an opportunity to accept Christ, but after light has been long rejected and despised, it will be finally withdrawn.

In Prov. 29:1 we read: "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

La Junta, Colo.

"Great is the Lord."

THE ILLUMINED CROSS

By Nora B. King

For the Gospel Herald.

But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Gal. 6:17.

Why did Paul say, "Glory in the cross"? glory in such a rude thing as two pieces of wood? Ah, but Paul meant more than the literal cross. The cross itself holds no merit; but it is when we think of what took place upon that blessed cross that it really shines.

As we take a look at Calvary and see Jesus dying there for your sins and mine, can we not see it transformed into a thing of beauty? Jesus' death illumines it so that it is the brightest thing at which we can look. Had it not been for Jesus shedding His blood there, where would we be today? Out in sin, darkness, despair. This old world today is so full of wickedness, sin, darkness, and dejection that there is nothing bright to look to but Jesus.

No wonder the disciples felt so lonely after Jesus was in the tomb. All their joy had faded from their lives. There was no one who understood as He did, no one who loved as He loved, and now He was gone; gone forevermore, they thought. Oh, the sorrow of their hearts. But on the third day, glory! glory! He was alive!—ALIVE again, and to live forever, more glorious and wonderful than ever. Now the cross is empty, but it had become sacred because of what had taken place there. When we first saw the cross it was rugged and old; but after we realize that it is a signboard pointing us to heaven, telling us that if we accept the One who died upon it and His shed blood, then it changes and becomes as a shining light. As we come to the foot of the cross, confessing our sins and pleading with Jesus to forgive us, we feel new desires, new hopes, new life within us—we are changed. When we arise and look up at the cross, lo! it has changed. It is no longer ugly, but beautiful; no longer wood, but gold. Why? Because when we compare things for beauty, we think of gold as being the most beautiful shining material there is.

Just as great a change has come into our lives when we let Jesus have His way. Without the cross we would be lost forever and as we go through life it is always outstanding. We must be hid behind the "illumined cross" to do most effective Christian work. If when someone compliments us for work we have done, and we can say in our hearts to God, the glory is yours, Jesus, I have nothing but what You gave me, I am nothing but what You made of me, it is then we are really glorying in the cross. We are nearer

to what God wants us to be and to what Paul meant in Gal. 6:14. Have we anything of our own? Have we chosen our own path, created our own likes and dislikes? We have to some extent yes, but when we wonder where the desires first come from we must say, from God. We are what we are only by His grace.

Could we picture to the world the glory of the cross and keep ourselves entirely in the background, more souls would be won for Christ. As we go about our daily duties, come in contact with our fellowmen, can they look at our lives and truthfully say, There is a person who really knows Jesus? I know he does because of his actions and words. Are we showing Jesus to the world? If not, why not? Do our lives correspond with what we say, or can't the world see Jesus because we say one thing and do another? Oh, Christian, it is time we arise, awake out of sleep, and show Jesus and the cross to a lost and dying world as He never was shown before. Jesus is coming very soon. Will some one be able to point his finger at you or me on the judgment day and truthfully say that person did so and so, I knew no better, and now I am lost. We must live consistent lives in every way. The moment we come in contact with another person, they should be able to tell whether or not we are Christians. How? You ask. By our dress, our face, our speech, and our attitude toward things in general, as the weather, government, and so forth. Are we showing Jesus? He will help us to do it, if we but ask Him and seek Him.

To become like Jesus we must spend time with Him in secret. We become like those with whom we associate. The more intimately we associate with Jesus, the more like Him we will be. Jesus is the dearest friend we have and oh the good things He has for us each day, always something new. If you have never found it so, just try Him and see. I assure you He will never disappoint you.

May we thank God daily for the illumined cross and that we can be free men and women by His shed blood. "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:36). Isn't that glorious?

Hannibal, Mo.

THE TARES

By Geo. Hostetler

For the Gospel Herald.

The other day, before an open meeting, a man got up and said he did not belong to Church, but he saw a great vision. He saw a large, very bright cloud, and also a dark one, in a dream. Then he asked if anyone in the audience could explain the binding of the tares into bundles. We suppose he thought the churches were the bundles

that are being bound, and that he had the same sign and wonder that showed the presence and care of God to the Israelites in the wilderness. And by his example he would ask us to leave the Church and go with him.

In Mal. 3:7 we read, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" This shows that the way to get away from God is to leave the Church and her ordinances and commandments, and the only way to get back to Him is to repent and come back to His Church and keep His ordinances. But they will say, "Wherein shall we return?" for they will insist that they have not gone away from Him, and for this reason it may be "impossible to renew them to repentance." But those who never belonged to Church or have not gone away so far and are sincere in wanting to know the truth should be instructed and warned against this condition.

Then let us look at Deut. 13:1-3: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." This is in line with Rom. 12:2: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." We should beware of the many false doctrines that are always open to induce men to enter the broad road to hell. Yes, the churches (as bundles of wheat) are bound by the bands of love. But the many tares of the world are bound by oaths and penalties and are under chains of darkness reserved unto judgment. None but Jesus can release anyone.

Hubbard, Oreg.

"HE'LL STAND BY"

"I never thought that I could stand such a trial as this," were words spoken by the daughter of the house, while her mother was lying on her deathbed with unceasing pains that seemed to wreck her frail body, yet she must struggle as long as there is a spark of life left.

Just then a visitor replied, "It is the Lord who is standing by you in answer to the people's prayers for you and your family."

Yes, those prayers helped to strengthen their aching hearts; God stood by, and did numerous things

that meant comfort for the mother in her dying hour.

The words of that beautiful hymn, "I'll stand by until the morning," have a fuller and deeper meaning for those with whom God has stood during the hours of sorrow and trouble that come with the loss of dear ones.

Indeed, we would be at a loss if we could not call upon God in the hours of trouble and gladness with the assurance that He is our strength and light and is worth all that we can ever hope to possess.—Evangelical Visitor.

CHRISTIAN—THINK ON THESE THINGS!

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Am I truly walking in the Spirit daily?
How much time do I spend in prayer?
Do I pray with faith believing that God will answer?
Am I really burdened for the unsaved?
Have I ever won a soul to Christ? or even tried?
Have I given out any tracts, or spoken to some one about the Lord today?
How many things do I put before my religious duties?
How does my life look to those who are not Christians?
Can others see Christ in me?
Is there anything I cannot give up for Christ?
Am I giving at least one-tenth of my income to the Lord?
Is the world being made better or worse by my living in it?—Selected.

CORRESPONDENCE

(Continued from page 473)

—sometimes young people's meeting, other times preaching, etc.

We are expecting Bro. Allen Foot, a returned missionary from India (Brethren in Christ) to be with us in the near future. Bro. M. C. Vogt is also expected soon.

Bro. Glen Whitaker and bride of Portland, Oreg., worshipped with us Aug. 2. Bro. Whitaker delivered the message of the morning using as his text Neh. 6:3. He especially emphasized that God has a great work for us to do and it is our duty to do that work even though it is only faithfully teaching one little boy. Eternity alone will reveal the results.

Sister Naomi Strubhar and small niece also worshipped with us Aug. 2. Sister Strubhar is taking care of an afflicted sister-in-law in Los Angeles at present.

Our Sundays have been quite well taken up this summer with the work at Pacific Colony, Monta Vista Home, and singing at the hospital. May you pray that we may not become weary in well doing but avail ourselves of ev-

ery opportunity to cheer some lonely life.

We are expecting the Edd Harder family home within the month. They have been absent from us since June when they left to attend the Pacific Coast Conference at Albany, Oreg. Then they attended the Dakota-Montana Conference and also the Canadian Conference, and Sister Harder's mother and various relatives of both Bro. and Sister Harder.

Aug. 10, 1936.

Cor.

Vineland, Ont.

Greeting in Jesus' Name:—Our summer Bible school closed with a short program given by the school on the evening of Aug. 14 with a good crowd present.

This work was under the direction of our pastor, Bro. S. F. Coffman, assisted by Bro. and Sister W. Snyder and Bro. and Sister D. W. Coffman.

The teachers were composed of Bros. J. E. Coffman, N. H. High, and Sisters Helen Oesch, Mrs. D. W. Coffman, Ruth Bender.

The total enrollment was 233 and average attendance 170 which is considerably higher than previous years, and the interest shown by the pupils was keen throughout. We praise God for this privilege of teaching His Word to these boys and girls and we feel sure that He will bless these young lives in future years.

We also praise God for the material blessings that He has given us. Although it is quite dry at present, fruit crops look exceptionally well as compared with other districts. We also appreciate the visitors that worship with us during the summer and invite others to do so.

Aug. 17, 1936.

Cor.

Elida, Ohio

(Pike and Salem congregation)

Bro. James Bucher of Upland, Calif., began meetings at Pike church Aug. 14. He is giving the Word in the power of the Spirit. "God hath visited His people," and souls are being saved, and believers strengthened. Pray for the work.

Ben B. King.

SPECIAL MEETINGS

(Continued from page 469)

fail us but the Captain of our salvation knows no defeat.

Organization.—Mod., Rein A. Alderfer; Secy., Edna Weber; Chors., Allen Nyce, H. A. Alderfer.

Westover, Md.

Report of the Annual Missionary and Sunday School Meeting held at the Holly Grove Mennonite Church, Westover, Md., Aug. 8 and 9.

Organization.—Mod., George Hostetler; Chors., Amos King, Fred Detwiler, I. M. Zook, Menno Detwiler; Sec., Mabel Stoltzfus.

Program and Speakers.—Devotion, Amos King; The Extent of the Mission Field, Eli Swartzentruber; What Constitutes a Call to

Service, Eli Stoltzfus; Bible Methods of Missionary Support, John S. Mast; Devotion, W. C. Hershberger; Our Individual Responsibility for the Mission Cause, Amos King; Sermon, Eli Stoltzfus; Devotion, Fred Detwiler; Sunday School Hour; Children's Meeting, Nevin Bender; Remembrances of Sunday School Work and What the Sunday School has Meant to Me, Eli Stoltzfus; Sermon, W. C. Hershberger; Devotion, W. C. Hershberger; The Aim of Sunday School Work, John S. Mast; The Need and Value of Punctuality in Sunday School Work, Amos King; Methods of Lesson Preparation and Teaching, Nevin Bender; Devotion, Amos King; Problems of Our Young People, Nevin Bender; Sermon, Eli Stoltzfus.

Thoughts Presented.—The harvest field is the whole world, and work for all. The Gospel is for all people—"Go ye into all the world, and preach the gospel to every creature." We must be right with the Lord before He can use us in His service. There is power in prayer. The aim of the Sunday school should be to teach God's Word. We lose a blessing by not being on time. We should always be willing to take our part. Prayer is an important part in preparing a lesson. In the Sunday school class the teacher should learn to apply himself to the interests of the pupils. There is nothing more beautiful than a consecrated life. Heaven is a place prepared for the redeemed. No second chance after death. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Secretary.

Creston, Mont.

Report of the Nonconformity Conference held following the Alberta-Saskatchewan Conference at Creston, Mont., June 28, 1936.

Program and Speakers.—Song Service, M. D. Stutzman; Devotional (Rom. 12:1-20), O. O. Hershberger. After a few opening remarks by the moderator the following subjects were discussed: The Worldward Drift as it Faces the Church, N. E. Roth; Bible Teaching on Separation Between the Church and the World, Daniel Kauffman; Dangers of Neglect and Indifference to the Doctrine of Nonconformity, Eli G. Hochstetler; Practical Application of the Bible Doctrine of Nonconformity to: (a) Business Life, M. E. Brenneman; (b) Home Life, I. Miller; (c) Attire, T. K. Hershey; (d) Social and Religious Life, M. D. Stutzman; Blessings and Benefits of Maintaining the Doctrine of Nonconformity, Clarence Ramer.

Thoughts Presented.—The term nonconformity is suggested in Rom. 12:1. In its meaning and application it has to do with the Christian's relation to the material things of this world as distinguished from that of the non-Christian. The Church and the world are two distinct bodies, headed by two distinct personages, Christ and Satan. As Christ and Satan are distinct and separate in their character, so is also the Church and the world, so also the Christian and non-Christian. The new birth marks the Christian's translation from the kingdom of darkness to the kingdom of light. Nonconformity is the outward evidence of that translation. A definite and intimate acquaintance with God and His Word is essential in maintaining the nonconformed life. Nonconformity is one of the requisites for a fruitful Christian life. H. J. Harder, Secy.

Now just a word for Jesus;
Your dearest Friend so true,
Come cheer our hearts and tell us
What He has done for you.

Now just a word for Jesus;
A cross it cannot be
To say, "I love my Savior
Who gave His life for me."
—F. J. Crosby.

DAKOTA-MONTANA CONFERENCE

Report of the Dakota-Montana Conference held near
Bloomfield, Mont., July 2, 3, 1936

Moderator, E. G. Hochstetler, Wolford, N. Dak.; Asst. Mod., J. G. Hartzler, Windom, Kans.; Chor., E. D. Hershberger, Detroit Lakes, Minn.; Secy., J. C. Gingerich, Detroit Lakes, Minn.

Conference Sermon, by Daniel Kauffman, Scottsdale, Pa. Text, Gal. 6:9.

I. Introduction

A few facts were given relative to the organization of this conference district, etc.

II. Application of the Text

1. In material labors and responsibilities.
2. In maintaining the full standards of the church.
3. In maintaining Scriptural discipline in every congregation and in every home.
4. In the forward movements in the work of Church extension.

III. Our Encouragement

1. "We shall reap
2. "If we faint not."

IV. Time of Reaping

1. Here and hereafter.
2. Hereafter.

Conference Questions

I. Building on the Rock.

It is our Savior's assurance that since His church is built on the solid rock (Matt. 16:18) "the gates of hell shall not prevail against it." The Church being recognized as an holy temple of the Lord (Eph. 2:19, 20; 4:15, 16), it behooves us as members of the body of Christ, that each of us submit ourselves wholly into the hands of the great Architect of this sacred structure to the end that we may fill the place and perform the service which God intended that we should. To this end let us labor and pray in behalf of the following:—

1. That we build our house upon Christ the Rock. I Cor. 10:4; Eph. 2:20.
2. That we confine ourselves to those lines of service to which God has directed us to dedicate our lives.
3. That we keep all dead timber, and crumbling material out of the structure.
4. That we keep up our position with the chief Cornerstone. Isa. 28:16, 17.
5. That we make the Gospel of Christ our rule in life in all things.
6. That we dedicate our lives and service as fellow helpers of the great Master Builder.
7. That we be lively stones, "fitly framed together."

II. Scriptural and Practical Methods of Financing the Work of the Church in Our District.

When our Lord commissioned the apostles to "go into all the world and preach the gospel to every creature," the Church at once was faced with world-wide opportunities both great and small. Since the day of the early Christian Church, financial means has been a necessary agency for carrying on its work.

Therefore be it Resolved, that

1. We recognize God as the Giver of all that is good and useful in temporal means as well as other blessings. Deut. 8:18.
2. We submit to the practice of self-denial, of consecration, and of Scriptural giving. II Cor. 16:2.
3. We exercise ourselves in humble prayer to God for wisdom, vision, and guidance in beginning work in new fields and in raising funds for the same.

III. Gospel Nonresistance in all its Forms.

Nonresistance is distinctly taught in the teaching of Christ and His disciples, and was exemplified in their lives. May we in this present time conform to His example and teach the same things. The attitude of nonresistance being but a manifestation of the love of God and peace of God within the soul. May we see to it that this experience is a living reality in our lives.

Nonresistance being a Bible doctrine, it should be practiced in the home, in the community, in business, and in every walk of life. In the light of such scriptures as Matt. 5:38-45; Matt. 26:52; Jno. 18:36; Rom. 12:17-21; II Cor. 10:4, we hold that Christian people should hold aloof from every form of carnal strife—personal, domestic, community, political, religious and national. Where this attitude is consistently taken it will be found that while "the weapons of our warfare are not carnal" they are also "mighty through God."

IV. What advice has this conference to give concerning dramatics, declamatory contests, plays, etc., in our public schools?

Answer: In a general way we teach submission to constituted authority wherever found. This does in no way conflict with the position taken by all loyal Christians who yield supreme allegiance to God. Parents are advised to take a sympathetic attitude toward their children, teaching them what is proper and what is improper. While literary culture, unmingled with questionable features, is to be encouraged, we do not consider the drama essential to literary culture. And since dramatics in schools develops in the pupil a taste

for what is usually found in the theater, our advice to both parents and children is that they not only discourage having a part in them but also hold themselves aloof from everything questionable. We deplore the influence of class plays and the results coming from interscholastic contests, and therefore advise against our children having a part in them.

V. Maintaining and Emphasizing the Sanctity of Marriage and the Christian Home.

That the institution of marriage should be held sacred and inviolable is evident from the following:—

1. Together with the institution of the Sabbath it is one of the oldest ordinances established by divine authority. Gen. 2:2; Gen. 3:18-24.

2. "What God hath joined together let not man put asunder." Matt. 19:6.

3. It should be "only in the Lord." I Cor. 7:39.

4. To violate this sacred bond through divorce, and one or both of them marry another while the former companion is living, constitutes adultery. Matt. 19:9; Mark 10:12, 13; Rom. 7:1-3.

5. Scriptural marriage is a safeguard against immorality. I Cor. 7:2.

6. It is typical of the union between Christ and the Church. Eph. 2:22.

7. The Christian home is the place where children in the most impressionable years of their lives and in charge of their best and most interested friends on earth are brought up "in the nurture and admonition of the Lord."

Because of these facts, let us maintain the sanctity of our homes by adhering to Scriptural standards of love, purity, righteousness, godliness, Christian hospitality, and the spirit of devotion, thereby making of them training schools for God.

VI. The Dakota-Montana Mennonite Conference in session near Bloomfield, Mont., duly acknowledges our gratefulness to our heavenly Father for His blessings upon every faithful effort in obedience to the command found in Matt. 28:18-20. Therefore be it

Resolved, That we express our gratitude to the Mission Board and to God for making it possible to have Bro. T. K. Hershey with us in fellowship through this conference. Be it further

Resolved, That we commend the General Mission Board for opening work along the Mexican border, and that we pledge our moral, financial and prayerful support in the opening of this field.

VII. Resolved, That this Conference take this means to offer praise and thanksgiving to our heavenly Father for daily blessing and divine guidance in spiritual things, and for physical sustenance in the midst of another drouth, believing that these things and similar visitations often help us to a more faithful and exemplary Christian experience.

VIII. We again wish to express due appreciation and thanks to God and the conferences concerned for their consideration of us, and for the faithful and conscientious help rendered by the delegates and visitors (Bro. Daniel Kauffman and others).

IX. Resolved, That this body in this way assure the Red Top congregation that their hospitality and provision for food and lodging during the conference is duly appreciated.

Bishops, Ministers and Delegates Present

Bishops: I. S. Mast, Eli G. Hochstetler.

Ministers: L. A. Kauffman, Archie Kauffman, Elmer Bontrager, E. D. Hershberger, John Stoll, J. C. Gingerich.

Delegates: J. D. Hartzler, M. E. Brenneman, Harold Zehr, Silas Horst.

Visitors: Daniel Kauffman, T. K. Hershey, L. S. Yoder.

J. C. Gingerich, Secy.

WORKERS' CONFERENCE

Report of the 16th Annual Mennonite Conference of the
Dakota-Montana District (Sunday School, Mission,
and Young People) held at the Redtop Mennonite
Church near Bloomfield, Mont., June 30-July 1

Song Service—Devotion, Eph. 4:1-16, Harold Zehr.

Organization.—Mod., Silas Horst; Asst. Mod., Milo Kauffman; Asst. Sec., Floyd Kauffman; Chor., Samuel Miller.

The Power of Unity, M. E. Brenneman.

Jesus prayed for unity among the disciples and power was given in form of the Holy Spirit on the day of Pentecost. All Christian unity must have its source in the Holy Spirit. Essentials to Unity of Power: (1) Unity of place, (2) Unity of purpose—desire, (3) Unity of prayer, (4) Unity of power (Acts 4:33), (5) Unity of practice, (6) Unity of possession.

Sermon Text (Isa. 62:10). Theme: "Standard Setting." J. G. Hartzler.

Christians are to set the standards. The world has borrowed their standards from the Christian Church. As the standards of the Church lower, so the standards of the world lower. The result of the failure of the Church to do her duty brings the judgments of God, society is spoiled by lack of salt. Departure from God brings immorality. Two standards the Church should hold forth: (1) Preach a whole Gospel; (2) "Lift up a standard for the people."

Early morning prayer service conducted by Silas Horst.
Song Service—Devotion—Psa. 91, by S. K. Zook.

"A Deeper Experience Through Christian Service," Ernest Kauffman.

God does not reveal Himself to those who are not busy in His service. The more we deny ourselves to do His will the deeper our experience.

Essay on the same subject, written by Margaret Horst, read by Eunice Mast.

No one can hope to serve Christ truly, who has not first met Him at the cross. When a life has been fully yielded to God, it will work for Him. Those who would grow deeper in experience must: (1) Forget themselves in loving service for the Savior; (2) have a profound respect and a high regard for those in authority; (3) be glad to see others succeed; (4) be as faithful in doing little deeds of service as larger ones; (5) be constant, consistent, and loyal; (6) be necessary at home before they aspire to be used away from home; (7) keep in constant fellowship with Jesus; (8) never say no when asked to exercise in Christian service, and always say yes to God.

Our Part in Making the Sunday School a Success—5-minute talks.

1. All on time, Floyd Borntrager.

Those coming late detract from worship. We must get in the habit of being on time in all walks of life, then the habit will grow in Christian activities.

2. All Singing, Samuel Miller.

"Make a joyful noise unto God." If we can't make a joyful noise our heart is not full of joy. Sing with the Spirit, understanding, and wholeheartedly. It is good to sing praise unto God.

3. All Praying, Dora Bacher.

Without prayer the Sunday school would be lifeless. Not just pray at Sunday school but live a prayer life. Let us pray confidently, humbly, sincerely, then we will accomplish something.

4. All Working, Perry Hochstetler.

Work is honorable. God has enjoined work on us all. The Sunday school supplies work for us all: prayer, study of the Word, class discussion, prayerful attention, giving, and inviting folks to our Sunday school.

"Redeeming the Time" During the Sunday School Hour, A. L. Glick.

This is the most important hour of the week because Christians at large have turned the Biblical training of the Child over to the Sunday school. All officers must carefully prepare for this hour, especially the teacher. The teacher must have a well prepared lesson, have a definite aim, and make personal application.

History of the Redtop Sunday School, Lena Mullet.

Scripture Recitation, Florence Miller.

Sunday School Field Worker's Report, Archie Kauffman.

"Our Publishing Interests," Daniel Kauffman.

Open Discussion—Closing Prayer, T. K. Hershey.

Afternoon Session

Song Service—Devotion (Psa. 84), Emmet Harshbarger.

Children's Meeting—Mrs. Ed. Kauffman.

"The Power and Effect of the Love of God in the Human Heart," M. E. Brenneman.

Love never faileth. Love is the supreme necessity in Christian service. Love is the motive power in the human heart that constrains us to service.

"Practical Points in Teaching in the Sunday School," Silas Horst.

(1) Learning from the Great Teacher. (2) Be full of your subject matter. (3) Know your pupils. (4) Create discussion in class. (5) Don't use the lecture method. (6) Don't presuppose ignorance. (7) Don't impose supremacy.

Offering—\$44.75.

Should the Sunday School be Primarily Educational or Devotional? Floyd Kauffman.

The more we learn and know of God and His Word the better we may worship Him. Five acts of worship are: praise, adoration, reverence, homage, and obeisance.

How Encourage Pupils to do More Bible Reading, Abe Stoll.

Bible study keeps us from falling away, and fits us for every occasion in life: (1) Get our pupils acquainted with the author; (2) teach the pupils the value of Bible study. Do we reverence the Bible before our pupils or treat it as another Book?

Young People's Conference

Song Service—Devotion (Isa. 55), A. L. Glick.

Importance of having a Definite Aim in Life, Elmer Borntrager.

God has a plan and purpose for our lives; and we must follow, or our lives will be a tragedy. A definite aim in life will keep a person out of trouble, and will accomplish something for others for Jesus' sake. Aim high but take only one step at a time.

Christian Standards of Social Life, Daniel Kauffman.

Text, I Cor. 10:31—"Do all to the glory of God." Children from childhood to the grave should be sober, sensible, having the joy of the Lord and a merry heart. "Let no man despise thy youth": A spiritual attitude should pervade our social functions. Be pure: in speech, mind, business, social relations, "unspotted from the world." "Be ye not unequally yoked together with unbelievers."

Sermon (Text, I Tim. 4:12), T. K. Hershey.

Be an example—Sample. The world watches us six days a week to see what we mean on Sunday. Be an example: in word—truthful; in conversation—behavior; in charity—love; in Spirit—"The Spirit is a candle of the Lord;" in faith—"is the victory that overcomes the world;" in purity—"Keep thyself pure." "Blessed are the pure in heart, for they shall see God."

Closing prayer, led by I. S. Mast.

Mission Conference

Song Service—Devotion (I Cor. 2), Edward Harder.

Meeting of the District Mission Board.

Reports given by Secretary-Treasurer and Chairman and General Mission Board member.

Milo Kauffman gave a report of the work done at Hesston College. Daniel Kauffman gave us a few words of encouragement.

Our Mission in South America, T. K. Hershey.

Definite work started in April, 1919. Now 600 members, 20 churches, 87 young people, native teachers in the S. S.

Song, "A Call to Argentina," sung by Chupp quartet.

Closing Prayer, T. K. Hershey.

Married

Weyant—Grine.—On Aug. 12, 1936, Bro. John H. Weyant and Sister Ruth Naomi Grine of the Schellsburg, Pa., congregation, were united in holy matrimony at the home of the officiating bishop, Bro. I. K. Metzler, Accident, Md. May God richly bless them through life.

Burkholder—Orendorf.—On the evening of April 10, 1936, Bro. Jesse J. Burkholder and Sister Alta Orendorf, both of the Lageer congregation near Bittinger, Md., were united in marriage at the home of the officiating bishop, Bro. I. K. Metzler, Accident, Md. May God's richest blessings be theirs through life.

Miller—Metzler.—On June 23, 1936, at the home of the bride's parents, Bro. and Sister I. K. Metzler of Accident, Md., Bro. Paul N. Miller of Springs, Pa., and Sister Grace Metzler of the Glade congregation, were united in holy wedlock, the bride's father officiating. May their life together be one of service to God and His Church.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?"

Obituary

Wentz.—Thomas, infant son of Bro. and Sister John and Erma (Jacobs) Wentz, was born on July 31, 1936, at the Memorial Hospital, Johnstown, Pa. He lived but a few hours, for the Lord saw fit to take him unto Himself. Short services were held in charge of Bro. Irwin M. Holsopple and the body was laid to rest in the Kaufman Cemetery near Davidsville, Pa.

Teets.—John Guile Teets of Lost River, W. Va., was born Dec. 1, 1878; departed this life Aug. 9, 1936; aged 57 y. 8 m. 8 d. He had been in failing health for a number of years. He became critically ill and was taken to the hospital, but upon examination it was found that there was no hope of his recovery. He was married to Millie Funkhouser who survives him. He is also survived by 3 children—Mable, Raymond, and Melvin. Funeral services were held Aug. 10 in charge of Bro. Lewis Shank, assisted by Bro. S. A. Shank. Text, Rev. 14:13. Burial in Cedar Hill Cemetery.

Ginder.—Enos G., son of Henry P. and Barbara Ginder, died at the home of his brother, Phares Ginder, near Milton Grove, Lancaster Co., Pa., July 20, 1936; aged 57 y. 5 m. 27 d. He was afflicted when a child, with a sickness

that left him weak in his mind, although he was of much help with the temporal duties of life. He leaves to mourn, his only brother Phares, with whom he resided and a number of nieces and nephews. Preceding him in death were his father, mother, and 7 brothers and sisters. Funeral services were held Thursday, July 23, from Mt. Pleasant Brethren in Christ Church, in charge of Bros. Christ Moyer and Walter W. Oberholtzer. Interment in the cemetery adjoining. Text, Luke 12:48.

Lapp.—Charles Luther, the oldest son of Isaac and Elizabeth Lapp (who preceded him in death), was born in Lancaster Township, near Freeport, Ill., Oct. 1, 1867; died at his home in Davis, Ill., Aug. 9, 1936; aged 68 y. 10 m. 8 d. He accepted Jesus Christ as his personal Savior and united with the Freeport Mennonite Church in 1915. He remained a consistent member to the end. He had been in failing health since last October, which started with a stroke of paralysis. On Dec. 20, 1899, he was united in marriage to Bertha Kurtz of Davis, Ill., who survives him. He is also survived by 3 brothers (Fred of Sturgis, Ill.; S. D. Walter of Davis, Ill.; George of Dakota, Ill.), 2 sisters (Mrs. John Mitchell and Mrs. N. L. Wolf of Dakota, Ill.). Funeral services were conducted Aug. 11 at the home and the Freeport Mennonite Church by Bro. S. E. Graybill,

assisted by pastors of the Methodist and Evangelical churches of Davis, Ill. Text, Job 14:14.

Shank.—Elmer D., son of Charles G. (deceased) and Fannie (Weaver) Shank, was born June 21, 1886, near Dayton, Va.; died May 11, 1936 at the home of his sister (Mrs. W. A. Sharpes); aged 49 y. 11 m. 10 d. Death was due to complications which followed an injury about a year ago. He was preceded in death by an infant son, his father and 5 small brothers. Surviving are his wife, an only daughter (Leta, of Denbigh, Va.), his afflicted mother, and the following brothers and sisters—Mrs. W. A. Sharpes, Dayton, Va.; Mrs. Henry Bailey, Culom, Ill.; Lewis W. Shank, Sterling, Ill.; Manuel J. Shank, Mt. Clinton, Va.; Samuel A. Shank, Dayton, Va.; Maggie, Mary, and John W. of Harrisonburg, Va. He united with the Mennonite Church in his youth, but in the last year he placed his name with the Lutheran Church of which he was a member at the time of his death. Funeral services were conducted at the Emanuels Church near Mt. Solon, Va., by his pastor, Arthur Blank, assisted by Bro. Henry Keener. Burial in the cemetery near by.

CONFERENCE ANNOUNCEMENT

Iowa-Nebraska Conference

The Lord willing, the Iowa-Nebraska conference session will be held with the brotherhood of the Plum Creek congregation of near Beemer, Neb., Sept. 1-4, 1936.

On Tuesday, Sept. 1, will be an all-day ministers' meeting.

On Wednesday, Sept. 2, morning, afternoon, and evening, also Thursday, Sept. 3, in the forenoon, church conference will convene.

On Thursday, Sept. 3, afternoon and evening, and all day Friday, Sept. 4, the various sessions of Workers' conference will be held, including Sunday school, Y. P. B. M., District Mission Board, Sewing Circle, and Mission sessions.

Everybody welcome and hereby invited to attend this conference session with us.

Wm. R. Eicher, Sec.

ONTARIO A. M. SUNDAY SCHOOL CONFERENCE

The Ontario A. M. Sunday School Conference will be held at the Poole Church near Poole, Ont., beginning Saturday evening, Sept. 5, and continuing on the 6th and 7th. Everybody welcome. Come praying. For information, notify the Secretary,

Peter Nafziger, Baden, Ont.

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IN THE PAPER MILL

In the paper mill, what a contrast between the heap of filthy rags at one end and the spotless white paper at the other! What a trial the rags go through before they emerge in this new form! Torn to pieces and ground to pulp, bleached with chloride of lime till all stains are removed, washed over and over; submitted to another bleaching by the action of chlorine and alum; washed again, till the levigated pulp or stuff is white as cream or snowflakes; caught upon a wire cylinder, after the severe shaking by the Fourdrinier process which crosses the fibers and gives compactness and firmness to the fabric; and then passed between and around hot surfaces, which makes the paper smooth and even—how like the

Divine discipline by which the tribulation out of which all they come our filthiness is cleansed away; how like us who have washed their robes and made them white in the Blood of the Lamb!—Dr. A. T. Pierson.

RESPONSE OF BELIEVERS

To the believers in the Acts of the Apostles the Gospel brought—

1. Gladness on the day of Pentecost. 2:41.

2. Steadfastness in apostles' doctrine. 2:42.

3. Joy to the Samaritans. 8:8.

4. Rejoicing to the eunuch. 8:39.

5. Readiness to preach. 9:20.

6. Speech that magnified God. 10:46.

7. Knowledge that glorified God. 11:18.

8. Astonishment to the deputy. 13:12.

9. Gladness to the Gentiles. 13:48.

10. Fellowship to multitudes. 14:1.

11. Hospitality to Lydia. 16:15.

12. Persuasion to Jews and Greeks. 18:4.

13. Gratitude to the jailer. 16:34.

14. Diligence in searching the Scriptures. 17:11.

15. Willingness to show their deeds. 19:18.

16. Affection to the Ephesian elders. 20:37.

—Compiled by New Holland Y. P. Bible Study Class.

If (so-called) Sunday Christians are on their way to heaven, they still have six-sevenths of the way to go. R. S. B.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPT. 3, 1936

(Herald of Truth
Established 1864)

No. 23

EDITORIAL

"Thy word have I hid in mine heart,
that I might not sin against thee."

Meditating upon this testimony of the psalmist, we are moved to offer two comments: (1) This Word must first be hid in our minds before it can be hid in our hearts. (2) There is no more effective antidote against a sinful life than a Word-filled mind and a Spirit-filled heart.

Read what Bro. N. H. Mack has to say about praying for the missionaries in India as they are facing their problems and responsibilities, and also the follow-up article by Bro. S. J. Hostetler—both articles found in the Mission Supplement. There is but one kind of "mass movement" that we should encourage, and that is when the masses of people, as so many individuals, are converted to God. Let us continue to pray that wherever there is a mass movement in the direction of the Church it may be the kind they had at Pentecost.

Our Sunday School Quarterlies.—As many of our readers know, at our last annual meeting of the Mennonite Publication Board it was decided to authorize the publication of several new quarterlies, leaving it to the Publishing House to arrange particulars. We have been working on this problem ever since. As the time was too short to think of beginning their publication the beginning of 1936, we have worked deliberately, looking to the beginning of 1937 as the time when the new quarterlies will be issued. A detailed announcement, giving a description of the additions to and changes in our present system of quarterlies will appear in these columns in the near future. May our prayers continue to ascend to the end that through this enlarged number of quarterlies the Sunday school cause may be greatly strengthened.

Christian Attitude Toward War.—

From a recent letter sent out by the "War Resistance League" we clip the following:

The question is whether Christian men and women are going to give personal support to the next war. Now is the time to decide, for when war becomes imminent facts are inaccessible, and reasoning is lost in propaganda.

This League has a noble aim. War is a recognized evil, barbarous and destructive. President Roosevelt is quoted as saying in a recent address that ninety-five per cent of the people in the world are opposed to war, and well they might. Everything, therefore, that the "War Resistance League" or any other peace organization may be able to do to avert war among nations should be welcomed by Christian people.

But the personal motive suggested in the title of this organization is different from that set forth by Christ

There is joy in Heaven
Over one sinner saved.
Are you causing joy in Heaven?
Give some one a tract.

J. I. B.

the Prince of Peace. His advice was not that of "war resistance" but "resist not evil." We oppose war, not because of a spirit of rebellion against a warlike nation, but because the Gospel of Christ forbids that we should have any part in carnal warfare. If we have no better reason for staying out of war than that our government asks us to do something we do not like, we had better quote, "Let every soul be subject unto the higher powers." But when the "higher powers" call upon us to do what the still Higher Power forbids us to do, we have no alternative from that stated by the apostles, "We ought to obey God rather than men." It is obedience to God, not disobedience to governments, that determines our attitude towards war.

DROP THAT HAMMER

Paul, in instructing Titus concerning proper qualifications for bishops, uses the significant words, "No striker." These words suggest two things: (1) arbitrary demands, backed up by violent means; (2) the impatient and persistent use of the hammer to bring about desired results.

It is said that in the building of the Temple there was heard the sound of neither hammer nor saw. This does not mean that the hammer was not used in the dressing of the rocks to be used in the building, nor does it mean that the saw was not used in the preparation of the tall cedars of Lebanon for their place in the Temple. But when it came to the erection of the building, the workmen used tools that were more in keeping with constructive work.

In our endeavors to bring about desirable results in Church building, we sometimes use the hammer when more effective means might be used. The temptation is to strike when we ought to be doing something else. Whether our language is by tongue or pen, we are so apt to be using the hammer when we ought to be using the Sword of the Spirit. We hammer away at the Church, at the preacher, at the church member good or bad, at the Church officials, at the Sunday school superintendent or teacher, or whoever it is that gets in our way or meets our displeasure. After we once form the habit, we are as liable to hammer a saint with the same zest that we would a sinner. Thus we keep on hammering, hammering, HAMMERING, HAMMERING.

There are a number of reasons why we should do some sober thinking and praying before we allow this hammering habit to fasten itself upon us: (1) It smashes more than it builds. (2) The critical frame of mind which prompts the habit often leads us to accuse people wrongfully, so that by this

means we do both them and the Cause an injustice. (3) It usually makes people sore; both outside and in. Some retaliate by paying us back in kind, others become discouraged, others are driven to greater inconsistencies and deeper sins, and still others are exasperated to do something desperate. (4) Failing to see the desired results from our hammering, the temptation is to become impatient and still more violent in our hammering, or become despondent and quit trying, or perhaps go off on a strike and "make a bad matter worse." By the persistent use of the hammer we often defeat the very purpose of our efforts. We may mean it well, but it seldom pays to crack people's heads with a hammer. Better drop the hammer—at least till we know how to use it.

Turning to Scripture for light on this subject, we find many testimonies and instructions pointing us to a better course: "They . . . went everywhere preaching the word." "Be . . . wise as serpents, and harmless as doves." "Be ye kind one toward another, tenderhearted." "The servant of the Lord must not strive." ". . . taught him the way of the Lord more perfectly." "In honour preferring one another." "In meekness instructing those that oppose themselves." "Do all things without murmurings and disputings." "But if ye bite and devour one another, take heed that ye be not consumed one of another." "Reprove, rebuke, exhort with all longsuffering and doctrine." "See that ye love one another with a pure heart fervently." "Be not wise in your own conceits." "A peculiar people, zealous of good works." "Always abounding in the work of the Lord." "Endeavoring to keep the unity of the Spirit in the bonds of peace." "Behold, how good and how pleasant it is for brethren to dwell together in unity." "Let us therefore follow after the things that make for peace, and things wherewith one may edify another."

The Spirit of the Gospel is evident in all these quotations. Moreover, they breathe forth the Spirit of divine wisdom, and happy are we if we follow after. The end sought is the same as that sought by many well-meaning people whose shortcomings lead them to do unwise things; the difference being that the holy men of God who wrote these scriptures were moved by Him to use the sword of the Spirit rather than the hammer.

For whom is this message intended? His "name is Legion, for we are many."

When once the Church shows as much interest in the education of her young people, religiously, as the State takes in the education of our young people along secular lines, we may expect great strides in the way of Church extension.—T. K. Hershey.

THE BEATITUDES

VI

By J. A. Ressler

For the Gospel Herald.

"Blessed are the merciful: for they shall obtain mercy" (Matthew 5:7).

This seems to be, perhaps, the most reasonable of the Beatitudes, according to our natural manner of thinking. As we look at matters, it is but natural that those who give mercy to others should receive their reward in kind.

Perhaps it is only our short-sightedness that causes us to fail to see in the others just as reasonable a relationship of cause and effect as there is in this one.

Human nature, as perverted by sin, is not merciful. Selfishness in thought, word, and deed, is the natural attitude of sinful man. If a plea for mercy is presented, the natural, selfish man's first question is, "What will I get out of it if I am 'soft' enough to show mercy." An illustration is found in the story of an occurrence back in the "home town" many years ago. There was a saloon licensed over the protest of many of the citizens, it was closed for a time in response to a remonstrance, and later opened again. Now it happened that a poor man, supporting his family by daily toil at poor wages, was killed in an accident. A sympathetic committee went from house to house soliciting help for the family and for the funeral expenses. A solicitor called on the saloon keeper. He got out his purse, hesitated, then asked, "Did this man favor my business when he was living?"

But the prominent lesson in this verse is the same as in the others—it is not mercy given in the hope of getting mercy in return that counts, it is mercy that looks for nothing in return, and that is surprised when it is noticed at all and called mercy, that gets the reward the Savior speaks of.

After all, what do you find to be your biggest problem? A minister of much experience once remarked that it seems to him that, so far as our actual contact with the principle of evil is concerned, SELF is to us the evil one, the devil. James 1:14, says almost this in so many words. Can we by practice acquire the virtue of self-forgetfulness? Only as our Master and Lord takes full possession of our hearts, and He becomes to us the actuating motive in all we do and say, can these virtues be justly ascribed to us. You remember that the Son of Man shall say, "For I was—" and they shall answer, "When saw we Thee?" See Matt. 25:31-46.

Scottsdale, Pa.

If all the preachers in the world would say YES, when God said NO, it would still be NO with God.—A. C. Good.

THE SABBATH

The Christian is deeply conscious that he has been removed by the power of God in the salvation purchased by the blood of the Lord Jesus Christ from all bondage of the law. His is certainly not a pettifogging religion of ritual, ceremony, deeds done and undone, abstinences, and misery for its own sake. On the other hand, he is deeply conscious that since he is bought with a price, he must glorify the Lord with his body, which is the temple of the Holy Ghost.

The prophet Jeremiah in one place puts the matter in a helpful way when he reminded Jerusalem of the will of God for the day of rest, and told them they would prosper and be blessed in a material way in so far as they were willing to keep the Lord's will.

Our Lord said much the same thing when He declared that the Sabbath was made for man. This puts obedience to God's spiritual laws on the basis of a practical recognition of the Divine Plan for life. The "red-letter day" on our calendars is first a day of rest. It turns a corner. Our bodies cry for it as much as our souls. Any economic or social order which rejects the rest day is slavery.

The day is for worship. The indifference with which many nominal Christians treat the worship of God might lead an observer from Mars to conclude that worship decreases with the purity of belief, for many heathen are far more faithful to their false and broken light than those who name the Name of Christ.

It is a day of opportunity. The Lord's Day is the most significant day of the seven. Its occupations, ministries, joys and labors tell what quality of life is being lived. When laziness takes the place of rest, when self-indulgence takes the place of worship, when the day becomes a waste basket for undone duties of other days, for trivialities, for self-seeking, then the tone of life goes down, the home life suffers, children grow up to bring concern to their people, health and wealth lose their blessing, and things generally go wrong.—The Presbyterian.

THE POWERS OF DARKNESS

True Christians have been translated out of the Kingdom of darkness into the Kingdom of God's dear Son. (Col. 1:13.)

As the Kingdom of light is not limited to a far-off spirit-land, or to eternity, but encompasses us in time with the blessed influences of the Holy Spirit and the ministration of angels, just so it is with the Kingdom of Satan—he is present in this world with his supernatural power and the influence of demons is manifest in the activities of men and clearly established

as a fact by the testimony of the divine Scriptures.

There being, and having been, much fraud practiced in the name of the **occult arts** is no more proof that there is no spirit reality in the phenomena of **spiritism** and **theosophy** than the fraud and hypocrisy done in the name of Christianity proves that there is no reality in the Gospel.

Wizards and necromancers among the heathen people upon being converted to Christianity testify to the reality of the **occult forces** and declare that it all disappeared when they accepted Christ. (Faucett Encyclopedia under "Divination").

Thousands of innocent persons being murdered as witches by fanatical religionists is no more proof that there is no real witchcraft than the martyrdom of thousands of innocent persons as heretics proves that heretics do not exist.

Both Old and New Testaments testify to the reality of these evil forces among men. See Deut. 18:10, 11; Isa. 47:9-12; Ex. 22:18; I Chron. 10:13; Lev. 20:6; Isa. 19:3, 24:4; I Kings 22:22; II Kings 17:17, 21:6; I Tim. 4:1; II Tim. 3:1-8; II Thess. 2:9-11; Gal. 5:20; Acts 8:11; Rev. 16:14; 21:8.

To deny the reality of these supernatural Satanic manifestations through men is to deny the inspiration and the reliability of the Scriptures which are given under such terms as divination, enchanters, charmers, necromancers, familiar spirits, wizards, sooth sayers, and witches, to which the secret formulas of our people in the curious arts (Acts 19:19) of "trying" and "pow-wow-ing" are related, as an inheritance from our ancient demon-worshipping heathen ancestry and it is a shame to our people that it is tolerated among us, even though it is by the best intentioned persons who think it is a divine gift. One good brother who wished to know more of those things, to practice them, **procured a book of instructions** on how to use Scripture words and various concocted charms to heal diseases and stop bleeding, etc., and told me that as it went on from the commoner practices, it gave instructions how to make a fraudulent sale which involved a ceremony in the name of the Holy Trinity, and that if in all these things the fullest power was desired that one must dedicate themselves to Satan! (II Pet. 1:16; I Tim. 4:7).

Many argue that there can be no harm in the incantations of pow-wow-ing because only Bible words and good names and words are used but it is an unscriptural method and the abuse of good words for which there is no Bible authority. The worst of people claim high success in pow-wow-ing. (Acts 19:13-16).

When Christianity appeared in all its pentecostal power the works of darkness were driven back wherever

the Gospel was accepted and held sway, and it is but natural that now, when there is almost a universal reversion against true, Spirit-born religion that these evil forces should begin to dominate civilization as the Scriptures foretell; seducing spirits, doctrines of devils, and Satanic miracles! (Mark 13:22; I Tim. 4:1; Rev. 16:14).

Day does not drop from bright sunlight to pitchy darkness at once but there comes a twilight between; people start, perhaps out of curiosity, to dabble with **hypnotism**, **table tipping**, **spirit rappings**, **clairvoyance**, **seances**, etc., until they come into bondage to the powers of darkness which often seems impossible to break; space forbids giving definite examples.

Psychology has become wonderfully popular of late years and it lies across the border line between the Kingdom of light and the Kingdom of darkness. How to properly use, and control, the mind is its legitimate sphere but on the other side, **how to abuse and enslave the mind carries one into the territory of darkness and demons**. For example:

1. "High power" salesmen and solicitors who, by psychological trickery of infinite variety, get people's hard-earned savings, by donations or investment which under fair and normal conditions never would be made.

2. Out of curiosity people are led to try for table tipplings, spirit messages or rappings, or even enquiring of spirit mediums to know the fate of loved ones who died outside the Gospel hope, thus plainly violating the strictest Bible commands (Isa. 8:19), and opening the soul to Satanic delusion and domination.

3. Students and others started up by suggestions in psychology try experiments upon each other in hypnotism, for fun, and succeeding in producing strange phenomena go further into this "curious art" of stupefying, hallucinating, and dominating other minds for selfish ends, as well as by **devilish methods**, thus procuring financial values, indecent liberties, coveted information, and enslavement of men and women by psychological fraud and thievery.

There have already been wicked outgrowths from this psychology plant, among Mennonites not properly guarded, which situation if kept smuggled will increase unto more ungodliness, of which more later.

False doctrines, false religions, anti-christian orders, and mysterious powers behind world movements are no doubt energized and directed by "occult forces."

Madam Blavatski's Theosophy (with an unknown head), Swedenborg's Vision-born anti-trinity religion, Mrs. Eddy's un-christian science, Mrs. White's cataleptic-born Adventism, Russell's strange influences over the

masses, with his thirty-year prediction of the World War, (and hitting the year, but missing the result), tyrannical political powers, such as that of Mussolini, who shook his fist publicly defying God as Communists do and said he would pray to the devil if by that means he could get help for Italy, are, we believe, all end-time signs of demonic forces.

Look for example at those pitiful victims often to be seen on exhibition in show windows of department stores, lying for hours apparently in the sleep of death, or unconsciously standing, unable to move the feet, but for hours going through jerky motions like a clownish automaton, helpless and hopeless, soul and body slaves, to tyrannical psychological domination.

For the sake of chronic optimistic doubters of the reality and danger of these evil forces, I will now refer to an "up-to-date" scientific article in the February 15 Literary Digest.

A Dr. R., graduate of Chicago University engaged in "psychic research" at Duke University is popularizing clairvoyant and telepathic symbol-tests to determine who has the mysterious "gift" of "second sight," "a power to grasp the secret thought of other individuals without using their sense organs, and perceive events more or less remote in space and time," "knowledge more certain than that gained through the sense organs!" **Telepathy, hypnotism and clairvoyance** are all joined together in the same field of action, which **THE DOCTOR OWNS IS A MOST HAZARDOUS JUNGLE OF DANGER TO REPUTATION, BUSINESS, AND MENTALITY, AND IS FRUITFUL OF SUICIDE**.

The abuse of psychology is the unguarded back door which opens upon the dark stairway leading down the dismal depths of

**Hypnotism,
Clairvoyance,
Spiritism,
Demonism,
Perdition.**

As true religion lessens, this religion of anti-Christ will dominate the race more and more, working insanity and suicide in nations, (as it does in individuals who follow it,) as depicted in the terrorism of the tribulation period as given in the book of Revelation, even unto "the spirit of devils working miracles."

We warn the individual, "touch not, taste not, handle not" and the Church to tolerate no "psychic tinkers." (Eph. 5:11).

Geo. R. Brunk.

—Sel. by J. F. B.

This is a time when we must come before the people with positive messages; messages so clear that people may understand what we mean.—Eli G. Hochstetler.

PREACHERS' PAGE

SERMONETTES

Collected by J. G. K.

(Heterodoxy)

The word evolution is not found in the Bible; neither is evolution found in the Bible.

It is much easier to believe that man was created from the dust of the earth than to believe that he is the offspring of a monkey.

The evolution of man is backward; he starts good and ends bad.

An agnostic is one who does not know whether he knows or not.

An atheist cannot find God for the same reason that a thief cannot find a policeman; he doesn't want to.

The man who hides behind the hypocrite is smaller than the hypocrite himself.

The Jonahs of today take ship by modernism.

The modernist would rather be a sinless monkey than "a sinner saved by grace;" but he is neither; he is a fallen majesty.

Evolution is not stronger than its missing link.

God pity the land where the heresy of today will be the orthodoxy of tomorrow.

One can easily tear down more than two can build up.

Religious contention is the devil's harvest.

The apostate does not lose the grace he had, but only discovers he never had any.

Divorce your Christianity from real Christian service, and something worse than spiritual indigestion takes hold of your spiritual anatomy.

There are many creeds in the world but only two religions—Man's religion and God's religion. The former always builds on false righteousness of the flesh; the latter, on the Rock, Christ Jesus.

Atglen, Pa.

CONFERENCE SERMON

By Jacob K. Bixler

For the Gospel Herald.

(Given before the Indiana-Michigan Menonite Conference at the Prairie Street Menonite Church at Elkhart, Ind., June 3, 1936.)

It has been the burden of my heart, especially since I knew that I was to give this message, that this Conference might be known as a spiritual one. By this I do not mean one swayed by emotionalism, but one in which the will of God is sought and hearts respond to His will.

We shall call your attention to I Tim. 3: 15, 16:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in

the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

I have never heard this text used, nor have I ever used it before; but I think it has a message for us at this time. The theme is, "Evangelism the Worker's High Calling and Challenge." The text naturally divides itself into three parts: (1) "The Church,—the Means and Method of Evangelism;" (2) "The Lord Jesus Christ,—the Message and Power of Evangelism;" (3) "The Minister of Christ,—the Messenger of Evangelism."

Means and Method of Evangelism

Let us notice the first part, **The Church,—the Means and Method of Evangelism.** The New Testament Church is unique. It is the revelation of the mystery kept secret since the world began. (Rom. 16:25; Eph. 3:1-11.) While Israel is spoken of in Acts as the church in the wilderness, this word in Acts translated "church" really means only an assembly. The New Testament Church is a new body of regenerated Jews and Gentiles brought into a common fellowship. It is an entirely new organization, is wholly a spiritual body, and is divorced from national affairs. The Church really is an international body composed of all born-again ones of all kindreds, tongues, peoples, and nations. It knows no boundary lines and is subject only to Him who brought it into existence.

Our text calls the Church "the house of God". The writer of the book of Hebrews contrasts Christ and His house with Moses and his house (Heb. 3:1-6). Moses was faithful in his house, although but a servant, while Christ as a Son was faithful over His house. The Church, in contrast with Israel, is as much superior as its Author is superior to Moses. The apostle Peter says that the Church is composed of living stones, making it a spiritual immortal house. (I Pet. 2:5.) Paul teaches that these living stones are "fitly framed together" into a holy temple in the Lord, for an habitation of God (Eph. 2:21, 22).

The Church is also called "the church of the living God." God only hath inherent immortality. (I Tim. 6:16.) God alone has creative and redemptive power. The Church is God's product. The Church is no lifeless shrine, as was the temple of Diana, but is composed of living, intelligent beings, given life by God Himself and indwelt by Him. In reality, He is the life and power of the Church. (II Cor. 6:16.) The Church is more than an organization of human beings. It is an organism, each saint being an essential part.

Again, our text calls the Church "the pillar and ground of the truth." Jesus Christ is primarily the foundation of the Church, especially its chief corner stone. (I Cor. 3: 11.) In a secondary sense, the apostles and prophets are its foundation. (Eph. 2:20; Rev. 21:14.) Christ is the personification of Truth. (Eph. 4:21; Jno. 1:17; 14:6.) Therefore, the Church is founded upon the Truth, and it is its mission to conserve the truth. Through the centuries science, philosophy, and so-called truth have changed, but the truth as revealed by God to the Church

through His Holy Word has stood the test unchanged. The godly remnant has through the dark ages kept and conserved for the present age the truth. The purpose of a pillar is for support, or to uphold. Truth in itself is self-evident and self-sustained; it is the truth whether we believe it or not. Truth is eternally such. It does not change, but the truth is to be manifested to the world, and in that sense it needs to be upheld and contended for. (Jude 3.)

The Church of Jesus Christ has a high calling and standing. She is called the Bride of Christ, and as such she is under His direct care and supervision. Whatever you do against the Bride, you do against Christ. The Church is His living representative upon earth. She becomes the Christian's fold for protection; she supplies his nourishment. She is the exponent of Truth, both the Written Word of God and the Living Word the Christ.

To be a minister in the Church, to be an ambassador of reconciliation to bring the message of redemption to a lost world is a wonderful privilege. It brings great joy to be able to point men to God. There is no higher position in the world. It is said that a minister applied to Andrew Jackson, then President of the United States, for an office. After Jackson discovered that the office-seeker was a minister, he told him to go back to his task; that he had no position to give him that was any higher in importance, than that of pointing people to God. Jackson was right. I would rather have the privilege of giving the message of life to lost men than to occupy the office of the chief magistrate of the United States. It is through the Church of Jesus Christ that the means and method of evangelism are provided and carried out.

The Message and Power of Evangelism

Let us go on to the second part of our text: "The Lord Jesus Christ,—the Message and Power of Evangelism." Why is the Christian faith called a mystery? Some teach that man seeks after God and finally discovers Him, but Job asked, "Canst thou by searching find out God?" And man's helplessness answers the question. Paul declares that it has not entered into the heart of man the things that God has prepared for them that love Him, "but God hath revealed them unto us by His Spirit." (Job 11:7; I Cor. 2:9, 10.) Christian faith is not a discovery of God through the searching of human effort; it is a revelation to man by God Himself. It was in the mind of God from eternity, but is revealed to this age.

The Bible mentions a number of important mysteries, such as: the mystery of the kingdom, the mystery of Israel's blindness during this age, the mystery of the one body of Jews and Gentiles, the mystery of the Church as the Bride of Christ, the mystery of Christ indwelling the saints, and, the mystery of Christ incarnated being the fulness of the God-head. (Col. 2:2, 9. R. V.) We shall not have time to discuss all these.

The mystery of godliness is here called great. It baffles human wisdom. It was something the "angels desired to look into" (I Pet. 1:12). It requires eternity to fully reveal to man. "How unsearchable are His

judgments, and His ways past finding out!" The mystery of godliness is in opposition to the mystery of iniquity, or lawlessness. (II Thess. 2:7.) The center of the latter is that Wicked One, the anti-Christ. The center of the mystery of godliness is the life of a Divine Person, the Lord Jesus Christ. The crisis in revelation was reached when Jesus was manifested in the flesh, and Satan brought to bear upon Him all the powers at his command to defeat God's plan to save fallen man.

The six clauses in verse 16 are said to have been a song of the early Church. They present the dignity of Christ's person. They are a summary of fundamental points and experiences in Christ's life from birth to glory. These six clauses may be arranged in practically any order and yet make good sense.

"God was manifested in the flesh." Christ's revelation of Himself to man was a gradual one. The Second Person of Deity revealed Himself in the Old Testament in theophanies, but predictions were given that He would come in flesh. As the incarnated One, He dwelt among men. A few saw His transfiguration. And when His labors on earth for man were ended, He was received up into glory. The manifestation of Deity in flesh is a doctrine that the anti-Christ hates and denies. According to I Jno. 4:2,3 the soundness of doctrine concerning Christ may be determined by its acceptance or denial of His incarnation. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." Any teaching that questions the incarnation is anti-christ and prepares the world for the anti-Christ. The incarnation is clearly attested by the Scriptures. (Jno. 1:14; Phil. 2:7; I Cor. 15:47.)

Jesus as the Second Man came to regain the victory lost by Adam. He came in the flesh to prove the possibility of right living. He came as the Perfect Man. (Jno. 2:25; 19:5.) He alone was Absolute Perfection. Never did any words proceed from His lips that defiled. Every act of His was full of grace. He is the incomparable One. He is the matchless Lord from heaven. Brethren, a view of Him will work wonders in the lives of men and women. In the early part of my ministry, when holding continued meetings I always felt it was necessary to preach a few nights on sin so people could see sin in all of its blackness. But what people need is a vision of the Christ, and in contrast to Him, they will see their lack and realize themselves as sinners. If a vision of the Christ will not bring this result, nothing else will. When I come into His presence, I shrink. Selfishness can not have a place in the life of the person that has a vision of Jesus Christ.

"Justified in the Spirit." The word "Spirit" is capitalized in the Authorized Version and means Holy Spirit, but the Revised Version does not capitalize it. Jesus, as all human beings, was three-fold—body, soul and spirit. The soul is the seat of the natural affections and desires, but the spirit is the seat of

the religious emotions, the highest and innermost part of man, the sanctuary of the temple. Jesus Christ in every department of His life stood justified. No charge of actually doing wrong could ever be truthfully proved against Him. In His thought-life He was pure. From the very innermost part of His being He yielded perfectly to the will of the Father and was justified. By His words, by His works, by the Father's testimony, by His transfiguration, and finally by His resurrection, He was vindicated in the highest and fullest degree.

"Seen of angels." In the original language, this expression is similar to that used in I Cor. 15:5-8 where He was seen of different individuals. This appearance of Jesus to angels must refer to some particular incident or incidents. There may be some difference of opinion on this, but how about the times when as Deity, He took upon Himself human form and flesh, and then again when after completing His human career, He returned to His glorified state? These two stages in His life must have excited the wonder of the angelic host.

"Preached unto the Gentiles." The Gentiles were far away from God, and were considered the most hopeless. Since to them, the most hopeless, He was preached, there is therefore hope for the most lowly. Thank God, those who were without hope and without God in the world "are made nigh by the blood of Christ" (Eph. 2:12,13). There is therefore hope for all who will to accept Him.

"Believed on in the world." He is the world's only hope, and finally, He was "received up into glory."

The greatest doctrine that the Church can preach is the doctrine of Jesus Christ. If you question whether the teaching concerning the life and person of our Lord should be called a doctrine, turn to II John 9 where twice it is called "the doctrine of Christ". This is the most complete, most comprehensive doctrine of the Scriptures. When you have Jesus Christ, you have all that is essential. He should therefore be presented in all His varied character, in all His fulness. All other doctrines should be presented in the light of Jesus Christ, and no doctrine should be taught that is divorced from Christ.

Each of the seven ordinances of the Church present in ceremony some fundamental phase of Jesus Christ. Israel escaping from Egypt passed through the Red Sea "and were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:1,2). That is, they promised allegiance to Moses. Christian water baptism signifies allegiance pledged to the Lord Jesus Christ. The communion covers the entire scope of His earthly life from birth to death, and looks forward to His return. It includes the virgin birth, incarnation, and human life. As Deity, He could not die. The purpose of His incarnation was to make it possible to atone for the world's sins. The washing of the saints' feet reveals the Savior's humility of heart and separation from sin in walk and service. The devotional covering shows the relation of the sexes in their service to the Lord and to each other. The Christian salutation reveals the fervency of the Lord's love for us and our love to each other. In the anointing

with oil, the Lord's care for His children physically is taught. In marriage, He reveals home as the primary institution, and the need of sexual purity among God's people. This ordinance is typical of the closest relationship possible, that of Christ and His Church!

The restrictions of the Church also are based upon our relation to Christ. The principle underlying separation from the world is that love for Christ causes us to refrain from the things that displease Him. The Christian's heart is so full of joy because of Christ's presence that for His sake other things lose their attraction. Separation thus is not a burden, but gives the heart opportunity to express its love for Christ.

Some have taught that Christianity is not a doctrine, but a life. Poor souls, they do not know whereof they speak! It is both a doctrine and a life. Again, some have urged ministers not to teach doctrine, but to preach Christ; and again, we say they know not of what they speak. The entire Word centers upon Jesus Christ, and every Biblical doctrine in some way reveals or adds to the person of our Lord. The Church should not teach doctrine any less, but should clearly show the relation of doctrine to our love and relationship to Christ. The Church has not over-valued doctrine but she may have under-valued life.

The Christian's business is to magnify Christ by a life of good works, through bodies yielded fully to God. (Phil. 1:20.) Christ is to be exalted through the Church. Even the mission of the Holy Spirit is to exalt Christ, and not simply to make men feel good. When we truly have Christ, we are fully supplied, "For in Him dwelleth all the fulness of the Godhead bodily" (Col. 3:9). We have a beautiful illustration of the Spirit exalting the Son in Abraham sending his servant Eleazar to secure the bride for Isaac. Eleazar is a type of the Spirit. When he reached Laban's home and found Rebekah, he spoke so enthusiastically concerning Abraham and his son Isaac that the bride-to-be was ready to forsake her home and go to the far country to wed Isaac. When her mother pled for her to stay yet in the home for ten days or so, through Eleazar's pleading she was ready to go at once. The chief mission of the Spirit is to point men to Christ. The purpose of all teaching is to win lost souls for a life to God. A life separate from God is capable of any misdemeanor however low it may be! A life in Christ is limited only by the power the Father sees best to grant to that soul.

The Messenger of Evangelism

May we now come to the last part of our text, the part that especially is the most practical to us ministers, "The Minister of Christ,—the Messenger of Evangelism."

Paul in his pastoral epistles urges three points: (1) the preservation of pure doctrine and practice; (2) proper decorum in worship, both in private and public; (3) the essential qualifications for the ministry. To be an ambassador of the Most High is a grave responsibility. While it is a joyful service, it is a grave one nevertheless. Especially is this true now, when seemingly we are living

(Continued on page 491)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"COME YE . . . APART"

I laid it down in silence,
This work of mine,
And took what had been sent me—
A resting time.
The Master's voice had called me
To rest apart;
"Apart with Jesus only,"
Echoed my heart.

I took the rest and stillness
From His own hand,
And felt this present illness
Was what He planned.
How often we choose labor,
When He says "Rest"—
Our ways are blind and crooked
His way is best.

The work Himself has given,
He will complete,
There may be other errands
For tired feet;
There may be other duties
For tired hands;
The present is obedience
To His commands.

There is a blessed resting
In lying still,
In letting His hands mould us,
Just as He will.
His work must be completed,
His lesson set;
He is the higher workman:
Do not forget!

It is not only "working"
We must be trained;
And Jesus learnt obedience
Through suffering gained.
For us His yoke is easy,
His burden light,
His discipline most needful
And all is right.

We are but under-workmen;
They never choose
If this tool or if that one
Their hands shall use.
In working or in waiting
May we fulfill
Nor ours at all, but only
The Master's will!

—Sel. by Mary E. Lauver.

"NOT DISCOURAGED"

By Mrs. M. H.

For the Gospel Herald.

Fear thou not; for I am with thee.
Be not dismayed; for I am thy God;
I will strengthen thee; yea I will help thee;
I will uphold thee with the right hand of my
righteousness.—Isa. 41:10.

So often people get discouraged,
when things do not go well; not just
as they would like it, and more so when
they are sick and afflicted. What a
blessing for such to bear in mind that
"No chastening for the present seem-
eth joyous but grievous; nevertheless,
afterward it yieldeth the peaceable
fruit of righteousness unto them which
are exercised thereby" (Heb. 12:11).
"The eternal God is thy refuge; and
underneath are the everlasting arms"

(Deut. 33:27). Afflicted persons should
watch amid prayer and supplication,
hoping and trusting that His help will
not fail. He will sustain and give
strength to the afflicted. God does not
intend to hurt or wound us but heal
and purify us by means of tribulation.
God draws us away from the world and
unto Himself. Let us therefore bear
our affliction in patience and submit
to God's will, though the way He leads
be long and burdensome and the bur-
dens at times seem more than we can
bear.

Be not discouraged. There is One
whose grace in Christ Jesus can com-
fort. There's a Burden-bearer ready, if
you'll trust Him with the load. Why
not trust, when He Himself has given
the assurance that He is with us. "Fear
thou not, for I am with thee." Even
though we are shut in or laid on a bed
of pain, we are not alone. The tempta-
tion to enjoy life like others do out in
the fresh air, in the beautiful sunshine
and the nice cool evening breeze, is
often strong. But caged birds are
happy too and their song is just as
sweet as those that are at liberty. So
let us too praise Him who bestows
many a blessing, comforts and strength-
ens us in our weakness. His hand press-
es firmly but tenderly. It leads along
life's narrow pathway to the eternal
home, where there is no more pain and
sorrow, no more parting from our loved
ones, no more tears but great rejoicing
forever and ever.

There is but one condition attached
to this glorious comfort in sorrow and
suffering. And that condition is within
the reach of everyone, the weakest and
the poorest. "He that believeth on the
Son hath everlasting life: and he that
believeth not the Son shall not see life;
but the wrath of God abideth on him"
(Jno. 3:36). Truly, God is our refuge,
a helper in time of need. Trust in Him.
He is faithful and forsaketh not His
own.

"As Thou wilt, Lord, we come to Thee
With Thee we shall not perish.
In life or death Thine we will be
And Thee alone we cherish.
Though pains and trials are our lot,
However dark the path we trod
It leadeth home to heaven and God
And He forsaketh not."
Elmira, Ont.

BIBLE HELPS OVER HARD PLACES

By J. D. Miner

(Reprint from Victory Leaflet)

When you have sinned. I John 1:9, Prov.
28:13.

When you doubt God's forgiveness. Psalms 32:
1, Psalms 103:10-12, Isa. 44:22, Micah 7:19,
Jer. 50:20, Isa. 38:17, Jer. 31:34, Eph. 4:32.

When about to stumble over inconsistencies
of professed Christians. Rom. 14:12; Jno.
21:22 last clause.

When not willing to forsake all for Christ's
sake. Mark 10:29, 30, Acts 5:10, Gen. 22:
16, Luke 14:33.

When conscious of past sin covered up. Prov.
28:13, Mark 4:22, I Jno. 1:9.

When Satan says your sins have been too
great to be forgiven. Matt. 12:31; Isa.
1:18.

When about to indulge in some doubtful prac-
tice. Rom. 14:23.

When conforming to the world no longer
seems sinful. Jas. 4:4.

When tempted. I Cor. 10:13; Jas. 1:2, 12;
Rom. 6:14, Luke 22:31, 32; Eph. 6:16.

Christ overcame temptation by submitting
unreservedly to God, by praying and by
the use of the Sword of the Spirit. Do
likewise.

When you lack power. Acts 1:8; Isa. 40:29-
31; II Cor. 12:9; Phil. 4:13.

When you lack faith. Rom. 10:13; Jno. 20:31.

When you feel like staying at home from
church. Heb. 10:25.

When discouraged. Isa. 41:10; Psalms 42:5, 11;
Psalms 43:5; Isa. 40:28; 42:4.

When doubts assail. Jno. 7:17; 20:31.

When guidance is needed. Psalms 32:8; Isa. 58:
11; Jas. 1:5; Jno. 16:13; Isa. 50:10.

When poverty pinches. Phil. 4:19; Matt. 6:33;
Psalms 23:1; Psalms 84:11; Rom. 8:32.

When your prayers are not answered. Psalms
66:18; Jas. 4:3; I Jno. 3:22.

When you feel you are too busy to pray.
Matt. 15:21-28; Ex. 17:11. Suppose the
Syrophenician woman and Moses in
foregoing references had not prayed.

When your Christian friend has died. I Thess.
4:18; Phil. 1:23; II Cor. 5:8.

When the Bible seems dry and uninteresting.
Call to mind who is its author. The God
of love who loves with an everlasting
love. Jer. 31:3. Linger longer at Calvary.
Read Isa. 53 and Psalms 23.

When your God-given task seems greater
than you can do. Josh. 1:9; II Cor. 9:8;
Phil. 4:13.

When joy has faded out of your life. Jno. 15:
11; 16:24; I Jno. 1:4; Psalms 51:12.

When persecuted for Christ's sake. Matt. 5:
11; Acts 5:41; I Pet. 4:12.

When homesick. Gen. 12:1, 2; I Jno. 1:3;
Matt. 10:37.

When some one has misrepresented you or
lied about you. Isa. 54:17; Matt. 5:11;
Rom. 8:28.

When you have lost all faith in humanity.
Psalms 62:2, 5, 6; Rom. 3:4.

When lonely. Heb. 13:5; Jno. 14:18; I Jno.
1:3.

When you want to make the most of the
means entrusted to you. Prov. 11:24, 25;
Mark 10:29, 30; Prov. 3:9; Mal. 3:10.

When you see no fruits of your labors. Psalms
126:6; Jno. 12:24; Isa. 55:10, 11; I Cor.
15:58; Josh. 1:9; I Sam. 3:19; II Chron.
15:7.

When you doubt that the victorious life is
possible. II Cor. 2:14; II Tim. 4:18; Jno.
10:27-29; Jude 24; I Jno. 4:4.

When your love to God grows cold. I Jno.
4:19; Matt. 27:36; Rom. 8:32; Gal. 2:20,
last clause.

When covetousness controls you. Luke 12:20;
Eph. 5:5; I Tim. 6:10.

When opportunities seem limited. Matt. 13:
12; Matt. 25:17; Jno. 6:9.

When hope needs brightening. Rom. 15:13;
I Tim. 1:1; I Thess. 2:19, 20.

When trusted friends prove untrue. Psalms 27:
10; Psalms 41:9; Rom. 3:4; Heb. 13:5; II
Tim. 4:16, 17.

When Jesus is not real. Jno. 14:21; 16:14.
When about to go down the valley of the
shadow of death. Psalms 23:4; I Cor. 15:55.

The Gospel was never intended to be kept
in a single place. But God intends that it be
disseminated throughout the whole world.—
J. D. Graber.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Sept. 13, 1936.—THE COUNCIL IN JERUSALEM.

Lesson Scope.—Acts 15:1-35; Gal. 2.

Lesson Text.—Acts 15:22-29; Gal. 2:1, 2, 9, 10.

Time and Place.—A. D. 50; Jerusalem.

Leading Characters.—Paul, Barnabas, Peter, James.

Golden Text.—For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Gal. 5:13.

Points for Meditation.

1. Use of conferences.
2. Value of fair discussions.
3. Evils of contention.
4. Blessings of peace and unity.
5. Importance of standing by the truth.
6. Spirit leadership.
7. Value of conference resolutions.

Introductory Thoughts.—We call this lesson "The Council in Jerusalem." Such it was. This meeting may with equal propriety be called a conference, for such it was. More than this, it is a meeting that we may well meditate upon, for as a conference it is a safe model for us to follow. The beginning of the meeting seems to have been a turbulent one; but when the level-headed men—Peter, Paul, Barnabas, James—began to talk, from then on it was not only an edifying meeting but a love feast. Practical, structural, scriptural resolutions were passed that to this day are a help to the Christian Church in keeping its bearings.

LESSON COMMENTS

The Decision (22-29).—The fore part of chapter 15 gives a description of the proceedings of the meeting, culminating in a unanimous approval and adoption of the plan of settlement proposed by James, as set forth in the letter described in this lesson. The conclusion arrived at: it was proposed that two men (you might call them a committee of two) be sent with Paul and Barnabas to Antioch to lay before the congregation at Antioch the conclusions of the meeting. But the Church at Antioch was not the first congregation to hear of the decision. On the way back these resolutions were read to a number of churches as "decrees for to keep" (Acts 16:7). Judas and Silas, the men chosen to accompany Paul and Barnabas, faithfully performed their duty. The latter afterwards accompanied Paul on his second missionary journey. Following is the letter sent by the conference to the Church at Antioch:

"The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from among us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: and it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who shall tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay

upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

This conclusion caused great rejoicing at Antioch, and salvation by grace was clearly established as a tenet of the Christian faith. Judaizing brethren continued to raise the question and hinder the work from time to time, but so far as the Church itself was concerned, the principle was established and the backbone of the opposition was broken.

Paul's Own Account (Gal. 2:1-10).—The "all things whatsoever," which form a part of the Great Commission, were faithfully observed by Paul as he sent forth the missionary message by voice and pen. Writing to the Galatians, he rehearsed some things connected with this epochal meeting. It was fourteen years after his conversion before he had the opportunity of returning to Jerusalem. This is what he says of his experience: "I went up by revelation, and communicated unto them that gospel which I preach unto the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." He was not disappointed, as we read further: "And when James,

Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision." There was one more provision, upon which they were also fully agreed: "Only they would that we should remember the poor; the same which I also was forward to do."

There was both wisdom and loyalty in what these apostles did. Not only were they a unit in championing the faith left to their stewardship by our Lord, but they were temperate in their statements, and wise in that they planned their work so as to be acceptable to both Jews and Gentiles. Then, as now, people had their prejudices and shortcomings, and even well-meaning people were not always far-sighted or strong enough to rise above these shortcomings. So the apostles who had accompanied Jesus in His personal ministry should continue their work among the Jews, while Barnabas and Paul should continue their work among the Gentiles. In this connection it is well to remember that it was the Holy Ghost which said to the Church, "Separate me Barnabas and Saul." The agreement among the apostles was in harmony with the direction of the Holy Spirit, and we are constrained to believe that it was the Spirit who directed the conversation between Paul and the "pillars" whom he names.—K.

BIBLE MEETING TOPIC

THE TOBACCO EVIL.—Gal. 5:16-26

Topic for September 13

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God."

OUTLINE STUDY

I. The Evils of Tobacco.

1. It enslaves the appetite.—I Cor. 9:27; Gal. 5:24.
2. It is a filthiness of the flesh.—II Cor. 7:1.
3. It destroys the health of the body.—I Cor. 6:19, 20; II Jno. 2.
4. It destroys the mind.—I Cor. 10:31.
5. It is a robber of the needy.—Isa. 55:2.
 - a. Of food, clothing, literature, comforts.
6. It robs the Lord's treasury.—Mal. 3:8.
7. Its enjoyments are selfish.—Phil. 2:4; Rom. 13:10.
8. Its user sets a bad example.—Rom. 14:21; Tit. 2:7.
9. The dealer sets a stumbling block for others.—Rom. 14:13.
10. It weakens the offspring of the user.—Ex. 20:5.

II. Meeting the Evils.

1. Unveil them.—II Tim. 2:24-26; II Tim. 4:2.
2. Direct slaves to the grace of God.—II Cor. 12:9; Jno. 8:36.
3. Direct transgressors to the way of forgiveness.—I Jno. 1:9; Jas. 4:8-10.
4. Lend a helping hand.—I Thess. 5:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Holy."
2. How Tobacco Is Evil.
 - a. Not because God made it.
 - b. Because men make an evil use of it.
 - c. It works against the health.
 - d. It works against the wealth.
 - e. It works against cleanliness.
 - f. It works against the power of the will.
 - g. It weakens the mind and morals.

For Seniors.

1. When Tobacco Is Evil.
2. How to Meet the Evils of Tobacco.

PERSONAL THOUGHT

I consecrate all my powers of life to my Lord.

SEED THOUGHTS

The diminutive chains of habit are seldom heavy enough to be felt, till they are too strong to be broken.—S. Johnson.

Habit if not resisted becomes necessity.—St. Augustine.

Every sinful act is another cord woven into that mighty cable of habit, which binds the spirit to the throne of darkness.—David Thomas.

The only verse in the Bible that seems to favor the use of tobacco is found in the last chapter of Revelation, "He which is filthy, let him be filthy still."—Biederwolf,

GOSPEL HERALD

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPTEMBER 3, 1936

Field Notes

Bro. E. M. Yost of Greensburg, Kans., has been secured as evangelist at the Bethel Church near Garden City, Mo., some time this fall.

A brother writes from Broadway, Va., under date of Aug. 25: "Meetings are in progress at Trissel Church, Bro. J. R. Mumaw in charge. All are invited to come."

Good interest is reported from Steelton, Pa., a field just opening, where Bro. D. S. Krady of Lancaster Co., Pa., is conducting a series of meetings.

Change of Address.—Bro. M. E. Hostetler and family, from Adair, Okla., to Harper, Kans. The change became necessary because of the state of Bro. Hostetler's health.

Bro. Abner G. Yoder of Parnell, Iowa, preached an acceptable sermon for the congregation worshipping at Scottsdale on Monday evening of last week. He left for his home the following day.

Three applicants for membership are reported from Culp, Ark., where our brethren have been doing effective work during the past year. We praise the Lord. May many more come.

Bro. Henry W. Eshleman, for many years a faithful deacon and efficient worker in the Slate Hill congregation near Shiremanstown, Pa., died suddenly Aug. 17 at the Mennonite Home near Lancaster, Pa. Z.

Bro. Oliver Snyder of Elmira, Ont., was ordained bishop on Sunday, Aug. 23, 1936, at St. Jacobs, Ont., by Bishops M. Hallman and C. F. Derstine. May the Lord bless our brother in his new calling and responsibility. D.

Ordination at Weaverland.—In the presence of a packed house of praying people at Weaverland, Pa., Bro. Aaron H. Weaver of Goodville, Pa., was chosen by lot and ordained to the ministry. May the blessing of the Lord attend him in his labors. L.

The month-end meeting over last Sunday, at the East Chestnut St., Mennonite Church in Lancaster Co., Pa., though not so largely attended as meetings sometimes are at that place, proved to be interesting and strengthening to the Cause.

"The Proposed Mexican Work."—This is the title of an article, from the pen of Bro. S. C. Yoder, which came too late for publication in this week's paper. The Lord willing, we mean to publish it next week. Watch for it. It will be of interest to many readers.

The brotherhood of the Slate Hill congregation is looking forward to a three-day Bible meeting to be held during Thanksgiving season. It is a very profitable way to spend the Thanksgiving vacation; one in line with the idea of real thanksgiving.

Arrangements have been made for the beginning of tent meetings in East Scottsdale on Monday evening, Sept. 7, with Bro. Elmer B. Moyer of Souder-ton, Pa., in charge. The prayers of God's people in behalf of the meetings are solicited.

Bro. S. J. Hostetler, returned missionary from India, was among those who took an active part in the recent Sunday school conference at the Kaufman Church near Davidsville, Pa. His address, until further notice, will be 110 Burdick St., Goshen, Ind.

A brother writes from Hudson, Ohio, under date of Aug. 25: "Bro. Jonas Yoder of Belleville, Pa., preached for us last Sunday morning and evening. He was on his way to New York for conference. Bro. Stoltzfus and a group from Madison County were at Meadville, Pa., over Sunday."

Announcements for communion services in the mountain districts of the Lower District, Rockingham Co., Va., are as follows:

Pleasant Grove Church, near Ft. Seybert, W. Va., Sept. 6.

Salem Church, near Needmore, W. Va., Sept. 13.

Crider's School House, near Bergton, Va., Sept. 20.

A brother writes from Elida, Ohio: "Bro. George Ross died Sunday, Aug. 23. Will be buried today (Aug. 26). He had a paralytic stroke fifteen weeks ago." Bro. Ross was known for many years as a faithful defender of the faith, and as minister in Ohio and for a number of years in Colorado he endeared himself to many people.

The Eastern Mennonite School is conducting a solicitation program among the friends of the institution looking to a liquidation of its debts. A total contribution of \$2,600 is reported for the month of June. We trust that by the time the field is completely covered that at least the greater part of the debt will have been wiped out.

Bro. Landis Schertzer of Lancaster, Pa., accompanied by Sister Schertzer and Bro. and Sister D. R. Hess of the same community, were pleasant callers at the Publishing House the beginning of last week. They had spent the Sunday at Altoona, Pa., where Bro. S. filled the regular appointments at the Mennonite Gospel Mission.

Bro. Elam W. Horst of New Carlisle, Ohio, preached the harvest sermon at the Hershey Church near Kinzers, Pa., on Saturday evening, Aug. 15, and the following Sunday, the regular morning sermon for the Groffdale congregation which worships in the New Holland Church until certain alterations and additions to the Groffdale building are completed. D. M. W.

Bro. Milton B. Miller preached for the congregation at Scottsdale on Wednesday evening of last week. The occasion for his presence at this time was the present effort being made to liquidate the debt resting on the mis-

sion property near the Glade Church in the Casselman Valley district. We trust that many will have a part in this, both in financial offerings and in prayers.

Brethren I. W. Royer, A. G. Yoder, members of the Mennonite General Sunday School Committee, spent two days the beginning of last week with the Publishing House members of the same committee in the interests of the Sunday school cause. Bro. Royer was accompanied by his daughter Mary, one of the editors of the new Sunday school lesson quarterlies to be added to the list at the beginning of next year.

Bro. J. S. Newhouser of Grabill, Ind., who attended the recent meeting of the Missouri-Kansas Conference at Yoder, Kans., has been laboring since that time among the scattered members of the Lake of the Ozarks, in central Missouri. In speaking of conditions in this field, our brother says, "The drought does not seem to have affected the spiritual fervor of the laborers in God's vineyard in this district." May God give them many souls for their hire.

A brother, writing concerning a community where a Sunday school is being conducted with non-professors in charge, has this comment to make: "One can not help but feel that where non-professors are at work to run a Sunday school, that they are anxious for the uplift of their community; and that they need salvation themselves, so that their Bible study and teaching may have a vital power for good." Amen. Here is work for intercessors who know the worth of prayer.

Among recent visitors at the Publishing House are the following: Lee Hernley and wife, Ralph H. Gay and wife, Montgomery, W. Va.; E. L. Horst and family, Newton, Kans.; I. W. Royer and daughter Mary, Orrville, Ohio; Oscar K. Buzbee, Clarita, Okla.; Mabel Powell, Elida, Ohio; A. G. Yoder, Parnell, Iowa; H. F. Reist and family, Falfurrias, Texas; M. B. Miller and son Denver, Grantsville, Md.; Daniel Z. Hertzler, wife and daughter Mabel, Camp Hill, Pa.; W. R. Hersch and wife, Mt. Joy, Pa.

Bro. H. F. Reist and family of Falfurrias, Texas, spent a part of two days at Scottdale the beginning of last week. Bro. Reist is remembered as a former editor of the Christian Monitor, and he and his family have many friends in Scottdale. They were returning from an extended visit in Lancaster Co., Pa., with Bro. Reist's aged father and other relatives, and where our brother preached in a number of the churches. They left on Tuesday for Goshen, Ind., and points farther west, expecting to reach home early in September.

Correspondence

Grabill, Ind.

Greetings of Love to the Readers of the Gospel Herald:—We have enjoyed definite blessings from our heavenly Parent this summer. A Bible school was held July 6-11 at the Anderson Sunday school, with a closing program Sunday evening, July 19 and an overflowing house. There were 98 enrolled, 40 having a perfect attendance record. An average attendance of 80. We also enjoyed a temperature considerable over a hundred. There were ten brethren and sisters that assisted us in the work. As a result of this effort we have gained at least 15 new Sunday school pupils. A high school girl recently gave her heart to the Lord for which we praise the Lord.

We would like to make a plea to those who know the Lord, and have the joy of salvation in your souls, of the many opportunities lying at our doors. No one needs to be idle or day-dream of possibilities somewhere else. They are lying at our own doors—personal work, summer Bible schools, mission Sunday schools, tract distribution, and many other opportunities.

There is a need wherever there is an unsaved soul or babes in Christ that need to be fed. There is a dearth of whole Gospel teaching. It is the Cross of Christ that we must glory in. It is the Lamb of God that taketh away the sin of the world.

Jos. S. Neuhouser.

Dalton, Ohio

(Sonnenberg congregation)

Dear Readers of the Gospel Herald:—We have received many blessings from the Lord. The recent rains have refreshed the fields and gardens, and many spiritual blessings have also been given.

On Sunday, Aug. 23, Bro. S. D. Grieser and two daughters of Archbold, Ohio, worshiped with us. He preached two inspiring sermons. In the morning services the basis of his sermon was Heb. 6:1, "Let us go on."

Aug. 9, Bro. Stanford Mumaw of Martins Church preached for us an impressive sermon. He had intended to also preach in the evening but was not able to on account of sickness.

On the evening of July 19, members of the Walnut Creek Church in Holmes Co. gave an interesting program at our Y. P. B. M.

July 12, we were privileged to have with us Bro. N. E. Troyer of West Liberty. He gave an interesting talk to the children at the S. S., and preached in the morning and evening services. The text in the morning was Luke 15: "The lost sheep, the lost coin, and the lost son." The evening text was chosen from Heb. 12:24.

On the evening of July 22, Bro. and Sister Ira Landis and Bro. and Sister

Daniel Book of Lititz, Pa., who were visiting in the West, stopped and Bro. Landis preached for us.

On the evening of June 25, Bro. C. K. Lehman of Harrisonburg, Va., preached for us from Matt. 5:28.

Eighteen of our young people attended the Young People's Institute held near Johnstown, Pa. A few young people attended the Y. P. I. held at Oak Grove church near Smithville. A number also attended the Ohio Mennonite S. S. Conference held near Stryker, O., last week. Quite a few also took the privilege to attend the series of meetings held at the Pleasant View Church in Stark Co., conducted by Bro. Oscar Burkholder of Breslau, Ont. A number also attended the tent meetings at Wooster by Bro. C. F. Derstine.

Bro. William Detwiler spoke to us on the evening of June 21, on the unfinished task of the Christian.

Surely the true Gospel is given, and we are always drinking in. The thought comes to us, "Are we giving to others of these blessings we are continually receiving?"

Phares and Homer Steiner and wife and son, also Allen Zuercher and wife visited their friends and relatives in Canada recently.

Aug. 25, 1936.

Cor.

Chambersburg, Pa.

(Marion congregation)

On Saturday evening, Aug. 22, Bro. Sanford G. Shetler and family of Johnstown arrived in our midst. The same evening Bro. Shetler preached an appropriate sermon for the annual harvest services. On Sunday morning he preached on "Three Alls of the Great Commission." In the evening our brother preached at the Chambersburg church.

Bro. Paul Erb and family of Hesston, Kans., visited our congregation on July 26. Bro. and Sister Erb both took an active part in the Sunday school and Bro. Erb gave his talk, "Faith of Our Fathers," in the regular services.

These visits were much appreciated, as well as the visit of Bro. Ross Goldfus of Lancaster, who preached for us early in the summer.

Aug. 28, 1936.

J. E. Martin.

SPECIAL MEETINGS

Kalona, Iowa

Report of Annual Fourth of July Workers' Meeting held at Lower Deer Creek congregation.

Organization.—Mods., Chris Yoder, Amos Gingerich; Chor., Esther Gingerich; Secy., Herman Yoder.

Program and Speakers.—The Christian's regard for national holidays, Mrs. Maynard Reber, David Eimen; Christ the Sinner's only hope of Salvation, Norman Hobbs; Indoctrination—what it is and how to Accomplish it, Perry J. Blosser; Our Personal Responsibility to Witness for Christ, Ira Miller; The Church—God's Organization for Evangelizing the World, Ed Diener; The Resources of the Church—How to Make the

(Continued on last page)

Miscellaneous

'TIS NOT HARD TO SUFFER FOR JESUS

By Noah H. Martin

For the Gospel Herald.

'Tis not so hard at duty's call
To lay one's life down day by day;
As to lay it down once for all,
Which Jesus did our debt to pay.

'Tis not so hard to suffer pain
When one has caused it by his sin;
Jesus suffered our love to gain,
He did all for our souls to win.

'Tis not so hard to suffer loss
When one has caused it by neglect.
Jesus suffered upon the cross
That God may all our sins forget.

'Tis not so hard to suffer hate
By the wicked who do not know
That we suffer for Jesus' sake,
And rejoice to receive the blow.

'Tis not so hard to sacrifice
Our preferences, pleasure and ease,
When we think of how Jesus Christ
Left glory His Father to please.

'Tis not so hard to stand for right
When Jesus paved for us the way;
As those who do not want the light,
Nor do not care if they obey.

'Tis not so hard for man to love
All those who are his dearest friends;
But we are taught from Him above
Our enemies to love to the end.

'Tis not so hard to walk alone
In this dark world of sin and woe;
For Jesus' promise is sure to come
To those who suffer here below.
Hagerstown, Md.

A PRAYER OF MENNO SIMONS

O Lord, I am assured that neither life nor death, neither angels nor principalities, nor powers, neither things present nor things to come, neither height nor depth nor any other creature shall separate us from Thy love which is in Christ Jesus. Yet, I know not myself; all my trust is in Thee. Though I have drunk a little of the cup of Thy suffering, yet I have not tasted it to the bottom. For when dungeon and bonds are suffered, when death by water, fire and sword are threatened, then will the gold be separated from the wood, the silver from straw, the pearls from stubble. Then do not forsake me, gracious Lord; for I know that trees of deepest root may be torn up from the earth by the violence of the storm, and the lofty, firm mountains are rent asunder by the force of the earthquake. Have not Job and Jeremiah, the true examples of endurance, stumbled in Thy way through weakness of the flesh? Therefore I pray Thee, blessed Lord, according to Thy faithfulness and grace, suffer me not to be tempted above that I am able to bear, lest my soul be made ashamed in eternity. I pray not for my flesh; I well know that it is subject to suffering

and death. For this alone I pray, forsake me not in the time of trial but make a way of escape in my hour of temptation; deliver me of all my need, for I put my trust in Thee. (Meditation to the Twenty-fifth Psalm, 1539, fol. D1).

O Lord, O dear Lord, grant to Thy poor little flock that it may not be entirely swallowed up by the wrathful dragon, but that we by Thy grace may through patience overcome through the sword of Thy mouth, and may leave an ever abiding seed which shall keep Thy commandments, preserve Thy testimony and forever praise Thy great and glorious name. Amen, dear Lord, Amen. (83a).—Selected by J. I. B. from Menno Simons' Life and Writings, by Bender and Horsch.

THE JESUS OF NAZARETH METHOD

By Orrie D. Yoder

For the Gospel Herald.

God anointed Jesus of Nazareth with the Holy Ghost and with power; **who went about doing good**, and healing all that were oppressed of the devil: **for God was with Him.**—Acts 10:38.

What does the world need today, but God? What are hungering and oppressed souls waiting for but for an experimental touch of God's satisfying love and truth divine? How will they get it? How does God give Himself to needy souls? With all our organizations, mission board members, missionaries, tracts, presses, and radio preaching and other methods, will the world be pointed to God and learn to know of His healing power through these alone?

The question needs no one to answer it, for we have both the example of Christ and the sad condition of the world today to prove that none other than the Jesus of Nazareth method will accomplish the work of God and touch the tragic needs of lost souls. Each of the above-named methods can be supplementary to the divine method, but they can never take the place of it. Is not this the basis of much of our failure today?

God anointed Jesus Christ with the Holy Spirit and power because He could not anoint the then present systems and methods of religion with this unique power. God cannot anoint Mission Boards, missionaries, printing presses, and modern methods of evangelization with the Holy Spirit and power, but He can anoint true representatives of His dying love and true ambassadors of Jesus Christ with the Holy Ghost and with power, the same today as He did of old, and then use some of the above named agencies to carry to others in need the divine touch of His love and grace. It took a messenger incarnate with His great love to touch a lost world with healing power. It will take no less today.

Jesus of Nazareth "went about do-

ing good." How nice today to be located in some little corner of a mission station, a printing pressroom, or a broadcasting station; but God's Love Incarnate **went about** and touched the people. Surely a pleasant home would have meant more to the sinless Son of God than it ever could mean to any father or mother, but He "went about doing good," and the memory of Him and His devotion to His Father's will satisfies us yet today because of such self-denial. It is the touch of one who sacrificed the highest and most noble of social desires to save us that helps us still to say, "I will follow thee whithersoever thou goest."

He "went about doing good." Oh, you and I today rejoice because there was One who was willing to **DO** something for us. We could never know His great love and power but that He **did something** for us. Yes, the world today knows that we profess to follow this Jesus of Nazareth. It knows that we are "priests" and "Levites;" but does it know us as the kind that pass by on the other side, or will it remember us because we have **done** them "good"? The world does not need religion that "does" them harm, or that "does the other fellow before he does you," but surely the world is crying out for someone to **do** them some "good" and thus show the love of God incarnate.

But you say, How could Jesus give all His life "doing good," never receiving any remuneration for a future livelihood, always giving out and taking nothing in or laying anything up? "Yes, Christ could do that, He was God; but His servants today could never afford to live such." Our homes, the labor of our hands, ourselves, we say, must come first and God get what is left.

Is that so?

Then the world must wait in vain to feel again the touch of one who "went about doing good." Then the world will never see Mission Board members, ministers, missionaries, "for God was with him." Then the world, in spite of all our organizations and religious programs, and in spite of our methods and messages are hopeless, because they cannot see God with us.

We might as well mark it down in the fly-leaf of our Bibles and at the head of every mission program we endeavor to inaugurate, unless we get back to the "Jesus of Nazareth Method" of evangelization and ambassadorship for Jesus Christ, the world will never get healing power from our efforts. Unless we are willing to "go about" and to spend our lives to **do "good"**, we will never convince the world that the true God of heaven is with us. Who will say today, "I am your true ambassador, at any cost? I'll go where you want me to go? I am determined to go where He leads me; to work where He needs me; loyal forever?" Harrisburg, Oreg.

DIVINE ORDER FOR POWER

Man cannot prevail with man until he has first prevailed with God. Neither can man prevail with God until God has first prevailed with man. The divine order is: God must first prevail with man; second, man then must prevail with God, then man can prevail with man. This is beautifully illustrated in the life of Jacob. The man God cannot conquer; anything will conquer that man, such things as tobacco, a pipe, secret orders, angry spells, his own way, etc. The man God can conquer, prevails and becomes mighty over, that man can conquer all men. God did not prevail with Jacob till He touched his thigh and put it out of joint. Then Jacob prevailed with God and won a princely title and became a prince of God and received a blessing. Israel then prevailed with four hundred and one men and prevailed.—Joshua Stauffer in *The Gospel Minister*.

CONFERENCE SERMON

(Continued from page 485)

in the end of this age. I am not in sympathy with the setting of dates, or even times and seasons for the return of our Lord. But as I note the present emigration of the Jews to Palestine by the thousands, I am inclined to believe that the fig tree is putting forth its leaves and that the time of the return of our Lord is drawing very nigh. In the light of these conditions, our message should take on greater zeal and we should press forward as never before.

We too have a wonderful opportunity in championing the doctrines of the Mennonite Church. Some years ago while engaged in working for our District Mission Board, I received a letter from a brother in Iowa who had some correspondence with a party in Michigan. He asked me to see this man personally, who was formerly a train dispatcher for the Pere Marquette R. R. One evening I made a special trip from Grand Rapids to Muskegon to meet this man. I took supper with him, and as we sat by his fireside discussing the doctrines of the Bible, he said, "Brother Bixler, from what I can find out the doctrines of the Mennonite Church are the high water mark of Christianity." He had made a minute study of doctrines and knew whereof he spoke, although he was not a Mennonite himself. Not long ago I was in conversation with a young man who had come into the Church. He was not reared in a Mennonite home and is not now a resident in a Mennonite community. He told me, "Brother Bixler, I do not believe that many Mennonites appreciate what they have." He too referred to doctrine. Brethren, we who have been reared in Mennonite homes where the principles were instilled into us do not appreciate our faith. However, our relation to Him does not come because of our ancestry, but by regeneration. The Mennonite Church needs not to stand back. We do have as high a standard of faith as can be found anywhere. It is the standard of the Word of God. We may fall short in practice, but the standard

is right. It should be promulgated to every corner of the earth, to all mankind. This is the task that challenges the best men and that requires the best in all of us. It requires men who know the Living Christ, and with His power we can accomplish our task.

To accomplish the great task before us, it is essential that the personal lives of our ministry be above reproach. We need to be examples of the believers as well as to believers and to the world. The qualifications for the ministry are clearly set forth in the chapter preceding our text, and these present clearly the behavior or conduct that should characterize the ministry. This teaching, together with the exalted position of the Church and the fact that our message is nothing less than the doctrine of Christ, presents a challenge to our ministry for the best and purest and most unselfish lives.

Needs in Our Own District

Let us note some conditions in our own district that need special emphasis now and that affect the conduct of the ministry.

We need to stress the need of deeper Spirit-filled lives. This can and should be done without undue emphasis upon emotionalism. Godly, practical, every-day living is the need of the day. Have you noticed that immorality has been manifesting itself among the membership more of late? This is serious. It is nothing less than the doctrine of Balaam revived among us. When Balaam could not curse Israel outright, he advised mixed marriages between them and Moab, and through this scheme he accomplished his end, and of Israel there fell 25,000 because of this sin. Through fornication, adultery and mixed marriages, Israel was shamefully defeated, and we do well to heed the warning. No church can stand unless the lives of its members are kept pure and chaste. Covetousness or the greed for gain through unscriptural business relations has been upon the increase among us. These things will require our prayers and close attention.

Scriptural unity among the leadership is essential. Again and again, as erring members are spoken to about their position, they say that in such and such congregations similar things are tolerated. That is very unfortunate. It is only as we stand united upon a Scriptural basis that we can hope to keep the Church in order and win. But note, it must be upon a **Scriptural** basis that we be united. We may be united and yet wrong, and all be lost! A division in which a part is saved is preferable to standing united and all going wrong. We are glad to see that a subject upon this program deals with this matter.

We need a re-statement of separation from the world in doctrine and practice. The example of other churches once very similar to ours in this respect who have now left the practice of separation should be a clear warning to us. This teaching must be accompanied by the proper exercise of Scriptural discipline or else we lose out in the practice of separation and the doctrine becomes a dead issue. Faith and works, doctrine and practice must go hand in hand to be effective.

We need to place greater stress upon the neglected truths. The divorce and remarriage evil is greatly upon the increase. There are many church members about us who are entirely ignorant of the Scriptural teaching upon these subjects. Their ministers have failed to give them the truth. The same may be said about life insurance, modesty in attire, genuine repentance and regeneration, and the need of a holy walk. And since some other churches and ministers are failing along these lines, it places all the greater responsibility upon us who know the truth.

We need more exposition of the Scriptures in our preaching. Too often the taking of a text is a pretext. The time is often taken up in the giving of thoughts which, while good, do not give a connected view of the Word. Amusing anecdotes do not cause people to think seriously of the needs of the soul. Our preachers in by-gone days read a portion of Scripture and then explained it, a plan that can still be used to good advantage.

We need an unshackled ministry. We have rather gloried in the fact that we receive no salary and are therefore not handicapped in presenting the truth. But we have gone to another extreme. Our ministry has been loaded down with duties which could just as well be performed by able, consecrated laymen. The apostles in the early Church said, "It is not reason that we should leave the Word of God, and serve tables." We do well to follow this precedent and keep our ministry unshackled, and make our ministry a matter of first importance.

Individualism in thought is getting a greater grip on the present generation than we may be aware of. Quite often when certain questions on church polity or doctrine are brought up, we hear the remark, "I have not thought that through yet." I remember hearing a brother make that remark when questioned on his position on the devotional covering. Yet he was ordained to the ministry and later left the Church. We need more teaching on being conscientious in our promises and labors.

Last, but not least, we need to press forward to the regions beyond. There are many places in our district in which the Mennonite Church and her doctrines are unknown. They too need the message of Christ the Lord our Savior.

In conclusion, a proper attitude towards the Church and to Jesus Christ will determine our behavior as ministers in the Church. To make evangelism effective, we must have pure doctrine and right living. Evangelicalism and evangelism must go hand in hand. To get people to come out when they do not know to what to come, or to Whom, is a serious error. This may account for some losses in the past. Orthodoxy or straight thinking must be made effective by orthodoxy or straight doing. Doctrine and practical living must be companions. Our text may be summed up in three words,—Church, Christ, I! The first and second present tremendous challenges to the third. May God help us to do our best, to be true, and to await His return.

Elkhart, Ind.

MINUTES OF THE VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference met in its twenty-sixth annual session at Springdale Church, Upper District, Augusta County, near Waynesboro, Va., on Thursday, July 30, 1936, at nine o'clock A. M.

Opening services consisted of song, the reading of Acts 20:17-38, by Lewis Shank, and prayer.

Joseph R. Driver, the home bishop, gave a short address of welcome.

The moderator, J. L. Stauffer, called for reports from the various bishop districts which were given accordingly. The following figures represent the present membership:

Upper District	322	Members
Middle District	1265	"
Lower District	994	"
Tennessee District	39	"
Southeastern Va., District		
Warwick R. Cong.	195	
Fentress	124	
Halifax	32	351
	—	—

Total membership in Va. Conf. 2971

The conference sermon was preached by J. D. Mininger of Kansas City, Kans. Following is a summary of the message: "Where there is no vision, the people perish" (Prov. 29:18).

If the cause of Christ is to prosper we must have a clear vision, a scriptural conception of

1. The Exceeding Sinfulness of Sin.

Sin binds, blinds, paralyzes; results in souls being lost. A few years ago the whole nation was aroused because the Lindberg baby was lost. Are we concerned about the multitudes out of Christ today who are lost in a far greater sense? We need consciences that are sensitively sensitized with regards to sin.

2. We Need a Vision of the All-sufficiency of Jesus Christ as Savior.

In Jesus Christ we have a Savior who meets every need of the souls of men. "Where sin abounded, grace did much more abound." He is the only divinely authorized and heaven-sent Savior. As such Christ satisfies God, saves the sinner and silences the devil. "To him give all the prophets witness that through his name, whosoever believeth in him, shall receive remission of sins" (Acts 10:43).

3. We Need a Vision of the Responsibility of our Calling as Ministers of the Gospel.

When God calls a man to the work of the ministry, God means business. To the preachers of the early Christian Church, preaching was not a "side-line." Of them we read, "We will give ourselves continually to prayer and to the ministry of the Word" (Acts 6:4). One thing Paul never lost consciousness of, namely, that the God of the universe, the only and omnipotent God had called him to be a preacher to the Gentiles. He repeatedly refers to this: "Woe is me if I preach not the Gospel."

Paul says, "Take heed to thyself, to the doctrine, to the flock, and to thy ministry."

4. We Need a Clear Vision as to what Constitutes the Mission of the Church in the World.

It is not the mission of the Church to make and hoard money; not to compete with one another in the building of fine homes. The mission of the Church clearly is to carry forward the work begun by Christ. He came "to seek and to save that which was lost." The mission of the Church is to be a light to the world and to preach the Gospel to "every creature," and to make it clear that the Gospel of Christ is the only means of eternal salvation.

5. We Need a Vision of the Importance of Co-operation.

"One shall chase a thousand, two shall put ten thousand to flight." We need a working together.

First, between the old and young. Paul the aged and Timothy the youthful furnish a beautiful illustration of co-operation between the older and younger ministers. Paul assures Timothy that he prays for him night and day. II Tim. 1:3. Paul sympathizes with him (is mindful of his tears). Paul puts confidence in Timothy ("The unfeigned faith that is in thee"). He tells Timothy to get busy, to stir up the gift of God within him. As a son with the father, Timothy labored with Paul. Blessed is that congregation where such co-operation and harmony exists in the ministry.

In the second place, we need co-operation between the ministry and the rest of the membership. In II Tim. 1:16, 17, Paul gratefully writes of the house of Onesiphorus. He says, "He oft refreshed me, was not ashamed of my chains, sought me out very diligently" in Rome (in prison) and ministered unto Paul at Ephesus in "many things." What a help such fellow Christians can be to the minister who is charged with the weightier responsibilities in the work of the Church. Too many of our preachers are in chains and not free to serve; as a consequence, the Onesiphoruses of today can bring liberation, refreshment, and minister in many things. In such an atmosphere the Holy Spirit can and does work.

6. We Need a Vision with Regard to the Value of a Soul.

If a man succeeds today in accumulating enough money to own

two thousand acres of land we call him a successful financier. What of him who gains or wins souls? On this subject H. C. Morrison says: "According to the statements of the only One who has ever been in our midst, who has a proper appreciation of values, if you had a scale large enough to put into one end a human soul, and in the other end your prosperous, beautiful little city, and then you put in Louisville, Cincinnati, Cleveland, St. Louis, Kansas City, Denver, San Francisco, Los Angeles, Houston, New Orleans, Nashville, Charleston, S. C., Richmond, Va., Washington City, Baltimore, New York, Boston, Glasgow, Scotland, London, Paris, Berlin, St. Petersburg, Bombay, Calcutta, Yokohama, Peking, China, and old Jerusalem—one soul would outweigh them all. Not the soul of Moses, Paul, Martin Luther, John Wesley, . . . or any other great intellect that ever blessed the world, but the soul of a sick and starving baby in the bony arms of a heathen mother, in the jungles of India."

7. We need a New Vision with Regards to the Need of Genuine Godliness in the Home.

The best place, the place of greatest influence to teach and train our children for Christ and the Church is in our homes. The Sunday school, the preaching services, the Y. P. meeting, the Y. P. institute, the Church schools, all have their rightful places, but nothing can be substituted for the training in the home. There are different reasons for this. The parents have the child at the most impressionable period. No one understands the child so well as the parents. If we love Christ, if we love the Church, if we love the souls of our children, will we not awake to our responsibilities along these lines? Far too many of our children are lost to Christ and the Church. If we cherish our children and are concerned for their eternal welfare, shall we expose them to or shield them from the evils of the radio and of the television soon to follow? If we bring them up in the admonition of the Lord, will we dress our little children after the fashions of the world and later expect them to conform to Gospel standards?

8. We need a Vision of the Value of the All Things of Scripture.

It was our Savior who said, "Teach them to observe all things, whatsoever . . ." I never could understand how a person can sincerely believe in Jesus Christ as the Son of God and as the Infallible Teacher and then reject the part of His teachings that does not appeal to the carnal nature. We need clear teaching today as to what is involved in belief in the Lord Jesus Christ. Belief in Christ means among other things that we accept His teaching on divorce and remarriage, on nonresistance, on giving, on nonconformity, on nonsecrecy, on nonswearing of oaths; in short, it means that we exemplify and champion the "all things" and the distinctive doctrines of the Bible.

9. We need a Vision of our Resources as Children of God.

To us as a church is committed a tremendous task; but we have in Christ, resources that are more than sufficient for this. Adopt the program of God and we have a right to the resources of God. "Where God guides, God provides." When Uncle Sam sends an ambassador to a foreign country he backs him up if need be with all his resources on land, on the sea, and in the air. Shall our Lord do less? We are ambassadors for Christ. Jesus never fails. "When I sent you without purse, and scrip, and shoes, lacked ye anything?" His promises are sure. "One hundred fold now in this time" is the guarantee. That is the equivalent of ten thousand per cent.

After the sermon, testimonies were given by the bishops, as well as a number of other conference members and visiting ministers as called upon by the moderator.

The following committees were appointed by the Arranging Committee to serve at this conference:

Nominating Committee: Lewis P. Showalter, Melvin J. Heatwole, and Truman Brunk.

Resolution Committee: John R. Mumaw, John F. Garber, and R. W. Benner.

The following names suggested by the Arranging Committee of Conference, to constitute the Virginia Mennonite Board of Missions and Charities were approved:

Upper District, E. F. Heatwole and Jason H. Weaver; Middle District, Byard E. Lahman, Hiram Weaver, and Elmer R. Brunk; Lower District, Samuel Shank and Timothy Showalter; Denbigh, Henry Shenk; Fentress, S. H. Brunk; Halifax, John Garber; Tennessee, Supt. of Knoxville Mission.

The moderator called for a rising vote by those of the audience who desire to bear testimony to the truths presented in the sermon, to which there was a hearty response.

After the roll call the moderator announced the following losses by death during the year: A. P. Heatwole, bishop; A. D. Wenger, minister; and I. D. Hertzler, minister.

Moved, seconded, and carried that we welcome the following brethren, who were ordained during the past year, as members of this Conference: Dewey Emswiler, minister; Paul Showalter, minister; Otis Snead, minister; and Roy Wenger, deacon.

By a rising vote, L. S. Glick, who is now stationed at the Knoxville, Tenn., mission, is welcomed as a member of this Conference.

After the reading of the Rules and Discipline, the secretary, by request of the moderator, gave a report of the preliminary session of conference members, with the questions and topics to be discussed at this conference.

Forenoon session closed by prayer led by J. D. Mininger.

Thursday Afternoon

Devotional exercises were conducted by S. H. Rhodes, reading Ephesians 3, followed by silent prayer.

A report of the Virginia Mennonite Board of Missions and Charities was given by Elmer R. Brunk. Accepted.

A report of the Virginia Mennonite Aid Plan was given by its secretary. Accepted.

A report of the Virginia Mennonite Automobile Aid Plan was given by J. E. Kurtz. Accepted.

QUESTION 1. What can this Conference do to develop a Christian conscience among all of our members relative to their financial obligations?

Since the disposition of our financial obligations has a vital bearing upon our Christian testimony to the world, and

Since it reflects seriously upon our trust of stewardship, and

Inasmuch as our promises in business transactions bind us to a moral obligation and trust (Rom. 13:8), therefore be it

Resolved, that we as members of the Virginia Conference express our intentions to give more systematic teaching regarding the seriousness of failure in meeting our financial obligations and that

We urge every one of our members who has debts at the present time to make every possible effort to meet his obligations or to satisfy his creditors in some way (Psa. 37:21; I Thes. 4:6), and that

Those who have such obligations and fail to make satisfaction become subject to church censure. Be it further

Resolved, that those who are not so involved be urged to avoid all questionable business ventures (Rom. 12:17; I Tim. 6:8,9) and, finally, that

We admonish all to live within the limits of their income.

TOPIC NO. 1. The Radio Problem.

In response to a request for the reconsideration of a resolution prohibiting the ownership of radios as passed in 1931, the Conference body in its preliminary session moved and passed that this question be answered in the form of a topic discussion by the moderator, J. L. Stauffer. In the light of this message and of the discussions of the preliminary conference the resolutions committee offered the following:

Inasmuch as conditions relating to the radio are not improved, and,

Since the presence of radios in our homes very seriously imperils the spiritual welfare of our people, and

Whereas, they militate against Biblical principles and standards as held by the Mennonite Church, therefore be it

Resolved, that we reaffirm our former position as set forth in the resolution of 1931 and, A Restatement of Vital Biblical Principles and their Application of 1935 and further,

We urge strongly that intelligent and systematic action be taken by each district counsel whereby the Scriptural principles involved will be taught to all the membership.

Conference adjourned for the day. Closing prayer and benediction by Amos Martin.

Friday Morning

Friday morning session opened at eight o'clock. A. G. Heishman read Psa. 1, which was followed by silent prayer.

The Conference Sunday School Secretary's report was given by Harry A. Brunk. Accepted.

The Conference Treasurer's report was given. Accepted.

A report of the Committee on Jewish Work was given by R. W. Benner. Accepted.

Moved and seconded that we adopt the following recommendation offered by the Arranging Committee of Conference. Carried:

Whereas, an appeal has come from Bro. Geo. R. Brunk, requesting this Conference to decide the question of bishop district affiliation of the Ebenezer congregation, South Boston, Va., and

Whereas, the congregation has voiced no preference in the matter but submits the question to this Conference for decision, we, the Arranging Committee of Conference recommend that said congregation be recognized as part of the Upper Bishop District of the Virginia Mennonite Conference.

S. H. Rhodes requests permission to ordain two ministers in the Middle District provided the way opens.

Moved and seconded the request be granted. Carried.

Geo. R. Brunk requests permission by letter to ordain a minister at Fentress, Va., provided the way opens.

Moved and seconded that the request be granted. Carried.

Geo. R. Brunk also requests permission by letter to ordain a bishop to assist in the Southeastern District provided the way opens.

Moved and seconded that the request be granted. Carried.

A report of the Evangelistic Committee was given by J. E. Suter. Accepted.

E. C. Shank having tendered his resignation as a member of the Board of Trustees of the Eastern Mennonite School, it is moved and seconded that same be accepted. Carried.

Moved and seconded that J. R. Driver be elected to fill Brother Shank's unexpired term on the Eastern Mennonite School Board. Carried.

Moved and seconded that the regular number of five delegates be elected to General Conference and that the Executive Committee shall decide upon the number to be sent if General Conference meets on the Pacific Coast; and that if all five are sent the expense is not to exceed half of the cost of sending five. Carried.

A report of the Nominating Committee was given by Lewis P. Showalter. Report accepted.

The following officers, delegates, etc., were elected by ballot for a term of one year with the exception that the member on the Board of Education is for two years, and the members on the Eastern Mennonite School Board are elected for four years.

Moderator, J. L. Stauffer; Assistant Moderator, Etter F. Heatwole; Secretary-Treasurer, H. D. Weaver; Executive Committee members, S. H. Rhodes, Geo. R. Brunk and J. R. Driver; Member General Board of Education, Geo. R. Brunk; Member General Mission Board, Hiram Weaver; Member Publication Board, Chester K. Lehman; Members of the Board of Trustees of Eastern Mennonite School, S. E. Hostetter, Etter F. Heatwole, Enos E. Heatwole, Dan Showalter. Fundamentals and Mission Meetings Program Committee, Timothy Showalter, John H. Alger, and R. W. Benner; Conference Sunday School Secretary, Harry A. Brunk; Delegates to General Conference: Lower District—John R. Mumaw, Middle District—Melvin J. Heatwole and Chester K. Lehman, Upper District—Jason H. Weaver, Southeastern District—Clayton Bergey; Member on General Conference Arrangements, J. L. Stauffer.

QUESTION 2. Since this Conference upholds the Bible standard of modesty, what should be done to counteract the immodest and semi-nude tendencies in attire among our people?

In view of the present practices among the people of the world in their disregard for the Biblical purpose of clothing by wearing immodest and semi-nude attire, and

Whereas, there is a tendency among some of our members to follow such un-Christian practices and unbecoming fashions, therefore, be it

Resolved, that we remind our members of the corrupting influence such customs have upon the moral standards of our people, and that

We urge parents to insist upon having their children appear in a modest and simple form of attire, prohibiting form-fitting styles and semi-nude practices.

A report of the Exhibit Investigating Committee was given by R. W. Benner.

Moved and seconded that the report be accepted and the recommendations adopted. Carried.

The report reads as follows:

The committee has made no further investigations in the way of personal visits to various exhibits and conventions in which some of our brethren may be interested, but further prayerful consideration has been given to the harmful effects such worldly contacts might have upon the spiritual life of our members who frequent such places, and we beg to submit the following findings:

That on the part of many of our brethren who attend said meetings, exhibits, and conventions there is a manifest tendency toward a surrender of the principles of the Gospel of Christ in such matters as attending banquets, entertainments, sports, etc., and in becoming members and officers of worldly organizations and otherwise becoming conformed to this world in direct violation of Scriptures upon which our former actions of conference are based.

In view of these findings we recommend the following for consideration and adoption by this Conference:

Be it resolved that we reaffirm our former actions of Conference (Question No. 1, Conf. 1932), and that

Members who become officially connected either as members or officers of worldly business organizations and associations have violated scriptural principles of Christian separation from the world, and that they who do so shall be held subject to church discipline.

A report of the Mennonite Publication Board was read by J. L. Stauffer. Accepted.

A report of the Mennonite Educational Board was given by J. L. Stauffer. Accepted.

A report of the General Mission Board was given by Lewis P. Showalter. Accepted.

A report of the Board of Trustees of the Eastern Mennonite School was given by its chairman, John H. Alger. Accepted.

The president's report of the Eastern Mennonite School was given by J. L. Stauffer. Accepted.

QUESTION 3. Whereas, there is a growing disregard for the Lord's Day observance through business transactions, unnecessary labor, and pleasure-seeking by some of our members, what steps can this Conference take toward the solution of this problem?

Inasmuch as there is a growing disregard for the Lord's Day observance through business transactions, unnecessary labor, and pleasure-seeking, and

Since there is definite teaching in the Scriptures against so desecrating this holy day (Ex. 20:8; 31:13-16; Deut. 5:12-14), and

Whereas, these things tend to commercialize the Lord's Day for which God has from time to time shown great displeasure as concerns both individuals, the Church and nations (Neh. 13:15-18; 10:31; Jer. 17:21-27), and

Whereas, such things are a definite sign of worldliness which Scriptures condemn, therefore be it

Resolved, that we strongly disapprove of our members conducting business, performing unnecessary labor (Matt. 12:1-13; Mark 2:23-28; Luke 6:1-10), and indulging in worldly pleasures, and that we discourage our members from buying on the Lord's Day, and

finally that we urge the ministry to do more teaching concerning proper observance of the Lord's Day.

A report of the Church Polity Committee was given by J. L. Stauffer. Accepted.

Moved and seconded that the Executive Committee of Conference supply a third member on the Church Polity Committee to take the place of the deceased member, A. D. Wenger. Carried. S. H. Rhodes was appointed to fill the vacancy.

The Virginia Mennonite Board of Missions and Charities recommends that it accept the Newport News Mission work and asks the Warwick River congregation to co-operate with the Board in operating and extending the work as the Lord opens the way.

Moved and seconded that the recommendation be adopted. Carried.

Permission is requested of Conference to hold another Young People's Institute at the Eastern Mennonite School next year, the program personnel to be subject to the approval of the Executive Committee of Conference.

Moved and seconded that permission be granted. Carried.

Since the Executive Committee of the Mennonite General Conference has appealed to the district conferences of the Mennonite Church in U. S. and Canada for an assessment of 2c per member for General Conference expenses, it is moved and seconded that the treasurer be instructed to pay our portion from our Conference Fund. Carried.

Moved and seconded that we adopt the following resolution, Carried:

Whereas, it has pleased our heavenly Father to remove our brethren, A. D. Wenger, A. P. Heatwole, and I. D. Hertzler from earthly service among men and for the Church, be it

Resolved, that we humbly submit to His providences and that we express our gratitude to God for the grace He bestowed upon them in their labors for the cause of Christ. Be it further

Resolved, that we express our sincere sympathies to the bereaved families.

TOPIC NO. 2. The Call and Preparation of the Ministry. On motion this topic was tabled for next conference.

Moved, seconded, and carried that we adopt the following resolution:

Resolved, that we the members of the Virginia Mennonite Con-

ference, assembled July 29-31, 1936, express our most hearty thanks to the Springdale congregation for their kind hospitality during this time.

J. L. Stauffer announced that the next conference will be held at Lindale Church, Lower District.

The present conference minutes were read, ordered corrected, and approved, after which conference adjourned. The closing benedictory prayer was offered by A. B. Burkholder.

Conference Members Present

Bishops—4

J. R. Driver, Waynesboro, Va. Lewis Shank, Broadway, Va.
S. H. Rhodes, Harrisonburg, Va. J. L. Stauffer, Harrisonburg, Va.

Ministers—33

R. W. Benner, Harrisonburg, Va. A. W. Hershberger, Harrisonburg, Va.
Clayton Bergey, Fentress, Va. Leonard H. Jones, Dale Enterprise, Va.
Aldine Brenneman, Harrisonburg, Va. H. B. Keener, Harrisonburg, Va.
Wm. S. Brubaker, Harrisonburg, Va. Chester K. Lehman, Harrisonburg, Va.
Geo. R. Brunk Jr., Denbigh, Va. J. S. Martin, Hinton, Va.
S. H. Brunk, Fentress, Va. John R. Mumaw, Harrisonburg, Va.
Truman Brunk, Denbigh, Va. E. C. Shank, Waynesboro, Va.
A. B. Burkholder, Harrisonburg, Va. James T. Shank, Mt. Crawford, Va.
Perry A. Burkholder, Waynesboro, Va. Perry E. Shank, Broadway, Va.
John F. Garber, South Boston, Va. Samuel A. Shank, Linville, Va.
Jos. W. Geil, Broadway, Va. Amos H. Showalter, Waynesboro, Va.
Wilmer Geil, Broadway, Va. Lewis P. Showalter, Broadway, Va.
Paul Good, Roaring, W. Va. Timothy Showalter, Broadway, Va.
Amos D. Heatwole, Dayton, Va. J. E. Suter, Harrisonburg, Va.
Etter F. Heatwole, Waynesboro, Va. Joseph H. Weaver, Waynesboro, Va.
Melvin J. Heatwole, Dayton, Va. Hiram Weaver, Job, W. Va.
A. G. Heishman, Harrisonburg, Va.

Deacons—13

John H. Alger, Broadway, Va. Clarence Huber, South Boston, Va.
Elias Brunk, Harrisonburg, Va. Byard E. Lahman, Harrisonburg, Va.
Fred A. Driver, Waynesboro, Va. James H. Shank, Mt. Crawford, Va.
Chas. M. Grove, Lyndhurst, Va. Jason H. Weaver, Stuarts Draft, Va.
Enos E. Heatwole, Dayton, Va. Jacob P. Wenger, Harrisonburg, Va.
H. S. Holsinger, Linville, Va. Timothy Wenger, Fentress, Va.
S. E. Hostetter, Denbigh, Va.

Visiting Church Officials Present:

Ministers—5

Daniel Brunk, Harrisonburg, Va. Amos Martin, Smithsburg, Md.
L. S. Glick, Knoxville, Tenn. J. D. Mininger, Kansas City, Kans.
Jesse Mack, Yerkess, Pa.

Deacon—1

John H. Diller, Smithsburg, Md.

H. D. Weaver, Secretary.

Married

Smith—Derstine.—Bro. Alfred M. Smith was married to Sister Esther H. Derstine by the bride's father, Bishop C. F. Derstine, at the First Mennonite Church, Kitchener, Ont., on Aug. 22, 1936. May the overshadowing providence of God be upon them.

Swope—McFerren.—Bro. Paul S. Swope of North Lima, O., and Sister Lois McFerren of Columbiana, O., were united in marriage Aug. 21, 1936, at the home of the officiating Bishop A. J. Steiner. May the blessings of God attend them through life.

Zeiset—Arment.—On May 16, 1936, Bro. Benjamin S. Zeiset of Weaverland congregation and Sister Anna Elizabeth Arment of Hershey's congregation were united in holy marriage by Bro. John M. Sauder of East Earl, Pa. May the Lord abundantly bless this union to His glory.

Obituary

Myers.—Fanny, daughter of John and Elizabeth Myers, was born at Rohrerstown, Pa., May 5, 1858; died Aug. 15, 1936; aged 78 y. 3 m. 10 d. She had made her home at the Ore-ville Mennonite Home since its opening in 1905. She is survived by 2 sisters (Mrs. Susan Homsher of Havre, Mont., and Mrs. H. A. Seaber of East Smithfield, Pa.). Funeral services were held at the Home on Tuesday, Aug. 18. Burial in Millersville Mennonite Cemetery.

Weaver.—Lester Herman, son of Clarence Weaver, Columbiana, O., died Aug. 10, 1936; aged 8 y. 4 m. 20 d. Death followed about 20 minutes after falling from the hay mow. He leaves, besides his father and mother, 2 brothers (Arthur and Paul), 2 sisters (Miriam and Helen), 1 grandmother (Sarah Blosser), 9 uncles and aunts. Funeral services were held

Aug. 23 at the Midway Church, in charge of Bros. A. J. Steiner and Paul Yoder. Text, Psal. 46:4. Interment at Midway Cemetery.

Oesch.—Clare, infant son of Albert and Emma Oesch of Milverton, Ont., died Aug. 7, 1936, aged 4 days. He leaves parents and grandparents, 2 brothers and 2 sisters, and many relatives. Funeral services were held at the Poole A. M. Church by Bro. Chr. Schultz. Interment in the adjoining cemetery.

"How happy are these little ones,
Which Jesus Christ has blest;
Come, let us praise Him with our song,
For taking them to rest."

By a brother.

Reed.—Mrs. Gabriel Reed died at her home Aug. 1, 1936 near Carr School House, W. Va., aged 29 y. 23 d. She spent most of her life around Witmer, W. Va. She united with the Mennonite Church Sept. 23, 1933, and has been a faithful member since; although she has been unable to attend church services for sometime due to ill health. Her husband, father and one sister survive. Funeral services were held Aug. 2, at Onego, W. Va., in charge of Bro. Paul Good. Text, Psal. 9:6; 39:4. Interment in a nearby cemetery.

Wolford.—Solomon David Wolford was born April 13, 1858, near Petersburg, W. Va., died August 2, 1936; aged 77 y. 3 m. 20 d. He has been crippled by rheumatism for a number of years. He was received into church fellowship 6 weeks before his death, in his home while afflicted. His wife preceded him in death, May 29, 1922. He is survived by two children (Mrs. Nora Raines and Bradson Wolford), fifteen grandchildren, and six great-grandchildren. Funeral services were conducted by Bro. Hiram Weaver of Job, W. Va., and Bro. Paul Good of Roaring, W. Va. Text Job 16:22.

King.—Ronald Lynn, infant son of Elbert G., and Goldie (Grove) King of Los Angeles, Calif., was born May 21, 1936; died May 23, 1936. He leaves his parents, 2 brothers (Leo E.,

and Donald Glenn), 2 sisters (Helen M., and Hazel A.), grandparents (Mr. and Mrs. M. V. King of Garden City, Mo.), and a host of aunts, uncles, and cousins. Short services on May 25, and burial in Englewood Park cemetery.

"God needed one more angel child,
Amidst His shining band;
So with His loving arm He reached,
And clasped our darling's hand."

Fansler.—Emeritis Jane Bacus was born Feb. 22, 1856; died at the home of her son in Harrisonville, Mo., Aug. 23, 1936; aged 80 y. 6 m. 1 d. She was married to John Henry Fansler Sept. 14, 1875. There were 9 children born to this union. Her husband died April 8, 1920; also one child preceded her. There remain 8 children, 14 grandchildren, 3 great-grandchildren, and many friends. She united with the Brethren Church in her youth and in her last years worshiped with the Sycamore Grove congregation and remained faithful to the end. Short services at the cemetery by I. G. Hartzler. Interment in the Orient Cemetery.

Lais.—Susanah (Plank) Lais was born in Middlebury, Ind., Jan. 12, 1860; died at her home in Hubbard, Oreg., Aug. 5, 1936; aged 76 y. 6 m. 22 d. In the fall of 1879 she was married to John Lais, and shortly after they moved to Hubbard, Oreg. Her husband died Feb. 2, 1894. One son (Franklin) and one daughter (Rosa) preceded her in death. Surviving are 4 children (Amos J. of Molalla, Daniel J. of Hubbard, Lydia Shand of Twin Rocks, and Laura Steinbach of Hubbard), 24 grandchildren, and 10 great-grandchildren, 1 brother (S. A. Plank), and 2 half sisters (Barbara Schrock, Goshen, Ind., and Mary Myers of Kokomo, Ind.). She accepted Christ early in her youth, and was faithful unto death. Services were conducted at the Zion Church by Bro. C. I. Kropf. Text, Rev. 14:13. Interment in adjoining cemetery.

Lefever.—Enos K., son of Isaac D. and Elizabeth (Kreider) Lefever, was born April 20, 1872; died July 29, 1936; aged 64 y. 3 m. 9 d. His death came after an illness of only five

weeks of anaemia. Surviving him are his wife (Annie K. Stauffer), 3 children (Harry S., Mary S., wife of John H. Buckwalter, and Ella S., wife of Harvey R. Weaver all of Lancaster); also 13 grandchildren, 3 brothers (Abram K., Harry K., Edwin K., and Elias K.), and 1 sister (Emma K., wife of Enos B. Landis). He was a member of Mellingers Mennonite Church and remained faithful until death. Funeral services were held Aug. 2, with short services at the home, Bro. Elmer G. Martin and David L. Landis officiating. Text, Psal. 37:37.

"Father was tired and weary,
Weary with toil and with pain;
Put by his glasses and rocker,
He will not need them again."

Martin.—Barbara, widow of Isaac N. Martin, was born Sept. 11, 1855; died at her home in Blue Ball, Pa., May 3, 1936 of cerebral hemorrhage; aged 81 y. 7 m. 22 d. She was in failing health from heart trouble for some time, but seemed better the last week. She attended morning church services at Weaverland Church of which she was a member for many years. She spent the afternoon with her two daughters and their companions and seemed in usual health. About 6:00 the same evening she was found lying on the floor, by a granddaughter who called and her son-in-law Ralph picked her up. She never regained consciousness and died about 15 minutes later. She is survived by these children: Horace N., East Earl; Lizzie N., wife of Ralph Arment, Isaac N., Barbara, wife of C. E. Sensenig, and Martin W., all of Blue Ball; also 13 grandchildren and 13 great-grandchildren. Funeral services were held May 7 at Weaverland Church.

Yoder.—Fannie, wife of Stephen I. Yoder, was born Aug. 11, 1900; died June 12, 1936; aged 35 y. 10 m. 1 d. She suffered with a cancer for more than a year. She was the second daughter of Joseph K. and Annie (Kauffman) Hartzler, both of whom survive her. She also leaves her husband, 2 daughters (Marie G. and Susan 2), 1 brother (Joseph), 5 sisters (Mrs. Sam Glick, Mrs. Alden Kauffman, Mrs. Irvin King, Esther and Annahelle Hartzler, all of Belleville, Pa.). She was a faithful member of the Mennonite Church from her youth. She made all the funeral arrangements several weeks before passing on. She selected Phil. 1:21 for the text. Services held on Aug. 17, at the Allensville Mennonite Church conducted by Aaron Mast. Interment in cemetery near the church.

"In silence she suffered,
With a smile her pain she bore;
Until God's angel whispered,
Come home and suffer no more."

Bucher.—Cora, eldest daughter of Bro. and Sister Henry R. Ebersole, was born near Sterling, Ill., Aug. 18, 1878; died at her home in Sterling, Aug. 14, 1936. Had she lived until the 18th of the present month she would have been 58 years of age. In January, 1911, she was married to Joseph Bucher of Lititz, Pa. This happy union was soon severed in the passing away of her husband in the early years of their married life. For her, life lost much of its joys; but the grace of God was sufficient. In this sad hereavement she learned to trust her Lord in a new way, and it was this experience that added to the deepening of her spiritual life, and made it rich and beautiful. Early in life she confessed Christ as her personal Savior, was received into the fellowship of the Mennonite Church by water baptism, and was a faithful member of the Science Ridge congregation. Her life was that of a consistent Christian and those who knew her best loved her most. She possessed a quiet, unassuming disposition; not caring for publicity, but just to live her life in the quiet with God. She leaves her aged father (now in his 86th year), 2 brothers (E. E. Ebersole of Sterling and Harry Ebersole of Marquette, Mich.), and 2 sisters (Mrs. J. B. Groff of Upland, Calif., and Amanda Ebersole of Philadelphia, Pa.). Six

nephews and five nieces also survive, as well as a host of more distant relatives and friends. Funeral services were conducted Aug. 16 from the home and at the Science Ridge Mennonite Church. A. C. Good had charge of the service. Text, Mal. 2:6 and Psal. 4:8.

Nofzinger.—Ralph Nofzinger was born Feb. 11, 1911, at Archhold, Ohio; died of tubercular perignitis at the Irene Byron Sanatorium, near Ft. Wayne, Ind., July 25, 1936; aged 25 y. 5 m. 10 d. He united with the Leo Mennonite Church at the age of 15. On April 2, 1932, he was united in marriage to Iva Eash of the Shore congregation. To this union was born 1 son (Lonnie Duane). His health has been failing for 18 months, being bedfast for almost six months. His pain was almost unhearable, but during this he was very patient. He was always of a loving and cheerful disposition, being very devoted to his family, his parents, and brothers and sisters. He was taken to the home of his parents April 22 and April 26 he was anointed. At this time he expressed himself willing to submit to the Lord's will, either to heal his body or take his soul. We have the full assurance that he is peacefully resting in the Arms of Jesus. He leaves to mourn his early departure a sorrowing companion and son, father, mother, 1 sister (Mrs. Cletus Hostetler of Sturgis, Mich.), 3 sisters (Effie, Ruhly, Arlene), and 4 brothers (Walter, Elmer, Ray, and Le Roy at home), besides many relatives and friends. One sister and one brother preceded him in death.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, pain is over,
And our dear one is at rest."

Bachman.—Andrew, son of John and Barbara (Sutter) Bachman, was born Aug. 18, 1870, near Fisher, Ill.; died at his home near Hubbard, Oreg., Aug. 16, 1936; aged 65 y. 11 m. 28 d. He was preceded in death by his father, mother, 3 sisters, and 1 brother, and is survived by his foster father. He was united in marriage with Mary Muser of Hopedale, Ill., on Sept. 2, 1894. To this union were born 7 children. A son and a daughter died in infancy and Joseph died at the age of 11 y. Surviving him are 4 children (John M. of Creston, Mont.; Fannie, wife of Edward Roth, Hubbard, Ore.; Amos and William at home), 2 grandchildren (Carl M. Bachman and Edna M. Roth), and many relatives. They made their home near Shickley, Neb., until 1908, when they moved to Creston, Mont. In 1916, they again changed location, coming to Oreg. This family met with many misfortunes, losing their home by cyclone in Nebraska and by fire in Montana. He had been in failing health for nearly two years, but had been able to do light work until 3 hours before he died. Death was caused by a paralytic stroke. Services were conducted at the Zion Church by Bro. C. I. Kropf, text, Eccl. 12:5; assisted by Bro. C. G. Yoder. Burial in the adjoining cemetery.

"Father, thou hast left us lonely;
Sorrow fills our hearts today;
But beyond this vale of sorrow,
Tears will all he wiped away."

Ross.—George Henry Deuges, son of David and Julia Ann (Whitset) Ross, was born Feb. 29, 1860 in Rockingham Co., Va.; died near Elida, Ohio, Aug. 23, 1936; aged 76 y. 5 m. 24 d. He was the eldest of a family of 9 children. To his brothers and sisters he became a counselor and a father. His mother found in her son, one upon whom she could trust and counsel during her widowhood.

He was united in marriage to Mary Brenne-man Sept. 18, 1883, at Harpers Ferry, Va. Together they have walked life's way for 53 years. To this union were born three sons and five daughters. Two daughters and one son passed away in infancy. Those who remain are Mrs. Fennie Jackson, Glendale, Calif.; Mrs. Onie Nelson, Chicago, Ill.; Mrs. Nora Wehb, Lima, Ohio; Robert, Elida, Ohio; and Mark

of Kalona, Iowa; also eleven grandchildren and three great-grandchildren. Three sisters and two brothers have preceded him to the world beyond. The brothers surviving are Jacob and Walter, Elida, Ohio; Calvin, Lima, Ohio. In the family circle and among his relatives he was loved and respected as a man of deep piety and devotion, always possessing a cheerful spirit of friendliness.

He united with the Mennonite Church when twenty-four years of age. He was ordained to the ministry, Dec. 30, 1894. He served in the Pike and Salem Churches during his ministerial life, except fourteen years as a minister at La Junta, Colo. He preached the full Gospel, marked by earnest contending for faith, gentle but firm in all things relative to the Church and spirituality. He was unassuming in his manner, his preaching and life were one, making godliness a thing of charm and beauty to all with whom he came in contact. Among his brethren he was esteemed in his ability as a counsellor. To know him was to love him. All were compelled to respect him for his sincerity and devotion.

"In peace let me resign my breath,
And Thy salvation see,
My sins deserve eternal death,
But Jesus died for me."

Funeral services were held Aug. 26 at the Salem Church by Ben. B. King, assisted by Otho Shenk, Gahriel Brunk, and James Bucher. He was buried in a near-by cemetery.

Hartzler.—John J., son of Abraham and Magdalena (Zook) Hartzler, was born May 3, 1845, in Mifflin Co., Pa. At the age of nine years he moved with his parents to northern Indiana and later to Michigan. He was the last of a family of nine to depart this life. He was married to Magdalena Mast Feb. 25, 1872, in Elkhart Co., Ind. Eight years later he with his wife and four small children moved to Cass Co., Mo., where he resided the remaining fifty-six years of his life. He was converted when a young man and united with the Amish Mennonite Church. At the age of 29 he was ordained to the ministry in St. Joseph Co., Mich. After the death of Bishop Jacob Kenagy he was ordained to the bishopric in Cass Co., Mo., 42 years ago. Beside his home congregation he had oversight of churches in Johnson Co., Hickory Co., Vernon Co., Oklahoma, Arkansas, and North Dakota, and also had part in organizing different churches. While he was of quiet, unassuming disposition, yet his work took him into many homes; officiating in 82 marriages and baptismal services of over 300 converts in his home community and quite a number at other churches where he was called, also officiating at a number of ordination services.

He has been blessed during his entire life with remarkable health and strength being confined to his bed only the last few weeks. During his declining years he was tenderly cared for in his home by his daughter, Sarah. The time father had been so patiently waiting and longing for came at 12:30 P. M., Aug. 11, at the age of 91 y. 3 m. 8 d. His companion and eldest son (Samuel) preceded him in death. He is survived by 4 sons (Chancy of Tiskilwa, Ill.; Joseph of Gridley, Ill.; Levi and Ira of Harrisonville, Mo.), and 3 daughters (Mrs. Anna Eigsti of Buda, Ill.; Mrs. Mary King and Sarah at home), 15 grandchildren, and 2 great-grandchildren.

Father was always ready to sacrifice his time and give his service for the cause of Christ and the Church which held first place in his life, and he could say with Paul: "I have fought a good fight; I have finished my course; I have kept the faith, henceforth there is laid up for me a crown of righteousness."

Funeral services were conducted at the home by Bro. William Helmuth and at the Sycamore Grove church by S. S. Harshberger and I. G. Hartzler. Text, 1 Tim. 4:6-8.

A memorized chapter of Scripture is a course of solid masonry in the foundation of character.—Sel.

ONTARIO A. M. SUNDAY SCHOOL CONFERENCE

The Ontario A. M. Sunday School Conference will be held at the Poole Church near Poole, Ont., beginning Saturday evening, Sept. 5, and continuing on the 6th and 7th. Everybody welcome. Come praying. For information, notify the Secretary,

Peter Nafziger, Baden, Ont.

YOUNG PEOPLE'S INSTITUTE

Place.—At the First Mennonite Church, Kitchener, Ontario.

Date.—Sept. 14-17, 1936.

Instructors.—

Henry King, Harper, Kans.
Elvin Snyder, Argentina, S. A.
Mrs. Elvin Snyder, Argentina, S. A.
S. F. Coffman, Vineland, Ont.
Oscar Burkholder, Breslau, Ont.
C. F. Derstine, Kitchener, Ont.
S. M. Kanagy, Blair, Ont.
J. B. Martin, (Director) Waterloo, Ont.

Courses.—

Mission study of Argentina, S. A.
Christian Education: (1) Purpose and Aim; (2) In the Home; (3) In the Church.

The Church: (1) Christ the Head; (2) Significance of Ordinances; (3) Separation and Nonconformity.

Priesthood of Christ: (1) Old Testament Types; (2) Christ a perfect Priest; (3) Priestly work of Christ.

The Ten Commandments—three lessons.
Studies in Philippians—three lessons.
Studies in Zechariah—three lessons.
Music—Hymn Interpretation.

Fellowship and prayer hour each evening before Gospel message.

Discussion forum in the afternoons.

Lectures.—

Social ideals for young people.
Making Christianity practical in daily living.
Abiding presence of the Holy Spirit.
God's Keeping.
Christ's claim on my life.
Daily inspirational messages.

General.—

Meals will be served for people from a distance at reasonable rates.
Tuition is seventy-five cents.
Come and enjoy a season of Christian fellowship.

—J. B. Martin.

SPECIAL MEETINGS

(Continued from page 489)

best Use of Them, A. G. Yoder; Inspirational Meeting, conducted by Edwin Swartzendruber; Children's Meeting, Erma Erb; Sermon, Amos Gingerich.

Thoughts Presented.—Our blessed privilege as Christians, to spend our national holidays in worship and praise to God. Man without Christ is alienated from commonwealth of Israel, and stranger from the covenant of promise. No fixed character without indoctrination. We ought to be settled in our belief, and be able to stand for our belief. God has done His part and Christ did His part toward evangelization of the world; and let us now do all within our power to do our part. The strength of the Church is equal to the strength of the believers composing it. We should lengthen our cords and strengthen our stakes; remembering that all of God's powers are at our command through the aid of Holy Spirit and prayer. Faithfulness in the use of our resources and talents is what God requires of us as stewards. Secretary.

Neffsville, Pa.

Report of the Harvest Home and Sunday School Meeting held at the Landis Valley Mennonite Church on Aug. 15, 1936.

Organization.—Mod., Christ Frank; Chors., Sem Hershey and Mahlon Kreider; Secy., Roy Erb.

Program and Speakers.—Harvest sermon, A. S. Horst; That Christ may be Magnified—(a) as Pastor, Christ K. Lehman; (b) as Superintendent, Elam B. Longenecker; (c) as Teacher, Willis E. King; (d) as Pupil, Paul B. Martin; Children's meeting, Christ K. Lehman; Our Sunday School on Duty—(a) Bringing Them to Christ, Ira Hershey; (b) Building Them up in Christ, Christ Mosemann; (c) Sending Them out for Christ, Witmer Barge; (d) Reaching the Neglected, David High; Our S. S. Problems in the Light of the Word, D. Parke Book; Youth Equipped for Work, James Hess. Closing Sermon (Time), John W. Hess.

Thoughts Presented.—Only in a measure can we appreciate the bounties of earth as did our Pilgrim forefathers, but we can praise the Lord for what He has given us. We are prone to forget that God is the Giver and we—but reapers. God always bestows more than we are able to receive. Let us not ignore the blessings when He gives us a great increase. All these blessings point us to a mighty, living God and should cause our hearts to overflow with joy and gladness. Harvest services should be maintained so the coming generation can see the expression of our appreciation to God for the many natural blessings He has given. Christ can not be made to appear larger than He is, but we can portray Him to the world. They can only see Him through us. Who else would we want to magnify, if not Christ? The Christian's greatest work is to live the overcoming life. Ambition may be dangerous, but we should have more of it in our work for Christ.

If our lives correspond with our profession, our teaching will be effective. Daily we should ask ourselves the question, "What does Christ think of me?" Pentecostal conditions today will also yield Pentecostal power. Will we go to an out-of-the-way place to save one soul? They will be won much sooner if we let them know why we love them. At present we have many evangelistic meetings, for which we thank the Lord; but are we preparing them for work after they come into the church? We must place the food low and properly prepare it if they are to grow. In S. S. work many problems arise. The problem should never get between the work and the worker, but the Word should be placed between the problem and the work. It contains a solution for each problem that may arise and is not limited to circumstance. There is no unemployment for the Christian on this side of eternity. Do we as Christians use or spend our time? I trust we always do the right thing at the right time, if we only could. Some day time will cease; maybe today. The way I use my time while here on the earth will determine where I will spend eternity. Secretary.

Cochranville, Pa.

Report of the 18th annual Gospel meeting held with the Mennonite congregation at Long Green, Md., Aug. 12, 1936.

Organization.—Mod., Isaac Kennel; Chors., Joseph Kurtz and Leroy Stoultzfus; Secy., Alvin Mast.

Program and Speakers.—Song service; devotion, T. K. Hershey, Elverson, Pa.; Address of Welcome, Lillian Phillips, Long Green, Md.; Sermon (II Thess. 2:11, 12), John S. Mast, Elverson, Pa.; Honesty toward God, The Church, and Man, A. B. Stoultzfus, Gap, Pa.; Time to seek God (Isa. 55:6), Geo. F. Brunk, Washington, D. C.; Song Service and Devotion, David Yoder, Morgantown, Pa.; Sunday School Extension

Work in Neglected Fields, John F. Bressler, Lancaster, Pa.; The Influence Associates and Books have upon Our Lives, Clayton Bergey, Fentress, Va.; How to Create a Desire for the Church, Ray Shenk, Cottage City, Md. Short Talks.

Thoughts Presented.—Every speaker should be master of his own subject. Men are predicting a great crisis; the Bible is put away in the public schools. There are six thousand communistic teachers to poison the minds of the people. Though persecution may enter in, Jesus says, "Let not your heart be troubled." As soon as God's work advances there is opposition. When we make a vow we should be true to it. To make a promise and not keep it is a dangerous job. The best plan for a child of God is to be honest with God and the Church. Do unto others as you would have others do unto you. If we want the Lord to abide with us we must seek Him. The time to seek the Lord is right now. Seek the Lord early in life; also early in the morning of each day of our life. We must leave the Church walls and go to where the people are. Communities are neglected right at home. Destroy all literature that is contrary to the teachings of the Bible. See that the associates of our young people are the kind that will be the means of building them up. Lead a fully yielded life to God. More men and women who have had a real experience of salvation are needed.

A collection was taken which amounted to \$32.80, of which \$16.00 was used for the expense of the meeting, and the balance \$16.80 was given to the Coatesville Mission.

Aug. 22, 1936. Alvin Mast, Secretary.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

September 3, 1936

J. A. RESSLER, Editor

EDITORIAL

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).

* * * *

Quite a number of years ago I read a book that was different from many of the books that pass over the counters in our day—it had a moral. And it did not hesitate to print the moral in the body of the concluding chapter, although it did not call it "The Moral." Here is the brief sentence: "Be true! Be true! Be true!" There are thoughts which precede and follow this short admonition, but that is the whole teaching boiled down. Relate this admonition to our text above, and you can readily see the connection between the two.

* * * *

And in order to get the teaching more thoroughly, better get your New Testament and read what goes before and after. It should interest you. The people with whom Jesus was talking thought that, because they were descendants of Abraham, they were free and had never been in bondage to any man. They forgot about their forefathers in Egypt, they forgot about Babylon, they even forgot about the Romans, who held them under iron military rule at that very moment. And they were utterly ignorant of the fact that they were under bondage to sin, as Jesus explains to them in the verses following.

* * * *

"The truth shall make you free." That is exactly the contrary of what many people—most people, perhaps—think to this very day. Caught red-handed in a crime, they think that the only way of getting out of trouble is to tell "anything but the truth." "Nothing but the truth" can make any one free from sin. "The most earnest prayer that some people pray is that

two and two may not make four." But it does, nevertheless. It is the truth that we must face, and only the truth can make us free from the bondage of sin. One of the greatest obstacles in the way of reaching the unconverted on foreign fields is the deeply rooted impression that the first principle of correct conduct is to conceal the truth. An inspector of schools once explained to us the difference in conduct between Christian and non-Christian students. He said that non-Christians are taught from earliest infancy to conceal their feelings and to be cautious in telling the whole truth, so it is harder to get from them in tests and examinations just what they know, than it is to get children under Christian influence to tell what information they have.

* * * *

"Ye shall know the truth." There need be no doubt in the mind of any honest man as to the Truth. In a very solemn hour Jesus once said, "I am . . . the truth." Not very long after this, in His prayer to the Father Jesus said, "Thy word is truth." In John 16:13, Jesus says, "When he, the Spirit of truth, is come, he will guide you into all truth." "The Truth" has been the object of search of the wise men of all ages. Pilate, Roman though he was, wise as he was in the wisdom of the world, asked of Jesus the question, "What is truth?" But he was not wise enough to allow Jesus to answer the question. He went out and talked to the Jewish leaders instead, and they did not know the truth—they were not honest enough to follow the Light of the Truth when John the Baptist and Jesus Christ presented it to them.

* * * *

"The truth shall make you free." Tell that short sentence in real earnest to any one of the great majority of "civilized" people and they will look you over with an air of smug self-satisfaction, and if they should deign to

give you an answer at all it would be something like this: "I AM free, I've never been confined to jail, have never even been arrested, never been accused of crime. I'm as free as a bird of the air." If that be true, whence then is all this worry about the condition of the times? Whence this trembling and anxiety among those in highest authority? Why is Europe seething like a boiling chaldron? Why is all Asia in unrest? Africa turning anxious eyes in the direction of the "powers" to see the next move? America? And the remedy for all this unrest—even the fearful slaughter that is going on in Spain—the remedy for all of it is the teaching of Christ—**The Truth shall make you free.**

* * * *

There is a condition: "If ye continue in my word," and the result follows: "Ye are my disciples indeed." All this is preliminary to the latter portion of the Scripture quoted at the beginning. When Christ sent out His followers into all the nations to make disciples, He gave them the message of truth to carry, that all people everywhere should repent from sin, believe on Jesus Christ, accept His Truth, and be made free. John Bunyan, languishing in Bedford jail—and jails were terrible places in those days in England—was one of the most free men in the whole land. He had constant communion with his Lord. He had His divine truth in his heart, and the Truth made him free. Paul and Silas with their feet fast in the stocks and the prison doors securely shut, with their backs smarting from the Roman beating, were free to do the very things they wished above all things to do—sing praises to God. The prisoners heard them, God heard them, and the prison was shaken wide open. They were free then "for sure."

* * * *

The world is in bondage today to a great fear. See Romans 8:15. Why is

it that France has spent her hoarded millions and repudiated her debts to fortify the Rhine frontier? Fear of Germany. Why is it that Germany is breaking solemn treaties and feverishly doubling her armed forces and rebuilding her dismantled forts. Fear of Russia—and France. Why is Russia—? Fear. Dictators are whistling in the dark and shouting loud challenges to keep up their courage. Why? Fear. All of which is a parable. There's a long continent on the western side of the Atlantic and on the eastern side of the Pacific that may well make applications—applications as numerous as there are people who are wise enough to think straight and clearly. Fear clasps in a terrible bondage. Why is it that the Hindu student does not openly confess the Christ he really loves and secretly believes in? Fear of ostracism. Why is it that **you**, in a "Christian" land do not own Christ as Lord as well as Savior? Fear of scorn and ridicule. Perhaps other reasons, social or economic. But the Truth in Jesus Christ can make you free—it is the only force that can. It is the only power that can release the nations from the grip of the Great Fear that is holding them in its power today—The Truth as revealed in Jesus Christ.

* * * *

Down in South Africa there is a problem that challenges the best brain and heart and soul devotion in the whole Christian world today. There is an example of "clash of color" that is a vigorous sample of what is going on in other centers of population where races mingle—and where do they not? In the first place there are the aboriginal races, the primitive owners of the land; then there are the descendants of the farmer folk from Holland in some of the states of the South African Union; and there are the White members of the "Government," mostly from Great Britain or other adherents of the British Crown; and lastly (I think there are only four main classes), there is a large representation of the people of India, some of them well-educated and acting as clerks and informants to their White superiors, others uneducated, and working at a wage that is little, if any, above that of the aboriginals. The problem this mixture presents is not religious, as such, it is not racial, as such, it is not primarily social, though

that figures, but it is intensely economic.

* * * *

And if we were to pass judgment it would be to the effect that nothing but the unadulterated Truth as it is in Jesus Christ can solve the gigantic problem in the Union of South Africa. Only hearts converted to the love of humanity, love that only the Holy Spirit can inspire, can point the way out of the sea of trouble. True missionaries of the cross are needed there. No, not visionary people who have no vision—there are some such—and they have brought disrespect upon the name of Missionary in many parts of the world. Persons who can point the way to the Supreme Love for God, and to Love for Our Neighbor as for One's Self—and then lead that way—only such can bring order out of such chaos as is there.

* * * *

Should any one read this who knows South Africa intimately, and feels that I have spoken unjustly concerning conditions there I beg that person's forbearance. My information regarding that region is probably more than ten years old, and the excuse for using it is that it is far enough away to serve as an illustration of conditions much nearer home, and really, it illustrates conditions in the United States, where races and nationalities clash, in Europe, where class hatred has cost thousands and thousands of lives in the little Spanish peninsula very recently, and wherever greed of gold makes men and women hate each other. Up in New England there was some time ago a silk mill that had operated for over a hundred years. The owners and the workers were friends. Workers were there who owned their homes, and whose grandparents had lived there and likewise their parents. The organizers came and, quite innocently "organized" the plant. Then, after a time, came a call for a sympathetic strike—sympathetic with workers in another part of the country. The workers had no grievance, but the mill stopped. The owners, after efforts to come to a peaceable agreement, took a poll of the stockholders and the majority voted to dismantle the mill and move the machinery to another part of the country. Sad? Yes, very, very sad. The only remedy that can make such a condition impossible is the text at

the head of this article, practically applied: "Continue in Christ's Word, know the Truth, and be made free."

RURAL WORK IN THE BLUE RIDGE MOUNTAINS OF VIRGINIA

By J. E. Kurtz

For the Gospel Herald.

About six years ago an appeal was sent out through the Eastern Mennonite School bulletin, and later through the columns of the Gospel Herald, for funds with which to buy Testaments, Bibles, and song books for the prisoners in the state road camps. These men detained in these camps were mostly penitentiary convicts; a few were jail men, who had from one to forty years time to serve.

As a result of these appeals over four hundred dollars was subscribed for this work, \$200.00 of this money was put on interest, the remainder, together with the interest, has been enough to keep us in Testaments and other literature up to the present time, leaving us with about \$200.00 in the treasury.

In this work we have distributed approximately 100 Bibles, over 1,000 New Testaments, and from 1,500 to 2,000 copies of "The Way" annually, together with many thousands of copies of other tracts and literature.

We have been in touch with approximately 3,000 different men, including the penitentiary at Richmond, Va., where we had over 900 men in one audience and 100 percent attention. This work is still being carried on in one camp between Harrisonburg and Elkton, Va.

From the many, many words of appreciation received from both guards and convicts, by the personal visits received from convicts after their term was out, from the many favorable comments and words of encouragement from those that viewed the work, and from the promise from the Lord, "My words shall not return to me void" we certainly are made to believe that this work pays.

Some may wonder what connection there is between this work described and the heading of this article. It is this. Since we seem to have more money than we need to take care of the camp work, we are taking this means of asking the donors of the above described fund for their permission to use the remainder or such part thereof as may be needed to buy the same kind of literature for the work that the remainder of this article deals with. In the event that we do not hear from any of the donors to the above stated fund we will proceed to use the money as we feel led of the Lord.

About a year ago some Y. P. C. A. workers while holding street meetings in Elkton were invited to come into a

community about 6 miles from Elkton and hold meetings in an abandoned church house. After an investigation was made, work was taken up at this place. A little later the writer was asked to take care of this work in connection with the convict camp work. On Jan. 1 a Sunday school was started at the above place called Mt. Hebron about 26 miles east of Harrisonburg. A very nice mountain Sunday school was the result of this effort, with interest increasing until there was an attendance of 50, and on one occasion 80 were present.

When spring opened up the workers inquired as to whether there were any old or infirm people that could not get out to services. We were informed of several such homes. As a result they received an invitation to come to the top of the Blue Ridge Mountain to the home of a crippled man and hold services in his home. This invitation was accepted with the workers thinking they were going to hold cottage meeting for a crippled man. Imagine their surprise upon arriving at the home to find 66 people there to hear the message. But this man, Mr. Grover Crawford, said, "If you tell me when you are coming back I will have 100 people here." On May 24 we were back again; attendance 104. On May 31 over 150 were present. We have had services here every two weeks. Attendance has never been below 100, except on rainy days. Last Sunday 125 were present.

Some of the incidents that actually have taken place in this humble place of worship are the most pathetic of which the writer has ever witnessed or heard. For instance, the place where we conduct services is out in the yard under poles covered with boughs to keep off the sun. But this arbor is not large enough to accommodate all, so the rest sit in the sun. We are not speaking figuratively when we say that the sweat rolls down over their faces in big drops. Imagine yourself sitting in the sun with uncovered head for one and one half hours on some of the hot Sunday afternoons that we have had lately. Again those who sit in the shade have nothing better to sit on than an 8 or 10 inch round log split in the middle and the round side turned up, and the flat side laid on some blocks at the ends with no back rest. Then add to this, mothers with babies on their lap sitting on such a seat (and I mean sitting, not running in and out) with a restless babe for one and one half hours through song services, chapter study, and a sermon. This is not done only once but every service.

Again this place of worship is on top of the Blue Ridge. The mountain is about two miles up here by trail or road. As to the road, it is so steep in places that many of the workers stall their cars trying to drive up and all but the driver has to get out and push.

There are not more than ten people live within one mile radius of this home. But the people either come up the mountain or from the ridges and hollows along the top of the mountain. All of them with the possible exception of one or two cars, walk. One family of five children come with the three smallest on a mule and the rest walking four and one half miles is present at practically every service. One man said recently he lived just close. Upon asking what he called close he said four miles. One woman with a babe in her arms, was pointed out who had walked over seven miles to the services. Recently one day we had a thunderstorm at the time the people should have been on the way to church. We did not expect any one to be out to service. But there were about 50 there. One woman upon being asked just why people will walk four miles through the mountain and start in a thunderstorm in order to get to services she answered, "There is a famine up here, if we want the message we must go when the preacher is here." Reader, some time when you are tempted to stay at home because of storm, even though you may have a sedan to travel in, please stop and think of this mountain woman, who would dare to brave the storm, and take some mountain path through ridges and hollows for over four miles in order to get to services.

Again the way that these people call for reading material is amazing. We always carry some New Testaments. The first Sunday we offered Mr. Crawford a New Testament, we only had six and they were all gone in less than a minute. Here we charge them ten cents for the Testaments. This is about actual cost but if they do not have the money we donate them, but tell them that if they can pay for them, this will enable us to give more to those that cannot pay. We have learned that they appreciate them much more if they pay for them even though it is only a small sum. The second Sunday we took fourteen Testaments along, and before we could make change for the first one they were all gone. The next time we took twenty and they too were soon all gone. Last Sunday we had calls for about nine. They also want song books and any kind of reading matter they can get hold of.

Last Sunday a man 64 years old affected with anemia so badly that he was bedfast for several months and is still unable to work, came ten miles and begged us to come into his neighborhood and hold Sunday school in an abandoned church. This is a Brethren Church. We promised an investigation. This was made yesterday and by actual count we found that there were 84 children and unmarried young people, besides parents and older people, within a radius of one and one half

miles of this church who have no church or Sunday school privileges. In fact there is no other church in this community. And every one we came in contact with was anxious that we come and have Sunday school and preaching services, promising attendance and support.

Upon consulting the Brethren minister who had the last pastoral oversight of this community, and upon being asked why he dropped this work, among other things, he said this: "My district runs thirty miles east and west, forty miles north and south. I have nine congregations totaling over 1000 members, and I am the only preacher in the district." Think of it, 1200 square miles, 9 congregations, and over 1000 members and only one preacher. No wonder that he dropped some of the work.

Today we made an investigation of another locality that we had been invited to come and conduct Sunday school, and found a wide open door with an invitation to come in next Sunday. There has not been Sunday school for years, if ever. The only services are preaching every third Sunday by a traveling preacher of no church affiliation whatsoever, and prayer meeting once in a while by another group. The attendance here would be from 75 to 150. We feel sure over 100.

So we are conducting services at two places. Our investigation yesterday and today produced two other places that the people are expecting us to enter, and for which we feel that we are responsible to enter. But, as stated in the beginning, the writer and students from the Eastern Mennonite School were conducting this work, and when the school closed the students went to their respective homes, and the writer was left without the help of either superintendent or teachers. The work has been conducted by teachers drawn from home Sunday schools for one Sunday at a time. First this one then another one, hoping that the Lord will send forth laborers into His harvest.

It might appear strange to some that the Virginia churches could not supply the needed workers for this work, but consider the following: This field of work is directly east of the middle and lower bishop districts. Both of these districts already have many mission Sunday schools to take care of. The middle district has 18 regular Sunday schools. The lower district with a membership of approximately 300 at the home base, conduct four Sunday schools at the home base, and thirteen mission Sunday schools. Try this once. Take enough of workers out of a congregation of 300 members to conduct seventeen regular Sunday schools, then see if you can find enough more to take care of four more, especially if they are from 23 to 33 miles from home.

This is true, one group can take care of two schools; one in the forenoon and one in the afternoon, but this means leaving home before nine in the morning and getting home at six or after in the evening. And when we remember that most of our people live on the farm with the attending chores and responsibilities, and many have children that cannot be left at home alone, nor taken along for all day every Sunday, then the matter of workers for this work becomes a real problem. "PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST."

Harrisonburg, Va.

Note—A picture illustrating this article was printed in the last month's issue of the Supplement.—Ed.

A SPECIAL APPEAL FOR PRAYER

By Noah H. Mack

For the Gospel Herald.

Pray for the lost in India. Pray that thousands of them may be led to the true Light. The depressed in India who have forsaken Hinduism are now seeking for something better; they are seeking deliverance from caste oppression. They do not know the true Light. They do not know the difference between the true and the false teachings. They only know caste and its tyranny. They have come to where they feel that they do no longer want to bear caste oppression.

On the last Lord's Day morning I glanced over the Mission Supplement and my attention was drawn to a little article on "The Depressed Classes in India." While reading this little article my sympathies were aroused and a thought flashed through my mind. Should not the whole church pray for these people? A strong conviction seized my heart and mind that this should be done.

The brethren at Scottdale desired that I should write an appeal, which I gladly will do. I have prayed the Lord for the words and therefore have confidence to write.

When the heart of Christ was moved in behalf of the lost He said to His disciples, "The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The Spirit of Christ says to the Church now, "Pray ye the Lord of the harvest" that He move upon the missionaries and native workers in India to give wisdom, understanding, and zeal that they may be able to reach many, yea thousands of those seekers, and lead them into the light. Pray that the good Lord may by His own power lead those seekers in the direction of the true light. "Nothing is too hard

for the Lord." "All things are possible to him that believeth." The mother in Scotland who had two wayward sons somewhere in the world prayed daily to her Lord whom she loved and trusted to save her sons and bring them home. One day one was converted in a revival in Chicago. He went home and reported to his mother. Then they both prayed for the return of the other. The Spirit of God reached him on a vessel in the China Sea and he came home converted.

May the Church rise up to her privilege and turn to God in groanings and earnest prayer. May our missionaries in South America and those in Africa join in a mighty warfare in the Spirit by way of the Throne that the darkness and gloom in which these seekers in India are groping may be dispelled and they find light and joy. Oh, how our souls should long for a great deliverance in India, in Africa, in South America; but just now is the opportune time in India for a great deliverance. This work is too great for feeble man, but God is not limited if His children on earth are fully consecrated to the service to which He would call them.

Pray that the Lord of heaven may flash the necessary light upon the Church that she may have the proper vision and Spirit impulse to pray effectually. Oh, that the Church might have a vision of those multitudes of people in India groping in the darkness to find something better. Oh pity them they do not know what that good thing is and know not where to go to find it.

Let not faith fail. The king of darkness is a mighty prince but Michael and his hosts can defeat him. Dan. 10:13. When Hezekiah prayed for deliverance from a great enemy an angel—only one angel—slew a hundred eighty-five thousand men and delivered Israel. Yes with the Lord is deliverance.

Why should not thousands be delivered when thousands pray? India is as near to God as America or any other place under the sun.

"Him that hath ears to hear let him hear." Let him that hath a heart to pray let him pray.

New Holland, Pa.

* * * *

The Depressed Class of India

There are sixty or seventy million people in India who belong to the group called the "depressed class" or "outcastes". They have been compelled to do all the work that is defiling to Hindus, and have in turn always been treated as untouchable and unworthy of any respect. They have been subjected to all sorts of humiliating treatment such as denial of the use of wells used by Hindus, denial of any part in religious ceremonies in temples, denial

of the use of some roads, or of living in or near any Hindu quarters.

They have now at last after centuries of humiliation and servitude begun to throw off their shackles. In the person of Dr. Ambedkar, a very able leader has appeared within their own group. He has during the past few years so ably served his people that they have come to accept him unreservedly as their spokesman and leader. Last October he startled all India and friends of India by his declaration in a meeting of 10,000 outcastes that he would leave the fold of Hinduism. The assembly unanimously voted to follow suit. In the ensuing six months thousands more of these people met in similar meetings and took similar action.

This past May 22-24 representatives of all of these people, from all over India, again met in Lucknow to further consider action to be taken. Representatives of each important religion in India were invited to come and give expositions of their religions, in order that the depressed class people might be able to decide on which to embrace. They decided to remain firm in their decision to forsake Hinduism, but to postpone their decision of which religion to follow, until their 1937 meeting. Some of their own prominent leaders have said directly that Christians are the only people who treated them with respect before. Now, leaders of the other religions are desperately trying to win them, because it would mean great added political power to them due to the change in Indian government just now being effected.

Brother, sister, here lies at our door an unprecedented opportunity. These people are actually seeking that which we know only the Gospel of Jesus Christ can give. Mohammedans, Sikhs, Buddhists, Communists, Hindus, and others are all doing their best to win them. Will we allow this year to pass by, and let them make their decision next year without laying hold of God to turn their hearts to Him? How weak and helpless we are in the face of such an opportunity for soul winning, but **WHAT A MIGHTY GOD WE HAVE!** "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Through intercessory prayer you alone may be able to win one of these souls to Christ, you may win two, you may win ten, you may even win many—"there is no restraint to the Lord to save by many or by few."

In behalf of the Mission and the Church in India I praise the Lord for Bro. Mack's message calling on the Lord's people to pray at this crucial time.

S. Jay Hostetler,

Goshen, Ind.

"The man who is always afraid to begin is worse than a quitter."

INDIA MISSION PAGE

MISSION NEWS

This is the month in which all boys and girls in India begin a new year's work of school, so we thought you would all enjoy hearing from some of these students. Also a note from the Head Mistress of Balodgahan Girls' School and Head Master of the Academy is included. May these short articles help you to feel better acquainted with them.

Ruth B. Miller.

* * *

Allahabad, U. P.

At present I am studying in Ewing Christian College, Allahabad. It is situated just on the bank of the river Jumna which forms a very beautiful sight. I have chosen a science course which is pretty hard, especially chemistry. I am especially interested in biology. This year I am preparing to appear for the second year Board Examination and hope to come out of it successful at the end of the year. I request you to remember me in your individual prayers.

I know God's helping and blessed hands rest on me, which enables me to live every day for Him. I have dedicated my life for His services. I am also conscious of the kind of service He expects of me and I am fully confident that He is training me in that particular line in order that I might best serve mankind.

I am really most fortunate in having the chance to educate myself in a college like this by your help. There are only a few who receive such grants and help for higher education. This thought stimulates in me a new desire and strength to work hard in order to make best use of the time and money that is being spent for me. I am very much indebted to the Mennonite Mission. Really I cannot repay for what it has done for me. I will ever be grateful to it. May God bless you all.

Sincerely, Stephen Solomon.

* * *

Nagpur, C. P.

The University of Nagpur is of recent development and it has no long tradition like the western centers of learning. But it is a good school and many students come here for their education. It welcomes students irrespective of caste, color or creed. In my class, the senior class, there are ninety students and for most of our work we are divided into two sections.

I am now going on with my work nicely. I have to work hard for making up my past loss, as last year near examination time, I was sick with appendicitis. My work is really very strenuous now. But as a clock gets a second for every tick, so do I get hour and day to perform my work bit by bit. I need to be persevering.

I have aspirations of my own as ev-

ery learning man of this world has; it is none other than to use the power of God and be used up for His glory. It means the plans and organizations to bring in the kingdom of God.

I live in a hostel only about ten yards away from the missionary in charge. We often have our morning prayer all together in a family way, and it seems good. We are about fourteen Christian boys staying here and two Hindu boys are staying with us. Let us see how far our real life has any influence on non-Christians.

Obed Philip.

* * *

Johnson Girls' School

I want to let you know something about this school. The building in which we live is two storied, and we have altogether seven rooms containing seventeen cubicals for each girl. Downstairs we have a large hall with tables in two rows in order to use them for study purpose. It looks beautiful when all the electric lights are switched on.

Our school building is not far from our hostel. When I came first I was surprised to see such a large building. There are students from fifth class to the Training College. Some classes have two sections. Hence they require more rooms for them, and you can imagine how big it must be.

It will interest you more if I tell something about the rules of our school. I am very glad for them. Firstly, we are not allowed to talk Hindi from Monday to Friday. We talk in English all the time because the high school girls have all their subjects in English. Secondly, we have to be punctual. We obey our bell at once. There are four ideals set before a Howabagh school girl. She is to be gracious, joyous, honest and self-controlled. All the girls are trying their best to lead a beautiful life.

I am glad to say that we are altogether ten girls from our Mission. Four in the matric (senior) five in the tenth and only one in the ninth class. All the girls are very humble, devoted and religious. They love to better their character.

How can I express my gratefulness to God for the best opportunities I have in every day's life? I regard myself as a most fortunate girl in this world. On every Sunday morning we have Sunday school and then we go to Hindi church. As I am interested in the little children I take their Sunday school class. We also have opportunity of attending family prayer meeting. I am sure you have learned each and everything about this school. With best wishes. Please do not mind for my errors for it is not my own language.

Yours sincerely,

Karuna Rahatba.

Leonard Theological College,
Jubbulpore

This institution is situated in Jubbulpore as this city is one of the most centrally located in the Central Provinces in India. The city has a very fine climate due to its elevation of 1200 feet. The marble rocks famed for their beauty, lie along a gorge of the sacred Narbuda River, 14 miles from the college. Along the river in reach of the college are several important mela (fair) points whose proximity makes it possible for the college to avail itself of many opportunities for witness through the spoken word and the selling of the Gospel portions. The city itself affords many openings for evangelistic activities.

The purpose of this institution is to provide for the intellectual and spiritual training of an indigenous Christian ministry, and also it is open to all denominations so long as accommodation for them can be provided and their expenses are met either by themselves or by those who send them.

Besides the daily college routine there is a daily chapel service. On Sunday mornings there is Sunday school and church service conducted by members of the student body and staff in the college chapel. As outside activities the college staff and students are divided into four fellowship groups. Each group being assigned to some definite evangelistic activity. One group is known as the itinerants or sometimes the Gospel Team; another group cares for the work in the city library which belongs to the college and whose expenses are met by the Tithers' League. The third group goes out to the villages for practical evangelistic experiences. This group consists mostly of those who know Hindi as this is a Hindi speaking area. The fourth group looks after the servants of the compound and is responsible for their Sunday services.

The college has a very well furnished library which contains about 7,000 volumes. In addition to these we get many monthly magazines, weekly and daily papers.

It is a great pleasure to say that we are the only two Mennonite students in this college, Brother Prasanno in the second year and I in the third. It is a great privilege to us that we are in such an institution where we can prepare ourselves for the ministry. We are making the best of the opportunity that has been given to us and we are expecting that when we go out of this college and take our work we shall be better able to serve our own country men and be useful to them in all the possible ways.

Eliazer Persadi.

* * *

Balodgahan

Here we are in the midst of the beauty of nature that surrounds us in this

little village of Balodgahan. God reveals Himself in a most wonderful way in the "Great Book of Nature" that is opened for us.

Being far away from big cities our minds are refreshed by the cool and fresh air that surrounds us. We move on calmly and peacefully, because there is no hurry and hustle as there is in big places.

The pupils are glad to be called "the pupils of the Garjan Memorial School" and are making rapid progress physically, morally, mentally, and spiritually. We are trying to abide by the motto of our school, which is "I press on."

There are about seventy-five girls in the hostel, out of which twenty-two study in the primary school and the rest in the Anglo-Vernacular middle school. This year we have started co-education so we have admitted seven boys in the middle school.

We have four grades in the A. V. M. school and a Bible class. There are sixty-two pupils in the middle school and seven girls in the Bible class. Then we have five teachers on the staff, including a man teacher.

We have school from 7:30 in the morning to 1:30, with a forty-minute recess for breakfast. Thrice a week we have games in the evenings.

Then we have clubs on Saturdays and the pupils are really interested in them. There are five clubs, namely; Reading, Drawing, Sewing, Debating, Dramatic and Glee clubs.

The girls follow the cottage system in their hostel. They do all their own household work. These pupils come mostly from villages and are being trained to be good housewives and co-workers with God.

We hope that our dreams of the future will come true, if this small institution tries to grow in the love of God. Now, this is our earnest desire that all of you may keep on praying for the growth of each Garjan Memorial school girl. Miss Daulat.

* * *

It's not only a pleasure but a source of great encouragement to write a short article on the Christian Academy, for looking back one can't help but thank the Father for the way He has been guiding and strengthening the Academy. It has been literally growing "from strength to strength." One cannot believe that within two years the class rooms of the new building are beginning to appear small for the growing need, and one would not be surprised to see that before very long it may develop into a problem for the management. The Academy is growing both in quality and quantity and is trying to build up true Christian traditions and fulfill the objectives of the Master by making it a medium of preaching Christ, not only through lips, but through lives, to the non-Christian world and by sending

out a stream of young men who would serve Him manfully in this world, inculcated with a spirit of service and sacrifice. They may "quit like men."

Last year the number of students in the school was 273 while this year we have a total of 318. The government examination results too have been very encouraging, particularly the matriculation where 12 boys were sent up and 10 came out successful, 5 in the II division and 5 in the III, and 3 belonging to our church i. e., Abdiah Paul, Edwin Mathias, and Jacob Persadi.

We are just through our "Retreat" where the whole staff had met to receive the inspiration of the Spirit and hear the soft voice of the Master, which will be our guiding force and power for the year's work, set before us so that our lives as a whole may influence the boys who are given to our charge. We tried to face the great problems as to how best we can make this Academy a living center, through which Christian influence might radiate and Christian teaching might go forth influencing and inspiring the non-Christian world round us, bringing them to the fold of the crucified but victorious Christ. Every member of the institution is endeavoring to make the Academy an emblem of Christian service and sacrifice.

James M. G. Ram.

FUSHIMI, JAPAN

August 7, 1936.

Dear Friends:—Greetings in Jesus' name. After two weeks on the Pacific and one week in Japan we are now in Moji, the last port in Japan in which our boat will stop. We sail from here tomorrow for Bombay via Shanghai, Hong Kong, Singapore, Penang and Colombo. We are having a pleasant journey and are enjoying very much the visits to the oriental ports in which our boat stops. We were in a heavy fog most of the way across the Pacific and it was too cold to be on deck very much. In the ports in Japan it has been very warm. The humid heat reminds one of Calcutta and Bombay.

We are happy to have as travelling companions a missionary family to India. There was also a family of missionaries to Korea with us until yesterday. The church services on Sundays and a Bible class conducted by one of the men in the missionary group has added much to the pleasure of the voyage.

We are grateful to the heavenly Father for journeying blessings.

Sincerely yours,

Mary M. Good,

Gladys M. Weaver.

If there is one thing in the world that is needed more than any one other thing, it is that of godly fathers and mothers.—A. C. Good.

THE BIBLE IS TRUE

Young man! the Bible is true. What have these infidels to give you in its place? What has made England but the open Bible? Every nation that exalteth the Word of God is exalted, and every nation that casteth it down is cast down. Oh, let us cling close to the Bible. Of course we shall not understand it all at once. But men are not to condemn it on that account. Suppose I should send my little boy, five years old, to school tomorrow morning, and when he came home in the afternoon I say to him, "Willie, can you read? Can you write? Can you spell? Do you understand all about algebra, geometry, Hebrew, Latin, and Greek?" "Why, papa," the little fellow would say, "how funny you talk; I have been all day trying to learn the A B C!" Well, suppose I should reply, "If you have not finished your education, you need not go any more." What would you say? Why, you would say I had gone mad. There would be just as much reason in that as in the way that people talk about the Bible. My friends, the men who have studied the Bible for fifty years—the wise men and the scholars, the great theologians—have never got down to the depths of it yet. There are truths there that the Church of God has been searching out the last eighteen hundred years, but no man has fathomed the depths of that ever-living stream.—D. L. Moody.

"I am so glad that our Father in heav'n
Tells of His love in the Book He has giv'n;
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me."

UNSCRIPTURAL METHODS OF RAISING MONEY

Question: Why do you disapprove of auction sales, bazaars, suppers, plays, and other schemes for raising money for the church?

Answer: (1) They deceive people into believing that they are giving to the Lord, when usually they are getting full returns for their money. (2) They lower the standing of the church in the community by commercializing it. (3) They are unnecessary. Christ has promised to supply all our needs if only we serve in appointed ways. Complete consecration of ourselves and our property would take care of all church finances. (4) Such methods become substitutes for out-and-out giving to the Lord, which is God's way of financing His work among men. (5) Devoted, cheerful giving is a means of grace, and to raise money for the church in other ways deprives individuals and the church of spiritual blessing. Personally we have never known a church to prosper greatly spiritually that followed these worldly methods.—Sel.

"Some folks don't look up until they are flat on their backs."

AFRICA MISSION PAGE

Musoma, T. T.

Dear Interested Friends: Our station is normally staffed again after the local leave of the nurse and then of the doctor also. They had pleasant relaxation and profitable contacts during their absence from us, but are glad again to be in the place of duty. The medical work is maintaining its usual volume, but we are increasingly burdened that more of these contacts with sick folks will result in acceptances of Christ as Redeemer and Lord.

Our girls' group now consists of about eight with one widow and her two children. There are others who are anxious to be admitted, but they must await the completion of the larger quarters. This latter we hope will be ready within a few weeks. This work brings with it its full share of problems, but these can be and are being solved with the aid of those who have been drawn out into prayer for this group of needy ones.

Last week, for the first time this year, an auto trip was made to Bukiroba without the difficulty of mud, swollen streams, etc. Our rains have finally ceased, and though we must look forward to fruitless gardens, and burned grass, the blessing of the dry season will be: pleasant travel.

Possibly the chiefest of our blessings these days is the deep consciousness of the Spirit's presence and working in our people. In our praying we are asking for something special, something unusual, something extraordinary that will shake to dust the insecure foundations upon which men trust.

The third station will be occupied very soon, and we are looking forward in faith to the occupation of the fourth within the next half year. Kindly pray for God's enablement in all this and for all else that is in His plan.

Yours in bonds for Africa,
John H. Mosemann, Jr.

July 29, 1936.

Bukiroba Mission, Musoma,
T. T., East Africa,
July 31, 1936.

Dear Herald Friends:—Greetings to the followers of the Master. The dry season is well begun around us, and the grass is getting brown. But it is not a barren season with the Lord. We have had wonderful times of refreshing in His presence. There is always much to do at a mission station, and we are finding that we do not have all the time we would like to put to language study. The daily hour of school with the workmen is very interesting. At present there are only two classes, and each class has two studies, reading and arithmetic. Among these boys are those who learn very fast, and, as may be expected, those who learn very slowly. These African boys have just as much trouble with

the seven tables as American school boys have. When some problem proves a bit hard for them, they shake their heads and say, "It conquers me." Some of the newly arrived teachers have an inclination to say the same thing about the learning of a new language. But it is a joy to be able to understand what the natives are talking about.

Work has been started on the grass-roofed building for worship. The natives are helping to build it. Quite a number volunteered, or else accepted, to give ten days of labor free. Even the small boys come and do their part which Bro. Ferster assigns to them. It will be a great joy to be able to worship in the chapel. At present we use the garage-carpentershop-school-and storage building for our Sunday services. For seats we use planks and boards, a bit less organized than we have in tent meetings at home. Last Sunday there were more than fifty people here at church.

The site for the station in Zanaki has been chosen. The next thing to do is to get the right of occupancy. Pray with us that this may come to us in good time. We are often thinking of the Shenks who will be stationed there, and who now are on the ocean. The place is on the top of a hill, and has a very beautiful view. No water can be seen as it can be at all the other stations, but the hills are a good substitute.

Bro. Elam just left with Mr. Sywulka of Mwanza, for a visit in the Mungango district. Mr. Sywulka had charge of the district before the A. I. M. turned it over to us. He spent over a week with us, working on translations in the Kijita, the language the Stauffers will be using. From all accounts, Kijita is a much harder language than Swahili to learn, which is a comfort to the ones working on the Swahili.

The work in Musoma needs much prayer and earnest effort. The place that we have for our meeting on Sunday is not at all crowded with people. It is not that they are not around there, but that they do not come in. Last Sunday after speaking to an audience of two local women, the workers went to the street of dukas, and held an open air meeting. That was largely attended, and even the Indians were quite attentive. The field among the Indians is very large. The Indians are the shopkeepers in East Africa, and they offer a wonderful field of evangelism. They are much harder to reach, because of their present religion, the Mohammedan faith. At Shirati a contact was made with an Indian through medical aid, and he has said that he wants to be a Christian.

The joys of mission work are very great, as well as the problems and the

hard work. The presence of the Holy Spirit is a primary requisite to all effective mission work. The natives read the lives of the missionaries much closer than any of us can realize, and a life that is not Spirit-filled is not the one that influences others for good. Pray for us that we may have victory in the little things.

His bond-servant,
Catharine Leatherman.

July 31, 1936.

THE NEED OF HOLY MEN

There is nothing the world so wants as holy men. The cause of Christ is paralyzed because of sin—sin in believers. The natural man will always take sides against God when you press him close, and say, "God isn't going to punish sin. He wouldn't do this or that." But the new man ought always to justify God, and take sides with Him against sin. There ought to be that difference between God's children and the children of the world; and when people say the punishment is severe and unjust, we should side with God, and say, "Shall not the Judge of all the earth do right?" God will do right. Everyone will say "Amen" when it comes to the punishment of sin. And we should all condemn sin as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God, and ask Him to search us and show us ourselves. Let David's prayer be ours: "Search me, O my God"—not my neighbors, nor other people, but "Search me!"—D. L. Moody.

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love."

SPENDING

1. The Israelites spent money for bread that did not satisfy (Isa. 55:1-3).
2. The woman spent "all that she had" and was nothing bettered (Mark 5:25-34).
3. The prodigal son spent his portion in sinful pleasures and came to want (Luke 15:13-16).
4. The Athenians spent their time in foolish arguing about religion (Acts 17:21-25, R. V.).
5. But the widow of Zidon spent her provisions for God's prophet and found great gain (I Kings 17:10-16).
6. The favorite sister poured out the "precious ointment" and was commended (Matt. 26:6-13).
7. The poor widow cast in all her living and her gift was noticed by the Lord (Luke 21:1-4).
8. The apostle Paul gladly spent himself for the salvation of men and will yet rejoice (II Cor. 12:15; I Thess. 2:19).—Ed. F. Rice.—Selected.

SOUTH AMERICA MISSION PAGE

Bragado, Argentina, South America

We have started building operations on the Orphanage grounds. The building is planned in such a way as to accommodate the family in charge, some helpers, and about 10 or 15 boys. Then in case of it being too small, in time, extra rooms can very easily be added on. We are having very damp and rainy weather here for over a month already. Consequently there are a great many sick with gripe and rheumatism. Our houses get so damp inside that the water runs down the walls and also comes up through the cement floors. The entire missionary family is well as far as we know and we are indeed thankful for this great blessing.

July 8, 1936. Amos Swartzentruber.

"THERE WAS NO SMALL STIR"

Mr. and Mrs. Horace D. Murfin, missionaries in South America, relate some experiences in connection with the opening of a new Gospel hall in priest-ridden Sobral, in northern Brazil.

"We began our meetings on Sunday night, March 22, since which time we have been holding meetings regularly every Wednesday and Sunday night. For the first few nights hundreds came out of sheer curiosity. And in exchange for the Gospel we received a plentiful supply of rotten eggs, fruit and rocks. While no harm was done to us personally, nevertheless the windows of the house were smashed. The owner of the building said that if she had known that such things were going to happen, she would never have rented the house to us; but since we have a year's lease on our preaching place, and have the lease registered at the government office, we are able to hold on to it."

Organized Opposition

"In advance of the opening of our meetings the people were warned by the priests not to attend; when we arrived at our preaching place the first night, there sat a 'padre' on a chair close to our door to see that none of his flock went in! Despite the fact that so much warning had been given not to attend our meetings, there are many who come with hearts eager to hear the Word. For instance, the woman who at the opening service gave us some of the rotten eggs, has been there every preaching night! Another, a young man, has been deeply interested, and comes right in and sits on the benches. This takes no little courage, for there are those who would do physical harm to any one who would co-operate with us. This young man has brought another man and two young women to the meetings. Our wash-woman, who has definitely accepted the Gospel, is being much persecuted these days. On Good Friday they forced her to go to

church to hear a sermon specially delivered for her benefit. Of course it was mostly against Protestants, telling how Luther ran away with a lot of women and began his new sect!"

Fighting Through

"Since the beginning of our public preaching services the priests have published another article in the paper on the 'Origin of Protestantism,' giving the usual vilifications of Luther and the other reformers. So the fight is on! About a week after the publishing of this particular article we distributed a tract that seemed particularly appropriate, giving the true facts of Luther's life and ministry. We are today distributing another tract, on the New Birth. Fortunately we have a man who is quite faithful about distributing the tracts, and he tells us that everywhere the people are anxious to read them. We are sounding the trumpets, as it were, and can see the walls of Jericho beginning to fall!"—William H. Hockman in Moody Monthly.

PIONEERING IN THE ARGENTINE

No Indians in the Chaco need a mission more than the Pilaga. Unscrupulous soldiers and settlers have called all Spanish-speaking peoples to be enemies in the eyes of those simple yet revengeful people. Because of their rigid rule in vendetta, the Pilaga have been hunted each year, many being slain, in order to pay for the slaughter of their tribesmen, and so the vicious circle went. Yet these people begged for a missionary, and finally two were sent. The Indians built substantial huts, made gardens, a well, cut roads. A school is now being built by the Indians themselves, as they are most anxious to learn to read and write. Twenty-eight Indians meet each week for Christian instruction. So interested are they that they get all the Indians together in the village of one chief or another, and there they sing hymns, pray simply, and the chief of that village tells what he learns in the inquirer's class.—The Missionary Review of the World.

WITNESSING IN BRAZIL

When Mr. and Mrs. O. M. Thompson went to Januria, Brazil, as pioneer missionaries two years ago they found that the "whole north of the State of Minas Geraes had been unaccountably neglected by evangelical forces." Confronting them was a wall of Roman Catholic intolerance, furthered by the priests. However, several families have been won, and there is now a Gospel hall in Januria. The outstations are the most fruitful fields. The country folk seem to have greater desire for

spiritual verities; there are fewer worldly diversions in small villages and on farms. One village now has a regular Sunday school. The police authorities of this place telegraphed to the capital, asking what action must be taken to silence a Protestant preacher. The reply was on the side of the preacher. In the Fabiao Valley several young men, brought up in an atmosphere of bigoted belief in saint worship, now carry in their pockets copies of the New Testament.—Life of Faith.

LORD, I HEAR THEIR CRY

I Cor. 9:16

They cry, the lost, O Lord, I hear their cry
By mountain side, on lonely deserts sigh
Know not why their woe, their bitter night
Only feel the withering helpless blight.

Heard not of Thy wounded, pierced side
Ne'er knew of the flowing, cleansing tide,
Where sinners plunge and clearly see
That Thy grace has forever set them free.

Dear Lord, touch hearts in lands of light
Holy Spirit, show them the true way, the
right,
Renew e'en today their long neglected vow
To serve Thee forever as in the "now."

Then as Thy glorious coming draweth nigh
Hosannah to God, "we're saved" may they
cry

As they enter the calm harbor of peace
To the promised land from sorrow to cease.

Lydia M. Rhodes,
Peniel Mission, L. A., Calif.

EXCUSED FROM GIVING TO MISSIONS

Those who believe that the world is not lost and does not need a Savior.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature."

Those that believe that the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory of Christ.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

—Horace Bushnell.

At a certain wedding, after the marriage ceremony the minister said to the newly wedded couple, "There are two bears that you want to keep in your home: 'bear' and 'forbear.'" If we had these two bears in our churches we would have less trouble among us.—T. K. Hershey.

SEWING CIRCLE CORNER



"Look not every man on his own things, but every man also on the things of others" (Philippians 2:4).

* * *

There is real joy in realizing that we are actually helping some one. Perhaps this is partly because Christ's ministry was so full of helpfulness. As we try to live the Christ life this helpfulness must shine out in our lives.

* * *

This morning a few of us were sorting and packing garments to be sent to India. This packing represented only the small district of southwestern Pennsylvania, but as we worked, it was so natural that we should think of the meaning of this kind of work. Many of our sisters in various sections of the country have been helping to do the work allotted to their several districts.

* * *

We are glad for many willing helpers. The actual value of the garments made and sent is a small part of the real benefit derived from work of this kind. Interest is kept keen and bright, prayers are more definitely offered, and moral support more fully given when our fingers and needles have a part in the preparation of a shipment like this.

* * *

Will you become tired of the urging that the work be done carefully and well? We found the seams very nicely done today, most of the garments and pieces of bedding well made. Some pieces showed a bit of haste in the finishing, and some came minus buttons. We might as well remember that when the India garments are made we will need metal buttons. If we remember this in time there will not be bundles of buttonless garments. Perhaps it would be well for district officers to order a supply of metal buttons.

* * *

Workers with intermediates and juniors might get suggestions for their groups from the bunches of tea-towels, baby dresses, unstuffed animal toys, and Sunday school cards with Hindi songs pasted on the backs. Many of the Indian boys and girls will be singing the Hindi songs that thus become their very own. There were a goodly amount of bandages of all sizes. Two or three inches wide are a good size. They should be tightly wrapped, with ends securely fastened. We had

to re-wrap a lot of them today, so we just pass on the suggestion. The good parts of worn sheets make very nice bandage material if carefully finished. Rather do a little less work along any of these lines so we may be sure it will be carefully and neatly done.

THE SOUTHWEST PENNSYLVANIA DISTRICT SEWING CIRCLE MEETING

"The Lord hath done great things for us: whereof we are glad" (Psa. 126:3).

The Tenth Annual Meeting of our Associated Circles was held at the Kaufman church, Hollsopple, Pa., Aug. 18, 1936.

We greatly appreciate the many sisters who came together for this meeting. We are sure there were encouragement and inspiration there for all.

The Scripture reading taken from Phil. 3 given by Helen Cutrell was the basis for the theme of the discussions. We trust each sister will read and meditate upon this passage again and again—each time determining anew to "Press On" as never before.

We wish to extend our thanks and appreciation to those sisters who withstood the first struggles of getting the work started. The work was recognized by conference eleven years ago. It was discouraging at times but those same sisters testify of the great blessings received through the struggles.

Needs! Needs! Needs! Always something for our hands to do. The people in the mountains need help—both spiritual and temporal. They need workers who will really live the Christ life—people who will love and sympathize. "Industry and frugality are the way to success." The proper saving of our pennies will help to solve present needs.

The Junior sisters suggested many ways in which they can help in the work. We are glad for their faithful service among us. Press forward, Juniors, and great will be the joy in your Christian service.

Not only are we here for today—but also the future that is ahead. If we are sure we have the right foundation and work through the proper channels—God's blessings will attend our work.

Our inspiration is in the past. Our duty is in the present. Our hope is in the future.

Each sister has a missionary charge. We have all been called—not to preach—probably not to teach—but to serve, in the home, church and community.

The greatest need among us is a deeper consecration—that will enable us to "Press Forward."

Alta Metzler, Sec.

OUR RESPONSIBILITY TO THOSE FAR-AWAY

By Mrs. O. O. Hershberger

For the Gospel Herald.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20).

"Go ye" means all of us. True we cannot all go to the foreign fields, but we all have a part in the carrying of the Gospel message. If our part is done faithfully the effects will be felt there. If we fail the work will suffer and we will lose a blessing. The Lord's work is the greatest work in the world today, and He has given us each a place in His great workshop—the world.

We may feel that there is not much we can do but we do not need to be so much concerned as to whether we can fill a big place as to be faithful in the little duties, the humble tasks of the smaller place. We, as God's children, are a part of the largest army ever known, the army of the Lord. Christ needs us all as loyal soldiers so that His kingdom may be extended. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

Our trouble in our attitude toward the unsaved is that we have not realized the fact of the situation. Knowledge brings conviction. "Where there is no vision the people perish." We also need conviction that God's work demands the best. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

A Sisters' Sewing Circle can find much that our hands can do and along with our doing we need to remember to pray that our work may have God's blessing upon it and our efforts shall not be in vain.

When we think of our obligations toward our missionary work in the foreign field, we should keep in mind two things, the work and the workers. Missionaries want to do what the home church expects of them and when the results are not what they like or things do not turn out for the best no one feels it more keenly than the workers.

The problems of ancestry, early training, custom, and climate look very different to the missionary on the field from what they do to the home church ten thousand miles away. Some of us

are indifferent to the work because we do not realize what is happening on the field. It is difficult to see special needs. There are always those who criticize. Such persons know or partly know what is going on and perhaps thoughtlessly criticize. If the actual conditions, environments, and nature of the problems could be realized, our attitude often would be more sympathetic. Without our real sympathy it is hard to imagine intelligent prayer or giving.

Missionaries are the servants of the church. They realize this. We need to keep in touch with them and read their articles. The messages from the field come from the very soul of the missionary. They are written for information that we may sympathetically enter into and understand their problems. As we understand the problems of the missionaries we can pray for and support them intelligently. In this way we make their burdens lighter and enjoy a share in the work.

True service is not done because of duty or reward. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I John 3:17)? Giving clothes, food, and fuel to the needy is only one way of expressing the love of God. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Christ's time on earth was spent in doing good and kind things. The more fully we consecrate our lives to Him the greater will be our joy in His service. The more joy we have in His service, the more thorough will be our work.

To be a faithful witness for Christ in word and deed in our home, is the beginning of our witnessing farther on. There are people in neglected districts that are among the "other sheep." Our obligation is to every creature. Some question the possibility of the church preaching the Gospel to every creature. God never raised that question—why should we? When we will be called before the judgment seat of Christ the great question will

not be whether we reached the uttermost part of the earth but we will be questioned about how faithful we were in taking God at His Word and making an effort to obey His command. May we pray for a more definite conviction for lost souls and Holy Ghost power that we may be better fitted to witness for Him and that God's will may be made known unto us.

"Lord, what wilt thou have me to do?" should be our prayer.

Mazeppa, Alberta.

REPORT

Of Thomas Mennonite Sewing Circle from July 1, 1935 to June 30, 1936

No. of meetings	14
No. of members	51
No. of garments made	40
No. of quilts and haps quilted	39
No. of quilts donated	3 large, 4 small
Bandages	48 yds.
In treasury July 1, 1935	\$38.59
Received from quilting	94.29
Donations	2.00

Total	\$134.88
Disbursements:	
Nurses support fund	\$15.30
Minister's Home, Glade, Md.	10.00
Papering Home, Mill Run, Pa.	5.00
Books for Library	5.85
Home expenses	24.43
Material—Home work	8.74

Total	\$69.32
Bal. in Treas.	\$65.56
Provisions for Altoona Mission	\$47.65
Mrs. Ella Wingard, Sec.-treas.	

FROM OUR MISSION STATIONS

Reading, Pa.

(12 & Windsor Sts.)

Dear Herald Readers:—Today our Summer Bible School in the Southeast section closed. We are encouraged and pleased with the support given by the people of our communities. Many children are coming from year to year. Their parents are expressing appreciation as they see the amount of definite Bible instruction given. A brief report follows: Total number of children in school, 12th & Windsor, 327; Southeast, 166. Total enrollment (in school 3 days or more) 12th & W., 272; S. E., 136. Average attendance, 12th & W., 194; S. E., 125. Number of rewards for faithful attendance, 12th & W., 153; S. E., 112. Length of term, 12th & W., 3 weeks; S. E., 2 weeks. Number of teachers—12th & W., 17; S. E., 8. The Word has been sown—pray with us for the harvest.

These summer months have brought with them the usual busy days along with frequent pleasant experiences in Christian service, also some trials and problems. There have been some real warm days, too, but generally we were blessed with favorable weather for our special activities. Tent meetings were held in June with Bro. Stoner Krady, faithfully and stirringly

preaching the Word. Needy souls were convicted. A few were moved to accept the Lord. Some are still waiting. The Summer Bible Schools mentioned above followed in July and the early part of August.

Sunday School attendance has dwindled somewhat during the past few months. Usually there is a corresponding increase after the public schools open and cooler weather comes on. A number of new contacts also make us hopeful of a growing Sunday school.

We wish to thank those who have been so generously sending in supplies. Our family was quite large during the time of S. B. S. Most of the teachers found board and lodging at the Mission. The winter supply of canned goods, etc., is also appreciated. There are still some empty jars here. Potatoes are also an immediate need.

Visiting ministers recently were Bros. Martin Hershey, Paul Erb, H. N. Troyer, and George Good.

In our Savior's name,

Aug. 7, 1936. Luke A. Hurst.

Los Angeles, Calif.

The annual Summer Bible School was held July 20 to 31 at the Los Angeles Mission Church. On account of the lack of facilities to convey the children to the church, our attendance was not as large as former years. Our enrollment was 58, with average attendance of 40.

On Friday evening, July 31, the pupils rendered a very appropriate program. Many of the parents of the children attended the program, and seemed pleased and delighted with the acquisition of Scriptural knowledge gained by their children during the S. B. S. sessions. The children seemed to appreciate the school and expressed a wish that it might continue several weeks longer.

Friday morning seemed to be "Confession Day," not that we had planned any such thing, but the Spirit convicted a number of the children. They acknowledged their guilt simply and trustingly. If we as grown people could be so easily reached by the Spirit of God, what a difference it would make in our lives!

Of the entire enrollment of our S. B. S. only 7 of the children were from Mennonite homes. There are not many children in our church, and some of them live too far away to attend.

We had four classes with the following teachers: Sisters Edna Klopfenstein, Esther Halderman, Mrs. Eggleston, and Ella Zook.

On Aug. 20 we held our annual Sunday school and summer Bible school picnic at South Park. The children were all there and ready for a big time at play, and anxiously waiting for the noon lunch with ice cream to top off said lunch. I guess the adults were too busy to attend the picnic, as not many were present.

SCHEDULE FOR PROVISIONS FOR ALTOONA MISSION

July—Mattawana
 Aug.—Stahl
 Sept.—Springs-Casselman
 Oct.—Pinto-Glade-Gortner
 Nov.—Thomas
 Dec.—Belleville-Allensville
 Jan.—Martinsburg
 Feb.—Blough
 Mar.—Scottdale-Masontown
 Apr.—Schellsburg-Rockton-Tressler
 May—Weavers
 June—Kaufman

Oh, yes, we almost forgot to mention the fact that the children of the S. B. S. were always ready when the auto called to pick them up. That meant an effort on the part of the children in co-operation since we picked up the first load at 8:15 A. M. Many adults are not ready to go to church at that time, in fact many are not at Sunday school at 9:45.

The Mennonite Mission Church S. S. and S. B. S. sends greeting of love to all.

Aug. 22, 1936. Per E. Z. & H.

Altoona, Pa.

(2504 Fourth Ave.)

We have many reasons to be thankful to our heavenly Father for the many blessings given us. The last Sunday in June the Sunday schools were reorganized. Altoona S. S.: Supts.: Charles H. Weyandt, W. E. Dodson; Secy., Pauline Hann; Chors.: Alice H. Nissley, Grace Dodson; Libr., Katie Wingard; Y. P. Committee: C. H. Weyandt, Katie Wingard; Cradle Roll Dept., Katie Wingard. Mill Run S. S.: Supts.: Charles H. Weyandt, Harry Cashman; Secy., Lena Zook; Chor., Lillian McConnell; Treas., Katie Wingard; Y. P. Committee: Lena Zook, Elsie Cashman, Mary Cashman; Children's Meeting Committee: Lena Zook, Florence Winrick. Canan Station S. S.: Supt., J. M. Nissley; Sec. and Treas., Katie Wingard; Chor., Lena Zook; Delegate to S. S. Conference: Raymond McConnell, Wilferd Cashman.

July 23 Bro. Ira D. Landis and wife, Lois and Dale; and Daniel B. Book and wife of Lancaster Co., spent the evening with us.

Sunday, Aug. 9, in the absence of the writer Bros. Jacob B. Brubaker and wife and Adam Zimmerman and wife of Cocolamus filled the appointments.

August 12 the Local Board Meeting of the Mission was held with D. I. Stonerook, Martinsburg; and U. S. Zook, Allensville, present at this meeting. Sister Mina Glick, daughter of Amos Glick, Belleville, Pa., was appointed a worker to assist in the Mill Run work. Sister Lena Zook who took up the work for the past year has returned to her home in Allensville. A Missionary and Welcome meeting for Sister Glick was held at Mill Run Friday evening, Aug. 15.

Saturday and Sunday, Aug. 23, Bros. Landis Shertzer and wife, and David R. Hess and wife, Millersville, were present in our services at Altoona, Mill Run, and Canan Station. Bro. Shertzer had part in all the services. Bro. and Sister Charles Winder, Kitchener, Ont., Canada, were also present.

Aug. 2, Bro. Eli K. Zook, wife and family and mother of Allensville congregation were present with us in our morning and afternoon services. Bro. Zook was one of the appointed auditors of the Mission books.

Bro. J. D. Byler brought the monthly July provisions from the Mattawana congregation.

We are again planning for our Annual Sunday school outing on the mountain on Labor Day; also our fall evangelistic services with Bro. I. S. Mast, Casselton, N. Dak., in charge.

Cash Contributions—August

S. W. Conf. Dist.	\$54.14
Kraybill S. S.	14.29
Mattawana S. S.	18.00
Sister Merle Peach S. S. Cl., Locust Grove S. S.	10.00
Bro. Moses A. Yoder Jr. S. S. Class, Locust Grove S. S.	8.50
Landis Shertzer	2.00

\$106.93

Cash Value Clothing

Crown Hill S. S., Ohio	\$ 3.04
Beech S. S., Ohio	3.50
Bethel S. S., Ohio	6.70
Conestoga S. S., Sr.	2.10
Conestoga S. S., Jr.	5.75
Cross Road and Lauver	5.76
Allensville and Belleville	1.68
Reid	8.60

Total \$36.53

Many thanks for your support. We beg a continued interest and prayer.

Aug. 24, 1936. Jos. M. Nissley.

Job, W. Va.

Dear Herald Readers, Greetings:—The members of the Mission family are all well and found themselves very busy this summer with Revival Meetings, Summer Bible Schools, etc., in addition to the regular routine of work.

Bro. J. L. Stauffer, Harrisonburg, Va., conducted evangelistic meetings at the Riverside church from June 21 to Aug. 3 with good attendance and interest. As visible results of these meetings 13 souls made the good confession.

By request the writer, Bro. Stauffer and several others went to Grant Co. near Petersburg, W. Va., to a home where lived an aged grandfather, his daughter, who is unable to walk, and her husband. All three unsaved. After a short visit with them and telling them of the great love of God and salvation through Jesus Christ, we found them all three ready for this salvation. They were then instructed and received into church fellowship by water baptism the same day.

The death messenger has since visited this home and removed the grandfather to the spirit world.

Bro. Paul Good, Roaring, W. Va., began similar meetings at the Lambert schoolhouse July 5 and continued until July 14. Attendance and interest also was good and 13 confessed. In addition to these confessions we feel that the brotherhood is encouraged and strengthened at both these places.

June 23 we had communion services at the Lambert schoolhouse at which time a man and his wife were reclaimed.

July 12 an aged grandfather who is unable to go to the services, and his wife, were reclaimed in their home. On Aug. 9 five were received into church fellowship by water baptism and three reclaimed at the above named schoolhouse.

July 12 we had baptismal services at the Riverside church. Ten were received by water baptism and one reclaimed. Aug. 22 another one reclaimed.

Aug. 23 communion services were held at Bethel Church in forenoon, and one reclaimed at same time; communion services at Riverside church the same day in afternoon. Bible schools were held by the workers at Bethel Church in July, and at Riverside in Aug.

The following brethren from Virginia assisted the writer in filling regular appointments the last few months: S. H. Rhodes, L. H. Jones, M. J. Heatwole, A. D. Heatwole, A. B. Burkholder, J. E. Suter, and James Shank.

The following brethren and sisters from other conference districts visited on the field here the last few months: Douglas Allen, wife and son, David, Fentress, Va.; Hettie Musser, Millersville, Pa.; Elizabeth Brubaker, Lancaster, Pa.; Mary H. Groff and Ella B. Sahm, East Petersburg, Pa.; Earl Hunsberger and wife, Souderton, Pa.; Ephraim Gehman, wife and son, Harold, Mrs. Rosa Yoder and Harry Rickert, Blooming Glen, Pa.; J. A. Heatwole and wife, Dalton, O.; and Alma Ruth, Philadelphia, Pa.; also the following sisters in the Brethren Church; Rebecca Foutz, Mary Foutz, Philadelphia, Pa.; Alverta Fretz, Lansdale, Pa.; and Mabel Lamb, Franklin, W. Va.

Will you please continue to pray for us?

Aug. 25, 1936. Hiram Weaver.

La Junta, Colo.

(Mennonite Hospital)

Readers of the Gospel Herald, Greeting:—The work at the hospital has been extremely rushing this summer. Many of the nurses take their annual vacations during the summer months and those who remain must carry added burdens. Only now and then for several days at a time was the work light enough to allow nurses and other workers to have off duty their regular hours so much needed for mental, physical, and spiritual upkeep.

The Junior Class of nurses is at present in training in a Denver hospital. Their environment is not a spiritual safeguard and in order that you may pray that trials may serve to refine and strengthen them their names are here listed:

Phebe Yoder, Windom, Kansas
Marie Yoder, Wakarusa, Indiana
Ruth Miller, Protection, Kansas
Velma Byler, Protection, Kansas
Minnie Blum, Hydro, Oklahoma

Grace Kauffman, Manson, Iowa

Beulah Petry, Rocky Ford, Colo.

Priscilla Liechty, the dietitian; Ada Burkhardt, supervisor of surgical floor; and Mary Liechty, a nurse in training, are at present spending their vacations in their homes in Ohio and Pennsylvania.

Bessie Benell, R. N., Esther Brenne-
man, sanitarium supervisor, and Doc-
tor Durbin Yoder left recently for a
two weeks' vacation in North Dakota.

Allen Erb, Sister Erb, Selena Gam-
ber, superintendent of nurses, and
Mary Jane Swartzendruber attended
Conference at Yoder, Kans. Sister
Gamber is returning to her mission
field in South America within the com-
ing year.

In July Mary Frey and Nora Mil-
ler, both supervisors and teachers of
nurses, attended the International
Nurses' Convention at Los Angeles,
Calif.

Mary Hostetler, supervisor of the
operating floor, has been in her home
in Denbigh, Va., during the summer
months.

Lettie Wenger, supervisor of med-
ical floor, spent several weeks with her
father in the spring.

The Nurses' Home is being prepared
for the incoming class. The prepara-
tions are inexpensive and are largely
under the supervision of Goldie Liech-
ty.

The absence of two of our sanitari-
um patients is keenly felt among us:
Ruth Heatwole, who has gone to her
reward, and Ruth Lehman, who left
for her home in Oregon.

Our hearts were encouraged to con-
tinue serving and sowing God's Word
by a glorious deathbed conversion we
recently witnessed in our hospital.
Each morning we read from God's
Word to our patients and again a
promise of His has been verified. His
Word has not returned unto Him void.

The work at the hospital is a heavy
responsibility and those in charge need
our whole-hearted support. Dealing
effectively with the care of thirty or
forty workers, many sick people, and
all classes and types and nationalities
of patrons requires the sort of wisdom
and understanding that Solomon pled
for. May we unite in praying God's
richest blessings upon them.

Aug. 25, 1936.

Mary Miller.

Coatesville, Pa.
(625 Walnut St.)

Dear Christian Friends, Greetings:
—"In the morning sow thy seed, and
in the evening withhold not thine
hand: for thou knowest not whether
shall prosper, either this or that, or
whether they both shall be alike good"
(Eccl. 11:6).

This month we have been enjoying
a real spiritual feast, both in our Bible
school held July 27 to Aug. 7, with
Bro. S. G. Shetler as principal, and al-
so in our tent meetings beginning Aug.

6 to 23, conducted by Bro. Ray Shenk
of Washington, D. C. The meetings
closed Sunday evening, Aug. 23, with
a filled tent and some standing outside.
Interest was good during these meet-
ings. The Spirit was working. There
were two public confessions; also one
in the home when an old man about
84 years of age said he was ready to be
a Christian. He is not able to come
out to the services, but desires to be
instructed in the home. One of the
two that confessed in public is also an
old man almost 70 years of age who
because of having a cataract on both
eyes is not able to read the Word of
God for himself unless it is a very large
print. Will you daily remember these
precious souls in prayer? A number
of homes were visited. There are also
those who are deeply under conviction,
but are not willing to give up the
world and its pleasures. This always
causes us to feel sad. We praise the
Lord for His Spirit that still convicts
and convinces of sin. Bro. Shenk has
labored faithfully while with us. Our
prayer is that the Lord may richly re-
ward him for his untiring efforts, and
as he returns to his field of labor where
the Lord has called him. A Children's
Meeting was conducted each evening
before the sermon. Pray that the seed
that was sown may yet find lodging in
some heart and bear fruit in later
years.

An all-day meeting was held Satur-
day, Aug. 22. The following brethren
appeared as speakers on the program:
A. A. Landis, Ephrata, Pa.; Ray Shenk,
Washington, D. C.; J. S. Mast, Elver-
son, Pa.; T. K. Hershey, South Amer-
ica; Simon Garber, Elizabethtown,
Pa.; and Milton Brackbill, Paoli, Pa.
Many good truths were presented. We
as workers feel much encouraged as
we teach the Word of God to others.
We are still depending on your pray-
ers, knowing that the fervent effectual
prayers of the righteous avail much.
Sunday afternoon, Aug. 23, an inspira-
tional song service was held in the
tent, and was well attended and enjoy-
ed by all.

Our Bible school also was very en-
couraging. This being the second Bi-
ble school held at this place. The fol-
lowing brethren and sisters assisted as
teachers: Esther Lehman and Ethel
Mellinger of Strasburg, Pa.; Mary Hot-
tenstein of E. Petersburg, Pa.; Martha
Wikard of Lititz, Pa.; Beatrice Lilley
of Columbia, Pa.; Ida and Ada Stoltz-
fus of Elverson, Pa.; Nancy Mast of
Elverson, Pa.; Katie Stoltzfus of Jo-
ana, Pa.; Naomi Blough of Johnstown,
Pa.; Lydia Hess of Marion, Pa.; Em-
ily Brackbill of Paoli, Pa.; Sarah Smo-
ker of Atglen, Pa.; Lovina Nafziger
of Christiana, Pa.; A. K. Mast and
wife, Samuel Miller and wife, D. C.
Mast, and John E. Kauffman of Parks-
burg, Pa.; Ada Stoltzfus of Gap, Pa.;
and S. G. Shetler of Johnstown, Pa.
Sister Lydia Stoltzfus assisted with the

work in the kitchen. We are very
grateful to the brethren and sisters
who have brought vegetables and oth-
er food for the table. May the Lord
richly reward all who have assisted in
this work, and may we all unitedly
pray for the work here that the Lord
may add His blessing to all that was
done. Following is a report of the
Bible school:

Total enrollment	318
Number of teachers	23
Av. att. (not including teachers and visitors)	220
Lowest attendance	196
Highest attendance	247
No. of pupils having perfect attendance ..	111
Total No. scripture verses memorized ..	4,149

Aug. 26, 1936.

Anna Yoder.

Hutchinson, Kans.

(215 So. Pershing)

Dear Readers:—Greetings. "Behold,
how good and how pleasant it is for
brethren to dwell together in unity"
(Psa. 133:1)!

It surely was a blessing to see how
wonderfully this text was carried out
in all the work of conference the past
week. We were happy that a number of
the mission members had the oppor-
tunity of attending these meetings be-
cause they were a real blessing to them.

We were unusually blessed in hav-
ing visiting ministers of Conference
with us in our services. Sunday morn-
ing, August 16, Bro. J. M. Nunemaker,
La Junta, Colo., preached for us and
we younger people were inspired to
listen to a veteran of the cross for so
many years. The evening service was
in charge of Bro. Ed. P. Schrock of
Indiana. Bro. Schrock gave an in-
teresting talk to the children followed
by a sermon. It was our privilege to
have Bro. Schrock with us again Sun-
day morning, August 23. The message
on the "Word of God," II Tim. 3:16,
was a timely reminder in this day when
there is so much doubt as to the truth
of the Word of God.

Some of the other visitors at the
home during conference were: Claude
Wise, Cherry Box, Mo.; M. F. Boyts,
wife and daughter, and David Yoder,
Harper, Kans.; Rufus Horst, Kansas
City, Kans.; Sister Mary Holsopple,
India; Bro. L. J. Miller, Garden City,
Mo.; I. J. Hartzler, East Lynn, Mo.;
Chas. Sweitzer and S. Enos Miller,
Protection, Kans. We extend to those
passing through a welcome to stop
with us. We feel encouraged with
these visits. We are just six blocks
south of U. S. Highway 50 S, on South
Pershing.

The Lord is working in a marvelous
way. There have been special calls for
help the past while and these are open
doors of service into which we must
step. The last few days a lady came to
our back door about 7:30 in the morn-
ing and we could tell by the expression
on her face that there was the full

(Continued on last page)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For July, 1936

GENERAL

G B Alta	\$17 00
Amos R Kurtz	3 00
A & W Ind	5 00
Mr & Mrs John E Kandel	20 00
Holly Grove SS Md	7 00
2 Sisters Berks Co Pa	10 00
Gulphaven SS Miss	16 55
Sonnenberg SS O	76 00
Belleville Cong Pa	94 00
Emma K Landis	6 25
Forks Cong Ind	21 50
An Ohio Family	10 00
A Bro & Family Pa	6 00
Moses Stoltzfus	8 40
A Bro of Forks Cong Ind	5 00
John Slagell	2 43
Bro S Dalton O	5 00
Sugar Crk Cong Ia	71 17
Alpha Cong Minn	16 04
Daytonville Cong Ia	12 64
Manson Cong Ia	28 77
E Union Cong Ia	27 29
Roseland Cong Neb	4 50
E Zorra AM Cong Ont	25 87
Bethel Cong Ore	6 55
A Bro & Sisters Mo	46 67
Leetonia Cong O	16 33
O Grove SS O	64 81
S Union Cong O	163 63
Martins SS O	44 66
Pinto Cong Md	2 34
Casselman Cong Md	1 90

846 30

INDIA

General

Duchess Cong Alta	11 90
Acadia Valley SS Alta	40 00
Gulphaven SS Miss	5 00
Fairview Cong N Dak	20 00
Maple Gr YPM Pa	5 00
Maple Gr Cong Pa	10 00
Canton Cong & SS O	14 09
Mary Zook	50 00
Filer Cong Idaho	7 42
Dak-Mont Dist Conf	20 00
Spring City Cong Pa	100 00
L Lexington SS Pa	123 00
Souderton Cong Pa	21 00
L Salford SS Pa	68 29
Salem Cong Neb	7 30
E Fairview Cong Neb	25 20
St Jacobs Cong Ont	105 00
Snyder Cong Ont	20 31
Latschar Cong Ont	32 39
Hagey Cong Ont	9 00
Mary Erb Est	25 00
Shantz Cong Ont	15 90
E Holbrook SS Colo	6 50
Palmyra Cong Mo	6 00
La Junta Cong Colo	5 04
Bethel Cong Ore	5 00
Zion Cong Ore	5 37
Weaver SS Va	26 71
Unknown	-5 00
E Chestnut St Cong Lanc	43 33
Pa	30 00
Salunga SS Pa	50 00
Mr & Mrs Ira S Miller	30 69
Landisville SS Pa	9 25
A Bro Mellinger Cong Pa	40 00
Hopedale Cong Ill	13 19
Metamora Cong Ill	4 00
Metamora SS Mabel Sharick	70 26
& Esther Garber Cls Ill	12 50
E Bend Cong Ill	31 40
Central Cong O	13 50
Midway & N Lima Congs	21 00
O	
Orrville Cong O	
Hopewell Cong Ind	

Reiff Cong Md	200 93
Allensville SS Pa	20 23
	1,385 70

Missionary

Salem SS Alta	37 50
Friends O	150 00
An Indiana Sister	2 00
A Brother Pa	10 00
Walnut Crk AM Cong O	39 25
W Liberty Cong Kan	75 00
Doylestown SS Pa	12 21
Lockport SS O	36 26
Salem SS Alta	37 50
Perkasie YPM Pa	112 50
Perkasie SS Pa	112 50
Maple Gr Cong Pa	28 15
Sugar Crk Cong Ia	112 50
E Fairview Cong Neb	23 21
Manson Cong Ia	44 95
Kitchener Cong Ont	82 60
Kitchener SS Ont	50 00
Penna Cong Kan	9 25
Hesston Col SS Kan	90 00
Spg Val Cong Kan	25 00
Willow Spgs Cong Ill	58 83
Beech Cong O	27 33
Martins Crk SS O	25 00
Goshen Col Cong Ind	25 51
Elkhart Cong Ind	22 01
Belmont Cong Ind	16 51
Elkhart SS Cl 20 Ind	3 00

1,268 57

S C Contributions	
Levi Sauder SS Cl Pa	4 50
Lydia Sauder SS Cl Pa	4 50
Hazel Stauffer Miller	
SS Cl Pa	4 50
Mrs John Harnish SS Cl	
Pa	4 50
Mrs David W Shank SS Cl	
Pa	4 50
Susanna L Musser	4 50
Menn Wom Miss Soc O	30 00
Sug Crk & Shanesville SC	
O	10 00
Maple Gr SC O	5 00
Central SC O	10 50
Martins SC O	5 00
Bethel SC O	20 00
Orrville SC O	3 00
Ohio State SC Mtg	10 57
Bellefontaine SC O	30 00
Mahoning & Columbiana	
Co SC O	20 00
S Union SC O	5 00
Berlin SC O	30 00
Trail SC O	30 00
Clinton Br SC Ind	20 00
Leo SC Ind	25 00
Clinton Frame SC Ind	25 00
Middlebury SC Ind	25 00

331 07

Total India Missionary 1,599 64

Missionary Children

LaJunta YPA Colo	75 00
Nappanee SS Pr Dept Ind	20 70
Masontown SS Pa	9 66
	105 36
S C Contribution	
Waldo SC Ill	34 55
Total India Miss Children	139 91

Evangelist

A Brother Pa	15 00
Matt 6:3 Pa	5 00
Markham YPM Ont	22 00
E Petersburg YMB Cl Pa	25 00
Middlebury SS Ind	25 00

92 00

Bible Women

O Grove SS Willing	
Workers Cl O	12 50
Blooming Glen SS L D	
Hunsicker Cl Pa	10 75
Kansas City Cong Kan	6 93
Peter Garber	12 50
Bethel SS Old Sis Cl O	12 50
How-Miami SS Cls Ind	11 00

66 18

S C Contribution	
Martinsburg SC Pa	11 00
Total India Bible Women	77 18

Educational

Blooming Glen SS	
Wm Moyer Cl Pa	25 00
Lititz SS Pa	30 00
Mellinger SS Fund	45 00
A Bro & Sister Lanc Pa	10 00
Ohio SS Conf	75 00
Leo SS Ind	12 75
Middlebury SS Ind	5 58
Holdeman SS Ind	4 37
Emma SS Ind	10 00
Berea SS & Cong Ind	5 00
Yellow Crk SS Ind	15 00
Salem SS Ind	8 95
White Cloud SS Mich	1 25
Midland SS Mich	12 00
How-Miami SS Ind	20 00
Zion SS Mich	2 75
Pl View SS Mich	2 50
Pigeon SS Mich	3 00
Clinton Fr SS Ind	15 00
Olive SS Ind	15 00
Burr Oak SS Ind	1 45
Maple Gr SS Ind	10 00
Nappanee SS Ind	10 00

339 60

Orphan

A Bro & Sister Ind	9 00
Plainview SS 2 Sis Cls O	22 00
A Bro & Sister Pa	18 00
Dora Myers	18 00
A Bro & Sister O	10 00
Conestoga AM SS Raymond	
Mast Cl Pa	9 00
G Monroe Miller	22 00
Katie Guengerich	3 00
Wil Spgs SS Pr Dep Ill	20 00
X Y Z Pa	75 00
Mt View SS Alta	11 00
Blooming Glen SS Wm	
Moyer Cl Pa	11 00
A Bro & Sis Bethel Cong	
O	22 00
Sugar Crk Cong Ia	80 00
W Union SS Pr Dep Ia	11 00
Plum Crk Cong Neb	11 00
Alpha Cong Minn	7 26
Shore Cong Ind	27 25
Cherry Box Cong Mo	13 00
The Sisters Mt Joy Cong	
Pa	9 00
Manheim SS Pa	18 00
Bossler SS YMB Cl Pa	9 00
Elizabethtown SS Edna	
Ebersole Cl Pa	9 00
Strasburg SS Pri & Begin	
Dept Pa	9 00
Paradise SS Beg Dept Pa	5 00
Peter Garber	11 00
John Bachman Cl of	
Metamora SS Ill	8 50
Metamora SS Martha Nof-	
singer & Lena Schertz	44 00
Cls Ill	31 80
Martinscreek SS O	11 00
Bethel SS O Cl 7	11 00
Class 2	11 00
Classes 3, 5, 6, 10	11 00
Class 4	9 00
" 8	11 00
" 9	11 00
Shore SS Ind	13 54
Middlebury SS Ind	9 00
Yellow Crk SS Ind	71 00

Scottdale-E	18 79
Scottdale SBS Pa	21 00
Pinto SS Md	4 42
Mill Run SS Pa	7 73
Altoona SS Pa	11 00
Allensville SS Pa	2 50
Thomas SB School Pa	
	776 79

Widow

Morris SS Kan	5 50
A Bro & Sis Pa	5 50
Mr & Mrs G W Beechy	5 50
Walnut Crk SS Cl 15 O	22 00
Bro & Sis Peter B Zehr	22 00
John L & Esther	
Kauffman	22 00
Emma Rohrer	11 00
Mr & Mrs Marcus Lind	5 50
Portland SS Cl 14 Ore	6 00
Elizabethtown SS E O	
Brubaker Cl Pa	5 50
Salunga SS Anna Stehman	
Cl Pa	10 00
Bethel SS Cl 1 O	5 50
Martinscreek SS Cls	
1, 2, 3 O	15 90

141 90

S C Contribution	
Dorcas SC Alpha Cong	
Minn	11 00
Total India Widow	152 90

Medical

A Sister O	26 00
Mr & Mrs T S Cripe	10 00
Mr & Mrs Ira	
Birmingham	20 50
Emma Rohrer	20 00
Catlin SS Kan	10 00
Lititz SS Pa	10 00
A Strasburg SS Teacher	
Pa	10 00

106 50

S C Contribution	
L Deer Crk SC Ia	13 42
S Union SC O	10 00
Sonnenberg SC O	10 00
Midland SC Mich	15 00

48 42

Total India Medical	154 92
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Ministers' Support

A Bro & Sister Ind	13 00
Mrs A P Schertz	52 00
Blooming Glen SS Robt	
Nase Cl Pa	8 00
G G Marner	5 00

78 00

Personal

R R Smucker	21 12
Doylestown SS Pa	5 00
Simon Hartzler family	5 00

31 12

New Missionary

A Bro & Sister Mich	20 00
Mary Wenger	120 00
A Bro & Sis Kan	15 00
J D Byler	30 00
O Grove S B School O	14 45

199 45

Brenneman Auto

Salem SS Alta	18 96
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Drug Station

No name Kansas	12 00
Catlin Cong Kan	18 17

30 17

Kniss Auto

Elizabethtown SS Pa	85 40
Shooper & Strickler SS Pa	23 13

108 53

Total for India	5,184 87
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SOUTH AMERICA

General

Duchess Cong Alta	11 90
Acadia Val SS Alta	35 00
Gulfhaven SS Miss	5 00
Milford AM Cong Neb	25 00
Maple Gr Cong Pa	10 00
A Bro & Sister Pa	25 00
Canton Cong & SS O	14 09
Mary Zook	50 00
A Bro & Sis Kan	25 00
Alta-Sask Dist Conf	64 58
Souderton Cong Pa	25 00
Skippack Cong Pa	30 00
Providence Cong Pa	11 00
Doylestown SS Pa	31 90
Doylestown Cong Pa	30 34
Salem Cong Neb	9 00
E Fairview Cong Neb	29 26
Zurich SS Ont	7 00
Mary Eby Estate	25 00
Detroit Miss Cong Mich	2 75
E Holbrook SS Colo	6 50
Palmyra Cong Mo	3 00
LaJunta Cong Colo	5 04
Bethel Cong Ore	5 00
Fairview Cong Ore	18 97
A Bro Mellinger Cong Pa	9 00
Science Ridge SS Ill	20 26
Morrison Cong Ill	6 07
Goodfield Cong Ill	18 50
Central Cong O	12 50
Weaver Cong Pa	3 54
Pl Gr Cong Pa	1 21

Missionary

Belleville Cong Pa	94 00
Souderton SS Pa	37 50
A Bro & Sis Ont	37 50
Wanner Church Miss Mtg	
Ont	136 00
E Zorra AM Cong Ont	75 00
Hay AM Cong Ont	10 00
Poole AM Cong Ont	50 00
Pl Valley SS Kan	20 00
LaJunta Cong Colo	9 04
Weaver SS Va	22 93
Pike SS Va	17 50
Good Cong Pa	54 00
Bossler SS Pa	28 59
A Bro & Sisters Mo	20 00

576 41

Missionary Children

Elizabethtown SS Pa	
Grace Landis Lamp Cl	6 25
Verna Brandt Cl	6 25
Mary Hertzler Cl	12 50
Benj Miller Cl	2 00
Saml Z Longenecker Cl	5 00
Alta Nunemaker Cl	12 50
Rainham SS Mtg Ont	22 11
Kitchener SS Jr Teachers	
Ont	15 00
Wideman Jr SC Ont	7 50

89 11

Evangelist

Friends Colo	10 00
E Union Cong Ia	27 36
A Bro & Family Ont	25 00
Lititz SS Pa	12 50
Ohio SS Conf	125 00
Bowne SS Mich	20 00
Leo SS Ind	30 00
Middlebury SS Ind	15 00
Holdeman SS Ind	12 00
Emma SS Ind	20 00
Berea SS & Cong Ind	10 00
Yel Crk SS Ind	45 00
Salem SS Ind	15 00
White Cloud SS Mich	1 25
Midland SS Mich	28 00
Howard-Miami SS Ind	50 00
Zion SS Mich	5 00
Pl View SS Mich	2 50
Clinton Fr SS Ind	25 00
Pigeon SS Mich	7 00

Burr Oak SS Ind	4 00
Maple Gr SS Ind	30 00
Nappanee SS Ind	20 00

539 61

Bible Readers

A Sister Ont	10 00
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Orphan

Salunga SS Anna Stehman	
Cl Pa	10 00
Paradise SS Beg Cl Pa	5 00
Frazer Cong & SS Pa	35 97

50 97

Bragado Church Bldg.

Harrisburg Cong Ore	72 50
Bethel Cong Ore	4 55
A R Miller	5 00
Levi Gerber	25 00
P B Zehr	5 00
C E Leis	10 00
Bro & Sis W J Bender	3 00
Clinton Fr Cong Ind	37 87
A Bro Yel Crk Cong Ind	5 00

167 92

Personal

Asso SC Franc Dist Pa	80 00
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Bible School

Metamora SS Ill	35 34
Total S America	2,161 42

CITY MISSIONS

Altoona, Pa.

Masontown Cong Pa	5 37
Stahl Cong Pa	9 60
Weaver Cong Pa	3 84
Schellsburg Cong Pa	3 00
Morrisons Cove Congs Pa	4 10
Scottdale Cong Pa	28 23

54 14

Canton, Ohio

Ohio Menn Miss Bd	3 67
W Clinton SS O	25 00
Martins & Pl View YPBM	
O	3 71
Beech YPBM O	6 41
Beech Cong O	2 50
A Sister O	1 50
Clayton Gehman	1 00
Plain View SS O	43 20
SBS Balance	6 66
Beech YPBM O	5 65
Canton Cong O	3 33
Canton SS O	3 97

106 60

Chicago, Ill.

Roy Umble	1 00
Olive Wyse	2 00
Hopedale Cong Ill	4 60
Chic Home Miss Bible	
School Ill	4 23
Chicago Mission Ill	5 76
E Bend Bible Sch Cl Ill	4 32
Willow Spgs Cong Ill	18 88
Peter Garber	5 00
Roanoke Cong Ill	13 25

59 04

Detroit, Mich.

Detroit Miss Cong Mich	1 09
Friends Lansing Mich	5 00
An Indiana Sister	1 00
Coalridge Cong Mont	6 75

13 84

Fort Wayne, Ind.

Ira Johns	1 00
An Indiana Sister	1 00
Ohio Miss Board	3 66

5 66

Hannibal, Mo.

A Sister Ia	2 00
Johnson Co 4th of July	
Mtg Ia	19 30

Cherry Box Cong Mo	4 50
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25 80

Iowa City, Ia.

L Deer Crk Cong Ia	46 70
Johnson Co 4th of July	
Mtg Ia	19 30
Plum Crk Cong Neb	19 92
Salem Cong Neb	9 20
E Fairview Cong Neb	28 59

123 71

Kansas City, Kans.

Gladys Honderich	50
Nellie Hersherberger	50
Anna Hoover	5 00
Conestoga AM SS Pa	5 00
Eli Anderson	4 00
Velma Roth	50
Pearl Koehns SS Cl	3 00
Salem Cong Neb	7 50
W Fairview Cong Neb	16 87
Peter Garber	5 00

47 87

Lima, Ohio

Sug Crk Cong O	4 00
Old National Bank	1 90
Crown Hill SS O	17 15
Maple Gr Cong Pa	10 00
Ohio Menn Miss Bd	3 67
Orrville Cong O	10 35
Bethel Cong O	37 00
N Lima Cong O	18 28
W Clinton SS O	25 00

127 35

Mexican Work, Chicago, Ill.

Roanoke Cong Ill	13 25
Pl Grove SS Ill	16 00
N Scottdale SS Pa	16 00

45 25

Peoria, Ill.

Susie Koerner	1 00
Morrison Cong Ill	6 00
Peoria Miss Ill	11 84
P Bauchman	5 00
Peter Garber	5 00
Hopedale Cong Ill	35 00

63 84

Portland, Oreg.

Amos R Kurtz	2 00
Nampa Cong Ida	3 83
Bethel Cong Ore	10 50

16 33

Toronto, Ont.

Hagey SS Ont	10 80
Blenheim Cong Ont	15 22
Weber Cong Ont	4 72
Detweiler Cong Ont	4 00
Geiger Cong Ont	7 00
Shantz Cong Ont	14 60

56 34

Total City Missions 745 77

CHARITABLE INSTITUTIONS

Children's Home, K. C.

Special Support	212 75
Hannibal Miss SBS Mo	1 45
Milford AM Cong Neb	27 36
Freeport Cong Ill	20 20
Peter Garber	5 00

266 76

Orphans' Home, Ohio

Special Support	537 50
A Brother	2 00
Boys SS Cl Fairview Mich	2 25
Metamora Cong Ill	13 20
W Clinton SS O	24 41
Balance	05

Glade Cong Md	1 25
Tressler Cong Dela	2 85

583 51

Home for Aged, Ill.

Anna Zimmerman	37 00
Maple Gr Cong Pa	13 00
Peter Garber	5 00
Freeport Cong Ill	20 20
Special Support	482 75

557 95

La Junta Hospital, Colo.

Roanoke SS Ill	11 65
Peter Garber	5 00
Glade Cong Md	1 25

17 90

La Junta Hospital Nurse

S C Contributions	
Asso Circles of SW Pa	
Conf Dist Pa	12 65
Bethel SC O	5 00
How-Miami SC Ind	9 25
S Union SC O	5 00
Elkhart Jr SC Ind	3 50
Middlebury SC Ind	2 00
Goshen Col SC Ind	5 00
Forks SC Ind	1 80

44 20

Total Char Institutions 1,470 32

AFRICA

Towamencin SS Pa	28 08
Amos R Kurtz	5 00
Acadia Valley SS Alta	25 00
Ella Zook	1 00
Maple Gr Cong Pa	10 00
W Union Cong Ia	110 45
Salem Cong Neb	7 00
Palmyra Cong Mo	2 00
Central Cong O	22 26

210 79

Annuity

A Brother Ill	3,000 00
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OTHER FUNDS

District General

Dak-Mont Dist Conf	25 75
J E Harshbarger	5 00
Spg Val Cong N Dak	9 00
L Region Cong Minn	9 37
Fairview Cong N Dak	18 00
Rocky Ridge Cong Pa	19 55
Springmount SS Pa	12 53
Souderton Cong Pa	11 12
Plain Cong Pa	100 18
Burr Oak SS Ind	5 00
How-Miami Cong Ind	22 09
Middlebury Cong Ind	17 00
Leo Cong Ind	11 68
Clinton Br Cong Ind	6 50
Clinton Fr Cong Ind	33 45
Shore Cong Ind	23 30
Emma Cong Ind	12 83
Maple Gr Cong Ind	38 48
Crystal Spgs Cong Kan	13 20
Penna Cong Kan	14 51
Pl View SS Okla	25 74
LaJunta Cong Colo	10 35
Milan Val Cong Okla	9 35
E Holbrook Cong Colo	21 10
Hesston Col Cong Kan	9 66
Crystal Spgs Cong Kan	14 25
Mary Eby Estate	50 00
Lloyd Cressman	100 00
Molalla Cong Ore	40
Hopewell Cong Ore	6 27
Nampa Cong Ida	2 47
Pinto Cong Md	4 87
Mt Pl Church & SS Va	27 81
Upper Dist Va	27 00
Pike SS Va	17 00

734 81

Mexican Border Work		Sheldon Cong Wis	11 92	Blough Cong Pa	20 20	SUMMARY	
Naomi Strubhar	5 00				26 56	Alta-Sask Dist Bd (June)	210 05
A Brother Pa	10 00		24 55			Alta-Sask Dist Bd	113 08
A Bro & Sister Ind	12 00	Dak.-Mont. Dist. Home Support		Johnstown Bible School		Dak-Mont Dist Bd	139 42
A Bro & Family Ind	15 00	Fairview Cong N Dak	10 00	Pinto Cong Md	2 33	Franconia Dist Bd	1,021 24
	42 00	Literature		Casselman Cong Md	1 95	Illinois Dist Bd	648 43
Hesston College		Spg Val Cong N Dak	1 00		4 28	Ind-Mich Dist Bd	978 32
Salem SS Alta	29 79	Educational Fund		S. C. General Expense Fund		Iowa-Neb Dist Bd	848 70
Rural Missions		Forks SS Ind	20 00	A Friend	1 00	Lancaster Dist Bd	680 86
Maple Gr YPM Pa	5 00	Ind.-Mich. S. S. Conf.		Ohio State SC Mtg	10 57	Mo-Kans Dist Bd	448 08
Forks SS Ind	5 00	Leo SS Ind	4 00	Goshen Coll SC Ind	45	Ohio Dist Bd	935 62
Spg Val Cong Kan	10 00	Bowne SS Mich	3 50		12 02	Ontario Dist Bd	1,089 80
Biehn Cong Ont	14 00		7 50	Prayer Booklet		Pac Coast Dist Bd	165 86
Ordania Werner Est	50 00	North Goshen Church Bldg.		Mrs J T Eash	1 76	S W Pa Dist Bd	134 48
Pinto Cong Md	5 44	A Bro Yel Crk Cong Ind	5 00	Ruth Springer	60	S W Pa SS Conf Dist	129 19
Blough Cong Pa	20 25	Rural Evangel		Walnut Crk SC O	1 00	Virginia Dist Bd	138 95
Oak Grove Cong Md	2 29	Leo Cong Ind	12 53	S Union SC O	1 00	Wash Co Md Frank Co	
	111 98	Pl View SS Ind	2 00	Pl Hill SC Ill	80	Pa Bd	200 93
Stalter Farm			14 53		5 16	S C Contributions	592 22
Oats rent	121 68	Mo.-Kans. Dist. Conf. Expense		Circle Letter		Menn Bd of M & C	6,597 17
General S. S. Committee		W Liberty Cong Kan	15 75	S Union SC O	1 00		
N Lima Cong O	17 25	Pl Val Cong Kan	17 50	Mrs E Haldeman	50	India Funds	15,072 40
Pinto SS Md	6 61	LaJunta Cong Colo	11 25	Mrs Rufus T Yoder	1 20	S America Funds	5,184 87
Allensville SS Pa	6 31	Protection Cong Kan	10 95	Geiger SC Ont	20	Africa	2,161 42
	25 21		55 45	Stony Brook SC Pa	3 00	City Missions	210 79
Board of Education		Personal		Pleas Hill SC Ill	20	Char Institutions	745 77
Morrisons Cove Congs Pa	2 26	Spg Val Cong Kan	12 50	Clarence Center SC N Y	1 00	Annuity	1,470 32
Jewish Evangelization		Northern Ontario Mission	3 28	Mrs Ruth Whetstone	20	Gen & Other Funds	3,000 00
Pinto SS Md	9 90	Gladys Weaver Fund			7 30	Relief Funds	2,274 23
Yel Crk Cong Ind	41 17	Offg from 100th Quar Miss		Total Other Funds	1,427 93		25 00
	51 07	Mtg Pac Coast Dist	90 00	RELIEF FUNDS			
Dak.-Mont. Dist. Ministerial Fd.		S. W. Pa. Conference Fund		General		Respectfully submitted and	
Spg Val Cong N Dak	7 00	Morrisons Cove Congs Pa	1 14	A Sister Ill	15 00	Gratefully acknowledged,	
Sheldon Cong Wis	3 00	Springs Cong Pa	3 45	Russia		D. D. Miller, Gen. Treas.,	
	10 00	Weaver Cong Pa	1 77	A Bro & Sister O	10 00	1711 S. Prairie St.,	
Dak.-Mont. Dist. Conference				Total for Relief	25 00	Elkhart, Ind.	
Bloomfield Cong Mont	12 63						

GLEANINGS

Strange Sect Dissolved

Japan has a queer religion called Omotokyo which has been described as "a combination of Shintoism, Chauvinism, megalomania and mesmerism, founded by a half crazy, illiterate old woman and propagated by a shrewd man of the world." Its membership has been estimated to be as high as two millions. But its supporters recently found that divine reincarnations sometimes have their disadvantages. Since the leader of the sect claims to be the reincarnation of a primeval god of Japan who preceded the sungoddess, ancestress of the present imperial family, the sect was dissolved, and its leader held on charges including "lese majeste."—The Living Church.

Pioneering in Palawan

A great lonely island, tens of thousands of aborigines with bows and arrows and blow guns; a sea captain cruising around bent on conquest; such is Palawan, southwesternmost and one of the largest of the Philippine Islands. The census records about 75,000 people in the province, but the true figure seems to lie nearer 175,000, certainly over 150,000. Nobody knows how many are in the wild and ever-moving tribes of the mountains. Only one tribe has a written language. Aside from a haphazard planting of rice they take no interest in the cultivation of food-

stuffs, being satisfied with what the ground brings forth—roots and nuts, and such meat as they are able to capture.

The apostle to Palawan is Capt. Ellis Skoefield, and he reports steady growth. Christian believers at this center are erecting a building for church services. From another center it is reported that eighteen were recently baptized, and the members there have donated a lot on which they have almost completed the erection of a chapel, all the expense of the work being met by local Christians. In the northern part of the island special meetings have been held, with as many as 200 gathered to hear the Word.—Moody Institute Monthly.

Ways of Spreading the Gospel

In Japan there are eight standard classes for scholars learning to read, and the system of education in reading is highly complicated and difficult; so much so that there is need for a Scripture translation in colloquial Japanese. This is now available through the Scripture Gift Mission and a Japanese Christian translator. This Mission is taking advantage of the opportunity to distribute Gospels among the large numbers of Japanese who are migrating from the homeland, chiefly to Brazil and California.

Special permission is given to missionary workers to board the large passenger liners which visit ports on the Pacific coast. These liners carry up to 1,200 passengers. Some are lonely and fearful of the hidden future,

and therefore doubly receptive of a friendly greeting and the loving gift of a Gospel. Many of them travel home again, and therefore carry the Word of God to their distant homes.

A Custom Worth Copying

They have a custom in the little Japanese church at Komachi that might well be copied in America—that of giving special gifts of money as expressions of gratitude on different occasions. Practically all of the members give birthday money, says Miss Katharine Merrill, of Matsuyama. A list of some of the "specials" includes: "25th wedding anniversary," "first birthday of a baby daughter," "wedding gift," "fifth anniversary of a husband's death" (in memoriam); gratitude for "safe arrival in Tokyo," for the "graduation of a son from high school," "gratitude gift from an unbaptized young Christian," "gift of thanksgiving" from a deacon whose church has just been able to get a regular pastor.—American Board News.

Idols Destroyed

Former pupils of the Etinan Bible Institute, Qua Iboe Mission, central Africa, are in charge of schools of their own. A missionary writes: "It is an encouragement to us to see these pupils going on faithfully with their work amid growing difficulties. They work in much the same spirit, and use the same methods that have been a feature

of our Institute. Our women's Sunday school goes on steadily. The members contributed over \$15.00 during the year for evangelism in Igala." The elders of the Etinan church have approved 800 candidates for baptism, after examination.

Eleven boys have been sent out to unoccupied villages, and almost everywhere they have preached, idols and ju-jus are being burnt, and large numbers are attending the services.—The Christian.

What Every Turkish Girl Should Know

In a drive to improve their students' moral outlook, the headmasters of all girls' high schools in Smyrna have jointly sent a number of recommendations to parents. According to these, no schoolgirl should go to a cinema unless she goes with her school or is accompanied by an adult member of her family. If men try to talk to her on the street she ought to tell her parents or the headmaster. She should not talk to a young man on the street, even if he happens to be a relative, unless he is her own brother. She ought always to wear her school cap, to prevent her being taken to a police station in case she chances to be included in a police raid! The parents' attention is called to the fact that the Turkish woman's real beauty resides in her simplicity. Their daughters should, therefore, refrain from wearing loud colors, extravagant ornaments, rings, earrings, or to paint their faces and nails.

(Some of this would be fine for America.)

Rapid Growth of Haifa

Some one following the example of Paul, "to the Jew first," led a young rabbinical student of Jerusalem to Christ. He came to America, graduated from the Moody Bible Institute, then returned to his own land to witness to his people. He is now located in Haifa. Of this city he writes:

"Haifa is rapidly enlarging its borders and the eyes of the incoming Jews are being set towards it. Little suburbs are being built up around it. The Jews from Germany are building a nice little settlement on the Haifa Bay. Near our house a new quarter came into being under the charming name of Kir-iath Eliahu (Elijah's City). As a matter of fact, every street has new houses on it. What is true of Haifa is true of other cities that are open to the Jews."—Moody Institute Bulletin.

Learning to Pray

"When the Murhipar women started to accept Christ, we decided there were certain things they must know," says a writer in "World Call." "One was the Lord's Prayer. Experience is a great teacher and we soon found that they were not able to learn that at once. Therefore we chose this sentence prayer, 'Oh, God, make my heart clean. In Jesus' name.' This was learned by all of the women including some of the non-Christians. Now a number of the Christians know the Lord's Prayer and the rest are learning it.

"Recently one of these non-Christian women, who has always attended the meetings, brought her daughter-in-law to the hospital in Bilaspur. Just before the operation, Dr.

Nicholson explained to them how they always prayed to God before starting the work and asked them to bow their heads. The mother-in-law said, 'Oh, yes, I know what it is to pray.' She stood very reverently and when the prayer was finished, she herself prayed, 'Oh, God, make my heart clean. In Jesus' name.'"

Through One Man's Witness

About two years ago, a Chamar (leather worker), who had been led to Christ through a Christian sweeper, started a movement among his own class. Through this man's testimony Chamars from neighboring villages became inquirers. A group of about forty men and women from two villages expressed their desire to become Christians. Later, fierce persecution from the caste people partially stamped out the movement; but during the past year it has revived and has spread from village to village. Mrs. G. S. Ingram writes of this work in the "C. M. S. Outlook":

"Many of the new Christians have grown in grace during the past months in a way that has amazed us, and filled us with thankfulness. They are learning to pray; the few who can read are not only feeding on the Word of God themselves but are teaching others; they are learning to give to God's work out of their deep poverty, to stand persecution, and to win others for Christ. None of them has yet been baptized, except the original Chamar."

FROM OUR MISSION STATIONS

(Continued from page 508)

presence of sin in her life. After unburdening her heart we pointed her to Jesus Christ as the One who could right all of her disappointments. Our hearts were broken as we pled with her to yield her life to Jesus, but she left without peace in her heart, with no hope of salvation. We gave her a portion of the Word of God and asked her to read it and return to us that we may help her more. We beg your prayers that we may some how through the Holy Spirit lead this woman out into "green pastures beside the still waters." There are many others that need our help just as this lady, please pray that we may be led to them to lead them to a new life.

We feel doubly glad in the way the Lord has blessed our Sunday morning service. We had almost twice the attendance 117, August 23, that we had at the last Sunday afternoon service. The attendance has grown each Sunday morning. A great encouragement to the children is a Primary Department in the basement of the mission home. There the children have their songs and review making it more interesting for them, giving more room in the mission basement for adult classes.

At the close of conference Sister Waters went to Arkansas to visit her parents. She plans on being gone for some time. Because of the weather

the home visitation has not been pressed as much as usual.

We want to thank the Sewing Circles of the district for their faithful support of the dispensary work. This is the time of the year when we will receive calls for school clothes. If any Sewing Circles want to help in this work, please write to us and we can give you a list of our needs.

Again we thank God and His faithful servants for their support of this work in funds, foods, clothing, and prayers, still soliciting your prayers in behalf of the lost at this place.

Yours in His glad service,
Aug. 26, 1936. Paul E. Roupp.

Roaring, W. Va.

Dear Herald Readers, Greetings:—"O how great is thy goodness, which thou has laid up for them that fear thee."

God has been showering blessings upon our little congregations both spiritual and natural. We have been having refreshing rains frequently which makes this little corner of God's creation very beautiful and attractive. We have had very nice weather for our work this summer in Bible school work, revival meetings and visitation work.

Bible school at the Brushy Run congregation, held from June 23 to July 3 was well attended. Also the Summer Bible School at Roaring, August 3-14, closed with an average attendance of around 40 which is very good for our small congregation. On August 4 Bro. Hiram Weaver of Job, W. Va., started revival meetings at Brushy Run. The interest was very good. The meetings closed Aug. 14 with three confessions. One received by water baptism the evening of Aug. 15. Sunday, Aug. 16, was our communion service at Brushy Run conducted by Bro. S. H. Rhodes of Harrisonburg, Va.

At present revival meetings are in progress at the Carr schoolhouse, conducted by Bro. Timothy Showalter of Broadway, Va.

We appreciate very much the visits from so many kind friends. Our visitors during July and August were: Sisters Grace Philips, Lora Heatwole, Evelyn Rhodes, Della Knicely, Bros. Dwight Brunk, Frank Knicely, Bro. James Shank and family, Bro. and Sister Simon Huber, Bro. S. H. Rhodes, all of near Harrisonburg, Va.; Sister Mary Groff, Ella Saum, Hettie Musser, Lizzie Brubaker of Lancaster Co.; Bro. Hiram Weaver, Job, W. Va.; Bros. Byard Lahman and Early Suter, Frances Suter and Mary Brunk of Harrisonburg, Va. We extend an invitation for you to visit us in the Roaring Valley.

Pray that the work may continue to progress and that God's will may be done in all things.

In His Service,
Aug. 27, 1936. Ida Eshleman.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPT. 10, 1936

(Herald of Truth
Established 1864)

No. 24

EDITORIAL

"Precious in the sight of the Lord is the death of his saints."

"But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

We are impressed with the many forms of activity in evidence in the Christian Church today—evangelistic meetings, regular preaching services, Sunday schools, young people's meetings, conferences, Bible meetings, family worship, distribution of literature, Christian life conferences, young people's institutes, summer Bible schools, etc. In all these activities let us bear this in mind: "Except the Lord build the house, they labour in vain that build it."

We are impressed with the zeal manifest in the present political campaign in America. Of course, we can not accept all that is being said, for all that is being said is flatly contradicted by those on the other side; so that they can not both be true. But granted that the issues at stake are as far-reaching as politicians claim that they are, they can at the most reach no farther than the things of earth. But if people can get so much in earnest over temporal affairs, how much greater should be our zeal in behalf of the overshadowing interests pertaining to the eternal welfare of the soul? In all political contests like this, one-half or more of the candidates will of necessity be defeated. But in the election of grace which God offers to all who believe and accept His conditions, every candidate will be elected. Which of these conflicts (temporal or spiritual) claims our greatest interest?

Tracts.—A brother, who since his conversion a few months ago has done much in the way of distributing tracts, asks, "Is it wrong to do mission work by giving out tracts and all kinds of church papers?" To this question there is but one reply: It is not wrong unless we make wrong out of it. There are tracts and church papers that had better never have been written. It is wrong to distribute this kind of literature because to do so means to spread error or heterodoxy. And because this kind of literature is scattered more vigorously than any other

FAMILY ALMANAC

Since it will soon be time for this annual publication to go to the press we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial List. Kindly appoint yourself a committee of one to send in information concerning the following:

1. Newly ordained bishops, ministers, and deacons.
2. Ordained persons removed by death or otherwise.
3. Changes of address of ordained men.

We will appreciate your sending in this information at once, so that we may get this list as accurate as possible before going to press. Address, Family Almanac, Scottdale, Pa.

kind, it makes it all the more necessary to send out our "silent messengers of truth" wherever we have opportunity.

Tract distribution does not take the place of other forms of religious activity, neither do other forms of activity quite take the place of tract distribution. It is a most effective way of testifying for Jesus. Here are a few things to keep in mind:

1. Be careful in your selections; be sure that they tell the Gospel story.
2. Be thoughtful, to the end that you may hand them out judiciously.
3. By occasional contributions you can help make it possible for publishers to print them.

100 QUESTIONS AND ANSWERS

Pertaining to SCRIPTURAL DISCIPLINE

1. What is Scriptural discipline?

Discipline is a training, wholesome restraint resulting in orderly conduct. Scriptural discipline means a discipline according to and in harmony with the Word of God.

2. Is there any connection between discipline and punishment?

In a certain sense there is. "Whom the Lord loveth he chasteneth." For example, the tobacco user, submitting to wholesome discipline looking to the correction of his harmful habit, often suffers considerable punishment before he gains the mastery. But punishment is only incidental in such cases. They who look upon punishment and discipline as synonyms have a wrong conception of discipline. For example, the best disciplined schools usually require the least punishment. As for Church discipline, punishment should not figure in it at all. Even where members are excommunicated from the Church, the expulsion is not for the sake of punishment but rather an action to keep the Church in scriptural order and to bring the expelled one to penitent attitude. The punishment belongs to God. Correction, not punishment, is the object sought in discipline.

3. Where does discipline begin?

It begins with myself. They who take their own discipline in hand themselves, relying upon the Word and the power of God and the leadership of the Holy Spirit, are the ones who achieve the victory and live the overcoming life. They who make no effort at self-discipline but leave it to the Church or other disciplinary powers to keep them in line, are little better than

4. Let the message of the tracts be backed up by consistent living.
5. Let your prayers accompany the tracts you hand out.
6. Keep on hand a variety, so that the tracts you hand out may meet the needs of those to whom you hand them.
7. "As we have therefore opportunity, let us do good."

Your suggestions on how to make tract distribution a real asset to the cause of Christ and the Church will be appreciated.

slaves. If you would give evidence of the quality of real manhood, see that you attend to your own discipline.

4. What is meant by self-discipline?

By this is meant that you take yourself in hand, submit yourself fully to God, render willing obedience to His Word, and whenever you find yourself at fault you correct it like a man, without waiting for others to compel you to do right. As Paul says, "If we judge ourselves, we should not be judged."

5. If every member of the Church should govern himself according to God's Word, would there be anything left for the Church to do in the discipline of its members?

Yes, plenty of it. In the first place, none of us is absolutely perfect, so that we all need the restraining influence of the Church to make our lives more acceptable to God. Besides, discipline implies more than the power of the Church to make its members behave themselves. The home, the preaching service, the Sunday school, the personal touch between ministry and laity and members among themselves, the influence of literature gotten out by the Church, the training acquired through united prayer and service and mutual helpfulness one to another, are all needed to bring out the best there is in us and to keep us where we can be of most effective service to God and man.

6. What are the prime factors in the work of maintaining scriptural discipline in the Church?

The Triune God; the leadership and illumination of the Holy Spirit; the Headship of Christ; the Holy Word; a truly converted and consecrated membership; well ordered and scripturally governed homes; leaders who are competent and faithful and tactful and diligent in keeping the congregation well kept and well fed; every home well supplied with wholesome and scripturally sound literature; diligence in seeing that the standards of the Scriptures are maintained in home and Church.

7. What are the scriptural instructions for rescuing erring members from their sins or shortcomings?

If the offence is general and not personal, we have our instructions in Gal. 6:1, 2. If we hold a grievance against some one else, our instructions are found in Matt. 18:15-17. When we find that others hold a grievance against ourselves, Matt. 5:23, 24 tells us what to do under such circumstances. Add to these three Gospel highlights on how to win people to a consistent life of "righteousness and true holiness," the many admonitions to prayer for the erring, and your instructions are complete. The many failures on the part of Christian professors to accomplish what they ought to accomplish in the way of winning the erring may be attributed largely to two causes:

(1) lack of spirituality; (2) the substitution of what "I think" for what God says should be done under such circumstances.

8. When a congregation finds itself hopelessly divided on any vital point of doctrine or discipline, what is the proper or the wisest thing to be done under the circumstances?

Do like they did at Antioch—bring the matter before Conference. See Acts 15. While the meeting there referred to is not called a "conference," a careful reading of the proceedings recorded there impresses one with the similarity between that meeting and most any orderly conferences conducted among us at the present time.

9. What is the relation between a congregation and the conference to which it adheres?

The relation is similar to that existing between a member and the congregation to which it adheres. If the member is not subject to the congregation, or if the congregation is not subject to the conference, the claim of belonging to "the same church" is a farce. As the foundation of most congregational or church troubles is personal rather than doctrinal, where the conference, the congregation, the individual members are all filled with the Spirit and subject to Christ the Head of the Church it is idle to contend that these difficulties can not be adjusted in an amicable, scriptural way. "Where the Spirit of the Lord is, there is liberty."

THE BEATITUDES

VII

By J. A. Ressler

For the Gospel Herald.

"Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

"No man hath seen God at any time," says the beloved apostle (John 1:18). But in this Beatitude we learn that this statement will not remain true throughout eternity, for there is a class concerning whom it is said that they shall see God—the pure in heart.

As used in this verse, the term "heart" has reference to the affections, the sensibilities, that element of our spiritual being capable of feeling. With the mind, or intellect, we receive and retain knowledge; with the heart, or affections, we translate knowledge into feeling; with the will we decide, determine, direct our actions and conduct.

It is that which we, in our innermost being, sincerely wish and desire that determines our character—and character is what we really are. What we really are is what God sees us to be, and determines our relationship to Him and fixes our eternal destiny.

The Psalmist emphasizes purity of heart in the same sentence with cleanness of hands. The two belong together.

All the "issues of life" come from the heart—used in the sense intended in this beatitude. What the hands do is determined by the condition of the innermost being—the heart.

Many years ago I spent a couple of months in the Cumberland Valley some miles west of Harrisburg. From the west balcony of the building in which I roomed we could see the most wonderful sunsets that summer—I wondered then if it is always that way in that valley. I have seen wonderful sights in mountains, on plains, and on the sea, but never anything like those sunsets of the Cumberland Valley. But if our hearts are washed clean and pure in the blood of the Lamb, and we shall at last behold the vision of Rev. 1, see the Countenance that shineth like the sun in its full strength, behold Him that sitteth on the Throne, it will be a vision unimaginably more glorious than anything earth can show.

And, most marvelously wonderful of all, (I John 3:2): "We shall be like him; for we shall see him as he is!" When we realize that glory, how trifling will seem all the things of earth! But, it is important to remember that our entering into that glory is conditioned on how we are here and now in this present existence. Those who shall see God then are the pure in heart here and now.

Scottdale, Pa.

CHRISTIAN ASSURANCE

(Sermon preached May 10, 1936 before the Old Road Mennonite Church near Gap, Pa., by Amos H. Hoover.)

Our subject this morning is Christian Assurance. I do not think it necessary for me to take any special text on this subject. There are so many scriptures bearing on it, that I would scarcely know which to take that would be most appropriate. However, I may refer to a number of passages before I am through.

This is a subject that has not been taught very extensively by our people, till of late years. It is like Bro. Ira L. Hershey said some time ago in reference to the second coming of Christ. Our forefathers kept this subject in the background. I remember when I was a young man we seldom heard of the second coming from the pulpit and perhaps less yet of the doctrine of Christian Assurance. I do not know that it is preached very extensively yet. The most I have heard about it was by Bro. Henry Lutz at Paradise, Pa., during a special meeting, and he did not say very much about the doctrine, but gave a number of references proving beyond a shadow of a doubt that we may know we have eternal life. That was better perhaps than talking about it, because when we want to uphold a doctrine, the more scripture we have to support it the stronger our argument will be. I

am sure we have plenty of scripture to support this doctrine.

The Bible teaches it from beginning to end, especially in John's writings. In his Gospel you can scarcely read a chapter that does not refer to it either directly or indirectly, and the first epistle of John was written for the express purpose of showing us that we may know that we have eternal life, not that we may have it sometime in the future, but that we have it just as soon as we believe.

But before we take up the subject of Assurance, I want to speak of the fundamental doctrines of the Bible. D. L. Moody once said that a great many people are passing through the world in a kind of mist, or darkness, in reference to spiritual things. He said that the reason was because they did not read their Bibles and study them enough to know anything about those fundamental doctrines such as Repentance, Conversion, Regeneration, Justification, Sanctification, and so on. I do not pretend to know all about those doctrines and if I did, I would not have time to discuss them this morning. I want to speak especially about Regeneration, because I think this is one of the most wonderful doctrines we have on record. Regeneration is the work of God. Man has nothing to do except to give himself wholly and entirely into the hands of God, and He will work in and through him "both to will and to do of His good pleasure" (Phil. 2:13). Regeneration is a wonderful work. It makes new creatures of us. The things we once loved we now hate, and the things we hated we now love. It just reverses our lives. It puts us into the Kingdom of God. You will agree with me that the only way to get into the Kingdom is to be born into it. Jesus said that he that climbeth up some other way is a thief and a robber, I suppose in a natural sense it would be possible for a man to climb up and get into the sheep-fold over the wall, and possibly get away with some of the sheep. But in a spiritual sense it is an utter impossibility. The only way to get into the Kingdom is to be born into it. Christ said to Nicodemus, "Ye must be born again." "Except a man be born of the water, and of the Spirit he cannot enter the kingdom of God" (Jno. 3:3, 5). Water is used as a symbol of the Word, and the Word is God. Therefore it would be the same as if Christ had said to Nicodemus, "Ye must be born of God and the Spirit." If we are in the Kingdom we are children of God, and joint heirs with Jesus Christ. Rom. 8:17.

Let us consider for a moment what it means to be an heir of God. We know that an only son is heir to all his father's possessions,—Jesus Christ is the only son of God, and He is heir to all the beauties and glories of heaven, and we are joint heirs with Him. Isn't it wonderful to think of it. We are bone of

His bone and flesh of His flesh. We are so wonderfully joined together and interwoven with Christ that it would seem an impossibility to be separated from Him.

When we look into the eighth chapter of Romans it only confirms this truth, that regeneration is a finished work. Have you ever stopped to consider how the 8th chapter begins and how it ends. It begins with no condemnation, and closes with no separation for the believer. Paul says (R. V.) "There is therefore now no condemnation to them that are in Christ Jesus, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;" and at the close of the chapter, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." When we consider all that the apostle Paul has mentioned in this chapter that cannot separate us from the love of God it covers everything for time and eternity. It proves to us that regeneration is a finished work. When God regenerates a man the work is done and done forever. You never heard of a man being regenerated the second time, and you never will. That is one of the things that never did occur and never will.

Now repentance and conversion are not finished works, and we need them all through life. God never repents for He never does anything wrong. "For the gifts and calling of God are without repentance" (Rom. 11:29). But we are constantly saying and doing the wrong things, and we need to repent of our wrong doings. We sometimes get wrong ideas about things, and when we learn to know better we need to be converted from our own ideas and perverse notions and accept the truth as it is.

Now justification is also a finished work. This is a wonderful doctrine. Spurgeon says that there is no such thing as justification among men. That is, no man has power to justify another. Justification is spoken of in legal terms. For instance, a man is arrested and brought into court charged with some crime. There is only one way he can be justified and that is to be found not guilty. That proves him a just man. But if he is found guilty there is no jurisdiction or earthly tribunal that has power to justify him. He may be pardoned, but that does not take away his guilt. He is just as much a criminal as he was before. Here now is where the wonder of wonders comes in, that we, being guilty and condemned criminals in the sight of God, "For all have sinned and come short of the glory of God" (Rom. 3:23); "There is none righteous, no, not one." "We are justified freely by his grace through the

redemption that is in Christ Jesus" (Rom. 3:24). When God justifies a man his sins are forgiven. He is pardoned, and his sins are separated from him as far as the east is from the west, and are buried in the depth of the sea, so deep that they will never be resurrected. He is freely forgiven without money or without price.

Now sanctification is not a finished work. It is a progressive work and continues as long as we are in this life. When God sanctifies us He sets us apart for His service and the more faithfully we serve Him, the greater our degree of sanctification will be; the more holy and righteous a life we live, the more holy and sanctified we will be. But here is where another trouble comes in, some people think they become so holy and sanctified that they cannot sin any more. This I think is one of the basest lies the Devil has ever invented, because as long as we are in the flesh we have the old Adamic nature to deal with, and that draws us down into sin and unrighteousness, but the regenerated spirit rises into life eternal. That will never die. No, it will live to all eternity. That is the reason John tells us that, that which is born of God doth not commit sin, for His seed remaineth in him and he cannot sin, for he is born of God. I John 3:9. This is a passage of scripture that has caused a great deal of controversy and contention among Bible students. It does sound rather conflicting, if there are those of you here today that do not understand it, I find no fault with you. I stumbled over this passage for a long time. I could not understand what John meant when he said whosoever is born of God doth not commit sin, and yet I knew that we are sinning continually. When I learned to understand the two natures I could readily see that John was not talking about the old nature, but the new nature, that which is born of God, when God regenerates a man He does not take away the old nature, but He gives him a new nature then we have two natures to deal with. I would like to compare the two Adams, the old and the new, or the first and the second Adam. The first Adam was of the earth and he was earthy; the second Adam was from heaven and was heavenly, the first Adam was made a living soul, the second Adam was made a quickening spirit; the first Adam draws us down into sin and death, the second Adam quickens us into life eternal and that will never die.

Kinzers, Pa.

(To be continued)

There is a right and a wrong way of contention. We are commanded to "contend earnestly for the faith once delivered unto the saints." But when such contending assumes the attitude of quarreling it is wrong; for "the servant of the Lord must not strive." —Eli G. Hochstetler.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Portland, Oreg.

(2235 N. W. Xavier St.)

The Lord has been blessing the work at Portland, in that a number of souls found Christ during the last year and others have been made conscious of their need of Him. He has seen fit just recently to call two individuals who found Christ precious to their souls the past year to be at home with Himself. While their time of service for their Savior was brief, we rejoice to know that they left a ringing testimony of victory for the Lord.

On Monday, Aug. 17, Bro. and Sister Glenn Whitaker arrived in Portland to take up their work to which they have been recently appointed. The following Sunday, Aug. 23, the president of the district mission board, Bro. Chris Snyder, was present in the morning service and officially introduced Bro. and Sister Whitaker as appointed workers to take charge of the mission work at the Portland Mission.

We wish them the blessings of God in their new responsibilities and pray that through the united efforts of the members of the Portland congregation and the newly appointed workers many souls may be won for the Lord.

The harvest truly is ripe and the laborers few. We need to pray the Lord of the harvest that He send forth laborers into His harvest field. We need also pray that souls convicted of sin may be willing to fully surrender to Him and yield their lives in sacrificial service to the Lord.

Yours for the Lord,

Aug. 29, 1936. Viola Wenger.

York, Pa.

(1208 Edison St.)

Dear Herald Readers, Greetings:—"Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness: and thy paths drop fatness" (Psa. 65:9-11). "What shall I render unto the Lord for all his benefits toward me?" Surely we will prove our love for God by remembering those where abundance has been withheld.

Bro. Amos Myer filled in our meeting Aug. 30, by taking children's meeting and preaching service. We very

heartily appreciate his willingness to help with the work. Also Bro. Christ Charles shared the work of the children's meeting two weeks ago. May God abundantly bless them for their labors.

Our quarterly meeting on the evening of Sept. 19 and all day Sunday, the 20th, is fast approaching. Speakers, Bros. J. C. Clemens, Henry F. Garber, and Parke Books. "Come and dine." Share in our work by faithfully remembering our class of four applicants in prayer—a husband and his wife who have not known anything of such a thing as Mennonite parentage. What a joy to see them so eagerly drink in the unadulterated Word. How we long for the many that are wandering still farther away from God. Pray that we may be used in God's way for the salvation of the lost.

Sincerely,

Aug. 31, 1936. Anna K. Leaman.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—During the time of the low Sunday school attendance the Sunday morning preaching service is held with the whole Sunday school together. It will again be held separately in a few weeks when the attendance increases.

We are looking forward to our all-day meeting, Saturday evening and all day Sunday, Sept. 19 and 20. Brethren Nevin Bender, Ira Hershey, A. A. Landis, D. Stoner Krady, and Mahlon Witmer are the speakers. We will be glad to have you with us. Our counsel meeting will be held Sunday afternoon, Sept. 27, with Bro. Ira Landis preaching.

Bro. Mahlon Witmer, as he comes each Sunday evening, is usually accompanied by some other interested brethren and sisters who bring him here. This is a noteworthy kindness.

Today, Sept. 1, a cottage meeting is being held in Clementon, N. J., with a former Sunday school family.

About a month ago another offer was made by the Mission Board for the property next door, but no answer has been received. Will you pray with us that we may soon have a church building at this place?

Seeking to do His will,

Sept. 1, 1936. J. Paul Graybill.

Canton, Ohio

(1939 Third Street S. E.)

Dear Herald Readers:—As workers we are glad for the passing of the summer months. These are the trying months, many being away on vacations of various kinds. With the approach of the colder weather we are also praying and planning extension of the work, having in mind two projects; one being among the foreign folks of the northeast section, and the other calling for services in another town. We invite your prayers, that the Lord might

guide in these undertakings. On constant problem in our work is how to reach the masses. As we pass along the streets we are frequently made to wonder just how many of the many hundred we see are saved. Then the question recurs, How can we reach them with the Gospel?

Economic conditions in the city are improving. We have been having call for Mennonite girls to do housework. During the depression years the wage for such work were rather low, but there has been an improvement in the wages. We hope the Lord will send some faithful sisters to Canton to engage in housework, and also to help with the Lord's work.

Health in the Mission family is better again. The boys were not well this summer, having had measles, which left Billy with complications. Both have their tonsils removed recently, and now they seem to be about normal again. For this we praise the Lord.

Bro. D. M. Friedt brought the morning and evening messages on Aug. 16. Bro. Carl Smucker of the Beech congregation brought a message in the Y. P. M. hour on Aug. 30.

We acknowledge with thanks provisions and clothing sent by the following during the months of July and August:

Beech Cong.	\$ 8.7
Becher's Dairy, Beech Cong.	11.7
Friends, Beech Cong.	3.0
Friends, Eastern Pa.	.4
Brother Lehmanns, Martins Cong.	.4
Friends, Walnut Creek Cong.	1.0
Walnut Creek Cong.	29.4
Plain View S. C.	7.9
Elida S. C.	2.4
Oak Grove S. C.	5.2

Sept. 3, 1936. Wm. G. Detweiler.

WEEKLY LETTER FROM EAST AFRICA

Shirati, Musoma, T. T.

B. E., Africa, Aug. 11, 1936.

Dear Herald Readers, Greetings.

"Unto thee, O Lord, do I lift up my soul." We lift our souls in praise for His daily blessings and for the blessings He will yet give, for the help and direction He will give in finding solutions to problems now being studied.

The dry season is here again with its warm days and cool nights. The natives are often shivering in the morning hours, for they have no extra sweaters or coats. The plain is again parched and brown, and in many places black where the grass has already been burned. Our gardens look like the garden of Indian summer, emphasize by the hazy hills and mountains in the distance.

All of our group here at Shirati, and by the last report all at Bukiroba, are enjoying good health with plenty of work. At Bukiroba they are still busy with a building program. Here at Shirati the girls' dormitory building is going up. Both brick layers and brick molders are busy these days, and be-

For long we hope to have the girls occupy more cheerful and more roomy quarters than where they are now living.

The ants and woodborers have done so much damage in the roof and framework of the workshop and church building that both of them will need to be rebuilt before long. The white ants do not work in daylight but always under cover, so they build mud tunnels wherever they want to work. One of the huts for the sick has large patches of these mud tunnels on the roof where the ants have been eating the grass.

Bro. Mosemann has been busy for more than a week trying to untangle a vast amount of gossip concerning some members of the church here and determine how much may be true or how much false. If things are true as stated by one side, something must be done. If all is false, as said to be by the other side, something must be done about those who have started the slander. The devil has been busy planting his seed among us and is doing much to uproot the Word sown. To us it is a call to more earnest prayer and more diligent watchfulness—to you at home, a call to more earnest prayer in behalf of these natives, that they may completely draw apart from the former life of sin and deception to a life of purity and openness before God. Nothing can be hidden from God we know, but to the average African their whole life is one of deception and covering things, and some of them do try to cover things before Him. Pray for a real convicting power among them, that they may come through the fire cleansed and made whole again.

There are those among them, too, who have always been a great inspiration to us. We praise the Lord for their testimony. We know that God's grace is unlimited and His power unbounded and we are looking forward to see Him perform great things. We are so glad to know that out of trial and testings come true metals, and that there is a plan for good in every cloud that casts a shadow.

This coming Sunday has been the time set apart for communion service at Shirati. Bro. Stauffer will come up from Bukiroba to conduct the service. Today Bro. Mosemann spent at Kamageta, the out-station, to give them the preparatory sermon, but they are expected to come here for the communion service.

There are a number of men and boys of our group here who want to enter Teacher Training School at Bukiroba as soon as the Leathermans open the school. We shall miss them here, but if they will be trained for future usefulness in bringing the Gospel to their people we gladly see them go.

We thank you for your continued interest and prayers in behalf of the work in Africa. May we all labor more

earnestly for the redemption of souls until He come. In His service,

Elma Hersherberger.

THE PROPOSED MEXICAN WORK

By S. C. Yoder, Secretary
MENNONITE BOARD OF MIS-
SIONS AND CHARITIES

For the Gospel Herald.

By the time this reaches the eye of the readers of the Herald Brother and Sister Hershey will be on their way to Texas. The object of their trip is to open work among the many Mexicans who have come across the border and occupied lands and trades in the southwestern part of the United States.

Bro. and Sister Hershey were due to sail for Argentina this fall but their trip was postponed in order that his experience might be used in this project. They are planning to live in a house-trailer and cover a great deal of territory, making contacts with the Mexican people, conducting meetings, organizing Sunday schools, and helping workers to find employment by means of which they can do something toward supporting themselves.

A number of vital problems will arise in connection with this venture. First is that of money to finance the undertaking. The present income of the Board is pretty well allotted to the work already in operation. Consequently new sources of income must be drawn upon in order to make Bro. Hershey's investigation possible. The Board has reason to believe that there are many who are vitally interested in just this type of work, who are willing to increase their offerings sufficiently to make this work possible. Consequently this appeal is made to individual brethren and sisters, to Sunday schools, Sunday school classes, and congregations to list this project among the enterprises toward which they will give.

The second problem is that of securing employment for those who shall be stationed on the field. The aim is to help the workers find some work whereby they can support themselves, or at least largely so. This presents a real problem at a time when work may not be so plentiful and when each community has its full quota of unemployed. We solicit the prayers of the Church for divine guidance in this matter so that many workers can be placed and many souls saved.

The third problem is that of finding workers. In addition to the qualifications required of all missionaries, it will be expected that those who come to this field can do something toward their own support. There are many consecrated people, young and old, in the Church who are ready to give themselves unsparingly to the cause of the Lord, and again the Board solicits the prayers of the Church that

those who are blessed with gifts so they can labor successfully among the Mexican people and largely care for themselves while doing so may be prompted to make themselves known in order that they may be placed where they are most needed and where they can do the most good.

Goshen, Ind.

NORTHERN ONTARIO

For the Gospel Herald.

Two hundred twenty miles north of Toronto, on the King's Highway No. II, is located the city of North Bay. The large arch way at the city's southern entrance is called "The Gateway to the North." North Bay is the beginning of a vast tract of land that reaches north over 200 miles and more than that many miles west. In this area are found rich forests and agricultural lands, gold, silver, copper, nickel, and other minerals in abundance. Government mineralogists declare that the resources of northern Ontario have only been touched; that her forests are almost unlimited, and that the possibilities for home-making are very bright indeed. However, it is not our purpose to extol the material riches of this north land, but rather to reveal the equally rich opportunities of mission work among the thousands who have already settled there.

In the beginning of the winter of 1935 brethren Hackman and Groff of Souderton, Pa., arrived in Kitchener seeking information as to the possibilities of opening up mission work somewhere in the North. They met the Executive Committee of the Ontario Mennonite Mission Board and the result was that they with Brother H. D. Groh, superintendent of the Toronto Mission, started north. They interviewed the superintendent of missions for northern Ontario of the United Church, who directed them to the Markstay field. Now Markstay is 60 miles west of North Bay on the main highway from North Bay to Sault Ste Marie, sometimes called the Trans-Canada Highway, even though it is not yet completed. Here they received a warm welcome, even though some religious work had been done in the summer months. They are practically isolated in the winter.

The result of this initial visit was the placing of this question before the annual meeting of the Ontario Mennonite Mission Board in the Spring of 1935. At this meeting it was decided to further investigate the field, and if deemed advisable, to begin work at the first favorable opportunity.

In November, 1935, Bro. Walter McDowell made a trip to Markstay and also farther north several hundred miles. In his travels he found no place as opportune as this little village and the surrounding community. With

(Continued on page 524)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

IT MATTERS LITTLE

It matters little where I was born,

Or whether my parents were rich or poor;
Whether they shrank from the cold world's scorn,

Or walked in the pride of life secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you my brother as plain as I can,
It matters much.

It matters little how long I stay

In this world of sorrow, sin and care,
Whether in youth I am called away,
Or live till my bones of flesh are bare;
But whether I do the best I can
To lighten the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much.

It matters little where be my grave,

If on the land or in the sea;
By purling brook, or neath stormy wave,
It matters little or naught to me;
But whether the angel of death comes down,
And marks my brow with a loving touch,
As one that shall wear the victor's crown,
It matters much.—Selected.

"WHAT HAVE THEY SEEN IN THINE HOUSE?"

(A pastoral letter by Timothy Showalter.)

King Hezekiah had taken some strangers through his house, showing them all his treasures. He evidently felt that he had a nice home and was not ashamed of it. But soon the prophet came and asked, "What have they seen in thine house?" Hezekiah told him how he had showed him all his treasures and his earthly glory. He was immediately told that these earthly treasures were soon to be taken away by an earthly king, and along with them, he would lose his sons, and all things worth while in his kingdom. A while before, Hezekiah had been sick and was told to "set thine house in order, for thou shalt die and not live." He prayed for recovery and God heard his prayer and granted him 15 more years of life. "But Hezekiah rendered to God not again according to the benefits done unto him; for his heart was lifted up."

"He had exceeding much riches and honor, made himself treasures for his silver, gold, precious stones, and pleasant jewels, built granaries and store-houses for his corn, wine and oil, stalls for beasts, cotes for his flocks, and made great water works: for God had given him of substance very much. He prospered in all his works."

But he failed in bringing up his family, and his son Manasseh bore the

name of being the most wicked king that ever reigned in Jerusalem.

There is an environment about our houses that influence everyone that comes under our roof, and we are the ones that are responsible for the influence. What our houses are, the way they are kept, what is in them, what transpires there has an influence on us, our children, our guests, and even the transients that call for a few moments. What have they seen in thy house?

As strangers come and go, as visitors linger, as the minister sees it, as the hired help observes, what do they see? They surely have seen; but was what they saw a credit to the cause of Christ? We have seen homes where Christ was enthroned as king, and it could be truly said, "Christ is the unseen guest and continual witness to every conversation." He was respected in all things. I recall one home where I visited as a boy. The family was gathered around the room and each child gave a verse from memory. Then they all bowed together and the father led in prayer. This made an impression on me I have never forgotten. In other homes there are well worn Bibles and shelves of good books.

We think of homes where there were respectful children; of homes where we were made to feel welcome; where even though poor in this world's goods they made sacrifices that they might entertain God's servants with true hospitality; houses in which kindness to the stranger was manifested, such as was in Abraham and Job's houses (Gen. 18 and Job 29); homes where holy conversations were the rule and where the secret chambers were often resorted to for prayer; homes from which children have gone out into the Lord's service. Have they seen such things in thine house? In other houses, absence of Bibles, indifference to scriptural things, disrespectful children, and children who know nothing of the asking a blessing on a meal; homes where book-shelves were filled with books of pictures, tables that were full of trashy magazines and Sunday papers with their comics, indecent, and unbecoming pictures on the walls and among photograph collections, sets of phonograph records which were mostly, and even altogether made up of comedies, silly songs, dance music and military airs.

Without discussing the right or wrong of the radio and the phonograph, if we had power to see or hear at all hours, what would we hear coming in over the radio? Are they always things that edify? Would it be right for Christians to sit down in their homes and give the devil and his agents the floor, listening to his nonsense, songs of his fools, and to false teachers, thereby giving him the time and opportunity to make lasting im-

pressions on the children and in this way devoting the leisure time (that should be given to the Lord) to the devil? Prov. 7:27 says there are "Houses that are the way to hell." There are just such houses with their influence for evil with these foolish and evil surroundings.

Then there are houses with hidden things in them like the house of Achan (Josh. 7:21); houses that are loafing places, where all the idle are welcome. Especially is this bad where they are Sunday loafing places. What is the best you can show to your friends, strangers, or enemies in your house? Can we show the hospitality of a Martha and Mary, or a Gaius? the edifying conversation of the house of Aquila, Priscilla, and of Philip? a house clean of the things that would have an evil influence on anyone? A house of holiness that helps everyone that comes under its roof on toward their heavenly goal?

Maybe we do not know, but we can decide it in this way: Where do the influences in my house originate; from the Spirit of God, or from the spirit of the world and the evil one? Would it be wrong to say that when we sit down to read light, trashy, or vile literature, listen to foolish songs and such like on the phonograph or radio, that it would be the same as giving the devil the best chair in the home, and we sitting as his auditors or listeners? Brethren and sisters, is it not time we give these questions some serious thinking? If it were clean-up day at each of our houses, how many of us would find some hidden gods among our stuff like Jacob did? Gen. 35. Or if the Lord and the devil would come with their moving vans which one would have the most to haul away?

The Lord, do we say? Then will we not have the devil take his stuff away and let the dear Lord that bought us with His own blood have the whole house? The devil is not anxious to move, and we may have to pitch out "his household stuff" like Nehemiah did the property of Tobiah. Neh. 13:8. He may even kick a bit on being treated so, but if we want to preserve our house for the Lord we will do it.

The real truth is that our houses are an open book which all who pass by may read: showing the character of the occupants. How important then that when "they" come to our houses they will find enthroned there the "King", and the occupants, the "children of the kingdom," with everything in the house conducive to spiritual growth and godliness.

Broadway, Va.

I have come to the conclusion that the chief cause of divisions in the Church is the desire for leadership on the part of ambitious men.—T. K. Hershey.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Sept. 20, 1936.—**CHRISTIAN LIVING.**

Lesson Scope.—Romans 12.

Lesson Text.—Rom. 12:1-3, 9-21.

Time and Place.—A. D. 58; Corinth.

Writer.—The apostle Paul.

Golden Text.—Christ liveth in me.—Gal. 2:20.

Points for Meditation.

1. The consecrated life.
2. The nonconformed life.
3. Love.
4. Living for the good of others.
5. The joy of the Lord.
6. Christ in business.
7. Nonresistance.

Introductory Thoughts.—The first eleven chapters in the book of Romans are devoted largely to Christian doctrine; the remaining chapters, to practical Christian living. In the twelfth chapter of Romans we have one of the richest chapters in the Bible.

LESSON COMMENTS

Perfect Consecration (1-3).—This theme is presented in both a positive and negative way: (1) Positive: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (2) Negative: "Be not conformed to this world: but be ye transformed by the renewing of your mind." Reason: "That ye may prove what is that good, and acceptable, and perfect, will of God."

Notice the emphasis with which Paul gives this teaching. He begins with the appealing words, "I beseech you therefore, brethren, that . . ." He is on a deep, important, far-reaching subject, and he therefore throws his whole life into his teaching. Having presented the ideal he continues in his appealing, warning voice: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." There are great things coming in this chapter, and Paul wants all people to be ready for them. The letter of these teachings is worth noting, but we must enter into the spirit of them—the spirit of consecration and full submission to God—before we can benefit much by them.

Sundry Admonitions (9-16).—Now for some practical teachings concerning Christian privilege and duty:

Love—"Let love be without dissimulation;" that is, without hypocrisy.

Attitude toward Good and Evil—"Abhor that which is evil; cleave to that which is good." It is not enough that we simply abstain from evil. We must hate, ABHOR it. As for good, it is not enough that we simply recognize its merits. We must "cleave" to it. Too many people are satisfied with mere surface experience when it comes to these important matters.

Living for Others—"Be kindly af-

fectioned one to another with brotherly love; in honor preferring one another." The last throws light upon the first.

Business Life—"Not slothful in business, fervent in spirit, serving the Lord." In business, as in all other things, we should throw our life into it; remembering the chief end, "serving the Lord." With this agrees the admonition of our Lord: "Seek ye FIRST the kingdom of God and his righteousness."

Joyful Perseverance—"Rejoicing in hope; patient in tribulation; continuing instant in prayer." Keep in this spirit, and "Well done" will greet you at the end of life's journey.

Charity—"Distributing to the necessity of saints; given to hospitality." Take a good look at this. Then "go and do thou likewise."

Attitude toward Enemies—"Bless them which persecute you: bless, and curse not." This will be noted more fully in connection with the next subject.

Sympathy—"Rejoice with them that do rejoice, and weep with them that weep." There is a wonderful power in having a sympathetic attitude toward

others. It is this that puts one in living touch with them.

Unity—"Be of the same mind one toward another." Do this, and the remaining part of this verse follows as a matter of course. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Nonresistance (14, 17-21).—This is the climax in this wonderful chapter. Love is the foundation of the non-resistant life. If we love our fellow men as Christ loved us, we will be the true followers of Christ the Prince of Peace. Love prompts us to return good for evil, to pray for our persecutors, to exchange kindness for railing, to hold aloof from every form of carnal strife. As for judgment upon sinners, God will take care of that. "Vengeance is mine, saith the Lord." And we can depend upon it that He will not execute righteousness and pass judgment upon the unrighteous in the same spiteful, resentful, carnal way that characterizes people who are filled with malice, hatred, and the spirit of revenge. God will take care of all that. Let us see that we carry out these instructions found in this chapter, in spirit as well as in letter. "The weapons of our warfare are not carnal, but mighty through God." Our rule of life, with reference to enemies, is laid down in Vs. 17-21. "If ye know these things, happy are ye if ye do them."—K.

BIBLE MEETING TOPIC

THE CHRISTIAN'S BUSINESS ETHICS.—Lev. 19:35-37; 25:14-17; Eph.

4:28; Rom. 12:13

Topic for September 20

MOTTO

"Thou shalt love thy neighbour as thyself."

OUTLINE STUDY

- I. **Diligence.**
 1. Brings reward and honor.—Prov. 22:29; 27:23.
 2. Enables one to give to the needy.—Eph. 4:28.
 3. Brings a satisfied conscience before the Lord.—Rom. 12:11.
- II. **Sabbath Observance.**—Ex. 35:2; Heb. 10:24, 25.
- III. **Honesty.**—Deut. 25:13-16.
- IV. **Truthfulness.**—Isa. 33:15, 16; Col. 3:22.
- V. **Faithfulness to Promises.**—Psa. 15:2-5; Luke 16:10.
- VI. **Faithfulness with Entrustments.**—I Cor. 4:2; Luke 16:12.
- VII. **Unselfishness.**—II Cor. 8:9; Jas. 2:8; Matt. 7:12; Isa. 10:2; Jas. 5:4; Luke 6:35.
- VIII. **Nonresistant.**—Matt. 5:40, 41; I Cor. 6:1-7.
- IX. **Not Yoked with Evil.**—II Cor. 6:14; II Tim. 2:4.
- X. **Trusting God.**—Matt. 6:31-34; I Tim. 6:17-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Upright."

2. Godly Business Dealing.

- a. Truthful.
- b. Honest.
- c. Unselfish.
- d. For God's glory.
- e. Remembering the Sabbath.
- f. Not slothful.
- g. Not vengeful.
- h. Without resisting evil.
- i. Without entanglement with evil.

For Seniors.

1. Discuss the points of the outline with the applications to present-day business affairs.

PERSONAL THOUGHT

Let us seek to have a clear vision of duty toward others and such a heart of love as will enable us to discharge our duty in business relations at all times.

SEED THOUGHTS

No God in business, and Peter and his partners fished all night and caught nothing. And then with God, the Son, as a volunteer partner in business, though the best time for fishing had passed, they tried again, and the success was marvelous.—Thos. K. Roberts.

Stewardship puts the Golden Rule in business in place of the rule of gold.—Sel.

Be careful lest the business of the world outstrip the King's business.—Sel.

Religion belongs to the place of business as well as to the church.—Beecher.

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THURSDAY, SEPTEMBER 10, 1936

Field Notes

A large class of converts is under instructions in the East Fairview congregation near Milford, Neb. M.

Bloomington congregation, near Kitchener, Ont., is looking forward to a series of meetings, beginning Sept. 19, with Bro. Henry King of Harper, Kans., as evangelist.

Bro. J. L. Horst of Scottsdale filled the regular appointment at Chambersburg, Pa., on Sunday morning, Aug. 30, and performed a similar service at Marion, Pa., in the evening.

The Music Committee having in hand the compiling of Life Songs No. 2 had a meeting at Elkhart, Ind., the latter part of last week. Satisfactory progress is being made on this book.

The brotherhood in Altoona, Pa., is planning for a Christian Workers' meeting Saturday evening and all day Sunday, Oct. 3 and 4. A number of practical subjects are listed for discussion.

A brother writes us from the Palmyra district under date of Aug. 30: "Bro. Kreider is attending the Iowa-Nebraska Conference at Beemer, Neb., this week." We hope to hear of an interesting conference.

Bro. M. M. Troyer of Conway, Kans., preached for the Hesston, Kans., congregation on Sunday morning, Aug. 30. In the evening of the same day Bro. Maurice Yoder filled the preaching appointment there. M.

The Stahl congregation near Johnstown, Pa., is looking forward to a series of meetings, Sept. 16-27, in charge of Bro. Aaron Mast of Belleville, Pa.

The meetings are to close with a communion service the 27th.

Bro. Jesse B. Martin of Waterloo, Ont., is billed to conduct evangelistic meetings for the West Union and Lower Deer Creek congregations in Iowa, beginning the latter part of this month. M.

Sunday morning, Aug. 30, Bro. Abner G. Yoder of Parnell, Iowa, preached for the Crystal Springs congregation near Harper, Kans., and performed a similar service for the Pleasant Valley congregation in the evening. M.

Sisters Phoebe Waters and Gertrude Schrock, workers in the Hutchinson, Kans., Mission, accompanied Bro. and Sister D. J. Headings and Bro. Harry A. Diener to the Iowa-Nebraska Conference held near Beemer, Neb., last week. M.

Sept. 2-13 was the time set for the series of meetings at Pleasant View Church near Brethren, Mich., with Bro. James Bucher of North Pomona, Calif., in charge. The prayers of God's people are solicited in behalf of these meetings.

As noted in the correspondence from Floradale, Ont., the new church building at that place is to be dedicated Sept. 20, a series of meetings to follow immediately afterwards. The prayers of God's people in behalf of these meetings are solicited.

Bro. Peter Kennel of Shickley, Neb., preached the conference sermon at the Iowa-Nebraska Conference held last week near Beemer, Neb. His theme, "The Church of the Living God," was brought in a way that rang true to the teachings of the Book of God. M.

Beautiful showers of rain preceded the annual meeting of the Iowa-Nebraska Conference near Beemer, Neb., last week. While this was cause for thanksgiving, a still greater reason for gratitude was the outpouring of spiritual blessings upon the gathering. M.

Sunday School Meeting.—We are in possession of a program of the Sunday school meeting held at Erb's Church, Lancaster Co., Pa., Aug. 20. A glance at the list of subjects and speakers gives one the idea that an interesting and profitable meeting was held.

The brotherhood in York Co., Pa., is looking forward to an all-day inspirational meeting at the Kralltown Mennonite Church on Sunday, Sept. 13. Those whose names appear on the program are the brethren: Chester Harbold, John D. Risser, A. W. Myer, D. M. Wenger, Eby Leaman. An interesting meeting is in prospect.

Brethren Harry A. Diener of Hutchinson, Kans., S. J. Hostetler of Dhamtari, India, Milo Kauffman and Amos Gingerich of Hesston, Kans., and J. M. Kreider of Palmyra, Mo., were much appreciated visitors at the Iowa-Nebraska Conference near Beemer, Neb., last week. M.

Among the instructors in the Y. P. institute to be held at Kitchener, Ont., Sept. 14-17 are Brethren Elvin Snyder, missionary on furlough from South America, and Henry King of Harper, Kans., who is expected to spend some time in Ontario in the evangelistic field.

At Schellsburg, Pa., an interesting all-day inspirational meeting was held last Sunday. Though the membership in the home congregation is small the house was comfortably filled, especially in the afternoon. The Johnstown district was especially well represented in the meeting.

The latest addition to our Publishing House force is Bro. Lester Hershey, son of Bro. T. K. Hershey. He is here to learn all he can about the printing business, looking forward to the time when he may make practical use of this knowledge when he gets back to the South American field.

The tent meetings in East Scottsdale were opened last Sunday morning with Bro. J. L. Horst of the home ministry in charge. The evangelist, Bro. Elmer B. Moyer of Souderton, Pa., was expected to arrive in time to take charge of the meetings from Monday evening on. Pray for these meetings.

At the Iowa-Nebraska Conference held near Beemer, Neb., last week Brethren D. J. Fisher and C. J. Garber served as moderators, Brethren Wm. Eicher and Willard Leichty as secretaries, and Brethren Harry A. Diener, Nicholas Stoltzfus, and Simon Gingerich as members of the Resolutions Committee. M.

Change of Address.—Bro. and Sister T. K. Hershey, from Elverson, Pa., to Tuleta, Texas. It was their intention to leave for the South about Wednesday of last week, stop at Waynesboro enroute to Texas. May the Spirit of the living God direct them in their new field of labor. Until further notice, all mail should be addressed to them at Tuleta, in care of E. S. Hallman.

Among recent visitors at the Publishing House are the following: Stella R. Kreider, Lancaster, Pa.; Edith R. Kreider, Soudersburg, Pa.; Chester K. Lehman, Harrisonburg, Va.; P. E. Penner, Premont, Texas; Alice Mumaw, Manheim, Pa.; Mary Metzler, Accident, Md.; Ezra Hernley and

daughter Nora, Harry Raber, Lebanon, Pa.; H. G. Nolt and family, Bareville, Pa.

New Mission Building at Hannibal.

—The following, from Hannibal, Mo., sent us by Bro. Nelson Kauffman, will be read with interest by many readers: "Thirty-four brethren from Iowa and Missouri helped to tear down the tabernacle and start digging the basement for the new church. The basement will be finished in a few days, and the foundation will then be put in. We praise God for this splendid support in labor."

A New Place of Worship.

—Brethren in the district surrounding Elida, have recently purchased a church building (on route 30 N. a few miles north of Elida) where impressive services were held on Sunday, Aug. 30. Brethren S. E. Allgyer of West Liberty, Ohio, and E. B. Frey of Wauseon, Ohio, were present and conducted the services. Besides Sunday school and preaching services, baptismal services were held, at which time four precious souls were received into fellowship. The new congregation starts out with a membership of 73, with Brethren J. B. Smith and Perry Smith in charge as minister and deacon.

Correspondence

Grantsville, Md.

(Fairview Mission)

Dear Herald Readers, Greetings:—We praise the Lord for His great love and wisdom and thank Him for again opening the church door in the Fairview community.

Sunday school was opened in the rural schoolhouse of this community in May, but interested ones felt more effective work could be done by securing for our services the abandoned church building near by. We are happy to inform interested readers that the building has been purchased. The Lord willing, we plan to move to the church very soon. Plans are being made for an all-day rededication service in two or three weeks. The building is being repaired at this time, and to interested ones we wish to state that any contributions from any individuals or groups for the work and needy of this community would be gratefully received. God will receive the glory and you a blessing. Send to Sister Nellie Beachy, Grantsville, Md. Pray for the work and workers.

Mrs. Paul N. Miller.

Elmira, Ont.

Dear Herald Readers, Greetings:—We have again been blessed with showers of blessings, both natural and spiritual. After a long dry spell showers of rain are again falling and refreshing the land.

From July 25 to Aug. 2 we were privileged to have with us Bro. S. J. Miller of Pigeon, Mich., for a series of evangelistic meetings. The attendance was very good. All were feasting on the Word of God as the Lord used Bro. Miller in preaching the Word to us. The result was that seven persons confessed their willingness to forsake the world and accept Jesus as their Savior. Among those who stood for the Lord were a number of Sunday school boys and girls who have been coming to the years of accountability. This is always an encouragement to the teachers and workers of the Sunday school. We see that our labors are not in vain.

Saturday, Aug. 2, an all-day program was held. The brethren who assisted Bro. Miller were C. F. Derstine of Kitchener and Howard Stevanus of Bloomingdale.

On Sunday, Aug. 23, was an ordination service for bishop. The three congregations—Floradale, Elmira and St. Jacobs—met at the St. Jacobs Church to choose a man from either one of these congregations.

There were two in the lot: Bros. Oliver D. Snider of the Elmira congregation and Reuben Detweiler of the Floradale congregation. The lot fell on Bro. Oliver D. Snider who was ordained a bishop. May he be remembered at the throne of grace as he carries out his new duties.

Baptismal services will be held at this place Sunday, Aug. 30. We ask an interest in your prayers for the work at this place.

Aug. 24, 1936.

Cor.

West Liberty, Ohio

Bro. and Sister Elvin Snyder, returned missionaries from South America, were very welcome guests at the Oak Grove Church on Sunday morning, Aug. 23. Bro. Snyder's message was greatly appreciated. In the evening they had part in the service at the Bethel Church, the women's missionary meeting, and on Tuesday evening a special appointment was made at the Bethel Church at which time both Bro. and Sister Snyder took part. Their messages were practical, scriptural, and helpful. We praise the Lord for the same.

The Goshen Quartette rendered their program of sacred songs at the South Union Church Aug. 27.

Aug. 28, 1936.

Cor.

Nampa, Idaho

Greetings in the Master's Name:—Since our last letter we have received many blessings from our Father's bountiful store. We had the privilege of having Bro. Daniel Kauffman with us one Sunday in June.

Our Summer Bible School closed Aug. 14. The enrollment was one hundred with an average attendance of seventy-nine. All these came from

non-Mennonite homes except thirteen.

Bro. E. E. Zuercher and wife are with us again for a short season, also Bro. John Allens, all from Ohio. One night last week Bro. Milton Vogt and family stopped with us and gave us a very interesting talk on India. Sister Elizabeth Kulp and Clara Vogt were with them. We were glad for their visit.

The summer here has been very warm, but crops are good, for which we are thankful. Remember the work here at Nampa. We are expecting to build a new church this fall. If there are those who would like to help us in the building of this new house it would be greatly appreciated. Send all contributions to our secretary, Bro. Omar G. Miller, 424 9th Ave., N., Nampa, Idaho.

Aug. 30, 1936.

Ressie Good.

Dillonvale, Ohio

Bro. D. B. Raber of Aurora, Ohio, Mrs. Trasie Raber and sons, Eugene and Junior, Sugarcreek, Ohio, spent Sunday, Aug. 30, at the mining camp mission at Dillonvale, Ohio. Three services were conducted: Sunday school, church service, and an afternoon service. They were glad to see that even the mining people were still trying to serve the Lord. May God bless them in their work.

Bro. Raber has been compelled to leave his mountain work because of failing eyesight; not being able to read or drive his car safely. His otherwise good state of health would permit him to work as a helper in some needful place. Address him at Hudson, Ohio.

Sept. 1, 1936.

Cor.

Meadville, Pa.

Greetings in Jesus' Name:—We praise Him for His love and blessings. Since writing our last letter we have had a number of visitors whose help and encouragement is much appreciated. Bro. Enos Hartzler of Marshallville, Ohio, and a group of workers spent Sunday, July 12, with us. Bro. Hartzler preached for us in the afternoon and evening. On July 25 and 26 we were favored with the presence of Bro. J. A. Leichty and a group of workers for a Saturday evening and all-day Sunday service. At the same time Bro. Freeman Fisher and wife and Bro. Oliver Byler and wife from West Liberty, Ohio, were also with us. Their presence and messages were much appreciated. We also have at present working with us Sisters Adah Shoup and Cora Baer, who are spending some time in visitation work distributing literature, etc.

Our folks enjoyed a Bible school conducted by Bro. Laban Swartzen-truber of West Liberty, Ohio, and an efficient group of teachers from Aug. 6 to 14. On Sunday evening, Aug. 23, Bro. E. B. Stoltzfus of Hudson, Ohio,

(Continued on page 524)

Miscellaneous

READ THE WORD

Psa. 94:12, 19; I Tim. 4:13, 15; Jno. 5:39; II Tim. 3:16, 17

By David Nolt

For the Gospel Herald.

Do you need faith? Read the Word.
Do you want more trust? Read the Word.

Do you need zeal? Read the Word.
Do you want to be strengthened? Read the Word.

Do you need joy in your heart? Read the Word.

Do you need a song on your tongue? Read the Word.

Do you want peace of mind? Read the Word.

Do you need cleansing from sin? Read the Word.

Do you want more patience? Read the Word.

Do you want your life to be a blessing to another? Read the Word.

Do you want to be an effective worker for the Lord? Read the Word.

Does criticism have an unscriptural effect upon you? Read the Word.

How often shall I feed on the Word of God? Every day, Read the Word.

Ephrata, Pa.

A TRIP TO SCOTSDALE AND JOHNSTOWN

By George S. Keener

For the Gospel Herald.

It is good for us to leave our home and get into other homes, especially those homes who are of like precious faith with us. In Christian fellowship we can feel the loving Spirit of Christ burning in our hearts.

On Aug. 14, 1936, Bro. Eldad Keener and wife, Sister Ruth Baer, and the writer set out in an automobile. During the entire journey the protection of the Lord was upon us. We first went to Scottdale to visit the Publishing House. There we enjoyed the Christian fellowship and hospitality of Bros. C. B. Shoemaker and Daniel Kauffman and others.

We were shown through the plant and they explained to us how printing was done there. We all enjoyed and appreciated this courtesy immensely. We stayed at the home of Bro. Kauffman and family for the night. We greatly appreciated this fellowship and hospitality.

The workers of the Publishing House need the blessings of God upon their work. They also need the prayers of the whole Church. Let us all pray more for this work.

We had a short visit with Bro. J. A. Ressler. He was glad we called. May God be pleased to continue to give him strength for his work.

On Saturday morning we went to Johnstown where we saw some of the effects of the flood of March 17, 1936. We enjoyed our travel over the mountains. We next came to Arbutus Park where the Young People's Institute was being held for twelve days for the cause of Christ and the uplift of souls.

We greatly enjoyed the sunset meetings with the young people in their Christian fellowship. This experience brought to our memory the time when the Lord taught the Beatitudes to His disciples. We praise the Lord that we could be present.

On Sunday we received rich spiritual food from those who spoke the Word of truth. It was real soul food to our Christian life. May the God of all help us to keep humble, young, and active in His service. Praise His name.

Hagerstown, Md., R. 4.

HOW DAVID HARLAN FOUND CHRIST

By John H. Mosemann

For the Gospel Herald.

David Harlan was a big, husky man, a stone mason by trade, having been in the employ of the Pennsylvania Railroad Co., for quite a few years, helping to erect big bridges and doing work in building in general, erecting large stone churches in Lancaster as well as in Philadelphia. His weakness was that of being addicted to the habit of drinking. Most of his hard-earned money was run down "the red lane" in the form of drink. He was on his death-bed at the time I was asked to visit him. After a short interview I was able to discover how best to tell him the story of salvation. He gave evidence that he was old enough to have served in the Civil War, so I asked him if he was ever in the army. "Oh, yes," he replied. I asked him if he knew what a substitute was. He replied in the affirmative. Whereupon I told him the story of how a man was drafted for the army who had a wife and a number of children and for that reason was willing to hire a substitute. The substitute was found in a young man who had no wife or family that was willing to go in his stead. He paid him the amount that was required, and he went into the army as his substitute. Soon after he had enlisted he was shot and killed. Another draft was made sometime later and the same man was drafted the second time, but he refused to go. The matter was taken up with higher authorities, and their decision was that since the substitute was sent in his place, the man must be reckoned as being dead, the other man having died for him. "I see it all now," cried David Harlan, "We have all been sinners and deserved to be punished for our sins, but our substitute was punished in our stead, and we go free." That is it, I told him, Jesus died for us, "suffering the just for

the unjust, that he might bring us to God." Mr. Harlan saw it all in a moment, which some people can never see that, "The Lord has laid on him the iniquity of us all." Almost each time I visited him thereafter he spoke of the substitute. On one occasion, when I visited him he told me that some nights before that he had such terrific pain, that he turned to the Lord in prayer, and like a little child told the Lord that he deserves all the pain he has and more, "but please, Lord, ease it just a little." His pain soon was all gone. He asked his wife to change his night clothes, but she was not inclined to do so for the reason that he wanted to lie down in bed, so she remonstrated with him that the doctor had said he cannot lie down in bed. But she changed his night clothes as he had requested and went to bed (although he had not been in bed for about nine months, being compelled to sit on a chair before a table with a pillow before him on which to lay his head in order to sleep and rest). When the doctor came in the morning and found him in bed, he said, "Mr. Harlan, I don't know any more about your case than you do yourself." Mr. Harlan told me, "I could have told him, that there was another Physician around here last night." It was then that he rested so sweetly and slept so soundly all night long. He could and did praise the Lord. How wonderful God works with, and among the children of men! "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Mr. Harlan was baptized on confession of faith and evidence of his repentance, and was received into the Mennonite Church. Although he never recovered from his illness, he was glad he gave his heart to the Lord and united with the Church. He seemed to be a happy man to his dying day, when we believe he departed to be with Christ, which is far better.

Lancaster, Pa.

CONTRAST OF THE EARLY AND PRESENT-DAY CHURCH

By Mildred Gehman

For the Gospel Herald.

It can readily be seen that there is a great contrast between the present-day and the New Testament Church, or one that is in perfect accord with God's plan for her. As we consider the present-day Church we dare not sit back and feel that we are not included because we are Mennonites.

The early Church was great in power. Several thousands of souls were saved and baptized on one day, on several occasions. And neither were they weak converts, for many of them gave their lives for their faith. Men cried out with conviction because of the power back of Peter's sermons.

Now it is hard to have a revival and hard to get folks saved and keep them from drifting back.

They were a "praying church." They prayed Peter out of prison. Now it is a "playing church." Folks must be entertained. For the "upper room" there has been substituted the "supper room." It is difficult to have a prayer meeting and then only a small per cent of the members come and do their part.

They gave liberally, even selling all they had and bringing the money to the apostles. Now, the Lord often gets the left-overs. If we would only remember His promise in Mal. 3:10, where He says, "Bring ye all the tithes . . . prove me . . . if I will not pour you out such a blessing that there shall not be room to receive it." God is longing for us to do our part so He can bless us.

They rejoiced and praised God. It was not hard for them to tell what God had done for them for they were really possessors of Christ. We have so many grumblers because so many are merely professors. The Bible teaches a know-so salvation. When we have an experimental knowledge of salvation we cannot help but be happy.

Also contrast their boldness with our timidity and fear, and their "one accord" with our divisions and strife. They listened to the Holy Spirit, while we look around and see how others do or what they think. They were persecuted, and we have a lax church. Christ was then the head of the Church and according to Rev. 3:20 we find Christ outside the door knocking during these last days. He says "If any man will open to me . . ." It goes to show that after all this matter of salvation is a personal one.

I believe that the Church can be just what God wills that she should be, if the conditions are met.

The first and most important is prayer. Prayer is crowded out of the average layman's life and there is danger of the present-day Church allowing her multiplied activities to push out prayer. It is God's mightiest weapons of God's mightiest soldiers. Its depth, power, and influence depend upon the spirit of sacrifice, self-denial, consecration, faith, and obedience that one puts in it. It is said that nothing lies beyond the reach of prayer except that which lies outside the will of God. It is certainly in God's will for the Church to be filled with power and be busy winning souls and spreading the good news of salvation. We need real pray-ers as much as we need preachers. If you are one that sees the need in the Church today pray. Pray in faith and never give up. The hardest battle may be before the victory. The best way to get others to pray is to pray yourself. Then have prayer meetings. It seems evident that the more people pray the more they desire to pray.

When the prayer habit has gained momentum there will be little trouble in increasing the prayer seasons. But remember there will be the determined opposition of Satan to combat.

Another is to get folks really saved and to know they are saved. Death to the "old man of sin" is very necessary. We must be crucified with Christ and die to self. We must pay the price for real victory.

Then we need Bible study and meditation. In this book we have light for the darkened spirit nature, spiritual food for the hungry, water of life for the thirsty, robe of righteousness for the naked, spiritual health for the sick, divine strength for the weak, holy boldness for the timid, spiritual joy for the heavy-hearted, holy gladness for the sorrowful and glorious triumph for the defeated. If we would give ourselves over to the study of God's Word we would be no longer children tossed to and fro and carried about by every wind of doctrine.

We need more praise and thanksgiving. Most of us are far behind on our praise. We are too stiff, precise, set, rigid, cold and formal. We ought to praise God in even the great congregation. Praise and thanksgiving have a great part in true worship.

Next is personal love and loyalty to Christ. It is no longer how much **must** I suffer, sacrifice, give and do, but how much **may** I suffer, sacrifice, give and do for the cause of Christ.

Lastly, we need a God-given burden and passion for the lost. Christ commanded the Gospel to be preached to the whole world. There are so many yet who do not know of Christ and His wonderful plan of salvation, and yet we are satisfied if only our own family is saved and many do not even care about that. Oh! it is time for us to fall on our faces before God till He forgives and cleanses and restores to us the lost concern for the perishing souls of men. We must ask God for a vision of what it means to be lost and also what it means to be really saved.

We still have opportunity. Let us give ourselves unreservedly to God and give Him a chance to work out His will in us. This is after all a matter for each individual to settle between himself and God, for the church is made up of individuals. God alone knows what would be the result should there arise one utterly believing soul. Will you not be that one in the providence and guidance of God our Father.

AN ARDENT WISH

By Isaac R. Herr

For the Gospel Herald.

May our heavenly Father give us the fullness of His strength and power with which Christ has made us free. May He endue us with more power from on high, enabling us to solve the intricate and puzzling problems of life

in wisdom and understanding, in the light of reason, in the strength of good common sense, in the fullness of the Holy Ghost, and in the excellency of that name to whom all power is given in Heaven and in earth—with judgment at the gate and with mercy from the housetop, and with liberty and freedom running the street unchallenged in their virtue and power and in the excellency of their mission, in proclaiming liberty to the captives and freedom, to those who are bound in the bond of iniquity, and who shall gainsay or dispute the grandeur and glory of such a life that has the ring of the right metal, the spark of the right ignition, the tune of a melodious song of heart. And who shall do despite to the spirit of grace or despoil us of our best workmanship in Christ Jesus?

With every fiber of our being in the fullness of the love of God and with every activity actuated in the providence and sufficiency of our God, who shall be recreant to duty and responsibility, or who shall be a defaulter in a matter that demands persistence and perseverance in the true objective of life, a home in glory?

Lancaster, Pa.

THE NUMBER SEVEN IN THE BIBLE

On the seventh day God ended His work.

On the seventh month Noah's ark touched the ground.

Abraham pleaded seven times for Sodom.

Jacob worked seven years for Leah, and seven years for Rachel; he mourned seven days for Joseph, and was persuaded to make a seven-day journey to Laban.

Seven years of plenty and seven years of famine were interpreted in Pharaoh's dream from the seven ears of corn and seven cattle.

Every seven years the land was supposed to rest and not be farmed.

In the destruction of Jericho seven persons blew seven trumpets, for seven days and on the seventh day they surrounded the walls seven times, and the walls fell.

Solomon was seven years building the Temple and fasted seven days at its dedication.

There were seven lamps in the Tabernacle, and seven golden candlesticks.

Naaman went and washed seven times in the river Jordan.

Job's friends sat in silence for seven days and nights, and offered seven bullocks and seven rams for an atonement.

There were seven churches (Revelations), seven stars, seven trumpets, seven plagues, seven vials, angels, thunders, and seven headed monster.—Sel. by Verna E. Gehman.

If we are one in Christ Jesus there will be no division.—N. E. Roth.

MISSIONS

(Continued from page 517)

these two investigations and their resultant harmonious reports the Executive Committee set about making the arrangements to begin work in the spring of 1936. After due correspondence with some of the residents in and around Markstay, and the evident leading of the Spirit in the various meetings of the Executive Committee, Brethren Walter McDowell and Arthur Gingrich were appointed to begin mission work at Markstay about May 1, 1936.

The writer of this article has now made three trips to this field. The first trip was made in April, when the purpose was to secure a home for the brethren. A farm of over 200 acres was tentatively rented. On this farm, where the brethren now live, there is a comfortable house and a good-sized barn. The largest bedroom for visitors is in the barn. There are 30 acres of cleared land, and the rest is woodland from which the winter's supply of fuel is obtained. The second trip was made in company with Bro. M. H. Shantz in his Ford truck. We took a load of provisions to the brethren, as well as some other necessary equipment for the home. The third trip was made Aug. 20 to visit the preaching appointments in the district.

It was not the purpose to send our brethren to Markstay to farm. However, it was felt that the farm which was rented was the best method of procuring a home for them to live. This move has proven to be a wise one, not only financially but also hospitably, for in three months that our brethren have occupied the field many visitors have found their way to them. And to all visitors both who have been there and who expect to go, we wish to assure you of a hearty welcome. But be sure of this, that you will be expected to give your testimony either in prayer, or preaching, or singing. All of such testimony is highly appreciated and fruitful.

The appointments on this field are now as follows:

Wednesday evening—at the home of Mr. Moore. Sunday school and preaching.

Thursday evening—in the north school-house. Sunday school and preaching.

Friday evening—in the northeast school-house. Children's meeting and preaching.

Sunday afternoon—in the south school-house. Sunday school.

Sunday evening—in the south schoolhouse. Children's service and preaching.

Into these various services come people of many different denominational upbringing. In one of the services nearly half of them are French Catholics. The northeast school house is the last one built in the section four years ago and our brethren held their first services. Fundamental Gospel preaching is practically unknown to these people no matter from whence they have come. It is a sad comment on

what many churches throughout our land are neglecting to do.

In closing may I say that this short story has been written because many from different sections of our Church have been wondering and asking about this northern work, and also asking us in what way they may help to carry it along. I've tried to answer the first question in the foregoing paragraphs and will answer the second question as follows: You may help by praying for the brethren. They are endeavoring to take care of the appointments, farm what is necessary and do their housework as well. It is quite an undertaking. Besides, they expect to have two more appointments in a few weeks. Then you may help by visiting them as you have opportunity. But may we kindly suggest that when you do so, that you minister to them according to your ability and talent. In this way it will be rich in mutual fellowship. Then again you may help by your contributions, if the Lord lays this work upon your heart. The undersigned will gladly supply you with any additional information and also acquaint you with our plans for the future.

Oscar Burkholder, President.
Ontario Mennonite Mission Board.

CORRESPONDENCE

(Continued from page 521)

and Bro. Eli Kramer and daughter and Wm. Miller from Plain City, Ohio, were with us. Bro. Stoltzfus preached for us. As our number at Meadville is not large, we surely appreciate these visitors helping and encouraging us all and wish to invite anyone going from the east to the west or from the United States to Canada by the way of Buffalo to stop with us a few days.

We are expecting, the Lord willing, to have Bro. Wm. Detweiler of Canton, Ohio, with us for evangelistic services Sept. 14-20. We ask an interest in your prayers in behalf of these meetings, that souls may be brought to Christ. We also ask the brotherhood to pray for the work in general at Meadville.

We would also like to call the attention of our readers to Crawford Co., as a place for young people to build homes. Many farms are idle and can be rented or bought very reasonable. Farms are not idle because they are not productive but because the young folks have gone to the cities and the older folks cannot handle them. This is our third year in this section, and we find the soil responds well to good treatment. We have a fine climate and plenty of good water, which means much in keeping healthy bodies. Young people especially from some of our large Mennonite communities where land and rent is high would do well to prayerfully consider this location, since folks of other denominations as well as some who make no

profession are very desirous to have more of our people locate in this section. We would be glad to correspond with anyone wishing more information about the place. My address is Diamond, Pa., R. 2.

Yours in His service,
Sept. 1, 1936. Nelson King.

Floradale, Ont.

(Floradale congregation)

Greetings in Jesus' Name:—It is some time since you heard from this place, so a few lines might be of interest to you.

Last New Year, at the annual business meeting, it was decided to build a new church building this year. On May 24 we had our last meeting in the old church building. We had a program where some of the past events were again brought to our remembrance that happened in the old church building. The following week the old building was torn down and we have been having our services in the Evangelical Church in Floradale. Our services were always in the afternoon since they used it in the morning for their own services. The new church building is not on the old site but on the east side of the village of Floradale limits.

We expect, the Lord willing, to have our dedication services on Sept. 20. Also on the same date a series of meetings is to begin and last till the 27th, conducted by Bro. Irvin Burkhart of Goshen, Ind. Bro. Burkhart spent his younger days with the Floradale congregation until he went to college and his ordination to the ministry took place in the Floradale Church. We ask an interest in your prayers in behalf of these meetings that the congregation may be revived and souls may be saved, and as we have a new building now that we might also grow spiritually as well. We invite as many as can to come and attend these meetings. May we all be true in the service of the Lord is my prayer.

Sept. 1, 1936. Isaiah G. Bauman.

Mountain View, Mo.

Dear Herald Readers, Greetings in the name of Him who said, "Other sheep I have, which are not of this fold, them also I must bring."

Often we wonder if those who are planted in the midst of people who are of this fold, if they realize what it means to be surrounded by others untaught, unguided, or (worse) misguided. In our own little corner are a large number of bright young people whose life is yet in the making—untouched by any religious instructing unless we give it. It is not easy to let go, lest we in that great day confront these people and hear their wail, "Nobody cared for my soul."

For months the effort to carry on
(Continued on last page)

Southwestern Pennsylvania Conference

The Mennonite Church Conference of the Southwestern Pennsylvania District, met in its sixty-first annual session at the Kaufman Mennonite Church in the Johnstown District August 20, 21, 1936. Conference opened at 10:00 A. M. by Bro. I. B. Witmer of Columbiana, Ohio, leading several hymns. Bro. Harry C. Blough read Psalm 33, and led in prayer. The roll call showed the following members present.

Bishops: Daniel Kauffman, James Saylor, I. K. Metzler, A. J. Metzler, D. I. Stonerook.

Ministers: Alexander Weaver, S. G. Shetler, W. C. Hershberger, Hiram Wingard, C. A. Graybill, Joseph Saylor, J. M. Nissley, M. B. Miller, Harry C. Blough, Chester Helmick, John L. Horst, Irwin M. Holsopple, Roy Otto, Sanford Shetler, Robert Dayton.

Deacons: L. D. Yoder, John F. Harshberger, L. H. Weaver, Wesley Yoder, Chas. E. Honsaker, Albert Kauffman, Sem K. Eash, W. E. Replogle.

The following brethren were accorded the privileges of honorary membership:

Bishops: Aaron Mast, Belleville, Pa.; Abner G. Yoder, Parnell, Ia.

Ministers: Eli Zook, Belleville, Pa.; I. B. Witmer, Columbiana, Ohio; J. S. Lehman, Lancaster, Pa.

Deacon: Geo. Stahl, Clarksville, Mich.

The last year's Conference Minutes were read and approved.

The following committees were appointed:

Nominating: Jas. Saylor, J. L. Horst, Myron Livengood.

Resolutions: Sanford Shetler, A. J. Metzler, I. B. Witmer.

The Conference Sermon was preached by Bro. Abner G. Yoder of Parnell, Iowa, using Isa. 54:2, 3.

The Church is intended to be an offensive, militant movement. The Lord had to scatter the church in order to get His people to move out in spreading the Gospel. Acts 8:1, 5; 11:19, 20. He also used other means. Acts 13:1-3. Thus was the early Church engaged in lengthening the cords. The church of today should similarly enlarge her borders and her field of testimony. We can strengthen the stakes by (1) Follow-up work; (2) getting people to work; (3) ordaining men, and thus supplying pastoral oversight; (4) indoctrinating the people; (5) exercising Scriptural discipline; (6) calling conferences to discuss our work and problems.

Responses were given by the following brethren: I. K. Metzler, W. C. Hershberger, Sem K. Eash, Aaron Mast, Eli Zook. There was a rising vote by audience.

REPORTS

Evangelistic Report

Number of sermons preached	210
Number of confessions during meetings	84
Number of confessions before or after meetings	13
Number of accessions	53
Number of confessions where one or both parents are Mennonites	33
Number of confessions where parents belong to no church	21
Number of confessions where parents belong to some other church	7
Financial support given Evangelists	\$727.10

Evangelists: S. J. Miller, A. J. Metzler, B. B. King, C. F. Derstine, C. K. Lehman, Wm. G. Detweiler, James Bucher, Nelson Kauffman, Aaron Mast, Milton Brackbill, D. A. Yoder, Roy Otto, J. Irvin Lehman, Harvey E. Shank, E. J. Berkey.

Report accepted.

Treasurer's Report

Balance in treasury, Aug. 1, 1935	\$163.72
Receipts:	
H. M. Townsend, balance on meals served at Masontown Conf.	60.00
Associated Sewing Circles for printing programs	1.00
S. S. Conf. for printing programs	2.42
Offering from Nonconformity Conf. at Blough Church	67.19
Offerings for District Conf. Fund	139.78

Total \$434.10

Disbursements:

Printing Conf. programs	\$ 7.28
Balance due Men. Pub. House	58.20
Four delegates to General Conf.	46.00
Printing Conf. reports and postage	18.84
Altoona Mission coal	25.00
Speakers Nonconformity Conf.	56.00
Traveling expense to Ex. Com. meeting	6.00

Total \$217.32

Balance on hand Aug. 1, 1936 \$216.78

Jos. M. Nissley, Sec'y-treas.

Auditors' Report

Aug. 20, 1936

To the Church Conference of the Southwestern Pennsylvania Conference District:

This is to certify that we, the undersigned, have this day examined the books of accounts and financial statements of the Church Conference as submitted by J. M. Nissley, Treas., and have found them to be correct,

and to correspond with the balance sheet of the First National Bank of Altoona, Pa., showing a balance of \$216.78. We found the records in order and neatly kept.

I. B. Witmer,
Homer M. Kauffman.

Report accepted.

(The following additional reports were submitted during the Conference sessions and appropriate action was taken:

- Johnstown Bible School.
- District Mission Board.
- Sunday School Conference.
- Summer Bible School.
- Sewing Circle Advisory Board.
- Delaware Committee.
- Young People's Institute Committee.
- Committee on Proper Co-ordination, Promotion, and Supervision of our Christian Educational Agencies.
- Committee on Ministers' Library.
- Committee on Rearranging Schedule of District Meetings.

These reports will be printed in the full report which is to appear in a few weeks in pamphlet form.—Editor.)

Statements, Recommendations and Resolutions

1. **Bishops** gave short verbal reports of the work of their districts.

2. **Membership Report** is to be read as it stands and the Secretary with the Mission Board President decide where the Mission Station members shall be listed. Passed.

3. **Young People's Institute Committee** and **Executive Committee** of Church Conference shall consider the advisability of having another Y. P. I. next year; the decision to be left to their discretion. Passed.

4. **Related Finance Committee** is discontinued until there is a further call for it.

5. **Various Board Members** gave either written or verbal reports.

6. A Ministerial Meeting is to be held during the year, time and place to be decided by the Executive Committee. Passed.

7. **Alberta-Saskatchewan Conference** greetings were received from M. D. Stutzman, Sec'y., expressing their appreciation of the presence and helpfulness of Bro. Daniel Kauffman of this Conference. They further solicit our co-operation and assistance in the work of the Lord that His sacred Cause may be extended and the standards of His Word be maintained.

Passed, that we accept the greetings and expression of appreciation, and instruct the secretary to write an acknowledgment of the same, and extend greetings to the said Conference.

8. The **Board of Education** suggests that the board members be elected for a term of four years.

Passed, that we favor electing our member on the Board of Education for a term of four years, beginning in 1937.

9. Since we learn with regret that Bro. E. J. Blough has forfeited his church membership, we instruct the secretary to drop his name from the roll of Conference members. Passed.

10. In view of the need of a number of resident pastors in our Conference District, be it

Resolved, that the Executive Committee and Bishops be empowered to fill the vacancies by ordination or otherwise.

11. Passed. Since Bro. Ressler is physically unable to carry on the work we recommend that the Executive Committee and Bishops take full charge of the Casselman Valley District, appoint a committee of two of their number to go into the districts for interviews with the ministerial body and congregations, and be empowered with the Executive Committee and Bishops to do what they deem best with reference to the bishop situation.

12. Blough, Stahl, and Pleasant Grove congregations requested that A. J. Metzler continue bishop oversight for the coming year. Request granted.

13. Request from the Blough congregation for the privilege to ordain a minister. Granted.

14. Passed, that we pay twenty-five (\$25.00) dollars toward the Altoona Mission coal bill.

15. Passed, that both a delegate and an alternate to General Conference be elected from each sub-district, and that the Executive Committee in consultation with the individuals involved arrange details as to attendance and allowance for transportation.

16. In response to a request from the General Conference Treasurer for a contribution to the amount of two cents per member, we favor lifting offerings in our various congregations, the surplus to go to the Conference Fund.

17. Resolved, that we express our sincere appreciation to the Kaufman congregation for the splendid spirit of Christian hospitality shown us in their congregation and homes during the Conference week.

18. Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved brethren L. A. Blough (minister), and W. G. Speicher (deacon) during the Conference year, we hereby express our sorrow because of their departure, and extend sympathy to the bereaved families.

Bro. Blough performed a distinctive part in the early history of the Southwestern Pennsylvania Conference District and together

with that of Bro. Speicher, we feel that his work has been a definite contribution to the cause of Christ.

19. Passed, that we hold Conference a week earlier than the usual time next year, in order to give more time between our Conference and General Conference.

20. Passed, that Bro. A. J. Metzler be asked to write an article for our church paper, as suggested in the Resolution given under Question VI.

Questions and Answers

I. How Supply Ministers to All Our Needy Congregations and Mission Stations. Discussed by J. M. Nissley.

There are many needy places in the Conference District. There are congregations without a shepherd. There are needy souls in the community that need to be gathered into the fold. We should follow the Biblical methods to supply this need. Matt. 9:38; Luke 10:2; Acts 13:1-3. We should have lookout committees to act upon Acts 6:3. Draft faithful and able brethren into the service and locate them at needy places.

II. Ministers that Minister. Discussed by A. J. Metzler.

There is an urgent need for the establishing and maintaining of higher standards on the part of our ministers both as to their Christian life and in regards to their service to which the Lord and the Church have called them. While there is a need for more ministers in our district the need for more quality is greater than the need for more quantity. As ministers we should always strive, as did Paul, to magnify our office. Rom. 11:13b.

III. Seeing the Pastor's Calling and Responsibility and How to Assist Him. Discussed by Myron Livengood.

The Gospel Ministry is a calling of God, not a profession or a trade. The pastor's responsibility is to preach the Word. Tit. 1:3; II Tim. 4:2. We should assist him in prayer, encouragement, and help to make his work lighter by doing personal work, visiting the sick, and other similar services. We should obey those who have the rule over us (Heb. 13:17) and give financial support. Matt. 10:10; I Cor. 9:14; I Tim. 5:18.

Whereas, according to the discussion on Questions I, II, and III, there is an imminent need for more ministers, more efficient ministers, and better supported ministers, therefore be it

Resolved, that the Executive Committee, or a committee they appoint, make a diligent study of these needs and take such steps in meeting them as would seem most helpful, and report a procedure of their work to next Conference.

IV. Holy Living. Discussed by Eli Zook.

Holy living is living righteously. In order to attain it we need a godly sorrow for sin. We need an indignation against sin so that we have no more desire for it, a reverence for God, and a vehement desire to do what is right. II Cor. 7:10, 11. Holiness is the objective of the Church.

V. Practical and Consistent Application of the Doctrine of Nonresistance. Discussed by Aaron Mast.

Nonresistance is a command. Matt. 5:36. Calvary is the ensign of peace. It is for the Church (Eph. 4:1) to display the doctrine of nonresistance and all the graces of the Christian life. This results in real love of the brethren. It has a wholesome effect upon others. Heb. 10:24. It will win enemies. Rom. 12:20, 21. Let us in all things be consistent. If we bear the cross we shall wear the crown.

Whereas, we as a church and as individuals must confess that we have not been as consistent in the past as we should have been in the application of the principle of nonresistance in the home, business life, and in the church, therefore be it

Resolved, that we strive to put forth renewed and greater effort in living out these principles in every phase of our Christian living, with those both within and out of the church and thus adorn the doctrine of our Lord. We further refer to answer to Question III of last year's Conference report.

VI. Meeting Present-day Financial Problems. Opened by D. I. Stonerook.

There is danger of setting our hearts on the riches and wealth of this world. Let us guard zealously against wasting our substance in riotous living. We are the Lord's stewards of what we possess. We should live frugally, and in such a way that the Lord can bless us and supply our needs. We should trust in the Lord rather than human relief, insurance, and security agencies.

Whereas, there is a general tendency among our people to depart from the simple life and to invest and spend our means in an inconsistent manner and

Whereas, conditions during recent years have made it increasingly difficult for individuals to meet their financial obligations, therefore be it

Resolved, that, first, our ministers be urged to give the necessary teaching through sermons and otherwise; second, that an article on this subject be prepared for our church paper, and third, that any members violating honesty in business relationships or toward their creditors be disciplined accordingly.

VII. Opportunities in the Light of Present-day Conditions. Discussed by Roy Otto.

Our opportunities lie in the direction of our needs as a result of present-day conditions. There is a lack of spirituality on the part of both ministers and the church in general. Let us help to supply the material needs of our ministers so that they can spend more time in visitation and preparation for preaching. We should be diligent in prayer for our ministers. Let us exercise Scriptural discipline, at the same time remembering Gal. 6:1, 2. We have great opportunities in helping each other along spiritual lines. We have a great responsibility and opportunity in indoctrinating our children so that they are prepared to meet the unscriptural teachings that are found in present-day schools. Let us watch against harmful reading matter and encourage the use of the right kind. Let us set a higher standard of modesty. I Tim. 2:9, 10.

Committees Appointed or Retained

Rearranging District Meetings: M. B. Miller, A. J. Metzler, J. L. Horst, S. G. Shetler.

Casselman Valley: Daniel Kauffman, A. J. Metzler.

Ministers' Library: J. M. Nissley, D. H. Alderfer, C. M. Helmick.

Revising Evangelistic Report Blanks: M. B. Miller, A. J. Metzler.

Co-ordinating Educational Agencies: A. J. Metzler, D. I. Stonerook, J. L. Horst.

Delaware: J. A. Ressler, M. B. Miller.

Appointments or Elections

Bishop Oversight: Rockton, D. I. Stonerook; Schellsburg, I. K. Metzler.

Ministerial Oversight: Schellsburg, Hiram Wingard.

Delegates to General Conference: J. M. Nissley, Sanford Shetler, J. L. Horst. Alternates: C. A. Graybill, Irwin Holsopple, M. B. Miller.

Member Johnstown Bible School Board (3 years), C. M. Helmick.

Member S. C. Advisory Board (3 years), D. I. Stonerook.

Member Young People's Institute Committee (3 years), C. F. Yake.

Election of Officers

(Two-year terms)

Moderator, Daniel Kauffman.

Assistant Moderator, Hiram Wingard.

Secretary, M. B. Miller.

Assistant Secretary, J. L. Horst.

Treasurer, J. M. Nissley.

Adjourned to meet at the Springs Mennonite Church, Aug. 5, 6, 1937. M. B. Miller, Secretary.

Married

Oyer—Sutter.—On the evening of Aug. 11, 1936, Bro. Wilford Oyer of Deer Creek, Ill., and Sister Bessie Sutter of Kouts, Ind., were united in marriage at the home of the officiating minister, Bro. Dean Birky. May the blessings of God attend them through life.

Nafziger—Flisher.—On Aug. 29, 1936, Bro. Wilbert R. Nafziger and Sister Sara V. Flisher were united in marriage at the home of the bride's parents, Bro. and Sister J. H. Flisher of Nampa, Idaho, Bro. D. A. Good officiating. May God's richest blessings attend them through life.

Smith—Tucker.—At the Lima, Ohio, Mennonite Mission, on Saturday evening, Aug. 15, 1936, Bro. Arthur E. Smith and Sister Mary

E. Tucker, both members of the Mennonite Church of the Elida community, were united in the holy bonds of matrimony, Bro. S. E. Allgyer of West Liberty, Ohio, officiating. May the rich blessing of divine grace be theirs through life.

Obituary

Devitt.—Susannah Cressman was born in Ontario July 25, 1857; died at Didshury, Alta., Aug. 27, 1936; aged 79 y. 1 m. 2 d. She was married to J. K. Devitt on March 2, 1875. To this union were born 1 son (J. Royden of Windsor, Ont.) and 4 daughters (Mrs. Elsie Yantz of Kitchener, Ont.; Mrs. Alice Grimm, High River, Alta.; Mrs. Bernice Harder, Didsbury, Alta.; Mrs. Lena Dreyfus, Detroit, Mich.). She is survived by her 5 children, 14 grandchildren, and 8 great-grandchildren. She was a faithful member of the Mennonite Church for about 50

years. Funeral services were conducted on Aug. 29, 1936, at Didshury by F. Vinett and then at the West Zion Church near Carstairs, Alta., by Isaac Miller and Abram Reist. Burial in the adjoining cemetery beside her husband.

Christophel.—Noah E., son of John N. and Elizabeth (Reed) Christophel, aged 81, died at the home of his daughter, Mrs. Jacob Good. He had been confined to his bed 14 months, following an injury received in a fall. He was born July 22, 1854, in Elkhart Co., Ind. His first wife, Elizabeth (Weaver) Christophel, whom he married Sept. 7, 1879, died Sept. 2, 1884. To this union two children were born—George, who died in infancy, and Ira, who lives eight miles south of Elkhart. On Jan. 18, 1900, he was married to Mary E. Smoker of Lancaster Co., Pa., who died Feb. 19, 1921. To them were born 2 sons (Wayne and John Noah) and a daughter (Mrs. Ada Good). There are 11 grand-

children and a great-grandchild; a brother (Jacob Christophel), and 3 sisters (Sarah Christophel, Mrs. Hannah Smith and Mrs. Harriet Blosser, all of near Wakarusa). Funeral services were held at the Yellow Creek Church, where the deceased was a member, in charge of Bro. D. A. Yoder.

Martin.—Christian F., son of the late Jacob Martin, was born Oct. 7, 1867; died Aug. 9, 1936; aged 68 y. 10 m. 2 d. He was married to Susannah Martin March 13, 1892. To this union were born 5 children. One died in her infancy. There survive his loving wife, 4 children (Mrs. Arthur Esch, Pilkington; Emerson, Elmira; Allan at home; and Ion on the adjoining farm); 9 grandchildren; 4 brothers, and 2 sisters. Funeral services were held Aug. 12 at the home and at the Elmira, Ont., Mennonite Church and were in charge of Bros. Oliver D. Snider and Reuben Detweiler.

"Tis lonesome here without him,
And sad the weary way;
For life is not the same to us,
Since he is called away."

Martin.—Samuel Clayton, 17, son of Allen W. and Ella W. Martin of New Holland, Pa., died at the home of his parents, Aug. 11, 1936, of typhoid fever, after an illness of a week. He was a member of the Weaverland Mennonite church. He is survived by his parents, a brother (Ivan of New Holland), 5 sisters (Margaret, Vera, Mary Ella, Alma, Orpha, all at home), his grandfather (Reuben S. Martin), 1 nephew, and many friends. Strictly private services were held at his home Aug. 16 followed by public services in the Weaverland Mennonite Church. Burial in the adjoining cemetery.

"In silence Samuel suffered,
With a smile he bore his awful pain;
Till God's holy angels whispered,
Come home and suffer no more."
By a friend.

Springer.—Wilma Joan, only child of Homer and Ada (Stalter) Springer, was born near Gridley, Ill., June 20, 1935; died at the Mennonite Hospital, Bloomington, Ill., July 23, 1936; Wilma suddenly took sick with convulsions Wednesday evening and was ill just 24 hours when she answered the call of Jesus who said, "Suffer little children to come unto me, and forbid them not." She is survived by her parents, grandparents (Mr. and Mrs. Valentine Springer, Hopedale and Mr. Henry Stalter, Flanagan), and many other relatives and friends. Her loving smile will be remembered by all who knew her. Funeral services were held at the Waldo Mennonite Church in charge of Bro. J. D. Hartzler, assisted by Bro. D. W. Slagel. Text, Matt. 19:14.

"Dear little Wilma, too pure to stay,
Our loving Father has called you away,
Out of this world of sorrow and care,
To wait till we join you over there."

Mishler.—Asa Roy Mishler was born in Elk-hart Co., Ind., July 24, 1875; died at the Deacon's Hospital, Salem, Oreg., July 31, 1936; aged 61 y. 7 d. He moved with his parents to Oregon in October, 1888. On Oct. 14, 1903, he was married to Lennie Cain of Crook Co., Oreg. His wife, father, mother, 3 brothers, and 6 sisters preceded him in death. He leaves 5 sons (Louis and William of Grant's Pass, Oreg.; Archie of Hood River, Oreg.; Harley of Salem, Oreg.; Harry of Sheridan, Oreg.), 1 daughter (Mrs. Tillie Hamilton of Sheridan, Oreg.), 8 grandchildren, 1 brother (J. M. Mishler of Sheridan, Oreg.). He accepted Christ as his Savior and was baptized and received into the Mennonite Church in July, 1894. A few years later he drifted away from the Church and left it entirely. But we are glad to say that in the last few years and especially the last month he openly expressed great sorrow for the way he lived. Funeral services were held Aug. 2, 1936, at the Hopewell Church conducted by G. D. Shenk and D. F. Shenk. Text, Jas. 4:14. Interment in adjoining cemetery.

Miller.—David K., son of Joseph and Christina (Kauffman) Miller was born in LaGrange Co., Ind., Feb. 23, 1862; died very suddenly of heart failure at the home of his sister, Mrs. I. G. Hartzler near East Lynne, Mo., Aug. 12, 1936; aged 74 y. 5 m. 19 d. He moved with his parents from Indiana to Missouri in 1872 and grew to manhood in Missouri. He confessed his Savior at the age of 19 and united with the Sycamore Grove Mennonite Church and in his last years transferred his membership to the Bethel congregation and was a member there when he died. He was preceded in death by his parents, 2 infant brothers, 1 sister (Mrs. Lizzie King, wife of Aaron King of Alberta). He is survived by 2 brothers (J. K. Miller and L. J. Miller of Garden City, Mo.) and 3 sisters (Mary, wife of I. G. Hartzler of East Lynne, Mo.; Anna, widow of Joe Yoder of Garden City, and Cassie, wife of A. E. Hostetler of Middlebury, Ind.), and 29 nephews and nieces. He was never married and lived and spent much of his life alone. Funeral services were held at Sycamore Grove Church Aug. 18, conducted by Bro. J. C. Driver. Burial in Clearfork Cemetery.

Hostetler.—Orval Herhert, son of Bro. and Sister F. H. Hostetler, was born near McPherson, Kans., June 5, 1903; died Aug. 10, 1936, at Nampa, Idaho; aged 33 y. 2 m. 5 d. He moved to Idaho with his parents in 1905 and spent most of his life there. He took up veterinary work as his profession, but in his last year of study he had somehow acquired tuberculosis and was forced to spend the next few years in a sanitarium. He finally recovered and was again ready to take up his chosen profession when his last illness came. On June 6 he was operated on for gall stones but numerous complications prevented his recovery. Besides his parents he leaves 2 sisters (Mrs. Harold Bailey and Mrs. C. S. Roth, both of Nampa), 1 brother (Leo Hostetler of Emmett), and his fiancée (Lillian Kessler of Boise, Idaho). One sister (Velma Anna) preceded him in death Sept. 10, 1925. During his illness at the hospital he expressed faith in God and accepted Jesus as his Savior and was baptized. Funeral services were conducted by Bro. E. S. Garber of Filer, Idaho, and Bro. D. A. Good of Nampa. Burial in Kohlerlawn Cemetery.

Madlem.—Isaac Madlem was born in Canton, Ohio, Oct. 1, 1858; died Aug. 13, 1936; aged 78 y. 11 m. 18 d. He was one of twelve children. Two brothers (D. W. Madlem of El Paso, Texas, and Henry of Mishawaka, Ind.), and one nephew (Isaac Shoemaker of Portland) survive him. During the last winter the mission workers came to know Mr. Madlem. They continued to visit him, and in every way possible sought to point him to Christ. Bro. Mills, a close friend of his who preceded him in death just three weeks, faithfully looked after the needs of his friend as long as he was able. He often made two trips to his home each day to cut wood for him and do other duties which needed to be looked after. Soon after the mission workers met Mr. Madlem he expressed an interest in spiritual things and was won for the Lord. He united with the Church March 29, 1936, and faithfully served his Master to the end of his days. The last words we heard him speak were, "If it were not for the Lord . . ." Funeral services were conducted by Bro. F. J. Gingerich at the Portland Mission church Aug. 16 and the body was laid to rest in the Hope-well Cemetery near Hubbard.

Royer.—Susan, daughter of John and Rosanna Diley, was born in Columbiana Co., Ohio, May 14, 1853; died at her home near Newton, Kans., Aug. 13, 1936; aged 83 y. 3 m. On Jan. 9, 1883, she was married to George Royer at Winneconne, Wis., who preceded her in death in 1899. To this union were born two children: Howard L. of Newton, Kans., and Jennie M. Faulkner of Conrad, Mont., who survive her. She is also survived by 1 brother (J. F. Diley of Rush Lake, Wis.) and 1 sister (Mrs. Eliza Zehner of Dale, Wis.). Four sisters and one

brother preceded her to the spirit world. In 1896, when J. S. Coffman was conducting evangelistic meetings at the Pennsylvania Church near Zimmerdale, Kans., she surrendered her life to God, uniting with the Mennonite Church, to which faith she remained true. She spent the last 45 years of her life in this community, 33 years of which she lived in her late home. Her life has exemplified the teaching of I Pet. 3:4 having "the ornament of a meek and quiet spirit." Her place in the house of God was always filled if health permitted. She endured her last illness with patience, expressed her faith in God, and had a desire to depart this life and be with Him. Funeral services were conducted Aug. 16 at the home and at the Pennsylvania Church in charge of Earl Buckwalter, Paul Erh, and D. D. Zook. Interment in adjoining cemetery.

"Friends and memories come and go
Upon life's troubled sea.
But one I know will changeless be
My Mother—God's gift to me."

Zook.—Rebecca Jane Schrock was born in Somerset Co., Pa., Jan. 20, 1863; died at the home of her daughter (Mrs. Howard Dillman) of old age and complications, Aug. 18, 1936; aged 73 y. 6 m. 28 d. On Sept. 12, 1886, she was married to Jonas S. Zook and the following year they moved to Harvey Co., Kans., which has since been their home. To this union were born 7 children all of whom are living in the home community: Vern, Ira, Clarence, Harvey, Sadie (Mrs. Howard Dillman), Ella (Mrs. Elmer Blosser), and Orpha (Mrs. Watt Oliver), who with 17 grandchildren survive. She had been in failing health for a number of years, but only had a few days before her death. Last Sunday she told different members of her family she would not be here long, realizing the end surely must be near. She longed to go and often expressed her wish that the Lord would take her home. She was a faithful member of the East Emmet Church and happy to attend services when health permitted. It could be said of her as in Prov. 31:27, 28, "She looketh well to the ways of her household and eateth not the bread of idleness. Her children arise up and call her blessed." She lived a quiet Christian life and seldom if ever complained. Father and Mother have gone before and may we so live that the circle be unbroken over there. Funeral services Aug. 21 at the home and at the Pennsylvania church conducted by Allen H. Erh and D. D. Zook. Interment in the adjoining cemetery.

"Mother was tired and weary,
Weary with toil and pain,
Put by her glasses and rocker,
She will not need them again."

Wenger.—Anna, daughter of John Henry (deceased) and Susan Loucks, was born April 22, 1888, near Canton, Kans.; died in the Bethesda Hospital in Goessel, Kans., Aug. 25, 1936; aged 48 y. 4 m. 3 d. The morning of Aug. 10 she accidentally used gasoline instead of kerosene to start fire, causing her to be seriously burned. She was then taken to the hospital and seemed to be getting along nicely until a few minutes before her death, when suddenly she felt pain and was soon gone. Her death was caused by a blood clot and heart failure. She accepted Christ as her Savior at the age of thirteen and lived a consistent Christian life until death. She was loved by all who knew her, and her hospitality was enjoyed by many. She was interested first in her own family and was a friend to all. On April 25, 1909, she was married to Jonas Wenger. To this union were born 4 sons and 3 daughters—Russel (living close by), Norman, John, Thelma, Marvin, Grace and Bertha, all at home. She leaves her husband, 7 children, 1 daughter-in-law, 1 granddaughter, her mother, 1 brother (Joseph of Canton), 2 sisters (Nora Selzer, Protection, and Martha Bitikofer, Canton), and many other relatives and friends. To all of us her sudden passing is a warning and call. She will be greatly missed in the home and com-

munity where there is a vacancy that can never be filled. But our loss is her gain. Funeral services were held Aug. 27, 1936, conducted at the home by Charles Diener and at the Spring Valley Church by J. G. Hartzler. Text, Mark 14:8.

YOUNG PEOPLE'S INSTITUTE

Place.—At the First Mennonite Church, Kitchener, Ontario.

Date.—Sept. 14-17, 1936.

Instructors.—

Henry King, Harper, Kans.
Elvin Snyder, Argentina, S. A.
Mrs. Elvin Snyder, Argentina, S. A.
S. F. Coffman, Vineland, Ont.
Oscar Burkholder, Breslau, Ont.
C. F. Derstine, Kitchener, Ont.
S. M. Kanagy, Blair, Ont.
J. B. Martin, (Director) Waterloo, Ont.

Courses.—

Mission study of Argentina, S. A.
Christian Education: (1) Purpose and Aim; (2) In the Home; (3) In the Church.
The Church: (1) Christ the Head; (2) Significance of Ordinances; (3) Separation and Nonconformity.
Priesthood of Christ: (1) Old Testament Types; (2) Christ a perfect Priest; (3) Priestly work of Christ.
The Ten Commandments—three lessons.
Studies in Philippians—three lessons.
Music—Hymn Interpretation.
Fellowship and prayer hour each evening before Gospel message.
Discussion forum in the afternoons.

Lectures.—

Social ideals for young people.
Making Christianity practical in daily living.
Abiding presence of the Holy Spirit.
God's Keeping.
Christ's claim on my life.
Daily inspirational messages.

General.—

Meals will be served for people from a distance at reasonable rates.
Tuition is seventy-five cents.
Come and enjoy a season of Christian fellowship.

—J. B. Martin.

ONTARIO MENNONITE BIBLE SCHOOL

Place—800 King St. East, Kitchener, Ontario.

School Term—Dec. 28, 1936—Mar. 15, 1937.

Faculty—S. F. Coffman (Principal), O. Burkholder, C. F. Derstine, J. B. Martin (Business Manager).

Courses—Regular Course

Old Test.—Joshua to Esther.
Isaiah to Daniel.
New Test.—Mark and Luke.
Epistles and Methods.
Doctrines—God, Christ, Holy Spirit, Man.
Biblical Introduction—
New Testament.
Geograph Life of Christ.
Sunday School Normal—
Institution and Purpose.
Lesson Study and Presentation.
Christian Work—Y. P. Bible Meeting.
Church History—European Mennonite.
Missions—World Wide.
English—Language and Composition.
Sunday School Lessons.
Music.

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General Church History.
Christian Evidences.

Book Analysis.
Homiletics.
Public Speaking.
Distinctive Church Doctrines.
Practical Church Work.
Prophecy.

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Tuition—Seventy-five cents per week.
Board—One dollar and fifty-five cents for school days. Small charge for week-end meals.
Rooms—From seventy-five cents up per week. (Ministers and their wives and missionaries, tuition and board free. Ministers' children under age, tuition free.)

The Bible School Board invites you to attend school. Plan to be here for the whole term and if that is impossible come part time. We will gladly give further information.

J. B. Martin, Secretary,
187 W. Erb St., Waterloo, Ont.

CORRESPONDENCE

(Continued from page 524)

Sunday School has fallen to my lot. We solicited help from the home base. Bro. Samuel and Sister Esther Detweiler have been teaching. Interest has increased. We have felt God in our work.

Most surely our "strength is made perfect in weakness." Otherwise we could not hold up. Please remember our physical weakness, but pray much more for wisdom to do what would most honor our Master.

True, we are confronted with false teachers. So was our Master. One thing, the false teachers usually are of short endurance.

Again we say, remember us in prayer.
Sept. 1, 1936. Sadie B. Carr.

Edwards, Mo.

Dear Herald Readers, Greetings,—
"This is the victory that overcometh the world, even our faith." This promise was made especially dear to us during the past week as we studied with Bro. J. S. Neuhauser from the Epistle of I John. The brother was with us for a revival effort Aug. 23-30. The ten sermons, as well as his talks on I John, were much appreciated by those who filled our small school house for each service. Although there was only one public confession and one re-consecration, we feel that each believer was made stronger to go on in Service for the Master.

Sister Mina Esch spoke to a very attentive audience the evening of July 27. She told of the work among the lepers of India. She with her two youngest daughters, Barbara and Clara, were with us for a week. We enjoyed their visit with us.

Other visitors with us recently were David Esch and wife and James Weaver of Elkhart, Ind.; Sister Neuhauser and their two sons, Calvin and David Lee, Leo, Ind.; Rose and Frances Magines, Florence, Mo.; Bro. and Sister J. R. Shank, Versailles, Mo.; John Detwiler, Birch Tree, Mo.; and Nelson

Histand and Arthur Schertz, who came as representatives of Hesston to do several weeks of colportage work in the hills. We were glad for each one and invite others to stop with us.

Today it appears like our drought is being broken. We praise God for the showers to water the thirsty earth. And we hope the extreme heat is a thing of the past for this year. People will now be putting seeds in the ground to try to raise feed for their stock for the winter.

We are trusting in the words of the Apostle Paul: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Sept. 1, 1936. Ida Brubaker.

Orrville, Ohio

(Martins congregation)

Dear Herald Readers, Greetings:—
"The Lord hath done great things for us, whereof we are glad." Last evening marked the closing date of a very profitable and stirring series of meetings, beginning on Aug. 24, with an all-day meeting on Sunday, Aug. 30. Bro. J. Irvin Lehman of Chambersburg, Pa., the evangelist, brought the Word in power and the presence of the Holy Spirit was manifest when 4 young souls were willing to forsake the world and follow Christ. May we as members of His body and fellow-laborers in His great vineyard be an example and means of encouragement to them by life and testimony. Others reconsecrated their lives anew to God and His service. As a whole the congregation was made to realize anew their responsibility toward the unsaved and their own privileges in Christ Jesus.

Each evening before the sermon Bro. Lehman gave studies on the Tabernacle in giving the types and shadows of Christ as set forth in the building of the Tabernacle.

Sept. 3, 1936. Esther Eshleman.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPT. 17, 1936

(Herald of Truth
Established 1864)

No. 25

EDITORIAL

"Remember now thy Creator in the days of thy youth."

Reason: "While the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Start right, keep on going right, live right to the end of life's journey, and eternity will bring to you a full realization of the fact that "He that soweth to the Spirit shall of the Spirit reap life everlasting."

Thoughts on the Home.—On another page we print the first among a series of articles on this subject. We believe that these articles will not only be read with interest by many people but that many of the readers, especially young people, will appreciate and be helped by the practical instructions found in these messages. Be sure that you read every one of these instructive articles. As is the home, so is the Church, the nation.

Sunday School Quarterlies.—Several weeks ago we spoke of our system of Sunday school quarterlies, including two new ones, and promised a further writeup giving greater details. On another page in this issue we print a descriptive article on the subject, from the pen of Bro. Metzler. We invite a careful reading of this article, on the part of all who are interested in the Sunday School cause. It is our purpose to furnish the most helpful Sunday school literature that our consecrated readers are capable of producing, and your prayers in behalf of this work are solicited. That our quarterlies have given general satisfaction is evident from the fact that their patronage has been continually on the increase. Our hope and prayer is that with the addition of two new quarterlies as well as the other changes made this increase

in patronage may continue from year to year and that the entire list of quarterlies will fill a needed place. Helpful suggestions are always appreciated.

Wasted Energy.—"Wist ye not that I must be about my Father's business?" This was the language of the 12-year-old Jesus of Nazareth, who at that early age realized that He had no time nor energy to waste. Later He declared, "I must work the works of him that sent me while it is day. The night cometh when no man can work."

And should not we, in this as well as in all other things, follow His example? There are many ways in which

FAMILY ALMANAC

Since it will soon be time for this annual publication to go to the press we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial List. Kindly appoint yourself a committee of one to send in information concerning the following:

1. Newly ordained bishops, ministers, and deacons.
2. Ordained persons removed by death or otherwise.
3. Changes of address of ordained men.

We will appreciate your sending in this information at once, so that we may get this list as accurate as possible before going to press. Address, Family Almanac, Scottdale, Pa.

our energies may be wasted, worse than wasted; but we have here room to speak of but one. And we shall sum up our discussion in the form of one single question: If all the energies that are being wasted in church quarrels could be conserved for faithful, constructive service; if instead of quarreling we would "love one another with a pure heart fervently;" if instead of "biting and devouring one another" we would "provoke one another to good works" and devote all the energies of our lives

100 QUESTIONS AND ANSWERS Pertaining to SCRIPTURAL DISCIPLINE

10. But what if the conference or the congregation is not subject to Christ the Head of the Church or loyal to the Word of God?

In that case there are several things to be kept in mind. It is scriptural at all times to "let patience have her perfect work." Before we pass judgment upon any congregation or conference, let us first prayerfully consider whether we ourselves are loyal to God and His Word and completely "unspotted from the world." The example of the noble Bereans (Acts 17:11) is a good one for us to pattern after. But if it is true that either a congregation or a conference proves itself disloyal to God (as is sometimes the case) let the excommunicating be done by some higher body, and not the member attempt to excommunicate the congregation or the congregation attempt to excommunicate the conference. There is an orderly and a disorderly way of bringing about desirable results.

11. What is the most effective way of getting best results from the work of members, of congregations, of conferences?

"Watch ye, stand fast in the faith, quit ye like men, be strong"—and, so far as responsibility of government lies on you, appeal to the best that is in your members. One of the most effective ways of drawing out the best that is in people is to hold their confidence and good will. To appeal to the skin may terrify, but it takes the appeal to conscience to win the heart.

12. Where is the supreme authority of the Church vested?

It is vested in God. God is "not willing that any should perish," and the

to constructive work and building one another up in Christ Jesus, how much more might we accomplish in winning souls for God and in strengthening the Church? This does not mean that consecrated loyalists should not continue to faithfully contend for the faith, but it does mean that carnal strife, wherever it exists, means not only wasted energies but lost and ruined souls.

Church is the body of His people through whom the Gospel is to be carried "to all nations" and preached to "every creature." Jesus Christ is made the Head of the Church "that in all things he might have the pre-eminence."

13. Through what means is this authority to be exercised?

Through Christ the Head of the Church; through the Holy Ghost as the reprover of the wicked, the abiding Comforter of God's elect, our Leader and Guide; through the eternal Word of God, in our dispensation the Gospel of Christ which is "the power of God unto salvation to every one that believeth;" through the Church, the instrumentality through which God works to make known the Word and will of the Lord to all people.

14. Has the Church the right to say what its members shall or shall not do?

An unbiased reading of the book of Acts and of the Epistles leaves no other conclusion. Christ's declaration, "If he neglect to hear the church, let him be unto thee as an heathen man and a publican," is typical of the entire tenor of the Gospel.

15. Has the Church a right to adopt rules and regulations that are not expressly commanded in a "thus saith the Lord?"

The Church has no right to adopt resolutions that are in violation of the Word of God. When God speaks, it is the last word on the subject concerning which He speaks. No church has any right to ignore or disobey any of the commandments of the Lord. Church ordinances, Bible restrictions, divine admonitions, all are put in there to be literally obeyed, and it is not within the province of any individual or church to say whether they should be obeyed or not.

But there are many things which are not specifically mentioned in the Bible that the Church has a perfect right to legislate upon. For example, Where is the Scripture that tells us to begin Sunday school at ten and preaching services at eleven? Where do we read, "Thou shalt not gamble?" "Thou shalt not make a hog of yourself," etc., etc.? It is self-evident that so long as the principles of the Gospel are not violated the Church has a right to adopt whatever regulations are in harmony with the principles of the Gospel and decided to be for the best interests of the cause of Christ and the Church. "Obey them that have the rule over you," confirms this position.

16. What is the relationship of the overseer to his congregation?

It is that of a watchman (Heb. 13:17), a fellow-servant with the other members of his flock (II Cor. 6:1), a feeder of the flock (I Pet. 5:2), not a lord over but an "ensample to the flock" (I Pet. 5:3). Whether you call this overseer "minister," or "pastor," or "bishop," or "elder," or by some

other name, there is no other person that bears a responsibility that is equal to his, as the souls of the members of his flock are entrusted to his care.

17. What has the Bible to say about a salaried ministry?

Nothing. Neither does it say anything about "a supported ministry," as used with an inflection that means virtually the same as a salaried ministry. The kind of support suggested in Matt. 10:1-10 is the only kind of support that harmonizes with the idea of a free ministry. Ministers whose time is called for to an extent that they can not support themselves and their families should be supported to a sufficient extent that they and their families can live; just as any other member should be supported under similar circumstances. "Bear ye one another's burdens, and so fulfill the law of Christ."

18. What is implied in the words, "ensamples to the flock?"

Ministers as leaders should be a pattern for their members, in all things pertaining to life and godliness—in the Spirit-filled life, in speech, in business methods, in home life, in dress, in daily habits, in associations, etc., etc. In all these things they should be "ensamples;" not because they are preachers but because they are consecrated children of God obedient to His Word. The Bible holds out no such thing as one standard for ministers and a somewhat lower standard for lay members; or vice versa.

19. When should active Christian service begin?

Immediately after people are born again. Of course, we do not expect a babe in Christ to perform the same kind of service that we would expect of a veteran of the Cross, but there is plenty of Christian work that babes in Christ can do. "Not a novice," applies to positions only that require the work of experienced servants. Paul preached Christ "immediately" after his conversion. That is, he carried a ready testimony, ready to do his Master's bidding. Christ, at the age of twelve, was "about my Father's business." "If we can not preach like Paul," we may be able to carry a basket of loaves and fishes which Christ may magnify into a quantity sufficient to feed the multitudes. All people should be expected to begin Christian service the moment they enter the service of Christ—which is at conversion.

20. Should we expect our young people to act just like older people do?

No. God made them different, and both young and old should be natural, just as God made them. That does not mean, however, that foolishness, ungodliness, disobedience, irreverence, etc., should be encouraged in young people, any more than among older ones. The theory that "young people must sow their wild oats" comes from

the enemy of souls. We are commanded to "bring them up in the nurture and admonition of the Lord;" to "train up a child in the way he should go."

(To be continued)

THE BEATITUDES

VIII

By J. A. Ressler

For the Gospel Herald.

Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5:9.

Discord, strife, anger, and a long list of similar words express some of the saddest experiences of God's people on earth. Peace, the direct opposite of what these terms express, is one of the greatest words of the Bible. God Himself is the great Peacemaker. When Satan, in the earliest of earthly gardens, brought sin into the world, and the human race lost peace with God, God Himself became the first great Peacemaker, and in His first interview with fallen mankind gave the first promise of the coming of the Prince of peace. Thus we see how appropriate is the Savior's term for peacemakers—"Children of God."

Man's peace with God was broken in the fall into sin. Jesus Christ, the Redeemer, came into the world to restore mankind into favor with God and thus make peace between God and man. On the cross the Prince of Peace gave His life to pay the penalty of all human sin, thus fulfilling His Father's will in making peace with the fallen race of mankind possible.

Strife came into the world as the result of sin, and the first son born into the world became a murderer. And ever since then there has always been an abundance of opportunity for peacemakers to use their talents in restoring the joy that comes with peace.

In order that one may be a successful peacemaker, real peace with God is the first and greatest qualification. A "peacemaker" cannot work successfully if there is any selfish motive in his efforts to restore peace, either between himself and another or between two others. That wonderful gift called "tact" is a great help in restoring peace between individuals who are at variance. Tact, although easily recognized, is very hard to define. Touched by the loving Master, human tact becomes a mighty force.

Peace between groups of individuals, families, congregation, different elements of society, nations, is based upon the same principles as peace between individuals. Selfishness is the greatest enemy of peace, and unselfishness, especially that unselfishness which springs from a genuine response to the love of God is the greatest factor in restoring peace that has been marred.

Failure in effort to bring about peace need not be regarded as a proof of

God's displeasure, for Jesus Christ always had the love and favor of His Father in heaven, and He loved sinners with supreme and unselfish love—yet they hated Him so intensely that they nailed Him to the cross.

"Children of God,"—blessed reward. Let us seek peace for its own sake, and the kind Father will give the reward without our asking for it.

Scottdale, Pa.

CHRISTIAN ASSURANCE

(Sermon preached May 10, 1936 before the Old Road Mennonite Church near Gap, Pa., by Amos H. Hoover.)

(Continued from last week)

We will now take up the doctrine of assurance. Christian assurance depends on our faith. If we have faith enough to take God at His Word, we have all the assurance we need. Some one might ask what we mean by Christian assurance. If you will give me your attention for a little while I will tell you what we mean. Assurance means to make things sure. If we have anything valuable or something we prize highly we like to make it as sure as we can. Pilate said to the Roman soldiers in reference to the tomb of Jesus, "You have a watch, go and make it as sure as you can." They went and set a watch and sealed it with the Roman seal. That meant death to anyone who broke it. They made it as sure as they could. What was that to Him to whom all power was given in heaven and in earth, when the time came for Him to arise He burst the bars of death and rose triumphant from the dead. He came forth victoriously over death and the grave. And if we believe in Him we shall likewise rise and be with Him. But in order that we might understand assurance more fully, let me illustrate it in this way. Suppose I say to some man, "Do you own the property on which you live?" "Yes," he would say, "I do." "How do you know?" "I have bought the property and hold the title deed for it." "But have you paid for it and looked up all the records to see if there is anything against it?" "Yes, I have paid for it, and looked up all the records and my title is clear. I have made everything as sure as I can." "Well," I answer, "in that case, I must admit that the property is yours." But I have something better than that. I have a home beyond the starry skies, a house not made with hands, eternal in the heavens and I can read my title clear to mansions in the skies, and how do I know that I know it? Because John says, "Whosoever believeth that Jesus is the Christ is born of God, he that believeth on the Son of God hath the witness in himself, for whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." And thus we see Christian Assurance depends on

our faith. I believe there are multitudes in the world who are saved but they don't really know that they are. If you were to ask them the question they would not have the courage to say they know they are saved, they have no assurance whatever.

Now when I speak of this matter I am not talking at random, because I know whereof I speak, I have lived that kind of life for a number of years, I had repented of my sins and felt I was converted and regenerated, and yet with all that there was a certain kind of fear that after all I might not be able to hold out, I might slip and fall by the way and in the end be lost, now if there are those of you here today that have had such experience as that, let us listen and hear what John says in reference to this matter. I am sure John was speaking of this very thing when he said, "Fear hath torment, but perfect love casts out fear, he that feareth is not made perfect in love." I Jno. 4:18. If we have the perfect love of God shed abroad in our hearts, that will drive out all fear. In order to have that we must have faith in God, "a faith that worketh by love." If we have the perfect love of God in our hearts that will drive out all fear and give us that peace and joy and blessed assurance, that we may know that we have eternal life and can say with the apostle Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." This is the privilege of every child of God. Someone has said that it is a wonderful thing to be saved and not know it, but it is much more wonderful to be saved and know that you are saved.

Now I will call your attention to a number of scriptures to prove that we may know we have eternal life. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). The apostle makes this very positive. There are no ifs or buts about it. He does not say that perhaps He will perform the work but that He will perform it unto the day of Jesus Christ. "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life; and shall not come into condemnation, but is passed from death unto life" (Jno. 5:24). When Jesus uses the word "verily" He means to make it strong; but when He uses the double "verily" He makes it doubly strong. "He that believeth hath eternal life." Hath is in the present tense. That means we have it as soon as we believe. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I Jno. 5:13).

There is that beautiful passage in Jude: "Now unto him that is able to

keep you from falling and to present you faultless before the presence of his glory with exceeding joy" and (I Pet. 1:3-5) "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Now it seems to me it would be well for us to know something about predestination, election, and foreordination. I know some people think those doctrines are so deep and mysterious that these finite minds of ours cannot grasp what they mean. But if the Lord did not want us to know anything about them why did He put them on record? We find them all in the eighth chapter of Romans, and we read that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

One trouble is that some people have such erroneous ideas about those doctrines. They think God has predestinated them to be saved or lost and it matters not how they live, their future destiny will be whatever God has decreed. Now I do not pretend to know all that is implied in those wonderful doctrines, but I am sure that they do not deprive us of our free will or power of choice. We have the power of choice in our own hearts, and just as we choose so will our future destiny be, we must have in mind that through the foreknowledge of God He knew from the foundation of the world what our choice would be and therefore He has a right to predestinate us according to our choice. But be that as it may, if there is one soul in this house today that is eternally lost it is not by reason of predestination or election, but it is because he will not come to Christ, that he might have life, for life is in the Son. "He that hath the Son hath life, and he that hath not the Son of God hath not life." Now if predestination and election would settle the matter with us, why would God have given all the wonderful invitations that He has given in His Word? For us to come and have eternal life, hear Him say, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Then there is that other sweeping invitation in Rev. 22:17—"And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come, and whosoever will, let him take the water of life freely."

(Continued on page 539)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

OUR INDIA LETTER

(Drug, C. P., India)

Dear Friends:—A little over a week ago I stepped off the train at the station in Drug, just having come back from the hill station called Landour, and stepped into a tonga and was driven to the mission bungalow which is now to be our home.

What a change had taken place in the three months since I had left! I was here by myself for ten days before going to the hills for language study. At that time the grass of our compound was dry and dead. The wind was hot and blistering. Since that time and this a resurrection has taken place. The dead grass of our compound has suddenly taken on new life. Everything is beautifully green. Out on the green grass just outside the compound is a flock of beautiful green parrots feeding on grass, the color of which they themselves almost perfectly match. And instead of the hot winds now it is raining every day and the fields are flooded with water. The air is cool, but is so filled with moisture that you almost feel like you are breathing water. Grass is growing on the roof of our kitchen just as on the ground. In a few days' time all our leather goods become covered with mildew. This is India! After seeing the transformation which has taken place since we left it is not hard for me to believe in the resurrection.

Irene had gone by way of Calcutta with the Ayah and Carolyn. Four days after my coming here she also arrived. Now together we are trying to make this a livable place. Sparrows, mynas, chickens, and goats pretty well held the fort before we arrived. Because a neighbor's old hen could not get into our bathroom to lay her daily egg she hardly knew what to do. We are hoping to change these conditions somewhat. I think fishing will be very good here. The day I arrived I took a stroll out to the well which already had given us some concern, and found it to be full to the brim and both fish and turtles were swimming around on the top. The well has become famous because it is said to be the only one in Drug which does not go dry in hot season, and all our neighbors come here to get their water and take their baths.

We are here to be missionaries, and by the grace of God missionaries we will be in spite of circumstances. But I must confess these first days here have taken almost a greater amount of grace and patience than I have had

stored up. I think I shall have to ask the Lord for a greater capacity along this line.

I get a great deal of satisfaction in calling together the servants and coolies who are helping us get things fixed up for morning worship. One servant is a sweeper, outcast man, another is a Mohammedan, and the rest are Christians. We all sit on the floor in one room of the bungalow where we are holding our church services. Last Sunday morning we had thirty-five grown people here for service and a few children, about all our room will hold. I hope the time will speedily come when we can have a little separate chapel. Next Sunday we will have Sunday school for the first time. As yet we have not gone out to the villages to preach, but will as soon as we can. This winter I hope to spend several months touring the district, which has 350,000 people in it.

I want to take this opportunity to ask our friends in America to remember us in a special way. We feel that the responsibility upon us is great as it is upon any missionary and we need your support in prayer. Sincerely,

Edwin I. Weaver.

WEEKLY LETTER TO THE GOSPEL HERALD

Musoma, T. T., Aug. 13, 1936

Greetings from the African Field in the Name of Jesus:—We are rejoicing to hear of tidings of revival from parts of this old world and are joining with God's children elsewhere in prayer for the same, trusting it may burn until it reaches our field and on to the rest of the world. Blessings abound among us, but we long for the richer, more than usual portion.

The past days have seen some few steps again for further expansion in the work geographically. About five days were spent in the Majita field with Mr. Sywulka of the A. I. Mission visiting eight out-schools that are located in an area that is handed over to us by their Mission. These schools all have agreed to come under our shepherding and from now on they will look to us for their care, guidance, feeding and leading. In this field there are about 40 baptized Christians and many more believers who are a fruit of the labors of our A. I. Mission neighbors. A fine spirit seemed to prevail among the natives as we went from school to school. The African is very suspicious of everything unusual, and some suspicion had taken root over this transfer, but we trust it will not result in harm to the work. We hope to be building at the third site within a month and from this site the Majita field will be supervised.

Another step was the selecting of the fourth station site. This site is located in the Zanaki Administrative District and in the Bumangi chiefship.

The actual plot is just over 18 miles from the Bukiroba station but in another tribe. It is conveniently placed along the road and with a beautiful view over a broad valley but is the first site selected without a lake view. The final work on getting the site marked and the approval of the chief was finished today and the application papers have just been finished and will be handed in to the District Office tomorrow. There are still many ways in which this application can be blocked but as far as we now see and can feel there is little danger of it being refused. It is at present planned that Bro. and Sister Shenk will be placed on this station and they will have the added blessing of being here and ready to go on the site from the very start and help to build it; a real treat that a few of our group have missed.

Communion season is here again, and a trip to Shirati will be undertaken tomorrow in order to be there for the services over Sunday the 16th. One week later it will be held here.

Services continue in Musoma, but it is very hard to get the people to come to services. I think perhaps one would not miss it far by spelling Musoma thus: S-o-d-o-m. We have now begun to have services right in the street wherever a group of people are gathered together to hear.

In His own dear name,
Elam W. Stauffer.

THE ARGENTINE NEWS LETTER (July 14)

"He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

"My word shall not return unto me void."

In the past year the Lord is allowing us to see these words literally fulfilled through one of our Sunday school boys. He first came to Sunday school when he was about eight years old. His parents were very Catholic, but little Raul was such a mischief at home that his mother didn't know what to do with him. Some one brought him to Sunday school one Sunday. He behaved very well and enjoyed it. We naturally thought that when his parents find it out he'll not come again; but after hearing about his coming, his mother said, "If he behaves one hour in the day I'll not prevent his coming." I taught his class at that time. How attentive he was! Being an intelligent child, he soon had the fundamental truths of the Protestant faith. One day, when a priest had come to town to hold a public meeting in the park, Raul was there to hear him. After the priest had finished he gathered his little friends together and told them they must not believe the priest. "You can be saved only by the

blood of Jesus." He was then about ten years old. He did not attend Sunday school for a number of years after that. We felt almost discouraged; were so sorry to see him go. We thought that the few short years in Sunday school would mean very little to him. Shortly before we left on furlough he began attending again, but shortly after our leaving again dropped out. Several months ago he began anew, the parents giving him all the encouragement possible. About a month ago he expressed his desire to be baptized. He is now about seventeen years old. He expects to go to Buenos Aires to work. We regret very much to see him go, but our hope is that wherever he goes he may prove himself faithful.

We are glad to report a decided increase in the Sunday school in this town and Sister Litwiller says that in Bragado also. We also have the good news that Beulah Litwiller has made known her desire to be a Christian and a week later four others have made public confessions. Mary Rutt.

America, F. C. O., S. A.

FROM OUR MISSION STATIONS

Peoria, Ill.

(1101 Ann St.)

Dear Gospel Herald Readers.—Several weeks ago Bro. and Sister Ira Eigsti and family of Tiskilwa, Ill., came to worship with us. Bro. Eigsti gave the morning message, which was greatly appreciated. We are always glad to have visitors worship with us.

As usual, our Sunday school attendance dropped some during the hot summer months. Attendance at our Sunday evening meetings seems to be increasing, and prayer meetings on Tuesday evenings are well attended, though our Sunday morning attendance has dropped. The spiritual interest of those attending regular services seems to be increasing. We feel this as we fellowship and work with some of our folks who have recently accepted the Lord. It gives us much joy as we watch men and women grow spiritually. We thank the Lord for this.

The past week the people of Peoria have witnessed something rather unusual. A business man of this city, Mr. R. G. LeTourneau, said that the Spirit of God took hold of him and he took God as his business partner. Before this he failed in business. He promised God a tenth of his income and took God at His word. Last Sunday, Aug. 30, he dedicated the second addition to his factory of road grading machinery within a year. The plant now employs nearly a thousand men. This new addition was dedicated to the Lord by beginning a revival meeting on Sunday evening and lasting throughout the week till Friday. The seating capacity was about three

thousand and was pretty well taken up every evening. May the Lord bless the efforts put forth by this business man, who is greatly interested in the salvation of lost souls.

Sister Long has just recently returned from Ohio and Indiana, where she had been visiting home folks, also taking a much needed rest, as she has not been so well the past year.

In His service,

Sept. 4, 1936.

Ella Yoder.

Hannibal, Mo.

(2313 Market Street)

Greetings of Christian Love:—We praise our loving Lord for His unfailing supply of grace that it is our privilege to draw upon continually. He is able to do exceeding abundantly above all we ask or even think. Such has been the way He has blessed the work on the new church building being erected in Hannibal. The interest shown by brethren in southeastern Iowa has been more than gratifying. Brethren from Wayland drove 135 miles to work in the morning and returned in the evening. The concrete footing for the wall is now in and we are expecting to get the foundation walls in next week. Forty-six different men have helped so far.

We are having services in a garage that is located nearly one-half block from the Mission Home on Broadway. This building makes a very suitable place for services.

Bro. and Sister Russel Allan and family have moved to Portland, Oreg. We pray that they may be a real blessing to the mission there as they have been here. We feel their loss very keenly.

Bro. and Sister Leroy Zook and son were among those who came to assist in the work of building the church. Their presence in the service on Aug. 30 was appreciated by all the members.

We ask that the brotherhood continue to pray for the Hannibal Mission that God may bless and have His way in everything.

"Now thanks be unto God which always causeth us to triumph in Christ."

Yours by His grace,

Nelson E. Kauffman.

Sept. 5, 1936.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—We are truly thankful to the many different ones who are continually helping in the work here some with provisions and others with offerings. God has been blessing us in many ways.

There was hardly any rain all through the summer but now we have had some scattered showers which have helped to check the heat.

Recent workers at the Home are, Sister Sara Slabaugh, Ohio, Sister Mar-

garet Bissey, Missouri, and Sister Mary Wenger, Kansas. Sister Sadie Bissey, who has been at the Home for two years has gone to her home for a few weeks rest.

The Miller family enjoyed the privilege of attending the Missouri-Kansas Conference at Yoder, Kans., and then from there a few days' rest in the mountains at Manitou, Colo. The writer also had the pleasure of attending the Iowa-Nebraska Conference.

There have been quite a few changes among the children of the Home this summer. One of our prides is to have five children from one home, four of them are girls and all had long hair before they came to the Home.

We will need more than ever to look to the Lord for help and we trust too that you will all remember us as there will not be the regular amount of canned goods and already we can notice that we just have to buy nearly everything that we eat and prices very high.

By the time this reaches you school will have started, the first month of school is always a hard one as all must be supplied with clothing and school supplies.

Your helpfulness and prayers are appreciated.

Sincerely,

Sept. 11, 1936.

Chris. E. Miller.

THE INSCRIPTION IN EVERY BIBLE

After a little girl had prayed about what gift would be best for her father's birthday, she felt led to buy a Bible. She wondered what to write on the flyleaf. "From Maggie" seemed too cold. "From your little daughter" would not do, either, for her father had said she was getting to be a big girl. Would "From one who loves you" do? Scarcely, for quite a lot of others loved him, too. Finally she went to her father's library. She found that one of the books had this on the flyleaf—"From the Author." Later, when her father opened his gift, and saw "From the Author," he realized that he was not acquainted with the Author of the Bible. He began to study his Bible, was converted, and became a preacher. In telling the story of his conversion, he often held up the little Bible, and told about the inscription, "From the Author." Let us then accept it, read it, believe it, confess it, and tell to others that it is a love gift for them "From the Author."—Shortened, from "Golden Sheaves."

Examine the work of our spiritual teachers, and you will find the statistical law respecting them is, the less pay the better work.—Ruskin.

"Well done, thou good servant: because thou hast been faithful in very little, have thou authority over ten cities."

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

GRANDMOTHER'S LETTER

By Edith B. Kennel

For the Gospel Herald.

(Written in behalf of "The Old Folks" of the Welsh Mt. Samaritan Home.)

She was sitting in her rocker,
In the twilight all alone,
And her face, all seamed and wrinkled,
With a happy radiance shone.

All unbidden fell the teardrops
From her faded, pale blue eyes.
With her smile they intermingled
Like the rain from sunny skies.

In her trembling, care-worn fingers
Still she clasped the treasured thing;
Which had caused her tears of gladness
And her aged heart to sing.

'Twas a letter; just that morning
It had come from miles away,
From a thoughtful little grandchild
Who had taken time from play,

"Just to write a note to Grandma
Who must lonesome be," she said;
"Cause she sits all day a rocking
By herself since Grandpa's dead."

Once again the note was opened,
Reverently the grey-locked head
Sought again to bring to memory
Every word the child had said.

"Dearest Grandma, I am wishing
You could play with me today,
For you must be, O so lonely
Since dear Grandpa passed away.

"I've a great big bouquet, Grandma,
Which I gathered all for you
And I laid them in the play-house
'Til we go to visit you.

"But they're getting, O, so funny,
Guess they're tired waiting there.
And the corn-silk doll I've made you
Has lost nearly all her hair.

"But the candy that I've saved you
Tastes as good as when 'twas new,
For I taste it every morning
So it keeps to give to you.

"Now I'll close my letter, Grandma
With the best love that can be,
And these xs all are kisses
That are sent to you from me."

Little did that thoughtful grandchild
Dream of what her letter meant
To that lonely old grandmother
Whose best days of life are spent.

How for many days 'twas treasured,
Read each day as if 'twas new.
How she often thought at twilight
Of this little friend so true.

And I know that in the future
Joy that grandchild's life shall crown,
For her deeds of love and kindness
Shall in harvest joys abound.

"Cast thy bread upon the waters;"
Thus the wise man penned his lay.
"For it surely shall returning
Come again to thee some day."

Don't forget to write the old folks,
And the lonely, sick and sad.
They will feel the love that prompts it
And the thought will make them glad.

Don't forget to write the old folks,
Make their sunset hours fair;
With the thoughts of loyal home-folks
And of friends who love and care.

Don't forget to love the old folks
For it will not be in vain,
God will recompense with blessings
To your everlasting gain.

Gap, Pa.

THE RADIO

By J. Clayton Kolb

For the Gospel Herald.

Many think the modern home is not complete without the radio. Like on all other questions, there are two sides—the right side and the wrong side. Even those who do not favor the radio will sometimes say there is some good about the radio—but is it really good? Is there not something better and higher? Is there not a "more excellent way?"

James says, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh."

The words spoken by my father relative to the phonograph when first introduced still linger in my memory. He said, "It is too much of a mixture." A record would be used giving the 23rd Psalm or the Lord's prayer, and another giving a giddy song or joke, or foolish talk or sketch by some jester, and, what is still worse, sometimes make light of even sacred things. Now the radio has come and these things are produced on a much larger and more elaborate scale, extending from early morning into the late hours of the night. Now after listening to some Memorial day orations by some professed ministers of Christ speaking of the "supreme sacrifice" and "full measure of devotion" to one's country, etc.; after listening to father Coughlin on social justice; after listening to Judge Rutherford (of Russellite fame); after listening to Amos 'n Andy; and a host of others; I cannot for the life of me see how there can be very much good left.

I imagine I hear someone say, "I like to listen in to the good sermons and devotions." To this I reply that if you will spend the time you occupied in listening to these seemingly good sermons on your knees in behalf of your ministers and take your family along with you and go to the house of God in fellowship with those of "like precious faith" according to the com-

mandment in Heb. 10:25, I promise that you will receive a greater blessing, a hundred fold.

In contrast with those devotions over the radio, let me give you my experience with the real family devotions of our fathers. When quite a boy I had occasion one evening to go to the home of a certain brother—a lay member who had a large family. On entering the home the father was seated at the table reading out of a large family Bible, after which we all knelt in prayer. I do not recall his audible prayer or anything he said or read, but I do recall that everyone of his children are now members of the Church. One of his sons is now in the ministry, another a deacon, and one of the daughters a bishop's wife. Another daughter I recently heard offer an audible prayer in a sewing circle meeting. Does it pay? "Faith of our fathers, precious faith!"

New Holland, Pa.

THOUGHTS ON THE HOME

By Silvanus Yoder

For the Gospel Herald.

By Way of Introduction

In response to a suggestion by our editor I have, in an unassuming manner, consented to write a few short articles on themes pertaining to home problems. In reading them I beg of you to remember that the author was not reared in a secluded place that was immune to the evils of sin. The old Pennsylvania Railroad was the scene of much drunkenness and profanity. My contact with crews on the railroad showed that lewdness and immorality was everywhere prevalent. Disloyalty and rebellion have come into prominence in the home, and in all stages of my school life from the grades to some of the higher institutions of learning. As a husband and father of five children, I am made to realize the fact that it is impossible to rear a family in sinless environments. We can not insulate our home against the pangs of sin, but we can teach that to indulge in sin is a violation of divine authority. The automobile, the radio, and other modern inventions have become a part of our environments. In the opinion of most people, our age demands them. Most people have daily access to them and use them for their convenience. Many of our children have grown up with them. However, let us bear in mind that to use them in profaning the Lord's day or otherwise making sacrilege of Holy Writ is sinful and carries with it all forms of remorse and baneful experiences.

To make our home the home that God meant for us to enjoy should be the ideal of every one that is responsible for its inmates.

Middlebury, Ind.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

Lesson for Sept. 27, 1936.—REVIEW.

Golden Text.—They rehearsed all that God had done with them, and how that he had opened the door of faith unto the Gentiles.—Acts 14:27.

Introductory Thoughts.—Having come to the end of this quarter, we pause for review. The golden text suggests the same kind of an idea. Paul and Barnabas had just returned from their first missionary journey, and now they are giving a review of their labors before their home congregation. Let us do likewise with the events presented in the lessons of the past quarter. Let us notice, briefly, the leading thoughts in each lesson.

I. The Coming of the Holy Spirit.—It was on the day of Pentecost. The disciples had been there for seven days, getting ready for the endowment of power which our Lord had promised them. While they were together "with one accord" the Holy Ghost was given them without measure. So marvelous were the occurrences of this day that three thousand souls were added to the Church.

II. Witnessing Under Persecution.—The disciples, like their blessed Lord, suffered much because they dared to follow in His steps. On one occasion, having performed a notable miracle which no one could deny, they were called before the council to give an account of themselves. Boldly did Peter and John give a recital of what had been done, through their instrumentality, by the power of God. The climax in their testimony is found in the words, "We ought to obey God rather than men."

III. Social Service in the Early Church.—This is the title the general committee saw fit to give to this lesson. But social service is but one among the many things taught in the lesson. The grace of giving stands out as the most prominent feature of the lesson. Yea, verily, "It is more blessed to give than to receive."

IV. Christianity Spread by Persecution.—It has well been said that "the blood of the martyr is the seed of the Church." The persecution following the death of Stephen, far from weakening or wiping out of the Church, was the greatest boon to the Church since Pentecost; so far as promoting its growth is concerned. It is the opposition from within, not that from without, that stands as the greatest hindrance to the progress of the Church.

V. Philip's Missionary Labors.—Philip was one of those who had been scattered abroad through the persecution. After his marvelous success, the

Spirit directed him towards the south, where the conversion and baptism of the Ethiopian eunuch proved to be one of the outstanding events of his missionary labors.

VI. Saul Converted and Commissioned.—Saul, the arch enemy of the Christian Church, was converted by the power of God and became the Church's most conspicuous defender. It is not only an example of what the power of God may accomplish, but of what may be made of the vilest of sinners provided they yield themselves wholly to the transforming power of God.

VII. Sowing and Reaping.—One of God's inexorable laws is this: "Whatsoever a man soweth, that shall he also reap." Gal. 6:1-10 is one of the most impressive temperance lessons to be found anywhere, teaching temperance in its highest and best forms. They who rise to the standard as therein held forth are not only blest of God but are a real blessing to whoever they come in contact with. The key verse is found in verse 10—OPPORTUNITY.

VIII. The Gospel for All Men.—This lesson takes us to the home of Cornelius. It was here that the Gospel door swung open to the Gentiles; where the eyes of Peter, and later of the rest of the disciples, were opened to the true meaning of the Great Commission, where Christ commissioned the Church to carry the Gospel to "all nations."

IX. Beginning of World Missions.—This is a follow-up lesson, after having studied Lesson VIII. Antioch, which had been a pioneer in the matter of bringing the Gospel to the Gentiles, now becomes headquarters for missionary efforts among the Gentiles; the Holy Ghost having directed the Church to send forth Barnabas and Saul for this great work.

X. Turning to the Gentiles.—Paul and Barnabas kept up the apostolic practice of presenting the missionary message first to the Jews. Finding themselves rejected, just as Christ had been rejected by His own people, they turned to the Gentiles. In Elymas the sorcerer we find the typical Jew.

XI. The Council in Jerusalem.—The question of whether circumcision was obligatory upon the Gentiles having become a live issue at Antioch and other places, the matter was referred to the apostles and elders at Jerusalem, which decided, after a fair hearing, that it was not obligatory, and the Church at Antioch and other places accordingly notified. In this conference, which we well look upon as a model conference for our times, the doctrine of salvation by grace was established as a tenet of the Christian faith.

XII. Christian Living.—This is a fitting close of the present series of lessons. Romans XII is one of the clearest expositions of how Christian people ought to live that is to be found anywhere. Let this chapter be carefully and prayerfully studied, with a view to putting all these precepts into practice. The ideal of daily holy living is herein set forth in convincing language.—K.

BIBLE MEETING TOPIC

OUR MISSION WORK IN ARGENTINA, S. A.—Rom. 15:8-33

Topic for September 27

MOTTO

"To whom he was not spoken of, they shall see."

OUTLINE STUDY

I. Mission Stations and Preaching Points.

1. Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, Tres Lomas, Bragado, America, Madero, Passo, 30 de Agosto, Mechita, Moctezuma, Pellegrini, Maza, Meridiano Quinto, Alberti, Cuenca, Guanaco, Smith, Martinez de Hoz, Quiroga, Lonquimay, Toay, O'Brien, Olascuaga, Quemu Quemu.

II. Kinds of Work.

1. Congregational services.
2. Sunday school.
3. Bible readers.
4. Educational.
5. Distribution of literature, printing, etc.
6. Special evangelistic.
7. Children's home.

PERSONAL THOUGHT

Lord give me grace to keep up my concern for all the work which you have planned for me toward the people who need the Gospel.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Witness."
2. Visiting the Homes with the Bible Reader.
3. Attending a Sunday School in Argentina.
4. Working in the Orphanage.
5. The Printery.
6. Distributing Tracts.
7. Preaching in the Towns.

For Seniors.

1. Secure a good map and give a general description of the field.
2. Assign and discuss the different phases of the work in Argentina.

SEED THOUGHTS

We have barely begun. We must still sow the seed. There can be no great harvest ingathering until there is a great sowing. There are still thousands who do not know and hundreds who do not understand. Will the church at home pray that we may be faithful in sowing and that the seed may fall upon good ground.—N. Litwiler.

How many times we repeated the old, old story without seeing any visible fruits, when just then we could see that the seed sown is beginning to sprout and another soul is longing for peace and rest which the Savior alone can give.—E. Swartzendruber.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 17, 1936

Field Notes

Bro. S. E. Allgyer of West Liberty, Ohio, spent the week-end over Sept. 6 with the congregation worshipping in Madison Co., Ohio.

The quarterly meeting of ministers and deacons was held at Weavers Church near Harrisonburg, Va., on Tuesday, Sept. 8. R.

Goshen College reports the largest

initial enrollment in the history of the institution. Among these were over a hundred freshmen.

Sept. 5 was the beginning of a series of meetings at the Mt. Clinton, Va., Church. One confession so far (Sept. 9) with good interest. S. H. R.

Bro. M. L. Troyer was a welcome guest at Bethel Church, West Liberty, Ohio, on Sunday, Sept. 6, and preached an appreciated sermon. A.

Bro. S. C. Yoder of Goshen, Ind., preached at Waterloo, Ont., on Sunday, Aug. 30. Theme: The New Birth. J. B. M.

Bro. Elvin Snyder, missionary on furlough from South America, is scheduled to preach at the Detweiler Church, Roseville, Ont., Sept. 19-28.

Great interest is reported from the revival meetings held by Bro. C. F. Derstine of Kitchener, Ont., at Kaufman Church near Davidsville, Pa., last week.

A series of meetings, scheduled to close about the middle of this week, was conducted at the Mount Clinton, Va., Mennonite Church in charge of Bro. J. Irvin Lehman of Chambersburg, Pa.

Good attendance, great interest, is reported from the week-end meetings at the Columbia, Pa., Mennonite mission on Saturday evening and Sunday, Sept. 5 and 6.

Ontario Mennonite Bible School.—The term will be Dec. 28-March 15. If interested, write to the secretary of the Board, J. B. Martin, 187 W. Erb St., Waterloo, Ont.

We thank the Lord for the new missions and branch Sunday schools that have been started among us during the past year. May the good work go on and many souls be gathered in.

Bro. J. W. Hess of Akron, Pa., will conduct evangelistic meetings at the Mennonite Gospel Mission, Finland, Pa., each evening from Sept. 19 to the 26th. We invite your prayer and attendance. C. S.

The Snyder Mennonite Church near Bloomingdale, Ont., announces a series of meetings, Sept. 19-27, with Bro. H. J. King of Harper, Kans., as evangelist. An all-day missionary program has been arranged for Sunday, Sept. 20.

Next Sunday is the time set for dedicatory service at the Fairview Church, in the Maryland Mountains, recently purchased and remodeled by the brotherhood in the Casselman Valley district. Long live the work at Fairview.

We are in receipt of an interesting program of an all-day workers' meeting at the Mennonite mission in Altoona, Pa., on Saturday evening and Sunday, Oct. 3-4. Twelve different congregations are represented on the program.

The monthly Bible instruction meeting at Coatesville, Pa., is to be held Saturday evening and all day Sunday, Sept. 19-20. Instructors, Milton Brackbill and Elias Kulp. All welcome. Bring your Bibles. Pray for the meetings. D. G. K.

Bro. George Hostetler of Westover, Md., filled the regular appointment at Providence Church near Oyster Point, Va., on Aug. 30, at which time four were added to church fellowship; two by confession, 1 by letter, and 1 by baptism. G.

An all-day meeting at Cambria Fuel, near Johnstown, Pa., on Sunday, Sept. 13. Among those who were present and took an active part in the meeting were Bro. Harvey Shank of Chambersburg, Pa., and Bro. A. J. Metzler of Scottsdale.

An interesting program of a meeting to be held at the Philadelphia, Pa., Mennonite Home Mission on Saturday evening and Sunday, Sept. 19 and 20, is before us. Most of the speakers are drawn from Lancaster Co., Pa., and Greenwood, Del.

Bro. H. J. King of Harper, Kans., is scheduled to hold meetings in Ontario as follows: Snyders (Bloomingdale), Sept. 19-27; Latschar, Sept. 28-Oct. 7; Blenheim, Oct. 10-18; Biehn, Oct. 20-30. Will you pray that God's blessing may be poured out as the Word is preached? J. B. M.

The brotherhood of the Casselman Valley district has purchased an old church belonging to another denomination, now known as the Fairview Mennonite Mission, eleven miles southeast of Grantsville, Md. This building, after undergoing some remodeling, is to be rededicated on Sunday, Sept. 20, D. V. B.

We get the following bit of information from Hesston College and Bible School: "Nearly 140 young people have registered, with others coming later. This is an increase of more than 20 per cent over last year at this time. We would easily have passed the 150 mark had it not been for the severe drought. A fine group we have this year."

A brother writes from West Liberty, Ohio: "Bro. George Hostetler and wife, accompanied by Bro. and Sister Kurtz, all of Westover, Md., made a flying trip to their old home near West Liberty, over the week-end of Sept. 6.

Bro. H. preached two very interesting sermons while here; Sunday morning at Oak Grove Church, and in the evening at South Union."

Inspiration, spiritual love and genuine joy will be brought (D. V.) to the inmates and workers of the Oreville Mennonite Home, near Lancaster, Pa., by the Hershey Singing Class in a sunset service on Sunday, Sept. 20. The final session of this class is scheduled for Saturday evening preceding in the Hershey Mennonite Church, near Kinzers, Pa. D. M. W.

Correspondence

Elida, Ohio

(Pike and Salem congregation)

Dear Brethren and Sisters, Greetings:—We praise the Lord for His goodness and His wonderful works to the children of men. We have just passed through a revival meeting held by Bro. James Bucher of Upland, Calif., which began Aug. 14 and lasted for two weeks. The meetings resulted in seventeen accepting Christ for the first time; three were reclaimed, and many with David prayed this prayer: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

Sister Lizzie Musser, a worker at the Reading, Pa., Mission, was with us for three weeks for a much needed rest. We wish her success in her return to her field of labor. Others visiting among us during the meetings were Bro. and Sister Henry Hartman, Sister Cora Brilhart and two sons, Sister Hernley, all of Scottdale, Pa.; Bro. and Sister Frank Brunk of Maryland; Bro. Daniel Augsbarger, Mr. and Mrs. J. W. Hale, Dayton, Ohio; Bro. and Sister Mark Ross, Kalona, Ia.; Sister Margaret Horst, Reading, Pa.; Bro. and Sister Norman Hobbs, Ft. Wayne, Ind.; H. F. Alexander, Elkhart, Ind., and others. A number were here from West Liberty and other places. We wish them all God's richest blessings.

The Lord has again visited our number and has taken away our oldest minister, Bro. George Ross, who has been with us for a long time. May the Lord comfort the bereaved ones.

We are having beautiful showers of rain, and we praise the Lord for them. Remember us in your prayers, that we may remain faithful to the end.

Sept. 2, 1936. Ida M. Horst.

Wooster, Ohio

For a number of years the members of the Salem Mennonite Church have felt the need of expansion away from their own Church doors, since most, if not nearly all, their neighbors professed faith in Christ, and had their mem-

bership in some church. Then also it was felt that they owed a testimony to the nearby city of Wooster. This conviction, after due prayer, led to the series of meetings just closed, which the Lord used in a mighty way.

The tent which was erected on the Collier lot, near the Main Square, was more than crowded on many nights. Hundreds in the city were profoundly moved. Many lives were changed, one even that of a woman who was ready to divorce her husband, who with tears repented, and accepted Christ instead. Others were saved. Many Church people were convinced of the error of their ways, and changed their lives. One modernist church was so stirred that it appears they will request their minister to again preach the Gospel, or leave his pulpit. The vote was taken the last evening, and the packed tent and outside voted for another such meeting, the Lord willing, in 1937.

The Church immediately made arrangements to follow up some of the work done, as well as to follow some of the leads, by holding cottage meetings in the homes of interested parties.

The evangelist was Brother C. F. Derstine of Kitchener, Ont., who spoke nightly on "Modern Problems in the Light of First Corinthians." This was followed by an evangelistic sermon. Bro. Leidy Hunsicker, Blooming Glen, Pa., was the chorister.

Sept. 3, 1936. Gladys Mumaw.

Hubbard, Oreg.

(Hopewell congregation)

"O that men would praise the Lord for his goodness and his wonderful works to the children of men."

Our Bible school has gone on record, which was a success. Every one seems to feel to praise the Lord for permitting it to come to pass. Enrollment, 168; average attendance, 138; ranging in age from 3 to 78.

On Monday evening Bro. M. C. Vogt and family were with us; the brother telling of the problems they have in bringing the Gospel to the people in India, so they will really believe and get to the place where they will put away all other idols and worship the Savior. Only let us therefore pray for them that they may accomplish the end they are striving for.

Sept. 3, 1936. Cor.

South English, Iowa

(Liberty congregation)

Greetings in Jesus' Name:—On Sunday, July 5, Bro. and Sister Will Guengerich and Bro. Ben Buckwalter of Wellman, Ia., worshiped with us. Bro. Guengerich brought to us the morning message.

On Aug. 2 Bro. John Wenger of Linville, Va., worshiped with us. He was here a few days visiting his brother, Homer Wenger.

Most of our young people attended the young people's institute held at

the East Union Church, near Kalona, Ia. "O the unsearchable riches of Christ, precious, more precious than gold." How true it is that the blessings received from the Institute are more precious than gold.

The Goshen College quartet gave us a program of sacred music Tuesday evening, Aug. 18.

Sept. 4, 1936. Leda Grove.

Jackson, Minn.

Christian Readers:—Beginning Aug. 10 and ending with a public program on Friday evening, Aug. 21, our first daily vocational Bible school came to a close. The interest and attention were very good. Highest attendance of children was 51; total enrollment of children, 61; average attendance, 42. There was also a Bible class conducted by Bro. Ed. Harder of Upland, Calif. Bro. Harder served as principal and was assisted in the work by the following teachers: Sisters Ed Harder, Ethel Landis, Mary Garber, Matilda Garber, and Irene Kauffman. Our prayer is that the seed sown may bring forth fruit to His glory.

Bro. and Sister Harder and two daughters recently left for their home in California. We miss them in church activities. Grandma Shearer, an aged sister and mother to Sister Harder, accompanied them. We also miss her saintly presence.

Pray for the work here.

Sept. 4, 1936. Irene Kauffman.

West Liberty, Ohio

(Oak Grove congregation)

Greetings in our Savior's Name:—Bro. and Sister Elvin Snyder of South America spent several days in our community recently. Bro. Snyder preached to us in the morning service and at the Bethel Church the following Tuesday evening. Bro. and Sister Snyder both served on the program of the Western Ohio Women's Missionary Society meeting which was held Aug. 23 at the Bethel Church.

On the Sundays of Aug. 16 and 30, Bro. Ray Eschliman of South Dakota preached for us, and on the evening of Aug. 30 gave a very inspiring talk to our young people.

Today we had Bro. and Sister George Hostetler from Westover, Md., with us. Bro. Hostetler preached at the Oak Grove Church in the morning and at the South Union Church in the evening. We appreciated having these brethren with us very much.

On the evening of Aug. 27 we were privileged to hear a program of sacred songs given by the Goshen College quartet.

An unusually large number of our people attended the Ohio Sunday School Conference held in Fulton County.

Sept. 13 is the day set for the one hundred sixteenth Quarterly Mission (Continued on page 540)

Miscellaneous

WHAT WILL YOU DO WITHOUT HIM?

I could not do without Him!
Jesus is more to me
Than all the richest, fairest gifts
Of earth could even be.
But the more I find Him precious,
And the more I find Him true,
The more I long for you to find
What He can be to you.

You need not do without Him,
For He is passing by;
He is waiting to be gracious—
Only waiting for your cry;
He is waiting to receive you—
To make you all His own!
Why will you do without Him,
And wander on alone?

Why will you do without Him?
Is He not kind indeed?
Did He not die to save you?
Is He not all you need?
Do you not want a Savior?
Do you not want a friend?
One who will love you faithfully,
And love you to the end?

You cannot do without Him!
There is no other name
By which you ever can be saved.
No way, no hope, no claim!
Without Him, everlasting loss
Of love and life and light!
Without Him—everlasting woe
And everlasting night.

But with Him—oh, with Jesus!
Are any words so blest?
With Jesus, everlasting joy
And everlasting rest!
With Jesus—all the empty heart
Filled with His perfect love;
With Jesus—perfect peace below
And perfect bliss above.

Why should you do without Him?
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.
He calls you!—hush! He calls you!
He would not have you go
Another step without Him
Because He loves you so.

Why will you do without Him?
He calls and calls again,
"Come unto me! Come unto me!"
Oh, shall He call in vain?
He wants to have you with Him;
Do you not want Him, too?
You cannot do without Him,
And He wants,—even you.

What will you do without Him
In the long and dreary day
Of trouble and perplexity,
When you do not know the way,
And no one else can help you,
And no one guides you right,
And hope comes not with morning,
And rest comes not with night?

What will you do without Him
When death is drawing near,
Without His love—the only love
That casts out every fear—
When the shadow-valley opens,
Unlighted and unknown,
And the terrors of its darkness
Must all be passed alone?

What will you do without Him
When the great white throne is set,

And the Judge who never can mistake
And never will forget—
The Judge whom you have never here
As Friend and Savior sought—
Shall summon you to give account
Of deeds and words and thought?

What will you do without Him
When He has shut the door,
And you are left outside because
You would not come before?
When it is no use knocking—
No use to stand and wait;
For the word of doom tolls through
your heart,
That terrible "Too Late!"

—Sel. by Mabel H. Bucher.

OUR NEW SUNDAY SCHOOL QUARTERLY ARRANGEMENT

By A. J. Metzler

For the Gospel Herald.

From its first organization the Mennonite Publication Board, through the Publishing House staff, has had as one of its primary objectives, the development and printing of suitable helps and literature for the Sunday schools. Under the blessing of God and the faithful labors of His servants these helps, in addition to the regular Sunday school papers and articles and departments in the other Church papers, are as follows:

Picture Cards and Rolls (Cook), for ages 3-5 yrs.

Primary Quarterly, for ages 6-8 yrs.

Junior-Intermediate Quarterly, for ages 9-16 yrs.

Junior Teachers' Quarterly, for teacher of Primary, Junior, and Intermediate pupils.

Advanced Quarterly and Advanced Teachers' Quarterly, for ages 17 yrs. and up.

For the past several years there has been a growing recognition of the necessity for some improvements in this arrangement. It was felt that another line of picture rolls and cards would afford better art and at the same time be more efficient in aiding the teacher.

Another urgent need was for more and better helps for teachers of the Beginners' and Primary children. This was probably the weakest point heretofore.

The other need was for closer grading in the development of the Junior and Intermediate field, making possible better adaptation.

In view of these needs and after several years of planning, counseling and praying, the following arrangement is being announced which will be ready for use Jan. 1, 1937. The ones in black type are new or revised.

Picture Cards and Rolls (Providence Lithograph), 3-5 yrs. Lina Z. Ressler, Editor of cards only.

Primary Quarterly, for ages 6-8 yrs. Mary Royer, Editor.

Beginners—Primary Teachers' Quarterly. Mary Royer, Editor.

Junior Quarterly, for ages 9-12 yrs. Ruth Mininger Brackbill, Editor.

Intermediate Quarterly, ages 13-17 yrs. Clayton F. Yake, Editor.

Junior-Intermediate Teachers' Quarterly. John L. Horst, Editor.

Advanced Quarterly, ages 18— yrs. J. A. Ressler, Editor.

Advanced Teachers' Quarterly. J. A. Ressler and J. R. Shank, Editors.

From the above it will be noticed that the two new part-time editors added to the staff are Sisters Mary Royer and Ruth Mininger Brackbill. We feel fortunate in being able to provide for this arrangement. From the standpoint of Christian life and experience as well as talent, training, and experience in the field of Christian Education, our sisters are in a good position to make a valuable contribution to the Cause in this manner.

In view of present developments and needs we believe this new arrangement, with its revisions and better adaptations will prove satisfactory to our constituency as a whole.

For the good of the Cause may we request a few things from all—

1. That Sunday school leaders would endeavor to grade their pupils as nearly as possible in line with the various ages for which these helps are prepared.

2. A fair test of these new provisions by a united use of them.

3. Your prayers and helpful suggestions for further improvements.

For further information, write to
Mennonite Publishing House,
Scottsdale, Pa.

TOBACCO AT THE BAR— GUILTY

If tobacco was indicted and tried by a medical court of ungodly men the jury would be unanimous in condemning it as an evil enemy to mankind. Most surely then a court of Christian gentlemen with the knowledge of Bible light, should not hesitate to condemn the weed. The white man did the Indian a great injury by introducing to him the "fire water" (intoxicating liquor), but the Indian got even by introducing tobacco to the white man.

I was reared in an atmosphere of tobacco odor. The most of my boyhood chums, schoolmates, and relatives fell victims to the filthy weed. Many times I have been asked why I did not use tobacco, or had never contracted the habit. I could never see anything manly about the use of tobacco. I did not consider it necessary or beneficial to my health, happiness, business or prosperity. But rather looked upon it as a filthy, foolish habit, not only expensive, but injurious to man's physical and mental being. And when I became a Christian at the age of 21, I became convinced that it would be a sin to defile my body with a filthy weed. The Scriptures condemn all filthiness of the flesh. We are

commanded to "glorify God in your body, and in your spirit" (I Cor. 6:20); "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). You cannot dip, chew, or smoke tobacco to the glory of God.

Men and women who are addicted to the tobacco habit become enslaved to it and think they cannot do without it. Tobacco makes no appeal to manhood nor womanhood; it is only the lower animal nature that craves the weed. And yet most animals both wild and domestic will turn their backs upon tobacco. However, there is a big green worm known by tobacco raisers which feeds upon the plant. Tobacco users infringe upon the rights of others by breathing such nauseous sickening odor, smoking in the presence of non-users, especially ladies, and by spitting on the walls and floors of homes, public buildings, sidewalks, etc. Seemingly many habitual smokers have lost all respect for women and children; they smoke everywhere they go. Some wives have not kissed their husbands in ten years; and I cannot blame them, when the husband carries a foul breath and his lips and chin covered with tobacco juice.

I am opposed to the liquor traffic, and also opposed to the use of tobacco. If we could only rid America of the cigarette curse, what a number of fires would be prevented, to say nothing of the crimes, deaths, insanity, and wrecked lives it would prevent. It is shocking to see so many young boys and girls, too, smoking cigarettes. This is having an alarming effect upon the morals of our youth, to say nothing of the physical, mental and spiritual effect.

Some time ago an old man nearing his "three score and ten," told me he had chewed tobacco since he was a boy, and now uses \$1.00 worth each week. \$52.00 a year wasted, for perhaps fifty years or more. Possibly he has spent \$3,000.00 for this useless habit. Just think how much good the money could have done in spreading the Gospel or helping suffering humanity. William Lloyd Clark, editor of "The Rail Splitter" and author of a number of anti-Catholic books, says, "There are 500,000 tobacco stores in America and only 150,000 book stores; two hundred per cent more energy devoted to producing smoke and amber than to developing brains and intelligence." Tobacco users are mentally lazy, some of them do a great deal of reading, but very few of them are real thinkers. Tobacco deadens the brain and kills the ambitions of the heart.

It grieves me to see ministers of the Gospel using tobacco. I feel it more worthwhile and more pleasing to God to use my tithe in publishing this little paper, than it would be to buy cigars for preachers.

—Sel. by Abram B. Thomas.

APPENDIX: A DIARY WELL KEPT

Not long ago, in Europe, a man died at the age of seventy-three years, who began to keep a diary at the age of eighteen years, and continued to keep it for fifty-two years. His life was not consecrated to a high ideal. In the book he left, he states that in the fifty-two years he had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,023 he had paid about \$10,433.

In fifty-two years, according to his bookkeeping, he had drunk 28,786 glasses of beer and 20,085 glasses of spirits, for which he spent \$5,350. The diary closes with these words: "I have tried all things, I have seen many, I have accomplished nothing."

A strange contrast between this testimony and that of Paul, II Timothy 4:7-8: "I have fought a good fight. I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."

—Selected by a brother.

"MAKING THE GRADE"

In the early days of the auto, it was common to see cars stalled part way up steep hills. They were able to make the easy grades, but not so the hard and steep ones.

Most of us are like those cars. Occasionally, if not often, we find ourselves at the foot of the steepest part of some grade, and no courage to go on!

There is no common cause for this failure of our spirits. In the case of some, hard and inspiring work may be the cause. In others, sickness, or age, or disappointment, or trying circumstances. We hesitate before the steep part of the grade for various reasons.

But there is a common remedy for this hesitation. What all of us need is a religious faith that accounts for both good and bad in life, both success and failure, both happiness and sorrow. And such a faith can be had by our trying to see life whole—see those dead, and those unborn, as well as those now living. Each is part of an age-old process, and God rules over all.

Hesitation at the steep places is helped, if not overcome, by remembering that many others have gone the same way, by the grace and help of their Heavenly Father.—The Presbyterian.

"The WORD of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

CHRISTIAN ASSURANCE

(Continued from page 531)

"And him that cometh to me I will in no wise cast out" (Jno. 6:37). That word, "no wise," is far-reaching. It matters not how sinful or degraded or self-righteous or guilty, it is almost as far-reaching as that wonderful promise in Heb. 7:25, "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." But who can tell how far the "uttermost" is? David in one of his Psalms said, "Let me take the wings of the morning, and fly to the uttermost part of the sea," and yet God will be with me there. Spurgeon said that we might go even farther than that; borrow the wings of an angel and fly far, far beyond the most remote star and yet we have not come to the uttermost, but Jesus is able to save to the uttermost all that come unto God by Him seeing He ever liveth to make intercession for them.

DARE WOMEN SMOKE

Cigarette smoking, it is said, is becoming more and more common among women. We would like to call the attention of the women to a statement made by a leading physician in an address to a gathering of physicians. An exchange makes this report of what he said:

"Sixty per cent of all babies born from cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning. Dr. Chauncey L. Barber, Lansing, Mich., asserted at the annual convention of the American Association for Medico-Physical Research. As the nervous system is easily poisoned by nicotine a baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post mortem shows degeneration of the liver, heart and other organs. The evil effects of cigarettes upon boys are evident beyond all argument. The almost absolute silence of the church in the presence of this very great and rapidly growing evil is hard to understand."

We do not believe that all the harm of cigarette smoking is done to women and babies. We have seen many men and boys suffering from the bad effects of cigarettes.—Presbyterian of the South.

JESUS BIDS US SHINE

Jesus bids us shine with a clear, pure light,
Like a little candle burning in the night;
In the world is darkness; so we shine,
You in your corner and I in mine.

Jesus bids us shine then for all around,
Many kinds of darkness in the world are
found;
Sin and want and sorrow; so we must shine.
You in your corner and I in mine.

—Anna B. Warner.

CORRESPONDENCE

(Continued from page 537)

Meeting to be held at the Oak Grove Church.

Quite a few of our young people are leaving now for college, teaching positions, and other places of work.

We are indeed grateful to our heavenly Father for the abundance of rain and other blessings He has sent us.

Sept. 6, 1936.

Cor.

Dundee, Ohio

(Kolb and Longenecker congregations)

Greetings to the Gospel Herald Readers:—The Lord has sent us refreshing showers this summer. We now are enjoying the fruits of the earth. Above all, we are enjoying spiritual blessings.

Sept. 6 closed a two-week revival meetings at the Kolb Church. Bro. I. J. Buchwalter of Dalton, Ohio, conducted the services. Soul-stirring messages were brought to us each evening. The attendance was good throughout the meetings. Nine precious souls accepted Christ as their Savior. More were counting the cost, some almost persuaded but would not yield because Satan had them bound with his chain.

Readers, join in with us in praying for these souls that have accepted Christ, that they will have a complete victory, and pray for those that rejected our dear Lord and Master that they will accept Him before it is too late. Our hearts were made to rejoice when in one service a husband, wife, and young son accepted Christ. What rejoicing there must have been in heaven!

Sunday, Sept. 6, there was an all-day meeting. We had a centennial program. The first building was erected in 1836, the present building, in 1908. We enjoyed a great spiritual feast. Interesting talks on the old and present building were given. Many good and practical truths were brought to us throughout the day by the different speakers. The attendance in the afternoon was twice the amount the church could seat. With the use of a loud speaker those on the outside could hear the program. The oldest person present is 93 years old. She is a sister in the congregation.

Pray for us that we may keep the lower lights burning.

Sept. 7, 1936.

Ruth Friedt.

Dagmar, Mont.

(Coalridge congregation)

Dear Herald Readers, Greetings:—"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." This victory is ours if we will claim it. We have had Bro. L. S. Yoder with us for the past two weeks and enjoyed the meetings very much. Five souls accepted the Lord.

The evening of Aug. 25 and 27

twelve young folks of Bloomfield were with us in our service. We were glad to have them with us.

Bro. L. S. Yoder left word here with us that he would be back and preach for us sometime in October. We will be glad to have him here again if it is our Lord's will. May God bless him in his work.

We will ask you to remember us in your prayers.

Sept. 7, 1936.

Cor.

New Dundee, Ont.

Greeting in Jesus' name:—The Waterloo County Ministers' meeting of the Mennonite Church was held here at the Blenheim Church on Thursday, Sept. 3. A real interest was manifested and a fine spirit prevailed.

On Sunday, Sept. 6, we had our communion at the Blenheim Church in charge of Bro. S. M. Kanagy. Most of the members were present and partook. A few could not be present because of sickness.

We expect Bro. Henry King of Harper, Kans., to be with us in a series of meetings beginning Oct. 10.

Brethren S. F. Coffman, C. C. Cressman, I. B. Witmer, Angus Weber, and myself have been asked to meet with the brotherhood at Sandhill, N. Y., relative to their church building, on Thursday, Sept. 10.

May God bless His laborers in various parts of His vineyard.

Sept. 8, 1936. Moses H. Shantz.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers:—It has been some time since our conference was held. The report has been printed and we hope it was read by many, and will earnestly try to keep the decrees as given. There were many rich admonitions presented, and the sweet fellowship enjoyed with others of like precious faith, will all be the means of strengthening us for further service for Him who did so much for us. We had very good attendance, but not as many visiting brethren and sisters from other conference districts as we sometimes have. Very glad to have had those who were here.

We had the two most pleasant days for the conference session. It rained several showers, cooled the air, and yet did not interfere with the meetings. Surely God is good.

Bro. T. K. Hershey and wife were with us Sept. 3-7, visiting relatives and being used in the work of the Lord. He was with the congregation at Springdale Thursday, Friday, and Sunday nights; at Valley View Saturday night, Hildebrand Sunday morning.

Inquiry meeting was held the afternoon of the 5th. Bro. Hershey preached for us, gave us much to think about, especially in how each one should examine themselves, and not others.

Harvest meeting was held in the af-

ternoon of the 22nd. We have much to be thankful for.

Sunday morning, the 6th, Bro. Abram Burkholder explained to us the 12th chapter of Romans which is full of rich admonitions, and one that is safe for all to live by. A number of our young people entered school yesterday at E. M. S. We will miss them much from our number, but hope they may use their time well, and store up knowledge that will do them good, to be used in future life for the church and in service for the Master.

We have had a good season and fine weather. In His name,

Maggie M. Driver.

Sept. 10, 1936.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greetings:—The Indiana-Michigan Sunday School Conference held with our congregation in August has now passed into history; while the home people had to miss much of the program, and were kept quite busy, we feel the work was done gladly for the Lord's sake, and also for the benefit of our visitors, and hope the many truths presented will be taken to heart and lived out in our daily life, and the old hymn we sing so often, "Faith of our Fathers" may mean more to us than ever.

On the evening of Aug. 23, Bro. John Thut of Kansas commenced a series of prophetic talks on the following subjects: The World System, The Jew, The Church, The Signs of the Times, The Reign of the Anti-Christ, The Great Tribulation, Practical Christianity, and the closing evening (Aug. 30) on The Second Coming of Christ. The many truths presented were given in plain language so all could understand, and we appreciate the facts given very much, and trust we may all live closer to Him, as our every day conduct means more than we sometimes realize.

Our Bishop, Bro. D. J. Johns, who was 86 years of age on Sept. 8, is well and still active in Sunday school and Church work, and takes his regular turn in proclaiming the Word. It has now been 54 years since he was ordained to the ministry, and this coming November, 49 years when ordained bishop. It might be of interest to mention that in the church he has looked after so faithfully these many years, there is only one member living anymore from the original church at the time he took charge—Mrs. John Stutzman, who is still able to attend regularly.

Are we all thankful and appreciate these nice showers after the severe drought this summer, to have the grass again green, and many things to revive, after being almost lifeless?

We ask an interest in your prayers for the work at this place.

Sept. 12, 1936.

J. E. S.

(Continued on last page)

SUNDAY SCHOOL CONFERENCE

Report of the Sixteenth Annual Sunday School Conference of the Pacific Coast District, held with the Fairview Congregation, near Albany, Oregon, June 15, 16, 1936.

Organization: Mod., Orrie Conrad; Asst. Mod., Marcus Lind; Secy., M. R. Martin; Treas., L. E. Conrad; Song Manager, C. G. Yoder.

Motto: The Church Exalting Jesus Christ through the S. S.
Conf. Song: "Stand up, stand up, for Jesus."

Monday, June 15

9:30 Song Service.

Devotion, led by Dan Erb.

Roll Call; Out of 91 names called, there were present, ordained men, 31; delegates, 29; by proxy, 11.

Scripture Recitation (John 4:5-14), Jacob Liechty.

How may the Greatest Benefit be Derived from the S. S. Conference? J. J. Reeber, Edward Kenagy.

Speaking distinctly and giving the sense. Neh. 8:8. Take notes, and take them home to your congregation. Keep some for yourself don't give it all away. Our greatest Teacher is Jesus. The longer and closer we stay to Him, the better we are able to do His Will.

The Necessity of Consecrated Leadership, Chester Hartzler.

God has seen, all creation needs leadership. The leader of any congregation or number of people is responsible for the feeding and caring of the flock. May our leadership be such that we may have a blending together of our efforts to God's honor and glory.

Essay by Gladys Weaver. Everyone leads people either down or up. God can't use us unless we are fully consecrated. Blind leaders prove disastrous both to themselves and to those led by them. God leads His people through leaders, and is depending on you and me. May we keep ourselves fit and willing to be used of Him.

Special Song, "How Strange and Wonderful."

Open Discussion.

Afternoon Session

Children's Meeting, by T. K. Hershey. 36 boys and 45 girls were present.

Report of secretary and treasurer read and accepted.

Mechanical or Spiritual S. S., Which? S. E. Eicher.

We are living in a very mechanical age. Unless we are careful, we become mechanical ourselves, including our Sunday schools. Love, manifested in our handshakes, in our teaching, and throughout our entire dealings one with another, goes for making a Spiritual Sunday school.

Church Indoctrination in the Sunday School, N. E. Roth (Alberta).

The S. S. should be run by the Church, and not the Church by the S. S. Give out the real food, without substitutes. Use plain simple language thereby creating interest and attention. Employ various methods in teaching. We should agree on what we teach. Heed the teaching of God's Word and accept His grace as sufficient.

Special Song arr. by D. H. Ebersole, "Be Strong."

Open Discussion.

Evening Session

Workers' Hour; Song Service and Scripture verses by the audience, and Prayer by John Snyder.

Present Day Conditions, a Challenge to Christian Youth.

(a) **A Challenge to Faith,** Melvin Mishler. It is not the big outstanding evils that shake the faith of our youth, but rather the questionable things. "The little foxes spoil the vines."

(b) **A Challenge to Separation,** Elizabeth Christner. If we lower our standards concerning the doctrines of the Bible we fall into sin. Let us remember our vow we made on our knees before God.

(c) **A Challenge to Holy Living,** Joe Birky. The nearer we get to God, the easier it is for us to believe there is a God.

(d) **A Challenge to Soul-winning,** E. B. Harder. World conditions, pointing toward Christ's second coming, ought to challenge us for soul-winning.

Special Song arr. by Bernice Widmer, "'Tis the Sweetest Name."

How may Our Sunday Schools more Effectively become "All Things to All Men" that We might by All Means Save Some, Jacob Roth.

The key to this is consecration. Willingness to be used wherever God wishes to use us.

Special Song arr. by Oscar Schlegel, "Not I, but Christ."

Sermon by N. E. Roth. Theme: "Behold I Bring Him Forth to You."

Christ is being brought to us. What are we going to do with Him? The best friend we can have in this world, is Jesus.

Tuesday Morning

Song Service.

Devotion, led by S. C. Yoder.

The Place of Education in the Life of the Christian Worker, S. C. Yoder.

One element in our education should be to help people learn to do those things, which they have to do anyway, well, and be happy while they are doing them. Education helps us to think systematically. It helps us to convey our thoughts to other people, in a way that impresses them. Education and Christianity may go hand in hand. It is impossible to build character without Christian religion.

Scripture Recitation (Psa. 119:1-10), Elvera Wolfér, read by Lovina Miller.

Fleeing Youthful Lusts (Psa. 119:9), Wilbert Nafziger.

The closer we as young people follow our Guide, the easier it becomes to flee youthful lusts. Christ said, "Abide in me." That is the secret of success.

The Effects of the Daily Habits and Manner of the Christian Worker upon His Associates, Beulah Shank, Albert Hershberger.

What we say does not mean near as much as what we do. God keeps the upper lights burning, it is up to us to keep the lower lights burning. Our business is soul-winning. God expects us to use the influence we have, then He will give us more. If we want our teaching to be effective, we must live what we teach. Prayer, reading and meditating on God's Word, are very essential to Christian living. Inconsistency causes lack of power.

The Source of Power for Victory, Joe H. Yoder.

"Lo, I am with you alway," spells victory for the Christian. "Ye shall receive power after that the Holy Ghost is come upon you."

Special Song, arr. by Laura Yoder, "Faith is the Victory."

Open Discussion.

Miscellaneous Business

On motion, it was decided that the Executive Committee of Sunday School Conference write up a suitable amendment to the Constitution, regarding the Assistant Moderator, having a vote by virtue of his office, which shall be presented at next session of Conference.

On motion, it was decided that we express our interest in the Christian training project, advanced by Bro. O. G. Miller, and that we encourage the development of this type of work as a valuable adjunct to our S. S. Program.

Organization for the Coming Year

Mod., John Snyder; Asst. Mod., Jacob Roth, Secretary-Field Worker, M. R. Martin. Treasurer, L. E. Conrad. Add. Members of Ex. Com.: Milo Schultz (1 yr.), Melvin Wolfer (2 yrs.). Lib. Com.: M. R. Martin (Chairman), Vernon Kaufman (1 yr.), Paul W. Miller (2 yrs.).

No. of Schools meeting every Sunday	15
No. of Officers	83
No. of Teachers	168
Enrollment	1830
Average Attendance	1303
Cradle Roll Depts.	1
Beginners Depts.	4
Primary Depts.	7
Junior Depts.	4
Intermediate Depts.	4
Home Depts.	0
Children under 14	771
Children from 14 to 18	231
Pupils over 12 non church members	111
Pupils of non Mennonite parentage	335
Pupils under 14 that read the New Testament	6
Pupils under 18 that read the entire Bible	2
Teacher training classes	0
Teachers' Meetings	5
S. S. Libraries	9
No. of Volumes	869
No. of Schools having Missionary Offerings	14
No. of Schools using investment funds	10
No. of Schools observing Missionary day	12
No. of Schools having mission study classes	0
Summer Bible Schools	8
Mission Sunday Schools	2
Offerings for Supplies	\$1326.51
Offerings for Missions and other causes	\$1283.21
No. of Schools using Words of Cheer	14
No. of Schools using Beams of Light	14
No. of Schools using Youths' Christian Companion	14
Pupils received into Church Fellowship	38
Y. P. B. Meetings	15
Using Regular Topics	14
Having Junior Programs	12
Have family worship	140
No family worship	39
Schools where church members are in S. S.	15
Schools where pupils are in Church Service	13

M. R. Martin, Secretary.

SPECIAL MEETINGS

Manheim, Pa.

Report of Harvest Home and Sunday School Meeting held at Kauffman's Church near Manheim, Pa., Thursday, Aug. 6, 1936.

Speakers.—Frank Leaman, Henry Lutz, Christian Charles, David Landis, Aaron Mast, and John W. Weaver.

Thoughts Gleaned.—Great reverence for God and His house is needed. God uses human beings to propagate His cause. We need to know ourselves. We will never be able to reverence God unless we know who He is. We get so used to commonplace things that we drag them into His services. There is danger of losing conviction of sin by living in its continual presence. God's blessings come in the former and latter rains. Every person should thank God for the fruits of the earth. Parents should teach the children to be thankful. The world needs men and women who are willing to give themselves for the cause of Christ and the welfare of others. God uses holy things. We cannot give a thing to God and still keep it. God has a claim on our life by creation and adoption. We are created for His glory. When Jesus spoke He had a message. He has a message for the world but needs messengers. Every class is a bundle of responsibilities. Jesus had confidence in His message. He sought a point of contact. He made His listeners think by asking them questions. Our mission today is to bring the Gospel of salvation to lost souls. Fifty per cent of the homes in America are unhappy homes because of indiscreet habits of young people. Immodest apparel of women of today is responsible for much sin today. An ill-mated pair is an example of misery. Frequent calls and late hours are not Christian. The object of courtship should be companionship. The young man who destroys the virtue of a young girl and then walks in society as before is not Christian. Isolate yourself from the world and isolate yourself with God and you will have power. It is impossible to come before the throne of grace with sin in our lives. Many people have too high a regard for sin. We will have Pentecostal power when we meet Pentecostal conditions. Secretary.

Bair, Pa.

Report of the Annual Sunday School Meeting held at Bairs Codores Church, Aug. 16, 1936.

Organization.—Mod., Noah Mack; Secy., Eva Burkhart; Chors., Harvey Lehman and Solomon Whisler.

Program and Speakers.—Devotion (Rom. 12:1-6), Harvey Lehman; Sunday School Lesson, John Danner; "Love not the World, Neither the Things that are in the World," John F. Grove; And Doth the Crown Endure to Every Generation, John F. Bressler; Devotion (Eph. 1:1-14), J. Frank Lehman; Children's Meeting, John F. Grove; Bible Nonresistance as Applied to our Present Day, John F. Bressler; The Christian's Recreation, John F. Grove; Devotion (I John 1), Peter Shank; The Free Moral Agency of Man, John F. Grove; Sermon, Noah Mack.

Thoughts Gleaned.—If we expect to reap a bountiful harvest we must be very careful what kind of seeds we sow. You cannot hold allegiance to two forces. In order to be loyal to Christ we must say good-bye to His enemies. The greatest amount of unused power is the Holy Ghost power. If labor ceases wealth disappears. There is no wealth except that which comes from solid labor. The crown does not endure forever. The one crown that does endure forever is referred to in I Pet. 5:4. The Bible gives a positive command, "Six days shalt thou labor," and the seventh day was set apart for man to worship God and separate himself

from physical toil. Christianity affords enjoyment. Christ Jesus came into the world to make people happy and give them joy and peace. The Christian's recreation is recourse of worship in the house of the Lord for public worship, relaxation by "casting all your cares upon him," prayer alone with God, enjoyment of active Christian service in leading others to Christ. How careful men are to invest their earthly treasures and how careless they are to invest their own priceless souls. The responsibility of man because he is a free moral agent is a mighty responsibility. Secretary.

Elizabethtown, Pa.

Report of the Harvest Home Service and Sunday School Meeting held at the Risser's Church, Aug. 8 and 9, 1936.

Organization.—Mod., Clarence Lutz; Secy., Paul Mummau; Chors., Harry Hess, Norman Rutt.

Program and Speakers.—Devotion; What Makes the Bible So Important? B. Frank Leaman; Harvest Sermon, John Mumaw; Consecration of the Entire Church the Supreme Need, John Mumaw; Sermon, B. Frank Leaman; Sunday School Lesson, John Mumaw; Blessing and Joy of Willing Service, B. Frank Leaman; Sermon, Harry Shreiner; Talk to the Children, John Mumaw; Sunday School Problems: Teachers and Substitute Teachers, Samuel Longenecker; How Bring the Neglected, Elam Longenecker; Holding the Teen Age, Martin Z. Miller; Disadvantages out of the Sunday School as Compared to Advantages in the Sunday School, B. Frank Leaman; Training Our Youth for Service, John Mumaw; Sermon, B. Frank Leaman.

Thoughts Gleaned.—If we find ourselves uninterested as Christians in the work of the Lord it is necessary that we do something to cause an interest. The Bible is God's own Word. The Bible tells us the condition of mankind and the safe way to go. Accept God at His Word out of love and not by fear. We need to yield ourselves fully to God's Word if we are to have it as our guide. We should remember the needy in our harvesting. Those of old had harvest praise three times a year. It is necessary to have a full-hearted consecration with our profession. Consecration demands a spirit of co-operation. Consecration is the supreme need in enjoying Christian living. By being in earnest and acknowledging our transgressions we can receive the Truth. Willing service brings the greatest joy. We need to know Him to have more power. We create an interest in the neglected by our concern for their salvation. Training is an investment. Youth needs to be taught to sacrifice and live exemplary lives. Secy.

Mt. Joy, Pa.

Report of the Annual Sunday School Meeting held at the Kraybills Mennonite Church, Mt. Joy, Pa., Aug. 22, 1936.

Program and Speakers.—Devotion (Heb. 1), Amos Hess; The Sunday School's Part in Teaching Doctrine, Clarence Lutz; The Teacher—His Preparation, Chris Hiestand; His teaching, Harry Lichty; Devotion (II Thess. 2), Henry Lutz; Children's Period, Frank Leaman; Opportunities for the Church in the Sunday School Work, Parke Book; Power of Consistent Living, Frank Leaman; Present-day Issues that Test Our Faith, John Kennel; Devotion (Psa. 27), Christ Frank; How Develop Our Young People for Service, Parke Book; Sermon (Text, Heb. 12:1, 2), John Kennel.

Organization.—Mod., Clayton Brubaker; Chors., Clayton Erb and Homer Bomberger; Secy., Alveta Musser.

Thoughts Presented.—When we tell a Bible story, if we do not get down to doctrine,

we do not get to the bottom of it. Teaching is more than telling, it is trying to get things into the hearts of the pupils. Our teaching must be backed up by precept and example. This must start in the home; then it can be carried into the Sunday school.

The teacher should first consult the great Master Teacher. He should be a man of prayer. He should teach in every lesson that the blood of Jesus Christ is the only way to be saved.

When we speak of qualified teachers we think of men and women who are sound in the faith and have been tried and tested. Our Sunday school teachers should be one hundred percent in harmony with the standards upheld by the Mennonite Church. By the Church keeping in close relation with the Sunday school she can look out for future workers of the school.

Do we carry nonresistance to the little things of life? Our religion should be in our lives, not merely in our words. There is power awaiting the Mennonite Church today if we are only willing to live consistent lives.

The life of the Christian is full of bumps, but these are the things which test and try our faith and make us strong for the Lord. The world offers many issues which test our faith, but the Word of God says that we are to "have no fellowship with the unfruitful works of darkness but rather reprove them."

Everyone, young and old, must come to the place where he feels he is utterly unfit. Then only can God use us. A young soldier of the cross should seek counsel.

The men who are at the front are not the most important, God needs men back in the ranks who will pray. Let us lay aside every weight of sin, seeing that we are compassed about with so great a cloud of witnesses, and look to Jesus, the Author of our faith.

Secretary.

MOMENTOUS DAYS

Momentous days are on us! Our eyes may soon behold
A mighty clash of nations, which prophets have foretold:
A clashing and a cleaving of unmatched magnitude,
Wrought by some super being with evil power endued.

Momentous! Yes, momentous! But shall we be afraid?
The mighty conflict cometh, yet may our hearts be stayed:
The Lord from glory cometh—His coming draweth nigh;
Earth's most colossal conflict we'll see—yet from on high.

The nations all are arming! The worst is yet to be!
For Armageddon cometh not far from Gallee;
But brothers, Christian brothers, fear not of being there;
Before that awful carnage—Christ cometh to the air.

The days of tribulation are truly near at hand;
"Perplexity of nations" e'en now invades each land;
Yet not for woes and terrors, and earth's onrushing might
Look we for, but the morning of a cloudless glory bright. —Sel. by a sister.

The tobacco habit in women does not increase their beauty, their charm, their loveliness or their efficiency, and the habit should be discouraged and condemned.—Dr. Ella A. Boole.

Married

Byers—Mauk.—Bro. Abram N. Byers and Sister Laura Mauk, both of the Martinsburg congregation, were united in marriage at the home of the bride's parents Aug. 27, 1936, by Bro. D. I. Stonerook. May heaven's blessing rest on this union.

Weaver—Risser.—On Sept. 5, 1936, Bro. Ivan M. Weaver of the Groffdale congregation and Sister Lillian Risser of the Hess and Hammercreek congregations were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May the blessings of God attend them through life.

Bauman—Bowman.—On Aug. 20, 1936, at the home of Bro. Norman Bauman, Bro. Irvin Bauman of Columbiana, O., and Sister Naomi Bowman of North Lima, O., were united in holy matrimony, Bro. Paul Yoder officiating. May the blessings of a kind heavenly Father attend them through life.

Zook—Nussbaum.—On Sunday morning, Aug. 30, 1936, Bro. John E. Zook, deacon in the Martins Church, and Sister Lila E. Nussbaum, member of the Sonnenberg congregation, were united in marriage at the home of Bro. Zook near Dalton, Ohio. Bro. O. N. Johns officiated. May the Lord richly bless them as they journey together through life.

Obituary

Lear.—Arthur, son of Clarence and Hettie Lear, died July 11, 1936; aged 2 years. He was ill several weeks. He is survived by his parents, 10 brothers and sisters, and also his grandmother. Burial at Deep Run.

Livingston.—Amelia, daughter of the late Joseph T. and Kathryn Wingard Yoder, was born in Somerset Co., Pa., Aug. 24, 1877; died Sept. 2, 1936; aged 59 y. 10 d. She was married to Josiah J. Livingston, Aug. 28, 1900. She is survived by her husband, 1 daughter (Mary Sala), 1 grandchild, 1 sister (Mrs. J. T. Eash), and other relatives and friends. She was a consistent member of the Kaufman Mennonite Church and attended the Church Conference held there the last week of August. For some years she was ailing, but of late was much stronger. The last illness was of just one day's duration. Funeral services were conducted in the home and in the Kaufman Mennonite Church near Johnstown, Pa., by S. G. Shetler and Irvin Holsopple. The body was laid to rest in the Kaufman Cemetery.

Mill.—Isaac M. Mill of Pipersville, Bucks Co., Pa., died July 23, 1936; aged 69 years. On July 4 he suffered a stroke while eating breakfast. He seemed to be recovering. On July 23 he had another stroke and died in a few minutes. In his young years he learned the carpenter trade, but after his marriage he farmed until about 15 years ago when he went into the building and contracting business. His first wife, Annie Myers, died about 40 years ago. His second wife, Minerva Myers, survives him. Three sons (Jonas and Horace of Bedminster and Francis of Gardenville), 1 daughter (Mrs. Harvey Swartley of Doylestown), 1 sister (Mrs. Lydia Derstine), also survive. He was a member of the Deep Run Church for many years. Funeral was held at Deep Run, services conducted by the home minister. Interment in nearby cemetery.

Linder.—David, son of the late Peter and Barbara Linder, was born near Harrisburg, Stark Co., O., Sept. 12, 1868; died at his home in Harrisburg, O., Aug. 31, 1936; aged 67 y. 11 m. 19 d. He was married to Elvina Lamielle, Nov. 9, 1916. He was a member of the

Beech Mennonite Church since his youth. He suffered from cancer for nearly 2 years and during the past while he suffered extremely but he bore it patiently. He is survived by his companion, 2 stepdaughters (Mrs. Homer Haidet, Fairhope, O., and Mrs. Harvey Howenstine, Louisville, O.), 1 stepson (Lawrence Lamielle, Louisville, O.), 4 brothers (Joseph, Daniel, Eli and Amos, all of Louisville, O.), and many other relatives and friends. Two stepsons, 5 brothers, and 3 sisters preceded him in death. Funeral services were held at the Beech Mennonite Church and were in charge of the bishop, O. N. Johns, the home ministers assisting. Text, II Cor. 4:17. Interment in adjoining cemetery.

Mill.—Harvey M. Mill died at his home near Duhlin, Pa., on July 30, 1936; aged 63 y. He survived his only brother Isaac Mill by 8 days. He was suffering with inward cancer for a long time. Last spring he was removed to the Ahingdon Hospital where he stayed for several months. An operation was performed but he did not improve much. Neither of the brothers could visit him during the last sickness and after the death of his brother Isaac, Harvey sank rapidly. He suffered intense pain. He was a farmer all his life and always lived in the Deep Run Valley. He was married to Ella High who survives him. Seven sons, 5 daughters, a number of grandchildren, and 1 sister (Lydia Derstine) also survive. He was a life-long member of the Deep Run Mennonite Church. Funeral services were held at Deep Run. The following brethren took part: A. O. Hestand, Enos Wismer, Allen Fretz, Wilson Overholt, and Ahram Yothers. Burial in nearby cemetery.

Schmucker.—Gordon Lee, son of Harmon and Alta (Shank) Schmucker, was born near Harrisburg, O., Aug. 29, 1932; died near Louisville, O., Sept. 1, 1936; aged 4 y. 3 d. Gordon was sitting at the breakfast table when his father left the house to leave home but somehow before the father was out of the yard he had run out and seemingly fell and the truck wheel passed over him and killed him instantly. His accidental death was a shock to the home, the church and the community and should be a warning to everyone. He leaves to mourn his early departure his parents, 2 brothers (Cleo and Arden), 2 grandparents (Mrs. Cathrine Schmucker, Canton, O., and Mr. David Shank, North Lima, O.), 5 uncles, 7 aunts, and many other relatives and friends. One brother, Harold, preceded him in death. Funeral services were held at the Beech Mennonite Church, O. N. Johns officiating, and the home ministers assisting. Text, Psal. 90:3. Interment in adjoining cemetery.

"Dear little Gordon, too pure to stay,
Our loving Father has called you away,
Out of this world of sorrow and care,
To wait till we join you over there."

Schmucker.—Lawrence C., son of Christian and Lydia (Conrad) Schmucker, was born near Harrisburg, Stark Co., Ohio, April 29, 1897; died of pneumonia at his home near Canton, Ohio, Aug. 16, 1936; aged 39 y. 3 m. 17 d. At the age of 14 he accepted Christ as his personal Savior and united with the Beech Mennonite Church to which he continued faithful. On May 19, 1928, he was united in marriage to Burdella Sommers who preceded him in death Apr. 13, 1935. To this union were born 2 children, 1 daughter and 1 son. On Feb. 10, 1936, he was united in marriage to Cathrine Becher. Bro. Schmucker was a loving and kind husband and very devoted to his family and home. He also took an interest in the work of the church; and at the time of his death he was serving in the capacity of a cemetery trustee. He is survived by his companion, 2 children (Esther Ruth and Norwood Dean), his mother (Mrs. Lydia Schmucker), 7 brothers (Amos, Limaville, O.; Harvey and Byron, Louisville, O.; Homer, Glen, Raymond and Henry of Canton, O.), 2 sisters (Mrs. Raymond

Immel, Louisville, O.; Mildred of Canton, O.), 2 uncles, 5 aunts, and a host of other relatives and friends. Funeral services were held at the Beech Mennonite Church and were in charge of the bishop, O. N. Johns. C. L. Wartzler, minister in the Lutheran Church, assisted. Text, II Cor. 5:1-4. Interment was in adjoining cemetery.

Plank.—Anna, daughter of the late Bishop David and Mary Plank, was born in Logan Co., Ohio, July 19, 1868. She was one of a family of ten children. Two infants and Elsie, Katie, Samuel H., and Levi, have passed on. Mrs. Sam B. Plank, Mrs. Eli Krahil, and David, remain. Most of her life was spent near the place of her birth, although at different intervals she spent weeks or months in Bellefontaine and in Goshen, Ind. During the declining years of her parents, she and her brother David lived with and cared for them. Since their deaths she and her brother had been making a home together until she became too frail. She had been in failing health for a number of years, but no one knew until very recently how serious her illness had become. She was then taken to the home of her sister, Mrs. S. B. Plank, in West Liberty, and there kind hearts and willing hands of near relatives did all they could for her, but, on Saturday at noon, July 18, 1936, death came to her. In her early years she accepted Christ and united with the Mennonite Church, in which faith she died. She had a pleasing sense of humor, and appreciated little kindnesses and favors. She was a woman of few words but in her quiet, unassuming, conscientious manner, her whole life was spent in helping others, and those whom she served learned to love her most. Funeral services were held at the S. B. Plank home July 20, conducted by Bro. Noah Troyer, assisted by Wallace Kauffman. Burial in Alexander Cemetery.

Christophel.—Anna, wife of Bishop J. W. Christophel, was born in Elkhart Co., Ind., Oct. 15, 1859; died Aug. 25, 1936; aged 76 y. 10 m. 10 d. On Jan. 18, 1885 she was united in marriage to Jacob W. Christophel. To this union were born 3 children: Elizabeth (Mrs. Leander Weldy of Goshen, Ind.), Elmer, living at home; and Allen B., who preceded her in death four years ago. She also leaves 3 grandchildren (Mrs. Frances Christophel Stauffer and Warren Christophel, at the home, and Verna Mae Weldy of Goshen). One granddaughter (Mildred Weldy) preceded her in death. She leaves 1 sister (Mrs. B. L. Weaver of Salem, Ohio) and 3 brothers (Michael S. Hoover of Nappanee, Ind.; David M. Hoover of Elkhart, Ind.; and Ezra M. Hoover of New Paris, Ind.). She lived all her life in the vicinity of her birth and for 45 years lived in the home where she died. She united with the Yellow Creek Mennonite Church about 55 years ago and for 43 years shared with her husband the duties of a minister and the last 18 years the additional duties which fall to the bishop's wife. She had been ill for about eight weeks but was bedfast only ten days. During these days of distress she was patient in her suffering, very considerate of those who cared for her, and was fully resigned to the course that lay before her. She was a loving wife, a kind mother, and will be missed by her many friends and acquaintances. To those who knew her best she was an unselfish friend who was more interested in the welfare of others than of her own, truly exemplifying the truth expressed in the motto "Others." Funeral services were conducted at the home by Jonas Loucks and at the Church by A. L. Buzzard, S. C. Yoder, and D. A. Yoder. Burial in the cemetery near by.

"Beautiful rest for the weary,
Well deserved rest for the true;
When our life's journey is ended,
We shall again be with you.
This helps to quiet our weeping,
Hark! Angel music so sweet,
He giveth to His beloved
Beautiful, beautiful sleep."

RELIEF NOTES

Mennonite Central Committee Receipts and
Expenditures July 1, 1935 to
July 1, 1936

(Compiled by O. O. Miller and A.
Warkentin)

Receipts:	
Cash balance July 1, 1935	\$ 912.93
Commission for Colonization and Relief	1200.00
Canadian Mennonite Board of Colonization	650.00
Emergency Relief Board	1128.16
Mennonite Board of Missions & Charities	1514.05
Eastern Mennonite Board of Missions & Charities	885.00
"Feeding the Hungry" sales	16.80
Contributions special	
No. 1	\$13.00
No. 2	6.00
No. 3	16.19
Loans Receivable (inc. 18.22 Russ. Refugee a-c)	294.91
Accounts Payable (credit from E. B. of M. & C.)	195.00
	\$6832.04
Paid Out:	
Mennonite Home Debt in Germany—	
Benj. Unruh Support & Office Exp.	\$4735.00
Geneva Nansen Relief Co. a-c Harbin transport payments due April 1—	
Oct. 1, 1935 and Apr. 1, 1936	1025.28
Notes payable	500.00
Interest	16.66
M. C. C. Executive Committee Expense (cables, postage, meetings, travel)	471.86
Cash balance July 1, 1936	83.24
	\$6832.04

On July 1, 1936 there still remained a total of 2812.85 Marks as debts against the previously closed Mennonite Refugee home in Germany. Bro. Benj. Unruh who represented the interests of the several National Mennonite Relief organizations in handling the 1930-36 Russian Mennonite refugee problem in Germany has served valiantly in the interests of his fellow brethren. The problem has been solved and every one of the refugees has gone on to Paraguay, Brazil or Canada or has otherwise ceased being a Relief charge. The M. C. C. has repeatedly assured Bro. Unruh of our continued earnest effort to help liquidate the small debt balance.

October 1, 1936 and April 1, 1937 are the due dates for final instalments on debt due the Geneva Nansen Relief organization for credit advanced on account of the 1932 Harbin Transport. The instalments are about \$352.00 each.

The foregoing compose the total of M. C. C. debt obligations.

Fernheim Colony Paraguay reports heavy rainfall for June. After experiencing the severest drouth since being in the Chaco—and this during their January to May crop growing period—the temperature dropped, and each week in June brought soaking rains. Barring frosts this will still be of help in late gardens, potatoes, etc. In any

case the outlook is again a more cheerful one. Pastures and trees are again green. The abrupt temperature change from the hot, dry summer to a cool, wet fall has however brought with it a more than normal amount of sickness.

One of the unfortunate effects of the severe drouth was the decision of the Colony Committee to temporarily close the Colony hospital. This Committee apparently felt that every possible saving should be made, so that food and other minimum living essentials be available until next season's harvest. After receiving this intimation of the severity of the recent drouth, the M. C. C. Executive Committee sent an immediate appeal to its supporting groups for special relief funds, and from these contributions has already forwarded \$500.00 to Bro. Siemens in Paraguay. It was suggested that from this sum, the Colony take whatever is necessary to reopen the hospital and support it until next harvest and that the balance be used wherever most needed.

The following contributions towards the G. Wiebe Passage Fund have been received to August 26. The story of this fund and need were given in July Relief Notes. It is still hoped that the way can be found to help this stranded family.

Contribution No. 1	\$ 5.00
Contribution No. 2	15.50
Contribution No. 3	5.00

One of the decisions at the July gathering of Mennonite Relief organizations in Holland was to continue the joint support of Bro. Benj. Unruh and his office in Karlsruhe, Germany for another year. The Mennonite Central Committee's share of this support for August 1, 1936 to August 1, 1937 period is 400 Marks German per month. One of Bro. Unruh's recent special concerns has been the arranging a practicable method for relatives or friends of Mennonites in Russia to send them Relief help. The details of such a plan have been worked through for the sending of food or clothing packages. The officers of our several Relief Committees in the U. S. and Canada have full information as to this and will be glad to help or to advise anyone interested in helping or sending help to any friend or relative living in any part of Russia.

EVANGELIZE

Give us a watch-word for the hour,
A thrilling word of power.
A battle-cry, a flaming breath
That calls to conquest or to death.

A word to rouse the church from rest,
To heed the Master's high behest.
The call is given: Ye hosts arise,
Our watchword is, EVANGELIZE!

The glad evangel now proclaim,
Through all the earth in Jesus' name.
The word is ringing through the skies:
EVANGELIZE! EVANGELIZE!

To dying men, a fallen race,
Make known the gift of Gospel grace.
The world that now in darkness lies,
EVANGELIZE! EVANGELIZE!

—Selected.

CORRESPONDENCE

(Continued from page 540)

Scottdale, Pa.

Dear Readers of the Herald, Greeting in Jesus' precious name:—At present the Lord is richly blessing us with inspiring messages from His Word in a series of tent meetings conducted by Bro. Elmer Moyer of Souderton, Pa. Interest and attendance is good. The two-weeks' meetings will close Sept. 20.

We were glad to have with us Sept. 10 Sister Mildred Koppenhaver and her son, John Koppenhaver, of Winton, Calif., who stopped en route to Philadelphia. Sister Koppenhaver gave a reading at the tent meetings on the same evening.

Sister Alice Mumaw of Manheim, Pa., is spending a few weeks here at Scottdale, visiting relatives and friends.

Bro. Amos S. Horst and wife made a visit here during the latter part of last week. He conducted the worship services at the House on Friday morning.

Bro. Ephraim M. Eby and wife, Lititz, Pa., visited relatives and friends at Scottdale over the latter part of last week. We appreciated his remarks given at the opening services at the tent meetings Friday evening, Sept. 11.

Visitors from Ohio were as follows: Bros. Paul M. Swartzendruber, New Carlisle; Albert Reynolds and Harold Weyandt, West Liberty. Other visitors were Bro. Benj. F. Zehr and wife of Croghan, N. Y.; Bro. Warren Martin and wife of New Holland, Pa.

Sept. 14, 1936. Ellrose D. Zook.

"In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6). ". . . whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPT. 24, 1936

(Herald of Truth
Established 1864)

No. 26

EDITORIAL

"Be kindly affectioned one to another with brotherly love; in honour preferring one another."

This is saying much in a few words. It takes the love of God, "shed abroad in our hearts by the Holy Ghost," to rise to this standard.

And before we criticise others too harshly for their failure to rise to this standard, let us prayerfully examine ourselves to see whether we in our own personal lives have attained to this height of true holiness.

Kindness is a Christian grace that is hard to put into practice unless it is first found in abundance in our hearts. Where the heart is filled with the love of God the sternest truths are uttered in the language of love and the rule of overcoming evil with good is habitual in daily life. John understood the importance of this when he said, "We know that we have passed from death unto life, because we love the brethren."

Religious Census.—We are in receipt of a communication from Washington, D. C., informing us that the Census Department of our government is undertaking a religious census of the churches for 1936, asking for full co-operation in securing an accurate estimate of the membership and other data usually called for in such enterprises, in all the branches of Mennonites in the United States. Accordingly a list of names of those who may be able to furnish the information, from each of our congregations as well as congregations in other branches, is being prepared, and the persons whose names are being sent in will probably receive blanks from Washington within a few weeks.

It is desired that all in position to co-operate may do so to the fullest ex-

tent possible, that an accurate number of members may be reported from each congregation. Heretofore the numbers were not accurate because some of the congregations failed to report. We are interested in seeing an accurate list of members, not only on the part of the main body of Mennonites, but also on the part of all other branches known by the name Mennonite.

When it comes to a reliable census, guess-work can not serve as a substitute for an actual count.

On another page will be found a rather lengthy report, by Brethren O. O. Miller and H. S. Bender, giving their impressions of the Third Mennonite World Conference, which they had the privilege to attend. A reading of this report leaves two impressions on the minds of the readers: (1) Our brethren who attended the meeting were favorably impressed with a number of the features of the meeting. (2) They were also impressed with the fact that there is a wide range of differences in faith and life between different bodies called "Mennonites," in various countries in Europe and America. In fact, this range includes all standards of doctrine, from the most conservative to the most liberal.

It is this latter fact that makes it idle to dream of a federation and later amalgamation of all bodies known by the name of Mennonite. It is not the denominational name but the Christian principles of faith and life for which the name stands that constitutes a basis upon which churches should unite or co-operate. The word Mennonite, like the word Christian, means nothing unless it stands for a system of distinctive doctrines, sometimes called "creed". There is no more reason for Mennonites who can not subscribe to the same system of doctrines to unite in a world conference than there is for all bodies of Protestants to unite in a similar meeting—since the differences

100 QUESTIONS AND ANSWERS Pertaining to SCRIPTURAL DISCIPLINE

21. What has the Bible to say concerning home life?

God instituted marriage. Gen. 2:24; Matt. 19:3-6. Mutual love and submission are enjoined upon husband and wife (Eph. 5:22-33) and children are enjoined to be obedient to "the first commandment with promise" (Eph. 6:1-4). Glimpses into such well regulated homes as those of Joshua, Lydia, Martha and Mary, Philip, Cornelius, etc., give us splendid models to pattern after. The more completely scriptural the atmosphere and management of the home, the more practical the service of that home to community and Church and state.

22. Which has the first right or jurisdiction over the child; the State, the Church, or the home?

The Bible is silent as to the jurisdiction of the State over the child, although people who have come to accountability are admonished to "obey magistrates," to pray for rulers, to be "in subjection unto the higher powers." Parents are especially instructed to bring up their children "in the nurture and admonition of the Lord." That places the first jurisdiction over children upon the parents. Parents, however, are answerable to the State for humane treatment of their children and to the Church for giving them faithful religious training. In most of our so-called civilized countries the State has usurped authority over children that does not belong there.

23. What do parents owe their children?

The first right of the child is the right to be born well. Since parents transmit their qualities to their children, they owe it to them, long before the children are born, to live a righteous, pure, and holy life. After the children are born, it is the duty of par-

between Mennonites that stand for the full-Gospel faith and Mennonites that are really Unitarians in faith and practice is fully as great as is that between fundamentalist and modernist Protestants. Church union should be encouraged among those only who are practically one in faith.

ents to "bring them up" "in the way they should go." It is a sin against God and against children to let them grow up wild without faithful efforts to train them and equip them to fight the battles of life. We owe our children the best we can give—physically, mentally, morally, religiously.

24. What do children owe their parents?

Honor, love, obedience. When children are obedient to "the first commandment with promise" it means their own well being, the good will and delight of their parents, and strength to the cause of Christ and the Church—provided it can truthfully be said of the parents that they are "in the Lord."

25. Why the Christian home?

The home was established through the wisdom and the decree of God, that children might be brought up "in the nurture and admonition of the Lord," and trained for faithful, God-honoring service when they come to maturity. It was the wise provision of God that children, in the most impressionable period of their lives, should be in charge of their very best friends on earth. It is a part of parental responsibility to demonstrate that for all Christian homes this wise provision is justified. Joshua's declaration, "As for me and my house, we will serve the Lord," should be the rule of life on the part of all parents.

26. What are God's provisions for the Christian home?

That a man should "leave his father and mother, and shall cleave unto his wife;" that marriage between one man and one woman means a union for life, and that living with another one of the opposite sex while the former companion is still living constitutes adultery; that marriage should be "only in the Lord;" that scriptural purity should be maintained; and that children should be brought up "in the nurture and admonition of the Lord." See Gen. 2:23, 24; Amos 3:3; Matt. 19:3-9; Mark 10:2-10; Rom. 7:1-3; I Cor. 7:2, 39.

27. What scriptural standards should be maintained in the home?

Love, purity, true Christian piety, sociability, hospitality, economy, simplicity, humility, reverence, and faithfulness to God, to the Church and to one another.

28. What is the first right of the child?

The right to be born well. As a rule, parents transmit their qualities to their children. The declaration, "visiting the iniquity of the fathers upon their children of the third and fourth generation," is based on this fact. Our duty toward our children does not start when they are born; neither does it stop with our own children but extends to all our posterity. This fact should be taught our children early in life, that they may know that sin affects not only themselves but also their posterity. In justice to our children, our

grandchildren, and all our posterity, we need to remember our Creator early in life, and from youth up we need to live a life of purity, of righteousness, and of holiness.

29. How may the home be a factor in building up the Church?

By bringing up children "in the nurture and admonition of the Lord." By parents setting a true example before their children in their loyalty to the Gospel of Christ and the standards of the Church. By making these standards the standards in the home also. By obeying the directions found in Deut. 6:6-9. By a daily prayer to God in behalf of the ministry, of the Church, of souls under temptation, of souls under conviction, of members bearing a heavy load. By speaking in tones and terms of uniform kindness (not fault-finding) when discussing the ministry and other leaders of the Church.

30. How may the Church be a factor in building up the Christian home?

By maintaining whole-Gospel standards, both in preaching and in discipline, both in doctrine and in life. By faithful pastoral oversight, and visitation among the membership; members as well as ministers doing visitation work. By seeing that opportunity is given for each home to be supplied with literature that is both scripturally sound and suited to the needs of each member of the household. By keeping the membership properly enlightened concerning both wholesome and unwholesome influences at work in the community. By conducting all Church activities with the understanding that God's house is a house of prayer, not a social club or a play-house.

31. Who should be admitted to membership in the Church?

All who have truly repented of their sins, have accepted Christ as Savior and Lord, have forsaken their sins, and are willing to obey the rules and regulations of the Church. A mere willingness to join is not sufficient reason why the applicant should be admitted into fellowship. Unless one can say of a truth, "Our fellowship is with the Father, and with his Son Jesus Christ," he is not a fit subject to be received into the spiritual fellowship of believers. The key words governing such questions are Believe, Repent, Obey.

THE BEATITUDES

IX

By J. A. Ressler

For the Gospel Herald.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven" (Matthew 5:9).

The second part of this Beatitude is exactly like that of the first one—"Their's is the kingdom of heaven." It is quite natural that we should compare the two verses with a view of discovering the condition upon which this

wonderful blessing is granted in each case.

The first says it is the poor in spirit who possess the kingdom; the one before us now says it is they who are persecuted for righteousness' sake who own it. There is no contradiction, for the qualities of the one class will naturally fit into the other class. And yet there is sufficient difference and distinction between the two classes to amply justify the repetition.

"Blessed are the persecuted?" No; that would not fit at all, for there have been many who suffered terribly for their sins—and there is no special blessing for them on that account. Jesus Christ suffered for the sins of others and received redemption for all mankind and the blessing of those whom He redeemed throughout all eternity.

But those who are persecuted because they are righteous have the kingdom. Peter in his First Epistle (2:19-24) explains at length just how this is and why. Better open your Bible at this passage and just see how clearly Peter explains the difference between suffering for righteousness' sake and suffering in punishment for sin.

It would seem that this matter should be clearly explained to us at this day. Poverty in itself is not a virtue; suffering persecution is in itself no credit to us. The character of a person may be judged fully as well by the enemies he has made as by his friends. If Satan is numbered among your opponents and enemies, it is pretty good evidence that you are somewhere near the right path.

Once when we were crossing the Atlantic eastward a fellow passenger was eloquent in denouncing a certain prominent American. She knew him personally. We were beginning to fear that we had not known this prominent man as well as we should have, and that he had a good many faults after all. But then the passenger began to tell us about the futility of missions, began to oppose the Church, the Bible, and righteousness generally. And then we concluded that the more fierce the opposition of this lady was to the "prominent American" the more he deserved our approval and respect.

Do you feel yourself persecuted? Is it for your wrong doings or for righteousness' sake? There is a difference, and this difference means more than all the world to us—the difference reaches into the eternity of eternities.

Scottdale, Pa.

THOUGHTS ON THE OVERCOMING LIFE

By Isaac R. Herr

For the Gospel Herald.

Jesus in the forgiveness of our sins, gives us power to forsake them and to live the overcoming and victorious life, over every infirmity and weakness in the flesh—we shall run and not be

weary, walk and faint not. When the Holy Ghost delivers us from this inbred sin, from this barbarity and cruelty, from this concentrated contrariness, from this tyrannical oppression, we shall wage the warfare of life successfully; go up the stream of life against the natural evil of selfishness, worldliness, and the pride of life.

Let us climb the hill of Zion by putting the best foot forward, and by holding the ground we have gained. Let us be observant in going through low mountain passes, for beasts of prey may sally forth at any moment, and for bears that hunt your life, and for the mountain lion roaring in the fierceness of his wrath and his endeavor to destroy us "from the presence of the Lord and from the glory of his power." Let us remember that in climbing the hill of Zion we might as well attempt to climb to the snowy white peaks of Mount Washington or scale the slippery height of Mount Ararat without hands and feet as to climb the golden staircase of life everlasting without the presence and power and fullness of the Holy Ghost's indwelling and empowering us in the fullness of our journey from earth to Glory.
Lancaster, Pa.

SUBSTITUTIONARY ATONEMENT

By Geo. R. Brunk.

For the Gospel Herald.

Throughout the scriptures, shed blood is given as the foundation of atonement and the main feature in the reconciliation between God and man.

Atonement in type was very prominent in the Old Testament but the blood of beasts could not in reality atone for sin—but through them a confession and remembrance of sin was made every year, and faith expressed in the coming Redeemer.

The Savior's miraculous birth preserving Him from the contamination of inbred sin to which all others were subject, and His absolute perfection in life gave saving and redeeming quality to His blood which could not be true of the blood of beasts or of any sinful creature.

If the sinner has no substitute he must settle the account by enduring the penalty of eternal perdition upon his own soul, but if he accepts the Gospel provision then Christ becomes His substitute in the settlement through blood atonement which involves only the sacrifice of His body thus releasing the fountain of precious blood which is a full and adequate substitute for the soul perdition penalty to which all sinners outside the Gospel are exposed.

As a good man can bear the disgraceful debts of a profligate brother merely by paying them and without assuming a particle of the dishonor connected with them, just so Jesus bears our sins in the sense of atone-

ment settlement which involved His body alone—and not by soul penalty which must either compromise the holiness of Christ or the justice of God.

This substitutionary atonement is for all. It applies to all in infancy unconditionally, but is available unto such as depart from God in actual sin, only upon the fulfillment of Gospel conditions of repentance, faith, and evangelical obedience.
Denbigh, Va.

GRACE!

By John H. Mosemann

For the Gospel Herald.

What a wonderful word! It is too staggering for some people to comprehend. They would seek to make it something which it is not. They would rather have it to mean works—giving them something to do. But works is not grace, and grace is not works; and if we try to mix them it will not do at all. Happily, works can and do follow grace. Works can be the outgrowth of grace.

I like an illustration that I once read and have often used to make clear what grace really is and the place of works in the Christian Religion. A man from the North went South in the days of slavery and determined to free one of the slaves, if possible. He came to a slave market where they sold humans as if they were cattle. He saw a young colored girl sitting on a bench beside the fence, her face buried in her hands and weeping. He stepped up to the girl and asked her what she was weeping about. She said that she is to be sold today, and she does not know who her new master will be. Often those new masters were very rough and cruel, and she did not know what humiliation she would be compelled to suffer at his hands. The man from the North determined to free that colored slave provided the price was within his reach. The bidding started at about two hundred dollars, but soon the price reached the five-hundred-dollar mark and beyond that price to near the thousand-dollar mark. She was sold to the man from the North, and told to go to her new master. As she approached her new master, there was fear and dread mixed with anger written on her brow. But the new master quickly relieved her fears, by saying, "I bought you to set you free." Whereupon she came and fell before him and said, "My master, I will serve you all the days of my life."

That was the manifestation of grace to that poor slave! She has bought and set free, but she felt an obligation to the man that showed such kindness toward her. She was his willing servant. That illustrates what grace is, and has done for us. Her submission to her new master illustrates the attitude of the believer toward his Lord in serving Him faithfully and willingly

all the days of his life. There was no need of the master saying to her, "You must do this and you must do that, for she was craving in her heart to know her master's will so that she could perform it. That is the highest form of service—the service of love!

"O to grace how great a debtor,
Daily I'm constrained to be."

Is it any wonder the Scriptures say, "By grace are ye saved through faith and that not of yourselves, it is the gift of God; not of works, lest any man should boast." We cannot be saved by works. But neither can we be saved if we are reprobate to every good work. But let us think a bit what grace has wrought. We were enslaved by the devil and needed deliverance, and none on earth had the power to bring deliverance, and only one in heaven could do so and that one was none other than the Son of God who left the shining courts of glory and HE came to SUFFER and BLEED and DIE that we might live and have eternal life "without money and without price." Dealing thus with us is pure grace.

We deserved to be punished for our sins, but the Lord Jesus has suffered for us in our stead that we might be free. "What a wonderful Savior is Jesus our Lord!" We are justified by faith according to Rom. 5:1 which says: "Therefore being justified—(the German says, "made righteous")—"Therefore being made righteous by faith, we have peace with God." What a wonderful truth that is!

That is exactly what grace does. It justifies (makes righteous). We are regarded in the sight of God as though we had never sinned. He puts away our sins. We are justified from all things from which we could not be justified by the law of Moses. Acts 13: 38, 39. How? By believing on Christ. That is grace; God's grace, which is greater than all our sin.

Grace is the kindness of God toward man, the love of God toward sinners. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." That is grace. "He bore our sins in his own body on the tree." That is grace. It makes the heart sing, "Grace, grace, God's grace, grace that is greater than all my sin."

How greatly we are indebted to God for providing a way that we could be dealt with in grace rather than in justice; by sending His Son into the world to SUFFER, BLEED, and DIE—the just for the unjust. Grace will undoubtedly be the thing that will charm us here as well as hereafter. We will sing with the redeemed, "Unto him that loved us and washed us from our sins in his own blood, and made us kings and priests unto God, and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:5, 6).

Lancaster, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE PERFECT FRIEND

By J. A. Pryor

For the Gospel Herald.

Be it day or be it night, be it dark or be it light,

There is one that watches o'er me, this I know.

And no matter what befalls me, He is ever by my side,

And the way is made more pleasant as I go.

Many trials come upon me, that I cannot bear alone,

And He tells me, "Cast on me thy every care.

Follow me and fully trust me, I'll be with you all the way,

I'll relieve you of the burdens you can't bear."

There is joy in such a friendship, and a pleasure very rare,

To have one, who will always be my guide. He's so full of sweet compassion, and He knows my every need,

As I trust in Him, I'm always satisfied.

The Savior of the world is the friend I'm speaking of,

I hope that you too know Him as a friend. To all who love and trust Him, and strive His will to do,

He has promised to be with them to the end.

Lemoyne, Pa.

FROM OUR MISSION STATIONS

Manheim, Pa.

(Miner's Village Mission)

Dear Readers of the Herald, Greetings:—We are glad again to write to you concerning the work at this place. The experiences are varied; joys and sorrows; victories and disappointments. We earnestly crave your help at the Throne in our behalf and in behalf of the believers at this place, who have so many things which would hinder them in maintaining a clear testimony. Sin abounds on every hand, in the fullest sense of the word.

Many become discouraged and almost fall by the way. They need the prayers of God's people continually. Others continue steadfast for which we praise God. It is hard to get people interested in coming to services when it is so warm. We keenly feel the need of a reviving at this place that we might be revived, and be on fire for the Lord, filled with His Spirit.

A Gospel meeting has been arranged for Saturday evening, Dec. 5, and all day Dec. 6. By your prayers this may be the reviving of His people. Evangelistic services are to begin with this meeting and continue so long as the Spirit continues.

The following brethren brought us

messages the past month: Aug. 2, John K. Charles preached for us, text, Matt. 5:14; Aug. 9, M. T. Brackbill, Psa. 3:1; Aug. 16, Melvin Bishop, I Thess. 1; Aug. 23, Henry Reist, and Martin Weaver; Aug. 30, Jos. Boll; Sept. 6, Warren Bean, Jacob Landis; Sept. 13, Noah Hurst.

Attendance averaged 116 for August and September. Pray for the work at this place; also for the workers. Come and worship with us if possible.

Yours for the lost,
Benjamin W. Stauffer.

Sept. 14, 1936.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' Name:—"Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

The Lord willing, our next monthly Bible Conference will be held on Saturday evening and all day Sunday, Oct. 3 and 4, with Brethren Enos Hartzler of Marshallville, Ohio, and Frank Leaman of York, Pa., as instructors. Truly these meetings are real spiritual feasts, ennobling and enriching our lives in Christ Jesus. Plan to spend some time with us.

The next boys' meeting will be held on Thursday evening, Sept. 24, when Bro. Benjamin Charles will speak. Sister Grace Lefever plans to be with us in our next girls' meeting Oct. 20.

In the absence of Bro. Martin, Bro. Landis Shertzer of Millersville, preached for us on Aug. 30.

The Lord willing, our counsel meeting will be held Sunday morning, Sept. 27.

As we go out, the girls are asking us when sewing school will commence, so we are counting on the various sewing circles to again give their faithful support as they have been so nobly doing in the past. We also want to thank the circles for the nice clothing sent in, whereby our Sunday school children can have nice things. Also any one who has odds and ends of prints we would most gladly accept them to cut patches for sewing school. The quilts and comforts are coming in, which the girls sewed for last year and are surely nice. They will prove a wonderful blessing to the homes that receive them. One of the two tents has arrived at the Mission to be stored away till next summer.

At present, one of our Sunday school boys is sick for a few weeks. Will you pray for him and his home? Bro. Martin's son David still continues to be a sick boy, though he improves slightly sometimes. He had been to Philadelphia about six weeks ago for a ten-day observation. One of our older members, Sister Strauser, is not at all well. We are looking each day to hear that she has had that wonderful experience of meeting her Savior. At present Sister Eva L. Yost is confined to her home. Pray for them.

A new addition has been added to our Mission furniture. Sister Eva Yost donated money with which we bought a buffet. Also last spring she gave us a nice tablecloth. Sister Liz-zie Shellenberger made us a neat linen cover. Some time ago we received from up town a nice-sized box of neatly sewed balls of carpet rags and Sister Mary C. Wiker has crocheted three nice rugs for the Mission already. We also gratefully acknowledge the medical services of Dr. I. L. Moyer of Columbia to the Mission sisters free of charge. We want to thank the brethren and sisters for the donations of vegetables, etc.

Continue to pray for the work and the workers. Pray especially for our young boys and girls who are Christians. Pray for a number of older ones, too, that they may have real victory in their lives.

Come and visit us some Sunday morning. We are still meeting folks who are making their first visit to Columbia. Yours "Till He Come,"

Gertrude M. Lefever.

Sept. 16, 1936.

Knoxville, Tenn.

Dear Herald Readers, Greetings:—On the evening of Sept. 8, Bro. T. K. Hershey and wife stopped with us for a visit of a few hours. Bro. Hershey filled the appointment that was made. Our vision of the work in South America has been enlarged. We feel we can more definitely pray for the work there. May the blessing of God rest on them as they go to their new field of labor in Texas.

Bro. Homer Mumaw and wife have returned to their home in Virginia, after spending some time in the work here. While here Bro. Mumaw finished some school work at the University of Tennessee.

Sister Nannie Wells has returned from Quakertown, Pa., to spend some time with her parents. Sister Elsie Kosire of the Concord congregation has employment here in the city. We appreciate the help these two sisters give us in the Sunday school and Y. P. Meetings. Our prayer is that their lives will be real lights in this sinful city to lead souls to Christ.

The Lord willing, our fall revival meetings will begin Oct. 17 with Bro. J. Irvin Lehman in charge. Pray that our congregation may experience a real revival and souls in sin be resurrected to a new life in Christ Jesus.

Since the beginning of school the Sunday school attendance has increased. Will you remember us at the Throne, that we may be faithful and true to our calling?

Sept. 16, 1936. Lena Wenger.

If you are dissatisfied with your own country, read some real estate agent's description of it and take fresh courage.

ARGENTINE LETTER

(Aug. 13)

"The eternal God is our refuge, and underneath are the everlasting arms." I regret delaying this letter so long, but many interruptions made it impossible for me to write it in time for the last boat; the day for sending the mail, by a señorita who has been coming to our home for several months. She was received as a member by the Adventists in Buenos Aires while staying with her grandparents. We had heard that a daughter of one of the families of the better class was an "Evangelica," but she was never seen at the mission. Her father would not allow her to attend. A cousin of hers, through the influence of her aunt (evidently), brought her to our home with the excuse of having conversation in English and later on studying English. When we heard she was coming we were greatly encouraged; but to our dismay, after speaking with her, we learned that she was an Adventist; so we could not accept her help in any way. It was then that we realized what a blessing in disguise it was that her father strictly forbade her to have any Protestant teacher come to her home, or her to attend services. This saved this church at a very critical time.

During her first visit here she herself opened the conversation, inquiring about the differences between our church and their cult (church as she said), but she was very firm in her teaching. There seemed to be little use trying to discuss points where her teachers had twisted Scripture. Time for conversation was short, but somehow there seemed to be a desire to know more. The next week she came again, of course telling her parents that she was coming to learn to converse in English.

The second time I began to put some questions to her; among them, soul sleeping. She said that at death the soul sleeps until Christ returns. After speaking for some time with her she said, "Then you believe that the spirit and the body of those who have died are separated until Christ comes." She was very clear on this; i. e. in her question. My answer was, "I do." It seemed to be an entirely new idea to her. I felt sure that a letter would leave in the next mail to her Adventist advisers, and I evidently was not mistaken. When she returned the next time she seemed cold. This time I asked her about the new birth. She definitely acknowledged that she knew nothing about the new birth. She did not seem very much interested; said she did not understand the Scripture and that she wanted to study English and finish as soon as possible and go back to Buenos Aires. I understood that the Adventists did not encourage her conversation with me, and were trying to get her away from our influence as soon as possible. This made

me undecided about teaching her. Beyond a doubt they were making plans to open a cult in this town which would serve only to make matters more complicated for those who knew nothing about real Christianity. For already there is a great deal of confusion in the minds of non-Christians because of the Church trouble here a few years ago that opened the way for the Pentecostals to enter. I gave her Gal. 3:19-27 to read, while I secretly plead for the Holy Spirit to open her spiritual eyes. When she got to verses 24 and 25 she said, "Now I am beginning to see." After considering and praying about the matter, I decided to teach her on condition that she would accept Bible teaching too—if not, then she would study no English with us. When she returned the last time she seemed anxious to read the Bible and have prayer. After reading part of Romans 7 she said, "Well, this is the way I do, and I guess everybody does that way. I try to keep the law," etc. What joy filled my heart that I could tell her that right there was a fundamental difference between the Christian teaching and Adventism. We do not try to keep the law—we yield and Christ does; or, in other words, we stop doing and let Christ do; Christ living in the Christian has taken over very actions in His hands. She said, "But how can that be—Christ living in us?" I told her it was a miracle; and again proved it by Gal. 2:20. We had a prayer, after which she asked me to pray for her sister and cousin who accepted Adventism the same time she did. May you remember these girls in prayer, and those who may deal with them, that the Holy Spirit may not be hindered in any way. Mary Rutt.

America, F. C. O., S. A.

EN ROUTE FOR INDIA

Vancouver, B. C., Sept. 12, 1936.

Dear Readers of the Gospel Herald, Greetings in Jesus' Name:—We praise the Lord for the way He has blessed us this last year in the homeland! The fellowship we have had with loved ones and friends has meant so much to us. Although it was hard to part with these, we are anxious to be back to the land to which we feel the Lord has called us.

It was just a few minutes past four yesterday afternoon when we sailed away from the shores of Seattle. On the shore waving goodbye to us were Bro. and Sister Fred Gingerich, Bro. and Sister Melvin Shrock (who purchased our Ford), Sister Viola Wenger, and Bro. Vogt's sister Clara. We had an impressive little service with these people in our cabin a little while before the gong rang for visitors to leave the boat. Bro. H. V. Albrecht had charge of this little service. He is traveling with us to visit his daughter, Sister Smucker, in India.

May Paul's prayer in Col. 1:9-14 be

the desire of our hearts as we meet the heavenly Father in behalf of one another and the great work to be done in India.

We wish to thank you all for your interest and what you have done for us. May God reward you richly and may we all please Him more each day.

Bro. and Sister M. C. Vogt
and family.

LETTER FROM EAST AFRICA

Musoma, T. T., East Africa,
August 21, 1936.

Our Dear Prayer Helpers in the Homeland:—The work here at Bukiroba has been moving right along. That does not mean that it is all strictly according to schedule, but plans that had been made are slowly materializing.

The teacher-training work for which we have been working we expect will open in about five weeks. Buildings are now being erected and other details incident to the operation of this school are being worked out. A word concerning our purpose in training teachers may be expedient at this point.

We are well aware that mission history has been sadly defaced because some aspects of sound missionary activity have been wrongly emphasized. We shall not discuss the causes for this wrong emphasis. But with this and other facts in mind we are organizing a teacher-training school to be conducted along strictly evangelical lines, having as its object the equipping of native men for an active Gospel ministry among their own people. According to present plans there is to be a three-year course covering subjects such as Old Testament History, Life of Christ, Pauline Epistles, Bible Doctrine, General Epistles, Apostolic History, Church History, Personal Work, Methods of Preaching and Teaching, Geography, Reading, Composition, Arithmetic, and Hygiene. Experience has shown that work of this kind has been hampered by those who come to learn, seeking only the so-called "secular subjects," but who are not much concerned about the thing they need the most and which concerns us the most: the Truth of the Living God. Consequently we have decided that only baptized Christians who are recommended by their station superintendents can enter the school. This, we feel, will be one step in eliminating those who are unworthy. After receiving sufficient teaching, these men will go out to their various villages and teach the things they have learned here, their aim being to expose to their people the true nature of sin and sinners and to direct them to the Lamb of God which takes away sin.

This past Sunday, August 16, the communion and feet-washing service was held at Shirati. It was a season of
(Continued on page 553)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

THOUGHTS ON THE HOME

By Silvanus Yoder

For the Gospel Herald.

I. Establishing the Family Altar

It is beyond all question and doubt that the establishment of the family altar in accordance with divine motives and instructions has spared many a son and daughter from the ravages of sin, remorse, and shame. The manner of conducting worship in the home, when the entire family is gathered in a circle, may vary; but the idea of sacred reverence for things that are pure and holy and God-ordained, implanted in the heart of the child, has been a shield and a safeguard and a strong tower in times of adversity and temptation.

Satan, from his lurking place, sallies forth with might and with enticing snares that appeal to the carnal nature. He ever seeks to lure into sin those God-given jewels that God has entrusted into our care. Many parents that thought they had reared their children to abstain from evil were suddenly made to realize the fact that their son or daughter had brought shame and disgrace into the family by yielding to some of the tempting allurements of this lurking enemy of all that is righteous. It is not enough for you to say that Charlie must not impose upon his playmates and be unfair in playing; not enough to tell him not to take candy or pencils from his schoolmate. It is not enough to say, You dare not smoke or chew tobacco nor enter into the throng of the ungodly. It is your implicit duty to teach that in the sight of a just God and a loving Savior it is a sin and an utter abhorrence. What a splendid opportunity the family devotion period affords!

When should the family altar be established? By some it was established during courtship; by some at time of marriage; by others after children had been born into the home and, sad to say—some who have professed to be followers of Christ have never established one. Their children have never heard their parents implore the blessings of God upon them. They have no sense that an act of shame would be a disgrace to their brothers or sisters or parents. God has blessed the young men and women who during courtship have knelt in prayer and invoked the blessings of God upon their undertakings. Their feet have been stayed

from many an error and their children have been made to serve in the great Cause of Righteousness. God bless them and grant them a useful life in His service.

Does the observance of our religious duties interfere with our program? Is it a hindrance to our plan of life or our immediate point of contact with our environments? Does it mar the pleasure and enjoyment of courtship or interfere with the program of an industrious father who has the entire day filled with pressing duties?

Yes, it may be a barrier to many a carnal instinct of pleasure. It may separate you from the throng that attends the movies in the theaters with all their vulgarities. It may separate you from the throng that revels and cheers with vulgar and profane shouts and a deafening noise at a belling immediately after a sacred marriage ceremony. It may interfere with that proposed Sunday excursion when your mind will be drawn away from the worship of God to sensual pleasure at some summer resort or elsewhere. But it does not separate us from God, nor from the people of God. It does not mar happiness but contrariwise increases real true joy and everlasting happiness void of all taint of remorse.

But that busy day! How can I crowd another item into the list of an already full day? Ah, my friend, why should you so arrange your program? You have arranged all the items that pertain to your secular profession and your financial interests at the beginning and you wish to conclude the program by the thought that should there be sufficient time left the item of family devotion will also be included in the list. Why is it that even among our professed followers of Christ men have placed at the bottom of the program the item of family worship and their religious obligations to God? Why not implore the blessings of God upon your daily toil and teaching? A single act of disgrace by your son or daughter may cost more than the income of many a well-planned daily program. A single act performed outside of the blessing of God may cost you days and years of toil and bring upon you the rankest poverty. I am fully convinced that no time is squandered neither is there a financial loss nor any hindrance in any way that may be suggested in the establishment of daily family devotion.

Have you erected a family altar? Have you taught your sons and daughters to reverence the Bible, the Lord's day, and things that are sacred? Do the petitions in your devotions include the blessing of God upon the jewel that has just arrived and also upon the sons or daughters in their social realm? Have you implored the guidance of God in the mating of your children? Do your children know that you are interested in their welfare? Have you done your duty in making sacred the

pending marriage ceremony? Do you implore the blessing of God upon your daily secular toil and ask His guidance in your financial undertakings? Is your family aware of it? Ah, my dear reader, we need not be surprised at some of the mortifying deeds that have brought shame and disgrace to a family and community by a careless and reckless character. Surely the family altar has spared us from many an embarrassment, even in our financial undertakings. From his lurking place the enemy sallies forth with might. His victims are many. Is your son or daughter among the number?

Ah yes, the old family devotions that were conducted each evening just before we retired still have a grip on my heart and even though I was prone to look upon them as a passive incident the thought that father was interested in my spiritual welfare can never be erased. His petitions to God for the welfare of those who had gone out from the parental roof have impressed me with many a restraining attitude against the enticing snares that lurk in every nook and byway of life's journey. In my search for my temporal welfare when temptations crowded hard in various ways, my soul was often stayed by the thought that back in the old home just alongside of the old Pennsylvania Railroad, even during the clatter and noise of a heavily loaded freight-train father's petition to God for those who left home was meant for me.

Middlebury, Ind.

WHO WAS ARMINIUS?

Perhaps few men of equal ability who have reached a position of prominence and influence in history have been more abused, misunderstood, and misinterpreted by their opponents than was Arminius. James Arminius was born in 1560 at Oudewater, Holland, just one year before the death of Menno Simons. There is a striking analogy between the life story of Menno Simons and that of James Arminius. Menno's life was spent in a revolt against Romanism and some of the relics of Romanism as they were carried over into the Reformed and Lutheran Churches. The later life of Arminius was spent in a revolt against Calvinism and in an effort to recover apostolic truth that had been covered over by the theological views of Augustine of the fourth century and which were later revived and popularized by reformers such as Zwingli, Luther, and Calvin.

James Arminius was placed under the influence of a Romish priest by the name of Theodorus Emilus at an early age due to the death of his father. This priest was a good man and later became a Reformed clergyman. He was a learned man and gave Ar-

(Continued on page 554)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Oct. 4, 1936.—THE MACEDONIAN CALL.

Lesson Scope.—Acts 15:36-16:15; Rom. 15:18-21.

Lesson Text.—Acts 16:6-15; Rom. 15:18-21.
Time and Place.—About A. D. 50; Western portion of Asia Minor, Troas, Philippi in Macedonia.

Leading Characters.—Paul, Silas, Luke, and Lydia.

Golden Text.—Go ye therefore, and teach all nations.—Matt. 18:19.

Points for Meditation.—

1. Leading of the Spirit.
2. The missionary spirit.
3. Improving opportunities.
4. The call to Macedonia.
5. That meeting by the river.
6. Lydia the pioneer convert.
7. "Mighty signs and wonders."

Introductory Thoughts.—The lessons for this quarter are a continuation of the lessons of the last. Following this series we are to take up the Gospel of Christ as recorded by John. Paul's experiences in Phrygia and Galatia, the divine interventions of his desires and plans, and finally the vision which caused him to decide for Macedonia, are rich in food for meditation, carrying to us lessons for present-day applications. And let it not be forgotten that the carrying of the Gospel to Europe was vitally connected with the material and spiritual welfare of ourselves who are the descendants of Europeans.

LESSON COMMENTS

The Call to Europe (16:6-10).—This was by divine intervention. Apparently it had not been in Paul's original plan. The Holy Spirit vetoed his plan to preach the Gospel in Asia and also in Bithynia. Of course we do not question the wisdom of the Holy Ghost, and after events proved the wisdom of the Spirit's guidance. But at first thought one is tempted to wonder at the idea of divine intervention of any preacher's attempt to preach the Gospel to any needy people, and certainly the people of Asia and Bithynia needed this preaching, especially when one of Paul's calibre and consecration was to be the preacher. The big thought connected with this, however, is this: Not only are the messengers of the Cross commissioned to preach the full and unadulterated Gospel of Christ but also to follow the Spirit's directions as to where and under what circumstances God's ministers should labor. No sooner had Paul seen in a vision the man from Macedonia who invited him to "come over into Macedonia and help us" than he interpreted that to mean that the reason he was not to preach, at this time, in Asia and Bithynia was because God had a greater and ripper and more needy field in which he should labor.

The Gospel in Europe (11-15).—Immediately Paul and the other members of his company determined to accept the invitation and made preparations to sail. The significant word "we" is evidence that the modest but capable Luke was in the company.

Reaching Macedonia, their first reception did not seem very inviting; but they found opportunity in attending a meeting on the river bank, where a group of devoted women had resorted for prayer. As a result of this meeting Lydia, a seller of purple from Thyatira, was converted and both she and her whole household were baptized. As one of the proofs of the genuineness of her conversion, she opened her house to the missionaries who accepted her generous hospitality. It was the beginning of a work that eventually leaped across the ocean and America became the asylum for Christians who for conscience' sake were minded to worship God in accordance with the dictates of God's Word. Lydia is often referred to as "the first European convert." That may be correct; but we should not be so absolutely sure of this but that we leave room for the possibility of some of the Romans having accepted Christ (Acts 2:10) on the day of Pentecost.

Paul's Special Field (15:18-21).—These few verses are crowded with weighty meaning. Let us note a few of the leading thoughts:

1. "I will not dare to speak any of those things which Christ hath not wrought by me." He recognized his responsibility; hence his care and caution, lest he speak of things and give out impressions that are not true to fact or to the Word of God. It is a feeling that needs to be shared by ev-

ery faithful minister of the Word.

2. "I have fully preached the gospel of Christ." On another occasion he declared, "I have not shunned to declare unto you all the counsel of God." His was a whole-Gospel message, with none of it left out. This was accomplished "through mighty signs and wonders." He spoke, not in the power of Paul but in the power of the Holy Spirit. No minister of the Gospel is clear before God unless he can truthfully say, "I have fully preached the GOSPEL of Christ."

3. "I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." By this he did not mean that he was opposed to preach where others had been preaching, for that is exactly what he did at Antioch and other places. But he was called to preach to the Gentiles, to fields that had hitherto been unoccupied, that the Gospel might be preached "to every creature." Let it be our aim also, so far as lies within our power, to carry the light of the Gospel into unoccupied fields.

4. "To whom he was not spoken of, they shall see; and they that have not heard shall understand." He spoke of results which justified his policy of spending his time in working unoccupied fields. In this he manifested the true missionary spirit which should be in evidence wherever there is a disciple of Christ. Paul, like his Master, had dedicated his life to the work of bringing the Gospel of Christ to the "other sheep" that had not yet heard, much less brought into the fold of the great "Shepherd and Bishop of our souls."—K.

BIBLE MEETING TOPIC

INCIDENTS BY THE RIVER NILE (Jr.)

Ex. 1:22-2:10; 7:14-25; 8:1-15

Topic for October 4

MOTTO

"I am that I am."

OUTLINE STUDY

I. The Child Drawn out of the Water.

1. Why the mother put him in the water.—Ex. 1:22; 2:1-4.
2. How he was taken out of the water.—Ex. 2:5, 6.
3. How the child found its mother.—Ex. 2:7-10.

II. The River and Waters Turned to Blood.

1. The threatened curse.—Ex. 7:14-18.
2. The curse fulfilled.—Ex. 7:19-21.
3. Pharaoh's heart hardened.—Ex. 7:22-25.

III. The River Brings Forth Frogs.

1. The threat.—Ex. 8:1-4.
2. The threat fulfilled.—Ex. 8:5-7.
3. A plea to have God remove them.—Ex. 8:8-14.
4. Pharaoh's heart hardened again.—Ex. 8:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Lord."
2. By the River Nile.

- a. The mother makes an ark for her baby.
- b. God causes the baby to be saved from harm.
- c. The baby grows to be a man.
- d. The man Moses leads his people out of Egypt.
- e. The plague of bloody water.
- f. The plague of frogs.
- g. Lessons taught by the plagues.

For Seniors.

1. Instruments of God through Faith.
2. The Message of God to Egypt.
3. The Message of the Wonders to Israel.

PERSONAL THOUGHT

God is revealed to those who will heed His manifestation.

SEED THOUGHTS

"Happy the man that sees a God employed in all the good and ill that checker life."—Cowper.

He who is truly religious finds a providence not more truly in the history of the world, than in his own personal and family history. —The rainbow which hangs a splendid circle in the heights of heaven, is also formed by the same sun in the dew-drop of the lowly flower.—Richter.

In the long run you will find that God's providence is in favor of those that keep His laws, and against those that break them.—Beecher.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPTEMBER 24, 1936

Field Notes

Revival meetings will begin Sept. 29 at the Mennonite Church near Midland, Mich., with Bro. Ray F. Yoder of Wakarusa, Ind., as evangelist. B.

Bible study at Cocalico station, Lancaster Co., Pa., on Wednesday evenings—Sept. 24, Oct. 8 and 24—in charge of Bro. John S. Hess. Topic, Christ in the Scriptures. Welcome to all.

A brother writes from Harrisonburg, Va., giving the following news item from the Eastern Mennonite School: "We have enrolled 160 so far."

A singing class is being held each Tuesday evening at the Indiantown Mennonite Church, Lancaster Co., Pa., conducted by Bro. Christian Lehman. M.

A harvest meeting is announced for Souderton, Pa., to be held Saturday, Sept. 26. Speakers: J. W. Hess of Akron, Pa., and Simon Stoltzfus of Gap, Pa.

Bro. A. C. Shoemaker, wife, and two children of Dakota, Ill., spent a few days over the week-end of Sept. 20 at Scottsdale, the guests of Bro. C. B. Shoemaker and family. They were on an extended trip east, expecting to reach home in about ten days.

The Freeport, Ill., congregation is looking forward to a series of meetings to begin shortly, with Bro. C. C. Culp of Brethren, Mich., as evangelist. Also, another deacon is to be ordained in that congregation in the near future. May the Lord have His full way in all these meetings.

A program of the quarterly meeting to be held at the Mennonite mission in Reading, Pa., Sept. 26 and 27, is before us. Instructors: J. Irvin Lehman, Christian K. Lehman, and Harry Frank. It is an interesting program, and we hope to hear of an interesting meeting.

Among recent visitors at the Publishing House are the following: Menno Eash and wife, Boswell, Pa.; Benjamin F. Zehr and wife, Croghan, N. Y.; Ruth Bender, Pittsburgh, Pa.; A. C. Shoemaker and wife and son and daughter Eugene and Mildred, Dakota, Ill.

We are in receipt of an interesting program of the Harvest and Bible Instruction meeting to be held at the New Holland, Pa., Mennonite Church Oct. 3 and 4. Instructors: J. L. Stauffer, Elmer Moyer, Christian K. Lehman. "Everybody welcome," are the last words on the program.

In the month-end meeting at Lancaster, Pa., Sept. 27, Bro. John W. Weaver of New Holland, Pa., is to be the sole speaker. Subjects to be considered: The Church and Her Mission, The Christian Home, Marriage. There will be no meeting on Saturday evening the 26th. M.

The brotherhood of the Martins Creek congregation near Millersburg, Ohio, has made arrangements for a Sunday school meeting on Saturday, Oct. 10, being the 33rd annual Sunday school meeting to be held at that place.

The program in our possession gives evidence of an interesting and profitable meeting.

The monthly Bible conference will be held at the Columbia, Pa., Mennonite Mission on Saturday evening and all day Sunday, Oct. 3 and 4, with the Brethren Enos Hartzler of Marshallville, Ohio, and Frank Leaman of York, Pa., as instructors. Pray for the meeting and plan to spend some time with us. L.

Bro. Elmer B. Moyer of Souderton, Pa., closed a series of tent meetings in East Scottsdale, on Sunday night, Sept. 20. There were a number of public confessions and (we trust) many were strengthened in the faith and service of Jesus Christ. He left on Monday morning following the meeting for his home, taking with him the good will of the entire membership at Scottsdale.

The Fairview Church, located about eleven miles southeast of Grantsville, Md., and recently purchased and remodeled, was rededicated by appropriate services last Sunday. There were those present from a number of neighboring congregations, especially those in the Casselman Valley district. An offering was lifted which more than wiped out the indebtedness of the building. Long live the work at Fairview.

A Correction.—In a recent number of the Gospel Herald reference was made to the brethren in the vicinity of Elida, Ohio, having purchased a new building on the Lincoln Highway a few miles north of Elida. We have learned since that the building was not purchased but that the Welsh people in that vicinity have kindly given their permission to our brethren to use the building for purposes of worship. Meetings are being held there regularly since they were started a few weeks ago, and the workers enlisted in the service there have "a mind to work." May the Lord reward them.

Correspondence

Johnstown, Pa.

(Weavers congregation)

Dear Herald Readers, Greetings:—We have been blest with showers, both natural and spiritual. We had a good spiritual revival meeting which started on Aug. 23 and continued until Sept. 3. Bro. S. G. Shetler of the Stahl congregation gave the Word with much power, and the presence of the Lord was manifested when 6 souls were willing to forsake the world and follow Christ. May we as a congregation be an example and encouragement to them by life and testimony.

Each evening before the sermon Bro. Shetler had children's meetings which the grown people enjoyed as much as

the little folks. He also answered queries. Although it rained a good many evenings, we still had a good turnout from the Somerset side, which our congregation appreciated very much. We also had a few from Schellsburg and Elton, for which we were thankful. We ask an interest in your prayers for the work at this place.

Sept. 14, 1936. Mary Weaver.

Brutus, Mich.

(Maple River congregation)

Greetings:—We are enjoying abundant rain recently. How prone we are to complain, when God does send the rain we think we are so much in need of. God has blessed us also in withholding frost so far, for which we are grateful.

We are sorry that we neglected to tell that Mose Reists from Ontario were here before the other writing; and recently, Mr. and Mrs. Edd Martin of Ontario, Mr. and Mrs. Silas Weldy and Mr. and Mrs. Menno Weaver of Wakarusa, Ind., were visitors. Bro. Weldy brought us messages on Saturday evening, and on Sunday forenoon and evening; then again on Monday evening. These services were much enjoyed by those who were privileged to be there. Bro. and Sister Menno Eash were also here and worshiped with us. Bro. Eash, our bishop, brought us the message on Sunday. We are sorry that these brethren could not stay and bring us more messages from the Word.

Quite a number of our people attended Sunday school meeting at Midland a few weeks ago.

Every one is busy preparing for winter the things we were blessed with this summer.

Sept. 15, 1936.

Cor.

Guernsey, Sask.

On July 11 Bro. N. E. Roth of To-field, Alta., came into our midst and conducted a series of revival meetings. Results: two confessions and testimonies of spiritual help by many. We all enjoyed these meetings, even in a very busy season.

In connection with these services an ordination service was held when Burton B. Weber was ordained to the ministry by Brethren M. H. Schmitt and N. E. Roth. May the Lord bless him in His service. The congregation asks all Herald readers for an interest in their prayers.

Recently the A. B. Weber family moved in from To-field, which adds nine more to our regular attendance. We welcome them here with us. We thank God for our harvest this year, which was a fair crop.

Sept. 15, 1936.

Cor.

We praise the Lord for men who stand upon the solid Rock regardless of how the winds may blow or the waves may flow.—C. F. Yake.

LETTER FROM EAST AFRICA

(Continued from page 549)

real blessing. But there were heart-aches too, because certain ones whom we learned to love as brethren and whom we trusted allowed sin to separate them from the fellowship of the Lord's table. Even here we have seen another token of God's favor in this work, in that when sin was secretly committed He brought it to light so that it could be purged out. Well would Satan desire to have these infant churches honeycombed with secret sin, for he is an old and experienced adept at the art of plotting against the work of God and has seen the advantage of weakening the foundations. We are satisfied that the gates of hell shall not prevail against the true Church.

We are following with great interest the work of the home Church as reviewed in the Gospel Herald and other church papers. May the Lord prosper you in every good work. May the glorious name of our triumphant, risen Redeemer occupy exclusively the first place in all your efforts. To us is allotted the supreme task of awaking men and women out of their sleep and to convince them that this Christ whom we preach is about ready to come again. John E. Leatherman.

SAFE ARRIVAL IN TEXAS

At last we are in our appointed field. Our trip to Texas was made in a Ford V 8, and a "Covered Wagon" Trailer, made possible by the Board and friends of this new Mexican work. The distance from Lancaster to Tuleta, Texas, was exactly two thousand miles. From Lancaster we took the Lincoln Highway, Route 30, to Chambersburg, where we went south on U. S. 11, through Virginia, and to beyond Knoxville, Tenn. Near Nashville we picked up U. S. 70 which we followed on to Memphis, Tenn., and Little Rock, Ark. Here we took U. S. 67 to Dallas, Texas. From there to San Antonio we followed Routes U. S. 77 and 81. From San Antonio to Tuleta we traveled on U. S. Route 181.

Many places we saw the terrible results of some careless, sleeping, or drunken drivers. But God cared for us. He brought us through dangers seen and unseen. Often we thought of the words in the 46th Psalm, "God is our refuge and strength, a very present help in trouble; therefore will not we fear."

We want to, in this way, thank the Board and friends that made possible the purchasing of such a nice home-like trailer. Also we thank those who helped to equip it with necessary conveniences. We are also grateful for the contributions from friends and congregations en route for Bibles, New Testament, Tracts, etc., etc. We have already purchased a goodly supply of

the needed literature for these Mexican people. Already we see them around us. They need the Gospel. Just now we had a conversation with one.

Our address will be, until further notice, Tuleta, Texas. We crave an interest in the prayers of the brotherhood. We trust that in your tithing and offerings, this new work will be remembered. We are grateful for the interest manifested in its behalf in many churches. May this interest grow, and may souls be saved as the result.

Yours in Him,

T. K. and Mae Hershey.

NOTES

Taken at a Harvest Home and Bible Meeting Held at New Providence, Pa., August 5, 1936

Let us live the simple life. Let us live up to our convictions.

The Sunday school is intended to supplement the home training. The future Church will depend upon the young people of today. It is so important to implant faith in them.

Sunday school teachers should come before their classes as prepared workmen. This requires a sacrifice on the part of the teachers. Prayer is important.

The spirit of indifference has frozen many assets. The constraining love of Christ should impel us to active service.

Children should very early be taught obedience. It will bring respect for parents early in life.

Some secrets of happy homemaking: Little words of appreciation help a lot. Each and every one should try to do his part, recognizing that each are intensely human. The avenue of prayer is one secret.

We have only one life to live and it will soon be over. If we have the power of God we have the greatest power there is. It is not us but the Christian life that we live that has power and beauty.

God's laws are consistent with His nature. God created and has power to control all things. He is supreme in love. He has given us the supreme Book. God intends that we know His nature, His character, and His will concerning us.

H. Elvin Herr, Secretary.

WHAT CHRIST IS TO ME

(A beautiful extract from Gotthold)

Selected by a Sister

My soul is like a hungry and thirsty child; and I need His love and consolation for my refreshment. I am a wandering and lost sheep; and I need Him as a good and faithful shepherd. My soul is like a frightened dove pursued by a hawk; and I need His wounds for a refuge. I am a feeble

(Continued on last page)

Miscellaneous

THE BUILDER

An old man going a lone highway,
Came at evening, cold and gray,
To a chasm, vast and deep and wide,
The old man crossed at the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;

Your journey will end with the ending day
You never again will pass this way;
You've crossed the chasm deep and wide;
Why build you this bridge at the even tide?"

The builder raised his old gray head.
"Good friend, on the path I've come," he said,

"There followeth after me today
A youth whose feet must pass this way;
This chasm that has been as naught to me
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim,
Good friend, I'm building this bridge for him."
—Sel. by J. D. Smith.

THE UNOCCUPIED SEAT

By S. B. Wenger.

For the Gospel Herald.

A great hindrance to the progress of the Church is the unoccupied seats in time of worship when it is possible for us to fill our places. It seems so easy for some church members to absent themselves from church services, which is not only discouraging to the minister but to all the membership as well as to those outside who are looking in and expecting some time to have a home in the Church.

Some people do not seem to realize the responsibility we lay members have in occupying our seats in the church. So many people like to follow the crowd and go where they expect the largest attendance. This was quite forcibly brought to my mind a short time ago when I observed in a community where there were two church organizations, one having a strong membership and the other a comparatively small membership. The one with a strong membership had an all-day meeting while the small church had only a morning service with about half its members present, the other half attending the three services of the strong church. About half the seats in the comparatively small church were unoccupied, while the large church was filled to overflowing. This is enough to discourage any preacher as well as some who have a special interest in the little church. If every member of the Church could realize the importance of filling his or her place regularly in the church it would add strength to the cause of Christ and the Church would grow in numbers and spirituality.

Loud sermons can be preached by

the consistent lives of Christian professors in every day life and actions. A minister once asked a convert which of his sermons was the cause of him turning to Christ that he might preach the same sermon to others. The convert answered that it was nothing he had said that brought him to Christ, but that it was the life of a quiet member that always sat on a bench in the corner of the church.

South English, Iowa.

OBSERVATIONS

By Bernard B. Kautz

For the Gospel Herald.

It is a clear, pleasant Sunday morning in September. Having a desire to attend the regular monthly Bible meeting held at the Columbia Mennonite Mission, we leave our home early so that we can drive leisurely, enjoy the beautiful scenery along the way, and still get there in ample time for services.

This section of country is one of the few places in the "States" which was blest with abundant and timely showers of rain this past season, resulting in exceptionally prolific crops. As we drive along we see many well-kept lawns with beautiful flowers. We notice the large ears of corn on the tall stalks in the fields. In a meadow, with its small stream of clear water, we see a sleek-looking herd of cows; some of them grazing while some are lying down sleepily chewing their cud. We pass alfalfa fields the third or fourth (?) cutting almost knee high. We also note intensively worked vegetable gardens and the occasional tobacco patches with their obnoxious long and broad-leafed stalks ready to cut.

We reach our destination ahead of our scheduled time and decide to take a short drive along the Susquehanna River which is over a mile wide at this place. We note a few small islands with their dark green foliage and many large barren rocks sticking out of the blue water as it shimmers in the morning sun.

Columbia, Pa., is situated on the east bank of the Susquehanna River. It has a population of about 10,000 souls. The Mission building is a large red, brick structure in the southwestern part of the town. Minister Bro. Christian Z. Martin of Mountville is in charge of the work here. Sisters Gertrude Lefever and Elnora Wenger are the two workers who live at the Mission.

Assistant Sunday school superintendent, Bro. Ivan Leaman opened the meeting at 9:30 A. M., by leading the school in singing a suitable morning song. He also called on a number of visiting workers to lead in singing while many of the pupils and teachers assembled.

Visiting minister Bro. Melvin Bish-

op, of the Blooming Glen, Pa., district (Franconia) used Ps. 72:6-14 as a devotional reading and led us in prayer.

Following the devotional some of the classes, with their teachers, retired to their several places to study the Sunday school lesson. A number of capable visiting brethren teaching different classes, made the lesson more interesting. At the close of the class period the classes reunited in the main assembly room where Bro. Leaman reviewed the lesson, adding appropriate and helpful thoughts.

Bro. A. J. Metzler, visiting bishop of Scottdale, Pa., gave an interesting and suitable short talk to the school. He vividly described Solomon's futile efforts at acquiring pleasure and satisfaction in life even though he had wisdom, knowledge, honor, riches, wives, houses, gardens, pools etc. etc. He told us how Solomon considered it all "vanity and vexation of spirit" and in the end concluded that to "fear God and to keep his commandments" is the only way to real and lasting happiness.

Visiting minister Jacob Charles of the Chestnut Hill congregation led the school in a brief closing prayer. A total of about 300 (scholars, teachers and visitors) were present.

The main message of the morning was given by Bishop Henry Lutz of the Mt. Joy district. The theme was, "The Bright and Dark Side of the Christian's Life and Work." He recounted the joys as well as the persecutions and discouragements of Job, Abraham, Joseph, Daniel, Moses, the Lord Jesus Christ, the disciples, and of the apostle Paul. He told us, "We can expect dark and unpleasant experiences if we faithfully live the Christian life;" "The testings, persecutions and trials in the Christian life should be a means of strengthening us in the Faith, and are to the glory of God if we are faithful;" "If we suffer with him we shall also reign with him;" "There is a time of blessings with God, in the future."

We were favorably impressed with the outside interest in the work at this place, manifested by the presence of the many visiting brethren and sisters from adjoining congregations; also with the improved order and behavior of the town children present. May the Lord abundantly bless the sincere efforts toward harmony, as well as the teaching of God's Word to these many spiritually neglected boys and girls.

Lancaster, Pa.

WHO WAS ARMINIUS?

(Continued from page 550)

minius a careful training. When Arminius was fifteen years of age, his foster father died and he came under the influence of a friend by the name of Rudolph Snellius. After a few years he was received in the home of the pastor of the Reformed Church in Rotterdam. From this place James accom-

panied the pastor's son to the University of Leyden. Brandt records the following concerning his record at the University:

"Arminius soon made such proficiency that he far outstripped his fellow students. . . . There was scarcely a field of study or department of the arts which he did not bound over with eager and joyous impulse."

James remained at the University six years and his brilliancy attracted the attention of the officials in the city of Amsterdam. They agreed to furnish him all the money necessary for his expenses while being educated for the ministry on the condition that "after he had been ordained, he would not serve in the church in any other city without the permission of the burgomeisters of Amsterdam."

Having accepted the proposition submitted, he went in 1582 to Geneva, the home of Calvin and Beza, to study theology. Arminius admired his teachers and eagerly drank in the doctrines of the Geneva reformers. He stood among the first students at Geneva. From Geneva he entered the university at Basel. He was so proficient in his studies and so unusual in his lectures that the faculty of theology offered to confer upon him the Doctor's degree, gratis. The modesty and humility of Arminius is shown by declining the honor, alleging that he was too young a man to receive such a grave degree. After a year he returned to Geneva, holding firmly to the doctrines of Calvin as far as is known. Arminius left Geneva in 1587 and was ordained to the ministry in the reformed church at Amsterdam in 1588. He left Geneva with a good testimonial from his teachers as given by Brandt:

"His mind was in the highest degree qualified for the discharge of duty, should it please God at any time to use his ministry for the promotion of his own work in the church."

We are told that the church where he preached was soon crowded with earnest worshipers and that "his great soul, was on fire for the saving and reformation of Amsterdam." A citizen of Amsterdam by the name of Richard Koornhert in 1589 published several works in which he attacked the doctrines of Calvin, especially the doctrine of predestination. His arguments were so well fortified that the theologians were unable to put them aside or show their falsity. Koornhert held that the "doctrine of absolute decrees represented God as the author of sin, as such decrees made sin necessary and inevitable no less than damnation."

Arminius was appealed to to refute the publication. He began his task and continued his work in a conscientious way, examining the work in the light of God's Word, caring neither to be deceived himself, nor to deceive others. The examination resulted in doubts concerning the Scripturalness of Calvinism. Curtis says:

"His sermons at Amsterdam very soon began to have the flavor of the freedom of the will in matters of salvation, in opposition to the dogma of a necessitated will, and that whoever wills to come to God by Jesus Christ may come and be made free."

The year 1593 marks the time of the publication of lectures on Romans IX by Arminius in which he attacked the teachings of the Genevan school. A party was formed against him but they soon discovered that he was a disputant not easily handled. Curtis says:

"The mental and spiritual exercises of Arminius in coming out from the mysticism and bondage of doubt under the doctrine of predestination and a necessitated will, into the light and mental freedom of the doctrine as taught by the early Fathers of the Church, is a story of interest, for it is one of victory."

Arminius was slandered by his opponents. He was charged with being a Pelagian and a Socinian, neither charge being true. Space does not warrant the enumeration of the many interesting details concerning this wonderful man in his attempts to recover apostolic and primitive church truths.

In 1602, Arminius was called to the University of Leyden to accept a professorship in the Divinity school. Many Calvinists strongly opposed his acceptance of this position because of his anti-Calvinist teachings. One of his fellow-professors, Gomarus by name, opposed him to the end of his life. In recognition of his ability and scholarship however, Arminius was given the Doctor's degree, the first one to receive it from the University of Leyden.

Arminius frequently disputed on some of the great themes of Scripture; twenty-five public discussions are listed in his published works.

Curtis says:

"The student of Arminianism will not fail to observe two most significant facts. When Arminius gave utterance to any doctrine, however carefully worded, he was at once misquoted, his statements perverted to other meanings than such as he intended, and constructions placed upon his doctrines foreign to their original intent. When he appealed to his written statements—for he was very scrupulous to preserve his thoughts carefully written out in either Latin or his native tongue—and compared his doctrines with that of the early Church, he silenced his cavaliers and often they were forced to admit the truth of his teachings as being in harmony with the doctrines of the Fathers and the Scriptures."

Arminius was instrumental in throwing Gospel light upon the hard and harsh doctrines of Augustine and Calvin. He was willing to meet any disputant in fair discussion, and it mattered not whether it was one individual, a group, or a church council. The use of misrepresentation and slander toward Arminius by his opponents is a candid admission that what they lacked in argument and Biblical support, they were trying to supply in the unfair destruction of his influence. Repeated trials and a constant persecution helped to wear away his health

and he died in 1609 at the age of forty-nine years. **Gone, but not forgotten.** His influence lives on. The harsh doctrines of Calvinism were partially toned down by a few of Calvin's associates before the death of Arminius. The influence of Arminianism has steadily gone on and today the original Calvinistic doctrines are modified in such a way that much that passes for modern Calvinism would be entirely disowned by Calvin himself.

The teachings of Arminius were fundamental in the Wesleyan movement a century later. John Wesley and his preachers broadcasted these Biblical truths throughout the continents of Europe and America. Successful evangelists in England and America have had to use this message if they received the attention of the masses. Even Calvinists admit that success attends their efforts only when they preach like Arminians.

At the beginning of this article we stated that there was a striking analogy between Arminius and Menno Simons. The theological viewpoint of the quiet and strictly Biblical Anabaptists, later called Mennonites, was practically the same as that later promulgated by Arminius. The Anabaptists were exponents of religious liberty and freedom. They were not favorable to a state-church. They were nonresistant. While Arminius was not specially noted for the doctrine of non-resistance, yet it is to be observed that he constantly upheld the right to serve God according to the dictates of conscience and one's understanding of the Word of God. Arminius and his followers were constantly persecuted, ostracised, and even martyred for their faith. In this is seen a striking similarity with the treatment accorded to Mennonites by Lutherans, Zwinglians, and Calvinists.

We as a people are Arminians in the same sense that we are Fundamentalists, although we held the five points of Arminianism two generations before Arminius was born, and although we held the Fundamentals centuries before the term Fundamentalism came into existence. While as to our religious philosophy we are Arminian-Evangelical-Fundamentalists, we are also Mennonites, which is a necessary term by which people may know in a moment that we not only accept the truths of Arminius against Calvin's error and the truths of the Fundamentalists against the errors of Liberalism, but we go further and accept the unpopular doctrines of a full Gospel as advocated by Menno Simons, such as nonresistance, nonconformity, etc., against the fractional gospel of popular Churchism.—J. L. Stauffer in *Sword and Trumpet*.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

An Account of the Third Mennonite World Conference Held at Amsterdam, Elspeet, and Witmarsum, Holland, June 29 to July 3, 1936

The 400th anniversary of Menno Simons' conversion and withdrawal from the Catholic Church in 1536 furnished the occasion for the Third Mennonite World Conference, held in Holland from June 29 to July 3, 1936, under the auspices of the *Algemeine Doopsgezinde Societeit* (General Mennonite Society), the official body of the Mennonite churches of Holland.

The first Mennonite World Conference had a similar occasion, namely the celebration of the 400th anniversary of the founding of the Mennonite Church in Switzerland in 1525. It was held at Basel and Zurich, Switzerland, in 1925, although the attendance was rather small. The second Mennonite World Conference, held in Danzig, 1930, had a somewhat different occasion, namely the problem of bringing relief to the Mennonites of Russia and of providing aid for the refugee colonies which were just then being established in South America. It had a somewhat larger attendance and a fuller program. The Holland World Conference, which followed after a six-year interval, had a larger attendance and a fuller program than either of the two preceding conferences. A rather full report may be of some interest to the readers of the Gospel Herald.

The 1930 conference in Danzig had asked Dr. Christian Neff of Weierhof, Germany, moderator of the South German Mennonite Conference, to make arrangements for the next conference. He approached the Dutch Mennonites, who agreed to sponsor the conference in connection with the 400th anniversary of the conversion of Menno Simons. A Committee on Arrangements was appointed by the *Algemeine Doopsgezinde Societeit*, which fixed the time and place of meeting, and worked out the program. The president of the A. D. S., Pastor van Drooge of Deventer, was the chairman of this committee, with Dr. Neff as chief counsellor for the Mennonites from other countries. Van Drooge also served as moderator of the World Conference, with Dr. Neff, who is now almost 75 years of age, as honorary moderator. A young Dutch pastor, Fritz Kuiper of Alkmaar, who may be known to some as one of the two Dutch Mennonite relief workers in Russia at the time of the great famine in 1921 and as son of the widely known and beloved Dr. A. K. Kuiper, formerly senior pastor of the Mennonite Church in Amsterdam, was executive manager of all conference arrangements and had much to do with the success of the conference. Pastor A. A. Sepp, of Zaandam, Secretary of the A. D. S., was official secretary of the conference. He conducted all the official correspondence in arranging the conference, and prepared translations into Dutch and German of all the addresses of the conference.

At first, fears were expressed that the attendance at the conference from foreign countries would be very small, due to the disturbed condition of world affairs and the financial stringency in Germany. However, these fears proved to be ill-founded, for the conference had the largest and most representative attendance of any of the three world conferences held to date. Since the last half of the conference was to be held at the Dutch Mennonite conference grounds at Elspeet in Eastern Holland, where the capacity is limited to 350 guests, it became necessary to limit the attendance of Dutch Mennonites in view of the large attendance from Germany. Each Dutch congregation was allowed but two representatives, except the larger congregations such as the one at Amsterdam. The opening session at the Amsterdam church was attended by a large

crowd of about 2,000 which filled the church, while the closing session in Witmarsum was attended by an equally large gathering which took part in the open-air ceremony at the Menno Simons Monument and joined in the concluding worship service where the crowd was handled by using all four of the churches in the town. The official list of conference-participants, those who registered and paid the small conference fee of \$4.50, was 343. Of this number 170 came from Holland; the remainder were distributed among foreign countries as follows: Germany, 145; Alsace, 8; U. S. A., 7; Canada, 3; Switzerland, 3; Java, 2; Liechtenstein, 2; Paraguay, 1; Poland, 1; China, 1. The representatives from China and Java were missionaries; and the one from Paraguay was a young Mennonite teacher studying in a German university. The two from Liechtenstein were the leader of the Hutterite Bruderhof there, and the widow of the former leader. Those attending from the United States were P. R. Schroeder of Freeman, South Dakota, President of the General Conference of Mennonites of North America; P. C. Hiebert, of Sterling, Kans., of the Mennonite Brethren Church; C. Henry Smith, of Bluffton, Ohio, of the Central Conference; Orie O. Miller, wife and daughter of Akron, Pa., and H. S. Bender of Goshen, Ind., of our own branch.

The conference was entirely unofficial in character, although numerous persons were delegated to attend by their conferences and were asked to bring back a report. No business was transacted by the meeting, although two resolutions were adopted in connection with the first session of the meeting at Elspeet which dealt with relief work. The entire conference was devoted to addresses on various subjects, largely historical, which were intended to make the Mennonites of the various countries acquainted with one another, with their history and present conditions. From this point of view the meeting was particularly valuable to the American visitors at the conference who had a splendid opportunity to become acquainted with conditions among the Mennonites of Europe, as well as to meet personally a very large number of representative Mennonite leaders from Holland, Germany, Switzerland, and Alsace.

Since the conference was in no way official it could not make plans for another world conference in the future. However, the Steering Committee of the conference, composed of the four moderators for the various sessions together with a few others, indicated the hope that another similar meeting might be held in connection with some suitable occasion in five or six years, and together with this hope expressed the desire that it might be held in America. A large number of Dutch and other European Mennonite leaders expressed a desire to attend the conference if it should be held in America.

The program of the week's meetings was so planned as to provide for sessions at three different places. The opening service Monday evening, as well as the sessions on Tuesday all day and Wednesday morning, were held in the large meeting-house of the Amsterdam Mennonite Church, called the "Singel Kerk," which is located in the heart of the city. This part of the conference was devoted to a series of survey and historical addresses on the general theme: **The Mennonites in Past and Present** (*Die Mennoniten in Geschichte und Gegenwart*). The opening session Monday evening was devoted to a worship service, with a sermon by Dr. A. K. Kuiper, former senior pastor of the Amsterdam Mennonite Church, the most widely known Mennonite preacher of Holland. He chose as his text, I Cor. 3:11, Menno Simons' motto, "Other foundation can no man lay than that is laid, which is Jesus Christ." The remainder of the Amsterdam program was as follows: (1) **The Significance of Menno Simons' Work for our Broth-**

erhood, Pastor van der Zijpp, Joure, Holland; (2) **The Mennonites of Holland, Past and Present**, Pastor J. Ijntema, Leeuwarden, Holland; (3) **The Mennonites of Germany, Past and Present**, Dr. Christian Neff, Weierhof, Germany; (4) **The Mennonites of Switzerland and France, Past and Present**, Samuel Geiser, Orange, Tavannes, Switzerland; (5) **The Mennonites of Russia, Past and Present**, Benj. H. Unruh, Karlsruhe, Germany; (6) **The Mennonites of the U. S. A., Past and Present**, H. S. Bender, Goshen, Ind.; (7) **The Mennonites of Canada, Past and Present**, David Toews, Rosthern, Sask.; (8) **The Mennonites of Brazil and Paraguay**. On this topic brief reports were read which had been sent from the two colonies, and brief oral reports were given by B. H. Unruh and Fritz Kliever, the latter a student from Paraguay now studying in Germany. On Wednesday evening a lecture was given by Pastor F. Dijkema of Amsterdam, showing a number of pictures of Mennonite life from various parts of the world. After the close of the Wednesday morning session in Amsterdam, the entire group was taken on a very interesting trip through the canals and harbor of Amsterdam in ten large motorboats. After this the entire company traveled by chartered steamer across the *Zuiderzee* to Harderwijk, where they were taken by bus to Elspeet, a conference retreat in the beautiful moor country of eastern Holland not far from Deventer.

The program in Elspeet ran from Wednesday evening until Friday noon as follows: (1) **The Mennonite Church and Her Youth**, Pastor Erich Göttnier, Danzig, Germany, and P. R. Schroeder, Freeman, S. Dak.; (2) **Mennonite Missions**, Pastor C. Nijdam, President of the Dutch Mennonite Mission Board, and Orie O. Miller, Akron, Pa.; (3) **Mennonite Relief Work**, Pastor S. H. N. Gorter, Rotterdam, Holland, Chairman of the Dutch Mennonite Relief Committee, Bishop David Toews, Rosthern, Sask., Chairman of the Canadian Mennonite Board of Colonization, and P. C. Hiebert, Sterling, Kans., Chairman of the Mennonite Central Committee; (4) **Sermon**, Jacob Kroeker, Wernigerode, Germany, Director of the Missionary Society, "Licht Dem Osten."

Friday noon the entire company traveled about 100 miles by bus to Witmarsum in East Friesland, stopping on the way for the noon meal at Heeringveen. Witmarsum is historic as the birthplace of Menno Simons, and as the place where he first began to preach the Gospel, also where he experienced the conversion which took him out of the Catholic Church into the ranks of our own brotherhood. The meeting in Witmarsum was therefore in a sense a pilgrimage to a historic shrine of the Mennonite Church. Some years ago a monument was erected on the site of the old Mennonite meetinghouse in the fields near the town of Witmarsum. In the open field around this monument to Menno Simons a large crowd gathered, at least 1,500, most of whom were Frisian Mennonites. The president of the A. D. S., and a representative of the Frisian Mennonite Society, each made short addresses paying tributes to Menno Simons and laying wreaths at the base of the Menno Simons Monument. Immediately after this the entire company proceeded to the town of Witmarsum for the closing service of the conference, which was a worship service with a sermon by Pastor van Drooge. The text used was Lamentations 5:21, "Renew our days as of old." The crowd was so large that it had to be divided among the four churches of the city and the sermon transmitted by loud speaker. The sermon was preached in the Reformed Church, formerly the Catholic Church in Reformation times, probably the church in which Menno Simons preached as a Catholic priest.

The entire conference was very well organized, and the addresses were very inter-

esting and worth while. The Dutch speakers spoke in Dutch, while all the other addresses were in German. However, each morning mimeographed sheets were handed out containing translations of the addresses in brief, so that those who could not understand one language had a translation of the address in their own language. The addresses in Amsterdam were factual, while those in Elspeet discussed themes of present-day interest. Provision was therefore made for a brief discussion after each of the subjects in Elspeet. The spirit throughout the meetings was splendid. There was a general expression of gratitude for the way in which the entire conference was organized and conducted and the spirit which was manifested throughout. Where occasional differences became evident, as was to be expected, mutual respect was manifested. The larger and more fundamental questions of doctrine and practice on which there are wide divergences among the European Mennonites were not made a part of the program.

One very commendable feature of the conference was the way in which the foreign guests were provided for. During the time in Amsterdam the homes of the Amsterdam Mennonites were opened in a very generous way to the guests from a distance. Lodging and breakfast were provided in the homes. Noon and evening meals were provided in a large dining hall at the Central Y. M. C. A. in Amsterdam. In Elspeet all meals and lodging were provided free on the conference grounds in the very simple but very adequate and comfortable cottages and buildings belonging to the Gemeentedagbeweging. The sessions of the conference in Elspeet were held in a simple church building on the grounds which seats about 350.

Another special feature of the conference was an interesting exhibit of old books and documents relating to Menno Simons and early Mennonite history. The exhibit was composed entirely of material from the noted library of the Amsterdam Mennonite Church and was on display in the reading room of the library adjoining the church building.

Some may ask the question as to the value of such an international Mennonite gathering. One should not expect too much from such a meeting, but without doubt the limited objectives of the conference were attained; namely, to provide an opportunity for mutual and fruitful contact between the Mennonites of various lands, in the course of which helpful information might be disseminated which would lead to a better understanding of the faith, life and work of various groups, and an emphasis upon the common historical heritage which has been handed down from our Mennonite forefathers, in this case particularly through Menno Simons. Nothing further was attempted by this Third World Conference. No doubt a by-product was at least a partial insight into the sources of weakness and strength in the various groups and some conception of the difficulties which must be overcome before any closer working together is possible. What a marvelous and blessed thing it would be to have a united World Mennonitism united in faith and practice and work. Such a unity would without doubt strengthen the Mennonite Church everywhere, particularly in the regions where it is at present threatened with decline and decay. Some pessimistic notes were struck along this line at the conference. Those of us who hold to a full-Gospel faith cannot help but be grieved to know that there are sections of world Mennonitism where the simple Bible faith of our forefathers has been abandoned, and also where the principles of peace and non-resistance are no longer cherished. We rejoice at every sign of a spiritual awakening and revival of Gospel principles, such as is developing to some extent in Holland today. An encouraging aspect of this third Men-

nonite World Conference was on the one hand the frank admission by several Dutch speakers that the barren rationalistic liberalism of the recent past has been unfruitful and cannot meet our spiritual need, and on the other hand the clear and warm evangelical note that was heard in most of the addresses and the evidence that by far the greatest part of World Mennonitism still desires to hold fast to the simple gospel faith and life that has been our precious heritage as Mennonites these four hundred years, and to press forward in an active propagation of the same. Those who hold this faith will scarcely be willing to compromise or surrender that which is most precious to them as believers for the sake of any superficial union with such as have abandoned this faith, happy as they would be to welcome a restoration of the real unity of the church for which Christ prayed so earnestly in His great highpriestly prayer in John 17.

In connection with the World Conference two other meetings were held which were also of considerable importance. One was a meeting of relief committees, and the other a meeting in the interests of our Mennonite peace testimony. A brief report of these two meetings will be in order.

On Monday, June 29, representatives of the various relief committees of Holland, Germany, Canada, the U. S. A., as well as representatives from Switzerland and Alsace, met in Amsterdam, for an exchange of information on the present activities and problems of the various committees, and a consideration of ways and means whereby the work might be strengthened. Pastor S. H. N. Gorter of Rotterdam, chairman of the Dutch Mennonite relief organization, served as chairman of the gathering. Three further meetings were held during the following days. Hitherto the unofficial headquarters for our relief work had been the office of Bro. Benj. H. Unruh at Karlsruhe, Germany. It was decided to make this office the official headquarters hereafter with the name **Central Bureau for Mennonite Relief**. Each relief committee will conduct its own work as heretofore, but Bro. Unruh will now be able to serve more effectively as the central bureau where information is collected and where various important activities center, such as contact with the German government, the sending of packages to Russia, and assistance to the refugee colonies in Brazil and Paraguay.

On Saturday, July 4, a small group of representatives of various Mennonite peace committees chiefly of Holland and North America, together with several other interested persons, a total of about 25, met in the quiet retreat grounds of the Dutch Mennonites near Steenwijk in Eastern Holland, known as "Fredeshiem," "house of peace." It was hoped that closer contact between the Mennonites of various lands who still stand for the Biblical principles of peace and nonresistance might contribute to a strengthening of our peace testimony. At this meeting a peace manifesto was endorsed, and steps were taken to organize an International Mennonite Peace Committee whose chief service will be to aid in bringing help to Mennonites who have to suffer for refusal to do military service. Further announcement will be made later concerning this work. It was encouraging to find a unanimous stand by those present on the principle of absolute Gospel nonresistance and peace.

Resolutions adopted at the Third Mennonite World Conference, Elspeet, Holland,

July 2, 1936

I

The representatives of the Mennonite Brotherhood from various lands assembled in the Mennonite World Congress at Amsterdam, Elspeet, and Witmarsum, Nether-

lands, June 29 to July 3, 1936, do adopt the following resolution:

We remember with gratitude the valuable contribution which our Mennonite churches in Russia have made to our Mennonite life and work in the past particularly in the work of foreign missions. We deeply regret the absence of our Russian brethren at this congress and pray the rich blessing of Almighty God upon their congregations. We hope that in view of the changing conditions in the world at the present time it may soon be possible to renew the bond of fellowship which was formerly so close between us and which was made stronger by the relief work at the time of the great famine 1920-1922.

God grant that our Russian brethren may soon resume their place in our Brotherhood and join with us in fulfilling the great tasks which face us at the present time.

In this hope we send our brethren in Russia a hearty greeting of love in Christ Jesus.

II

The Third Mennonite World Conference greets the immigrant brethren in Canada, the United States, Brazil and Paraguay. The Conference thanks God with them that He opened doors for them and prepared organizations which made possible their migration across the ocean and their settlement in the New World.

The Conference thanks all the brethren and sisters who with God's help by faithfulness, industry, and thrift have paid their debts. The heavenly Father will not leave them unrewarded for their faithfulness.

The conference hopes that economic conditions will improve and therefore appeals urgently to all who have not yet paid their debts, to be fully conscious of the seriousness of their responsibility toward God, toward our brotherhood, toward our past, and last but not least, toward their creditors, and to discharge faithfully their obligations, and to remember that God will help those who endeavor honorably to do their duty.

III

The following cablegrams were sent by the Conference:

1. To the Canadian Mennonite Board of Colonization, Rosthern, Sask. "The World Conference sends to the Board, the immigrants and the churches in Canada and the United States, greetings, good wishes, and hearty thanks for all their labors and sacrifice."

2. To Peter Klassen, Witmarsum, Hansa Hammonia, Santa Catharina, Brazil. "The World Conference sends hearty greetings to all colonists, and wishes them further God's help and blessing."

3. To Jacob Siemens, Colonia Fernheim, Chaco, Paraguay. "World Conference thanks you and the Mennonite Central Committee for the great work of colonization and prays God's further help in the conquest of all difficulties."

As we close this brief report, we are not unmindful of the fact that much more could be said about many interesting aspects and events of the World Conference, but space prohibited a more lengthy report. We are also aware that it might have been possible to spend some time discussing the points of difference between European and American Mennonites, and point out what would be necessary for a more solid and permanent approach between our groups on opposite sides of the ocean, but this might profitably be done in some later articles. We have felt that a summary report of the meetings, giving an outline of the main features would be most profitable for the readers of the Gospel Herald. In conclusion, we wish to express our thanks for the many kindnesses shown to us on the occasion of our visit in Holland and Germany, especially in connection with the World Conference. It is sometimes said that the Dutch Mennonites are on the whole cold and inhospitable to strang-

ers, but we can testify that this was not the case, for we experienced much real Christian love and Christian hospitality at the hands of our hosts and our friends in Holland in general, which was warm and sincere, and for which we here wish to express our heartfelt thanks. May the Lord reward them one and all for their labors of love toward us. It is our hope and prayer that some seed may have been sown and some good done at this Third Mennonite World Conference which will bear fruit in the coming years to the glory of God and the furtherance of His Kingdom here below. Orie O. Miller,
Harold S. Bender.

Married

Nussbaum—Amstutz.—On Sept. 14, 1936, at the Sonnenberg Mennonite Church near Apple Creek, Ohio, Bro. Harvey Nussbaum and Sister Martha Amstutz, both members of the Sonnenberg congregation, were united in holy marriage, Bro. Louis Amstutz officiating.

Miller—Hershberger.—On Thursday, Aug. 6, 1936, Bro. Truman Miller and Sister Clara Hershberger, both of East Fairview congregation, were united in marriage, Bro. J. E. Zimmerman officiating. May God attend them in their new relationship.

Troyer—Hershberger.—On Mar. 5, 1936, Bro. Clayton Troyer and Sister Ruth Hershberger, both of the East Fairview congregation, Milford, Neb., were joined in holy wedlock, Bro. J. E. Zimmerman performing the ceremony. May God abundantly bless this union to His glory.

Brown—Weaver.—On Sept. 6, 1936, Bro. Lowell Brown of the Holdeman congregation near Wakarusa, Ind., and Sister Christina Weaver of the Yellowcreek congregation were united in holy marriage by Bro. Virgil C. Weaver. May the Lord abundantly bless this union to His glory.

Hartzler—Lehman.—Bro. Melvin P. Hartzler of Smithville, Ohio, and Sister Orpha Lehman of Orrville, Ohio, were united in holy marriage, Sept. 6, 1936, at the home of the bride, Bro. I. W. Royer officiating minister. May the blessing of Heaven attend our brother and sister through life in home and Church.

White—Schertz.—On Saturday, Sept. 12, 1936, in the Peoria, Ill., Mennonite Church, Bro. John White and Sister Clara Schertz were united in holy matrimony, Bro. C. Warren Long officiating. The bride and groom are members of the Peoria Church. May the blessings of the Lord attend them through life.

Shantz—Martin.—At the home of the bride's parents near Breslau, Ont., on Sept. 2, 1936, Bro. Orville Shantz of Petersburg, Ont., and Sister Flossie Kathryn Martin were united in the holy bonds of matrimony, Bro. M. H. Shantz, uncle of the bride, officiating. May the blessings of God attend them through life.

Johnson—Kauffman.—On June 21, 1936, at the home of F. J. Kauffman of near Guymon, Okla., occurred the marriage of their daughter Lulu to Bro. Floyd Johnson of Detroit Lakes, Minn. The ceremony was performed by Bro. D. D. Miller of Protection, Kans. May the joys of heaven be theirs through life.

Hershberger—Weldy.—On Aug. 19, 1936, Bro. Clyde Hershberger and Sister Maxine Weldy, both members of the North Main St., Mennonite congregation, Nappanee, Ind., were united in holy marriage at the home of the officiating minister, Bro. Homer F. North of Nappanee. May the richest blessings of God rest upon this union.

Yoder—Yoder.—On the evening of Sept. 5, 1936, at the home of the bride's parents, Bro. and Sister Frank Yoder of near Garden City, Mo., occurred the marriage of their daughter Eula to Bro. Alpha J. Yoder of Flint, Mich., Bro. I. G. Hartzler, uncle of the groom, officiating. May the Lord abundantly bless this union to His glory.

Mack—Taylor.—Bro. Noah K. Mack of Collegeville, Pa., and Sister Muriel Etta Taylor of Malvern, Pa., were united in marriage on Saturday, Sept. 5, at the home of the bride's parents, Bro. and Sister Edgar Taylor. The ceremony was performed by Bro. Noah H. Mack of New Holland, Pa. Bro. and Sister Mack are preparing for foreign work in Africa.

Kauffman—Yoder.—On Aug. 16, 1936, at the home of the bride's sister, Bro. and Sister Jonas Yoder near Hutchinson, Kans., Bro. John Kauffman of Arthur, Ill., and Sister Katie Yoder of Hutchinson, Kans., were united in marriage, Bro. Edd P. Schrock of Montgomery, Ind., officiating. May the joy and peace of God be added to this union.

Schlegel—Swartzentruber.—On June 3, 1936, at the home of the bride's parents, Bro. and Sister C. E. Swartzentruber, Bro. Le Roy Schlegel of Tavistock, Ont., and Sister Ruth Barbara Swartzentruber of Petersburg, Ont., were united in marriage, Bro. Daniel Iutzi of Tavistock, Ont., officiating. May the blessings of God attend them through life.

Schrock—Hartzler.—On Sept. 5, 1936, Bro. Wilbur Schrock of Garden City, Mo., and Sister Iona Ruth, daughter of Bro. and Sister Ira Hartzler, were united in holy matrimony at the home of the officiating bishop, Bro. I. G. Hartzler of East Lynne, Mo. May the blessing of God attend them all through their life and may they also be a blessing to the Church that they represent.

Lewis—Nottingham.—On Sunday evening, Aug. 16, 1936, Bro. Joseph Lewis of Meadville, Pa., and Sister Ruth Nottingham of Adamsville, Pa., both members of the Canton, Ohio, congregation, were united in marriage at the home of the bride's parents, Mr. and Mrs. L. G. Nottingham, near Adamsville, Bro. Wm. G. Detweiler of Canton, O., officiating. May their lives be fruitful in the Lord's vineyard.

Thut—Miller.—On Wednesday evening, July 9, 1936, at the home of the bride's parents, Bro. and Sister Howard D. Miller, Bro. Harold Thut of the Bethel congregation, West Liberty, O., and Sister Luella Miller of the Oak Grove congregation near Smithville, O., were united in holy matrimony by Bro. John D. Miller of Louisville, O. May the blessing of the Lord be with them through life.

Obituary

Hess.—Mary S., widow of Henry M. Hess, died Sept. 8, 1936, of heart trouble at the home of her son, Rudy G. Hess of Millersville, Pa.; aged 73 y. She was a member of the Mennonite Church. Those surviving are 7 children (Jacob G., Mabel, Harry, Elias, Oliver, Rudy, and John G.), 23 grandchildren, 2 great-grandchildren, 3 sisters. Funeral services were held at the home by Bro. D. N. Gish and at the Millersville Church by Bro. Landis Shertzler and Bro. Henry Lutz. Text, I Sam. 20:18, selected by her. Burial in East Petersburg Mennonite Cemetery.

"I cannot say, and I will not say
That she is dead; she is just away!
With a cheery smile and a wave of the hand
She has wandered into an unknown land."

Guntz.—Henry O., son of John and Barbara (Oswine) Guntz, was born July 29, 1856 at Sumneytown, Pa.; died at his home near Roy-

ersford, Pa., Aug. 30, 1936; aged 80 y. 1 m. 1 d. When but a youth he moved to Chester Co., Pa., where he was united in marriage to Barbara Buckwalter on Dec. 24, 1887. He was a member of the Lutheran Church till the year 1896, when he and his wife united with the Vincent Mennonite Church of which he remained a faithful and consistent member to the end. In his immediate family he is survived by his wife, 2 sons (John and Allen), 1 daughter (Mary—Mrs. Joseph Hunsberger). Funeral services were held at the Vincent Church Sept. 3, conducted by Brethren Warren G. Bean and Henry G. Bechtel. Text, Psa. 90:9, 10. Interment in adjoining cemetery.

Hackman.—Elsie, wife of Nathan W. Hackman, was born May 14, 1888; died Aug. 7, 1936; aged 48 y. 2 m. 23 d. She suffered of complications for more than two years. She was the oldest daughter of Daniel and Susan (Kurtz) Noll, both of whom survive her. She also leaves her husband, 2 daughters (Beulah, wife of Samuel Erb, and Florence, at home), and 4 sons (Ralph of near Cocalico, Harry, Daniel, and Walter at home), and 1 sister (Edna). She was a faithful member of the Church of the Brethren. She made all the funeral arrangements several weeks before passing on. Services were held on Aug. 11 at the Trinity U. B. Church, Denver, Pa., conducted by Jacob T. Harnish and J. Bitzer Johns. Interment in cemetery near the church.

"In silence she suffered,
With a smile her pain she bore;
Until God's angel whispered,
Come home and suffer no more."

Landis.—Elizabeth H., daughter of the late Christian and Mary Becker of Millersville, Pa., and widow of Milton L. Landis, was born in Millersville, Pa., March 26, 1855; died Aug. 12, 1936, at the St. Joseph Hospital, Lancaster, Pa., of a complication of diseases after less than a week's illness; aged 81 y. 4 m. 16 d. She was the last of her family to pass away. Her husband passed away more than 26 years ago. She was a faithful member of the East Chestnut St. Mennonite Church, which she attended as long as health permitted. She was formerly a member of the Stumptown congregation. She is survived by 2 daughters (Mrs. Clara B. Landis, Mechanicsburg, Pa.; Cora B., wife of Baker Rathfon, with whom she had her home), 1 stepson (Milton B. Landis of Mechanicsburg, Pa.), 4 grandchildren, and 3 great-grandchildren. We have the confidence that she has gone to the mansions prepared for God's children and to meet with all the loved ones who have gone on before. Funeral services were held Aug. 15, at the home by Bro. David Mosmann and at the Stumptown Church by Bro. David L. Landis. Texts, Psa. 116:15; Matt. 24:42, 44. Burial in cemetery adjoining.

"Though we're sad at mother's parting,
With assurance we can feel
That for her it is the starting
Of a happiness that's real."

Mishler.—Lizzie, daughter of the late Elijah and Anna (Mumaw) Stahl, was born Feb. 5, 1877; died Aug. 12, 1936; aged 59 y. 6 m. 7 d. She was united in marriage to Edward E. Mishler on Jan. 13, 1898. She united with the Mennonite Church at the age of seventeen and remained faithful until death. Besides her husband she is survived by the following children: Carrie, wife of Harry Thomas of Hollsopple; Clyde of Kelso; George of Hollsopple; Anna, wife of Harry Hershberger of Davidsville; Slater of Jerome. Thirteen grandchildren also survive her. Three preceded her in death. She is also survived by 1 sister (wife of William J. Sala of Kelso) and 1 brother (George Stahl of Clarksville, Mich.). Her sudden death was a shock to the entire community. Her last words were to her husband when she told him she felt better and that he should lie down and rest. In a few moments she quietly passed out of this life. "Let me die the death of the righteous,

and let my last end be like his." Funeral services at the home were in charge of Sanford G. Shetler and at the Stahl Church in charge of Sanford G. Shetler, A. J. Metzler, and W. C. Hershberger.

"Near other loved ones we laid her,
Low in the church yard to lie,
And though our hearts are near broken,
Yet we would not question, Why."

Greiser.—Verdon M., son of Samuel and Emma Greiser, was born near Archbold, Ohio, June 2, 1895; suddenly passed away at his home Sept. 3, 1936; aged 41 y. 3 m. 1 d. On Dec. 14, 1916, he was united in marriage with Nellie Short. To this union were born 3 sons and 1 daughter (Lloyd, Pauline, Orval, and Gerald). In passing from these earthly scenes he leaves a sorrowing wife, 4 children, his father, 2 brothers (Ira and Lawrence of Archbold, Ohio), 3 sisters (Mrs. Joseph Gunden, and Bertha Greiser of Archbold, Ohio, and Mrs. William Gunden of Bay Port, Mich.), and a host of near relatives and friends. His mother and a sister preceded him in death. On Thursday, while he and his son Lloyd were busily at work on the farm, he told his son that he was suffering a severe pain in his head and in about five minutes he passed away. He was a kind and loving husband, father, and neighbor, and will be missed as such. In his youth he accepted Christ as his Savior and united with the Mennonite Church and his aim was to live a Christian life. He was deeply concerned in the welfare of his family and of the Church. Funeral services conducted by S. S. Wyse and D. A. Yoder at the Lockport Church. Burial in adjoining cemetery.

"God saw fit to take him from us,
Up in heaven there so high;
Angels took him, oh so sudden,
With no time to say Good-bye."

Bender.—Emma Horst, wife of Benjamin R. Bender, was born near East Petersburg, Pa., April 1, 1861; died at her home near East Petersburg July 9, 1936; aged 75 y. 3 m. 9 d. She was united in marriage Nov. 13, 1884, which would make almost 52 years of wedded life. To this union were born 3 children (Lillie, wife of Aaron Hess; Roy and Charles). Ten grandchildren also remain to miss a faithful grandmother, besides many relatives and friends. Several grandchildren have gone on before to welcome their dear grandmother over yonder. Her death came very suddenly and unexpectedly. She was a member of the Landisville-Salunga Mennonite Church. She possessed a quiet disposition, not caring for honor, merely to live a life that would be pleasing to her Master. She was a faithful worker in the Sunday school and her seat was seldom vacant in the church. She had a wide-awake interest in the lost of the community. Meditation in the Book of books seemed her favorite delight. In this sad bereavement we have learned to place a deeper interest in our Master. Funeral services were held July 11 at the home in charge of Bro. Hiram Kauffman, and at the Salunga Mennonite Church in charge of Bro. Henry E. Lutz and Bro. Christian Frank. Text, II Tim. 4:6-8. Burial in the Salunga Cemetery.

"Silent thoughts bring many a tear,
Of one we loved and cherished here;
God took her home; it was His will,
But in our hearts she liveth still."

Histand.—Abram L., son of Samuel and Susie (Landis) Histand, was born Oct. 15, 1899; died at his home near Doylestown, Pa., Sept. 2, 1936; aged 36 y. 10 m. 17 d. He was preceded in death by his daughter (Hannah), 1 brother (Isaac), and 1 sister (Florence). He was united in marriage to Fannie Good of East Petersburg, Pa., Aug. 21, 1924. To this union were born 3 children. Surviving him are his widow, 1 son (Ernest), 1 daughter (Rhoda), his father and mother, 7 sisters, and 6 brothers. In his infancy he with his parents moved to the farm on which he lived practically all his life. In May his health began to fail. Doctors were

at a loss to know the reason for it, and finally found his liver was enlarged; the rarest type of its kind. He never suffered pain but got weaker until Sept. 2, at 3 P. M., he peacefully passed away. He left us with the assurance that he was saved and was anxiously awaiting the Lord to come and take him home. Being so young, he was much needed yet; but we resign to God's will. He was a kind and loving husband and father, of a devoted and peaceful disposition. He will be missed in the home, Church, community and business. A large concourse of friends gathered to pay their last tribute of respect to one who was much loved. Funeral services were conducted Sept. 5 at the home by Bro. A. O. Histand and at the Doylestown Mennonite Meeting House by Bro. J. A. Heatwole of Colorado and Bro. Joseph Gross. Texts, Jno. 14; II Thess. 4:13-18. Interment in adjoining cemetery.

Bender.—Irvin, son of John and Huldah Bender, was born in Somerset Co., Pa., on Aug. 25, 1884; died suddenly as a result of a paralytic stroke Aug. 9, 1936; aged 51 y. 11 m. 14 d. He was never married but travelled from place to place, making his home at times with his brothers and sisters. The greater part of his life was spent near Listanburg, Pa., where he worked in coal mines. His four last years were spent with two sisters, one of Norfolk, Va., and the other of Greenwood, Del. His death was a shock to all the family which is widely scattered, only two sisters being able to be present at his funeral. He accepted Christ in his earlier years and united with the Mennonite Church at Springs, Pa., but drifted away from that faith. Three years ago he united with the Amish Mennonite Church near Greenwood, Del. He was preceded in death by his parents. He leaves 4 sisters (Lydia, wife of Dan Gingerich of Hazlan, Iowa; Ellen, wife of Joe Ash of Accident, Md.; Annie, wife of Val Miller of Norfolk, Va.; Huldah, wife of Ammon Troyer of Greenwood, Del.), 3 brothers (Edd of Middlefield, Ohio; Sam of Midway, B. C.; Conrad of Twining, Mich.), 2 uncles, 1 aunt, a number of nieces, nephews, cousins, and friends. Funeral services were conducted by Bro. Gid Miller and Bro. Shem Peachy, both of Springs, Pa.

"One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain, and its burden of care;
One day at a time, we must meet and must bear."

Herr.—Henry B., son of John B. and Fanny (Hess) Herr, was born July 21, 1859, near Lampeter, Pa.; passed away Aug. 19, 1936; aged 77 y. 29 d. When a young man he was converted and united with the Mennonite Church at the Brick, near Willow Street, Pa., where he worshiped until death. He took an active interest in religious and educational affairs, and it was one of his greatest joys to listen to the singing of sacred songs. He enjoyed the work of chorister in the Church for many years, and in early life took much pleasure in teaching music. He was a director of the Mennonite Fire Insurance Company and enjoyed the contacts he made with the brethren and sisters. Throughout his life he had not been blessed with extraordinary good health and about six months ago became seriously ill. During his sickness he was tenderly cared for in his home by his daughter Bessie. During this time he appreciated so much the frequent visits of his ministers and friends. His companion (Barbara Harnish Herr) preceded him in death four years ago. He is survived by 2 sons (John H. of Lampeter, Pa., and Victor E. of Sterling, Ill.), 4 daughters (Mrs. Anna H. Neff and Bessie F. of Lampeter, Pa.; Mrs. Mary Rohrer, Strasburg, Pa.; Mrs. Cora Muselman, Downingtown, Pa.), 12 grandchildren, 5 great-grandchildren, 2 sisters (Mrs. Samuel Ranck, Lancaster, Pa., and Mrs. B. B. Groff, Lampeter, Pa.). Funeral services were con-

ducted at the home by Bro. Frank M. Herr and at the Strasburg Church by Bros. Jacob Harnish and Christian Brubaker. Burial in the Brick Cemetery.

"We will meet with you, dear father,
In that home so bright and fair;
And join you in the happy praise
Of our Savior over there."

Zehr.—Elizabeth Ann, daughter of Jacob and Magdalene Wolber, was born near Danvers, Ill., Aug. 4, 1876; died at her home in Deer Creek Tp., Sept. 7, 1936; aged 60 y. 1 m. 3 d. She had been in ill health for more than a year. In April she was operated on for cancer, and seemed to improve in health for about two months. About seven weeks ago she became quite ill and has been bedfast until death. During her illness she suffered much, but bore it patiently. Many relatives and friends visited her during this time, and although many times she was too ill to see them, she expressed her appreciation of their interest in her. On Jan. 25, 1900, she was united in marriage to Jacob Zehr, who served as a minister for seventeen years. He preceded her in death May 21, 1929. Those who remain are the following children: Esther, Martha, Edna, Howard, and Mildred at home, Mrs. Florence Pyles of Deer Creek, Arthur of Gibson City, and Robert of Danvers. She also leaves 3 grandchildren, her stepmother (Phoebe Wolber), and the following sisters and brother: Mrs. Susan Heiser of Morton; Mrs. Emma Guengerich, Lena and Esther of Deer Creek, and John of Peoria. She also leaves a host of relatives and friends. Her mother and father, her brother (Alvin), and an infant sister preceded her in death. In early youth she accepted Christ as her personal Savior, and united with the Goodfield Mennonite Church to which she remained a faithful member until death. During her illness she was very much interested in reading and talking about the coming of our Savior. She expressed her desire and hope that He would come very soon. While ill in bed she requested that we give of her means to the Lord's work. She was a very devoted mother and will be greatly missed in the home. As her children, our desire is to live for our Savior, so that the family circle will never be broken.

"Though cherished hopes may blasted be,
And failures crush our dearest aims,
God knoweth what is best, and
He would oft remind us of His claims.
Should sickness come or sorrows pierce
The heart o'ercome by want or woe,
God's purpose is the same in all,
We'll trust Him now, sometime we'll know."

Funeral services were held Wednesday forenoon in the Methodist Church in Deer Creek, with Bro. J. D. Hartzler officiating, assisted by Bro. Ezra Yordy. Interment in the Mt. Zion Cemetery.

TEN RULES FOR THE FAITHFUL CHRISTIAN WORKER

1. Study. Psal. 1:2.
2. Pray. Luke 18:7.
3. Read. Jno. 5:39.
4. Follow the Shepherd to the pasture and to the water. Psal. 23:2; Jno. 10:4, 5.
5. Count your blessings every day. Prov. 28:20.
6. Turn everything into some good. II Cor. 4:8-10.
7. Make others happy. Acts 8:29-40.
8. Be content with your lot in life. I Tim. 6:9.
9. Walk circumspectly. Eph. 5:15.
10. Remember each morning that some morning will be your last. Psal. 90:12.

—S. G. Shetler.

It is not a bad thing to know the Word of God; but it is a bad thing to know the Word of God and then say, "I can not keep it."—S. F. Coffman.

ITEMS AND COMMENTS

War news from Europe are not reassuring. While the deathly struggle now going on between warring factions in Spain would be bad enough, the possibility (even probability) of the war becoming world-wide by other nations taking sides and joining in the fray is the feature of the struggle that is giving lovers of peace their greatest concern. Sympathizing with the insurgents of Spain are the Fascist countries of Italy and Germany; while the sympathizers with the government forces are Russia and France, where the Communists and Socialists hold the reins of government. Other nations are looking on, with the possibility of being drawn into the struggle, the issues yet to be clearly defined before it is certain on which side they will enlist. Lovers of peace can exert their greatest power by way of the Throne.

Governor Harry W. Nice of Maryland incurred the displeasure of certain labor leaders when he urged the national and local leaders of the Textile Workers' Union to "avoid a strike at all hazards." It was good advice, but it did not suit the agitators who were working for personal gain. The strike nuisance is one of the threatening evils from which we may well pray to be delivered. We thank the Lord that there are still some public officials who have the boldness to counsel peaceable methods in securing what we need or desire.

Cheering news from many places in the former drought-stricken district of the West, where the earth has been refreshed by soaking rains, continue to be reported. While in many sections the rains were too late for saving the principal grain crops, they afford relief in the supply of water and the fall forage crops are proving a blessing to many a farming district. We have many reasons for which to thank the Lord.

A Strange Church—The Defender says that there is a man in Kansas City who calls himself a "Reverend" who is head of a so-called "church." But in this church no prayer is ever offered, hymns are not sung, the Bible is not read. The man was once a Methodist, then a Unitarian and now an infidel. He aids the communists.—The Gospel Minister.

Rockefeller and Palestine—The Rockefeller Museum of Antiquity, built through a gift of £400,000 (about \$2,000,000) by John D. Rockefeller, Jr., to the Palestine Government, has been completed. Standing on an eminence in the northeast corner of the city, opposite the old walls of Inner Jerusalem and not far from Herod's Gate, its white stone building is one of the finest in the Near East, and is said to excel even the Egyptian State Museum in Cairo. It has taken four years and two months to complete, and covers an area of 9,700 square feet, with large grounds surrounding it.—The Dawn.

ANNOUNCEMENT

The 50th Semi-Annual Meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at Mellingers Mennonite Church, Lancaster Co., Pa., Saturday, Sept. 26, 1936. All those interested are invited to attend. Secretary.

The Church that will not discipline her unruly members will lose her spiritual life and power.—W. H. Shoup.

ONTARIO MENNONITE BIBLE SCHOOL

Place—800 King St. East, Kitchener, Ontario.
School Term—Dec. 28, 1936—Mar. 15, 1937.
Faculty—S. F. Coffman (Principal), O. Burkholder, C. F. Derstine, J. B. Martin (Business Manager).

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Old Test.—Joshua to Esther.

Isaiah to Daniel.

New Test.—Mark and Luke.

Epistles and Methods.

Doctrines—God, Christ, Holy Spirit, Man.

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Tuition—Seventy-five cents per week.

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The Bible School Board invites you to attend school. Plan to be here for the whole term and if that is impossible come part time. We will gladly give further information.

J. B. Martin, Secretary,

187 W. Erb St., Waterloo, Ont.

BIBLE STUDY BY CORRESPONDENCE

Systematic Bible-study courses by the correspondence or home-study method are obtainable again this year. Hundreds profited from these courses last year. Twelve different courses covering various phases of Bible study and Sunday-school Teacher-Training subjects are available at this time and others are being prepared. A new correspondence bulletin is just off the press. A copy will gladly be sent to any one inquiring.

Address:

EASTERN MENNONITE SCHOOL,
Correspondence Department,
Harrisonburg, Virginia.

WHAT CHRIST IS TO ME

(Continued from page 553)

vine; and I need His cross to lay hold of, and to wind myself about. I am a sinner, and I need His righteousness. I am naked and bare; and I need His holiness and innocence for a covering. I am ignorant; and I need His teaching; simple and foolish, and I need the guidance of the Holy Spirit. In no situation and at no time could I do without Him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the divine Tribunal? He must be my Advocate. Am

I in affliction? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, He must be my support; when I am dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with Thee, my Savior. And God be thanked! I know that Thou, too, art neither able nor willing to do without me. Thou art rich, and I am poor. Thou hast abundance, and I am needy. Thou hast righteousness, and I sins. Thou hast wine and oil, and I wounds. Thou hast cordials and refreshments, and I hunger and thirst.

Valparaiso, Ind.

POINTED PARAGRAPHS

If you live to be great, do not forget to be humble.

Our greatest glory is not in never falling; but in rising every time we fall.

Always endeavor to be really what you wish to appear.

Men are apt to condemn in others the very things they themselves practice.

Fools persist in their own way even though it leads them to grief.

There are two sides to every question.

A coward is soon found out.

Those who assume a character which does not belong to them, only make themselves ridiculous.

—Sel. by Ethel M. Tweed.

Not all that you find in any book is essentially bad; but the danger to look for is the mixture of good and bad.—J. L. Stauffer.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
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SCOTSDALE, PA., THURSDAY, OCT. 1, 1936

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No. 27

EDITORIAL

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Whether you apply this advice to business, to clothes, or to anything else that our Savior mentions (or might have mentioned) in this connection, don't forget to make "first things first."

The man who makes the righteousness of God the first object of his life is always on the right side. Dollars may be a blessing or a curse, depending upon whether we couple them with righteousness or not. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

The Beatitudes.—With this number of the Gospel Herald we print the last of a series of articles on this subject by Bro. Ressler. We are quite sure that our readers appreciated these short but pointed messages, both because of the messages they contain and because our brother has recovered from his long illness to a sufficient extent to write them. We trust that many of our readers may have been enriched spiritually through reading them.

The Second Commandment.—After pronouncing supreme love to God as "the greatest commandment" Christ went on to say, "And the second is like unto it; Thou shalt love thy neighbor as thyself." It means much to any one's life to live in the spirit of this second commandment. If it were universally observed it would put an end to all cheating, backbiting, taking vengeance, taking advantage of fellow men in a trade, family quarrels, law suits, war among nations, and everything else that is possible only when men do not love their fellow men as they do themselves. If you would live

a perfect, peaceful, righteous, God-honoring life, study the second commandment.

"In honour preferring one another" is a scriptural injunction which all Christian people should heed, especially in business. Some brother, or sister, engages in a certain kind of business, with apparent success. Others look on and decide that if this is a money-maker for this brother or sister they might as well make a little money too. The thought is not objectionable in itself, as the spirit of monopoly is never to be encouraged. Only we sometimes forget that a love for neighbor as ourselves makes us as slow to get into competition with other people as to set up competition with ourselves. In other words, it is not in accordance with the Golden Rule to undermine others' business because it is to our own apparent interest to do so. The Christian way is to help others in whatever way that we can; and when we find that it becomes necessary to undermine another's business because our own interests demand it, we had better look around for another source of employment and income.

If love is the foremost trait of character on the part of the Christian, then hatred takes a similar place in the hearts and lives of the children of the evil one. This accounts for the fact that the record of fallen man has been one continual record of carnal strife—quarreling, scolding, fist fighting, suits at law, family brawls, war among nations, etc. Contrast this record with the teachings and practice of Christ the Prince of Peace. Shall we as a Church follow in the footsteps of the Prince of Peace or "walk according to the course of this world?" This is the instruction of the language of inspiration: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

100 QUESTIONS AND ANSWERS Pertaining to SCRIPTURAL DISCIPLINE

32. Would it not be best to receive all applicants for baptism and membership (whether converted or unconverted), as the Church influences would be such that they might afterwards be converted?

That might be the result in some cases, but history has proved that there are just about enough exceptions to establish the Gospel rule of receiving only converted members. Better follow Scripture, and save the Church the pollution of unconverted members whose leaven is liable to be felt throughout the brotherhood.

33. Is it scriptural to baptize applicants without receiving them into the Church?

We know of no scriptural support for such a course. "If we walk in the light as he is in the light we HAVE fellowship one with another." As "by one Spirit are we all baptized into one body" (the invisible body of Christ), so by the baptism with water are we initiated into the visible body, the Church of Christ on earth. Moreover, we could not obey all the commandments of the Lord by remaining outside the Church, and by baptizing applicants and letting them run without Church affiliation we would be fostering disobedience to God. All the visible ordinances are associated with the visible Church, baptism being the first in the Gospel order.

34. Under what circumstances should members be excommunicated?

When they are guilty of flagrant sin and refuse to repent or to forsake them. When they are wilfully disobedient, refusing to hear the Church. When they are unbelievers, rejecting the tenets of the evangelical faith. When they are habitual trouble-makers, constantly stirring up strife, disobedient to those having the rule over them. See Matt. 18:15-17; Rom. 16:17; I Cor. 5; Tit. 3:10.

35. What are the scriptural instructions as to getting rid of personal difficulties?

When you learn that others hold things against you, read and obey Matt. 5:23, 24. When others have transgressed against you to an extent that you are convinced that some note should be taken of it, you will find your instructions in Matt. 18:15-17. When there is no personal connection

between you and some erring brother, your opportunity is pointed out in Gal. 6:1.

36. Should weak members be tolerated in the Church?

Yes; provided—. On this point we find a good rule in Rom. 14:1. This applies to both receiving weak members into the Church and also in dealing with them after they are in. "Him that is weak in the faith receive ye—but not to doubtful disputations." In other words, if weakness is all that is the matter with him, bear with him. But if he makes his weaknesses a bone of contention, better tell him, "We have no such custom." You find many members whose faith is weak concerning certain tenets of faith held by the Church, but they are submissive, not inclined to make any trouble. Bear with them, hoping that they may be led to see these Gospel principles more clearly. Others are likewise weak but in addition to their weakness they are propagandists in endeavoring to convert the membership to their way of thinking. Give them the choice of settling themselves or of going somewhere else, where they can be at peace.

37. What is to be gained through pastoral visitation work?

It brings the shepherd and his flock into closer contact and (it ought to) into warmer sympathy with each other. It should be a help to the members, from two angles: (1) helpful counsel from one who knows their problems; (2) more helpful sermons because of this more intimate knowledge of the condition and needs of the congregation. A sympathetic touch and co-operation with the members ought to be a help to the ministry as well as to the congregation. "Bear ye one another's burdens, and so fulfill the law of Christ."

38. What is to be gained by the lifting of frequent offerings?

It cultivates the spirit of giving. It helps to supply the needed funds for carrying on the work of the Lord. The opportunity for giving helps to develop the tenderer side of life. While giving helps to supply the needed funds, the one profiting the most is the one that gives; whether money, time, or sacrificial service.

39. What encouragement does the Bible give to the liberal giver?

"He that soweth bountifully shall reap also bountifully." "The Lord loveth a cheerful giver." "It is more blessed to give than to receive." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a

blessing, that there shall not be room enough to receive it." "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

40. Can a man do his Christian duty without tithing his income?

Tithing was the commandment of God under the ceremonial Law. It is not mentioned in the New Testament except in references to the Old. That fact, however, should not be taken as evidence that tithing is wrong since the ceremonial Law was nailed to the Cross. It is all right, so long as we do not make law out of it. It was the method used by the Lord when He governed His people direct, and certainly meets the Scriptural standard of systematic giving. But whether men choose to tithe or not, no one will fall short of Scriptural requirements who lives up to the standard set forth in the preceding paragraph. An impressive couplet of texts is found in Mal. 3:10 and I Cor. 16:2.

41. In what does the virtue in giving consist?

The virtue is in the spirit that prompts it. The mere act of giving dollars may mean simply the buying of praises from men, in which case it would not be giving at all. But when the spirit of giving is at the foundation of our gifts there is a generosity of soul that causes the individual to "abound in this grace"—whether it be the giving of money, of time, of affections, of service, or whatever lies within our power to give.

42. Should one give so long as he is cumbered with debts?

That depends upon circumstances. Many people are in debt, as we understand the term, yet most of those in debt have their obligations in a shape so that they can meet them and at the same time give generously to charitable or religious causes. But when we are involved in debt to an extent that our creditors are crowding us for the money and our liabilities exceed our assets, we have no money to give; it belongs to our creditors, and should be paid (as far as our money reaches) as soon as we can make our adjustments.

43. Is the Scriptural admonition, "Owe no man anything," to be considered a commandment to keep out of debt entirely?

The next clause, "but to love one another," is to be understood that the admonition has a much wider application than that of money indebtedness. But so far as it applies to money it should be heeded. You are in need of money. You go to a money-lender and tell him your need. He accommodates you and you give him a note for it. Until that note becomes due, he has value received for the money. But

when that note becomes due, and you fail to pay it or make any effort to satisfy your creditor, this scripture rises up to condemn you.

THE BEATITUDES

X

By J. A. Ressler

For the Gospel Herald.

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for so persecuted they the prophets which were before you" (Matthew 5:11, 12).

In discussing the Beatitudes some combine these two verses with verse 10, thus reducing the number of Beatitudes to eight, instead of nine, as we have tried to do in this series of articles. Take your choice—the truth remains unchanged. Some one once offered an extra "Beatitude," thus bringing the number to ten—it is not in the Bible just that way, but it does express a Bible truth: "Blessed are they that love the unlovely: for their's is the love of God."

You will notice that with verse 11, the person changes from third to second, thus indicating that the persons Jesus was addressing were on the right and proper side of the Great Division—"Blessed are ye" when—

"Revile," to speak to or of with contempt—none of us likes that. "Persecute," to persistently follow with evil intent—and we don't like that. "Say all manner of evil against you"—and that's very hard to bear—but wait a moment—"falsely"—that makes a difference. When the evil they say is false, you just smile and say, "I'm glad it isn't so," and forget about it. It's when the "all manner of evil" is true about you that it hurts. A false evil report about a good man never leads to a slander suit—the good man knows better. It is the fact that what is said is true that leads to slander and libel suits. But that's not all—"for my sake"—that's where the climax of the blessing comes. When for Christ's sake we suffer wrongfully we may be sure that for every wrong we suffer we shall receive multiplied blessings, either in this life or in that which is to come.

"Rejoice, and be exceeding glad," for the reward is sure in the world to come. In times of persecution we are apt to look at the source of the pain to us, and say, "If it were God that sends the suffering I could cheerfully bear it; but to think that it comes from those who ought to sympathise with me in my suffering—that's so hard." But remember, every ache and pain you suffer, no matter who brings it to you, is by God's permission, provided you are His.

The "prophets which were before" us suffered wrongfully, and they are

enjoying the bliss and joy of life eternal. We may take their experiences as a pattern and an example for ourselves. Perhaps in the midst of their exceeding gladness they have forgotten the hardships they endured while they were here on earth. Really, now, is it worth while to worry about the little trials and vexations that seem so serious now?

The End

Scottdale, Pa.

WILL THE HEATHEN BE SAVED WITHOUT THE GOSPEL?

In First Corinthians 10:32 we are told there are but three classes of people, namely: Jew, Gentile, and Christian (church of God). The first is descended from Abraham, the last is the Church of God, composed of the first and second, while Gentiles is rendered "Greeks" in the marginal reading of the above mentioned text. The Greek word for Gentile is "Ethnos," and it means Gentile, nations, or heathen. Now the question is, Will these "Ethnos," who have never heard of the Gospel or of the saving power of Christ, be saved? There are those who contend that God is love, and therefore, will not cast away those who never heard of the plan of salvation. And as a result, such people are not willing to help take the Gospel to the millions of "Ethnos" living in the world today. What saith the Scripture on this subject?

I. What is the Spiritual Condition of the Heathen?

1. They have sinned; death is the result. Rom. 5:12.

"Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned."

2. They are under the guilt of sin; not righteous. Rom. 3:9, 10.

"What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no not one."

Verse 23 says:

"All have sinned and come short of the glory of God;" and the latter part of verse 19 declares the result: "Guilty before God."

3. They know not God. I Thess. 4:5. "Not in the lust of concupiscence, even as the Gentiles (Ethnos) which knew not God."

4. Their prayers are vain repetitions. Matt. 6:7.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

5. They are blind, in darkness, under the power of Satan, and need forgiveness of sins. Acts 26:17, 18.

"Delivering thee from the people, and from the Gentiles (Ethnos), unto whom now I send thee. To open their eyes, and to turn them from the power of Sa-

tan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

6. They know not CHRIST, therefore, have no hope and are without God. Eph. 2:12.

"That at that time ye were without CHRIST, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no HOPE, and without GOD in the world."

II. They Shall be Judged.

1. They must give account of themselves before Him that judges. I Pet. 4:3-5.

"For the time past of our life may suffice us to have wrought the will of the Gentiles (Ethnos), when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give ACCOUNT to him that is ready to judge the quick and the dead."

2. They will perish. Rom. 2:12.

"For as many as have sinned without the law shall also perish without the law: and as many as have sinned in the law shall be judged by the law."

3. They shall suffer for their evil ways. Rom. 2:9.

"Tribulation and anguish upon EVERY SOUL of man that doeth evil, of the Jew first, and also of the Gentile."

4. The heathen know not God, therefore according to II Thess. 1:7-9 they will be punished with those that obey not the Gospel.

"And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that KNOW NOT GOD, and that OBEY NOT the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord."

5. Only those whose names are written in the Lamb's book of life shall be saved (Rev. 21:27), therefore the heathen, not saved, will be sent away to the place prepared for the devil and his angels; that is, into the lake of fire. Matt. 25:41, 46.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal."

III. There are Only Two Destinies after Death.

There are only two destinies—Hell and Heaven. Those who sin and die go to the former, while those who live righteous lives go to the latter, or the presence of God ("paradise"). This truth is clearly taught in the story of the rich man and Lazarus (Luke 16:19-31). The poor man died and was carried to Abraham's bosom. The rich man died "and in hell he lifted up his eyes." Now since there are only two destinies for man after death, it follows that the heathen, since they are sinners, will not go to heaven, but to hell; hence are lost. "The wages of sin

is death, but the gift of God is eternal life."

IV. If the Heathen are Saved Without the Gospel, Why Does the Bible Teach Us—

1. That the wicked and heathens shall be turned into hell? Psa. 9:17.

"The wicked shall be turned into hell, and all the nations that forget God." The Hebrew word for nations here is "Gowey," and is the same as the Greek word "Ethnos" in the New Testament. It means Gentiles, heathens, or nations. Therefore all heathens, Gentiles, or nations that are wicked or sinful will be turned into hell.

2. That when Christ comes again with flaming fire He will take vengeance on them that KNOW NOT GOD, and that these shall be punished with everlasting destruction from the presence of the Lord? II Thess. 1:7-9. Text given previously.

3. That Jesus is the only way to the Father? Jno. 14:6.

"I am the way, the truth, and the life: no man cometh unto the Father but by me." Jesus is the only way; if the heathen do not know of this way, they cannot get to the Father; hence, they are lost.

4. That there is salvation in no other name? Acts 4:12.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

If there is no other name but that of Jesus, whereby men must be saved, and the heathen do not know of this name, then how are they to be saved?

5. That we are to go into all the world with the Gospel? That we are to make disciples of all nations (Ethnos), Gentiles, or heathens? Matt. 28:19.

"Go ye therefore, and teach (marginal note: make disciples, or Christians of) all nations (here 'Ethnos' is employed)." The meaning then is clear. We are to preach the Gospel to all the "Ethnos" (heathen).

6. That Paul was especially called to preach to the heathen (Ethnos) if they would have been saved anyway? Acts 9:15.

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles ('Ethnos,' nations, heathen)."

V. There Are Three Universal Facts We Must Note:—

1. The universal condition—all are lost. Isa. 53:6; Rom. 3:10, 23.

"All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

"There is none righteous, no, not one." "All have sinned, and come short of the glory of God."

2. The universal requirement—the new birth. Jno. 3:3, 5, 7.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again."

3. The universal provision—Christ. Jno. 3:16; Rom. 10:13.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"For whosoever shall call upon the name of the Lord shall be saved."

VI. Conclusion.

Our conclusion, then, is that all men are lost because of sin, heathen included; that Christ is the only remedy for sin, and that it is our duty to make known to the "Ethnos" (heathen) the Gospel of our Lord and Savior Jesus Christ. "Go ye into all the world, and make disciples of all the heathens," is the Master's command. Have we done so? The fact remains that the heathen without the Gospel, sad as it may seem, have no promise of eternal life, and the question therefore ought not to be, "Will the heathen be saved without the Gospel?" but rather,

PREACHERS' PAGE

CHRISTIAN JOY

By M. M. Troyer

For the Gospel Herald.

I. Christian experiences which cause rejoicing.

(Testimonies of a group of young people given during an inspirational service at the Missouri-Kansas Conference held at the Yoder Church, Aug. 17-21.)

1. That Jesus satisfies.
2. All things work together for good to them that love the Lord.
3. For a clear conscience.
4. That my life has been transformed by Christ.
5. For possibility of growth in grace.
6. That God never asks anything of us for which He does not give us something better.
7. For forgiveness of my sins.
8. That God answers prayer.
9. That I may go to Jesus as a friend.
10. Jesus is a friend who knows and understands.
11. The help of Jesus in time of temptation.
12. Strength I receive through the Word of God.
13. Christian parents.
14. That Jesus is my all in all.
15. For the beauty of a consecrated life.
16. The privilege of telling others of His love.
17. Christian fellowship.
18. The provided power over temptation.
19. The many ways of doing Christian service.
20. Power we have in prayer.
21. That our religion holds under test.
22. Obedience to the Lord.
23. That we have a solid foundation in our faith.
24. That the will of God is working out in my life.
25. That I may live with Jesus now and all through eternity.

A few more outstanding scriptural causes for joy which might be added:

1. That Christ has overcome the world even to the extent of the last enemy, death.
2. Other souls are being saved.
3. The privilege of suffering for Christ's sake.

"WILL WE BE SAVED IF WE HAVE THE GOSPEL AND DO NOT TAKE IT TO THEM?"

"How then shall they call on him whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:15, 16.

Until we as a church have exhausted our last resource to carry the Gospel to the heathen, we are without excuse before God. It is the duty of the Church to be engaged in missions—"All of it, and always at it." It is the mission of the Church to preach Him among the heathen (Gal. 1:16) and to let them know of the unsearchable riches of Christ. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).—Tract by T. K. Hershey.

4. Our names are written in the Lamb's book of life.

II. Source of Christian Joy.

"These things have I spoken unto you that MY JOY might remain IN YOU, and that your joy might be FULL."

"And now come I to thee; and these things I speak in the world, that they might have MY JOY FULFILLED in themselves."

III. Causes for Lack of Joy in the Lord.

1. Unconfessed sin. One of the impossible things in this world is for an individual to have the joy of the Lord in his heart and at the same time have a condemned conscience. If there is any realization of guilt for transgressing any of God's desires in our behalf which have not been scripturally rectified, the joy of the Lord is crowded out of the heart to the same degree.

2. Lack of faith and trust in God and His Word. If God and His Word are not our solid foundation on which we rest and really joyfully abide our hearts become filled with doubt, gloom, and despair and joy is crowded out.

3. Forgetting God. One of Satan's pleasures is to get the child of God to neglect definite and intimate contact with God. When that is neglected it is not so hard for him to get that soul entangled with earthly pleasures and cares so that God is forgotten and the Joy of the Lord becomes foreign.

IV. What Christian Joy Means to the Believer.

1. Strength. "The joy of the Lord is your strength" (Neh. 8:10); yes, real power for God in service. Whoever heard of anyone having power in service for the Lord, winning lost souls or bringing courage to Christians when he lacked the joy of the Lord? There is indeed a loss of strength and power to overcome many temptations common to believers when there is a lack of Joy of the Lord in the Heart.

2. Courage. "As sorrowful, yet always rejoicing" (II Cor. 6:10). Here lies the secret of the courage of the multitudes of Christian martyrs and faithful saints of ages gone. Here is the secret of the courageous Christians who saw others go down under temptation and trial, or those who, like Jesus, wept when their friends wept, or those who experienced earthly disappointments and losses such as the unbeliever considers unbearable and, like Job's wife would say, "Curse God and die." In Jesus Christ sor-

row and joy have been united. He is King of sorrow and also King of joy.

"REJOICE IN THE LORD ALWAYS; AND AGAIN I SAY REJOICE."
"REJOICE EVERMORE."

Conway, Kans.

SERMONETTES

(Blood)

Collected by J. G. K.

For the Gospel Herald.

The redemption of man was of such wonderful importance with God that He gave His only begotten Son to shed His precious blood that men might become the sons of God.

No one ever was or ever will be brought nigh to God except through the precious blood of Christ, the purchase price of man's redemption.

The price of peace is the blood of Christ.

No matter how fast the color of sin is, the blood of Christ can wash it out.

Material defilement may possibly be washed away with water, but spiritual defilement can only be washed away with the blood of Christ.

There is a vast difference between being whitewashed or being washed white by the blood of Christ.

The blood of Jesus saves us and the Word of God makes it sure.

Character is commendable, but in the matter of salvation only character washed white by the blood is commendable.

Whoever refuses to appropriate the blood of Christ to obtain cleansing from all sin will eventually come into condemnation.

On the night the first born was slain in Egypt there was a vast difference between the Egyptians and the children of Israel. So also there is a vast difference between the people of the world and the people of God behind the precious blood of Christ.

Instead of the crucifixion stopping the free flow of God's love it only opened the fountain that it might flow more freely.

The blood of Christ has an intimate connection with the remission of sins. God's love is revealed in giving the Son; man's need is revealed in that which the Son gave.

Atglen, Pa.

MAKING THE SERMON INTERESTING

Probably one reason why some congregations decline in attendance is that the preacher is not interesting. By this we do not mean that he does not try to be, for it is evident that some preachers, judging from their sermon titles, are trying very hard to be interesting. They devise curiosity-provoking sermon subjects and place them on their bulletin boards and ad-

vertise them in the Saturday newspaper. People sometimes come to hear what he can say on that subject and what text he can use to fit the subject. Sometimes they intersperse jokes and funny stories, others employ pictures to interest the crowd, until it looks sometimes as though the churches were trying to compete with the movies and theaters. Still the congregation diminishes, and the preacher says the Gospel does not draw as it once did. Of course not, for it is not tried.

The Wrong Emphasis

Attempts to draw people to church by introducing novelty features is placing the emphasis in the wrong place. Things foreign to the purpose of the church can never build up a church, for it never builds up any business or institution.

The grocery store that succeeds is the one that displays its products to the best advantage and sells goods that are worth what is asked for them. The hardware store that makes headway is the one that has what the people want in hardware and demonstrates in its show windows something of what it has on hand.

Why not, then, will the church succeed that has on hand what a church is supposed to dispense? May not this be the fault with many a declining congregation? The people do not find at the church what they were made to expect when they came to it. If everything succeeds best when it sticks to its particular line of business, why will not the church succeed best when it sticks to what a church is for?

Make the Gospel Interesting

Instead, therefore, of importing interesting things from the theater, the picture show, and the lecture platform, the preacher who wants to build up his church must study to make the Gospel interesting.

First of all he must be sure that what he dispenses is the Gospel, just as the grocer must see to it that what he sells are pure groceries. The grocer who makes low prices may gain a temporary boom for his business, but if people find that the groceries are inferior, trade will decline in due time. So, first of all, preachers must study to preach the Gospel, and later look to methods of making it interesting.

The Preacher's Advantage

The preacher, if he has not yet found it out, has a tremendous advantage over the entertainer. He has something good for every one, and something that every one is interested in, regardless of how they may act about it.

Think of a preacher with the great themes of God, Christ, the Holy Ghost, Salvation, Heaven, Eternal Life, and similar vital things, not being able to make these things interesting! He ought to be able to tell people how to

be happy, how to enjoy life, how to be delivered from their evil habits and unholy desires, how to break with sin, and escape hell. Surely every one is interested in these things, for all kinds of nostrums are being tried as substitutes for exactly what the Gospel and nothing but the Gospel will do.

How to be Interesting

If the preacher asks how can he be interesting, let him study the utterances of the preachers who have interested people. The great pattern Preacher was Jesus Himself. He drew the crowds. He spoke within the understanding of His hearers. He took things of which they knew, and proceeded from the known material things to the unknown spiritual things, as a result of which light broke in on their understanding. See the simplicity of the parable of the sower.

A study of the successful preachers will show the same thing. They preached in such a way that their hearers understood their meaning; they not only preached the Gospel, but they made the Gospel understood by their hearers. Things not otherwise interesting can be made interesting under proper circumstances. A road map is of little interest to one who never leaves home or desires to do so. But if one is planning a trip across the continent by automobile you will find the road map all wrinkled up with usage. A railway guide full of railway timetables is about as uninteresting a book as one can pick up at a news stand. But the traveling salesman reads it.

The preacher has the road map for the road every one is traveling, the railway guide for the train on which every one is a passenger. If he cannot interest people in this subject there is no use of his trying to lecture on any other subject, for this is the greatest of all.

The Preacher Must be Interested

There is no use, however, of a preacher trying to interest people in the Gospel if he is not interested himself. If he prefers the newspaper to the Bible, the latest novel to the book of sermons, the magazine to the theology, the golf course to the study, the ball ground to the prayer room, he might as well give it up and seek another vocation. It is impossible to interest people in what you are not interested yourself. The dullest kind of a subject takes on interest when some one talks about it who is enthusiastic about it. The preacher has every reason to be enthusiastic about his vocation.

The Preacher Must Feel Responsibility

Furthermore, the preacher, to be interesting, must have a sense of the responsibility attaching to his office. The successful doctor is the one who

has a bearing of responsibility as he responds to calls for his services. He makes the patient and his family feel that everything will be done for the sick that can possibly be done. If the patient dies he should be able to say truthfully that he has done his best to save him, and satisfy the living relatives that he has done so.

The preacher must realize that souls listening to him are on their way to hell unless he can turn their course. Boys and girls in his audience are treading their way to the penitentiary and the brothel unless he can divert their course. He should do his best to see that the criminal classes are not swelled by people who hear him preach, and that hell is not populated from his congregation.

He must, above all, feel his responsibility to God. He is not responsible for how his message is received, but for faithfully delivering it and making it understood by his hearers.—The Gospel Minister.

HOW A JUDGE WAS CONVERTED

(Excerpt from article on "The Christian Ministry" by W. S. Gotshall and published in "The Mennonite.")

A nameless young preacher in one of the New England States is the subject of a story told by Judge Alden of Boston. The young man who had not yet finished his theological training, was put in charge of a congregation at a salary of \$1200 a year. He had such a clever method of announcing his services that would attract the public eye and create curiosity, that John Wanamaker offered him \$10,000 a year to take charge of the advertising for his two stores in New York and Philadelphia. He turned the offer down, whereupon Judge Alden visited him with the purpose of convincing him of his folly in making this decision. We will let the Judge relate the story in his own language:

"Young man, may I inquire why you justify yourself in throwing away \$10,000 a year with the prospect of double that amount in a few years?"

"For the simple reason that I have a bigger job than advertising merchandise."

"What is that job, if I may inquire?"

"Preaching the Gospel of the Lord Jesus Christ."

"Preaching the Gospel," said the Judge in a sarcastic tone. "Don't you know, young man, that your business is one of questionable value, that the Bible on which it rests is no longer believed by sensible people, and is of no more value than last year's bird's nest? I am an older man than you, and I come to you as a friend to talk to you about your financial condition. I have been a practicing lawyer in Boston for

(Continued on page 571)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

THE BEST FRIEND

By Mrs. M. Hedrich

For the Gospel Herald.

Though our friends be false and faithless,
'Tis a comfort great to know
That the truest friend is Jesus—
He'll go with us where we go.

In the hour of darkest trial,
Be it sorrow, care, or pain,
He is with us and will whisper,
"Lean on Me, I will sustain."

When at times by grief o'ertaken,
And our emotions turn to fear;
Never doubt, we're not forsaken,
Jesus is a Friend most dear.

Though by enemies surrounded,
Jesus is right by our side;
He will never fail nor falter,
Trust Him as a Friend and Guide.

Look to Him in time of trouble—
He will lead us safely through,
To the sick and sad and weary
Daily He gives strength anew.

Through great suffering and affliction,
When o'er thorny paths we go,
'Tis the time when He is near us,
The best and truest Friend we know.

Elmira, Ont.

TRIAL OF AFFLICTIONS

By Elva Hess

For the Gospel Herald.

Many are the afflictions of the righteous; but the Lord delivereth him out of them all.—Psa. 34:19.

This little message is sent forth, partly because of a request, but more especially, because of the hope that it might encourage some reader to higher planes in life, and use their God-given powers. There are few individuals in whom there are not some unused or undeveloped powers which if called into service would prove a blessing to men and a glory to God.

Sometimes it is through affliction that these powers are awakened. In visiting these dear ones we are often strengthened because of such.

We are living in a busy world. Everything must go in a hurry. Too often these busy cares prevent us from giving God first place in our lives. When affliction comes then we have more time to meditate on God's Word, and be in closer communion with Him. There are many precious promises in God's Word—if we are willing to submit our lives to His will, that we might be as clay in the potter's hand, and have Him just shape us and mold us

as He would have us to be. We owe all to Him.

In all our afflictions we want to think of Jesus as our perfect example. When we think of all He endured on the cross, and through His short stay here on earth all out of love to save us! He often went alone in a solitary place and spent much time in prayer with the Father.

He was pure and spotless, without sin, and needed to be strengthened to endure. How much more should we, who are poor, unworthy, and undone in ourselves, need to go to the Father with all our problems and trials! Oh I wish that every one of us would come to that place that we feel we can not do anything in our own strength. Did you ever realize what a blessing it is to us that we can call upon Him at any time? I Pet. 3:12. It is through His wonderful love that we can come to Him, and He has promised grace for every trial, if we are faithful and true.

I often think of one of our ministering brethren who said one time that he often asks the Lord to chasten him in any way that he might be brought closer to Him. These things are not pleasing to the flesh, but we ought to be striving to do our Master's will. "Nevertheless, not my will but thine be done."

So whatever may be our lot in life, let us rise to our full privileges in the Lord, improve our opportunities, and by His help render a life of service to Him.

My prayer and aim is that this little message will awaken us to a real appreciation for blessings received and a greater desire to put all God-given powers to proper use.

"Only one life, it will soon be past,
Only what's done for Jesus will last."

Lititz, Pa.

THE ALL-SUFFICIENCY OF GOD'S GRACE

By Eva D. Landis

For the Gospel Herald.

"My grace is sufficient for thee." Have we ever stopped to think just what that verse means to us? In trials and afflictions that come in our lives, do we think that probably His grace will not cover all our needs or that it will not reach? We may just as well think the air we breathe might

get all as to think that God's grace is not sufficient.

The fullness of God is something that has no finality. There is a boundless, fathomless ocean of God's love to fill and overflow our hearts more and more. There are great, vast tracts in the Canaan life to be possessed. Do we possess a divine zeal to move on?

I know there have been times in my life, when I felt as if I could not keep on going; but God, in His wonderful love and kindness, gave me mighty grace and strength to keep on through the dark hours, and it is at those times that we realize to the fullest extent the all-sufficiency of God's grace.

God has great plans for His children. Why allow the trials and difficulties of life to discourage us? Jesus Christ is more than a match for them all, and He shows His love in that He gave Himself for us. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

If all our earthly resources are cut off, we know that God is still on the Throne. His smile and favor are worth infinitely more than millions of gold and silver that will perish in the using. "For these light afflictions which are but for a moment, working for us a far more exceeding and eternal weight of glory."

Let us take things that come in life as an unfolding plan of God's will. O that more people would find this blessed experience which gives constant victory over everything in life and triumph in the hour of death.

Sometimes when we feel as if our cross is so heavy, it almost bears us to the earth, then I like to sing this old, familiar hymn:

"The cross that He gave may be heavy,
But it ne'er outweighs His grace,
The storm that I feared may surround me,
But it ne'er excludes His face.
The cross is not greater than His grace,
The storm cannot hide His blessed face,
I am satisfied to know,
That with Jesus here below,
I can conquer every foe."

How precious is that thought! It gives us such new courage to go on, and "press toward the mark for the prize of the high calling of God in Christ Jesus."

Ephrata, Pa.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord" (Psa. 27:14).

"Trust in the Lord with ALL thine heart: and lean not unto thine own understanding" (Prov. 3:5).

"Commit thy way unto the Lord; trust also in Him; and He SHALL bring it to pass" (Psa. 37:5).

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Oct. 11, 1936.—BECOMING A CHRISTIAN.

Lesson Scope.—Acts 16:16-40; Phil. 3:7-14.

Lesson Text.—Acts 16:22-34; Phil. 3:7-14:

Time and Place.—About A. D. 50; Philippi, Rome.

Leading Characters.—Paul, Silas, the jailer.

Golden Text.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

Points for Meditation.

1. Suffering for Christ's sake.
2. The mob spirit.
3. Returning good for evil.
4. Evidences of God's power.
5. How to be saved.
6. Evidences of salvation.
7. The Christian's goal.

Introductory Thoughts.—Both the parts of this lesson center around Philippi. The first is a narrative giving the remarkable circumstances surrounding the jailer's conversion: the second, a message from Paul to the Church at Philippi, encouraging them in their labors in the service of Christ. Put the two together and you have an illustration showing that our "labor is not in vain in the Lord." This lesson is a continuation of the lesson of a week ago. To get the connecting links, begin reading where the last lesson ends and keep on reading until you reach the point where this lesson begins.

LESSON COMMENTS

Reason for the Persecution (16-24).

—Because the miracle-working power of God, as manifest in the work of the missionaries, interfered with the gains of some conscienceless, covetous men, the disciples found themselves in the midst of a terrible persecution. A certain damsel, possessed with an evil spirit, kept following the disciples day after day, until Paul one day commanded the evil spirit to come out of the damsel. Her masters, seeing that their hope of gain was gone, brought false accusations against Paul and Silas until they had stirred up the multitudes against them and, after unjust treatment on the part of the magistrates, they were cast into prison.

The Jailer's Conversion (25-34).—

Paul and Silas were put into the inner dungeon of the prison and their feet were fastened in the stocks, as though they were among the vilest of criminals. But dastardly as was this form of persecution, it proved a glorious opportunity for the missionaries. Their midnight prayers and songs of praise reached the Throne, and God answered by sending a mighty earthquake which opened the prison doors and loosened the stocks which fettered the prisoners. The jailer, seeing what had taken place and supposing that the prisoners had escaped, was about to commit suicide, when Paul called out, "Do thyself no harm, for we are all here." This was so striking an evidence of unusual power that the jailer ran before Paul and Silas, saying, "Sirs, what must I do to be saved?" Immediately they replied, "Believe on the Lord Je-

sus Christ, and thou shalt be saved." As a result, the jailer accepted Christ, made restitution so far as lay within his power, and was baptized, and all his house. It was a striking illustration of the declaration that God "causeth the wrath of men to praise him." What was intended as vile persecution turned out to be a means in God's hands to bring the jailer and his house to repentance and further strengthen the cause of Christ and the Church in that wicked city. This incident was not only the means of salvation for the jailer and his household, but it ought to serve as a mighty incentive to all Christians to remain true to God under the most trying circumstances.

Paul's Message to the Philippians (Phil. 3:7-14).—Years rolled on. The Lord had called Paul to other fields of labor and this faithful soldier of the Cross had gone through many experiences. But he never forgot the brotherhood at Philippi. A glimpse into his fervent love for them is given us in this brief sketch from his letter to the

Church at Philippi. Here are a few things brought out in the few verses taken from his letter: (1) All things that were gain to him he counted loss for Christ. In other words, he was living not for self but for Christ. (2) This loss was gladly borne because it meant the winning of Christ. The greatest sacrifice that any one can make is to forego the glory and riches of heaven for the sake of selfishly clinging to the temporary things of earth. (3) The righteousness that he sought was not his own righteousness but the righteousness of God. An impressive contrast with this is found in Rom. 10:3. (4) This was his goal: "Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Is this also our goal?

It is important that we meditate upon these things that belonged to the life of the beloved apostle. In all these things he was not merely telling the Philippians (and ourselves) what his standards in life were, but he was also setting an excellent example for us to pattern after. "If ye know these things, happy are ye if ye do them."—K.

BIBLE MEETING TOPIC

THE MESSAGE OF MALACHI.—Mal. 1

Topic for October 11

MOTTO

"Do all to the glory of God."

OUTLINE STUDY

I. Wherein Hast Thou Loved Us?—1:1-5.

1. The Lord declares His love.
2. Israel questions His love.
3. God proves it by history.
 - a. Difference between Esau and Jacob.
 - b. His choice in Israel.

II. Wherein Have We Despised Thee?—1:6-14.

1. The accusation.
2. The priests deny it.
3. God proves it.
 - a. By their polluted sacrifices.
 - b. By their serving for pay.
 - c. By the greater honors of the Gentile service.
 - d. By what they say.
 - e. By what they do.
 - f. The curse they receive for such worship.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Honour."
2. Proofs of God's Love to Us.
 - a. What God has given.
 - b. How God has kept.
 - c. The land in which we live.
 - d. The homes we enjoy.
 - e. The friends we have.
 - f. The salvation in Jesus Christ.
 - g. The hope in heaven.
3. How We Ought to Show Our Love to God.
 - a. By giving Him our best service.
 - b. By giving our bodies as a living sacrifice.
 - c. By giving our minds and hearts.
 - d. By giving our possessions.

For Seniors.

1. Unthankfulness, Its Cause and Cure.
2. True Honor toward God by Whole-hearted Service.

PERSONAL THOUGHT

In what spirit do we receive the blessings and favors of God?

SEED THOUGHTS

Let us meditate on the love of God, who being supremely happy Himself, communicateth perfect happiness to us. Supreme happiness doth not make God forget us; shall the miserable comforts of life make us forget Him?—Jas. Saurin.

Pause, fellow-sinner, fellow man, before that wonderful Being that you find now in the manger, now on the cross; follow His wonderful footsteps; dwell on His words; hear His prayers; gaze on His tears—nay, on His flowing blood, until you fully and firmly believe, never doubt it, or forget that God loves us when we do not love Him.—E. N. Kirk.

Serving the Lord with gladness,
Waiving the strain along;
Serving the Lord with gladness,
Praising the Lord in song.
Make to Him joyful music,
Into His presence sing;
All ye His lands and people,
Letting your voices ring.

Serving the Lord with gladness,
Waiving the strain along;
Serving the Lord with gladness,
Praising the Lord in song.
Enter His gates with praises
Blessing His holy name,
Speaking His loving kindness,
Spreading abroad His fame.

—H. H. Sherman.

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, OCTOBER 1, 1936

Field Notes

Sunday, Oct. 4, is the date set for communion services at Midway Church near Columbiana, Ohio.

Sunday, Oct. 11, is the time set for communion at Thomas Church near Thomas Mills, Pa.

Sunday, Sept. 27, was the time set for baptismal services at Beech Church near Louisville, Ohio. There were ten applicants for membership.

September 26 was the time set for the beginning of a nine-day meeting at Britain Run, Pa., with Bro. Oscar Burkholder of Breslau, Ont., as evangelist.

The Mountain View congregation of Creston, Mont., is looking forward to another three-weeks Bible school, beginning Oct. 21, with Bro. S. G. Shetler as principal. J. G. H.

A brother writes us from the Chicago Home Mission: "We are looking forward to an ordination service sometime in October. Pray with us that God's will may be done."

If previous arrangements were carried out, Bro. Irvin M. Holsopple of

Hollsopple, Pa., filled the regular appointments at Masontown, Pa., last Sunday morning and evening.

Bro. A. J. Metzler of the Publishing House force left Friday morning of last week for Goshen, Ind., where he was with the brotherhood in a week-end meeting.

A number of letters bearing news from the congregations came too late to find room in this number of the Gospel Herald. They will be in next week's paper, the Lord willing.

Brethren A. C. Good of Sterling, Ill., and Oscar Burkholder of Breslau, Ont., are to assist the brotherhood in eastern Ohio in evangelistic meetings—the former at North Lima Oct. 18-25, and the latter at Leetonia Nov. 3-10. S.

The Blough congregation, in the Johnstown, Pa., district, is looking forward to an inquiry meeting Oct. 11, and communion and ordination service on Sunday, Oct. 18. May the will of the Lord be done in all these services.

A brother writes from Milford, Neb., under date of Sept. 19: "Bro. S. S. Hershberger of Garden City, Mo., is at present engaged in evangelistic meetings at the West Fairview Church near Beaver Crossing."

The monthly Bible meeting at the Columbia, Pa., Mennonite mission is to be held on Saturday evening and all day Sunday, Oct. 3 and 4. Instructors, Enos Hartzler and Frank Leaman. Everybody welcome. Com.

The Lord willing, evangelistic meetings will be held at the Mennonite Gospel Mission, Altoona, Pa., Oct. 9-25, in charge of Bro. I. S. Mast of Cas-selton, N. Dak. The prayers of God's people are solicited. J. M. N.

If previous arrangements were carried out, Brethren A. J. Steiner and I. B. Witmer of the Mahoning-Columbiana district in eastern Ohio preached for the Sonnenberg congregation near Dalton, Ohio, on Sunday, Sept. 27.

Baptismal services are to be held at the Beech Church near Louisville, O., at which time ten applicants were to be received into fellowship, and communion services are to be held at the same place Oct. 4. L.

Bro. John Oesch, deacon of the Mountain View congregation near Creston, Mont., wishes to thank all who have written him and during his sickness have sent him tokens of love and sympathy and wishes them God's blessings. May all God's people remember him at the throne of grace. J. G. H.

A brother writes us from Ephrata, Pa.: "A series of meetings will begin at Cocalico on Sunday evening, Oct. 11, by Bro. John S. Hess. A Sunday school meeting will be held at the same place on Sunday afternoon and evening, Oct. 18."

Recent visitors at the Publishing House included the following: Ralph Berkshire, Masontown, Pa.; Harry G. Shetler and wife and daughter Bernice, Mrs. S. J. Thomas, Davidsville, Pa.; Norman Hershberger and wife and daughter Ruth, Holsopple, Pa.

A Bible instruction meeting is announced for the Salunga, Pa., Mennonite Church, to be held Tuesday evening and all day Wednesday, Oct. 6 and 7. Instructors: Richard Danner, Aaron Mast, Henry Lutz, Henry F. Garber.

Relief Notes.—An interesting paper setting forth the needs for relief in Mennonite circles in Europe and America will appear in next week's Gospel Herald, the Lord willing. We are thankful, both for the blessings of the Lord and for our people who are blessed with plenty and willing to give.

Bro. G. D. Miller of Springs, Pa., preached for the congregation worshipping in Scottdale Mennonite Church last Sunday morning. He was accompanied by Sister Miller and their son Aaron Miller and family. They have many friends in Scottdale, who are always glad to see them come.

Bro. S. E. Allgyer of West Liberty, Ohio, worshiped with the congregation a few miles west of Gomer, Ohio, in an all-day meeting on Sunday, Sept. 20. A counsel meeting was held in the forenoon and a communion service in the afternoon. One new member was added to the fold.

Good interest is reported from the Stahl Church near Johnstown, Pa., where Bro. Aaron Mast of Belleville, Pa., has been holding evangelistic meetings. These meetings were to have closed Sunday evening, Sept. 27. There are at present a number of applicants to be received into that congregation.

Baptismal services were held at the East Bend Church near Fisher, Ill., recently, at which time a class of twelve was received into Church fellowship. The following Sunday two more were received at the same place by baptism, one by confession, and one by letter. Our prayer is that these precious souls may remain faithful until He comes. H.

This week is Conference week in the Lancaster Conference district. Conference proper is to be held at the Mel-

linger Church on Friday, the preceding day to be taken up in a bishops' council, and just before that a joint meeting between the bishops and the Executive Committee of the Eastern Mennonite Board of Missions and Charities.

Word reaches us that Bro. Byard Layman, a faithful deacon in Weavers Church near Harrisonburg, died recently as the result of a fall from a silo, living only a few hours after the fall. May God comfort the bereaved family and congregation. Though taken in the prime of life, his record while among us still speaks and his soul is at rest.

Bro. and Sister T. K. Hershey, whose safe arrival in Texas was announced in these columns last week, are now at work investigating the needs and opportunities among the Mexicans in southern Texas. May the Lord direct them in their labors. Besides our material contributions, we may help this work by remembering our brother and sister at the Throne.

Continued meetings at the Mennonite mission in Detroit, Mich., will begin Oct. 4 and continue throughout the month. Bro. William Jennings of Concord, Tenn., will be present the greater part of the month. Others will be present over the week-ends, and special music will be one of the features of the meetings. Come, worship and pray with us. F. B. R.

Our readers who are interested in winter Bible schools will please note the message found on last page, written by Bro. S. G. Shetler. Those interested in one or more of the schools named, and desiring further information, may write to either Bro. Shetler or to some of the others named in the announcement. The Lord bless and prosper this work.

Communion Dates.—Following is a schedule of dates at which times communion services are to be held in the congregations under the bishop oversight of Bro. O. N. Johns of Canton, Ohio:

Beech Church, Oct. 4.
Bethel (Medina Co.), Oct. 11.
Kolb's, Oct. 18.
Walnut Creek, Nov. 1.
Martin's (Wayne Co.), Nov. 8.
Martin's Creek (Holmes Co.), Nov. 15.
Canton Mission, Nov. 29.

The brotherhood at Schellsburg, Pa., has arranged for a Bible conference, to be held in connection with an evangelistic meeting in charge of Bro. J. Irvin Lehman of Chambersburg, Pa. The meetings are to begin Nov. 10 and continue until the 22nd. Beginning Nov. 15, a Bible conference is to be held each afternoon and evening (ex-

cept Saturday P. M.) until the 22nd, with Brethren Lehman and Hiram Wingard as instructors:

Ordination at Mt. Zion.—On Sunday, Sept. 20, Bro. Leroy Gingerich was ordained to the ministry at the Mt. Zion Church near Versailles, Mo. Bishops J. M. Kreider of Palmyra, Mo., and Joe C. Driver of Garden City, Mo., were present and had charge of the services. Bro. Gingerich is to give his services to the Mt. Zion congregation and also to assist in the work in the Ozark regions. May the Lord richly bless our young brother in his responsible position and make him a blessing wherever duty calls him to serve.

Correspondence

Tiskilwa, Ill.

(Willow Springs congregation)

On Saturday, Sept. 20, we held our annual business meeting in an all-day session with the business interspersed in talks given by different members of our group on "The Constitution of the Church." Many edifying thoughts were brought out which we trust will be of a mutual benefit. In Sunday school reorganization Bro. Howard Eigsti was re-elected Supt., Linus Eigsti Asst. Supt., Sisters Mary Kaufmann and Kathryn Eigsti Chors., and Marion Eigsti Sec.-treas. E. I. Culp and Elmer Hartzler were chosen church choristers.

On Oct. 25 we expect to have Bro. and Sister Jay Hostetlers with us in an all-day meeting and will also have our Missionary Day program at that time.

On Sept. 6 our deacon, Bro. H. V. Albrecht, left for the Pacific coast and a number of days later boarded the steamship in company with the returning missionaries, the Vogt family, for a trip to India to visit his daughter, Mrs. Ralph Smucker and family, and will return with them to America when they get their furlough in the spring of 1937. May the Lord grant them a safe voyage, both going and coming back. Twelve years ago Bro. Albrecht made the trip to India in company with Bro. J. A. Ressler and had a longing to go again. Even though he has attained the age of 76 he still is quite hale and hearty. A friendly greeting to all Herald readers. We ask an interest in your prayers.

F. I. S.

Falfurrias, Texas

Greetings in Jesus' Name:—Bro. Reist was asked to give the message for the Union service on May 31 at the Baptist Church. He spoke about eight different paradoxes of Christianity.

Bro. J. A. Heatwole of La Junta, Colo., was with us on June 13 and 14,

at which time he gave us two helpful messages. Six young folks worshiped with us on the 14th also.

Bro. Henry Jansen and family and his sister Esther of Premont worshiped with us on July 19; also Lester Charles and Murray Thomas of Lancaster Co., Pa. Bro. Jansen delivered the message to us that day, in the absence of Bro. Reist.

D. L. Schrock and family of the Tuleta congregation worshiped with us on Aug. 2.

Arthur Schertz returned to Hesston College after having spent about three weeks with his parents here.

Bro. and Sister Reist returned on Sept. 11 from their five-week trip visiting relatives and friends in Pennsylvania, Indiana, Illinois, and Kansas. Their son Robert remained at Goshen, Ind., where he will be a Junior in College, and their daughter Eleanor remained at Hesston where she will be a Freshman.

We have been having many good rains since Aug. 28, for which we are indeed thankful. We are now busy planting our fall gardens. Truck crops were very good this year while cotton was very poor. The orange and grapefruit trees are loaded with fruit which will be ripe in a few months. We did not have severe heat like that which we read about in the northern states. The mercury on only a few occasions went above the hundred mark.

Your brother,

Sept. 20, 1936. Harold J. Schertz.

Culp, Ark.

Dear Herald Readers, Greetings:—Bro. J. R. Shank has just gone home from his appointments here. One soul took her stand for God this time. We feel that more are thinking deeply. Our hearts rejoice that we see results from labors, efforts, and help sent us in many ways and from many places to the needy souls struggling for a safe landing.

We were glad for the visits of Bro. Hershberger and wife of Harrisonville, Mo., and Bro. and Sister Edward Yoder of Kansas City, Kans. We enjoyed the messages they brought us.

While we have many things to praise Him for, we also need help to guide us into all truth. Pray for us, and that more places in the Ozarks may be opened to receive the Word.

Yours sincerely,

Sept. 21, 1936. Maude Douglass.

Lancaster, Pa.

(Dillerville Mission)

Dear Christian Friends:—The workers at this place greet you in Jesus' name. "Unto thee O God do we give thanks, unto thee do we give thanks" (Psa. 75:1). The work here continues with God's blessing. The tent meetings closed here Aug. 25. Bro. Elmer

(Continued on page 572)

Miscellaneous

MEDITATIONS

By Maude B. Hathaway

For the Gospel Herald.

I'm all alone in my chamber now.
My heart filled with joy, yet sad;
I'm thinking again of poor lost souls
And the wonderful privilege I had.

How the Lord came to me when down deep
in sin,
And my poor burdened heart did renew,
And cleansed and refined me within and
without
Oh I long to help some lost souls too.

Millions are groping in darkness today.
Oh the joy they might know if the message
we'd take;
Let us agonize more, let us pray constantly
That the Church of our God may awake.

It's important, dear pilgrim, the time is now
short;
Soon Jesus will come for His bride.
Be sure He'll require of us our part,
If we then want to walk by His side.

Time is fleeting, souls are dying.
Who must answer for the loss
If we fail to tell them Jesus
Shed His blood upon the cross?

Oh the precious blood of Jesus
That can wash away each sin,
Fit us for the heavenly Kingdom
Cleanse and make us pure within.

Oh I wonder if we're willing,
As our Lord would have us be,
To expound the Gospel story,
To the lost across the sea.

Throngs are haunting me today,
Cries for help ring in my ear;
Pray for God to make you willing
That His calling you may hear.

Do we seek them in the valleys?
Do we seek them in the vales?
Do we take the Gospel message
To the prisoners in our jails?

I know not why I'm burdened so,
But methinks I can see them in throngs,
With uplifted hands, crying out to us, "Come
And sing us those beautiful songs,

"That tell us of Jesus, your Savior and Lord.
We want Him, yes, we need Him too."
Can you not see them and hear their cry?
My brother they're calling for you.

Won't you be more earnest, brother?
Won't you spend more time in prayer?
Won't you take those to the Father
That are laboring there?

If we all do just a little
In the corner where we are,
We'll be lifting up our Savior
And He'll surely show His power.

Let us weep and pray for lost souls away.
Not only those over the sea,
But those in the homeland, yes those at our
door
That from sin they may all be set free.

Let us pray that the Spirit may move
On the hearts of many to go
To the dark heathen lands where they're
crying for help,
The thrice blessed there to sow.

Let us work while 'tis day; the night will
come
When man cannot work any more;
When all of His will be gathered home
To dwell on that beautiful shore.

There we'll sing glory with Jesus some day,
Sweet songs with our loved ones we'll sing;
There to serve and adore Him forever and
aye
Our Jesus, our Savior, our King.
New Holland, Pa.

JESUS, OUR PILOT

By Alice H. Nissley

For the Gospel Herald.

Our kind heavenly Father is not forgetful of His own. In Jno. 14:18 Jesus says in His prayer, "I will not leave you comfortless, I will come to you." Our heavenly Father delights to comfort us and to draw us nearer and nearer to Him by the Holy Spirit, that we may receive the desire never to depart from Him.

O the pure delight of abiding in His holy presence and to have that sweet fellowship that we can only receive from Him Who is our Elder Brother. Does He not crave our affections? Does He not long for our confidence? Has He forgotten or ever forsaken us? Can He not be depended upon? Has He not set His affections on His children? How beautiful are the words He tells us farther on in His priestly prayer, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."

Paul says in Col. 3:15, "Let the peace of God rule in your hearts to the which also ye are called in one body: and be ye thankful." Jesus can give peace only to the submissive soul, a soul fully resigned to the Father's will. Submission does not imply an unwilling attitude to God's dealings with man. It means God is on the throne in the heart. He has sovereign power. He suggests, advises and carries out.

Jesus Christ delights in a calm, self-surrendered life. He loves to direct such to the deeper and greater experiences with Him. That is why we need Jesus at the beginning of the way and all along the way, to help us at the end to gain the heavenly goal. O the beauty, the tranquillity, the most blessed experiences that are possible to a soul in a self-surrendered attitude before his Maker.

We realize our main Guide and Stay is He Who was cruelly nailed to the cross of sin and shame, Who carried all our griefs, was smitten, cruelly treated, and patiently bore all for our redemption.

Redeemed! What a precious word to the saints in Christ!

Redeemed! How much it included toward our happiness!

Redeemed! Redeemed! by the precious blood of an all-sufficient Savior

Who opened the way to heaven for all who will accept His plan and who will receive Him as their Potentate.

Our God is all-powerful, all-seeing, and all-knowing. Need we fear of His ability to settle questions and disputes? Is He not able to do the impossible? We read in Dan. 3:17, 18—"Our God whom we serve is able to deliver us from the burning fiery furnace and he will deliver us out of thine hands, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." The faith of the Hebrew children did not just come to them when they went through those trying experiences in Babylon. They had been taught to obey the Holy Scriptures from a child, as Timothy's mother and grandmother taught him. This again is a proof to the parents of today and shows them the importance of the early, tireless and continuous planting of the Word of God in lives. As in Deut. 6:7, 8—"Thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates."

Sow the seed, the good seed to the youth. Then when they are old they will not depart from its precepts. Teaching a child implies the Word of God taught by exemplary teachers at home as well as abroad. The way to heaven is not a path of roses. The prophets had no easy time. The disciples endured many hardships. Our forefathers were cruelly treated because of their faith. Shall we expect easier sailing? Are we exceptions?

Do not our lives show as though to bear and forbear ceased to be a virtue with us? Do we not make it appear before the world that to suffer with Him is of the past? When, like Paul, our greatest delight is to suffer for Him, though we feel our unworthiness of His precious nearness, "onward and upward" will be our motto with Jesus Christ at the helm.

Jesus came to this earth to make the way to heaven, to help us on the way, and to guide us safely home.

Altoona, Pa.

We ought to, at all times, be ready for the coming of the Lord. And then we are ready for the communion.—D. I. Stonerook.

There is no beauty of face or form, or even of life, that can equal in ornamentation "the ornament of a meek and quiet spirit," "the beauty of holiness."

WHY THE TENNESSEE RIVER VALLEY SHOULD HAVE A SETTLEMENT OF MENNONITES

By C. Z. Mast

For the Gospel Herald.

In making a recent tour through the southern states, we aimed to reach the old homestead and burial plot of our great-grandparents, John and Catharine Stoltzfus, the first pioneers of plain people to have settled in the present vicinity of Concord, Tenn., in 1872. Upon entering the little Mennonite cemetery adjoining the church we noticed a substantial iron fence surrounding the burial ground. The tombstones bear inscriptions of familiar family names to us such as Detweiler, Yoder, Faltz, Good, Stoltzfus, Neuhauser, and others.

Many descendants of John and Catharine Stoltzfus who reside in Mennonite communities throughout various states may be interested in the following epitaphs as found on their tombstones in German:

"Ach Herr das fried mich voll,
Bix ich von dieser erden
Zur ruhie kommen soll."

"Jesus rufe mich
Von der velt dass ich
Zu dir ich nicht verveilen
Jesus rufe mich."

Our hearts were filled with deep emotion as we stood and gazed over the beautiful Grass Valley toward Knoxville. The party had consisted of Bro. and Sister J. B. Weiler and Sister Mast, all of Lancaster Co., and Bro. and Sister Jennings of Concord, Tenn., who had accompanied us to some of the old homesteads which were once occupied by relatives who have now passed to their eternal reward.

Bro. Jennings is laboring here as a faithful expounder of the Word and a widely known evangelist. He is the only Mennonite minister in the state of Tennessee—besides Bro. Levi S. Glick, who is stationed at the Knoxville Mission at present. The city of Knoxville has a growing population of over one hundred fifty thousand. The Blosser family is the only resident Mennonite family to assist Bro. and Sister Jennings in conducting a Sunday school in the Mennonite church which was built about 1900 with a seating capacity of over three thousand. Brother Jennings said they have a hard pull because there are only a few at that place. They keep the church in repair and furnish supplies for the Sunday school, which is attended largely by children from the ridges. Our eyes had beheld acres of waving tassels of tall corn that was not touched by drought as in some of the stricken western agricultural areas.

This district belongs to the Virginia Mennonite Conference. The Eastern Mennonite School can be reached by

auto in a day. The great Norris Dam is located about forty miles from Concord. Many material advantages will soon be derived from this dam and other similar dams in the Tennessee Valley region in the control of floods, cheap fertilizers, and electricity.

Traveling across the state toward Chattanooga, we found dairy farming an important phase of the agriculture in the Tennessee Valley. The cities of Chattanooga and Knoxville are great receiving points for dairy products. Climate and soil are favorable, as there are few extremes of heat or cold, and a wide variety of grasses and clovers growing in the valley provides pasture seven or eight months of the year. Feed crops for winter use include corn, barley, and hay.

Having proceeded southward from Concord, we found a beautiful agricultural region in the vicinity of Sweetwater and also near Cleveland, Tenn., where we visited relatives known as the T. L. Rogers family whom we have known for over twenty-five years. The grandparents, Coleman by name, had lived and died among Mennonites in Champaign Co., Ohio. These folks are in their declining years and own many farms from Cleveland to Sweetwater. The latter point is about forty miles from Concord. Most of these farms are of good river bottom land with some luscious springs. We visited one farm where eight hundred gallons of pure and clear water gushed forth from one spring with a dairy house attached. These farms can be purchased now, and we believe that lands will not deteriorate in price and the government projects will reach completion.

Remember the excellent church edifice near Concord with a resident minister. May our home-seekers who wish to make a livelihood for themselves and exert an influence for good in the sunny South give this their prayerful consideration. The church and yard will become a possession of the owner of the farm on which it stands if ever Mennonite services discontinue.

Elverson, Pa.

A LIVING FAITH

By Isaac R. Herr

For the Gospel Herald.

In a living faith that takes hold of the Word of Life, mountains of difficulty shall be reduced to a mole hill, loads of trouble shall be driven into smithereens, shivereens and splintereens, into wastefulness, into a vanishing entity.

When difficulty and trouble loom up in the horizon of our view, when doubts and fears arise in our hearts, when infidelity and instability would take root and life in our anatomy, physiognomy and spiritual lives, defeatism and destructivity of all that is high and noble,

true and good, they shall be as mere mites and midgets, unavailing in despoiling, depriving and robbing us of our higher and better selves in Christ Jesus.

Lancaster, Pa.

A JUDGE CONVERTED

(Continued from page 565)

the last thirty years, and a Judge of the Supreme Court of Massachusetts for the past twelve years, and I tell you that I do not believe one word of that Bible, nor do I even believe in God."

"The young preacher did not tremble nor turn pale," said the judge, "though I had spoken in thunder tones and expected to make a corresponding impression. He quietly replied, 'Judge Alden, it is my opinion, your argument is worthless. You are on the wrong side of the question. Your case was decided many hundred years ago by the Supreme Court of the Universe.'"

"If my case has been decided, as you say, by the Supreme Court, will you please give me the citations, with the volume, page, and paragraph?"

"Picking up a Bible he opened it to a certain chapter and verse, and said, 'There it is, read it for yourself.'"

"This is what I read, 'The fool hath said in his heart, There is no God.'"

"I was mad, boiling mad; to think that I, Judge Alden, one of the best known lawyers at the Boston bar, and twelve years on the Supreme bench, should be thus insulted by an ignorant young preacher, not yet out of school—it was more than I could endure. I told him that I would read all that had been written against the Bible by the most eminent scholars, and I would come back and demolish him with his own weapon, for I thought that would be an easy task.

"So far as I know that young man is living today. At least he ought to be, for I never went back to demolish him. And why not? For the simple reason that as I read about the Bible itself, I became convinced that it was substantially true, and that it is the only authoritative revelation of God's character and will for men.

"It was a humiliating experience, but I am not ashamed to confess it, for tonight, thanks to that young theologian, I come to you as a firm believer in the Bible, and a follower of the Lord Jesus Christ. And in my humble opinion, what this country needs at the present time is the Gospel of Jesus Christ and Him crucified, which is the only cure for the moral dishonesty in business, the political corruption, domestic unhappiness, and religious indifference which is so prevalent. Our country needs a return to the old-time habit of Bible reading and Bible living which our fathers practiced more than their children."

CORRESPONDENCE

(Continued from page 569)

Martin was the evangelist. We are thankful to God for the Spirit-filled messages brought to us through him. There were three who confessed Christ, although none from this immediate community. There are many in this community who have counted the cost but continue to resist the call of the Spirit.

Just this past week our weekly prayer meeting was held in one of the homes where the father and mother are both afflicted. Their physical condition is pitiful, but the need of their souls is far greater. They need the touch of the Great Physician to heal their sin-sick souls. Will you pray for them and other needy ones here? We continue to look to God for the increase of His Word, knowing He alone giveth the increase. Our privilege and responsibility are in giving the Word to dying souls.

Our superintendent, Bro. John Bechtold, has been absent from us over a month, having undergone an operation. We are glad for his recovery and hope to have him with us soon again.

We thank you for past interests and prayers in His work here. May you continue. For His glory,
Sept. 22, 1936. Ruth Lehman.

Kalona, Iowa

(East Union congregation)

Dear Herald Readers, Greetings:—We are glad to report another quarter well filled with activity, rich in blessing, and marked with evidences of progress in the Lord's work.

Early in the quarter our Sunday school reorganization for another fiscal year resulted as follows: Supts., Jacob Erb and Paul Snyder; Sec.-treas., Gordon Miller; Chor., Thomas Miller; Prim. Supts., Abner Miller and Roy Swartzendruber.

Special days of feasting were enjoyed during the Y. P. Institute Aug. 12-16, with a Spirit-filled faculty of five with Bro. Milo Kauffman as director. There was an enrollment of 290, with good interest and a spirit of devotion and Christian fellowship prevailing. "Great grace was upon all."

On the evening of Aug. 17 a quartette from Goshen College rendered a program of sacred song to an appreciative audience.

Sept. 8-17 Bro. S. G. Shetler conducted our revival meetings. A children's meeting every evening created keen interest. Our brother used as a text for a series of sermons, "The lines have fallen unto us in pleasant places." Besides general uplift and revival of the saints, some visible results were: one renewal of covenant, two applications for membership, and a class of 22 converts ranging in age from 12 to 20 years. The Lord be praised. In the near future instruction will be giv-

en and the class will be received into church fellowship. Approximately 130 homes were visited during the meetings.

As a church we mourn the loss of our Sister Lena Bontrager, who passed away Sept. 11.

Our sisters report an attendance of their last two circle meetings of from 50 to 60. During the week of Sept. 14 a number of the sisters made 20 gallons of plum butter and 20 quarts of jelly for our neighboring mission stations.

We solicit an interest in your prayers. In His glad service,

Sept. 24, 1936. I. Mark Ross.

Palmyra, Mo.

(Pea Ridge congregation)

Dear Herald Readers, Greetings:—We are truly thankful for the showers of blessings we have received from the Lord, both spiritual and temporal. The recent rains have refreshed the fields and pastures and made possible some late gardens.

We have also received many spiritual blessings. On Sunday evening, Aug. 16, Bro. and Sister J. S. Neuhouser and two sons, Calvin and David Lee, of Grabill, Ind., stopped with us on their way to conference. Bro. Neuhouser brought us a very inspiring message which was much appreciated by all.

From Aug. 23 to Sept. 2 Bro. Ray F. Yoder, Wakarusa, Ind., was with us for a series of meetings. Bro. Yoder gave us many wonderful truths from the Word of God. Although there were no public confessions, we feel that each believer was strengthened and encouraged to go on in the service of the Lord. We are praying that the good seed sown may find a lodging place in many hearts and may yet bring forth fruit.

Pray for the work at this place. The congregation here is small and we invite anyone passing through this way to stop with us.

Mabelle Hathaway.

Sept. 24, 1936.

SPECIAL MEETINGS

Churchtown, Pa.

Report of the thirty-third Sunday School Meeting held in the Churchtown Mennonite Church, Cumberland Co., Pa., Aug. 2, 1936.

Organization.—Mod., William Weaver; Sec., Susan Ranck.

Program and Speakers.—Sunday School Lesson; Harvest Home Sermon, S. G. Shetler; Song Service; Devotional (Psa. 101:1-6), Walter Charlton; Children's Meeting, S. G. Shetler; Joy of Obedience, Jacob L. Charles, Lancaster, Pa.; A Growing Sunday School; Sermon (II Cor. 8:9), Jacob Charles.

Thoughts Gleaned.—The Spirit accompanied Philip in his missionary labors, at the proper time gave him the needed directions; and He will direct us if we are willing. Obey God, believe on Jesus Christ. Obedience is an evidence of love. Love produces obedience. Love binds us to the object of our life.

"Behold, I set before you this day a blessing and a curse; a blessing if you obey the commandments of the Lord your God, and a curse if you obey not the commandments of God." God's commandments are not grievous. Teach love and obey all the basic teachings, eternal principles. "Go out into the highways and hedges and compel them to come in;" reach out among the poor and needy. Though Jesus Christ was rich, yet for our sakes He became poor. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." Secy.

Cherry Box, Mo.

Report of the Sunday School Meeting held near Cherry Box, Mo.

Organization.—Mods., Ray Yoder, Wakarusa, Ind., I. E. Buckwalter, Palmyra, Mo.; Chor., Martha Detwiler, Cherry Box, Mo.; Query Manager, Harry Buckwalter, Palmyra, Mo.

Program and Speakers.—Devotion (Psa. 121), Ray Yoder; Sermon, "Christ Liveth in Me" (Gal. 2:20), I. E. Buckwalter; The Consistent Life and Its Influence, Harry Buckwalter; What the Cross Accomplishes for Me, Ardith Johnston and Russel Detwiler; The Believers' Assurance, Ray Yoder; Devotion (Heb. 1:1-14; 2:1-3), L. J. Johnston; Children's Meeting, Ray Yoder and Nora King; The Private Devotions of Jesus and What They Teach Us, Claude Wise and J. S. Neuhouser, Grabill, Ind.; The Importance of Family Devotions, Hannah Bissey, Jacob Buckwalter; The Proper and Improper Use of the House of Worship, Aline Sommerfield, George Bissey; Faithfulness—Its Cost and Far-reaching Results, Nelson Kauffman; Devotion (Rom. 10), Noah Detwiler; Queries considered; Sermon—"My Spirit Shall Not Always Strive With Man," Ray Yoder.

Thoughts Gleaned.—Salvation cometh alone through Jesus Christ. Christ dwells within us as a result of justification by faith. Because of the indwelling of Jesus Christ we have new life. We are made masters of our lives. When Christ comes into our lives there comes a calmness and great peace. When Christ lives in us we will bear fruit. Life everlasting is a result of the indwelling of Christ. It is up to the Christian to live a life beyond reproach, a life that will be an example to others. Some things that must go before assurance are: (1) Repentance, godly sorrow for sin; (2) Renouncing of sin, making a clean break; (3) Confessing Christ, owning before the world that we belong to Christ; (4) Living faith, a faith that claims the promises of God. We may know that we are spiritually alive by the testimony of God's Word. We have not only the testimony of God's Word but also of the Spirit. Christ felt the need of prayer when having great success, when facing problems, when busiest, when needing definite guidance. No Christian home can be complete without family devotion. The child's faith is strengthened and the family is often kept together by family devotions. One should never be too busy to spend time together in the family devotion. We should worship the Lord in His house, for it is a place where we commune with God and He with us, not a place to gratify one's own pleasure. The cost of faithfulness: self-denial, obedience to the first and great commandment, obedience to things we cannot see through, surrendering all we hold dear; zeal and enthusiasm; suffering—misunderstanding, rejection by friends, opposition, humility, loneliness, persecution, death. The results of faithfulness are: eternal testimony to the truth, eternal joy, eternal glory. Sadie Bissey, Secy.

Troubles should be destroyed as soon as possible; the longer they grow the harder they are to destroy.—Geo. S. Keener.

IOWA-NEBRASKA CONFERENCE

Report of the Sixteenth Annual Meeting of the Iowa-Nebraska Conference district, held with the Plum Creek congregation near Beemer, Neb., Sept. 2 and 3, 1936.

The meeting was officially called to order by the Moderator of Conference, D. J. Fisher.

Song Service was led by Edward Diener.

Scripture Reading (Psa. 119:97-104; II Tim. 3:14-16), and Prayer by Jay Hostetler.

All sessions were opened and closed with prayer, and proved to be inspirational, instructive, and uplifting. Two sermons were preached; one on Tuesday evening by J. M. Kreider, Palmyra, Mo. (Text, Jno. 8:9); also one on Wednesday evening by Harry Deiner of Hutchinson, Kans. (Text, Num. 13:30).

Organization.—Mod., D. J. Fisher; Asst. Mod., C. J. Garber; Secy., Wm. R. Eicher; Asst. Secy., Welland Leichty; Treas., Geo. Miller.

Conference Sermon by Peter Kennel, Shickley, Nebr. Text, II Tim. 3:15.

The Church is a living organism of which Christ is the Head, and is composed of those who have been called out of the world, having espoused Christ as their Savior. The Church, however, is not immune to the attacks of Satan. In times past he has appeared as an angel of light (II Cor. 11:13), while at other times he has gone about as a roaring lion, "seeking whom he may devour" (I Pet. 5:8). The Scriptures clearly reveal the fact that the Church is secure; its foundation being sure in Christ Jesus and the "gates of hell shall not prevail against it" (Matt. 16:18; Eph. 2:20). The Church is an active body, living. This life manifests itself in carrying of the Gospel message to the uttermost parts of the earth and to the feeding of the flock, to which purpose Christ has given gifts to men. Eph. 4:11. Peter refers to the believers as being "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. 2:9). John refers to the blood-washed Christian as being "kings and priests" (Rev. 1:6). These and kindred Scriptures indicate the high calling of the child of God. Jesus spoke of the church as being "the light of the world" and the "salt of the earth." Paul speaks of the Church as "a building of God" composed of "lively stones." A study of these passages clearly indicates individual responsibility in the service of the Lord. May the Conference, the congregation, the individual be true to the admonition "occupy till I come."

Testimonials were given by the following: A. G. Yoder, Parnell, Iowa; J. M. Kreider, Palmyra, Mo.; Perry Blosser, South English, Iowa; Harry Deiner, Hutchinson, Kans.; J. E. Zimmerman, Milford, Neb.; J. D. Mininger, Kansas City, Kans.; Simon Gingerich, Wayland, Iowa; Milo Kauffman, Hesston, Kans.; Amos Gingerich, Hesston, Kans.; N. M. Birkey, Flagler, Colo.; J. Y. Swartzendruber, Kalona, Iowa; Ammon Stoltzfus, Woodriver, Neb.; P. O. Oswald, Wisner, Neb.; N. S. Gingerich, Wellman, Iowa; D. D. Miller, Kalona, Iowa.

Questions Discussed

The Coming of Our Lord, by Silas Horst, South English, Iowa.

The coming of our Lord Jesus is the blessed hope of the Christian and an incentive to true Christian living. Our Savior clearly and definitely stated that He is coming again to receive His own (Jno. 14:3) and has admonished those who believe on Him to faithfully watch for His return, for we know not the day nor the hour when He is coming. He has also described the conditions that will exist at His coming so that it may be known that the time draweth near (Matt. 24:32, 33; Mark 13:28, 29; Luke 21:25-28). On the day of the ascension there stood two men in white raiment who assured the disciples that they should see the Lord come again (Acts 1:11). The purpose of our Lord's coming seems to be three-fold: to judge the world (Matt. 25:36; Acts 17:31); to reward the faithful (II Tim. 4:8; Matt. 25:14-23); to receive unto Himself His bride, the Church (Rev. 19:7-10). So we shall ever be with the Lord (I Thess. 4:17). May each one who has been redeemed by the precious blood of Christ be in constant readiness to meet the Savior, "for the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:11-13).

The Challenge of the Times

1. Soil Conservation Program, Amos Gingerich.
2. Government Relief, Jos. E. Zimmerman.
3. Soldiers' Bonus, Perry Blosser.
4. Four H Clubs, Exhibits, Fairs, and Such Like, Simon Gingerich.

Answer.—The Bible plainly teaches that this earth is not the permanent abiding place of Christians, but that they are pilgrims and strangers in the present world system (I Pet. 2:11; Heb. 11:13). However, the Bible also plainly teaches that the Christian should be subject to the powers that be in so far as that is possible without the violation of a Christian principle (Rom. 13:1-7; Matt. 17:27). Therefore we submit the following:

1. With reference to the Soil Conservation program. We appreciate the fact that the government has not made this act compulsory, but has left it open to the judgment and decision of the individual. We therefore recommend that members of the Church make a thor-

ough study of the act as it applies to their particular situation, and if they feel they cannot conscientiously enter the program that they stand ready to give their reasons in a Christian way, and that they refrain from a spirit of covetousness (I Pet. 2:11-15; 3:13-16).

2. Since the government under which we live has found it necessary to meet the ever increasing needs of the poor, we would again remind our people that it should be the purpose of every Christian to be self-supporting and also to help support the unfortunate of their own families in so far as they possibly can, and that the Church should not shift her responsibility of caring for her worthy poor. I Jno. 3:17; Eph. 4:28; I Tim. 5:4-8; Jas. 2:15, 16. When it comes to accepting government aid under the provisions made by our government under such acts as Old Age Pension laws, Widow's Pensions, etc., we advise that where such aid is sought the officials of the Church should first be consulted and each case handled according to its own merits.

3. Our government has made special provision for the soldiers of the World War in providing a bonus as a further remuneration for services rendered. We again reaffirm our position on military service as being expressed by the action taken by General Conference at its meeting held near Goshen, Ind., in 1917. There being among us those who have been converted since they served in the World War, it is our opinion that it is inconsistent for our brethren to accept the Soldiers' Bonus (Lu. 3:14).

4. We believe that some of the work done by 4 H clubs and kindred organizations is commendable, and have encouraged some principles that are good. However, we also believe that since our boys and girls are often thrown into environments that are not good and by their achievements offered positions and inducements for further involvements that cannot be tolerated by the Church, we therefore advise that our members refrain from and discourage their boys and girls from participating and holding membership in 4 H clubs, Boy Scout, Campfire Girls, and kindred organizations. II Cor. 14:18.

The Importance of the Christian Home in Evangelization, Milo Kauffman, Hesston, Kans.

The chief ministry of the Church is the evangelizing of the world. But we are also admonished to teach in the home. In the 6th chapter of Deuteronomy Israel received definite instructions in regards to spiritual training of children. If important that Israel teach children, certainly it is important for us today.

The instruction Timothy received was handed down from his grandmother, to mother, to Timothy. Parents often forget to teach children the things that make them "wise unto salvation." But we are glad that the Mennonite Church is taking the 'Great Commission seriously, and has established foreign, city, and rural missions.

The weakest link in our evangelistic effort is the fact that many raised in Mennonite homes have slipped into the world. Hundreds have been gained in city and foreign missions, but thousands are lost to the Church who are of Mennonite parentage. The fact that these thousands have been lost is due largely to the failure of Christian homes. Parents have failed to halt leakage of children out of the Mennonite Church. The Mennonite Church would be many times larger if Mennonite offspring could be saved for the church. This condition is perhaps partially due to failure of ministers and Sunday school teachers, but it is much more largely due to failure of parents in instructing their children. It should not only be duty, but the happy privilege of parents to lead their children to Christ. All too often this is left to the minister or evangelist.

Prayer is an important factor in parents leading their children to Christ; for as parents pray for them the children become conscious of their lost condition outside of Christ. It should be the aim of every family to win all its members into the fold. However this does not mean that outside evangelistic effort be omitted even though immediate members of the family be unsaved. If church evangelism is to grow there must be a concern for the lost in the home. Evangelistic meetings are a laborious procedure where the homes are not concerned in the matter.

Some essential things in the home are:

1. Parents must have a definite experience of salvation themselves.
2. There should be a family altar, where prayer is offered. The spiritual condition of many Mennonite homes is largely responsible for their children leaving the Church.
3. There must be loyalty to the Church on the part of parents. Destructive criticism of Church by parents causes children to disrespect Church. It is always a mistake to criticize Church leaders within the hearing of children, even though they may not be what they should.

4. Every young man and woman contemplating marriage should seriously consider the qualifications of each other in becoming Christian parents, for it is difficult for one parent without the help of the other to establish a Christian home with an evangelistic outlook.

Question 4. What is the attitude of this Conference towards giving communion to members who are violating our Conference standards on such points as sisters' head garments, short sleeves, wearing of jewelry, movies, ball games, etc.? A. G. Yoder, Parnell, Iowa.

Our blessed Savior, before His suffering, instituted the communion as a sacred ordinance to be kept in memory of His suffering and death. Paul in his instructions to the Corinthian Church (I Cor. 11:23-34) warns us against partaking of the communion unworthily, teaching clearly that partaking unworthily makes the individual guilty of the body and blood of the Lord. The Church is definitely made responsible for the care and discipline of its members. Matt. 16:19; Acts 20:28; I Cor. 5:12, 13.

Therefore we, the Iowa-Nebraska Conference, reaffirm our form-

er position stated in our Conference constitution, discipline, and resolutions.

Be it therefore resolved: That we request our parents to acquaint themselves with the Scriptural teachings on attire, amusements, sports, etc., and teach them both by precept and example diligently to their children, doing all in their power to support the church in its standards.

And we further advise the ministry to exercise special precaution to do early visitation work looking forward to having every member conform to the standards of the Church, and if necessary exercise the necessary discipline, and that bishops should refrain from serving communion to those who are disobedient.

Resolutions Adopted

1. Condolence

In as much as it has pleased our heavenly Father in His infinite wisdom to remove from among us our brother and collaborer, deacon Elias Schwartzendruber of Manson, Iowa, we humbly bow in Christian submission to God and hereby express our sympathy to the bereaved family and the Cedar Creek congregation, Manson, Iowa.

2. Appreciation

In as much as this has been the first experience of the Plum Creek congregation near Beemer, Nebr., of having the district Conference meet with them, be it

Resolved, that we hereby express our appreciation and thanks for having undertaken this work and for the spirit of hospitality that they have shown while being among them. May the Lord richly reward them and His blessing rest upon them.

Committees Appointed

Nominating Committee: Perry Blosser, Joe Hershberger, Fred Reeb.

Resolutions Committee: Simon Gingerich, Harry Deiner, Nicholas Stoltzfus.

Assignment Committee: John Y. Schwartzendruber, Chris Yoder, Ezra Roth.

Ordinations Accepted

Upon motion the ordination of Aaron Unternahrer to the office of minister in the Thurman, Colo., congregation was accepted, and he has been received as a regular member of this Conference.

Motions Adopted

Upon motion it was decided:

1. That the Executive Committee of Conference appoint the Resolution, Nominating, and Assignment Committees.

2. To extend Conference privileges to all visiting bishops, ministers, and deacons.

3. That the following question, which was under discussion, be tabled for next year: "What is the attitude of this Conference towards the ever-increasing tendency of the use of instrumental music in the school, in the home, the Church, and missions?"

4. That we appoint five delegates to General Conference, consisting of two from Iowa, two from Nebraska, and one from Colorado.

5. That in regard to caring for the expense of these delegates, the Iowa-Nebraska District Conference hereby obligates itself to bear one-half of the expenses of bishops and delegates to the 1937 General Conference, provided however that the maximum amount paid to any one bishop or delegate shall not exceed twenty-five dollars.

6. That the Publication Board members look into the matter of printing Conference reports covering a period of five, ten or so years, into one convenient volume and report next year.

7. That in the matter of Conference report blanks the matter was carried over from last year, a few items were added, and the secretary was instructed to have one thousand copies printed.

8. That in connection with the report of the local board of Iowa City Mission the following motion be adopted: That the Local Board investigate thoroughly the advisability of changing the location of the mission and report back next year.

9. That in connection with the report of the member on the Board of Education, it was decided to accept the recommendations of the Board in regard to the tenure of office of our board members.

10. That, in the matter presented to the Executive Committee of Conference of placing of the mission stations under the district in which they are located for support and control, that this action be

taken by them and their reply be approved. The reply that was sent will be found in the report of the Executive Committee of Conference.

11. Upon motion, motion No. 4 was amended and made to say that instead of appointing one delegate to General Conference from Colorado, that it be made competitive between Colorado and Minnesota.

12. Upon motion it was decided that the Executive Committee of Conference continue the practice of writing to the different members of Conference for subjects or questions that they deem proper to be discussed at the coming Conference, and use their judgment as to making assignments, and present their work to the ministerial body for approval.

The following reports were given and approved:

1. Report of Executive Committee of Conference.

2. Report of Iowa City Missions.

a. Pastor's report.

b. Financial report.

c. Local Board

3. Delegate to Dakota-Montana Conference.

4. Member on Board of Education.

5. Member on Publication Board.

6. Member on Board of Missions and Charities.

7. Report of Conference Treasurer and Auditors.

8. Report of District Mission Board Treasurer and Auditor.

9. Report of member on Children's Welfare Board.

10. Report of member on Local Board of Kansas City Missions.

11. Report of Bishops' Counsel.

12. Report of Congregations.

13. Report of School Committee.

Election of Officers

Moderator of Conference, Peter R. Kennel, Shickley, Nebr.

Asst. Moderator, Joe Brenneman, Kalona, Iowa.

Secretary of Conference, Wm. R. Eicher (elected for 3 years).

President of Sewing Circle, Sadie Miller.

Secretary of Sewing Circle, Alma Brenneman.

Delegate to Dakota-Montana Conference, Ezra Roth.

Children's Welfare Board: A. G. Yoder, P. R. Kennel.

Local Board Kansas City Missions: W. S. Gingerich, Ammon Miller.

Members on Board of Education: Edw. Diener for three years; Perry Blosser for four years.

Mennonite Board of Missions and Charities, J. Y. Schwartzendruber.

General Sunday School Committee, Ora Troyer.

Delegates to General Conference: Joe Hershberger, W. S. Gingerich;

Jacob Oswald; Ammon Miller; Chris Garber.

Member on Education Committee, W. R. Eicher.

Local Board on Iowa City Missions, A. G. Yoder.

Delegates Present

Bishops:

Abner G. Yoder, Parnell, Iowa

D. J. Fisher, Iowa City, Iowa

Simon Gingerich, Wayland, Ia.

J. Y. Schwartzendruber, Kalona, Ia.

Perry Blosser, South English, Ia.

Peter Kennel, Shickley, Nebr.

J. E. Zimmerman, Milford, Nebr.

Nick Birkey, Flagler, Colo.

Wm. Eicher, Milford, Nebr.

Visiting Bishops:

J. M. Krieder, Palmyra, Mo.

Harry Diener, Hutchinson, Kans.

Lee Schlegel, Milford, Nebr.

(Amish Mennonite)

Ministers:

Geo. S. Miller, Milford, Nebr.

Ezra Roth, Beaver Crossing, Nebr.

Fred Reeb, Shickley, Nebr.

Ammon Stoltzfus, Woodriver, Nebr.

Edward Diener, Wellman, Ia.

Chris Yoder, Wellman, Ia.

W. S. Guengerich, Wellman, Ia.

Norman Hobbs, Iowa City, Ia.

Nicholas Stoltzfus, Manson, Ia.

Joe L. Hershberger, Wellman, Ia.

Silas Horst, South English, Ia.

J. C. Brenneman, Kalona, Ia.

C. J. Garber, Jackson, Minn.

P. O. Oswald, Wisner, Nebr.

J. W. Oswald, West Point, Nebr.

D. D. Miller, Kalona, Ia.

P. P. Schwartzendruber, Wellman, Ia.

Willard Leitchy, Wayland, Ia.

Visiting Ministers:

Milo Kauffman, Hesston, Kans.

Amos Gingerich, Hesston, Kans.

J. D. Minger, Kansas City, Kans.

Jay Hostettler, C. P., India

W. Harms, Bancroft, Nebr. (Lutheran)

Deacons:

Ammon Miller, Milford, Nebr.

J. R. Troyer, Milford, Nebr.

Harvey Yoder, Wellman, Ia.

Henry Miller, Kalona, Ia.

Dan Birkey, Beemer, Nebr.

Ben Schlegel, Shickley, Nebr.

Gratefully submitted,

Wm. R. Eicher

Willard Leitchy

Secretaries.

Married

Oswald—Roth.—On Aug. 23, 1936, at the Salem Church near Shickley, Neb., Bro. Harry Oswald and Sister Ethel Roth were united in marriage by Bro. Peter Kennel. May the blessing of God attend them through life.

Weaver—Mast.—On Sept. 12, 1936, Bro. Roman Weaver and Sister Ila Mast, both of Holmes Co., O., were united in marriage at the home of the officiating bishop, Bro. O. N. Johns. May the Lord shower His blessings upon this home to His glory and the welfare of His Cause.

Horst—Eby.—On Aug. 11, 1936, Bro. Menno

B. Horst and Sister Nora M. Ehy, both of the Reiff's congregation were united in marriage by Bro. Denton T. Martin at his home in Pramont, Md. May the blessings of God attend them through life.

Showalter—Risser.—On Sept. 15, 1936, Bro. Adin L. Showalter and Sister Alice E. Risser, both of the Miller's congregation, were united in marriage by Bro. Denton T. Martin, at his home in Pramont, Md. May the blessings of God attend them through life.

Burkholder—Shank.—On Aug. 11, 1936, Bro. J. Eher Burkholder of the Miller's congregation and Sister Violet G. Shank of the Cedar Grove congregation were united in marriage by Bro. Denton T. Martin at his home in Pramont,

Md. May the blessings of God attend them through life.

Roth—Hartzler.—On Sunday morning, June 21, at the Allensville, Pa., Mennonite Church, occurred the wedding of Bro. Paul M. Roth and Sister Beatrice Y. Hartzler, both members of the Allensville congregation, Bro. Elmer E. Yoder officiating. May the Lord's richest blessings accompany them through life.

Frey—Yoder.—On Sunday morning, Aug. 23, 1936, Bro. Rollin Frey and Sister Florence Yoder were united in marriage at the home of the bride's parents. Both were members of the Forks Mennonite Church near Middlebury, Ind. May God's blessings attend them through life.

E. C. B.

Krupf—Troyer.—On Saturday, Aug. 29, 1936, Bro. David Krupf of Shelbyville, Ill., and Sister Dorothy Troyer of the Shore congregation were united in marriage at the home of the bride's grandfather, Y. C. Miller of near Shipshewana, Ind. May the Lord richly bless them as they journey together through life.

Thomas—Leiphart.—On Sept. 19, 1936, Bro. Clyde Thomas of the Masonville, Pa., congregation and Sister Miriam Leiphart of the Millersville, Pa., congregation were united in marriage by Bro. N. L. Landis at the home of the bride's parents near Millersville. May the blessings of God attend them through life.

Obituary

Wismer.—Sister Mary (Gardner) Wismer of Baden, Ont., was born April 8, 1888; died July 12, 1936; aged 48 y. 3 m. 4 d. She leaves two children, an aged mother, a sister, and several brothers. Funeral services were held at the Shantz Church near Baden, conducted by Bro. Manasseh Hallman and Bro. Orphen Wismer. Interment in the adjoining cemetery.

Snider.—The youngest daughter of Bro. and Sister Clem Snider died at Guernsey, Sask., July 25, 1936; aged 2 y. 6 m. 5 d. She leaves her parents, 2 sisters, and 2 brothers, all residing at home. Funeral services were conducted by Bro. M. H. Schmitt and Burton B. Weber. Text, Matt. 18:2.

"Precious darling, thou hast left us,
Left us, yes, for evermore;
But we hope to meet our little one
On that bright and happy shore."

Showalter.—Susan Catherine, daughter of Reuben and Susanna Swope, was born near Dayton, Va., Sept. 12, 1843; died Sept. 10, 1936; aged 92 y. 11 m. 28 d. She was the last one of a family of four children to pass away. In the year 1867 she was united in marriage to David B. Showalter, who preceded her in death 24 years ago. This union was blessed with 10 children, of whom 6 preceded her in death. She united with the Church of the Brethren when a young woman and remained true to the faith she espoused until death. She was much beloved by all who knew her. At all times she manifested a Christian spirit, walking worthy of the vocation wherewith she was called. She was kind in her home and zealous in church work. Funeral services were held on her birthday, Sept. 12, 1936, at the Weaver Mennonite Church by B. H. Landis and W. F. Flory. Texts, Heb. 4:9 and Psal. 17:15. Burial in cemetery near by.

Bowman.—Benjamin Bowman was born in Waterloo Co., Ont., Jan. 15, 1858; died at his home near New Hamburg, Ont., Sept. 7, 1936, after an illness of seven and a-half months; aged 78 y. 8 m. 23 d. Nearly 53 years ago he was married to Hannah Shantz. This union was blessed with 5 children, who with their mother survive him. This was the first time their home was visited by the messenger of death. The children are Weston of Toronto, Aaron on the homestead, Tobias of Kitchener, Minerva (Mrs. Titus Rosenberger) of Sask., and Annie at home. He also leaves 14 grandchildren, 4 brothers, and many other relatives and friends. He was a member of the Mennonite Church for many years and was seldom absent from church services until he was physically unable to attend. He lived in Waterloo Co., all his life with the exception of eleven years, when he with his wife and family lived in Michigan. Before he passed away he left testimony that all was well and that he was ready to meet his Lord. Funeral services were held Sept. 10 at the home and the Geiger Mennonite Church with Bros. M. Hallman and M. H. Roth in charge. The body was laid in the adjoining cemetery, there to rest till He comes.

Bontrager.—Lena Swartzendruber was born in Johnson Co., Iowa, Feb. 22, 1877; died at her late home in Washington Tp., Sept. 11, 1936; aged 59 y. 6 m. 20 d. She was united in marriage, Feb. 9, 1902, to Menno S. Bontrager. To this union 5 children were born, 2 daughters (Ruby and Mary) and 3 sons (Raymond, Vernon, and Elmon). Besides the immediate family, she leaves 4 sisters, 4 brothers, and a host of near relatives and friends. At the age of 16 she accepted Christ as her Savior, united with the Mennonite Church, was a devoted and faithful member of the East Union congregation, and as long as health permitted always took an active interest in the various activities of the Church and Sunday school, where she was a teacher for many years. She will always be remembered by the husband and children as a kind and loving Christian companion and mother; in the community, as a kind and sympathetic neighbor; and in the Church, as a devoted and faithful member. Funeral services were held Sept. 13, at the East Union Mennonite Church, with burial in the East Union Cemetery, conducted by Bros. S. G. Shetler and D. J. Fisher.

Martin.—Samuel Clayton, son of Allen and Ella Martin, was born Jan. 8, 1919; peacefully fell asleep in Jesus Aug. 11, 1936; aged 17 y. 7 m. 3 d. Death came after two weeks sickness of typhoid fever. Two brothers and two sisters preceded him. He is survived by 1 brother (Ivan, near New Holland), 5 sisters (Margaret, Vera, Mary Ella, Alma and Orpha, all at home), with their parents and aged grandfather (Reuben Martin). Our son accepted Christ a little more than a year ago, and was a faithful and dutiful son. His young and beautiful life was so soon cut off; but his influence in the home and Church will continue with us. The funeral was held from his late home Aug. 16. Service by Bro. John M. Souder with public services at the Weaverland Church, by Brethren I. B. Good, and John W. Weaver. Texts, Isa. 55:8,9; Eccl. 12:1. A large concourse of young people and others gathered to pay their tributes of respect to the young brother.

"Brother, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away."
By the Family.

Eshleman.—Henry Weaver Eshleman was born near Wertzville, Pa., Oct. 13, 1862; died at Mennonite Home near Lancaster, Pa., Aug. 17, 1936; aged 73 y. 10 m. 4 d. When a small boy his parents moved to near Camp Hill, in which vicinity he lived until smitten by a stroke in July of 1934, when he was moved to the home of his son-in-law and daughter, staying in their home five months, when he moved to above mentioned Home—which seemed to be his desire, he being one of the charter members of the Board of Trustees. He united with the Slate Hill church in 1895, remaining faithful until the messenger of death came in the silence of night while all were asleep. In 1898 he was called to the office of deacon, which duties he faithfully fulfilled until health no longer permitted. Surviving are 1 daughter, 1 granddaughter, and 3 great-granddaughters. Short funeral services were held from son-in-law's home, with further services in Slate Hill church. Services were in charge of Bro. C. B. Hess, who spoke from Rom. 8th chapter, a favorite passage of father's. Bro. Hess was assisted by Bro. Jno. B. Seitz and Bro. Samuel Hess. Interment in adjoining cemetery.

Daughter.

Meredith.—Henry N. Meredith was born near Oskaloosa, Iowa, Jan. 7, 1866; died near Larned, Kans., Sept. 11, 1936; aged 70 y. 8 m. 4 d. On Feb. 4, 1890, he was united in marriage to Minnie B. Kesinger. This union was blessed with 5 children: Helen (wife of Ira Raymer), Arthur, Clarence, Edna (wife of Chester Bradshaw), and Mintie. His companion and one son (Arthur) preceded him in death.

The family have lived near the Larned Mennonite Church since 1906 and he was well acquainted with many of the visiting Mennonite ministers. His funeral was held Sept. 13 from the Methodist Church of which he was a member. He was a man who loved God, a faithful servant in the church of his choice, a loving father in his home and a kind and helpful neighbor in the community in which he lived. He leaves 4 children, 7 grandchildren, 4 brothers, and 3 sisters and many friends and relatives. "The lights have gone out in this mansion of clay,
The curtains are drawn, the dweller's away;
He slipped from the threshold of earth's dark night,
And made his abode in the city of light."

By his daughter, Helen Raymer.

Diffenbach.—Susie A., wife of Elam Diffenbach, was born Jan. 3, 1870, near Strasburg, Pa.; died at her home in Lancaster City, Pa., Aug. 27, 1936; aged 66 y. 7 m. 24 d. She was a faithful member of the East Chestnut Street Mennonite Church for many years. She leaves her husband, 2 daughters (Mrs. Harry W. Reitz and Mrs. John G. Hess), 10 grandchildren, 2 sisters, 2 brothers, and many friends and relatives. She had been in failing health for several years, and for the last year was preparing for her future happy home. Although she was suffering greatly she was never found idle, either sewing or reading her Bible. She endured her great suffering patiently and was faithful till the end, praying for each and every one, saved and unsaved, as long as her lips could move. We can rest assured that she was ready to go. The 23rd Psalm seemed to be one of her favorites. Funeral services were held at the home on Aug. 29, conducted by Bro. David Mosemann, and at the East Chestnut Mennonite Church by Bro. Ross Goldfus. Text, Psal. 17:15. Interment in Mellinger's Cemetery.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine from thy face.
But we hope some day to meet you
Over on the other shore."

A daughter.

Boshart.—Jacob B., son of Christian E. and Katherine Boshart, was born Dec. 11, 1850, in Wellesley, Ont. In 1878 he moved to Milford, Neb. In the spring of 1919, he moved to Albany, Oreg., at which place he died at the home of his daughter (Mrs. Lydia Gerig) Aug. 26, 1936; aged 85 y. 8 m. 15 d. The cause of his death was a heart attack which he suffered while sitting in a rocking chair. On March 27, 1888, he was united in wedlock with Mary Reck. This union was blessed with 14 children. His wife preceded him in death June 22, 1933; also 2 sons and 1 daughter (Albert, Mrs. Leah Roth, and Edward J.). Those surviving are: Mrs. Katie Reil and Joe C. of Milford, Neb.; Mrs. Emma Roth of Chappell, Neb.; Mrs. Mary Stutzman, Mrs. Lydia Gerig, Dan, Mrs. Ida Gerig, David, Mrs. Bertha Gerig, Harry, and Elmer, all of Albany, Oreg. Surviving also are 55 grandchildren, 1 great-grandson, 2 brothers and 2 sisters (Daniel of Woodriver, Neb.; David of Milford, Neb.; Mrs. Katie Kuepfer and Mrs. Marie Brenneman of Albany, Oreg.). He accepted Christ as his Savior in his early years and united with the Amish Mennonite Church, in which faith he died, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"Father, we will miss thee often,
When we see the vacant chair;
But we know that God in heaven
Doth our heartaches help to bear.
We will meet thee soon in heaven
When our voyage of life is o'er,
And in yonder streets of heaven
Where we will meet to part no more."

Funeral services were held Aug. 31 at the Fairview Mennonite Church by N. A. Lind. Burial in Riverside Cemetery, Albany.

ITEMS AND COMMENTS

Out of 1000 saloon keepers, Chicago police recently discovered that 900 were violating laws of various kinds, in a city-wide check-up.—The National Voice.

Despite expenditure of millions of dollars to promote drinking, last year's consumption of distilled spirits was still only 53% of the pre-prohibition maximum. Last year's beer output was only 56% of the pre-prohibition records.

An estimated throng of 100,000 Catholics marked the Eucharistic Congress which assembled at Youngstown, Ohio, Sept. 23. Whatever may be said of the merits or demerits of the meeting and the church which it represented, the zeal manifested is commendable.

Think of planting trees which do not reach their maturity for five hundred to one thousand years. These are the redwoods of California. Yet the lumbermen are doing it. These trees really grow very fast, and so many have been cut down it was found necessary for trade to replace them.—The Portal.

By a vote of 39 to 4, the League of Nations ruled that delegates from Ethiopia might be seated in that body. This action was taken in spite of the protests of Dictator Mussolini of Italy. It was a paper victory for Ethiopia, but in reality it was more to "save the face" of the League than it was an ultimatum to Italy.

With the advent of October, official "daylight saving time" has again come to an end in many cities and towns. Really, it is no daylight saving at all. With the shortening of labor hours, all the labor could be nicely taken care of between sunup and sundown without tampering with the clock. The only real daylight saving is to get up with the dawning of the day and retire at night after the day is gone.

Money for Religion not Used.—The United States Government permits every citizen to exempt 15 per cent from his income tax for religious purposes. In 1934, \$1,868,439,300 would have been available. But the American people were so oblivious to religious needs that an exemption of only two and one-sixth per cent was requested, leaving \$1,600,000,000 that could have gone to the church instead of to the State.—Moody Monthly.

Both the American Federation of Labor and the American Legion have gone on record as being opposed to war. This added to the declarations of a number of the leading Protestant denominations against war, ought to serve as a warning to war lords who are continually leading in the direction of another world war. But it is only history repeating itself. The history of the past has been that whenever the militarists bring on a great war, the pacifists promptly become militarists and help to support the conflict.

The encroachments of Japan upon China continue. One of the latest events lending emphasis to this fact was the anger among the Japanese following the shooting of three soldiers. As a result Japan declared "martial law" over a large area of the international settlement in the Shanghai regions of China. The internal strifes in China lead to incidents which furnish Japan a pretext

for still further encroachments upon the independence of China. Unless there is a turn of events, it is probable that China will sooner or later be reduced to the same status as Korea.

The Presbyterian Synod of California, meeting recently in Pasadena, in a strong resolution asked the President of the United States "to take steps at once to curtail the present disastrous and frightful expensive disarmament race. We believe that for the reduction of armaments there should be international agreement and also that reduction should begin with us. The burden of taxes for military purposes has become intolerable." The synod also expressed itself as deploring the co-operation that exists between the United States navy and the moving picture industry, protesting the putting of public resources at the disposal of a private industry for the purposes of big navy propaganda.—Selected.

CONFERENCE ANNOUNCEMENT

The Lord willing, the Washington Co., Md., and Franklin Co., Pa., Conference will meet in annual session at the Chambersburg Church, Oct. 9, 1936, at 9 o'clock A. M. The annual meeting of the district Mission Board will be held at the same place on Thursday, Oct. 8, at 9 A. M.

The Board of Bishops will meet at the same place at 1 P. M., Oct. 8.

Jos. E. Lehman, Sec. Conf.
John D. Risser, Sec. M. B.

SHORT TERM BIBLE SCHOOLS

Within the last five years, a number of churches have held Bible schools of two or three weeks duration.

Since these schools are held on different dates, students frequently do not know when they will be held and therefore can not arrange to attend.

Probably a little explanation in regard to these schools is in order. Why hold them? Many young people can not get away from home to attend the winter term of six or more weeks held at five or more established centers. By having a school at home, they are privileged to attend. What is the nature of the course? All the books of the Bible are arranged in cycles so that in six years all the books are taught. A student can select from these cycles any books desired. The Teachers' Training Course under the direction of the General Sunday School Committee is taught and in three terms the elementary course can be completed. Among the subjects taught are Missions, Young People's Meetings, Summer Bible Schools, Bible Geography, Bible Doctrines, Vocal Music, Personal Work, Church History, and Christian Ordinances.

How are expenses met? Each student who is able to do so pays seventy-five cents tuition per week, from which the instructors are paid. In the larger schools part of the money received for tuition is given to missions. So far all students attending from a locality other than their own have been boarded free. Many students who have not been able to go away to school could thus attend.

When are they held? Since a number of schools are being held during the regular school term of our church schools, an effort has been made not to have any of these schools in the immediate neighborhood of the church schools during the time in which they have their winter short term schools. A few students have attended several of these schools in the same year. Who should attend? Any one interested in studying the Word may attend regardless of Church affiliations or of the standing in public or other schools.

So that students may be able to arrange their work as to dates, we will give a list of schools in which we are engaged to serve and also the additional instructors.

Oct. 21—Nov. 6, 1936, Creston, Montana,
J. G. Hochstetler
Nov. 23—Dec. 4, 1936, Sonnenberg, O.,
H. N. Troyer
Dec. 7—Dec. 18, 1936, Clarksville, Mich.,
D. A. Yoder
Dec. 21, 1936—Jan. 1, 1937, Wauseon, O.,
D. A. Yoder, J. I. Lehman
Jan. 4—Jan. 15, 1937, Atglen, Pa.,
Harvey E. Shank
Jan. 18—Jan. 29, 1937, Kokomo, Ind.,
J. N. Kaufman
Feb. 1—Feb. 12, 1937, Midland, Mich.,
C. C. Culp
Feb. 22—Mar. 5, 1937, Leo, Ind.,
D. A. Yoder
Mar. 8—Mar. 19, 1937, Fairview, Mich.,
C. C. Culp

A cordial invitation is extended to students to attend one or more of these schools.

Further information will be given upon inquiry.
S. G. Shetler.

Johnstown, Pa.

"If you've anything to say,
Wait and weigh it:
Then be brief, and to the point—
Don't delay it:
Brevity's the soul of wit,
Concentration makes a hit,
Boil your speech down, quite a bit,
Ere you say it."

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

October 1, 1936

J. A. RESSLER, Editor

EDITORIAL

"That in the ages to come . . ."
(Ephesians 2:7).

* * * *

"The greatest possible mistake is to think that the present is not the critical, decisive moment." So wrote a wise man of the past century—and he was right, so far as the applications and implications of the sentence went. We are very apt to think that there have been many moments of our life in the past in which we made decisions which changed our whole future experience. We are apt to feel that there are times to come when we shall be called upon to make decisions which will affect our own lives, and the lives of those with whom we are intimately associated, for weal or woe. But just now with nothing in particular to do or think about what important thing is there just now?

* * * *

But, as a matter of fact, the philosopher who wrote that sentence had it just about correctly worked out. All our future life depends upon this moment now present. The next step, whether of the foot, or of our chain of thought, will determine the second step, that one the third, and so on throughout life, and really, throughout eternity. All time is a succession of moments. So the present moment is the only really important period for us. The past is beyond recall, and we can do nothing about it, except to consider it and the consequences of our decisions in the past, so that we regulate wisely our decisions of the present. The future is not yet here and so is not in our reach; and as we have seen, it is dependent on the present. So it is eternally true that if the present moment is properly managed, the rest of time will take proper care of itself.

* * * *

Now, look again at the words of Paul at the beginning of this page. They form the central idea, the pivot, the

fulcrum, of an extended line of thought beginning with Ephesians 2:4, ending in verse 7. The great subject Paul is trying to make clear is the purpose of God in Redemption. People who have thought at all can scarcely help, some time or other, raising the question of "Why?" several times over. Why did God create the universe? Why did He create mankind with a capacity for sinning? Why did He, if He is almighty, allow man to sin? Why did He allow the pre-deluge race to go bad? Why

MY FATHER

By Lina Z. Ressler

In all of life's long way,
With not one shining ray,
I lift my eyes and say,
My Father.

When days are dark and drear,
When I am full of fear,
I'm sure He still is near—
My Father.

I know that He is true,
His grace is ever new,
He helps in all I do,
My Father.

Then let me clasp His hand,
When I can't understand,
Follow to His home land,
My Father.

Oh, blessed trust and peace!
His care shall never cease,
Till His call brings release,
My Father.

Scottdale, Pa.

did He choose to send His Son into the world to DIE? Why? Why?

* * * *

Paul states the first element of the reply in verse 4, "For his great love wherewith he loved us." All the eternity of the past, from that beginning of beginnings we read of in Genesis 1:1; John 1:1; I John 1:1, to the cry from the cross, "It is finished," was preparatory to God's Plan of Redemption. From that time on the purposes of God

have been working out, and will continue to work, throughout all eternity in endless succession of new revelations of His purposes showing forth His boundless love.

* * * *

Have you read that far? Well, if so, you may be ready to see why we took the middle of the thought as our starting point. God's purposes for us, for His creation, for the universe, included much more than the world as Adam knew it, far more than the world as Noah, Abraham, and David knew it, and infinitely more than the world as we know it. God had in mind that duration which Paul calls the "ages to come," and that expression indicates an extension of what we call time, but even time as we know it with its limitations, shall be merged with what we call eternity—ages of ages—and time shall be no more. That's what makes the present important: it is the gateway to the "ages to come." This little present moment might be endured if it contained pain, held in check if it contained an overweight of joy, but it is the opening to the "ages, and ages of ages" to come, and that makes it of infinite importance.

* * * *

Outside the window by which I am writing there is a little pool of water—two pools, really—with some plants growing and some happy fishes of pretty color swimming around. There are blossoms that come up out of the water, very beautiful water lily blossoms, more beautiful than any artist could paint them. They fold up at night, and after a day or two they fold up forever and decay. They are wondrously beautiful—while they last. What would you give me for one of those blooms? Five cents? It would be a poor investment. Why? Well, whatever value you place on beauty, these blossoms do not last—they soon fade away. Paul uses similar argument regarding some

things which are considered quite precious in our day. Many young men cost a pretty good sized fortune while they learn two or three languages, get a little knowledge, acquire some misinformation regarding prophecy, and nothing is mentioned in the diploma about charity, which lacking, Paul says all that they get in school amounts to nothing. I met one young man who could speak, read, and write seventeen different tongues. Of course I did not envy him—that would have been wrong! Paul says tongues cease, prophecies fail, and knowledge vanishes away. Faith, hope, and charity last. Why spend a fortune for a water lily that fades away in a day? Unless, of course, you get with your "lily" the lasting virtues. Many a young man has gone away to learn, and as a result he lost all the worth-while things: Faith, Hope, and Love of God.

* * * *

When God planned Redemption He planned for eternity. When He thought out a way of proving His divine love, He thought all through eternity, and purposed that in those endless ages the exceeding riches of His grace in His kindness to us should shine brighter and brighter in Christ Jesus—in the ages and ages to come. When we offer salvation in Jesus Christ to an unsaved person, we are not offering a cheap bauble, but a precious heritage that will never, never lose its value. The bank may fail, the government may repudiate its debts and billions of money may be lost, but the soul that has trusted in Jesus and has laid hold on eternal life, has a treasure that will be good for ever and ever. The missionary of the cross has a commission carrying with it more value than all the gold of all the treasures of all the nations of the earth, together with all the gold and precious stones of earth that are yet unmined—and these treasures will last! Yes, in the ages to come.

* * * *

Perhaps this subject is prominent in our minds at the present time because the atmosphere of the earth is so electric with all sorts of concern about the present few days, without a thought or concern for the next century, let alone for the "ages to come." How foolish and futile must the schemes of men and nations appear to Him who sits in the heavens and observes their ambitions and their wasteful expenditures of toil and treasure, all for the sake of the glitter and tinsel of a few years or days of worldly power, only to give it all up at the end, without a centesimo, a kopek or a pfennig, laid up where neither moth nor rust doth corrupt nor thieves break through and steal. The Psalmist foresaw this day (Psalm 2:4), and said: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Look beyond the boundary of this earthly horizon! In the ages to come the meek shall inherit the earth. In the ages to come, we shall not care whether we slept on eider down or on a bare floor on earth. But all will be well, if we hold the riches of God in Christ Jesus!

THE FOUR CALLS

(The following, clipped from one of our exchanges, is especially dedicated to our unconverted readers.—Editor.)

A brave, bright and beautiful face had Walter Mathews. From his childhood he was an uncommon character. Nursed and brought up in the presence of good examples, having listened to the best of precepts, and felt the blessing of warm, constant and loving hearts, he was too proud to stoop to folly, and never was guilty of mean, petty actions. He had sisters older than himself, who had always been his companions, and guarded him from impurity. A judicious father had directed him in forming habits of industry, and a tender mother had instilled into his mind those lessons that prompted him ever to the better side of life.

But with all this natural amiability, he was an unmitigated Pharisee. He loved to measure others by his own standard, and felt a secret pleasure if they were found wanting. He knew that people said of him, "That noble young man, Walter Mathews!" He knew that he was held up as a pattern; that he had passed unscathed through the ordeals that assaulted his virtue, where others had fallen; and he looked upon himself with a pretty fair complacency, not considering that he was after all only made of the common dust of our nature, and owed a great deal of his goodness to the fact that he was never very sorely tried. At the age of twenty-three he went into business with his father, and soon became a successful merchant.

One day, in the very height of his prosperity, and within a week of his approaching marriage to a beautiful girl, he was in the upper story of his father's large warehouse, superintending the lowering of goods, when stepping back a few paces, he fell through the trap-door which had been opened within a second, and was dashed to the floor below, a distance of fifty feet. No one thought of him living, as he lay there head and limbs shattered, and the blood flowing from great gashes in the temples; but after they had removed him to the home thus suddenly and terribly darkened, it was found that though the shock had been frightful, and one leg and one arm had been shattered, yet he might again be restored to health.

As he lay there week after week, in his darkened chamber, where footfalls echoed lightly, and the tones of those about him were only whispers, the

young man had plenty of time for serious thought. That gentle Spirit that visits every couch of suffering, came to him and laid his need before him.

But the tempter came also and said—"Wait! You are to wed a beautiful girl, but she has no religion. She may oppose you, perhaps decline to marry you, should you become a follower of the meek and lowly Jesus. Wait! This sickness is not unto death. Once united, she is your wife, and then your influence over her will be more powerful than it is at present. Wait! You are young and strong, and have years before you. The paths of religion are thorny. You will have to give up some peculiar pleasures; you will have to be more strict in little matters of business that do not trouble you now; you will be obliged to give your money to the church, and there will be new burdens to bear. Wait till more years have broadened your experience, and made you better capable of judging of duty."

Oh! how specious that archfiend can be. Oh! how very conscientious, how extremely scrupulous, laying straws at the feet of the youthful seeker after God, and magnifying them into beams strong and terrible. Beware of him, fly from him as for your life, ye who would be saved.

By and by bloom came to the pale cheek, vigor to the wasted form, light to the sunken eyes, and once again Walter Mathews stood in his accustomed place, to which everybody welcomed him.

The couch of languishing was forgotten. The serious thoughts that had opened the valley of shadow in his soul, and let in a few rays of the heavenly light from the better land, had all passed away. He was married. The bride was a regal creature, and the snowy veil floated back from a brow almost too fair for earth. She was fragile, but sickness had never yet laid its withering touch upon her. An only and idolized daughter, she had reveled in luxury and pleasure.

A few bright, fleeting years drifted along as lightly as the gossamer clouds of the morning, and no trouble had come to Walter Mathews. Still his smile was sunny, and his mirth genial. He had built himself a beautiful house on the banks of his native river. One sweet child frolicked with him on the lawn when he returned from the city to enjoy the quiet and loveliness of home. Far and near without were scenes of splendor; within, a palace—richness, luxury and beauty reigned. Walking in the soft twilight with his graceful wife upon his arm, or seated in the evening by the side of mother and babe, did not his heart swell with rapture as he contemplated the gifts of his Father? No; God was not in that place. There was no altar there; no heart-worship; all was of man—for man—all of earth, earthly.

(Continued on page 580)

INDIA MISSION PAGE

INDIA MISSION NEWS

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

Yesterday afternoon (Aug. 24) I moved to the nurses' bungalow in Dhamtari. In the last fifteen months many prayers and requests have been made to God in my behalf, and it is with much thanksgiving that I write these few lines. God has indeed answered these prayers in a wonderful way. I am now doing half-time work—getting my bungalow ready to live in. On September 1, I hope to begin a little work at the hospital by seeing to the nursing care of the patients and the operating room. For several months yet I will be on half-time duty only. But I am most thankful to be able to do this much. Continue to pray that I may have the needed health and strength for the work and that it may be used in His service only.

Ada Hartzler.

Balodgahan

The Boarding work has been going on much as usual the past month. There are a few less girls in the Boarding this year, because more girls are attending school from home, as day scholars.

Quite a number have had malaria, but only a few were really serious. At present every girl is back in school. Two girls had tonsil operations this past week but they too are back in school again. Both Dr. Troyer and Dr. Brenneman were here last Friday and did a number of eye examinations, physical examinations, as well as the tonsil operations. Several more need tonsillectomies and we plan to do them next week if possible.

There are a group of 18 girls from 12 to 16 years who have not yet accepted Christ definitely as their Savior. It is our prayer that at least many of these will come to Christ during this year. Will you pray with us for them?

Two of our girls Ghasni Gabru and Aziza Shivrajsingh are going to Ludhiana to enter nurses' training. Pray for these girls in their new circumstances and problems that they may be successful in their Christian lives and receive training which will fit them for future service.

Dora Shantz.

Dhamtari

These days the students are busy in their gardens, getting the water drained off and the plots ready for use. Agriculture in the high school is an optional subject, the boys may choose either drawing or agriculture. This year many more have chosen the latter and they are showing a real inter-

est in it. The teacher of agriculture in the normal department has taken on an extra job and he is putting in a flower garden back of the Academy building. He has gathered together cuttings and plants wherever he can get them and before very long it will look like a real garden.

This year the Bible classes in the high school have been rearranged. Instead of Christians and non-Christians being in the same Bible classes, the ninth and tenth Christian boys are in one class with Mr. Sherring as their teacher and the ninth and tenth non-Christian boys are in a class with Bro. Miller as the teacher. Pray with us for God's blessing on the seed which is being sown. We long for definite results.

The pastor of our Sundarganj congregation took one month's leave recently and Bro. Graber officiated in his place. The pastor was sick with asthma his entire leave but he is now able to be about his duties again. On Tuesday afternoon at the Women's Prayer Meeting he spoke on the subject of "Responsibilities of Parents." It was emphasized that parents are responsible for the teen-age boy and girl as well as the smaller child; also our responsibility and place in the community. We are a Christian community entirely surrounded by non-Christians. We must remember who we are, for we are Christians, the followers of Jesus. Many women were present, and they were stirred to fulfill their tasks more faithfully. All, also enjoyed the special song which the women of one para (section) sang.

Yesterday (Aug. 27) an air-mail letter was received from Sister Good, which was sent from the "Fushinu Maru" at Singapore. She and Sister Weaver had had a fine voyage across the Pacific and are eager to reach our shores and get to work after such a long rest. We look forward to meeting them here in Dhamtari on next Tuesday, Sept. 1. Ruth B. Miller.

Boys' Boarding

We have this year a total of sixty-seven boys in the Boarding. Thirteen of these only are reading in the Primary school, while the remainder are in the fifth, sixth, and seventh classes of the English Middle school. The new year began on July 1 and by this time the boys are well settled into the year's work. Their day is very full of various kinds of activities. Besides the hours actually spent in school they have a total of four hours of supervised study in their rooms, an hour of field and garden work, and a games period between afternoon school closing and supper time. They have a devotional period before breakfast each morning and meet for what may be

termed a "Prayer Circle" immediately after supper each evening.

Bro. Ezekiel is our new warden. He has had considerable experience as an evangelist, and is also a Primary Trained Teacher. He is taking hold of his new task very well.

We have also had our cases of discipline this year. One boy was sent away from the institution, one has been given hard labor to do for a few days, and others have received more minor corrections. All this we feel is necessary for their proper training and development. We ask you to help us by your prayers in making of these boys real Christian men. J. D. Graber.

Medical Station

We are deeply grateful to our heavenly Father for restoring Miss Hartzler again to health. She is getting her housekeeping started and will soon be starting some of her work at the hospital.

At present there are two Christian patients in the hospital, to whom we are privileged to minister. The one is the deacon, Parsadi from Maradeo and the other is the wife of Peter, deacon from Sundarganj.

The Indian lady doctor is leaving tomorrow, Aug. 29, for a month's vacation with her relatives in South India.

Aug. 27 Bro. Brenneman had his first experience of being called out to a village during the rains. The village was almost twenty miles from here with rice banks for roads. By the time he and his helper, one of the graduate compounders, could reach there the child was dead. But they had the privilege of preaching the Word of God to these people.

We are looking forward to taking our second year Hindi examination in the next few weeks. These are important milestones in the lives of each new missionary.

Pray for the work at the hospital that it may not only be the means of healing sick bodies but also of bringing the Word of God to these people who come here for treatment.

Your fellow workers in Christ's service,

Fred and Millie Brenneman.

Drug

It has been about a month since we came from language school to start our work in Drug. A great deal of our time has been taken in repairing the bungalow. There is still quite a lot to be done. We are anxious for the time when we can spend this time doing something else more constructive.

All about us are the outcastes who are seeking a Savior. We have been called several times to the villages to preach. Our land owner near by has invited us to come to his village daily after 4:00 P. M., to talk to the school children and preach to his people.

We are praying for more workers to help us.

A group of nearly 30 adults and 20 children meet every Sabbath day for services on our front verandah. The Christians here have long been wanting and trying in various ways to produce enough money for a chapel somewhere on the Mission premises. Several times their hopes have been thwarted. Before long we hope to have more news for you.

Edwin and Irene Weaver.

Balodgahan

The farmers are pleased with the abundance of rain we have had this year. Their fields have been full of water most of the time which is necessary for growing rice. We have had several hard rains when at least an inch of water fell in an hour.

When there is so much water lying around there is an abundance of mosquitoes. These bring with their bite, malaria. We have had some very bad cases of malaria this year. One especially which has not responded to ordinary treatment.

Another disease which has caused a great deal of suffering here has been sore eyes. Many children and a few grown ups have had very sore eyes. Often when one member of a family has it others also get it. The eyes are inflamed and often swell shut. One mother said her little boy had not opened his eyes for three days. We are afraid one of our young mothers who has had sore eyes will lose the sight of one eye. This is a very severe disease and needs careful attention and medicine.

Many of the children have had measles recently. One small boy who is now ill did not want to eat his rice and curry, neither did he want to drink his milk. When he was asked what he did want he replied, "Double-bread." They call bread made with yeast double-bread. The only place in Balodgahan where that was available was the bungalow. He had his wish granted.

Miss Shantz has taken two girls to Ludhiana. They will enter nurses training. The two nurses who returned from training this spring are working in the hospital in Dhamtari. After Miss Shantz returns she will go to Mahodi and take charge of the medical work there.

We will be glad to welcome Miss Good and Miss Weaver next week D. V. Miss Good will resume her duties in the Boarding and School. Miss Weaver will study Hindi.

Continue to support us with your prayers.

Ida Beare.

There are about 800 scriptures setting forth the holiness of God, the outstanding characteristic of the Deity.—J. L. Stauffer.

THE FOUR CALLS

(Continued from page 578)

Why that sound of woman's sorrow? Shriek after shriek startles the still air, and the heights fling back a hundred echoes. Men spring hastily over the ground; children stop their play, and with pale faces, converse together in whispers.

"Oh, it's a dreadful sight," says an old farmer, his bronzed chin quivering, and great tears brimming over his eyes, and staining his furrowed cheek. "It's Squire Mathews' child. You see he was playing on the edge of that place yonder, as it might be here, but he came slap upon a rock that had another rock atop, and that fell on him, and finished him."

"Poor Mathews! Poor mother!"

These words run from mouth to mouth; there is sorrow in the humble home, sorrow in the stately mansion, and the dead boy lies in the home of the father, to whom they have sent messengers.

They had mourned as only those do who have no hope. They had buried the child in his little grave, and had gone stupidly back to life, benumbed, paralyzed by the blow. Again the Spirit came to that man. It whispered in the still hour when sleep forsook him, as he lay thinking of his child. It came amidst a whirl of business, but he had learned how to excuse himself. His heart was five years older, five years harder, and the tempter's voice sounded along its corridors: "Wait till"—till when? Who can tell? Conscience slept again.

One night he was awakened by an agonized cry at his side. "O my husband, I am dying!" He sprang for a light, all the time hearing the dismal groan, "I am dying." It was too true. Grief had weakened a frame too frail to bear an ordinary misfortune; disease had attacked the heart, and was quenching the light of life.

She was not prepared. She clung to her husband, entreating him to pray for her—distracted, hopeless, bewildered. Thus she passed away; and Walter Mathews knew, as palpably as did Samuel, that the voice of God had called him yet the third time.

He went abroad into the world, troubled, undecided—leaning first to the gracious promises of the Spirit, then to the specious reasoning of the tempter. He began to read much, and with the waywardness of a hardened nature, he took up the books of the doubters and infidels, and little by little the few props of his religious belief gave way, and left his soul wrecked for time, if not for eternity.

He had one other call.

It was when he lay dying. With his stiffened lips he said once more to the Spirit, "Go." Then when the grieving angel obeyed his bidding, came horror and remorse—but no repentance—no

repentance—and his soul went out into darkness with a cry of horror.

Reader—quench not the Holy Spirit of God!—Selected.

GENERAL MISSION NOTES

India

Ernest E. Miller, Treas., July 29: "Schools reopened on July 1st and we rejoice over the enrollment in the Christian Academy. We have 310 students. This is 30 more than have enrolled in any previous year. At the present time the Brunks, the Lapps and the Friesens are away in the hills for their annual vacation. They were all on the plains during the hot weather and so are in need of this period of rest. We have had heavy rains during the month of July and although the weather is much cooler than in the hot season, still many of the days are very unpleasant and there is much sickness. Dr. Troyer and family are planning to proceed on furlough by the latter part of November of this year. Miss Good and Miss Weaver are to reach Bombay on August 30. In another month we expect them to be here with the Kings and the Vogts following in due time. Sister Weaver has been located at Balodgahan to live with Sister Good during her period of language study. The Kings are to live at Dondi with the Brunks at least during the first part of the period of their language study. The Vogts are to take up the work at Ghatula station. They spent a larger part of their first term of service at that place. The Friesens will move to Sankra to take over the work left by Bro. and Sister Smucker who go on furlough next spring."

Argentina

Elvin V. Snyder, West Liberty, Ohio, August 25: "We have been here since Saturday and have had a fine time renewing friendships and in the meetings. Our address for September will be Breslau, Ont., and after that Markham, Ont. The Lord is blessing us in all of our endeavors to serve Him and we praise Him for His watchful care over us in all of our trips."

Elkhart

On August 19 we received a gift of \$2,000.00 for New Testaments in India, South America and in the homeland. This brother wrote: "I have great faith and confidence in the plain simple Word of God. If people will only read the Gospel of Jesus Christ with an honest mind and heart, they have the promise of salvation through faith so that all can come to God the same way, whether Jew or Gentile."

Elkhart

In a recent letter Bro. L. L. Swartzentruber, Supt. of the Orphans' Home at West Liberty, writes: "We are very grateful indeed for the blessings from the Lord this summer. I have had the privilege of spending some time in Summer Bible School work this summer which I have enjoyed very much. The group at the Home has been unusually small but a number are returning. I trust that you will remember us in prayer that we may be still a greater blessing to these dear boys and girls and young people."

Mexicans

Let us remember in prayer the work that is to be started next month among the Mexicans in Texas. Brother T. K. Hershey is purchasing a house trailer for the trip to Texas and the work there.

The Lord Christ wanted a tongue one day

To speak a message of cheer

To a heart that was worn and weary and sad,
And weighed with a mighty fear.

He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

—From Forward.

SOUTH AMERICA MISSION PAGE

Pehuajo

Yesterday I did not go to the Bible School in Bragado on account of the farewell service in Madero for Sister Zagami and family. (Since Bro. Zagami's death the family has arranged to be with relatives in San Luis.) We thought it was our duty to be there. On Sunday we had communion and baptismal services in Madero, at which time three were received into church fellowship by baptism.

Our meetings in the Pehuajo branch station on the southside are continuing with good interest, every Thursday night, although not with very large attendance. The group in the Sunday school at the branch work ranges from 20 to 30. Since I have to go to Madero on Sunday afternoons the women folk have to take care of it. From now on Emma will have to go along to Madero to teach the smaller ones.

The young people of our church now have a meeting every two weeks. They give a program including religious and literary features. The attendance is good, probably 20 or 25 come.

—J. W. Shank.

Cosquin, Cordoba

Last week we had another funeral. A convert died leaving his wife and a seven month baby. We had services and think some were impressed by the Word and the Holy Spirit.

Just now the weather is variable. Sometimes we have all kinds in one day, but in spite of that the people here seem to think there is no place where it is any better. At this time some come from Buenos Aires to stay until the return of the warm weather. Our meetings are well attended in spite of the variable weather, and we are so glad for several who seem to enjoy their Christian experience and have such a childlike faith in the Savior and His Word.

We find many prodigal sons and daughters who have reached the end of their string, and therefore seem ready to listen to our testimony. Will close with greetings for all the brethren. God bless you.

—D. Parke Lantz.

Carlos Casares

The children are home for the mid-winter vacation, so my wife has been busy getting their things in shape for them for the coming months. I am planning to accompany the children to Buenos Aires on Tuesday night. (They are studying in the American Grammar School.) And then I expect to stay with them until Saturday, August 1. I will be cook and so forth for them while I am there. This will also be my vacation, being that a change is a vacation. Since the children go to school in Buenos Aires the only vacation we have had is when we go to stay with

them for a week or two during the year.

We ask you to remember us continually in your prayers, and we assure you that we are remembering you in ours, that the Lord may direct in all things to His honor and glory.

—W. G. Lauver.

French

Dear brethren in the common faith of our Lord Jesus Christ, we greet you. We praise the Lord for having been quite well, although some time ago my wife suffered from two severe attacks of liver trouble. The baby who was born nearly two months ago is quite well in spite of the mother's illness. In passing I would say that it is our desire, that in the coming years, he as well as his three brothers, become real defenders of the evangelical faith.

With respect to the question, "How does the work prosper in your town?" we regret to have to say that it might go better. The atmosphere in this town is very frigid and indifferent. We trust that you will pray for a general stirring up in this town of superstition and indifference. We send you fraternal greetings in the love of Jesus Christ.

—Feliciano Gorjon.

Poorly Clad Argentine Children

Children of Argentine parentage attending the public schools in the province of Buenos Aires are more scantily clothed than those of foreign descent, according to the report issued by the school medical staff. Medical inspectors recently visited 343 schools and examined 36,422 pupils according to "La Razen," one of the leading Buenos Aires dailies, with a view of investigating the conditions under which the public school children attend classes; their protection against colds and other diseases; and general school hygiene.

The report stated that the children were not sufficiently well and warmly clothed. The clothing was classified as follows: 76 percent with sufficient winter clothing; 21 percent with very little winter clothing; and 3 percent with no winter clothing at all. Small children were more scantily clothed than the older ones, while girls were better dressed than boys. The children of Argentine parentage in nearly every case were more poorly dressed than the sons and daughters of foreigners. In North American State and Provincial schools the children of foreigners are usually worse dressed than the nationals.

City and suburban schools showed a greater percentage of badly dressed scholars than the rural establishments. Only very few schools, states the report, had central heating facilities, and therefore the teachers should increase the number of physical exercise class-

es and games in the interest of the health of the pupils. Many of these poor children are also poorly nourished and altogether ignorant of the Word of life for which their souls are craving.

The Mid-year Pastors' Meeting

The Pastors' Meeting of the Argentine Mennonite Church is composed of the missionary pastors and all the ordained Argentine ministers of our Conference. The unordained native helpers are usually invited to be present at the meetings to receive inspiration and benefit from the discussions, but without the right of holding office or voting. The Annual Meeting of this body is generally held near the beginning of the year, or at the time of the Annual Church Conference. Its sessions are largely dedicated to routine ministerial business, reports and elections. On the other hand, it has been the custom to celebrate a mid-year meeting, almost exclusively for the consideration of devotional and practical subjects relating to the faithful discharge of our ministerial and pastoral duties.

It was such a gathering that was realized recently, on the 19th and 20th of August, at Pehuajo, our oldest and most central mission station. All the pastors were present except Brother Albano Luayza, who sent a letter telling that he was suffering from a slight attack of bronchitis, which his doctor thought would make it unwise for him to leave home. A letter of greetings from Brother Lantz was also read in the meeting. He naturally did not attend on account of the distance he would have to travel from Cordoba, and the consequent high expense of the railway fare. The meeting sent a telegram to Brother Luayza to express regret for his absence, and to wish him a speedy recovery. It seems that this was the first time that Brother Luayza missed such a meeting during all these long years of service rendered to the Mission. The secretary was also instructed to send a letter of greetings to Brother and Sister Lantz and their associates in Cordoba.

The following is a rather literal translation of the program that was prepared and followed:

I. A series on "Ideals for the Christian Ministry."

1. The Personal and Devotional Life of the Pastor.—W. G. Lauver.
2. The Minister's Texts and Themes.—J. W. Shank.
3. The Central Purpose of the Minister.—Pablo Cavadore.
4. Some Pauline Teachings on the Pastorate.—J. L. Rutt.
5. The Pastor's Resources and Encouragements. (Assigned to A. Luayza, treated by open discussion in the speaker's absence.)
6. Some Perils that Threaten the Pastor.—A. Swartzentruber.

(Continued on page 587)

AFRICA MISSION PAGE

Mennonite Mission, Musoma,
Tanganyika Ter.

Dear Readers:—To the praise of God the Father who has been richly blessing us in His work and to the spiritual uplift of those interested in this field. Daily the Father's hand and blessing is seen and we trust He alone shall receive glory from this His work.

The work here at present is that of building a church building for up to the present all gatherings have been held in another building. The opening of the teacher's school here makes it imperative that a place be prepared and the need of a proper place to worship in is another reason. It is quite generally felt that all such work as can be done by the natives themselves should be done by them, rather than that the responsibility be carried by the missionaries and the expenses by the home churches. Accordingly we began by inviting them to contribute labor and the Mission would give help in such things as they could not easily donate. We were well pleased by the way they responded, each one being asked to come 10 days and work for the building. We had bricks piled ready that were remaining from the last house and we gave those and the timbers for the door frames. We have not been crowded with workmen but have been able to go on quite well. Some have gone after grass and others help to get bricks and mud ready for the masons. At present the brick work is nearly finished and the bringing in of grass and roofing the building will be done by the natives if possible. There are no members that were baptized here to date but those who are in the catechism class are giving some labor. The church will be of brick and grass roof 20 ft. x 40 ft. inside and will have mud-brick seats.

We are continually learning more of some of the difficulties that our Indian missionary brethren and sisters have as we come into contact with the Indian here. He is very hard to reach and will not even desire to be taught. They do not come to services and are just about closed to any approach on the salvation question. There is a time when we do sometimes get a chance to speak to them about their faith, i. e., when they need medical care.

Sometime ago Dr. Shenk had a very serious case at Shirati that improved nicely but was moved to Musoma hospital by request of his employer. We followed this case and visited him from time to time. When he was very nigh unto death he seemed ready to respond but as he improved again he could not be touched anymore but actually resented our teachings because he could not give a reason for the hope within him.

This week he sent word to us to come to him with this news about Jesus and learning that he had turned for the

worse and possibly could not live we felt to heed the call and went to the hospital to see him. His one and only request was that Jesus heal his body and he could keep his Islam religion. He told us he could not leave his father's faith and that all his folks would cast him out but repeatedly told us to heal his body. If we could not heal his body he had no need of Jesus and each time the sin question was touched he did not desire those words. He had no sorrow for sin and no desire for salvation and no soul hunger but rather desired no words about his soul. At last in desperation, it seemed, he said that if I would heal him then he would take up the Jesus religion and keep it but with it all no sorrow for sin nor soul desire for spiritual things. What would you have told him?

Would you have tried to heal him in order to see if he spoke the truth? Would you have promised him that if he believes, Jesus will heal him at once? Would you have left him to die thus and give him no help? Would you have asked him to accept baptism as a seal of his faith and then???? I can pray more intelligently for our India missionaries. Moslems abound here and seem to be growing even among the native people and they seem securely locked up unto Satan after they once accept that counterfeit.

All are well and every one has a full program.

May the home ranks be united so the ropes can be tightly held,

In Jesus' name,
Aug. 28, 1936. Elam W. Stauffer

Bukiroba Mission, Musoma, Tanganyika Ter. East Africa

Every day we can praise the Lord for His constant provision of our needs. There are plenty of problems on the mission field, but the daily guidance and leading of the Master is the key to their solution. Perhaps the biggest problem that the new missionary is faced with is the language problem. We appreciate very much the book on Swahili grammar we have access to. The languages of East Africa do not all have books that one can study and see in print the multitude of constructions these languages have. There is a peculiar problem with this language. Even though we may learn it perfectly, we are still not reaching the people in their own tongue. It is a foreign tongue to them, too. Right in this district, each locality has its own speech. Twenty miles to the East the Kizanaki is spoken, and twenty miles to the South is the Kijita. Here it is the Kikiroba. The women and children for the most part do not understand any other speech but their own vernacular. The Swahili is so valuable because most of the men, and some of the women of all the tribes understand it, at least they

have a smattering of it. With the Swahili, one can get much more easily the vernacular tongue, than if one were trying to go from English to vernacular.

Many of these local languages have never been reduced to writing, but that does not mean in the least that the language does not have all the tenses and classes and difficult constructions of the written languages. The training school for native teachers that we are planning for here at Bukiroba, will of necessity be conducted in the Swahili. The pupils will be drawn from all of the mission stations, and there will be as many local languages represented as home stations, if not more. To gain the utmost efficiency, each missionary should learn two languages, the Swahili, and the local language. I find that the local language here is not at all like the Swahili, which is beginning to take on meaning for me now. The Kikiroba sounds to me like simply, bl-bl-bl-bl-bl, and pronounced very fast, at that. Perhaps if I were studying it, it would soon shape itself into some thing else.

I wish you could be with us in our Sunday morning worship. There are about fifty folks who come, most of them men and boys. Perhaps one cause of the scarcity of women is that they may not understand the Swahili. We meet at nine o'clock in the work shop. At eight thirty a drum is beat, and again at nine. This tells the people who live near it is time to come, and time to begin. The mission truck is backed out of the back of the work shop in order to make more room. For benches we use timber that will eventually be part of the next house. One of the disturbing things about having our service there is that the chickens like to come in. But the natives are not surprised, and do not even laugh or smile when we get up and chase out the venturesome hens.

It is an inspiration to watch the people as the message is being delivered. They all seem to listen so intently. There is no laughing and no hum of conversation from the rear, as one sometimes hears in highly civilized countries. Before the sermon, there is a Sunday school, and one of the native Christians teaches the women's class in the vernacular tongue. The same thing is done for the children. It is interesting to see the different people who come to service. Sometimes the chief or sub-chief is there. Sometimes an old man comes in with huge ear rings in the pierced ears that are stretched all out of shape. Sometimes people come who wear only a skin, or a blanket hung over one shoulder. And on the same plank bench you will see a dandy with brilliant red socks and a gaily striped sweater. All these people need the heart cleansing of the Lord Jesus. After the service is usually an after meeting with some one who wants to

uncover his sin, or some one who wants to be a believer. The rest all gather around the outside and shake hands and greet the missionaries and their fellow natives. I forgot to mention the song-books. There are about a dozen, all home made ones, with about sixteen Swahili songs typed in them. Not all the folks can read, so when the books are given out, there is not a great shortage. These people love to sing.

The work of building a regular church is going on about every day. The foundations are all laid, and the grass for the roof is promised. The believers are helping to build it, and are giving ten days of labor free. After it is built, it will be used for the catechism class, for regular Sunday services, and for the beginnings of the school. In time we hope to have a regular building for the school, but at present this is the best that can be done. The church will be built of mud bricks, and will have a grass roof. Perhaps it will be whitewashed, too, if the people have a mind to work.

The work in Musoma offers a tremendously large field. Altho Musoma is not a very large town compared to American towns, here it is quite large. The wickedness that is in it is appalling. If there was ever a place the Gospel was needed, it is in Musoma. The weekly meeting is not very well attended. Sometimes there are only two or a few more there. Recently we have begun to have street meetings, in front of the shops, in which business goes on as briskly on Sunday as on other days. The attention got is gratifying. There are from fifty to sixty who listen. The Indians listen too, and it is a way of reaching these Mohammedans and Hindus with whom before we had had little contact. This work has just begun, and we solicit your prayers in behalf of the Musoma work. Surely the Lord can work wonders, even in such a stronghold of Satan.

The Stauffers and Bro. Ferster are planning to go to Mugango in about two weeks. They will build a small corrugate shack, and live there until the dwelling house is completed. We are all looking forward to the arrival of Bro. and Sister Shenk. It is planned that they will live here at Bukiroba for at least four months, to get a good start in the language, and then when the building in Mugango is well completed, for the Shenks, and Bro. and Sister Ferster to go to the Zanaki district, and there build the station on which the Shenks will be stationed.

The health of all continues to be good.

In His service,
Catherine Leatherman.

Aug. 11, 1936.

FARE THEE WELL

(By request of a Brother we reprint the following from the Missionary Messenger.—Ed.)

Quite some time ago Brother Clyde and Sister Alta Barge Shenk received the call to Africa. The call was made known and finally appointment was made, but the time of their leaving seemed far away. Just as sure as time continually moves forward just as sure did the time come for their leaving their loved ones and their native country for their field of labor.

On Saturday evening, July 18, a farewell meeting was held at Strasburg Church, Sister Alta's home church. On the following afternoon a similar meeting was held at Millersville Church where Brother Clyde worshipped all his life. Very impressive programs were given at both places. The missionary charge was given at the latter place.

Brother Shenk's theme for his farewell address was very suitable. His text was I Cor. 7:29. "This I say brethren, the time is short." Following the address the missionary charge was very impressively given by Brother Amos Horst immediately after which the audience sang, "O Jesus, I have Promised."

Three days after the farewell meeting, on Wednesday, July 22, a group of friends "accompanied them to the ship." Acts 20:38. We arrived at the pier about 4:30 P. M. We were given the privilege of inspecting the steamer, the S. S. New York, and of seeing Brother and Sister Shenk's room, which seemed to be a very pleasant one.

At 8:30 we were given the privilege of using the entire dining room of the deck on which the missionaries were to live. A special service was held at which Brother Henry Garber acted as moderator. Brother D. N. Gish had devotions, followed by short talks by the following brethren: Chr. Brubaker, Strasburg; Jacob G. Hess, Millersville; Jacob T. Harnish, Strasburg; Landis Groff, Strasburg; Joseph Leaman from the Colored Mission, Lancaster; and Christian Lehman, Millersville. Following these talks Brother David Shenk, Clyde's father, and Brother Witmer Barge, Alta's father, gave short talks also. They expressed their appreciation for what the Lord and the church had done for them thus far, and also for the large number of friends there to bid them farewell. They again begged us as a church at home that we should not forget to be prayer helpers with them. Following their talks short prayers were offered and the benediction was pronounced.

After the services in the dining room we were each given the privilege of bidding them goodbye personally. We then left the steamer and went to the

end of the pier where we waited until it started on its voyage. The parents of the Shenks were permitted to remain on board for about a half hour after the rest of us left.

As the liner was pulling out at 12:01 A. M. we on the pier sang "Speed Away," and "God be With You Till We Meet Again." Many were the prayers that ascended to God that night in their behalf, and not only in New York, but all over the country, we have reasons to believe, many were thus thinking of them. May God help that the missionary spirit prevalent at the time of these experiences may not be let cool off, but rather that it may grow to the extent that many more may thus feel the call to their Master's work.—Wilmer Thomas.

CENTENARY OF MUELLER ORPHANAGE

One of the most notable Christian achievements of the century is the work of faith and love, organized by George Müller for homeless orphans 100 years ago last April. Within twelve years the work outgrew its quarters. One of his earliest ministries was to gather together at eight o'clock in the morning a company of the poorest children, provide them with a piece of bread for breakfast, and then for about an hour or more give them instruction, and read to them the Scriptures. The work expanded until there is now a great block of buildings, with accommodations for over 2,000 children.

The orphan work grew out of the "Scripture Knowledge Institution," organized two years earlier. Children in day and Sunday schools in Great Britain and other lands either wholly or partly supported by the S. K. I. at one time far outnumbered those in the orphan homes. Another of the principal objects of the S. K. I. was to assist missionaries and evangelists who went forth in faith, especially those unconnected with any society.

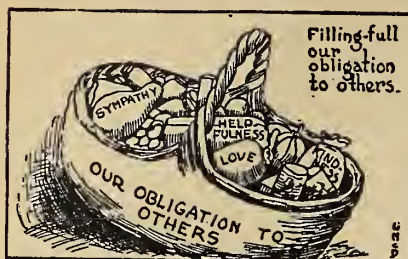
Mr. Müller superintended the orphanage work until his 93d year, and died in 1898.—The Life of Faith.

CASTE PEOPLE ENTER ANGLICAN CHURCH

"The Living Church" reports that a large number of low caste Hindus of Travancore are planning to enter the Anglican Church. They are said to have chosen this church over the Syrian and Roman Churches, the two other important Christian bodies in Travancore, because it is the "Church of the King-Emperor." They count upon the protection of the British government, through British missionaries, against any repressive measures that the state authorities might launch, under the guise of quelling a movement of disloyalty to the throne of the Maharajah.

"He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job 23:10).

SEWING CIRCLE CORNER



"The elder women as mothers; the younger as sisters, with all purity" (I Tim. 5:2).

* * * *

The simplicity and directness of Paul's writings is striking. The erstwhile proud Pharisee and persecutor becomes a most gentle teacher, leader, missionary. Would that our lives might manifest a similar growth from year to year.

* * * *

We can always find things that we might wish were different; and yet, as our lives go on, we find many things for which to be thankful. In our Sewing Circle activities we should keep this in mind. We have been noticing that in a good many circles the older sisters are the most regular and faithful in attendance. While this is a matter for which we should be grateful, we feel that there should be some way of helping our younger sisters to become more interested. Of course, home cares and families sometimes interfere, yet with a little thought and planning mothers with small children can be a help in the work, even though their attention must be somewhat divided. Little ones love to be where mother is working. Sometimes a room can be set apart for the children. Sometimes older children can help to care for little ones. The atmosphere of friendliness and helpfulness will be a good influence for the little ones. Missionary interests and the spirit of devotion and prayer will always have an influence on the children.

* * * *

Our Lancaster Sisters will be looking forward to their annual meeting. By the time this reaches our readers the meeting of the Associated Sewing Circles of the Lancaster District will be a thing of the past. We shall be looking forward to seeing a report in these columns later.

OUR JUNIOR SEWING CIRCLE

One Leader's Experience

By Lydia Ann Bauman

For the Gospel Herald.

We met at my home on Saturday afternoons. Our organization consisted of President, Vice President, and Secretary. The officers were elected from among the girls by ballot. The

President conducted the business meeting. In the President's absence the Vice President took charge. The Secretary kept the minutes of each meeting and had charge of the funds.

The above three officers were a committee to look after the programs or any other function of the group. When the girls came at two o'clock we began work. Some of the work we did throughout the year was making the layettes which were sent to a missionary in the Canadian Northwest, a few children's garments for poor families, scrap books, and quilts.

At about three-thirty we had our devotional period. We opened our meeting with a song, followed by Scripture reading and prayer. The ones who were to conduct these features were appointed a month before they were to take their parts. Sometimes the girls led in prayer and sometimes I did. The Secretary read the minutes of the previous meeting, and this was followed by other items of business, such as arranging of programs. We closed our meetings by repeating together Numbers 6:24-26. The girls always helped to put things away and clean up the house.

We usually closed the meeting about four o'clock. The Intermediate girls furnished the materials for our work. Our small fee of five cents a month was kept for Christmas cheer.

We had a few special events throughout the year. When we delivered our scrap books to the Freeport Sanitarium we had a short program for the children. Each of the girls brought a bouquet of flowers for the patients and sang for them.

Once the girls all brought food for a German family near our home. I had taught the girls to sing "God is love," in German, and they sang it for the mother. We had two social afternoons, for which the girls were responsible. We played games and had lunch. Even on days when we sewed we often had guessing games and I read missionary stories to them. In all our activities I tried to teach the girls to become noble Christian women.

We wanted a name for our Circle. The girls chose "Joy Band." Our motto was, "Jesus First, Others Next, Yourself Last." We had this motto printed on cardboard in colors.

"May the Lord bless our Junior Girls' Circles," is the wish of one of the mothers.

Kitchener, Ontario.

"Yesterday is gone; tomorrow is uncertain; today is here. Use it."

"Defeat is often the first step to something better."

MY UNCEASING RESPONSIBILITY AS A CHRISTIAN: I WOULD BE TRUE

By Elsie J. Yoder

For the Gospel Herald.

Most of us have had to travel by auto to attend this meeting. Now you are invited to take a trip on an inspired automobile. The model is thousands of years old, but everlasting. The four wheels are Matthew, Mark, Luke and John. They never wear out.

The body is the Church of Christ, consisting of many members fitly joined together in unity and love, one with another, and ever adding others to their number. Our lights are bright, and ever burning, as Jesus Christ, the Son of God, is the Light thereof. As our radiator needs water, we use the living water which does not evaporate. Our power comes from God, a self-starter, yea, an invisible One, the Holy Ghost, the Spirit of Truth, starts us going.

For a steering wheel we take the Acts of the Apostles. Our chauffeur is the apostle Paul (Acts 9:15) who guides and turns us about with the aid of his fourteen epistles.

Our banner is the Cross of Christ. The car number is John 3:16. The price is free, the cost being paid by the blood of the Lamb. It is a gift of God. We received it through an inheritance alone through grace. To God be all glory forever.

To be able to enjoy such a tour we need to be humble—in order to accept Christ. In Phil. 2:8 we read: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross." Here we find Christ descending from the throne of God, and seeking His way back there as a man, through the humiliation of the Cross, thus revealing the only way we ever can reach the throne.

There is nothing that has such an attraction for God, that has such nearness with holiness as a contrite and humble spirit. The reason is plain. There is no law in the natural or the spiritual world more simple, than that two bodies cannot at the same moment occupy the same space.

In man self has possession and self-will the mastery, and there is no room for God. It is simply impossible for God to dwell or rule when self is on the throne. "He who humbles himself shall be exalted and He who loses his life shall find it."

We would find there is a way to overcome self and self-exaltation, if self would be nailed on Christ's Cross, and keep it crucified continually through the Spirit.

We can only grow in humility, if we heartily yield ourselves to live in the

fellowship of Christ's death. In order to gain this two things are needed. The first is a purpose and surrender to be nothing, and seek nothing for oneself, but to live only for God and our neighbor. The other is the faith that the power of Christ's death makes us dead to sin and delivers us from its power. This fellowship of Christ's death brings an end to the life where sin is too strong for us, and it is the commencement of a life in us where Christ is too strong for sin.

The blessedness of a Christlike humility is unspeakable. It is of great worth in God's sight. "He giveth grace to the humble."

Humility does not find it hard to trust.

If we are humble we are ever ready to serve, because we have learned from the Savior the Divine beauty of being a servant. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:6).

A truly humble person does not go around telling about it, nor wear a long face, but it just naturally shows forth.

It is a glorious calling for the followers of Christ to be sent in the world by God to prove that there is nothing more divine than self-humiliation. The humble glorifies God, and leads others to glorify Him. Who would not strive to be humble like Jesus?

"God grant to me the strength of heart,
Of motive and of will,
To do my part, and falter not,
This purpose to fulfill."

Kent, Ohio.

REPORT

Of Annville S. C., Aug., 1935 to Aug., 1936

Number of meetings held	9
Average attendance	8
No. of garments made	120
No. comforters made	22
No. comforter slips made	7
No. coverings made	100
Amount of money received	\$94.91
Amount of money spent	\$111.19
Number of articles bought	79

Sept. 9, 1936. Mary K. Umberger, Sec.

OUR MISSIONARY RESPONSIBILITY TO THE RURAL FIELD

John R. Mumaw

A missionary responsibility arises out of such circumstances as an opportunity to present our Christian testimony and from a specific need for the Gospel. The Great Commission presses its weight of responsibility upon us through a definite call to a specific field.

The Call from the Rural Field

There are approximately fifty million rural people in the United States. Only one fifth of these go to church. There are at least ten thousand rural communities which have no church. Besides those, there are about twenty-five thousand similar rural communities who have no pastor. This includes the mountain sections of the Appalachian Highlands, the Ozark regions of Missouri, and the Rocky Mountain territories farther west. In these scattered territories there are over three million people, many of which know very little about Christ. We should also mention the dry farming areas of the western states where over half of the people have no church privileges. In the wide grazing areas of the middle West there are many communities which have no churches. The New England States have regions greatly in need of the Gospel. The Mexican border with its many communities of religious ignorance presents another great need. That means there are thousands and thousands of boys and girls who have no Sunday school privileges. Besides all these larger territories practically every one of our Mennonite church communities can find neglected people within easy reach of the home base.

The Nature of the Responsibility

The nature of our missionary responsibility is twofold. In Mark's account of the Great Commission we are told to "preach the gospel to every creature." In preaching the Gospel we make known the truth of our Christian message. This message carries the burden which the Apostle Paul expressed when he said, "I determined to know nothing among you save Jesus Christ and Him crucified." We preach Christ crucified that men might experience through that message the remission of their sins. There are multitudes of rural people who need this Gospel because they are carrying a heavy load of sin. We, also, preach the risen Christ that men might learn the way of victory. "This is the victory that overcometh the world, even our faith." But "faith cometh by hearing and hearing by the word of God." And "how shall they hear without a preacher?" In the third place we preach the coming Christ as a warning of judgment to those who are rejecting Him and as a message of hope to those who love His appearing.

In the Matthew account of the Great Commission it is made clear we are required to do more than merely preach the Gospel. When He says, "Go ye therefore and teach all nations," the word **teach** carries with it the idea of "making disciples." It involves more than making the truth known to sinners; it includes leading sinners to an actual acceptance of the truth. In the Book of Acts the record of the work of the disciples in the city of Derbe shows they preached the Gospel to the city and made disciples of many of them. We have not fulfilled the Great Commission until we have actually made dis-

ciples of the unsaved. Jesus said, "If any man will come after me, let him deny himself, take up his cross daily and follow me." "Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple." "Whosoever doth not bear his cross and come after me cannot be my disciple." In this work of leading men to deny themselves, to actually take up the cross and to follow Him, we are also responsible for leading them into a relationship with Christ that will bear much fruit. "Herein is my Father glorified that ye bear much fruit. So shall ye be my disciples" (John 15:8). There is still another step in the work of making disciples which involves the great need of faithfulness. "Then said Jesus to those Jews which believed on Him, If ye continue in my word then are ye my disciples indeed."

What Makes Us Responsible

Knowing that He died for all makes us responsible to the "other sheep" which our Lord would have for His own. Many of them are scattered over the mountains and plains of our own land. He is not willing that any should perish but that all should come to repentance. We have found a real satisfaction in our Christian experience and we are happy in our joy of faith. These multitudes of unsaved are living unto themselves in unhappy conditions. Jesus died for all "that they which live should not henceforth live unto themselves but unto Him which died for them and rose again." We are responsible as ambassadors for Christ to tell them the Gospel message.

Knowing the need of our neighbor brings us into a vital touch with our responsibility. In these unchristian communities there are some talented people. The world has found some of its prominent statesmen in our rural districts. It has sought men from the mountain sections and placed them into positions of responsibility in industry and politics. Why should not the Church find men who are equally as promising for her cause? They have talents but they need the Gospel. They have ability but it needs consecration. We are responsible for bringing the message of the truth that will sanctify (separate) them unto God.

Another phase of the need of our rural neighbors has to do with the standards of morality. In many of these sections immorality is unchecked and crime is unpunished. The laws of the land and its officers have been unable to reform such communities. It has been the testimony of more than one court that the Christian efforts of rural missionaries have done more than any other agency to raise the standards of the community and to eliminate cases of crime. That makes us responsible for providing them with Christian teaching and Gospel preaching that they may enjoy even larger benefits than community improvement—a change of heart and eternal destiny.

Knowing the appeals of the unsaved makes us responsible. The sinner is not without a soul-cry for peace. Many of them actually desire to hear the Gospel. In one rural community a request was made upon a certain denomination for preaching services. The preacher replied that he would come for eight dollars per trip. It was more than the people of that community felt they could pay. They later received the Gospel through a Mennonite group who had been doing some extension work in a nearby rural field. Is it not a challenge to us who believe the Gospel should be preached to all creatures, to respond to such a call?

Knowing the opportunity to reach them makes us responsible.

So many of these rural districts are within close proximity of the home bases. The transportation problem is solved with our modern means of travel. Unserved men are within reach of individual members of the church. Unchristian communities are within reach of many congregations. Untouched fields are just beyond the borders of our Mennonite conferences. A survey of these fields and a study of ways to reach the unsaved in rural districts could be undertaken by this Board. Realizing the possibilities of reaching these people with so little expense makes us responsible. If we believe it pays to make an investment of \$1,500, or more, per missionary in a foreign field, why not make at least one half that investment in rural work?

Knowing proved methods of reaching the lost makes us responsible. We have learned through the experiences of our feeble efforts in the past that preaching services and revival meetings have done an effective work in many rural communities. And, augmented by visitation work, these efforts have really brought life to many unsaved. We have learned that Sunday school work has been a great blessing to scores of communities. The Summer Bible School is another method of reaching them, which has been greatly appreciated by the natives of many rural districts. In one community a series of tent meetings was conducted about fourteen years ago which resulted in the organization of an interesting little congregation. They now have a church building of their own and a growing interest in the Gospel. Village street meetings have been used to find neglected communities. About a year ago a group of young men, accompanied by a minister, conducted a short street meeting in a village town at the foot of the Blue Ridge Mountains. After the message was given and while the young men were distributing literature, an interested inquirer asked the minister why they could not conduct services in a neglected church a few miles away. The young men made an investigation the following week, arranged for occasional services, and beginning with the first of January this year, an interesting Sunday school was opened there. Knowing that through these methods many have been brought to the light and believing that these methods can be used further in reaching the unsaved, we are responsible to use them.

Knowing the available resources of the church makes us responsible. We have the Gospel and we have the talent to preach the Gospel. We cannot all go to India, to South America, to Africa, to China, and to other lands. Not all of our trained and consecrated talent can be used in the foreign field. Since, as a church, we are largely a rural people it makes us especially adapted to work in this field. With the financial resources that are available it is possible for us to promote greater extension of rural evangelism in all of our conference districts.

Knowing the terror of the Lord makes us responsible to the unsaved of our rural fields. The Bible teachings concerning eternal punishment of the wicked are no fables. Men who are dying without Christ have the judgment of perdition to meet. We have found a Deliverer from the bondage of sin and from the judgment to come. "Freely ye have received," and that makes us debtors to others.

Meeting the Challenge

In my study of this subject I came to raise the question, "How did the Church come to feel her responsibility to Chicago, that she was led to establish our first city mission there?" How did we come to feel our responsibility to India, to South America, and now to Africa? In the light of this, I wondered how we might come to feel more intensely our responsibility to the rural field. How can we transmute our knowledge of the need into an enthusiasm for real missionary activity? How may we convert that enthusiasm into conviction? And how can that conviction lead us to **own** our responsibility?

To meet the challenge of the rural community we must assume the responsibility of taking initial steps toward the actual work of rural missions. That responsibility may include a number of obligations.

We are responsible for the promotion of interest in the study of the rural field. Our General Board has been doing some work of that nature. The Mission Study Course Committee has included rural missions in its plans for the publication of missionary literature. It is partly a matter of getting information before our people. It may require some leadership among various organized groups and conferences but it can be done.

We are responsible for a survey of the field. This survey should be made with the intention of opening work among the rural people

and with the faith that that work can be a means of saving many souls. It should be accompanied with effectual prayers for openings. Why can we not experience the same Divine guidance in finding open doors in the rural field in our own country as well as that experienced by our pioneer foreign missionaries when they investigated the heathen lands? We have read the accounts of those early beginnings in India, in South America, and in Africa, and we have been impressed again and again with the fact of the presence of the Lord in those undertakings. I believe God is as much interested in leading His children into open rural fields as He was in leading them to foreign lands.

We are responsible for the investigation of specific calls which come from interested communities. When people request spiritual help in the form of Christian teaching and Gospel preaching we become heavy debtors. In a certain community a minister received a letter from a woman who was living in a mining town. Among other things she stated there were about twelve hundred people or more in their town with only one hundred attending Sunday school. She wrote, "I have asked quite a number to come to B—, but they seemed unconcerned about the matter so I ask again for your prayers. There is a church here but no preaching." That letter was written over a year ago. To my knowledge nothing has been done about the matter. Surely somebody is responsible to follow up that request.

We are responsible to begin work when we find open doors. Every open door presents a challenge to Christian people which ought never to be neglected. It will require some sacrifices. It may mean some financial losses. Or it may even require a life. You may be interested in knowing that the first Mennonite missionary martyr was slain on a rural field. In a certain mountain community an interested person wrote to a Mennonite minister stating that she was interested in finding peace with the Lord and that others in her community were considering the matter of salvation as well. She even suggested it might be a good opportunity to have revival meetings. A minister who is a busy farmer immediately arranged to leave his farm work to go into that community with the Gospel. Within a few days he was active in preaching the Gospel night after night to an audience crowded into a small schoolhouse. As a result of those meetings a great revival of interest spread over that community and more than a dozen people were received into church fellowship. There certainly are many other communities where this experience could be repeated.

We are responsible for following up work already opened. We tried to emphasize the need of making disciples with the preaching of the Gospel. That requires much patient teaching and devoted prayer. But our task will never be completed until souls have actually been established and grounded in the faith. I learned recently of an experience of one who was led to Christ through our Mennonite institution at La Junta, Colorado. This person returned to her home community with a real testimony of salvation and Christian faith. She was, however, only a babe in Christ, needing the nurture of Christian teaching and Christian guidance. Other people in that community observed her life and were impressed with the change she had made. It would have been a splendid opportunity for our Church to have stepped in at that time with an organized effort to establish a Mennonite Church community.

We are responsible for making plans and recommending methods of work to our people. It seems to me this Board could ask its Rural Missions Committee to make more detailed studies of rural work and to outline methods of procedure. They could recommend other investigation tours such as that recently made by two of our brethren to the Mexican border in the interests of the Spanish-speaking people.

We are responsible for providing an opportunity to discuss problems and methods of rural mission work. We have talked about the needs of rural people on many previous occasions. Practically all of the subjects dealing with rural work, which appeared on former programs of meetings of this Board, have spoken of the needs, the call, the opportunities, etc., but to my knowledge none of them have dealt with the actual problems we meet on the field. Is it not the time to introduce the promotion of activities in the discussion of methods and of problems?

"Ye shall be witnesses unto me in Jerusalem, in Judea, and in Samaria, and unto the uttermost part of the earth." It would be a great mistake to weaken any of our foreign work. I have no intentions to minimize the place of city missions in our program of church activities. This passage of Scripture emphasizes the need of simultaneous extension in all parts of the earth. But, while some are labor-

ing in foreign fields and while others are preaching the Gospel in the urban communities, let us, at the same time, enlarge our borders in the rural field. Recognizing the need of the rural districts, let us own our responsibility to the unsaved people who live there. We should

therefore plan for the promotion of rural missionary activities and enlist the resources of the Church for a greater and more extensive witnessing to the rural people. For their sakes and for His glory let us consecrate ourselves unto this work.

SOUTH AMERICAN MISSION

(Continued from page 581)

- II. A series on "Ideals for the Gospel Sermon."
 1. The Preparation of the Sermon.—San-tiago Battaglia.
 2. The Presentation of the Sermon.—Nelson Litwiler.
- III. Round Table Discussions.
 1. What attitude shall we take towards other groups like the Adventists, Russelites, etc.?
 2. How can we encourage our members to contribute conscientiously and systematically to our mission budget?
 3. What emphasis should we place on the social questions of our times?
 4. The need of a genuine revival in all our churches and the winning of the unconverted in our towns.
 5. The writing of more and better articles for publication in our Spanish church papers.
 6. What are the various pastors doing towards partially supporting themselves?

Some of the Leading Thoughts Expressed

Our lives should be faithful reflectors of the true Gospel, and examples to the flock in all humility. We all need a spiritual retreat day after day. Our studies should become spiritual work-shops. The congregation sometimes suffers from spiritual indigestion because the pastor does not spend enough time in meditation, Bible study and prayer.—W. G. Lauver.

In our preaching we should devote more time and effort to expositions of the Scriptures. The biblical text often furnishes the sermon outline, and sometimes it can be used as a starting point for the message. Our sermon themes should be varied including: the Atonement, evangelization, edification, consolation, mission work, the miracles, the supernatural, etc.—J. W. Shank.

The central purpose of the minister is to preach the Word of God for the conversion of souls and the edifying of the body of Christ. We ought to avoid all fanaticism, undue emphasis on social questions, reference to political parties, and the ambitious seeking after personal popularity.—Pablo Cava-dore.

The minister is like a soldier with a single Captain; he is like a husband-man who patiently expects the harvest; he is like a servant who willingly does his Master's bidding. The Gospel is not to be debated but rather to be believed and accepted.—J. L. Rutt.

The pastor is in danger of misleading his flock by teaching one thing and being something different. We are in danger of making a mere workshop of our study when it should be an "upper

room" of spiritual communications. We are in constant danger of losing our earnestness and spirituality. Sometimes many duties, legitimate in themselves, crowd in to rob us of our intimate fellowship with the Lord.—A. Swartzentruber.

The chief spiritual resources of the pastor are the Word of God, the Holy Spirit and prayer. The encouragements are the promises of God, the example of other successful workers, and the visible results.

FROM OUR MISSION STATIONS

Coatesville, Pa.

(625 Walnut St.)

Dear Christian Friends:—"Mercy unto you, and peace, and love, be multiplied."

"Thank You"—Our shut-in friend, Mary Noski, takes this opportunity to thank the Millwood-Weavertown Junior Sewing Circle for the second canary which they bought for her. The entire family was very sad when the first one died, but we hope that this one will live to bring her much happiness and sunshine as she sits by the window with it. Mary has named it "Beauty," and she says she cannot find words to express how thankful she is for this little pet.

The Hand of Affliction—Bro. Frank Kennedy became ill during our tent meetings, but we praise God that he is able to worship with us again, although he still is not back to normal health. Just now Sister Nellie Henry is confined to her home because of sickness; won't you join us in praying for her complete recovery? Some of the members of this congregation are coming to the evening of life, and it seems that their testimony for our Savior becomes brighter the nearer they get to the end of the journey and the weaker their physical bodies become.

Our Sunday School—The average for the month was 115. We are nearing the close of the quarter, when some will be receiving prizes for perfect attendance.

Sewing School—We expect to open our sewing school in the near future, and we want our plans to be in accordance with His will.

Monthly Bible Meeting—The twelfth monthly meeting is now past, which means that these meetings have been held during an entire year. I am sure that those who attended will testify with me that they have been a blessing and a help to us in learning more about the Holy Scriptures. At this meeting Bro. Milton Brackbill brought to us many wonderful truths from the book

of Hebrews, and Brother Elias Kulp studied with us the practical subjects of "Wisdom," "Guidance," and "Purity." We were glad for the visit of Sisters Kulp and Brackbill, and several daughters, and also of many others whose presence was an encouragement.

Christian Fellowship—Brother and Sister Marsh, of Pomeroy, and William Shetler and wife, from Atglen, spent this past week end with Brother Harvey Shank and family of Pond Bank, Pennsylvania, and the brotherhood at that place.

The Hospital—Won't you go with us to the hospital this afternoon? We are very happy to have the "Way" to take with us. A young brother who is assisting with the work of the Sunday school here has given enough money to enable us to secure 240 copies each month for a year. These we will distribute in the hospital and from door to door until the supply is gone.

Here is Beulah McCarraher, a young girl who came to our Sunday school when it was held in the Washington Fire House, but has not been present for several years. She has had a sudden attack of appendicitis, and she gladly reads the literature we give her.

Here is Grant Copenhaver, a young man with an infected foot. His folks have moved out of town so we do not see them so often.

A foreign lady over by the window says she can't read, but asks for a book with pictures, especially one of Jesus. We promise to bring her one, for we think of the supply which a sister from Marion, Pennsylvania, brought with her when she came to help in the Summer Bible School.

We don't always have permission to enter the Children's Ward, but today at the entrance of that section we see a pleasant boy on a wheel chair. We give him some picture cards to distribute among the children, and he'll like the job, we know.

And so we could go on, telling you of those too sick to read, those whose bodies are mangled as a result of accidents, those who pretend they are sleeping, or who can't read English, or who aren't appreciative. As a general rule the literature handed out in the hospital is read more eagerly than that distributed from door to door, for the illness is a call from God and the patient has plenty of time to read.

Then we think how helpless we would be to meet the demands if it were not for those willing to make contributions, and those ready to spend their spare moments profitably in making scrap books for invalids. You may

think you are helping in just a small way, but think of the happy hours brought to some weary and sad heart, and the possibility of some souls finding the True Way because of reading the "silent messenger" handed them.

Let us labor more earnestly as the day of the Lord approaches.

Sept. 21, 1936. Edna Mast.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Fellow Christians:—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

This and the two verses which follow show us the Christian way of life. So many Christians today are finding it difficult to know how to live "in" the world and yet not be "part of" the world. Too many are trying to be part of the world and yet be in Christ, but that way of life always spells defeat. Let us first of all make sure we are in Christ,—"kept by the power of God through faith unto salvation ready to be revealed in the last time," as Peter says. If we are in God's keeping power we will not concern ourselves much about being part of the world. We will be more concerned about getting others into the fold. If we are real born-again Christians let us live the transformed life. How does the world know that there is joy in the Christian life unless Christians manifest that joy? How we fail by becoming discouraged! When we fail as Christians God's kingdom suffers. Let us bear up the banner of our King and go forth with shouts of victory and songs of praise on our lips. There need be no such word as defeat in the Christian's vocabulary if we remember that we are co-laborers with Christ and keep in constant touch with Him through prayer.

Vacation time is almost over and we are preparing to resume the winter's activities with increased zeal. Rally Day exercises for the Sunday school will be held on October 4, with promotions to be made, and awards and diplomas granted. Many children look forward to this day as much as they do to promotion day in day school. New teachers must be secured to take the places of those who left us for various reasons. Classes are reorganized to take care of shifting attendance. We are looking forward to the publishing date of the new Sunday School quarterlies planned by the General Sunday School Committee and the Publishing House. Pray very definitely for our Sunday School as we prepare for a new year of activity for Christ.

On Sunday September 13 we enjoyed the presence and message of Bro. Henry King of Harper, Kansas, who stopped over on his way to Ontario.

Bro. King spoke in the morning on Heb. 7:19, and in the evening on Eph. 5:14. A very lively interest was shown in Bro. King's message.

We received during the month of August an offering for provisions of \$31.42 from the Metamora Congregation, Ill. We also received contributions of food from Chris Gunden, Goshen, Ind., A. C. Slagel, Flanagan, Ill., and Maude Kreider, St. Johns, Mich. A contribution of clothing came from Mrs. Levi Messenger, Middlebury, Ind. We pray God's richest blessing on those who have given to the work.

One of our greatest needs at this particular time is a car. We are praying that God may lay it on the hearts of some of His children to supply our need. There are so many ways in which a car can be used at a Mission Station. Our membership is so scattered that it is very difficult to do effective visitation work without a car. Won't you pray with us that God will supply our need?

Bro. Castillo is laboring diligently among our Spanish speaking brethren. There are many false teachers going around among them trying to overthrow the truth. The coming of winter brings back those families which went out on the farms to work for the summer. We are planning some reorganization in the Sunday school to make our work more effective. Remember this work in prayer.

Yours in the Service of Christ,
Sept. 22, 1936 L. C. Hartzler.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Our all-day meeting over the last week-end proved to be inspirational. A goodly number of country brethren and sisters were present.

Next Sunday Bro. Ira Landis will be with us, the afternoon service being the occasion of our regular Counsel Meeting.

Recently alterations were made at the Mission for colored. We now have more room for an audience and we certainly appreciate it very much. The carpenter work was done gratis by Brethren Benjamin Stauffer and Henry Ebersole of Lancaster Co. We surely are grateful to them.

We recently made rounds to the institutions; hospitals, penitentiary, and jails to which we have been sending about 3000 copies of The Way monthly. All were favorable to having them continued. Some expressed special interest in these papers. We appreciate this very much that those in charge are willing to have these papers come to their institutions for the benefit of the inmates. The Words of Cheer and Beams of Light are also sent to a few hospitals for the children.

Last Sunday as I was on the street a

drunken man accosted me asking for some night lodging. He said he had just finished a year in the county jail and that while in there he read our papers. This shows that they are being read. We feel this work is a great opportunity. We will appreciate any contributions for this worthy cause. We still need about \$75.00 to pay for the present subscription. This work is carried on by free will offerings for the purpose. We thank individuals and Sunday schools that are contributing for this purpose from time to time.

Your Brother,
Sept. 22, 1936. Paul Graybill.

Mennonite Colored Mission

(460 Rockland St., Lancaster, Pa.)

"The harvest is past, the summer is ended" (Jer. 8:20). This has been a blessed summer, and harvest time in this part of God's world. The early and latter rains were not withheld. Grain, vegetables, and fruit were plentiful, not forgetting the beautiful flowers. We can't help but cry unto the Lord, "What shall I render unto the Lord for all his benefits towards me?" We were often reminded of the drouth elsewhere, and the absence of these things. May our dear Christian brethren take courage in Phil. 4:19, and then they can live Col. 3:15, where they are, in faith. Sometimes I feel God allows these differences so we are mindful of one another and can enjoy helping one another.

Many of the dear people among whom we labor must say they are not saved. It is not so hard to make them understand this, but to become saved is such a hard thing. To pay the price of being a Christian, to give up the world in their life, their work, their friends, and in their dress means to give up all for Jesus. It is only through the power of God that this price can be paid. Many believe it doesn't require this to be a child of His. The way is made broader and easier so people will accept. We dare not change God's Word. Will you remember these dear people daily in your devotions?

S. S. and services are better attended since the schools opened, and the interest is good.

The Lord willing, on Sept. 27, we expect to hold our counsel meeting, preparatory and communion services later.

It is touching to see the empty jars coming back filled with vegetables, fruit, etc., to be used, and given out this winter. Dear ones have planted, toiled, and sacrificed that this could be done. May God receive glory in this part of the work, while we can only say, "Thank you. God bless you."

Many fresh vegetables and fruit came in all summer to be used in this way also. People were grateful and

gave thanks. Again we want to thank, and wish God's blessing on all who gave gifts, their presence, their labors and prayers in this His work. May we come together in that day, rejoicing, bringing in the sheaves. As you pray we shall go forward, the battle is not ours, but God's. All are invited to visit the mission, especially the Board members who haven't been with us yet. We are looking to them for a larger, and more suitable building, as they look to the Lord for His guidance.

Esther K. Lehman.

Sept. 23, 1936.

WEEKLY LETTER FROM SOUTH AMERICA

America, F. C. O., Argentina

This has been a very important month for the Catholics in this town. They are putting forth every effort to make Catholics out of the people by force or by persuasive methods. Saturday night there was a candle procession. Some folks who have been Catholics since childhood said this was the first time they heard of such a thing. A new invention of the priest evidently. Several months ago there was a procession of the sacred heart of Christ. Four altars were built on the side walk directly in front of private homes in different places, as the procession approached they knelt at these altars. Thursday was the day for parading the image of the founder of this town. He was made a saint by the Catholic church hence the parade was also planned by the so-called religious leaders. But the weather was so unpleasant that the parade was a failure.

Through the influence of the governor of this province a law has been passed demanding that the Catholic religion be taught in all schools both public and private.

Bro. Lantz writes that after a funeral service which he conducted many of those present spoke to him wanting to know the difference in his belief and that of the Catholics. He also tells of a husband and wife who were converted and very much interested in the studies but very likely they will be moved before they can be baptized since the husband is employed by the railroad company. Bro. and Sister Lantz likely find Cosquin a rather hard place to work, nevertheless an excellent place to teach the Word. Their influence will be far-reaching.

The Adventists have also found this town. One of their members is in Cosquin because of her husband's health.

Aug. 30, 1936.

Mary Rutt.

Sarcasm is a convenient weapon for fools. Truth and righteousness are the most effective weapons for the consecrated soldier of the cross.

HINDU STRONGHOLDS SHAKEN

At a meeting of the Poona and Indian Village Mission, held in London, evidences of progress were related. Nateputa, once fast closed against the missionaries, is now open to the Gospel. Even in the temple itself, the boys singing to the god have been heard singing the songs of Zion. Only fear of man seems to prevent the head man of the village from open baptism. He said to the missionary: "Sahib, before you came I used to go twice daily and fall at the feet of the god, but now I fall at the feet of Jesus Christ, and He alone is my Savior."

A striking story was told of the conversion and baptism of a Hindu "holy man," who came to the Gospel meeting in the Pandharpur bazaar with the intention of causing a disturbance. But instead he was led to Christ, and was baptized at his own urgent request, to be known henceforth as William Paul. On returning to his home 500 miles away he suffered bitter persecution, but led his brother and a friend to the Savior. Now he has come back to the missionaries, and is staying at Akluj, having regular Bible instruction with the young men stationed there, and going forth with them into the villages to preach the Gospel to his own people. He makes no claim on the mission, but trusts God for his needs.—The Life of Faith.

NEW THEORY ABOUT TURKS

A new school of history, geography and literature has been opened in Angora, Turkey, to be the nucleus of a university. The object is to expound new theories on Turkish history and language. It is claimed that investigation shows that the Turkish race has been grossly maligned by older historians biased by racial or religious prejudices. The Turks are far from being a predatory race of barbarians, but in remote ages reached a high state of culture which they spread during migrations into China, India, Mesopotamia and Asia Minor, among the less enlightened peoples. They should therefore really be considered the fathers of civilization it is said, and possessors of one of the greatest and most glorious histories in the world.—Alliance Weekly.

NEW NAMES FOR JEWS

An interesting development of Zionism is the desire of many Jews in Palestine to identify themselves as fully as possible with the Jewish homeland by a change of name. This is all the easier since many of the so-called "Jewish" names are not Jewish at all. It is well known that at one time in Germany Jews were assigned German names, often in the most arbitrary fashion and without any regard to the wishes of those who were compelled to bear them. Jews in other lands often found it convenient to change their names from one that was "foreign-sounding" to one more akin to those prevailing in their new surroundings. So, in America, Weinberg becomes Winfield, and in Scotland Markowitz becomes Macgregor.

Many of the new names adopted are Biblical. Abraham Obarzanski has become Avram Ben-Barzel, "Son of Iron," and Jacob Messongnik, Yaakov Kesler. The three families of Black, Brown and White are now known by their Hebrew equivalent. In the adoption of "given" names the immigrants have become quite Biblical-minded. Amos is quite common as a first name. Fanny has become Zipora, "Bird"; Sophie, Shifra, "Beautiful"; while the Elizabeths have become Leahs or Naomis. There is a good sprinkling of Shlomos, (Solomon) Irvivas, (Irving) Baruchs and Mordecais in the "Palestine Gazette."

THEN AND NOW IN ARABIA

Writing in "Neglected Arabia" of the work at Bahrein, Dr. Thoms says that the medical work has continued to expand until one wonders whether buildings or staff will break first. There has been marked increase in the number of in-patients, out-calls, operations and clinic cases.

In Hidd, a combined evangelistic and medical project is carried on in an empty store room. While the doctor gets out his medicines the evangelist reads a portion of Scripture, gives a short talk and prayer. Hidd has been noted for its fanaticism, but never has anyone made a disturbance or shown any disrespect to the preacher or his message. A tour into central Arabia revealed the tremendous change that has come over Riadh and Nejd which is best illustrated by comparing the treatment accorded the first doctors and the first preacher. The doctors visited there in 1917, 1919, 1921 and 1923. Though welcomed for their medicines they were cursed and reviled and sometimes spat upon. On this trip the preacher had the freedom of the city. No stones were thrown at him, neither was he cursed. That does not mean that his message was accepted, but it means that bigotry is less bitter.

TWO MILLION LEPERS

Great Britain's Leprosy Association has made an investigation of leprosy in its Empire, which reveals an increase of 700,000 during the past twelve years. The disease is far more widespread than was formerly thought. The greatest progress, the report states, has been made in India where an Indian Council has been organized, with branches in all the Indian Provinces and many of the States. By active propaganda the people of India have been aroused to help in stamping out the disease.—Alliance Weekly.

BEFORE me is a future all unknown

A path untrod;

BESIDE me is a FRIEND well-loved and known,

That FRIEND is GOD.

BEFORE me lies a new and untried way,

Midst shadows dim;

BESIDE me is my GUIDE, and day by day,
I walk with HIM.—Ruth Thomas.

Nobody else can do the job that God's marked out for you.—Laurence Dunbar.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For Month of August, 1936

GENERAL

Sharon Cong O	\$ 7 01
Gulphaven SS Miss	13 60
Forks Cong Ind	25 75
Clarence Collins	25 00
An Ohio Family	10 00
A & W Ind	5 00
A Bro & Family Pa	7 00
O Gr & Pl Hill Congs O	116 30
D S Yoder	25 00
Sugar Crk Cong Ia	84 50
E Union Cong Ia	28 84
Lydia Stoltzfus	5 00
Mt Zion Cong Mo	25
Mt Pl Church & SS Va	21 00
Springs Cong Pa	1 88
Kitchener SS E Brubacher	
Cl Ont	5 30
Kitchener SS H Snider Cl	
Ont	9 15
Zurich SS Ont	4 25
A Bro & Sister Ill	10 00
Bethel SS O	30 50
Leetonia SS O	16 50
Bethel Cong Medina Co O	39 00
Martins SS O	40 15
O Grove Cong O	55 75
	586 73

INDIA

General

Detroit Cong Mich	1 13
Pryor Cong Okla	5 00
Sue F Landis	5 00
E Holbrook SS Colo	8 70
Bethel & Syc Grove Congs	
Mo	43 63
A Brother O	10 00
Alvin Schantz	25 00
Pigeon Cong Mich	22 77
Mr & Mrs Glenn Shank	10 00
Wood River Cong Neb	20 00
L Deer Crk Cong Ia	50 30
E Bend Cong Ill	74 05
Freeport Cong Ill	44 65
Mt Zion Cong Mo	1 25
LaJunta Cong Colo	6 25
Edwin Yoder	4 50
Lansdale Bible School Pa	23 21
Skippack Cong Pa	35 00
Providence Cong Pa	18 00
Zion Cong Ore	21 33
Mary E Herr	10 00
Mt Joy Sum Bible Sch Pa	10 74
Hagey SS Ont	6 75
Hagey Cong Ont	50 00
Midway & N Lima SS O	27 27
Pl View Cong O	8 75
Ohio SS Conf	71 21
Marion Cong Pa	23 80
	638 29

Missionary

Doylestown SS Pa	23 88
Penna Cong Kan	6 70
Spg Val Cong Kan	25 00
LaJunta SS Esther Eichel-	
berger Sum Bible Sch Cl	
Colo	1 10
O Gr & Pl Hill Congs O	150 00
O Gr SS Mrs P J Hartzler	
Cl O	6 00
Lockport SS O	30 08
Map Grove Cong Pa	21 80
E Fairview Cong Neb	27 30
Willow Spgs Cong Ill	44 46
Yoder SS Kan	75 00
Nampa Sum Bible Sch Ida	6 33
Lanc Dist Board	75 00
SW Pa Dist SS Miss Fd	42 00
Goshen Cong Ind	27 40
Kitchener YPM Ont	17 40

Bethel SS Girls Cl O	6 00
	585 45

S C Contributions:

LaJunta SC Colo	25 00
Ill State S C Mtg	12 91

Total India Missionary	623 36
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Missionary Children

Martins Sum Bible Sch O	6 84
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Evangelist

Mary B Nofziger	100 00
W Union Cong Ia	82 18
A Bro Pa	15 00
Matt 6:3 Pa	5 00
Manheim Bible Study Cl	
Pa	25 00
Strasburg Cong Pa	25 00
	252 18

Bible Women

O Grove SS Willing	
Workers Cl O	12 50
O Grove SS O	
Mrs J A Yoder Cl	11 00
Mrs H Yoder Cl	22 25
Bowne SS Mich	11 00
	56 75

Educational

Rockhill SS Martin Wenger	
Cl Pa	25 00
Portland YPCLS Ore	10 00
A Bro & Sis Lanc Pa	5 00
Ft Wayne SS Ind	1 00
Fairview SS Mich	10 00
Hopewell SS Mich	9 92
Ind-Mich SS Conf Offg	50 00
Kitchener SS Ont	
John Cressman Cl	6 85
G A Weber Cl	23 05
M C Cressman Cl	11 35
Ohio SS Conf	46 00
	198 17

Orphan

Forks SS Ind	40 51
Sue F Landis	5 00
A Brother O	10 00
Conestoga SS Marie Hel-	
muth Cl Pa	18 00
Blooming Glen SS Mrs	
John Landis Cl Pa	9 00
W Union SS Pri Dept Ia	12 62
Alpha Cong Minn	9 86
Metamora SS Martha	
Schertz Cl Ill	16 00
"Friends of Orphans" Pa	30 00
Coatesville Miss Sum Bible	
School Pa	34 00
Millwood SS Pa	18 00
Chic Miss SS Beg Dep Ill	15 00
Forks SS Ind	19 50
How-Miami SS Cls 9, 10	
& 11 Ind	22 00
Shore SS Ind	12 69
	272 18

Widow

Mattawana SS Pa	16 50
Sue F Landis	5 00
A Sister O	11 00
Mr & Mrs David Eimen	10 50
Kitchener SS C Cressman	
Cl Ont	8 05
Bethel SS Mothers Cl O	5 50
	56 55

Medical

Catlin SS Kan	40 00
A Brother Ill	25 00
Fairview SS Mich	15 23

O Gr SS Mrs E B Smucker	
Cl O	10 00
Kitchener SS S Baer Cl	
Ont	11 75
	101 98

S C Contributions	
Freeport SC Ill	30 00
Total India Medical	131 98

Ministers' Support

G G Marner	5 00
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Building

A Brother Calif	5 00
Thurman Cong Colo	16 50
	21 50

Personal

Pigeon Cong Mich	9 35
Raymond Sommers	20 00
Denbigh Sum Bible Sch Va	2 50
S C Hartzler Fam	7 00
	38 85

Lepers

Sue F Landis	5 00
A Brother O	10 00
	15 00

New Missionary & Equipment	
A Bro & Sister Pa	60 00

Testaments

A Brother Kan	500 00
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L. Kniss Auto

Elizabethtown Gospel	
Messenger Pa	19 25
Mt Joy Cong Pa	2 50
Bossler Cong Pa	22 25
Good Cong Pa	54 00
	98 00

S C Contributions	
Good Jr SC Pa	4 00
Total India L Kniss Auto	102 00
Total India Funds	2,978 65

SOUTH AMERICA

General

Detroit Cong Mich	1 13
Sue F Landis	5 00
Milford AM Cong Neb	35 00
E Holbrook Cong Colo	8 69
Alvin Schantz	15 00
Wood Riv Cong Neb	20 00
Willow Spgs Cong Ill	19 79
LaJunta Cong Colo	6 25
Edwin Yoder	4 50
L Salford SS Pa	63 69
Towamencin SS Pa	25 56
Mt Joy SS Pa	74 98
Stony Brook SS Pa	12 25
Mt Joy Sum Bible Sch Pa	19 63
Strasburg Cong & SS Pa	64 28
Bowne Cong Mich	7 42
Thomas Cong Pa	4 70
Stahl Cong Pa	9 67
Hagey Cong Ont	50 00
Hagey SS Ont	8 70
Snyder Cong Ont	11 61
Ohio SS Conf	71 22
Beech Cong O	30 07
	569 16

S C Contributions	
Pacific Coast SCs	24 39
Total S America Gen	593 55

Missionary

Bethel Cong Mo	16 25
Syc Grove Cong Mo	14 36
O Gr & Pl Hill Congs O	150 00
Pl Valley SS Kan	20 00
LaJunta Cong Colo	9 04
Syc Gr Cong Mo	16 37
Souderton Cong Pa	37 50
Mt Clinton SS Va	18 10
Lanc Conf Dist Bd Pa	150 00
	431 62

Missionary Children

Martins Sum Bible Sch O	6 83
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O Gr SS Pr & Jr Depts	
Birthday Pennies O	5 88
Fairview SS Mich	11 81
Latschar SS Girls Cl Ont	10 00
	34 52

Evangelist

Mattawana SS Pa	4 00
E Union Cong Ia	35 94
Manitou Cong Colo	25 00
SW Pa SS Conf Dist	
Miss Fund	28 00
Ft Wayne SS Ind	2 00
Fairview SS Mich	15 00
Hopewell SS Mich	20 00
Ind-Mich SS Conf Offg	109 32
Ohio SS Conf	91 25
	330 51

Bible Readers

O Grove SS J S Yoder Cl	
O	15 00

Orphan

Metamora SS Mary Imhoff	
SS Cl Ill	16 17
Salford Cong Dorcas SC	
Pa	10 00
Albany Cong Ore	41 76
E Chestnut St SS Emma	
B Rohrer Cl Pa	10 00
Stahl SS Pa	8 38
	86 31

Church Buildings

Sue F Landis	5 00
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Testaments

A Brother Kan	500 00
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Orphanage Furnishings

SCs of Western Ohio	44 17
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Publication

A Bro & Sis Lancaster Pa	5 00
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Bible School

Baden Sum Bible Sch Ont	25 64
Total S America Fds	2,071 32

CITY MISSIONS

Altoona, Pa.

SW Pa SS Dist Treas	11 00
Allensville Cong Pa	15 85
Masontown Cong Pa	1 78
Glade Cong Md	4 85
Morrison Cove Cong Pa	1 05
Pl Grove Cong Pa	3 05
Scottdale Cong Pa	9 43
Thomas Cong Pa	7 76
	54 77

Canton, Ohio

Mrs Fritch	1 00
Walnut Crk SS O	4 00
Walnut Crk Cong O	3 00
Walnut Crk SC O	20 00
Caroline Hostetler	1 50
Orpha Leatherman	2 50
O Gr & Pl Hill Congs O	50 00
Beech YPBM O	9 02
A Sister O	5 00
Canton SS O	4 22
Canton Cong O	8 18
Midway & N Lima SS O	23 25
Pleas View Cong O	6 25
Ohio SS Conf	35 61
	173 53

Chicago, Ill.

Fresh Air Fund	40 00
Albert Litwiler	2 00
Mrs Combs	7 50
Rhoda Beery	25
Bessie Berkey	6 00
Miss Aschleman	10 00
Orie A Miller	1 50
Orval Schrock	1 00
A Friend	5 00
Metamora Cong Ill	31 42
Old Refrigerator	12 50
Waldo Cong Ill	27 51
Morrison Cong Ill	6 18
	150 86

Detroit, Mich.	
Detroit Cong Mich	4 37
A Bro & Sis Olive Cong Ind	15 00
	19 37

Fort Wayne, Ind.	
Berea Cong Ind	10 30
Hopewell Cong Ind	15 61
A Bro & Sis Olive Cong Ind	15 00
	40 91

Kansas City, Kans.	
Twila Swartzendruber	1 00
Irvin Schloneger	15 00
Mrs Mary S Benner	5 06
Elizabeth Showalter SS Cl	3 00
Abram Burkholder	1 00
A Sister	2 00
Ella Ebersole SS Cl	2 00
Orpha Zimmerly SS Cl	4 00
Edwin Yoder	5 00
John F Kauffman	20 00
Twila Swartzendruber SS Cl	1 00
Bro Sell	2 00
Sam Rogers	3 00
Henry H Miller	5 00
H E Kreider	3 00
Bro. Schultz	1 50
Sarah Holderman	5 00
Limon Cong Colo	2 00
John Bontrager	1 00
A Sister Pa	5 00
Plum Crk Cong Neb	11 25
P L Rohrer	5 00
Mt Zion Cong Mo	50
Bethel SS Cl 4 Ore	4 00
How-Miami SS Cl Ind	1 65
Ont 409	9 00
	117 90

Lima, Ohio	
Martinscreek Cong O	30 21
Paul Erb	2 00
S Union Cong O	141 09
Ohio SS Conf	35 61
O Grove Cong O	25 00
	233 91

Peoria, Ill.	
Pleas Hill Cong Ill	1 00
Pete Zehr	2 00
J D Smith	1 00
Telephone toll	1 00
Miss Eigsti	2 00
Mary Groves	25
Friend	2 00
Peoria Cong Ill	11 27
John H Miller	4 15
Anna Miller	5 00
Euriah Miller	2 00
Ervin Long	2 00
Mrs E Deutter	3 00
Mrs Porter	25
Metamora SS Ill	34 00
Metamora Cong Ill	26 53
	97 45

Toronto, Ont.	
Hagey Cong Ont	8 00
Kitchener Cong Ont	35 75
Cedar Grove SS Ont	5 55
Waterloo Cong Ont	27 00
	76 30

Hannibal, Mo.	
Fairview Cong N Dak	19 64
E Union Cong Ia	10 00
Johnson Co 4th of July Mtg Ia	19 30
A Sis W Union Cong Ia	2 00
Mt Zion Cong Mo	1 50
W Liberty Cong Kan	8 00
Crystal Spgs Cong Kan	5 00
Mo-Kan Conf Miss Mtg Kan	54 20
	119 64

Hutchinson, Kans.	
Greensburg Cong Kan	17 82
W Liberty Cong Kan	7 90
P1 Valley Cong Kan	17 50
Crystal Spgs Cong Kan	15 00
Mo-Kan Conf Miss Mtg Kan	54 20
	112 42

Wichita, Kans.	
Mt Zion Cong Mo	50

Iowa City, Iowa	
Sugar Crk Cong Ia	42 52
Liberty Cong Ia	10 04
Daytonville Cong Ia	11 00
W Fairview Cong Neb	20 25
Alpha Cong Minn	10 00
	93 81

Portland, Oreg.	
Filer Cong Ida	4 24
Fairview Cong Ore	19 00
Portland Cong Ore	6 00
Bethel Cong Ore	6 50
	35 74

Total City Mission Fds 1,327 11

CHARITABLE INSTITUTIONS

Children's Home, K. C.	
Special Support	218 00
S English Cong Ia	2 00
A Bro Hutchinson Kan	5 00
W Union SC Ia	14 00
Bro S Detwiler	1 00
Joseph Slagell	4 16
Spring Val Cong Kan	33 78
Plum Crk Cong Neb	12 00
Mt Zion Cong Mo	50
Greensburg Cong Kan	5 69
	296 13

Orphans' Home, Ohio	
Farm Income	19 10
Special Support	196 00
A Former Child in the Home	2 00
A Bro & Sis Harrisonburg Va	2 00
A Bro & Sis Gap Pa	2 00
A Bro Orrville O	1 00
A Sister Fulton Co O	1 00
Glade SS Summer Bible School Pa	4 00
Blough Cong Pa	13 45
Thomas Cong Pa	4 16
Bethel SS Bible School O	8 62
Ohio SS Conf	35 61
N Lima Cong O	19 47
	308 41

Millersville Orphanage, Pa.

Sue F Landis	5 00
Home for Aged, Lancaster, Pa.	5 00
Sue F Landis	5 00

Children's Home Refrigerator, Kans.

A Bro Okla	5 00
A Bro K C Kan	5 00
Bro & Sister Hershberger	10 00
Kansas City Cong Kan	17 00
A Sister Pa	5 00
	42 00

Home for Aged, Ill.

Maple Gr Cong Pa	13 00
Pleas Grove SS Ill	10 00
Special Support	196 35
Maintenance	2 00
Contribution box	2 56
	223 91

La Junta Hospital, Colo.

A Sister Pa	5 00
P L Rohrer	5 00
Blough Cong Pa	6 75
Thomas Cong Pa	2 08
P J Hershey	31 20

Hosp Sales—Cash	2,024 98
Hosp Sales—Out Patients	117 00
Hosp Sales—Charges	3,010 53
	5,202 54

La Junta Hospital—Nurse

S C Contributions:	
Pleas Hill SC Ill	1 03
Hopedale SC Ill	10 00
Mary L Bower	1 35
	12 38

Total Char Inst Funds 6,095 37

AFRICA

Martins Sum Bible Sch O	1 55
Sue F Landis	5 00
A Sister Pa	5 00
Mr & Mrs Glenn Shank	5 00
Vincent Cong Pa	85 00
Lansdale Bible Sch Pa	28 25
	129 80

ANNUITY

A Sister Ind	200 00
A Brother Ill	1,000 00
	1,200 00

OTHER FUNDS

Mexican Border Work

John D Bixler	3 00
Gulfhaven SS Miss	5 00
Spg Val Cong Kan	33 77
J J Detwiler	5 00
A Bro & Family O	10 00
Mr & Mrs David Eimen	3 50
Wom & Girls Miss Soc of Eastern Dist Ohio	30 00
Salem Cong O	20 00
Mary E Herr	10 00
A Bro & Sis Rohrerstown Pa	10 00
Bethel Cong Mich	27 17
Yellow Crk Cong Ind	25 48
Bowne Cong Mich	15 00
	197 92

Hesston College, Kans.

Bethel Cong Mo 5 25

Testaments

A Bro Kans 1,000 00

North Goshen Church Bldg.

H B Fink 25 00

A Bro & Sis Olive Cong Ind 10 00

A Bro & Sis Olive Cong Ind 20 00

55 00

Board of Education

Casselmann Cong Md 3 33

Schellsburg Cong Pa 1 00

4 33

China Mission

Wideman Sum Bible Sch Ont 14 25

Rural Missions

Olive Cong Ind 31 26

A Sister Ind 2 00

Salem SS Ind 7 03

Mt Zion Cong Mo 1 00

Geiger SS Ont 15 00

Springs Cong Pa 3 57

59 86

Dak.-Mont. Dist. Ministerial

Paradise Cong Wise 5 00

District General

Conestoga Val Cong Pa 214 00

Fairview Cong N Dak 21 00

Lakeview Cong N Dak 2 25

Coalridge Cong Mont 7 07

Bloomfield Cong Mont 10 57

L Region Cong Minn 3 10

Paradise Cong Wis 2 50

Spring Val Cong N Dak 6 40

Deep Run Cong Pa 38 70

Finland Miss Pa 21 32

Springmount Miss Pa	10 25
Franconia Cong Pa	305 86
How-Miami Cong Ind	21 49
Middlebury Cong Ind	17 71
Clinton Ft Cong Ind	34 48
Clinton Br Cong Ind	7 67
Emma Cong Ind	13 06
Shore Cong Ind	25 84
Bethel Cong Mo	5 40
Penna Cong Kan	5 45
J J Detwiler	4 00
Syc Grove Cong Mo	9 95
Sarah Miller SS Cl Mo	3 35
Greensburg Cong Kan	25 00
Pleas View SS Okla	23 70
Mt Zion Cong Mo	10 00
Yoder SS Kan	75 00
Levi Headings	75 00
Limon Cong Colo	2 00
Palmyra Cong Mo	4 50
Syc Grove Cong Mo	6 55
Bethel SS Ore	4 09
Albany SS Ore	15 70
Filer Cong Ida	18 89
Masontown Cong Pa	3 56
Springs Cong Pa	2 94
Morrisons Cove Cong Pa	2 15
Scottsdale Cong Pa	18 86
Mt Clinton SS Va	13 20
Effie V Heatwole	12 50
Middle Dist Va	81 09
S H Brunk	100 00
Lower Dist Va	31 56
	1,317 71

Dak.-Mont. Home Support

Fairview Cong N Dak 10 00

Red River Cong N Dak 6 01

16 01

Funeral Expenses

Fairview Cong N Dak 5 00

Rural Evangel

Bowne Cong Mich 5 00

Mo.-Kans. Dist. Conference Exp.

Catlin Cong Kan 5 45

Limon Cong Colo 2 50

Bethel Cong Mo 4 00

Penna Cong Kan 5 40

J J Detwiler 2 00

Cherry Box Cong Mo 5 00

Larned Cong Kan 5 00

Hesston Coll Cong Kan 13 60

Tuleta Cong Texas 5 40

48 35

Evangelistic

Mt Zion Cong Mo 2 00

Ozark Mission Field

Spg Val Cong Kan 10 00

J L Gindlesberger 50 00

Mo-Kan Conf Miss Mtg Kan 54 20

114 20

Personal

Spg Val Cong Kan 12 50

Nampa Cong Ida 4 84

17 34

Young People's Institute Equip.

YPI Manitou Colo 30 00

S. W. Pa. Conference Fund

Thomas Cong Pa 2 34

Eastern Menn. School

Casselmann Cong Md 1 67

Schellsburg Cong Pa 1 00

2 67

Johnstown Bible School

Springs Cong Pa 1 88

Booklet of Prayer

Tuleta SC Texas 50

Mary L Bower 15

Mrs S D Hostetler 50

1 15

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
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SCOTSDALE, PA., THURSDAY, OCT. 8, 1936

(Herald of Truth
Established 1864)

No. 28

EDITORIAL

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

There is a wide application that can be made of this text. The words, "Whatsoever ye do," include every phase of and every opportunity in life. It is a rule of life which all Christian people should put into practice daily.

The important item connected with this rule is that it makes God, not self, the center of our efforts and aims. It is not, "Do all for the promotion of self-interest," but, "Do all to the glory of God." It calls for the spirit of "other-worldliness" which enables one to shine in the image of his Maker. Well has the poet said,

"Live for self, you live in vain;
Live for Christ, you live again."

What a wonderful change it would make in this old world if all people of the world would live according to this rule. It would put an immediate end to all selfishness. Wars, and every other fruit of selfishness, would immediately vanish. Of course, in the nature of this old world, it is idle to dream of the world becoming like this. But it ought not to be an idle dream to expect that every one who has professed to renounce this world of sin and live for God should make an earnest, honest effort to make his life correspond with his profession.

Our present Sunday school lessons are a continuation of the series of lessons of the last quarter. That insures another quarter of profitable lessons. Let us make the most of our opportunities. And in connection with this there is another opportunity which we do well to improve. With the close of the summer season we recognize also the close of the vacation season and the beginning of another year of school work.

Let us see to it that we get all the vacationists into the Sunday school that we can, and that the seasonal activities along other lines will not be permitted to interfere with the work of preparation of the Sunday school lessons.

Relief Needed.—During the World War our brethren organized what was then known as the "Mennonite Relief Commission for War Sufferers." After

JACOB ANDREWS RESSLER

Bro. J. A. Ressler, known to the Church at large for over forty years, during which time he rendered conspicuous service to God and the Church as a minister, a missionary, a bishop, and a writer of Sunday school literature, died suddenly on Saturday evening, October 3. Last February he was stricken with an acute heart attack. Lingered between life and death for many weeks, he slowly improved until during the past few weeks he seemed to have taken on a new lease of life. A week ago he was stricken with a slight cold, and his heart proved too weak to stand the strain. The Lord saw fit to close his labors on earth. His spirit has gone to God who gave it, his influence is still with us. May the sustaining grace of God be with the bereaved family, and His Holy Spirit direct the responsible ones in the choice of a successor to our brother in the important work to which he had dedicated his life.

the war closed and the need for that particular form of relief was not so marked, this organization disbanded and a "Mennonite Relief Committee" was called into being and made a part of the Mennonite Board of Missions and Charities. Instead of our relief work being confined to one form of suffering or needs, the work was broadened so as to include relief for whatever cause relief is needed.

That this committee has an important place to fill is evident from the article on "Relief Needs," by the chairman and secretary of this committee, which appears elsewhere in this number. In responding to the appeal of this committee we are simply responding to the apostolic admonition: "Bear ye

100 QUESTIONS AND ANSWERS

Pertaining to SCRIPTURAL DISCIPLINE

44. Under what circumstances are debts justifiable?

Heavy indebtedness is to be avoided if at all possible, even if we must deny ourselves of the commonest necessities of life. But there are circumstances where one may better his conditions by going into debt to a reasonable extent. In that case we should keep these things clearly in mind: (1) that the creditor knows our financial circumstances at the time he furnishes the money; (2) that we are reasonably sure that we can meet our obligations when due; (3) that especially while these debts are hanging over us we practice economy and thrift, avoiding unnecessary expenditures; (4) that we keep up our obligations to the Lord; (5) that we keep our creditors informed when unfavorable circumstances make it doubtful whether we will be able to meet our obligations when due. It is manly to avoid debt wherever possible.

45. What is the goal of a Christian Business career?

"Do all to the glory of God." This being our goal, there are three things which should characterize our motive and our life: (1) Righteousness (Matt. 6:33); (2) the care of our own (1 Tim. 5:8); (3) the good of others (Rom. 12:10).

46. What have the Scriptures to say about worldly amusements?

"Rejoice, O young man, in thy youth; and let thine heart cheer thee

one another's burdens, and so fulfill the law of Christ."

There is a purpose in every providence of God. It was the psalmist's testimony, "It is good for me that I have been afflicted." And if those whom God has blessed with plenty will share with those from whom this plenty has been withheld for the time being, these providences will prove a blessing to those also who have not been afflicted.

Read the article by Brethren Miller and Horst.

in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9). "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). "Woe unto them that are at ease in Zion" (Amos 6:1). These are sample references. There are many more that teach positively against carnal amusements or pleasures.

47. Are there no pleasures connected with a consistent Christian life?

Decidedly so. The difference between worldly amusements and the joy of Christian living is that while the former is centered in the gratification of the flesh the latter is centered in a sense of duty well performed. While the worldling talks about "fun," the Christian points to heart experience and speaks of "joy unspeakable and full of glory." While to every cup of sinful pleasure there are bitter dregs in the end, the child of God looks beyond this vale of tears and recognizes that "at thy right hand are pleasures forevermore." Therefore, ye righteous, "rejoice in the Lord alway; and again I say, Rejoice."

48. Has the Church a right to legislate against unscriptural apparel?

Just as much right as it has to legislate against anything else unscriptural. It is the business of the Church to maintain scriptural standards among its members; in dress as well as in everything else.

49. What are some of the scriptural standards in dress?

"Modest apparel" (I Tim. 2:9, 10); no jewelry (I Tim. 2:9, 10; I Pet. 3:3, 4); no pompous display (Isa. 3:16-24); sex distinction (Deut. 22:5); non-conformity to the world (Rom. 12:1, 2; Jas. 4:4; I Jno. 2:15).

50. Does the Bible uphold one standard of clothing for ministers and another standard for lay members; one standard for attendance at plain churches and another standard to be followed elsewhere?

It does not. The fact that ministers are exhorted to be "ensamples to the flock" (I Pet. 5:3) proves plainly that the style of their clothing, provided they obey the Scriptures, is the same style that all other consecrated members should wear. Another fact worthy of note is that when the Bible speaks of clothing it says not a word about church attendance; showing that all Christian people should wear the kind of clothing in harmony with the teaching of Scripture—at all times, at all places, under all circumstances.

51. What of the man who says, "I believe in nonconformity but I do not believe in uniformity?"

Either he is not sincere or he does not know what he is talking about. Where Christians obey the Scriptures

the uniformity question takes care of itself. It is as natural for the consecrated child of God to conform to the customs of other consecrated Christians "of like precious faith" as it is for the fashion devotee to conform to the fashions of the world.

52. What is the objection to conforming to the fashions of the world?

They are world-dictated, and the world in turn is led by "the god of this world." They violate, at different times, all the Bible standards of modest apparel. The present rage for half-nude styles is a conspicuous example. Neither in clothing nor in anything else should we look to the world for our example. Thank God, we have a higher, nobler place to go to for our models. "Unspotted from the world" means total abstinence from every form of evil.

53. Is there any virtue in the saying, "Better be out of the world than out of style?"

Better be both. Christ decrees what should be the Christian's relation to the world when He says of His disciples, "They are not of the world, even as I am not of the world" (Jno. 17:14, 16).

54. What of the rule, "Dress so as not to be noticed?"

A fine rule—when you are in the right crowd (among those "of like precious faith") when you adopt it. But if by this you mean, not to be different from the worldling in dress, you are adopting a rule that leads you into the wrong camp and deadens your influence in bringing the worldling to Christ and the standards of the Gospel. Why not apply the same rule to speech? to business methods? to daily life? Where does light-shining come in?

55. Did not Jesus dress so as not to be noticed?

Jesus as a Jew dressed like a Jew. The Samaritan woman recognized Him at sight. He would have been as much out of place in Gentile garb as the Christian is in the garb of the worldling.

"PEACE BE UNTO YOU"

By Wm. M. Weaver

For the Gospel Herald.

These are the words of Jesus as spoken to the disciples after His resurrection. The disciples were afraid when He entered the room. They thought they were beholding a spirit. He removed their fears with the salutation of Peace, after which He opened their spiritual understanding. Peace—

As the shepherds watched their flocks by night, the angelic annunciation foretelling the birth of Jesus was heralded on the train of Peace: "Peace on Earth—Good Will Toward Men."

Every soul that accepts heartily and fully the import of that message, is blessed—first by peace. Even the prophet, in foretelling history names Him "Prince of Peace." Though far from pretentious, the very setting of His life, as portrayed by His birth, under the circumstances, for that day and age, was the perfect picture of peace. To plain farmer folk this truth is immediately apparent. To those unfamiliar with the facts in the case it is easy to visualize the humble tranquillity of the manger birth. Born in a manger, working in a carpenter shop, eating with publicans, feeding the hungry, crucified with malefactors, returning to the mourning saints, and ascending in the view of His disciples instead of before potentates, all bear striking appeal to the common folk of any clime in any age. Any contrite heart will hasten to embrace a Teacher of His calibre, One who portrays the acme of condescension to low estate, in itself the height of exaltation. This selfsame Expositor of Peace deigned not to teach in the synagogues and to gainsay the self-exalted, but insignificant (by contrast with Him) teachers of cult and tradition. At the age of twelve He confounded the doctors of the Law. Even in decrying evil He did it for lasting peace. Shall we give our all to promulgate that principle in the hearts of men!

The consoling text of His blessing upon His disciples was, "Peace I leave with you; my peace I give unto you." Where the peace of Jesus is the controlling power in the heart, life victory is certain to crown every conflict. Giving of thanks, especially if we are found worthy to suffer for Him, is the outgrowth of peace. Returning good for evil springs spontaneously from the source of peace. Loving our enemies is natural where the peace of Jesus is the life of the soul. Praying for those who spitefully use us and persecute us is one of the fruits of genuine Christianity. Definite, unencumbered faith in the providence of God, which is so generally lacking today in America, is but a product of that promised peace and should be sought after as a necessary Christian attribute. Anything short of it is an indication of an insufficient measure of peace in the heart. Cold, calculating figures, constantly balancing the sheet toward material success are often the devil's antidote to a sincere spiritual desire for more peace. Sometimes in answer to our prayers for peace it is necessary to suffer much material reverse, even pain. Nowhere to lay His head, traveling constantly, teaching everywhere, healing many, always doing good, this Prince of Peace carried His own load of care right to the cross, meanwhile shedding beams of light which were

never shadowed by one single gesture of discontent or complaint; always dispensing peace, peace, PEACE. Our own soul's desire for the fulness of peace may require the daily crucifixion of the body which houses that soul to the extent that we may be counted a material failure. Our peculiar physical makeup may require the refiner's fire to smoulder long in the ruins of this tenement of clay to better erase the dross or make the finished product more lasting. The writer knows of a case where when all went well the man was ill at ease, nervous, and never sure of either himself nor his Christ. Provident God removed the cause by causing a state of affairs to materialize which left this man in such circumstances that he is considered a failure—yes worse than a failure—for in all his years which may be left him in this life, should he pass the allotted age of man even, he could not retrieve that which he has lost—but he found peace. He has learned to trust God. He has yielded his life to God and studies the Word (time isn't too costly now), and he is a pillar in the Church and a devout disciple and exponent of the Prince of Peace. Maybe God answered his prayers just a little different from what he expected.

Peace of Heart!—When we speak of heart we speak of the inner man—the soul—the spirit,—not the organ which throbs so many times a minute. Regardless of exterior polish without a cleansed heart—without peace—there is always an “aching void” or a lack of satisfaction in spiritual attainment. A fully surrendered, yielded heart (life) which is unencumbered with the dross of carnal desires can be the very citadel of peace—fortified against any and all worries, cares of this life and the deceitfulness of false ambitions. It will be a cup to overflowing and will reach, by contagion, the notice of others, even the world, some of whom may desire a portion of the same and seek Jesus, who is the source of all heart peace. The peace of heart, which passeth understanding, will be a comforting, ever-present power, causing us to cling to Jesus, since that peace cannot exist without contact with Him, because He alone gives and once known we cannot be satisfied without it. It keeps us in the way. Even in cases where it has been wilfully thrown out, the void created is so painful that in most cases it drives us back to the Giver of peace. In the cases where its loss is not re-sought the results are so miserable that words fail to describe the horror of it all. Without that peace the conscience cries and tears at the very vitals until the soul either yields or wilfully suffers a foretaste of the torments of hell. Yielded to peace, that soul experiences a calm, a release from anxiety, a repose in the

arms of faith, a tranquil, buoyant trust in God and such a oneness with Christ that it surpasses all expectations and would not be surrendered for anything here or hereafter. Small wonder that Paul and Silas sang with their hands and feet in stocks. Peace! Small wonder John the Revelator received such glorious vision in Exile. Peace! Small wonder our missionaries labor in foreign climes, midst pestilence and disease, even laying away loved ones with their own hands, glorifying God all the while. Peace! But what a wonder that we, amidst all the blessings the Lord has left on earth for people to enjoy, are so constantly prone to murmur and fret and worry and sow discord as we go through life. Peace? Where are we drifting? Will Jesus find faith when He comes again?

Peace Among Individuals—The present clamor for peace (harmonious living together) among the nations of the world is as futile and as false an ambition as it would be to hope for Mussolini to usher in the Millennium. The Church of Jesus Christ, which is a Kingdom (spiritual) and not any special denomination, is the only agency which can offer peace, real peace. Those who accept it will be of every nation and kindred and tribe and tongue and people, but they will not be interested in so-called world peace but will be interested in acquainting the seeker after peace with the Giver of peace, even Christ. These recipients of peace will be from among the masses of those who “cry peace, peace, when there is no peace.” To even entertain the hope that carnal man will eventually legislate ways and means to accomplish peace is worse than folly. There can be no peace aside from Christ. A sad fact is that even those who profess to follow Christ and even show exterior signs of peace are constantly “poised for the strike,” ever alert to find fault and disturb the apparent tranquillity in the churches. If the Christian, constantly waging warfare against carnality, is subject to the traits of the opposite of peace in the name of Him who taught us to pray, why expect the counterfeiter to develop a peace on earth? The devil has created lodges and secret orders to claim the work which rightfully belongs to churches, and which some churches have yielded to him. He has invented theories to overthrow the creation story and has mankind so materialized that they doubt the power of the Holy Ghost in renewing the natures of men, in healing the body, in Pentecostal preaching of the all things, in teaching by vision and inspiration and in leading them into all truth. Now if he can get Christendom to surrender to him their support in a measure to secure world peace, he—the prince of the darkness of this world—

will have achieved his greatest stroke of satire at Jesus—the Prince of Peace. Can you visualize Jesus arming to the teeth to FORCE peace on anyone? Nay, verily, nay. Awake—Christians. Determine in your minds to know nothing, save Christ and Him crucified. Strive to point the soul to Jesus who will fill the soul with peace. That peace will cause the body to live peaceably with all men, fleeing fleshly lusts and leaving all malice and hatred and jealousy at the foot of the cross they will seek peace and pursue it—but not world peace. See the picture; a world (sin-ridden and carnal) living at peace would soon be more intolerable for “called out Christians” than it is now. We do not want it any worse. Can you see on whose side the peace panaceans are? It is but another sign of the times when they cry, “Peace, Peace, when there is no peace.” Christian—pray rather that peace may enter your soul. Millions of dollars spent in armament and millions of men either in the army or who have taken military training—and do you expect world peace? Contrast the training of the soldier of Jesus Christ with that of a man trained in service for this country and see the apparent difference. Jesus says, “Do good to them that despitefully use you,” “Love your enemies,” “He that humbleth himself shall be exalted,” “My Kingdom is not of this world; if my Kingdom were of this world then would my servants fight,”—and “Go ye into all the world, and preach the Gospel.” Contrast with these memorable sayings some action easily noticeable in the life of a carnally natured man who has been trained to fight. Then picture that man or group of men as the champions of peace. It is not funny; it is deplorable.

Since from Christ's birth to His ascension His watchword has been peace, He expects of us, as disciples of His, that we acknowledge the challenge of the world and bear both the banner and the fruits of peace to a lost and a dying world, offering them both peace of mind, peace of heart, and a peace-loving nature, all of which is found in the Prince of Peace, even Jesus. Through Him, the Triune God we can have Peace and have it more abundantly.

Filer, Idaho.

When the man out of whom Christ had cast many devils expressed the desire to be with Him, Jesus told him to “go home and tell . . .” How beautiful it would be if we also would go home and tell, go home and tell.—Christian Slabach.

“Let us hear the conclusion of the whole matter; fear God, and keep his commandments, for this is the whole duty of man.”

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hannibal, Mo.

(1417 Broadway)

Dear Friends in the Lord:—For twelve days we couldn't have services because the town was under partial quarantine for infantile paralysis and encephalitis, but we were allowed to begin services again last Sunday. In one way the quarantine proved a blessing in that the members and Sunday school pupils seemed to appreciate more than ever the assembling of themselves together to worship and praise God. A goodly number was out for Sunday school. In the evening service one young man confessed the Lord, and five others asked for prayer. Pray for them that they may find the "light" which truly is shining for all, and for which they are seeking.

The one Sunday we weren't allowed to have meetings here, the mission family drove to Cherry Box and worshiped with the people there in an all-day Sunday school meeting.

Bro. Joe Newhouser closed a series of meetings in the Palmyra congregation last Sunday evening. One evening we took a truck load of our people and went there. Those from here numbered about forty-three. We came away with a great spiritual blessing, realizing that the cross of Christ is a thing of beauty, and yet a grave responsibility. May God help us to go the way of the Cross.

The work on the new church building is progressing nicely. God has been leading very definitely in this work in the way of sending in working men, provisions, and offerings. We praise God for every part of it, and we extend our appreciation to every one who has helped both materially and in prayers. There have been over one hundred different men who have helped on the building.

For the service of the Master,
Sept. 23, 1936. Aline Sommerfeld.

Marietta, Pa.

(573 W. Market St.)

Dear Christian Friends:—“The eternal God is thy refuge, and underneath are the everlasting arms.” Upon the resignation of Bro. David Groff as superintendent of the Mission Bro. John S. Hiestand has been appointed to fill the vacancy. Bro. and Sister Hiestand come to us from Bosslers congregation near Elizabethtown, Pa. We are grateful to the Lord for supplying this need. May God's richest blessing rest upon their consecrated efforts to serve Him

in this needy place to which they have been called.

Counsel meeting was held here on Sept. 20 with Bros. Noah Risser and John Kraybill in charge. We are looking forward to observe the communion service on Sunday evening, Oct. 26.

A new feature of our activities is a Young people's meeting which will be held every other Sunday evening. We have had some very interesting meetings and we appreciate the service of those who are willing to serve on the program. We are especially glad that some of our younger members and some of the children are willing to take part when asked to do so. Our prayer is that these meetings will be strengthening and encouraging to those who attend.

Gospel messages were brought to us recently by the brethren, Abram Risser, Jacob Ebersole, Maris Hess, Martin Kraybill, Joseph Lehman, and Noah Risser. We trust that the seed sown through these messages found lodging in the hearts of the hearers and will bring forth fruit unto life everlasting. We have the assurance that His Word will not return unto Him void. This encourages us to keep on handing out the Word of Life.

We desire your prayers in behalf of the class of applicants under instruction. Satan is busy with his evil devices to draw them away from Christ. But “This is the victory that overcometh the world, even our faith.” Pray that their faith may be strengthened and that they will keep looking unto Jesus who gives us power to overcome the enemy.

We want to express our appreciation to those who continue to faithfully support the work at this place and for their willingness to be used in our various services. We are glad for the faithful attendance of our mission folks, although we are still concerned about those who do not seem interested. Pray that they may experience a real hunger and thirst after righteousness and be ready to accept the Gospel message and be filled.

A visit from you will be encouraging and appreciated. Continue to pray for us and the work at this place.

Sept. 30, 1936. Ella V. Zook.

SAFE IN AFRICA

The Palm Court Hotel
Mombasa, Kenya, B. E. A.
Sept. 9, 1936.

Dear Christian Friends:—We are happy to say that we have had a safe and pleasant voyage to Africa. It was most interesting and enlightening to stop at the various ports and to catch a glimpse of how people of other nations live. We are glad to say that there were those on the ship with whom we could enjoy Christian fellowship. This helped us to pass the time pleasantly and profitably. At Alicante,

Spain, our ship, the S. S. Tanganjika, took on five hundred refugees, leaving on account of the war. The ship, of course, was overcrowded and many slept out on the deck. These folks all got off at Genoa, Italy. Our ship arrived here on Sept. 3 and since then we have been staying here in Mombasa waiting for the truck and other equipment to arrive. Mombasa is a beautiful little town with a variety of trees and flowers. This morning Bro. and Sister Stauffer arrived on the train from Nairobi. Needless to say, we were very glad to have them come. We are getting quite eager for our trip inland as well as to reach the mission field. As yet we have Eight hundred miles to travel. The Stauffers report good health among the missionary family. As soon as they return they and Bro. Ferster will go to Mugango to start the work there. After a short visit at Shirati, Clyde and I will go to Bukiroba where we will study the Swahili language. Will you pray that we may be faithful messengers of the Cross in this very needy land?

Sincerely,
Alta B. Shenk.

AFRICAN NEWS LETTER

Musoma, Shirati
Tanganyika Territory
Sept. 7, 1936.

Dear Herald Readers, Greetings of Christian Love:—Today we think of the Stauffers nearing Mombasa, where they meet the Shenks. We rejoice that they are so near and look forward to their visit with us here at Shirati for a few weeks. Although I do not know them, they have a name that is attractive to me.

You will be happy with us to know that the government is making a new road from Shirati to Utegi. It is supposed to be completed in two months. The road passes by the Mission here and is a much shorter route to the main road at Utegi, the place where we turn from the Musoma road to come to Shirati. It will be a great blessing to have this road when the next rains come as we are quite isolated in the rainy season. The old road was terribly cut up and washed. The new Assistant District Officer has been very thoughtful and kind to us with relation to this road. It is accepted as a gift from the Giver of all good gifts.

Last Wednesday evening, the Mosemanns arrived from Musoma, after a few days of business meeting there. They brought with them Mr. Maynard with his wife, Dr. Maynard, and Miss Seiverson of the Africa Inland Mission. It was a joy to have them. They have followed our work so closely and then to really have these busy older workers here at our station was an inspiration. They spent nearly two days at Bukiroba and two nights and a day here.

It did not take long for Dr. Maynard

to go through our four-bed maternity ward. She feels we have a good beginning, however. In her hospital, one hundred maternity cases per month is the average. Most of the work is done by native nurses. This ward here at Shirati was the carpenter shop until July, and it is a great convenience to have it for medical work. The three-room building which was used as a dwelling place by the Stauffers and Mosemanns is the main medical building. One new hut is being built now.

The work on the girls' house is going along nicely. It will be a pleasure to see it occupied before long. We expect some girls to return this week who were here for a while.

Yesterday, Sunday, the church was practically full. Bro. Mosemann preached the Word with power and the work of the Spirit was very evident. Seven of the Believers confessed sins they had committed. Pray with us that they may be sincere and that they may be more faithful as they start anew the walk of life.

Yours for the work in Africa,

Lillie S. Shenk.

THE MISSION AT ROARING

By Noah H. Martin

For the Gospel Herald.

We are taught in God's Word that He is the Creator and Preserver of the whole universe. He created all things for His glory and for the glory of man. We see His handiwork in nature as well as in His other creative work. Sister Eshleman, Sister Martin, and the writer had the pleasure of going over the high mountains of West Virginia to visit the mission workers at Roaring. We motored a distance of over seventy miles from Harrisonburg, Va. We could see the high cliffs at a distance. We climbed up to high altitudes and then again descended into deep ravines.

We were reminded of our Christian lives and how sometimes we have mountain-top experiences which are delightful and then again we are down in the valley of discouragements. We were also reminded of how wonderfully and beautifully God has formed these mountains with trees, rocks, and rivers. Near Roaring, we saw at a distance a large rock called Seneca Rock, which many climb for a thrill. The Roaring Creek was dry due to the drouth they had. It has a bed of stone and rocks, and when the water rushes down over them it makes a roaring sound, so that folks must speak loudly to be heard. Perhaps this gave the place its name.

These mountains are inhabited by people whose souls are as precious in God's sight as those who live in thickly settled plains and cities. Someone must carry the Gospel to them also. Jesus gave the commission, "Go ye into all the world, and preach the gospel to every creature," make disciples of every

one who will believe and obey God's Word.

At present Bro. and Sister Good, Sister Eshleman and Sister Suter are taking care of the mission at Roaring. We believe they are capable workers and have the work at heart. They had a revival meeting recently when forty-two souls confessed Christ. The workers were busy making bonnets, coverings, and plain garments for those who accepted Christ as their Savior. Bro. Good has great responsibilities resting upon him. He is their preacher, adviser, peacemaker, and comforter in the Lord. Sister Eshleman is their nurse and doctor. They surely are well equipped for their work. There is no limit to their opportunities to extend the work. They perhaps have some opposition to encounter, but Christianity advances best in the face of opposition; as we notice was demonstrated in the early church. All Christian workers have their problems.

We returned home with more mission zeal. We are reminded of the great needs of rural mission stations and workers. We believe every one who is a child of God will have the mission spirit. They will hear the call which will direct their prayers and means to the mission cause. We should be willing to lay ourselves, our children, and our money upon the altar and say we will go and do what the Lord wants us to do. Our prayer is that the Lord will help to open more mission stations, not only in Virginia but in our own conference district, that we may win many souls for Jesus, who will greet us in heaven and help to sing the songs of deliverance and victory through all eternity.

Hagerstown, Md.

ON BOARD GINYO MARU

(August 30, 1936)

Dear Christian Friends, Greeting through Christ:—We are due to arrive at Bombay in the morning. We have had an enjoyable voyage, but are eager to get to our destination. The temperature most of the journey has been ideal for traveling. There was very little rough sailing, for we had only a few days of pitching or rolling. Typhoons threatened us for a time, but we were blessed by evading them. The "Ginyo Maru" was delayed one day in Hong-kong because of one, thus the reason we do not arrive in Bombay today.

The short stops at the various ports were pleasantly spent in sight-seeing and visiting the native shops. Each new harbor has held additional allurements and places of interest.

Cunningham and family, who were with us to Colombo, added in making our voyage more pleasant. Each Sunday with the exception of one we were privileged to have him in charge of a Christian service. We en-

joyed their company several times on sight-seeing excursions. We had formed friendships in those five weeks which we little realized until we had to part in Colombo. There we transferred to the "Ginyo Maru" and they to the "Uhenfel" en route to Madras. Just as we left harbor we caught sight of them going to their steamer in a sanpan and had the privilege of waving farewell.

We received word from the India mission in Colombo. They stated the rains had been heavy and things were beautifully fresh and green. We have had several showers the last few days. We have followed the shore several days and can see the green hills of India from the deck.

The Lord is abundantly blessing us in our travels. We appreciate your prayers and trust you shall continue to remember the work in India.

Yours for the Master,

Gladys Weaver and Mary Good.
Arabian Sea, nearing Bombay.

Reading, Pa.

(1202 Windsor St.)

Greetings in Jesus' Name:—We are glad that we can report to you blessings received from our Quarterly Meetings. The meeting of Sept. 26 and 27 proved a real spiritual feast enriching our lives in Christ Jesus. Those who served on the program were Bros. J. Irvin Lehman, Christian Lehman and Harry Frank.

For a number of weeks already the girls have been enquiring when does sewing school open? There seems to be a real interest among the girls in this work. The date for the opening of this school is Sat. Nov. 7. A Week Day Bible School is also conducted the same time. One hour is spent in definite Bible teaching. The boys are gathered in for this part of the program. Will you pray for this work during the winter months? Many Catholic children gather with us during these months. We are indeed thankful to the many sisters who have helped make this work possible in past years and we are again looking to the many Circles to give their faithful support in lending helpful hands in this work.

We are also grateful to our Heavenly Father for the many temporal blessings we have been receiving. We want to thank our many kind friends who have sent in supplies. Especially the canned goods, fresh fruits and vegetables. Also the clothing from the Sewing Circles. As winter months are drawing on—cold days coming—our needs will be increasing for food and clothing. At the present our potato bin is entirely empty. We also have a great need for children's underwear, shoes, and coats. Many of the smaller children cannot come to Sunday School because they have no coats. We would make this appeal to any one having out-grown

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Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

THOUGHTS ON THE HOME

By Silvanus Yoder

For the Gospel Herald.

II. Discipline

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. Behold that thus shall the man be blessed that feareth the Lord.—Psa. 128:3, 4.

The psalmist gives us a glimpse into the home of a well ordered household. Truly the man shall be blessed that feareth the Lord. Can any one conceive of a greater blessing than the spiritual and moral prosperity of one's household? The thought that my children have become useful instruments in the cause of righteousness and have refused the trashy vanities of an indifferent and careless character rejoices the heart of every parent that has taken upon himself the responsibility of rearing a family to the glory of God and the community in which he lives. Yes, children are "an heritage of the Lord," and the possibilities of a jewel that has come into the home are boundless.

The missionary rejoices in the fact that God has given him souls for his hire, but the parents of a well-ordered and obedient household are truly blessed of the Lord. Of what importance am I to my community if I increase in wealth and am successful in business if my children revel in disobedience? Of what value to the Church are my services, even though I be a minister and proclaim the everlasting Gospel of salvation, when my household lives in disobedience to those in authority and murmurs at the wise decrees of God? Moses was denied entrance into the promised land because he disobeyed God. Saul was rejected as a king because of disobedience and the child who wilfully disobeys the commands and instructions of his parents will fare no better.

Does an act of disobedience seem a light thing to you? Was it a little thing for Eve to stretch forth her hand and partake of the fruit of which God had said, "Thou shalt not eat?" Was Saul justified in sparing the best of the flocks even though they were to be used for the service of God? Many other instances of Holy Writ and secular history might be referred to in which disobedience even though committed in seeming innocence was dealt within the most severe terms. It is not a light thing in the sight of God for any one to

transgress the divine command of a loving heavenly Father. It is not a light thing to turn away from the wise decrees of God, even though pressed hard by our social and financial circumstances. We have lost a hundred-fold more than we have ever gained by any single act of disobedience. We have never gotten anything from Satan for nothing. We have paid him in the most lavish terms for every item of sensual carnality in which we have ever indulged.

Lest we are diverted from the above text by the gross sins of disobedience of some notorious characters, let us revert again to this scene of blessedness. There are some things that Charlie can not have. Even before he reaches the age of six, when he starts to school, he is told to do things, some of which are perhaps a pleasure to him and some loathsome. He is also told to refrain from doing certain things. Have you demanded strict obedience? He starts to school and you say, "Do not loiter on the way to school, Charlie." But when you examine his report card you see he has been tardy. He stopped to play with the little birds in the nest on his way to school. You say, "Charlie, do not whisper during church services." But then his associates crowd him so hard that he can not refrain. Do you consider such as an act of innocence?

Let me carry the illustration only a little farther. Charlie passes on up through the teen age. His carnal nature is attracted by some of the trashy vanities of the fairer sex and indulges in some of the vain extravagances of sensual associates. Is it an act of innocence? He profanes the Lord's day and turns his back to the sacred enclosure of God's people. He continues his career until he is married to the vain, extravagant character that has found her way to his heart and purse strings.

Is it still an act of innocence? Ah, my dear people, would to God that we might see the enormity of the sin of disobedience as described by Samuel: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord He has also rejected thee from being king." The child that wilfully disobeys, whether it is in the most innocent stages of childhood or youth, needs immediate attention. The well-ordered household which the psalmist portrays is not a volunteer growth of mushrooms that have grown up in a single night after a warm rain in May.

Should we demand strict obedience? Most assuredly. Should we deny our children the pleasures of life? Not at all; but the real pleasures of life are not gotten by acts of disobedience. Do you believe in strict obedience? Let me answer by the following reference to the history of the old Scotch Presbyterian Church, the founding of which

was largely due to John Knox, whose strict adherence to the Word of God in all problems of life proved to be a guide and a mighty fortress against the encroachments of sin. Their children were not allowed to play on the streets on the Lord's day. The time was spent in memorizing portions of the Psalms. Many parents demanded the most rigid adherence to the doctrines as set forth by the Bible, the most prominent of which was the observance of the Lord's Day. Their idea was not a petty nor a cranky enforcement of some rule that was void of any scriptural setting and could not be made to appeal to a tender conscience. Did their code of discipline accomplish much? I answer by referring you to the pioneer missionaries and also to later ones and to some of our most noted preachers. Has the Scotch Church been too strict? Let the black tribes of Africa that have been won to Christ by Moffat and Livingstone answer. Has the discipline been too severe? May the cannibals of the South Sea Islands who have been converted by the preaching of John G. Paton say. Has Jonathan Edwards imposed upon the welfare of his children and marred their happiness when he insisted on a clean life and proper consistent mating? Let the courts of the states in which his posterity lives reply—not a single character with a criminal record.

Ah, my dear friend, when will people realize that strict adherence to the doctrines and principles of the Bible is an asset and not a liability to their happiness? When will our own Mennonite young people be made to know that obedience to divine authority is freedom and not bondage, and respond with all the vigor and strength of youth to the call of a soldier that is willing to endure hardness for the cause of righteousness? When will our children learn the real importance and virtue of an obedient character?

Our dear heavenly Father, we beseech Thee in the name of Him who died and bled on Calvary and rose again for our justification that ere our civil authorities and our courts deal out justice to our posterity or divine wrath overtakes them that we may learn the real joy expressed in the above text, "Behold, thus shall the man be blessed that feareth the Lord."

Middlebury, Ind.

... God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.—James 4:6-10.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Oct. 18, 1936.—THE SPOKEN AND THE WRITTEN WORD.

Lesson Scope.—Acts 17:1-15; I Thes. 2:1-12.
Lesson Text.—Acts 17:1, 5-11; I Thes. 2:7-12.

Time and Place.—About 51 A. D.; Thessalonica, Berea, Athens, Corinth.

Leading Characters.—Paul, Silas, Timothy.

Golden Text.—The word of God is quick, and powerful, and sharper than any two-edged sword.—Heb. 4:12.

Points for Meditation.

1. Synagogue worship.
2. Spiritual blindness.
3. In Thessalonica and Berea.
4. The virtue of gentleness.
5. Witnessing for Christ.
6. Walking worthily.

Introductory Thoughts.—Two ways of witnessing for Christ are by means of the tongue and the pen. To this may be added the witness through light-shining. These three ways were quite conspicuous in the life of Paul, but we shall confine ourselves in this lesson to the first two named. The lesson before us is a continuation of the narrative of Paul's second missionary journey. To this is added a portion of Paul's first letter to the Thessalonians, among whom he had suffered many persecutions. These persecutions, while hard to bear, helped to stir up the pure minds of those whose minds were open to the truth, so that the persecutions helped rather than hindered the gathering in of disciples. It was to these that Paul addressed his letters.

LESSON COMMENTS

Paul in Thessalonica (1-9).—The city, called Salonika at the present time, was the largest city in Macedonia. Like all large centers of population, it was also a center of concentrated wickedness, and we are not surprised that the men of God should meet with great opposition on the part of those whose lives did not correspond to the teachings of the Gospel. As was his custom, Paul did his first work here among the Jews, attending their synagogue worship on the Sabbath days. But his faithful preaching of the Gospel of Christ soon won for him the opposition of the Jews, although some believed and became followers of Christ. The rulers of the Jews complained to the city authorities, their complaint being that these men had "turned the world upside down." After the authorities had taken security of Jason they allowed the missionaries to leave. Would to God that we might have more people today with zeal and courage enough to "turn the world upside down"—or rather, right side up.

Paul in Berea (10-15).—For the sake of peace, and what they considered for the best interests of the Cause, the brethren helped Paul and Silas out of Thessalonica and sent them to Berea. In this they followed the direction of Christ under such circumstances: "If they persecute you in one city, flee to the next." Two encouraging features are apparent in this: (1) It meant that the Gospel would be preached in a new

field. (2) It gave evidence of a church in Thessalonica, well enough established to carry on without Paul and Silas. It is heartening to note that while Paul and Silas were not unmolested very long in this new field of labor, they found a more favorable attitude on the part of the Jews, as is evident from the following: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." We praise the Lord. May this be our practice also; both in determining what God would have us do, and in testing any new doctrine that may come to our ears. All questions pertaining to the welfare of the soul should be judged by this standard: "What saith the scripture?"

Paul's Loving Manner (I Thess. 2:7-12).—Naturally Paul's experiences at Thessalonica put a warm spot in his heart for the brotherhood in that wicked city. We are not surprised that out of his fourteen recorded epistles two of them should be addressed to the Thessalonians. His letters were not only friendship letters, but letters full of rich instructions, such as the Thes-

salonians needed. Though this is but a small portion of his letter, it is enough to keep us in thoughtful meditation for hours. Let us notice a few things he said:

1. "We were gentle among you." It is the attitude that wins. Gentleness is one of the Christian traits belonging to "the fruit of the Spirit."

2. "Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." This was typical of the man. His life went with his message.

3. "That ye would walk worthily of God, who hath called you unto his kingdom and glory." That was Paul's objective. He sought no praise for himself, but the burden of his heart was that his converts might live to the glory of God.

Paul said a number of other things that are worth noting, but space forbids their mention here. Out of the depths of his heart he gave voice to the burden of his soul. And let us never forget that Paul was not only writing to the Thessalonians, but through his writings to them he gave rich instruction to every consecrated child of God in every clime and age. May we receive these things as a message to ourselves, and in our daily life pattern after this worthy example.—K.

BIBLE MEETING TOPIC

THE MESSAGE OF MALACHI.—Mal. 2

Topic for October 18

MOTTO

"Give glory to the Lord your God."

OUTLINE STUDY

III. Wherein Have We Polluted Thee?—Mal. 2:1-10.

1. By the priest's failure to be true.—1-10.
 - a. Not glorifying God.
 - b. A curse shall fall.
 - c. Former good qualities disregarded.
 - d. Departing from the law.
 - e. Treachery to the nation by corrupting the covenant.
2. By Judah's failure.—11-16.
 - a. Marrying among the heathen.
 - b. Dealing treacherously with the wife of youth.

IV. Wherein have We Wearied Thee?—Mal. 2:17.

1. With words.
2. Calling evil doers good in God's sight.
3. Speaking lightly of God's judgment.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Pure."
2. Purity Which God Loves.
 - a. In the teachers of the Word.
 - b. They are an example to others.
 - c. They should practice what they preach.
 - d. They should guard others from sin.

3. God Hates Divorce and Remarriage.
4. God Wants Men to Be True in Religion.
5. God Wants Men True in Marriage.
6. God Wants Evil Called Evil and Good Called Good.

For Seniors.

1. The Curse of Mixed Marriages.
2. The Curse of Divorce.
3. The Danger of Calling Evil Good.

PERSONAL THOUGHT

Is my life a glory to God because it is true and obedient?

SEED THOUGHTS

The abomination in social life by which the covenant was profaned and the holiness of the Lord outraged was the marriage with the daughters of the heathen. They had put away their own Israelitish wives in order to enter into these unholy alliances. The Jew acted faithlessly against his brother, both when he contracted a marriage with a heathen woman, and when he put away his legitimate wife, and thereby desecrated the covenant of the fathers, i. e., the covenant that Jehovah made with their fathers when He chose them as a separated people.—A. C. Gabelein.

Happy and thrice happy are they who enjoy an uninterrupted union, and whose love unbroken by any complaints, shall not be dissolved until the last day.—Horace.

To Adam and Eve Paradise was Home, and to all the good and noble among their descendants, Home is Paradise.—J. S. Shoemaker, in the Ideal Christian Home.

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, OCTOBER 8, 1936

Field Notes

Bro. N. E. Troyer of West Liberty, Ohio, is engaged to conduct evangelistic meetings at Waterloo, Ont., Oct. 31—Nov. 11. Pray for the meetings daily. M.

Several mission letters, intended for this week's Gospel Herald, came too late for publication in this issue, and will appear in print next week, the Lord willing.

Request for Prayer.—A sister asks the prayers of the brotherhood in behalf of herself and her family. Among other things, sickness in the home prompts this request from her.

A brother writes from Waterloo, Ont.: "Our young people's institute had a smaller enrollment than usual. God gave us great blessings. Brethren Elvin Snyder, and also local instructors, delivered Holy Ghost teaching."

Bro. J. C. Gingerich of Detroit Lakes, Minn., preached an acceptable sermon at the Scottsdale Mennonite Church last Sunday morning. He was on his way east, accompanying Brethren Irwin D. Sell, Linford D. Hackman, and Marion K. Landis, who had been on a tour through parts of Canada and Minnesota.

Dedication services and all-day Mission services were held at the Maple Grove Mennonite Church in Topeka, Ind., on Sunday, Sept. 27. The speakers included Bro. M. C. Lehman, Bro. Clarence Shank, and Bro. and Sister S. J. Hostetler.

The Wanner congregation near Hespeler, Ont., has made arrangements for a series of meetings, to be held Oct. 11-18, with Bro. J. B. Martin of Waterloo, Ont., as evangelist. The prayers of God's people in behalf of the meetings are solicited.

Sister Ella M. Esbenshade is the latest addition to the working force at the Publishing House. She was accompanied to Scottsdale by her parents and brother and sister of Lancaster, Pa. She is dividing her time between several kinds of work in the House.

Sister Vada Heatwole, one of the workers in the mission field surrounding Job, W. Va., was expected in Lancaster Co., Pa., Oct. 5-11, visiting among sewing circles of the county. She was also expected at the Mennonite mission in Reading, Pa., Oct. 8.

Bro. Hiram Wingard of Johnstown, Pa., favored the congregation at the Scottsdale Mennonite Church with an edifying sermon last Sunday evening. He was accompanied by Sister Wingard and daughter Lois, also by Bro. and Sister L. H. Weaver and Bro. Grant Weaver from the same community.

An interesting announcement of the special Bible term to be held at Hesston College and Bible School appears on last page. In writing of present prospects, Bro. Milo Kauffman of the College writes: "School is going nicely. 144 have enrolled. A short series of meetings will begin Oct. 7, closing Oct. 11. Our communion date is Oct. 25."

Called Home.—Word reaches us that Bro. John Oesch, for many years a faithful deacon at Creston, Mont., has answered the heavenly summons and gone to his long home. He had been ailing for some time, and about three months ago his disease was pronounced cancer. May the sustaining grace of God be with the bereaved family and congregation.

Quite a number of relatives and friends of Bro. J. A. Ressler are in Scottsdale at the time of this writing, brought here because of our brother's decease. Funeral services were announced for Tuesday forenoon, Oct. 6. Obituary notice next week. The bereaved family has the sympathy of many friends; both here and in other communities.

A Correction.—In last week's Gospel Herald it was announced that Bro. John

S. Hess would begin a series of meetings at Cocalico station, Lancaster Co., Pa., Oct. 11, and that a Sunday school meeting is to be held at the same place Oct. 18. Later information tells us that the evangelistic meetings are to begin Oct. 18, the same date as the Sunday school meeting.

Bro. J. B. Martin of Waterloo, Ont., is spending a few weeks in the evangelistic field in Iowa. He closed a series of meetings Sept. 30 at the West Union Church near Wellman, Iowa, and expected to begin at Lower Deer Creek Church near Kalona the following evening. A number of precious souls have come out on the side of the Lord, and we are praying for many more.

In Writing of his intentions to visit acquaintances in New York City, Bro. J. A. Heatwole, La Junta, Colo., says: "At present there are five there from our congregation at La Junta. Are there not many more there from congregations nearer by? For this and other reasons, why not take steps looking to the establishing of a mission in New York City?"

Bro. D. A. Yoder and wife of Elkhart, Ind., spent a few days over the last week-end with friends in Scottsdale. They expect to take a month's rest in the interest of Bro. Yoder's health (who for some time has been suffering from a nervous breakdown) and while resting they are visiting in a number of communities. We pray for his speedy restoration to normal health.

Following are among the recent visitors at the Publishing House: Russel Royer and wife, Columbiana, Ohio; Charles D. Hess and wife, Rothsville, Pa.; Adam D. Esbenshade and wife and daughters Ella and Anna and son Wilmer, Lancaster, Pa.; D. A. Yoder and wife, Elkhart, Ind.; J. C. Gingerich, Detroit Lakes, Minn.; Irwin D. Sell, Linford D. Hackman, Marion K. Landis, Souderton, Pa.

An interesting program has been prepared for a home-coming meeting at Bethel Church near Garden City, Mo. This meeting is to mark the 50th anniversary of the organization of that congregation and is to be held on Saturday afternoon and Sunday, Nov. 7 and 8. On the program we notice the names of nearly a dozen former members of the congregation, most of them serving the congregation in the ministry.

The annual Christian workers' meeting at the Mennonite Gospel Mission in Altoona, Pa., last Saturday evening and all day Sunday was well attended. There were workers present from adjoining counties as far east as Lancaster Co., Pa., as far south as Washington Co., Md., and from nearly all sections of the Southwestern Pa. Conference

district. The Mission congregation is looking forward to the beginning of a series of meetings this coming Sunday, with Bro. I. S. Mast of Casselton, N. Dak., as evangelist.

Bro. J. A. Heatwole of La Junta, Colo., has been engaged in evangelistic work in the Franconia Conference district. Among other things he spent thirty-one evenings in the bishop district of Bro. A. O. Histan of Doylestown, Pa., Bro. Histan being present at all the meetings. Appointments were made for him at Line Lexington, Plain, Souderton, Towamencin, Bally, Skip-pack, Providence, Spring City, and Frazer. It was his intention, the Lord willing, to attend both the Franconia and Lancaster conferences, October 1 and 2.

The thirteenth annual report of the Mennonite Board of Missions and Charities, in pamphlet form, is now ready for delivery. However the term, "in pamphlet form," is a poetic expression so far as this publication is concerned, as it has 182 pages. It contains, besides the minutes of the meeting held at Belleville, Pa., May 10-12, 1936, the reports submitted before that meeting for consideration, a synopsis of the addresses delivered during the meetings, and annual reports from our missions in India and South America. These reports will be sent out free as long as the supply lasts. Free will offerings to help defray the expenses of publication and postage will be appreciated. Let each congregation order the number needed to supply the membership.

Correspondence

Grantsville, Md.

(Fairview Mission)

Dear Herald Readers, Greetings:—We again wish in this way to express our thanks to our heavenly Father for the rich blessings He has given us.

On Sunday, Sept. 20, the dedication service of the church property recently purchased at this place was held. The Sunday school and church service of the morning was very well attended, and very much appreciated. The afternoon found the building filled to its capacity. Many visitors from the Johnstown District were with us. The Scottsdale, Martinsburg, Allensville, and Belleville congregations were also represented, with a goodly number from our Casselman Valley district.

The dedication service was held in the afternoon. We certainly feel that the Lord poured out His blessings far above that which we are worthy. Before the building was dedicated an earnest plea for prayer and faith was made, and an offering lifted, by which the entire debt of \$120 was wiped out and a balance left. We truly praise God for

this. Sunday evening an evangelistic sermon was preached.

We have an average attendance of around 50 pupils in our Sunday School. A large percent of these are under the age of 18, most of whom are not yet Christians. Pray for us, that we may have a growing burden for these precious souls, and that we may seek from God more Christlike love and wisdom that we may more faithfully witness for Him.

The Workers,
Per. Grace Miller.

Beaver Crossing, Neb.

(West Fairview Congregation)

Greetings in Jesus' Name:—We were again encouraged at this place by revival meetings that closed Sunday evening, Sept. 20. Bro. Samuel Hersberger of Garden City, Mo., as evangelist brought us some very well seasoned messages, although it was the same old Gospel that we have always heard. His theme in the opening was that we try to see what God can do in these days and not what the evangelist can do. Before the meetings were over we were convinced that God can still save in this evil day, because a goodly number of souls confessed Christ for the first time, and some others reconsecrated their lives anew. The saints were encouraged and the sinners warned. Our prayer is that all of us may be faithful to the end.

Sept. 24, 1936. Floyd W. Steckly.

Palmyra, Mo.

Dear Friends, Greeting in His Name:—The Lord has been good to us and blessed us with both temporal and spiritual blessings in the summer that is fast drawing to a close. Invigorating cool air and refreshing showers have replaced the heat and sunny days.

On Aug. 2 one precious soul was received into our church by water baptism.

On Aug. 9 our congregation had the pleasure of observing communion and feet washing with the Hannibal Mission congregation.

Bro. Paul Hershey of Lyman, Miss., preached for us the Sunday morning preceding the Missouri-Kansas Conference, also on the Sunday following. This is Bro. Hershey's boyhood home, and words cannot express how much the Word of the Lord refreshed and inspired us which came to us through him.

Bro. J. Neuhauser of Leo, Ind., closed a ten-day series of meetings here Sept. 20. Although there were no confessions the efforts of our brother were not in vain. We needed the stirring messages given, and greatly enjoyed them. May we by His grace live more true to the Lord than ever. Sister Neuhauser and two little boys accompanied him and we enjoyed their presence.

Bro. and Sister Jacob Buckwalter of Philadelphia, Pa.; Sister Phoebe Her-

shey of Kinzers and Frank Buckwalter of Lancaster, Pa., recently visited relatives here. How sweet these meetings! How glorious the one over yonder! May He keep us in the center of His will until He comes.

Sept. 25, 1936. M. Lena Kreider.

Morton, Ill.

Dear Readers of the Herald, Greetings:—Work at Pleasant Hill is steadily progressing. Under the leadership of our pastor, Bro. J. N. Kaufman, we enjoyed services regularly throughout the summer. Bro. H. F. Reist and family of Texas spent one Sunday with us.

On Aug. 23 a special home-coming day was held. The program was rendered by those who at certain times had charge of the work at Pleasant Hill. Everyone who had ever attended a service here was heartily urged to attend, and a large number did so. An interesting program was given. Speakers: John Conrad, John Roth, John Harnish, S. J. Hostetler, Ezra Yordy. During the evening service a new member, Mrs. Brooks, was baptized and taken into the Church by our bishop, Bro. Ezra Yordy. Everyone enjoyed these services very much.

Sept. 26, 1936.

Cor.

Kitchener, Ont.

Dear Herald Readers:—Bros. Lorne Schmitt, Simon Martin, Simon Cober, and Benjamin Shantz gave timely messages while Bro. Derstine was serving in evangelistic fields for two weeks in August.

Bro. J. B. Martin gave a stirring message entitled, "A Christian Gentleman," at the Young Men's Christian Fellowship on Thursday evening, Aug. 20.

We rejoice with the angels in heaven for a number of souls who confessed Christ in the evangelistic meetings conducted by Bro. Derstine during the first week in September.

On Sept. 6 three sisters and six brethren were baptized on confession of their faith and received into church fellowship.

On Sept. 13 Bros. J. B. Martin and S. M. Kanagy spoke in the absence of Bro. Derstine who was engaged in the Lord's work near Johnstown, Pa.

The Young People's Institute, from Sept. 14 to 17, although not so largely attended, was very inspiring. Souls were brought closer to their Savior and Lord. Speakers from a distance were H. J. King, Harper, Kans., and Elvin Snyder of South America. On Sept. 20 another sister was received by baptism and six others from surrounding congregations.

Those present on Sept. 24 at the Young Men's Christian Fellowship listened very attentively to Bro. P. E. Penner who related some of his experiences while bringing the Gospel to the Spaniards along the Mexican border.

(Continued on page 604)

Miscellaneous

BE STRONG

Josh. 1:9.

Eph. 3:15, 16.

By Ammon G. Brubaker

For the Gospel Herald.

(This inspiring message was written by the late Ammon G. Brubaker, pastor and evangelist, some time toward the latter part of his life and was sent us by his wife. It comes to us as a voice from the grave.—Editor.)

Be strong young Christians,—daughters, sons,
You're named among the valiant ones,
Yea e'en with those of Joshua's Band,
Who conq'ring marched through Canaan's land.

Your foes more subtle are than theirs,
Not flesh and blood with sword and spears,
But oft a sinful wandering thought
Within your heart's with danger fraught.

Yea, cast ye from their dizzy heights
Imagination's daring flights,
And bring beneath your stern control
Base passions that subvert the soul.

Be strong, courageous, brave and true,
There're mighty fiends that threaten you,
"Ambition, envy, greed, and pride"—
Temptation's lure on every side.

While flesh is weak, allurements strong,
With many conflicts fierce and long,
Oh, fear not, faint not, nor retreat,—
Your Captain ne'er has known defeat.

The Spirit's sword, oh, wield it well,
That ev'ry flashing stroke may tell,
Until each sinful haughty thing
Defeated falls before your King.

Your Cause is TRUTH it e'er will stand,
'Tho "crushed to earth" by villains' hand,
'Twill "rise again" in God's own time,
His WORD, His TRUTH, your hope, and mine.

Mifflintown, Pa.

TEMPTATIONS

By Mrs. Walter Hampton

For the Gospel Herald.

One of the worst things in this world is temptation. The quicker we find it out the better. When Christ was in the garden of Gethsemane praying, and His disciples were asleep, He woke them up and said to them, "Watch and pray, lest ye enter into temptation."

"The flesh is weak." Is there anyone on earth that dares to dispute that statement? Is there anything weaker under the sun than the flesh? The spirit is willing. Most men and women would rather do the right thing, and think they will do it, but are too weak. Tell them that they will do certain things inside of twelve months and they would probably say as the King did: "Is thy servant a dog, that he should do such a thing?" But they will do it just the same. "The spirit indeed is willing, but the flesh is weak."

I don't suppose that those eleven men who gathered around Christ that last night believed it. He spoke those

words to the three that were in the inner circle, Peter, James, and John. No doubt they thought there was no danger of them falling into temptation and they could sleep even though Christ told them to be on the alert and watching. But one of the twelve had already fallen though they did not know it. Peter, the chief speaker of the twelve, was going that very night to curse and swear and say that he never knew Jesus. The eleven were followers of Christ and yet He warned them that the spirit was willing but the flesh was weak. There has never been a man on earth that has not fallen some time in his life, except the man Jesus Christ.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). Life may run smoothly for a while, but the testing time is coming. The eleven disciples were to be tempted the night Jesus was taken as they never were before, and when the testing time came they fell. "Watch and pray lest ye enter into temptation; for the spirit is willing but the flesh is weak."

O that God may open our eyes to see how very weak the flesh is. There is temptation all around us. A few of the great temptations of this day are the theatre, disregarding the Sabbath, Sunday newspapers, false doctrines.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

"But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Gallitzin, Pa.

DELIVERANCE FROM DRINK

By Raymond McConnell

For the Gospel Herald.

The only way to be delivered from drink is to come to Christ. It takes the power of God. We can be delivered from drink the same as God has delivered us from other things. People have been delivered from worse habits than drink, but drink is a very bad habit.

The Lord will not let us be tempted above what we are able to bear. Strong drink made us do things we would not do if sober. But God will deliver us out of that bondage if we will give up self and let God work in us.

The Lord has great work for us to do after we are delivered from sin. After we are delivered from the drink habit we should be very careful that the devil does not trip us, by tempting

us to go where drink is served that we may take just one drink. The Bible says, "Touch not, taste not, handle not." Be not deceived. I am sure we do not appreciate the deliverance from strong drink as much as we should.

When God sets us free we are free indeed. Let us be awake to our opportunities and safeguard by Christian methods our homes, our children, and our Church. May we ever warn against strong drink, that the power of God may rest upon us.

Altoona, Pa.

WAR RESISTERS AND CONSCIENTIOUS OBJECTORS IN EUROPEAN COUNTRIES

By John Horsch

For the Gospel Herald.

In various European countries alternative civil service is offered to conscientious objectors.

In Holland, at the present time, about fifty men are undertaking this service. During the last eleven years 315 men have appealed for the alternative service, and 248 of these appeals have been allowed.

At the present time there are more than 100 young men in Denmark who have refused to serve in the army and have instead taken advantage of the alternative service offered them. The number of men accepting this service has steadily increased, so that the government of Denmark has been obliged to build additional barracks to accommodate them. It is possible to use in civilian work only a part of the large number of men who apply for this work, the rest are freed without any obligation.

In Poland five war resisters are in prison, having been sentenced to long imprisonment.

The "Labor Service" offered war resisters in Bulgaria is but a guise for military training. A conscientious objector was sentenced to more than ten years' imprisonment. He entered the prison a robust young man, the standby of his elderly mother and her only means of support. After three years his release is secured, but he leaves prison a physical wreck with a serious tubercular development.

In Switzerland André Boesiger was sentenced to a year's imprisonment and five years' deprivation of civic rights for his refusal to do military training; Albert Stauffer to two months' imprisonment and two years' loss of civic rights, and ——— Laederach to two months' imprisonment and one year's loss of civic rights.

Three young men are at the present time imprisoned in France for the same reason.

In Roumania twenty-two war resisters are in prison at this time.

In Jugo-Slavia forty-five men are serving sentences of from seven to eleven years imprisonment. Many of them have large families dependent upon them, who suffer greatly because of the imprisonment of the bread-winner. Nearly all of these are members of the Froehlich Church (known as New Amish in Central Illinois).

(The information here presented is taken for the most part from "The War Resister" magazine).

Scottsdale, Pa.

SOME OF MY EXPERIENCES AT CAMP

By William Handrich

For the Gospel Herald.

On a cold, stormy day in January, 1918, four other young men and myself left our homes for Camp Custer. We arrived at the receiving station in the afternoon on the next day.

Here our pedigree was taken and we were assigned to Battery B Field Artillery, which was several miles down the road, with barracks four and five deep on one side and Quartermaster Corps stables and artillery on the other side.

On the way down we were hailed by many of the boys and given a hearty welcome to the ranks. The thrill and glamor of this welcome chilled our nonresistance scruples very much. It would have been easy to follow the crowd. We arrived at our company barracks, presented our admission papers to the top sergeant, and were taken in and given a good supper. After supper we were given blankets and received instruction how to make up properly our bunk.

After we were with our company several hours our nonresistance scruples began to warm up again. The glamor and thrill of the welcome were past. We were hearing the soldiers giving their personal attitude toward the position they held.

The next morning after breakfast our company was called out. Our company of nearly 200 soldiers lined up two ranks deep. The squad in which I was, was placed in charge of a corporal who took us to a heating plant to shovel coal. The soldiers took their shovels and went to work. I pulled a card out of my pocket, handed it to the corporal. He read it, asked a few questions, and sent me back to the barracks to interview the captain. Somehow, being strange, I made a mistake and got into the wrong barracks which I did not know until after I had stated my position to the captain. He looked at me in amazement, then asked what company I belonged to. I told him. He told me to go to the next barracks; that my company lived there. By this time I was pretty well bewildered myself. I excused my-

self and went to my own captain and restated my case. Now in my mind I had hatched up all kinds of answers with which to answer the questions. But alas, he didn't ask me one question to fit any of my hatched-up answers. I was stumped. "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke 21: 14, 15). The Spirit answered the questions, for I was out of practice.

During my time at camp we were called in before majors and colonels, one at a time. These officers were very intelligent and their knowledge was world-wide. Their very appearance showed dignity. Their eyes were deep, cold, and hard.

These men never abused us physically. They didn't strike at our religion openly, but round about by intellect. But the Spirit answered the questions.

The second day at camp all the rookies in our company were called upstairs by one of our lieutenants who gave us instruction in military rules. When he got to the 164th article of war he spent quite a bit of time on it as it had to do with the disobeying of an order from an officer and the penalty thereof. He made these things very emphatic. When the uniforms were issued I fell out of line three times, and went upstairs to my bunk. The outfit was issued in three parts.

After all the soldiers had their outfits the top sergeant came upstairs and asked me to go down and get my outfit. I went down and my outfit was laid down. The supply sergeant said, "There is your pile."

I asked him what he wanted me to do with it.

He looked at me, knowing my attitude, and said, "Take it up and hang it on a nail. Then if you don't have to wear it, bring it back."

I did so. About eight-thirty that night the top sergeant came up and asked whether I had tried on my uniform yet to see how it fit. He told me I must have it on at reveille in the morning. I told him I couldn't consistently put it on. He answered with sympathy, yet with that hardness an officer must have. "I see where you will land. You will land in the guard-house."

I am human and I guess I didn't trust the Lord as I should have. I sent a letter to Bro. D. D. Miller. I crossed a bridge before I got to it.

I appeared at reveille the next morning in my own clothes, but not a word was said till some months later. When my wife was very sick, I asked my captain for a furlough home. This was a different captain, as we had since been transferred from Field Artillery to the C. O. barracks. This new cap-

tain told me he could give me a furlough if I would put on the uniform. He gave me his word of honor that I would have the privilege of taking it off when I got back. Was it a temptation?

Young man, the way the world is going now, and if the Lord tarries that long, some of you will be called on to eat what I have tasted. Yes, and I will say I had a Sunday school picnic compared to what you will have. Are you willing to pay the price? Do you have patience, and are you living a meek life now? I wish I had some of the meekness now that I had at camp. There will be a great deal of tongue-lashing you will have to take. We were not asked to give a testimony of our past life, but, young man, I believe you will be asked to give it.

Do you know that there is hardly a man in our county whose activities are not known? They are on record in black and white. How are you living now? Will your testimony ring true? They will know.

The church says she will stand back of you, but when you get there you will find out you will have to stand on your own faith in Christ or fall. What is nonresistance? Refusing to accept military service is only part of it. Do we have love, patience, and meekness of spirit? Do we wholly and completely trust the Lord in everything, or must we sign up part of our trust to police protection? God gave us His word of honor that if we choose to obey Him He will take care of us in everything. Are we not resisting evil when we sign up for police protection? God told us He would sustain us in all things. Do we believe it or must we sign up with the AAA? God said He ordained government and puts in power whomever He will. Can not we trust Him or can we do it better than He?

Most governments acknowledge God, but none of them recognize Jesus. Him they will not have. Friends, eighteen years ago we had our faith tried hard for some of these very things. Must history repeat itself?

It will be our own boys who will pay the next time. Have we a right to make it harder for them? Think it over.

Comins, Mich.

A FEW EXTRACTS

(Thoughts gathered by Isaac E. Hershey, from reading the report of a meeting in a neighboring church.—Ed.)

1. That we most earnestly request and enjoin all our ministers and elders to refrain from the discussion of all controversial subjects in the pulpit, the church schools, and all the regular meetings of the Church, and also our church papers.

2. That the ministry give themselves wholly to the faithful preaching of the Gospel of Jesus Christ and that they place special emphasis upon the truths most truly believed by us and by our church to be most essential; that is, (a) that the Old and New Testaments are the inspired Word of God, the only infallible rule of faith and practice; (b) that Jesus Christ is the only begotten Son of God, miraculously conceived through the Holy Ghost, born of the virgin Mary. We believe in His deity, His supernatural works such as stilling the tempest, making the blind see, the lame walk, raising the dead to life. We believe in His sacrificial atonement on Calvary's cross to satisfy divine justice and to reconcile us to God, "for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." We believe in His bodily resurrection and the full assurance that His believing people shall be raised together with Him, and that He is coming again. We believe in the person and work of the Holy Spirit, the third person in the Trinity.

Gordonville, Pa.

MISSIONS

(Continued from page 597)

children's shoes and coats; we could use them.

A few of our number have gone to E. M. S. who had been employed in the city—Sisters Isabelle King, and Grace and Emma Shank. Sister Bessie McCaskey, one of our Home Mission members is also attending E. M. S. We miss them in our work here, but our prayer is that they may be used in the Lord's work where they are while they are preparing for service for their Master.

Sister Bessie Knauer, one of our faithful workers, is very sick at this writing in the St. Joseph's Hospital. She suffers much pain. We request the prayers of God's children in her behalf that she may be restored to health if it is His will, that her life may be used to bring many souls to Christ.

Bro. Hurst's family has had a siege of whooping cough. Baby Lois was only two weeks old when she contracted the cough. Her young life endured much suffering, but the Lord spared her and all are recovering nicely. The quarantine is now lifted from the Mission Home for which we are thankful.

Pray for the work and workers in Reading. Pray especially for a few of our number who are wavering and are looking back into the world. Satan is cunning, trying to deceive many, alluring them into worldly pleasures. Pray that victories may be won; that there may be a real revival among us; that souls may be saved from sin and be made new creatures in Christ Jesus.

In His name,

Sept. 28, 1936. Lizzie Musser.

CORRESPONDENCE

(Continued from page 601)

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.
Sept. 26, 1936. Vernice Schmitt.

Shipshewana, Ind.

(Shore congregation)

Greetings:—After a hot, dry summer we are enjoying bountiful rains, which are keeping the earth covered with beautiful green. And we are again reminded of the wonderful God, how He can in a few weeks bring about such great changes.

We at the Shore congregation have been blessed both spiritually and temporally. We were fortunate in having a number of brethren from other congregations with us as well as our own ministers, who have faithfully been bringing us the Word of God. Among those who worshipped with us were Ed. Schrock of Montgomery, Ind.; T. U. Nelson of White Cloud, Mich.; Menno Yoder of Topeka, Ind.; Edwin J. Yoder of Topeka; D. J. Johns and Ira Johns of Goshen; Oscar Hostetler of Topeka; Earl Miller, Middlebury; J. S. Hartzler and C. E. Leininger of Elkhart; S. J. and Ida Hostetler of India; also a group from Yellow Creek congregation. We appreciate the help given us by these and others, and invite others to visit us on U. S. Route 20, nine miles west of LaGrange and twenty-two miles east of Elkhart.

We expect to have Bro. Oscar Burkholder with us by Oct. 17 to conduct a series of meetings, D. V. We also intend to hold a members' meeting on Oct. 4 and Communion Oct. 18.

Remember the work at Shore in your prayers.

Sept. 28, 1936.

J. E. Nelson.

Greenwood, Del.

Greetings in Jesus' Name:—It is to Him that we owe our lives for what He has done for us and all we enjoy in this life.

Since we last wrote Bro. J. L. Stauffer gave us a very interesting sermon a few weeks ago. Other visitors over the past week were Bro. Kauffman and wife, Mrs. Blough, and Miss Baumgardner of Johnstown, Pa.; C. C. Wissemann and daughter Marian of Grantsville, Md.; Amos Baer of Hagerstown, Md.; Naomi Smoker of Scottdale, Pa. Sister Marian took part in the work at Owen Station, which we appreciated very much. We ask all to come again.

Pray for the work here.

Sept. 28, 1936.

Mary A. Miller.

West Liberty, Ohio

Bro. Newton S. Weber, Supt. Ft. Wayne, Ind., Mission, was a very welcome guest at the Oak Grove Church on Sunday morning, Sept. 28. He preached an appropriate sermon for the counsel meeting, held at that time, to an at-

tentive congregation. Communion services are announced for Sunday, Oct. 4.

Bro. David Kauffman, accompanied by his wife and daughter Floy, were among the recent Sunday morning visitors at the Oak Grove Church. The latter has gone to Fort Wayne, Ind., to take up mission work in that city. May the Lord bless her and use her in His service.

Sept. 29, 1936.

Cor.

Bally, Pa.

Dear Herald Readers, Greeting:—We like to read the news from the different congregations all over this country and of the foreign mission stations. It gives us courage to press on and we can the more intelligently pray for each other.

The congregation at this place had a day of rejoicing on Sunday, Sept. 27, when 11 precious souls were baptized and received into the Church. We trust that they were also added to the Lord. Acts 5:14. Bishop Warren G. Bean officiated. Many visiting brethren and sisters from other congregations were present, almost filling the house.

One remarkable thing about this class is that only 4 of these applicants had Mennonite ancestors. Several had been members of other denominations and had received infant baptism. Their ages were between 11 and 38 years.

A mother and her son made the start, then the others followed. Twin girls 14 years old were among them.

Will you pray with us for them that they all will fully surrender their lives to Him who died for them?

May we all continue to labor on while the Lord gives us strength, that many more souls may be brought to Christ.

Sept. 30, 1936.

Cor.

CONTACT NEEDED

If I may touch but His clothes, I shall be whole.—Mark 5:28.

It was contact that this woman realized was needed to effect her healing—contact with Him who was the Source of life and health. And so she determined to find her way through to the Christ. It is that wondrous and mystic touch upon life that transforms it. Anything that is touched by the hand of Christ by virtue of that touch becomes a new creation. O that this day Thy touch may rest upon all my ministry. That eyes and ears, hands and feet may know the endowment which comes from contact with Thee. Thou canst reach me through Thy Word, and in the closet of communion Thou mayest impart that sacred anointing which shall make me sufficient for all things. In the busy mart I may also find Thee and realize the inflow of Thy life. "Moment by moment" I may catch the inspiration of that holy touch upon this life.—Elim Evangelist.

SUNDAY SCHOOL CONFERENCE

Report of the Annual Alberta-Saskatchewan Sunday School Conference held with the Mountain View Congregation near Creston, Mont., June 24, 1936

Organization.—Mod., O. O. Hershberger; Asst. Mod., Willis Yoder; Secys., Reuben Kauffman, Carl Bachman; Chor., Clarence Ramer.

Program and Speakers.—Devotional and address of welcome, J. G. Hochstetler; The Place of the Bible in Our Sunday School Teaching, Clarence Ramer; Holy Spirit Power a Necessity in Teaching, M. E. Brenneman; The Teacher's Duty in and out of Class, E. G. Hochstetler; Preparing for the Sunday School Hour, Dan Brenneman; Devotion, M. E. Brenneman; Children's Meeting, Ezra Stauffer; How to Keep Our Youths Interested in Sunday School, M. D. Stutzman; Sunday School Extension Work, T. K. Hershey; "And I Sought for a Man among Them," J. B. Stauffer; Helps and Hindrances in Sunday School Work, Boyd Stauffer; Devotion, O. D. Yoder; Query Box: How can the primary children be kept quiet during the church hour? answered by T. K. Hershey; How much can the distribution of literature and visitation work be used in Sunday school extension work? answered by T. K. Hershey; Should other good qualities in a teacher be ignored if Holy Spirit power is not prominent? answered by M. E. Brenneman.

Thoughts Presented.—The Bible should have first place in the Sunday school teaching, because it is the inspired Word of God. It is a living book and has a living Author. We should be careful and not let helps take the place of the Bible. It is able to make us wise unto salvation and is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." Holy Spirit power is one of the most vital things in the Sunday school. We are not teaching unless the one taught gets what we are teaching. We can receive this power only by a direct contact with God. Have few points and get them across so the class gets what we are trying to teach. The teacher should study each pupil's character and be a true friend to all. We teach by our every day lives as well as in the Sunday school. We must prepare our lesson if we expect to help out in discussion or get anything out of the lesson; prepare in such a way as to arouse interest. We do not use the Holy Spirit, but the Holy Spirit uses us. To keep our youth interested we must teach the truth and bring it to them in such a way that it creates an interest. Have something for them to do. Have a leader who is a friend to the whole class and one in whom they have confidence. The Sunday school has opportunity to reach people that the Church does not. Two-thirds of the people in the United States do not go to church or Sunday school at all. There is opportunity in every community, even where there are few workers. Will God find us as Christians in a similar condition as He found the children of Israel? Ezek. 22:30. To be a help to the Sunday school, we as teachers and pupils must live as we teach and are taught. We must all work together in unity.

Secretaries:

Reuben Kauffman.

Carl Bachman.

Report of the Minutes of Mission Board Meeting of Alberta-Saskatchewan Conference, June 25, 1936

Meeting called to order by chairman, M. D. Stutzman.

Song Service in charge of Willard Hartzler.

Devotional by H. B. Ramer.

Roll Call:—

The Executive members: Pres., M. D. Stutzman; V. Pres., M. H. Schmidt; Treas., J. Brenneman; Sec., H. J. Harder; Bishops, 2; Ministers, 6—absent, 3; Deacons, 2—absent, 3; Local members, 4—absent, 3.

RELIEF NEEDS

In most of our communities and for most of our brotherhood this year's harvest time is just past. In a number of Mennonite communities the summer's prolonged drought resulted in a much-smaller-than-normal harvest, in a few there was practically none, while again in others the harvests were exceptionally bounteous. For the large majority there has been enough and to spare. To Him from whom cometh all good, be the praise.

At the suggestion of the General Mission Board's Executive Committee we are calling the attention of our congregations to in-

stances of relief need which have made their appeal to our Relief Committee.

1. The Mennonite Central Committee, which has been the Church's agency in serving our Russian brethren and also the Russian Mennonite emigrant groups of recent years, has called our attention to urgent needs among the brethren in Paraguay, South America, caused by this year's extreme and prolonged drought there. Bro. Siemens, the leader of the colony reports that the colony hospital was closed for lack of medicines, that many of their families have already exhausted all their credit facilities against this year's cotton crop (their only cash income)

Minutes of the last meeting read and accepted.

Minutes of Executive meeting of Nov. 11, 1935, read and accepted.

Report of Treasurer and Auditor read and accepted.

Report of Bible Study Committee, by M. H. Schmidt. J. C. Ramer reported for Tofield, Carstairs, and Duchess. J. G. Hochstetler reported for Creston, Mont. The committee also made the following recommendations:

1. That a Constitution and Discipline be drawn up by Mission Board for our Winter Bible School to help further its best interest.

2. That the Board co-operate with the Guernsey, Sask., congregation in planning for their Bible Study.

These reports and recommendations accepted and approved. The Executive Committee of the Mission Board was ordered to make a draft of Constitution and Discipline and report as soon as possible.

A request from the recently organized Sunday school at "Westward, Ho" for one monthly preaching service if possible, and also for one week's evangelistic service during this summer. Request accepted and approved. Executive Committee ordered to provide for the above request.

Missionary Sermon by T. K. Hershey. Text, Acts 16:9. Only five per cent of the world's population is really Christian and to them is committed the work of carrying the Gospel to the rest of the world.

Noon Intermission.

Song Service, conducted by Orie Yoder of Oregon.

Devotional, Rom. 10, by B. B. Weber.

Subject, **Our Privileges and Responsibility in Carrying out the Great Commission**, Daniel Kauffman.

Subject, **Beauty and Power of Consecrated Workers**, Dan Slabach.

Subject, **Present World Conditions a Challenge to Christian Youth**, Eli G. Hochstetler.

Song, Dare to be a Daniel.

Open Conference. Speakers: Archie Kauffman, J. B. Stauffer, Isaac Miller.

Missionary Offering, amounting to \$57.87, for South America.

A talk by Bro. Daniel Kauffman on the Publishing interests of the Church.

Report of Sisters' Sewing Circles.

Sisters' Sewing Circle program, conducted by Sister H. J. Harder.

Report of Sisters' Sewing Circles of this Conference District, by Sister H. B. Ramer.

Sisters recommend a committee to organize and sponsor the work of summer Bible schools throughout our Conference district. Report accepted and recommendation approved and provided for. Summer Bible School Committee: Pres. of District Mission Board, Sec. of District Mission Board, District Sunday School Secretary and Field Worker.

Bro. Clarence Ramer presented a request for reprinting a 3000 edition of Chas. F. Reitzel's booklet "Church and State," cost for reprinting the edition to be about \$60.00. Request approved and our Mission Board ordered to assume responsibility for printing.

Request of Bro. A. Reist for help in starting up farming presented and discussed. Moved and seconded that our congregations be solicited for free will offerings for that request, the deacons or the local Mission Board member to take charge of this work. Motion was carried.

Special meeting of Executive Committee of the Mission Board to arrange for evangelistic work of our district. After some consultation it was decided that Bro. Eli G. Hochstetler serve the congregations at High River, Carstairs, and Tofield. So ordered. It was ordered that Brethren Clarence Ramer and M. D. Stutzman serve the rest of the district or arrange with the Mission Board for someone who will be satisfactory.

Meeting adjourned.

M. D. Stutzman, Pres.

H. J. Harder, Sec.

for food, and will have to have outside help until next harvest, etc.

The Committee has already sent \$750.00 to Paraguay to help in their emergency and has appealed to us for a fair proportion of this.

Maintaining the necessary contacts with these immigrant brethren in Brazil, Paraguay, Mexico, and those still in Russia, as well as with the other organizations also serving these folks and movements, involves expense for postage, correspondence, translation and travel which needs to be shared by the groups supporting this effort. The Mennonite Central Committee budget for 1936-37 also includes small debt balances from recent ref-

ugee movements. Three thousand dollars has been allotted to our committees as our this year's share in this program.

2. A number of contributions have been received and designated for drought sufferers in the United States. The committee has established contact with Mennonite communities in this year's drought area and has learned of instances where there will be considerable suffering through the coming winter unless help is given.

Any funds specified for United States drought relief will be distributed through the Executive Committees of Conferences in which these instances are found to exist.

The heads of our General Sewing Circle organizations will be advised in any cases where needs develop which can best be met through clothing contributions. Some material has already been gathered which can be made available immediately by writing to Scottsdale.

3. Just recently our attention was called to the physical privations of a small group of Hutterian Brethren who had been living in Germany, but who moved to Lichtenstein, Austria, under religious pressure from the present German government. Because of the more recent trend towards Nazism in Austria their young men of military age have again had to flee, and have for the present found a haven in England.

A Holland Mennonite Committee has been helping these folks as they have been able—and have passed on to us their knowledge of the need.

This Lichtenstein group is typical of numerous other needy refugee groups in Europe, resulting from the political turmoil and developments in the various countries there during the past few years. The present civil war in Spain is adding immeasurably to the multitudes of helpless women and children in suffering and distress. What would Jesus have us do with our surplus in the face of this distress and mass suffering? As Christians we know the answer.

In the light of this widespread need for relief and with the approval of the Executive Committee of the General Mission Board the Relief Committee urges that in each of our congregations a special offering be arranged for contribution to the Board's relief funds. The congregational contribution can be designated for the Board's General Relief fund (in which case it will be further directed according to the best judgment of the Executive Committee) or be designated for one of the particular needs outlined, in which case same will of course be so forwarded.

These offerings should, if possible, be arranged before the end of 1936.

Mennonite Board of Missions and Charities Relief Committee.

Orie O. Miller, Chairman.

John L. Horst, Secretary.

Married

Bender—Lehman.—Bro. Robert L., son of Elsie Bender, and Sister Carolyn, daughter of M. C. and Lydia L. Lehman, were married on Sept. 6, 1936, in Kulp Hall at Goshen College by the bride's father. They will reside for the coming year at 590 Newbury St., Boston, Mass.

Martin—Buehler.—Bro. Elam Martin of Woolwich Tp., and Sister Matilda Buehler of the Waterloo congregation were united in holy marriage at the home of the officiating minister, Bro. J. B. Martin, Waterloo, Ont. May God bless them with a happy Christian home.

Wyse—Steckley.—On Sunday afternoon, Sept. 20, 1936, in the Conservative A. M. Church near Pigeon, Mich., occurred the marriage of Bro. Willard Wyse of Midland, Mich., and Sister Erma Steckley of Pigeon, Bro. Floyd F. Bontrager of Midland, officiating. May God's blessing rest on this union.

Knox—Hieser.—On Sept. 9, 1936, at the home of the bride's mother, Sister Mary E. Hieser, occurred the marriage of Bro. Alvin Knox and Sister Florence Hieser, both members of the East Bend Mennonite Church near Fisher, Ill., with Bro. J. A. Hieser, uncle of the bride, officiating. May God bless them throughout life.

Teuscher—Heiser.—On Sept. 15, 1936, at the home of the bride's parents, occurred the marriage of Bro. Melvin Teuscher and Sister Mabel Heiser, both members of the East Bend Mennonite Church near Fisher, Ill., Bro. J. A. Heiser, father of the bride, officiating. May God's blessings attend them through life.

Loucks—Blosser.—On Aug. 27, 1936, Sister Thelma Blosser of Hesston, Kans., and Bro. Charley Loucks of Canton, Kans., were united in holy marriage at the home of the bride's parents, Bro. and Sister Rudolph Blosser, near Hesston, Kans., Bro. Paul Erb officiating. May God's blessings attend them through a happy life.

Burkey—Eicher.—Bro. Perry Burkey of East Fairview congregation near Milford, Neb., and Sister Teresa Eicher of West Fairview congregation near Beaver Crossing, Neb., were united in marriage at the home of the bride's parents on Aug. 26, 1936, by Bro. Wm. R. Eicher, father of the bride. May God bless them through life.

Miller—Miller.—On Sept. 20, 1936, Bro. Joe C. Miller and Sister Edna Miller, both of Arthur, Ill., and members of the East Bend Mennonite Church near Fisher, Ill., were united in matrimony at the home of Bro. and Sister Obie Bontrager, also of Arthur, Ill., with Bro. J. A. Heiser officiating. May God richly bless them throughout life.

Brubacher—Culp.—On Aug. 22, 1936, at the Mennonite Church, Vineland, Ont., occurred the marriage of Bro. Elmer G. Brubacher, son of Jacob Brubacher of Kitchener, Ont., and Sister Margaret W. Culp, daughter of Alvin Culp of Vineland, Ont. Many guests and friends were assembled to witness this Christian ordinance and to extend to the bridal pair their best wishes and the blessing of God in their wedded life. Bro. and Sister Brubacher will reside near Kitchener, Ont.

Obituary

Gillispie.—Lafayette, son of James Gillispie, was born near East Lynne, Mo., Feb. 23, 1858; died at his home in East Lynne Sept. 24, 1936; aged 78 y. 7 m. 1 d. His parents, 3 brothers, and 3 sisters preceded him in death. He leaves 2 sons (Peter and Allen), 1 sister of Hope, Ark., and some other relatives and friends. He spent most of his life in his native state. Funeral services were conducted at Pitts Chapel by I. G. Hartzler. Text, Psalms 90:9, 10. Interment in cemetery near by.

Hartzler.—Harley W. Hartzler was born in Whitten, Iowa, April 17, 1917; died Aug. 24, 1936; aged 19 y. 4 m. 7 d. He lived with his family at Cheraw, Colo., for many years. He was converted in East Holbrook Mennonite Church. Later his family moved to Colorado Springs, Colo., where he died in a local hos-

pital. He was revived in the faith of God and his last words were words of praise to God. His wish was that all his folks might meet him in heaven. He leaves a father, mother, 2 brothers (John and Raymond), 2 sisters (Mildred and Dorothy), and a host of relatives and friends. Funeral services were held in the East Holbrook Church by Bros. Aaron Leatherman and Allen Erb. Burial in adjoining cemetery.

Gregory.—Sarah Emmaline, infant daughter of Isaiah and Magdalena Gregory, died Sept. 22, 1936; aged 4 m. 24 d. She leaves her parents, 4 brothers, 3 sisters, 1 grandfather, 5 uncles, 2 aunts, and 1 great-aunt. Two brothers and 3 sisters preceded her in death. Funeral services were held at the Elmira Mennonite Church. Burial in the adjoining cemetery.

"God needed one more angel child
Amidst His shining band;
So with His loving arms He reached,
And clasped our darling's hand."

Weaver—Martin.—son of John and Lydia Weaver, was born near Lancaster, Pa., May 15, 1863; died at the home of his only daughter (Mrs. Paul Westlake, Columbiana, Ohio), Aug. 27, 1936; aged 73 y. 5 m. 12 d. He was married to Barbara Metzler of North Lima, Ohio, who preceded him in death twenty-six years ago. He lived in the village of East Lewistown most of his life, serving the community as carpenter and later as watch and clock repairer. He united with the Mennonite Church many years ago and held his membership there till death. He leaves his only daughter (Mrs. Westlake), 2 brothers (Eli and John), 2 sisters (Mrs. Mary Sensing and Mrs. Anna Fisher). Three sisters and 1 brother preceded him in death. Funeral services were held at the North Lima Mennonite Church Aug. 29, in charge of A. J. Steiner and David Lehman. Text, Job 14:16.

Blosser.—Noah O. Blosser, pastor of the Chapel Mennonite Church, Williamstown, Ohio, was born at Pandora, Ohio, Jan. 10, 1859; died at his home near Williamstown, Ohio, June 3, 1936; aged 77 y. 4 m. 23 d. For forty years he had been the pastor of the Chapel Mennonite Church. He was active in his work until four years ago when he suffered a break in health and has since been confined to his home. In his early life he was a successful rural school teacher. Later he became a farmer and pastor of his neighborhood church. He was held in high esteem by his neighbors and community associates. He rendered an influential ministry far beyond the bounds of his own congregation. He was the counsellor and friend of all in need, visited the sick and discouraged, and officiated at many funerals of people in the community who were members of other churches. Funeral sermon was preached June 5 by Paul E. Whitmer.

Birky.—Roy Richard Birky was born near Hopedale, Ill., Nov. 22, 1907; died Sept. 18, 1936; aged 28 y. 9 m. 26 d. At the age of 10 he came with his parents to Kouts, Ind., where he has since resided. In the spring of 1919 he united with the Hopewell Mennonite Church and remained in that faith till death. On Sept. 23, 1934, he was united in marriage to Alpha Mae Yoder of Middlebury, Ind., who with their little daughter (Carol Joan) mourns deeply the loss of a loyal, devoted husband and father. Roy was of a kind loving disposition and will be sadly missed in his home, in the community, and by his friends elsewhere. He leaves his parents (Lewis and Bertha Birky), 3 brothers (Chauncey, Arthur, and Ralph), 1 sister (Ina May), an aged grandmother and a step-grandfather. One sister (Mildred) preceded him in death in 1925. On the morning of Sept. 10, as he went to the pasture for his cows, he was attacked by an angry bull and received injuries so severe that an operation was necessary to retain life. On the morning of Sept. 18 he submitted to an operation during which he died of embolism just five days before their second wedding anniversary. So Roy has left us with bleeding hearts and lonely but we trust he has

gone on before and that some day our circle will again be unbroken to never part again. Funeral services in charge of D. D. Miller, S. C. Yoder, and Dean Birky. Text, I Sam. 20:3.

Miller.—William J., son of Jephtha and Barbara (Weaver) Miller, was born in Holmes Co., Ohio, July 25, 1866; died Sept. 21, 1936; aged 70 y. 1 m. 26 d. He was married to Fannie Eash on Feb. 10, 1889. To this union were born 3 sons and 3 daughters (Samuel, Daniel, and Irvin of Topeka, Ind.; Lizzie—Mrs. Melvin Boley of Emma, Ind.; Mary—Mrs. Ora Schrock of Sturgis, Mich.). Fourteen grandchildren, 2 great-grandchildren, 1 brother (Adam Miller of Emma, Ind.), 1 half brother (Noah Speicher of Shipshewana, Ind.), and 1 half sister (Mrs. Silas Gerber of Amboy, Ind.) and other relatives and friends survive. One daughter (Sarah) preceded him in death. Bro. Miller was a member of the Old Order Amish Church. Funeral services were held Sept. 23 at the home of Levi Bontragers, conducted by Manasseh Yoder, Joseph Yoder, and O. S. Hostetler.

"Softly and peacefully Father passed away,
From earth to heaven to make his stay;
Long and patiently he awaited the call,
Now in heaven he is waiting for us all."

Peifer.—Ida K. Peifer was born April 6, 1877; died at her home at East Petersburg, Pa., where she resided with her sister (Mrs. Annie Kreider) Aug. 23, 1936; aged 59 y. 4 m. 17 d. She was the first to break the circle of sisters and brothers. She is survived by 4 brothers (Christian K., Clayton K., Martin K., and Elam K.), 2 sisters (Mrs. Henry B. Hershey and Mrs. Annie Kreider), and 16 nieces and nephews. She took sick very suddenly and was bedfast only fourteen days. God saw best to take her home. Her chief concern was for her own salvation and for the salvation of others. She was always willing to lend a helping hand to those in need. Funeral services were held at her home in charge of Bros. Frank Kreider and Milton Forney, and at the church by Bros. John Gochenaur and Henry Lutz. Text, Luke 2:28, 29. The body was laid to rest in the cemetery adjoining the East Petersburg Mennonite Church, of which she was a member. "Farewell, my brothers and sisters, farewell, I am leaving you now with my Savior to dwell; My Savior has called, His voice I must obey, Prepare, oh! prepare to meet me in that great day."

Eash.—Katie, daughter of Benjamin and Mattie Bontreger, was born in LaGrange Co., Ind., July 24, 1871. In her youth she accepted Christ as her Savior and united with the Amish church. To this faith she faithfully held to the end and was preparing to have the church services at her home on Sept. 13, but she received word of the death of her sister-in-law near Kalona, Iowa. Early Sunday morning she and her daughter and her brother and brother-in-law and wife started to attend that funeral, but near Ottawa, Ill., she was instantly killed in an auto accident—at the age of 65 y. 1 m. 19 d. In March, 1896, she was united in marriage to Daniel Eash, with whom she shared the joys and sorrows of life for over 40 years. To this union were born 3 sons and 2 daughters. One son died in infancy. She leaves her sorrowing husband, 4 children (Melvin and Leona of near Middlebury, Ind.; Ernest and Esther at home), 2 brothers (Jacob of Elkhart, Ind., and Menno of Kalona, Iowa), 1 sister (Mrs. Tobias Eash of near Middlebury, Ind.), and many relatives and friends. Funeral services at the home by Rudolph Kauffman and Samuel Hostetler in German and D. J. Johns in English.

Chupp.—Margaret Rebecca, daughter of David and Barbara Weaver, was born Feb. 11, 1851, in Ohio; died Sept. 8, 1936; aged 85 y. 6 m. 27 d. At an early age she moved to Elkhart, Ind., in which vicinity she lived about twenty years. In 1873 she was united in marriage to Levi N. Chupp, with whom she lived happily for sixty-two years. About 1886 she and her family moved to near Surrey, N. Dak.,

and settled on a farm. Twelve years ago her husband retired from active life and they moved to DeMotte where they resided until their death. Nine children were born to this union, 5 of whom survive to mourn her passing. They are: Mrs. Rosa Hammerton of DeMotte, with whom she has made her home since the death of her husband; Frank of Edinburg, Ind.; Charles of Ithaca, N. Y.; Nathan and Ralph of Indianapolis, Ind. The children who preceded her in death were Anson, Mrs. Barbara Rowen, Mary, and a baby who died in infancy. She is also survived by a stepdaughter (Mrs. Cora Clouse of Nappanee), and a number of grandchildren and great-grandchildren. Funeral services were held Sept. 10 at DeMotte M. E. Church, in charge of F. W. Weaver, assisted by D. M. Iles. Burial at Weston Cemetery, Rensselaer, Ind.

Detrow.—Amos M., son of George and Maria Detrow, was born near North Lima, Ohio, Jan. 15, 1872; died at his home near Leetonia, Ohio, Sept. 20, 1936; aged 64 y. 8 m. 5 d. He was united in marriage with Fannie Senger of Bowdill, formerly North Lawrence, Ohio, on Jan. 8, 1895. To this union were born 4 sons (Lester R., Mineral City, O.; Harvey A., Leetonia, O.; Clyde, who died Sept. 23, 1913; Homer, at home), and 1 daughter (Mrs. Herman Swope, at home). He also leaves 10 grandchildren, 2 brothers, and 3 sisters. One sister and 2 brothers preceded him in death. He united with the Mennonite Church forty-two years ago and remained faithful till death. He was regular in his attendance at church and Sunday school when health permitted. For a number of years he taught a Sunday school class at Leetonia Mennonite Church. He attended services and also taught his Sunday school class for the last time on Aug. 2. He is a descendant of Jacob Overholtzer, who founded the Mennonite Church in this community about one hundred thirty-five years ago. Funeral services were held Sept. 22, 1936, at the Midway Church in charge of A. J. Steiner, I. B. Witmer, Steve Yoder, and David Gehman. Text, Joh 5:26. Burial in adjoining cemetery.

Bixler.—Michael, son of Jacob and Phoebe Bixler, was born in Mercer Co., Pa., May 12, 1850. At the age of twelve he moved to Allen Co., Ind., and in 1911 he moved to the vicinity of Topeka, Ind. He was married to Catherine Conklin Sept. 4, 1878. To this union were born 8 children (William of Garrett, Ind.; Ella Hughes and Nathan of Adrian, Mich.; Rosetta Calvin of Mishawaka, Ind.; Clara Miller of Topeka; Celia Blosser of Wakarusa, Ind.; Iva Bennett of Adrian, and 1 daughter who died in infancy). There survive him 20 grandchildren, 2 great-grandchildren, 1 brother (William of Mishawaka), 1 nephew, and 1 niece. His wife preceded him in death Feb. 7, 1923, since which time he has made his home with his daughter's in Adrian. Early in life he gave his heart to the Lord and remained a faithful member of the Mennonite Church until his death. He was confined to his bed for the last 20 months and passed away Sept. 7, 1936, at the home of his daughter (Mrs. Frank Hughes in Adrian); aged 86 y. 3 m. 25 d. A prayer service was held at the home in Adrian and funeral services were held at the Maple Grove Mennonite Church in Topeka, Ind.; conducted by Silas Weldy and Edwin J. Yoder. Burial in the Maple Grove Cemetery.

Stalter.—Sterling Samuel, son of Simon and Emma Stalter was born Feb. 25, 1915; died at the home of his parents near Tofield, Alta., Sept. 2, 1936; aged 21 y. 6 m. 6 d. Sterling had been well till 2 weeks ago, when he took the influenza and sore throat and had recovered fairly well. Then on Friday, Aug. 28, he again took sick with diphtheria and pneumonia, being sick only 5 days. He leaves his father, mother, 6 sisters (Mrs. Barbara Wide-man, Mrs. Lily Kauffman, Viola, Clista, Alma, and Doris all near Tofield), 1 brother (Daniel near Archbold, Ohio), 3 nieces, 1 grandmother (Barbara Stauffer), uncles, aunts, and a host of relatives and friends. One brother (Chester)

preceded him in death, also 1 nephew. In his early youth he accepted Christ as his Savior and was baptized at the Waldo Mennonite Church near Flanagan, Ill., of which he was a member till he with his parents moved to Tofield, where he transferred his membership to the Salem Mennonite Church of which he was a member at the time of his death. Private funeral was held Sept. 2. Interment in cemetery adjoining Salem Church. Memorial services were held at the Salem Mennonite Church Sept. 20, conducted by Bro. M. D. Stutzman and Bro. N. E. Roth. Texts, Job 14:1-4; Jno. 5:24. "The lights are gone out in this mansion of clay,
The curtain has drawn the dweller away;
He slipped from the threshold of earth's dark night,
And made his abode in the city of light."

Wingard.—Almeda Mae, daughter of Peter J. and Ada (Yoder) Wingard, was born near Topeka, Ind., June 15, 1920; died at home Aug. 31, 1936; aged 16 y. 2 m. 16 d. She leaves her parents, 2 brothers (Harley and Cletus), 2 sisters (Gladys and Inez), 1 grandmother (Mrs. Benjamin Yoder), 10 uncles, 8 aunts, and many other relatives and friends. In the early part of her eighth grade work in school she became afflicted with sarcoma of the bone which confined her to her bed for the period of nine months and a few days. Through her long sickness and intense suffering she clearly exemplified the Christian grace of patience. She wore a smile for all who came to see her. Everything that we knew to do for her was done, but God saw best to take her home. We are glad that we can have that blessed hope of meeting our loved one again, although it is lonely here without her. At the age of twelve she gave her heart to the Lord and was received into the Emma Mennonite Church by water baptism June 19, 1932. Though her life was one of quietness, through her kindness and cheerfulness she has won a warm spot in the hearts of many who learned to know her. Whenever called upon to serve in the Church she showed a willingness to do what she could. Funeral services were held at the Emma Mennonite Church, in charge of O. S. Hostetler, assisted by M. J. Yoder and Amos O. Hostetler.

"O dear, familiar yesterday
O sad and strange today,
Yet who would call the glad soul back
To rouse the resting clay?
Or who would wish that she might share
Our morrow's toil and strife,
Who, loosed from death and all its pains,
Has entered into life?"

Camp.—Celia Gingerich Camp was born in Woodford Co., Ill., Nov. 3, 1872; died at St. John's Hospital June 18, 1936; aged 63 y. 7 m. 15 d. Her death was caused by burns received from a kerosene explosion. At the age of 14 years she with her twin sister Delia united with the Mennonite Church near Metamora, Ill., to which faith she was loyal to the end. In Jan., 1897, she was united in marriage to Peter B. Camp of Metamora, Ill. This union was blessed with 4 children—2 daughters (Alma and Melinda), 1 son, and 1 daughter who died in infancy. They resided near Washington, Ill., for a number of years. In the spring of 1913 they moved to Texas, due to the ill health of their daughter Melinda, and then to Hesston, Kans., in 1917. In 1931 they came to Michigan to make their home, in order to care for the four motherless children caused by the death of their eldest daughter, Alma Weaver. She was of a quiet, meek, and lovable nature, endeavoring to be a friend to all. Her desire was to bring up the grandchildren in the nurture and admonition of the Lord. She leaves her husband (who was in Kansas at the time of her death), 1 son-in-law (Lester R. Weaver), 4 grandchildren, 1 sister (Mrs. Ida Derr), 1 brother (Charles Mishler), and many other relatives and friends. Her two daughters, Alma and Melinda, and her twin sister Delia passed away in the space of three weeks, four and one-half years ago. One brother (Abraham Mishler) also preceded her in death. Funeral services were conducted June 21 from the Beth-

el Mennonite Church near Ashley, Mich., by Bro. Zook of Pennsylvania, and Bro. E. A. Bontrager of Midland, Mich. Text, Rom. 8:28-34.

"Tis lonesome here without her,
And sad the weary way;
For life is not the same to us
Since she is called away."

Miller.—William W., son of J. M. T. and Gertrude Miller, was born Feb. 9, 1861, in Holmes Co., Ohio; died at his home near Milford, Neb., Sept. 21, 1936; aged 75 y. 8 m. 12 d. In 1869 he with his parents moved to Bloomington, Ill., and 5 years later they moved to a farm near Milford, at which place he resided until death—a period of 62 years. In the spring of 1882 he was united in marriage to Katie Stutzman. This union was blessed with 4 sons and 5 daughters. He leaves his companion, 3 sons (Joe, John, and Ammon of Milford), 5 daughters (Mrs. A. D. Stutzman of Wood River, Neb.; Mrs. Wm. Kremer, Mrs. J. C. Stauffer, Mrs. Elmer Schwitzer, and Mrs. Nick Roth, all of Milford), 44 grandchildren, 19 great-grandchildren, and a host of relatives and friends. One son, 4 grandchildren, 2 sisters (Katie Ann in infancy and Mrs. Jno. Bender) preceded him. He accepted Christ as his personal Savior in his youth, uniting with the Mennonite Church in which he remained faithful till he was called home. He was among the early pioneers of the community. The East Fairview Church was organized in 1875 and the first communion was served to 11 members in a small building at his home, part of which is still standing. He always manifested the spirit of helpfulness toward the work of the church. He served in the capacity of trustee for 40 years and was chairman of that committee. He also served as sexton as long as health permitted. He gladly gave information and advice concerning the arrangement for burial of the people, but made no plans for his own. Six years ago he suffered a light paralytic stroke, somewhat impairing his health, but only the last year he began failing more rapidly; and on Monday evening he suffered a cerebral hemorrhage resulting in his death. Funeral services by Wm. R. Eicher and J. E. Zimmerman.

"God has given, God has taken,
One more life for Him is run;
May we too, some day awaken
In that home, when life is done."

CONFERENCE ANNOUNCEMENT

The Lord willing, the Washington Co., Md., and Franklin Co., Pa., Conference will meet in annual session at the Chambersburg Church, Oct. 9, 1936, at 9 o'clock A. M. The annual meeting of the district Mission Board will be held at the same place on Thursday, Oct. 8, at 9 A. M.

The Board of Bishops will meet at the same place at 1 P. M., Oct. 8.

Jos. E. Lehman, Sec. Conf.
John D. Risser, Sec. M. B.

SHORT TERM BIBLE SCHOOLS

Within the last five years, a number of churches have held Bible schools of two or three weeks duration.

Since these schools are held on different dates, students frequently do not know when they will be held and therefore can not arrange to attend.

Probably a little explanation in regard to these schools is in order. Why hold them? Many young people can not get away from home to attend the winter term of six or more weeks held at five or more established centers. By having a school at home, they are privileged to attend. What is the nature of the course? All the books of the Bible are arranged in cycles so that in six years all the

books are taught. A student can select from these cycles any books desired. The Teachers' Training Course under the direction of the General Sunday School Committee is taught and in three terms the elementary course can be completed. Among the subjects taught are Missions, Young People's Meetings, Summer Bible Schools, Bible Geography, Bible Doctrines, Vocal Music, Personal Work, Church History, and Christian Ordinances.

How are expenses met? Each student who is able to do so pays seventy-five cents tuition per week, from which the instructors are paid. In the larger schools part of the money received for tuition is given to missions. So far all students attending from a locality other than their own have been boarded free. Many students who have not been able to go away to school could thus attend.

When are they held? Since a number of schools are being held during the regular school term of our church schools, an effort has been made not to have any of these schools in the immediate neighborhood of the church schools during the time in which they have their winter short term schools. A few students have attended several of these schools in the same year. Who should attend? Any one interested in studying the Word may attend regardless of Church affiliations or of the standing in public or other schools.

So that students may be able to arrange their work as to dates, we will give a list of schools in which we are engaged to serve and also the additional instructors.

Oct. 21—Nov. 6, 1936, Creston, Montana,

J. G. Hochstetler

Nov. 23—Dec. 4, 1936, Sonnenberg, O.,

H. N. Troyer

Dec. 7—Dec. 18, 1936, Clarksville, Mich.,

D. A. Yoder

Dec. 21, 1936—Jan. 1, 1937, Wauseon, O.,

D. A. Yoder, J. I. Lehman

Jan. 4—Jan. 15, 1937, Atglen, Pa.,

Harvey E. Shank

Jan. 18—Jan. 29, 1937, Kokomo, Ind.,

J. N. Kaufman

Feb. 1—Feb. 12, 1937, Midland, Mich.,

C. C. Culp

Feb. 22—Mar. 5, 1937, Leo, Ind.,

D. A. Yoder

Mar. 8—Mar. 19, 1937, Fairview, Mich.,

C. C. Culp

A cordial invitation is extended to students to attend one or more of these schools.

Further information will be given upon inquiry.

S. G. Shetler.

Johnstown, Pa.

HESSTON COLLEGE AND BIBLE SCHOOL SPECIAL BIBLE TERM

Jan. 5—Feb. 12

Courses offered in Bible, S. S. Teacher Training, Evangelism, Doctrines, Scripture memorizing, Bible study methods, Music, Public Speaking.

Also courses given for ministers.

Instructors: S. J. Miller, Pigeon, Mich.; J. C. Gingrich, Detroit Lakes, Minn.; M. M. Troyer, Conway, Kans.; E. M. Yost, Greensburg, Kans.; J. D. Mininger, Kansas City, Kans.; regular members of the faculty, and perhaps a few others.

Special features: Revival meetings, lectures, and musical programs.

A richer curriculum will be provided than ever before; also a larger force of instructors. Another large class is expected. Write early of your intention to attend, so that a room may be reserved for you.

Write for free Special Bible Term Bulletin, or for information.

Milo Kauffman, President,
Hesston, Kansas.

Millersville, Pa.

Report of Harvest Home and Sunday School Meeting held at the Millersville Mennonite Church, Aug. 20, 1936.

Organization.—Mod., Howard Grieder; Chors., Paul Burkholder, Monroe Garber; Secy., Richard Shertzer.

Program and Speakers.—Devotional (Isa. 55), Jacob C. Habecker; Does He Reap more than He Sows? Arthur Ruth; The Great Harvest yet to Come (Matt. 13:49), John S. Hess; Harvest Sermon, Richard Danner; Devotional (Psa. 19), David Landis; Children's Meeting (John 3:2), Monroe Garber; Every Church Member a Sunday School Worker, Parke Book; Importance of Workers Being Living Examples, Arthur Ruth; Devotional (I Jno. 2:1-15), John K. Charles; Counteracting Worldliness in the Church, John S. Hess; Sermon (I Cor. 4:15), Richard Danner.

Thoughts Presented.—We usually reap more than we sow. If we sow to the wind we reap the whirlwind. If we take off the coat of purity, economy, character, etc., it is very hard to put it on again. In the natural harvest God alone can give the increase; and God alone, not man, can control crop reduction. The harvest of souls is always ripe, and we may all have a part in the ingathering. The blessings are to willing workers. We need more Aarons and Hurs to hold up our leaders' hands. The Church needs earnest, willing workers to fill in the ranks as the pillars of the Church go to their reward. We should hide God's Word in our hearts so as to be ready to give an answer to every man that asketh a reason of the hope that is in us. The Christian is an outcast to the world, for the doctrines of Christ are to the world foolishness. The doctrine of the Mennonite Church is not the Mennonite doctrine, but the doctrine of the Bible which the Church upholds. God provided for the children of Israel, and He will also provide for us. Beware when the world flatters you. Where are the volunteers who are not ashamed of the cross? Secy.

Some one has said that "the man of power is the man of one book." And certainly the man of power in the pulpit is the man of the one Book, the Bible.—Allen H. Erb.

Too many of us do not realize just what is the Christian's business. After all, the business of the Christian is to be a missionary.—E. C. Bender.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, OCT. 15, 1936

(Herald of Truth
Established 1864)

No. 29

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

In this brief statement our Savior went right to the heart of the subject. It is the condition of the heart that determines the character of the life. "Out of the heart are the issues of life."

But that does not mean that "if the heart is right, all is right." It is true that when the heart is made anew ("a new heart and a right spirit") that the individual is justified before God. But human imperfections (and therefore mistaken ideas and wrong actions) do not end with the new birth.

Paul recognized this fact when he said, "I keep under my body, and bring it into subjection." Both he and Barnabas were filled with the Holy Ghost; yet when he and Barnabas were rent asunder in their dispute over the question whether they should take John Mark along it showed that one of them (possibly both) were wrong. They were human, therefore imperfect.

But they were kept by the power of God. Because their hearts were pure (though their heads sometimes mistaken) God used them in His service. Having a good conscience before God and man they had pure thoughts, used pure speech, enjoyed and exercised themselves in a pure religion, saw God with an eye of faith here, and when they were called into His holy presence in the paradise of God they began seeing Him (not as "through a glass darkly") in a blessed eternity. "Blessed are the pure in heart; for they shall SEE GOD."

"Fear God."—It is quite frequently the case that men accustomed to profane swearing abstain from the use of vile language when they know that there is a preacher around.

One morning several of us unexpectedly met a brother with a cigarette in his mouth. No sooner did he see us than he quickly tossed his cigarette away, hoping that possibly we had not noticed his "coffin nail."

It is sometimes the case that members belonging to a plain church wear one kind of clothing when they attend services in their own church, and another style of clothing when attending somebody else's church—their version of what it means to be "all things to all men."

In the days of the old saloon, when the use of intoxicating drinks was looked upon as a disgrace among respectable people, there were men who were careful not to be seen going into the saloon through the front door, but they invariably slipped in by way of the back door, hoping to save their reputation.

We are glad for even this much deference to the feelings and convictions of the people of God. When people have cast aside all sense of shame, there is very little hope for them. But why should we have a greater respect for Christian people than for God Himself? Well has the wise man said, "The fear of the Lord is the beginning of wisdom." Why not remember that at all times we are in the presence of the holy God, and that it is a blessed thing to walk pleasing in His sight. The story is told of a man who took his little boy with him when he was about to steal from a neighbor's orchard. Together they watched both ways so that they were sure no one was in sight before they climbed over the fence from the roadside. But the boy had a keener conscience than his father, and said, "Papa, you forgot to look up." He realized that God sees all that we do, even if men do not. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man."

100 QUESTIONS AND ANSWERS

Pertaining to

SCRIPTURAL DISCIPLINE

56. What is included in the matter of light-shining as commanded in Matt. 5:16?

True Christian piety, business integrity, obedience to God, purity in thought and life, personal appearance, witnessing for Christ and His Gospel, faithful service in the cause of Christ and the Church, "the fruit of the Spirit" manifest in daily life, and everything else in which the life of the worldling is different from the instructions in God's Word.

57. What light does the Scripture shed on the question of proper and improper companionships?

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." "Can two walk together except they be agreed?" "Evil communications corrupt good manners." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Many a person has been ruined, for time and eternity, through the influence of evil associations. On the other hand, some have been saved for a noble Christian life through the influence of companions who led them heavenward instead of hellward. Parents can not be too prayerful and careful in directing their children and instructing them as to the importance of choosing the right kind of associates.

58. What is the importance of wise choice of companionship?

As already noted, our eternal destiny is often determined by the companionship which we select. Aside from this fact, we usually choose our life companions from the associations we form in the social circle. Hence the destiny of both ourselves and of our posterity is largely determined by the character of our associates. And while we are on the subject of proper associations for ourselves, let us not forget that it is just as important that we ourselves maintain a character that makes us fit for the associations of others. The responsibility works both ways.

59. What changes have we a right to expect at and after conversion?

Whereas, in time past we "walked according to the course of this world"

(Eph. 2:2), now we "walk in newness of life" (Rom. 6:4). Peter calls attention to the change when he says: "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Pet. 4:3,4). In every respect wherein we walked contrary to the Word and will of God before our conversion, people have a right to expect a change in us from sin to righteousness in all these things.

60. How may we live the overcoming life?

By putting on "the whole armour of God" (Eph. 6:10); by means of "the blood of the Lamb" (Rev. 7:14); by keeping the body under (I Cor. 9:27); by walking "in the light" (I Jno. 1:7); by walking "after the Spirit" (Rom. 8:1). Christ showed us how to overcome when He used "It is written" as His weapon. Matt. 4:4-11. We may overcome by the same means.

61. What are the main causes of the defeatist life?

Love of the world (I Jno. 2:15), living a Christless life (Jno. 15:5), lack of prayer (Luke 18:1), living a life of luxury and ease (Amos 6:1), evil associations (Prov. 13:20), failure to resist the devil (Jas. 4:7).

62. What are the main foes to overcome?

The world, the flesh, and the devil.

63. What assurance does the Bible give us as to our power to live the overcoming life?

"Resist the devil, and he will flee from you" (Jas. 4:7). "If God be for us, who can be against us" (Rom. 8:31). "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "If ye do these things, ye shall never fall" (II Pet. 1:10). "I am with you always, even unto the end of the world" (Matt. 28:20).

64. May these texts be quoted in support of what is known as "eternal security"?

Yes; but not unconditional eternal security. So long as we remain faithful to God there is no power in earth or hell that can take us out of our Father's hands. But all these promises or assurances are based on conditions. The power of choice is not taken away when we choose our Savior. There is a fearful judgment awaiting those who die in their sins, no matter what a part of their past record may have been. Read Ezek. 3:20; 18:24; 33:10-13; Heb. 6:4-6; Rev. 21:8.

65. What is the judgment pronounced upon those who walk after the flesh?

They "shall not inherit the kingdom of God" (Gal. 5:19-21).

66. Is there an advantage or disadvantage in having a congregation well organized?

A decided advantage. It has well been said that "What is everybody's business is nobody's business;" also, that "Order is heaven's first law." There should be a clear and definite understanding that whatever there is to do in a congregation or church there is somebody who knows that it is his or her business to attend to it.

67. Is there such a thing as over-organization in a congregation or church?

Decidedly so. The simpler the organization, so that it is complete, the better. In the average modern congregation it would add to the efficiency of the organization if about half the committees were dismissed, and its constitution were reduced to about a third its present length.

68. Why congregations at all? why not let the organization of the Church at large be sufficient?

We need local congregations for convenience in attendance and care of the Lord's work in the community; and having the congregation, a proper organization adds to its efficiency. Unless there are special reasons to the contrary, every member living in the community should be a member of the local congregation.

69. In case there are members who are dissatisfied with the local congregation, then what?

Look into the causes of the dissatisfaction. The trouble may be with the dissatisfied members themselves. If not, then in Matt. 18:15-17, Matt. 5:23, 24, and Gal. 6:1,2 we have abundant instruction as to what to do. If you are looking for a perfect congregation, ask the Lord to take you home. If a combination of personalities makes a

misfit between you and your congregation, the proper thing to do, if this misfit can not be rectified, is to move to some locality where this misfit does not exist, and hand in your letter to that congregation. The idea of living in one community and holding membership in some distant congregation (unless there are special and satisfactory reasons for doing so) is not in the spirit of brotherliness and of Christian fellowship.

70. When applicants for membership can not feel at home in the local congregation of the Church with which they wish to unite, is it in order to unite with a more distant congregation?

Read again the answer to the previous question. The thoughts found in that answer are applicable to this question. If there are unscriptural conditions to be rectified, perhaps you are the very person whom God wishes to use in rectifying them. At any rate, you can do your best work, and the Church can be of greatest help to you, when you live in the community where you hold your membership.

71. Is there a scriptural ground for granting church letters?

Yes. Read Acts 18:27.

72. Why have district conferences? Why not have one united conference for the whole Church?

If the whole Church were living within convenient distance, then the one conference idea would be the ideal one. But where this is not the case (and as a rule it is not) then the practical thing to do is to organize district conferences, for reasons similar to the reasons for organizing local congregations.

PREACHERS' PAGE

THE PASTOR AND EVANGELISM

(An Outline Study)

By T. K. Hershey

For the Gospel Herald.

I. What It Is:—(Definition)

1. Comes from the Greek word "Euggelizo," which means to bring "good news." When applied to the Christian religion, it means: "The bringing of the Christian message."
2. Means an open declaration of the Good news of Christ.
3. The good news that Christ brought through His teaching.
4. The good news that Christ Himself was, and is, "Good news to them that it is news."

II. Hungering World:—

1. The world is hungry for a bit of news.
 - a. Millions read the dailies for news.
 - b. Throngs in large cities stand before bulletins to get latest news.
 - c. Everybody is interested in the latest news. You and I are.
 - d. Paul an illustration. Acts 17, "The Athenians and strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing"; some news.

III. Good News About God:—

1. Great as the interest is about wars, government, politics, sports, prize-fights, and scandals, there is yet a deeper concern, although very often far less evident, and that is the "Good News about God."
- a. Illus. King Zedekiah, in a dark moment of history in Jerusalem, summoned Jeremiah, the prophet from the dungeon, where he himself had confined him, to ask him in strict privacy and secrecy, the great question on his mind. "Is there any word from the Lord"? He was really asking Jeremiah for a bit of heartening news, that a message from God might contain. Jer. 37:16, 17.
2. A judge of the Supreme Court in Massachusetts in conversation with a minister said:—The men who preach to me often think, that in order to interest me they must make some reference about law courts. But what I want to know is, "Have you seen God this week?" "Any good news?" "Can you tell me about God?"
3. Evangelism, to be effective, must be felt in the life of the pastor.
 - a. Note enthusiasm in Jno. 1:40-46. One was Andrew, Peter's brother. He first found Peter (implies search

for). And he brought him to Jesus. Jesus findeth Philip, Philip findeth Nathaniel—Philip saith unto him, "Come and see."

b. Both Andrew and Philip might have kept all this "good news," to themselves, but it was "too good to keep," and then they became personal workers. Result, Peter and Nathaniel were brought to Christ.

c. One cannot help but feel the thrill of enthusiasm and interest in Andrew's voice, when he said to Peter, "We have found the Messiah."

IV. What is the Motive of Evangelism?

1. What sends us out to make others acquainted with Christ?

a. Is it the fear of eternal damnation?

b. Is it to give to the world our best?

c. Is it the desire to save souls from being eternally lost? Perhaps it is all these, but is it not rather

d. To acquaint folks with Christ?

e. To save folks for something, rather than from something? The former is the cure for the latter, but never the latter for the former.

f. It is to give to the world the best, not our best, THE BEST—CHRIST.

Tuleta, Texas.

SINS SELDOM MENTIONED IN THE MODERN PULPIT

("Evil thoughts"—Mark 7:21)

Many do not seem to know that we are responsible for our "evil thoughts" as well as our evil words and deeds. God's Word "Is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Hence our "evil thoughts" need to be repented of: as was said by Peter to Simon the sorcerer, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). "As he thinketh in his heart, so is he" (Prov. 23:7).

However, we must differentiate between "evil thoughts" and thoughts about evil. Jesus had thoughts about evil, but He did not have "evil thoughts". Thoughts about evil are suggested from without, whereas "evil thoughts" proceed from within, "out of the heart . . . , and defile the man" (Mark 7:21-23). "Evil thoughts" spring from an impure fountain, and are unmistakable evidence of an unclean heart. A purified heart, filled with Divine love, ["charity"] "thinketh no evil" (I Cor. 13:5). While thoughts about evil are suggested from without, they must not be given much hospitality—must not be entertained too long, lest they pollute and defile the fountain, and thus become "evil thoughts". Our thoughts not only determine the course of life, but our eternal destiny. As some one has said:

Sow a thought, and reap a desire;
Sow a desire, and reap an act;
Sow an act, and reap a habit;
Sow a habit, and reap a character;
Sow a character, and reap a destiny.

Hence the Christian is admonished to bring "into captivity every thought to the obedience of Christ" (II Cor. 10:

5). "Evil thoughts" unrepented of, will damn a soul just as certainly as will evil deeds. A pure fountain will send forth a pure stream. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

Whispering (Rom. 1:29) and Tale-bearing (Lev. 19:16).

The "whisperer" and the "talebearer" are emphatically spoken against in the Bible. They are of very close kin—on the principle that the dog that will bring a bone, will also carry a bone. Occasionally they wear a religious garb, but should always be avoided; they are invariably mischief-makers, and emissaries of the devil. Whatever their pretense, they are harbingers of evil, and are always classed with vile associates in the Word of God. In Romans 1:29 the "whisperers" are classed with those who are "full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud inventors of evil things" and such like. Surely the "whisperer" is in bad company! He (or she) will invariably approach you as a very special friend, most confidentially, as though disclosing an important secret, which they would divulge to no one but you: but "being it's you," they feel they should tell you all about it, and then proceed to dump their garbage into your ear, and thus pollute and poison your very soul—if you are not very careful. Always remember if it is truth, and should be told, there is no occasion to whisper about it. Your Lord said, "In secret have I said nothing" (John 18:20). "A whisperer separateth chief friends" (Prov. 16:28). Beware of him.

The "talebearer" belongs to the same tribe as does the "whisperer" and the "backbiter." "He that goeth about as a talebearer revealeth secrets". "But he that is of a faithful spirit concealeth the matter" (Prov. 20:19; Prov. 11:13). In our day he is perhaps better known as a "gossip" or "gossip-monger." The change of name does not denote any change of character. The latest scandal of the community is as a sweet morsel under his tongue, and is his chief stock in trade. He is the source of bickering and strife in the Church of God, and in the community where he resides. "Where there is no talebearer, the strife ceaseth" (Prov. 26:20). God has said, "Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16).

Slander and Flattery

God has said, "Whoso privily slandereth his neighbour, him will I cut off" (Psa. 101:5). To slander is to circulate a false report with malicious intent; to defame the good name of another. Slander is usually prompted by a spirit of jealousy. The slanderer usually receives his information from the "whisperer" and the "talebearer" and

with professed sorrow, proceeds to spread it abroad. He has no care or conscience concerning the truth of his report, and evidently is not acquainted with the golden rule. He is a character assassin, in league with hell, while posing as a friend and brother. He may do irretrievable harm by mere insinuation and wise looks. Because the ten spies brought "up a slander upon the land" of Canaan, they started an insurrection in the camp of Israel which resulted in the death of at least fifteen thousand persons (Num. 14:36; 16). "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool" (Prov. 10:18). Shun him.

"A flattering mouth worketh ruin" (Prov. 26:28). Flattery is excessive praise and adulation, and is injurious both to the person who offers it and to the person who accepts it. It frequently proceeds from an insincere heart, and lying lips, and ministers to pride and vanity. It is neither profitable nor wholesome; it is unscriptural, and displeasing to God, and nauseating and offensive to the righteous soul. While it is entirely proper and helpful to speak words of commendation and appreciation, when merited, giving honor where honor is due, according to First Peter 2:17, it should never be excessive and hypocritical. There is no doubt that many young persons, especially young ministers, have been half-damned by excessive praise and flattery. "For they loved the praise of men more than the praise of God" (Jno. 12:43). Giving flattering titles to young men is always hazardous. "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away" (Job 32:21, 22). Said the wise man, "Meddle not with him that flattereth with his lips" (Prov. 20:19).

"To him that ordereth his conversation aright will I shew the salvation of God" (Psa. 50:23).—C. W. Ruth in Herald of Holiness.

A PRAYER

More and More.—Phil. 1-9.

More coming out from all that hinders me,
More separation, O my Lord, to Thee—
Self-crucified, and all that self involves,
More trust in Thee, and less of high resolves,
More quiet prayer, more Bible, and more love;

Eyes less on earth, and more on One above;
A life that deepens in the things of God:
Enduring hardness, bowing to the rod;
Christ all my hope, and naught from Him apart,

Himself my Pilot and His Word my chart—
So shall I weather life's tempestuous sea,
And find eternal peace, my Lord, with Thee.
C. Butler-Stoney.

"If the hours spent in useless conversation were spent in secret prayer, or deep reading, we would soon reach a region of soul-life and divine peace beyond our present dreams."
—Watson.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Sept. 3)

Misión Evangélica,
Cosquin, FCCNA.,
Argentina, S. A.

Greetings of Love to all Readers of the Gospel Herald:—We are glad for this privilege of addressing you and informing our friends of the progress made in the Lord's work in the Cordoba Hills, very especially in Cosquin where the Mission was opened in June, 1935.

In the first place, we had to make "contacts," and we have been doing this ever since with varying results; some instances encouraging us to go on in spite of several rather rude attempts to secure money from us.

Just lately we had the experience of looking up a wayward son whose mother was anxious to have some news from him. He was found; and though he was not interested in the Gospel nor any other religion, he accepted the gift of a nice pocket Testament which he promised to read. He has faithfully complied, the Word has taken root in his heart, and is now springing forth, and we are seeing fruit and expecting that he will soon be numbered with His own.

Another young man has found several friends and has taken them Gospels and tracts and last Thursday one of the friends came to the meeting. At a house in the country where we visit, a woman from Buenos Aires showed interest and she was invited to the meetings. She came and seems to understand that our work is not to engage in controversy but to tell people what Christ has done.

Yesterday a young man from Buenos Aires came to the Mission, having been recommended by a believer. His home is in Tucuman, but as his work took him to Buenos Aires he found a mission church there and heard enough of the Gospel to want to hear more of it. In this town we find many who will listen to the Gospel but few who will accept it, as The Way of Salvation seems too easy.

The other night a cab-driver shot a young man in the eye, which caused his death in a short time. Cosquin is noted as being the worst place for all kinds of political and drunken fights in the Province of Cordoba.

Surely this place needs the Gospel. The end is drawing near. Will you

pray that the contacts and visits that we are making in Cosquin and the other missionaries and workers are making in their towns may prove to be blessings and that many souls may receive the Risen Christ as their Savior?

Yours until He comes,

D. Parke Lantz.

OUR INDIA LETTER

Dhamtari, C. P., India.

Sept. 16, 1936.

Dear Brethren and Sisters in Christ, Greeting.

Matters of general interest in India are:

1. The excessive rainfall of the rainy season which is drawing to a close. According to the rain-gauge at Shantipur there have fallen over 65 inches of rain so far. It is beautifully clear this morning, but the farmers hope for at least one more heavy rainfall in order to fully mature the crop of rice which at the present time promises a good harvest. The rainy season began very early and may stop earlier than usual. As a result of heavy rainfall all over India parts of the country were heavily flooded. But strangely there are parts of India threatened with famine due to drouth.

2. Sisters Good and Weaver have arrived. Sister Good has taken up her duties as manager of the Girls Middle School and boarding at Balodgahan. Sister Weaver is living with her and deep in the study of the language. We are now looking forward to welcoming Brother and Sister King and their little son by the end of this month before this letter will have reached the readers of the Herald.

3. Brother Smucker was ill from fever. Malaria season is on, and many of the Indian people are attacked by it. Large quantities of quinine have to be kept on hand and used to counteract the ravages of this scourge.

4. Some special meetings will be held at different stations. We solicit an interest in your prayers, that God may direct in greatly reviving the Church and in making it a strong witness for Christ in this Christless land. In addition to these special meetings annual meetings such as annual Christian Workers' Normal or Institute Oct. 16—Nov. 2; Annual Mission Business Meeting in November; and, Annual Church Conference in December. We give the dates in advance that you may be with us in spirit and in prayer that God may abundantly bless in them all.

As for Shantipur, we were absent from the station during the month of August. Dr. Troyer very kindly looked after the interests of the station during that time. During our absence and after our return Dr. Troyer and we had the distressing experience of a walk-out by a large number of lepers.

We unwittingly admitted a few inmates who turned out to be ring-leaders in breeding dissatisfaction and disaffection in the leper asylum. A man in a neighboring village, who is a rabid Nationalist co-operated with them in spreading discontent. They took the occasion of a few measures of discipline to make unreasonable demands of the official staff of the institution. When these demands were not met the ring-leaders succeeded in persuading a large number of people to leave the asylum with them. They thought that this would so discourage the administration that they would do anything to have them return. They were persuaded to return the first time they left, and early in September they again pressed their demands and this time a smaller number left the institution. But after only a few days of wandering and of pressure by Government officials the run-aways began to return. The ring-leaders were not re-admitted. Order has been restored and the poor blind sheep who were led out have confessed their faults and the things in which they were so grossly deceived. The underlying cause was the intensive religious and evangelistic program in the asylum and the fear on the part of the ring-leaders that many would become believers in Christ. A number had expressed their desire to openly confess Christ and unite with the Church by baptism, but were hindered by active opposition from within the institution. Now that the opposition is removed, we believe many will come. The purge will be good for the institution in the end, but we pity those who were deceived and those who became deceivers and who are living in such gross darkness. About 400 inmates are in the institution at present.

Two pairs of twins have been born in the Shantipur non-leprous community during the year. One, a pair of fine boys was born to Mr. and Mrs. David. The second pair was born only last week in the home of one of our personal servants, but they were small and lived only a few hours. The hearts of the parents were greatly saddened at the loss, but God saw fit to take them.

Pray for the workers of the Mission, both Indian and missionary, that as the touring season opens and many will go from village to village to preach the Word the souls that are aroused and on the move may be won for Christ. India has not experienced such a social and communal restlessness as exists at the present time. The people also have a soul-hunger and know not how it may be satisfied. They cannot realize the source of spiritual satisfaction without the Bread of Life. We want to give it to them in every possible way. Evangelism in India takes on so many different forms, but all of them are means of dispensing Gospel truth.

Pray for us, that each in our capacity and in accordance to our several duties may be used to bring the lost to Christ. God bless you all.

In Christian love,
G. J. Lapp.

A YEAR OF SERVICE AT THE HANNIBAL MISSION

By Nora B. King

For the Gospel Herald.

When I look back over the past year of my life I am made to ask this question: Just why did I ever choose to come to a place like this, when I knew before coming that there would be no gain in it materially? First, because God called, and to disobey Him would have meant punishment in one way or another. We cannot disobey God and not suffer for it. Second, because of the need of helping to spread the blessed Gospel story to those who know it not.

I was inexperienced when it came to knowing anything about city life, for I had always lived on a large farm. To be placed in so large a city as Hannibal from the country where our nearest neighbors were almost a mile distant was in itself a change indeed. However, this was not so great a change as being entirely away from home folks; but God was here as well as there.

The thought of being away from home soon vanished because Bro. and Sister Kauffman took me into their home as one of the family and it was not long until I felt quite at home in my new surroundings. After being here a year I love city life and all that it brings.

The people with whom we work are not of the high class, but I have learned to love every one of them. To get into their homes and to see how some of them have to live has made me appreciate my own home more. Then to see under what trying circumstances some of our dear young people live the Christian life has created within my own heart and life a greater thankfulness to God for my Christian parents.

I remember very distinctly the first time Sister Kauffman sent me out on visitation work. It was into the home of the daughter of one of our members. This family lived in a house with three other families, but separately. Into this home had come a new baby and I took some clothes which had been sent by the sewing circles for the little one. The mother was very thankful for them and treated me very nicely.

I then went on to visit three more homes. One of them I never shall forget. It was the home of a dear old sister who always has a testimony for her Lord. The house in which she lived was made of wide boards cov-

ered with tar paper and not even sealed on the inside. The floor of her kitchen was the bare ground and the room was very dimly lighted. But here we had prayer together and God seemed just as near in her humble little shack as in any beautiful church.

God can save to the uttermost, and we have seen some wonderful changes come about in the lives of people when they give their hearts to God. Some of them are still faithful, for which we praise the Lord.

However, mission work is not all roses, neither is it easy work. There is a great responsibility resting on us to carry on this work, but praise God His grace is sufficient and He gives the strength to do it. We have seen some discouraging things happen. For instance, a young mother was saved, but backslid, and today she is out in the world and away from God. Such things as these bring sorrow to our hearts.

We have wondered sometimes just where the means would come from to pay our various bills, but God never forsakes His own. Before these bills had to be paid the money would be here.

We have had some wonderful times too, in the revivals and in the building of our new church which is well under way. The brethren in Iowa have been very faithful in lending the labors of their hands both in building the tabernacle in June and also now. This is only another evidence to us that surely God is with us in the work.

This past year has made me realize more keenly than ever before with what I have already mentioned that: (1) God is able to save all that come to Him. (2) He never forsakes His children. (3) His grace is all-sufficient. (4) He is a prayer-hearing and prayer-answering God.

I can say from the bottom of my heart that I have never been sorry for one minute that I came here. And as I have said before I have not been paid materially, but the blessings spiritually far surpass all material aid. Praise His name forever.

My aim by God's grace and help is to be a whole-hearted, consecrated worker for the Lord in this part of His vineyard.

Hannibal, Mo.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 Fourth Ave.)

"The Lord has done great things for us; whereof we are glad."

We spent Labor Day with the three Sunday schools on the mountain. An appropriate program was rendered with the children and adults, having the privilege of the presence of Bro. J. B. Kanagy of the Allensville congregation

who helped with his car to convey the folks to the mountain and took an active part in the services, all enjoying the day out of the city.

We were recently called into the home of a sick man who desired to be received into church fellowship by water baptism. His wishes were granted. Oh, how sad that folks neglect salvation until the last moment—the next day he was called out of this life.

The Annual Christian Workers meeting, held Oct. 3 and 4, was well attended by the home folks and from twelve counties represented including 12 ordained men. After the services we heard expression of the "good spiritual meetings we had." The writer's sisters, Emma M. Nissley and Mrs. Anna M. Stehman of Mount Joy, were present at the meeting, remained, and on Monday accompanied us to Scottsdale to attend the funeral of Bro. J. A. Ressler.

The Lord willing, by the time you are reading this article we will be in the midst of the revival services at Altoona, in charge of Bishop Isaac S. Mast of Casselton, N. Dak. We solicit an interest in your prayers.

The Springs congregation supplied provisions for September, the Pinto and Glade for the month of October. It is certainly a treat to be supplied with fresh provisions from the country. May the Lord richly bless the donors of the same. The least we can say for same is, thanks, and may God bless you.

Our congregation was again visited by the death angel calling one of our invalid sisters. Sister Bryner was a patient sufferer. Funeral was held Oct. 8.

Cash Received, September

Southwestern Penna. Conf. District	\$27.92
Southwestern Penna. S. S. Conf.	11.00
Allensville Congregation	15.85
Maple Grove Congregation, Willing	
Workers S. S. Class	10.00
	<hr/>
	\$64.77

Cash Value, Clothing

Bethel S. C., Ohio	\$4.75
Beech S. C., Ohio	3.00
Crown Hill S. C., Ohio	3.40
Hershey S. C.	1.32
Reid	4.26
Rowe	4.70
Cross Road and Lauvers	5.67
Chambersburg	5.00
	<hr/>
	\$32.10

Many thanks for your support. We beg a continued interest in your prayers.

Oct. 8, 1936. Joseph M. Nissley.

Iowa City, Iowa

(Mennonite Mission)

Dear Friends of the Gospel Herald, Greetings:—We are enjoying beautiful rains the past month. Pastures are green and the weather is much cooler. It reminds us of the promise, "I will never leave thee nor forsake thee." "Call upon me and I will answer thee."

(Continued on page 620)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

NO TIME FOR GOD!

You've time to build houses, and in them dwell;

And time to do business—to buy and to sell;
But none for repentance, or deep, earnest prayer,

To seek your salvation, you've no time to spare.

You've time to take voyages for frolic or fun,
For her glittering treasures how quickly you run;

But care not to seek the fair mansions above,
The favor of God or the gift of His love.

You've time to take voyages over the sea,
And time to take in the gay world's jubilee;
But soon your bright hopes will be lost in the gloom

Of the cold, dark river of death, and the tomb.

You've time to resort to the woods, mountains, and glen,

And time to gain knowledge from books and of men;

Yet no time to search for the wisdom of God:

But what of your soul when you're under the sod?

For time will not linger when helpless you lie;

Staring death in the face you will take time to die!

Then, what of the Judgment? Pause, think, I implore,

For time will be lots on eternity's shore.

—Sky Pilot, Sel. by a brother.

THOUGHTS ON THE HOME

By Silvanus Yoder

For the Gospel Herald.

III. The School Problem

Yes, I distinctly remember the September morning of 1904 when I laid down my corn cutter in the field where I was cutting corn and came home to see our oldest child start down the road toward the schoolhouse on her first day to school. How our hearts did leap for joy and yearn for the success in school for each one as they entered their school career. Especially was this thought emphatic as the first one meandered toward the schoolhouse. Our memories rehearsed many incidents of our former school days when with shining pail, as Shakespeare describes, we trudged along the road to school. Those care-free days! Is there ever a more opportune time in which the proper teaching of any individual can be more successful than in the early life of a school boy or girl?

God bless the little children in the task that they are undertaking as they start to school in their early childhood. We long for their success and prosper-

ity. As they pass out of our sight or step into the school bus we imagine their first contact with the teacher. How we yearn for a teacher that is interested in the welfare of our children, whose heart is inclined to be sympathetic toward the needs of children. Happy is that child whose teacher is adapted to the needs and disposition of childhood and who has imbibed the spirit of the poet in one of the primitive song books of Pennsylvania's public schools: "Bless me, this is pleasant, teaching public school."

We are thankful for the opportunities which our public school system affords us. Especially is this true of the first eight grades. We would not think of passing by this opportunity. We would be inclined to pass severe criticism on any parent who would refuse this elementary education to their posterity. In eager anticipation for the welfare of our children in their school duties, we supply the needed textbooks and other requirements of our school authorities. With keen interest we long and wait for favorable results and often are prone to pass undue criticism upon the teacher for delayed results. We expect immediate returns upon our investments. We want the best of teachers with the anticipation that as soon as possible our children shall have accomplished their school requirements. Our school system seemingly is well organized to carry out this design and in general we are much inclined to surrender into the hands of our educators without any stipulations or reservations whatever our innocent children who with eager hopes and yearnings for success we have started to school.

The fact that our entire school system is saturated with modernistic ideas with regard to religious views, and also grossly steeped with atheism, gives us grave concern for the religious welfare of our families. The perplexing problem stands thus: How can I secure a good rounded out education for my children and evade the baneful results of modern and atheistic ideas? and also that side-issue of the school curriculum which is not needful for a scholarly character?

It is not the object of this short and incomplete write-up to give an infallible solution to this problem. It is a problem of long standing fraught with many unsuccessful attempts. However, there is an underlying principle based upon the sure Word of God that is infallible. Its precepts, if carried out, will give a prestige that will not be questioned. It is this scriptural principle that I wish to uphold. The means by which we may gain a foothold upon this rock may vary, but the one object and purpose is the same. For convenience I shall name some of the objectionable features which we

encounter in our search for an education: (1) Athletics, (2) Immorality in our high schools, (3) Atheism in our text books, (4) The high school play.

The one underlying principle that will solve any question in full for each one and all of the above named features and activities is this: Refrain from all sinful indulgences. Stand aloof from that which degrades. Well do I remember when as a school boy in my first years of school the answer Mother gave me when I told her the evil conduct of some of my school-mates. Here was her solution. I prize it highly. "If all the other boys do that bad thing, don't you do it." From this admonition I learned the true manliness of being unpopular for a just cause. Yes, your son or daughter may become segregated or, as we sometimes say, ostracised; but there is nothing to lose and all to gain, even before they become established in life. Courage to stand aloof from evil is a characteristic of manliness that has never failed.

I. Athletics

First in our consideration is the athletic question. Did you ever see a school boy without a ball or having access to one? The two are almost as inseparable as a farmer laddie and his dog. Well do I remember the many interesting games of ball in my early years of school and later the spirited games of base ball on the old diamond. Had we carried it to excess? I hope not. Our teachers and school boards, I think, held it within bounds, but the present objectionable feature is the fact that much of valuable time is spent in drilling and practicing for the weekly and semi-weekly contest with rival teams for the supremacy in the hope of winning an opportunity at the county or state contest. This constant drilling requires the strictest discipline. Often the school curriculum is made secondary to it. Outside of the school curriculum it stands second to no activity. The revival services in churches, our Bible conferences and prayer meetings, or any other religious services stand far beneath the importance of a base ball or basket ball drill in the eyes of an enthusiastic athlete. My dear friends when these conditions make inroads upon our family privations and upon our educational pursuits and our religious obligations it is time to call a halt. We have greater interests at stake than the dignity of winning even at the state contest.

(To be continued)

Lord I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold.
In the book of Thy kingdom,
With its pages so fair,
Tell me Jesus my Saviour,
Is my name written there?

—Mary A. Kidder.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Oct. 25, 1936.—**CHRISTIANITY AS LOVE.**

Lesson Scope.—Acts 18:1-17; I Cor. 13:1-13.

Lesson Text.—Acts 18:1-4; I Cor. 13:1-13.

Time and Place.—About A. D. 52 or 53; Corinth.

Leading Characters.—Paul, Aquila and Priscilla.

Golden Text.—Now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Cor. 13:13.

Points for Meditation.

1. The work in Corinth.
2. Co-operation between husband and wife.
3. Christian charity.
4. Evidences of charity.
5. Charity compared with other traits of character.

Introductory Thoughts.—"The greatest of these is charity." So is charity greater than all other traits of human character. But "the greatest thing in the world" is salvation. Human love is a human attribute, made perfect when the love of God fills the soul of man. Salvation is the greatest of God's gifts to man, and can be had only through the grace of God when man meets God's conditions for man's salvation. It was the love of God in the hearts of Paul, Aquila, and Priscilla that constrained them to labor for the salvation of the lost in Corinth, even though they might have needed all their time to make a success of their craft of tentmaking. The thirteenth chapter of First Corinthians is one of the most inspiring and thrilling chapters in the Bible.

LESSON COMMENTS

Paul's Work in Corinth (Acts 18:1-4).—Shortly after Paul had delivered his wonderful message on Mars Hill he went to Corinth. Here he met a man and his wife, Aquila and Priscilla, who like himself were tent-makers. Being Jews, they were compelled to seek other quarters because the emperor Claudius had issued a decree compelling all the Jews to leave Rome. But Paul, though doubtless he was master of his trade, was not content to make tent-making his chief business. His heart was yearning for the souls of men. So he worked at his trade during the week and attended meetings in the Jewish synagogue "every sabbath." Luke says he "persuaded the Jews and Greeks." As for Aquila and Priscilla, other references to them furnish sufficient evidence that they were his faithful helpers in the work of the Gospel as well as his generous hosts in their home. Christian hospitality means much in the service of the Lord.

Love a Prime Essential (I Cor. 13:1-3).—Paul enumerates a number of excellent things—eloquence, the gift of prophecy, the power of faith, comprehensive knowledge, generosity in giving—yet none of these things avail anything without the gift of love. It is one of the prime essentials in the successful Christian life. Unless "the love of God is shed abroad in the heart by the Holy Ghost" our life is a failure, even though we meant all things

well. But what is this wonderful love which Paul holds out as the greatest of all Christian traits? Paul describes it as follows:

Love Described (4-7).—"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, endureth all things. Charity never faileth." We notice in this graphic description of Christian love the same vigorous style of expression that we find in the first part of the chapter. But it is not the vigor of language but the striking truths presented that impresses us most. Let this torchlight of truth be turned inwardly upon ourselves. Is this pen-picture of Christian love a true portrait of our own attitude toward God and man?

Love Everlasting (8-13).—"Charity never faileth." This may be applied two ways. In the first place, it stands the test of severest pressure. We have the highest example of this in the life of Christ. He had the severest tests,

but He stood them all—it shone brightest when He hung on the Cross. From the beginning to the end of His career He gave us an impressive object-lesson of what real charity does for any one. Again, "charity never faileth" in that it stands the tests of time and lasts in all eternity.

Paul now turns to a practical illustration: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Can we give a similar testimony? He went on: "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I also am known." Exchanging time for eternity means the passing from human shortcomings and imperfections to an eternal experience of what it means to be "complete in HIM." The change is illustrated by the change from childhood to manhood. The illustration is both an appeal to us to put away our childish ways and to look forward with hope to the time when the imperfections of this world will be exchanged for the perfections of a never-ending eternity.

From this illustration we pass on to the great climax of our lesson: "Now abideth faith, hope, charity, these three; but the greatest of these is CHARITY."—K.

BIBLE MEETING TOPIC

THE MESSAGE OF MALACHI.—Mal. 3

Topic for October 25

MOTTO

"Offer unto the Lord an offering in righteousness."

OUTLINE STUDY

V. Wherein Shall We Return?—Mal. 3:1-7.

1. The Messenger comes to purge.
 - a. Preparing the way before the Lord.
 - b. The Lord shall suddenly come to His temple.
 - c. The Lord shall be as a refiner and purifier.
 - d. He will prepare the people to offer an acceptable offering.
2. God accuses Israel of departing from His ordinances.
3. He promises to return to them if they return to Him.
4. They deny needing any change.

VI. Wherein Have We Robbed Thee?—Mal. 3:8-12.

1. God accuses Israel of robbery
2. They inquire how.
3. He points out their withholding the tithes and offerings.
4. He promises blessing if they bring them.

VII. What Have We Spoken So Much against Thee?—Mal. 3:13-18.

1. He calls their words stout against Himself.
2. Israel inquires what they have said.
3. God points out their hard sayings.
4. God points out the contrast between those who fear God and those who fear Him not.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Purge," etc.
2. The Coming Lord and His Work.
 - a. The work of the refiner and purifier.
 - b. The fire and the soap.
 - c. Sins He rebukes.
3. Robbery of God.
 - a. Of God's money.
 - b. Of God's service.
 - c. Of God's glory.
4. Speaking against God.
 - a. By saying, "It is vain."
 - b. By calling the proud happy.
5. God's Book of Remembrance Written.

For Seniors.

1. The Work of the Refiner.
2. Obstinate Drifting Away.
3. Robbery of God.
4. The Blessing of Giving to God His Due.
5. Stout Words, against Good Words, about God.

PERSONAL THOUGHT

Are we robbers of God? Does our life merit to be written in His book?

SEED THOUGHTS

"God reveals Himself in His Word as He does in His works. In both we see a self-revealing, self-concealing God, who makes Himself known only to those who earnestly seek Him; in both we find stimulants to faith and occasions for unbelief; in both we find contradictions whose high harmony is hidden, except from him who gives up his whole mind to reverence; in both, in a word, it is a law of revelation that the heart of man should be tested in receiving it; and that in spiritual life, as well as the bodily, man must eat his bread in the sweat of his brow."—Neander.

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H. Frank Reist, Falfurrias, Texas

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GOSPEL HERALD
Scottsdale, Pa.

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House, such as subscriptions, changes of address, etc.,
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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, OCTOBER 15, 1936

Field Notes

Change of Address.—Bro. Elam Horst and family, from New Carlisle, Ohio, to St. Paris, Ohio.

A call to prayer comes from Daviess Co., Ind., where a series of meetings is to be held Oct. 14-25, in charge of Bro. F. W. Weaver of Rensselaer, Ind.

The congregation at Rensselaer, Ind., is looking forward to a series of meetings, Oct. 28-Nov. 8, in charge of Bro. Dean Birky of Kouts, Ind.

Bro. E. M. Yost of Greensburg, Kans., is expected to be with the Bethel congregation near Garden City, Mo., some time in November for revival meetings.

The Sycamore congregation near Garden City, Mo., is looking forward to a series of meetings, beginning Oct. 12, with Bro. J. N. Kaufman of Peoria, Ill., as evangelist.

If previous plans were carried out, Bro. Joe C. Driver of Garden City, Mo., is spending this week in the vicinity of Versailles and the Ozark Lake region in central Missouri, preaching the Gospel and holding communion at several places.

A brother writes from Parnell, Ia., under date of Oct. 6: "Bro. L. S. Yoder of Lyman, Miss., is visiting and preaching at some of the churches in southeastern Iowa."

A class of 17 under instruction is one of the visible results of the recent series of meetings conducted at the West Union Church near Parnell, Ia., by Jesse Martin of Waterloo, Ont.

Bro. J. K. Bixler, Elkhart, Ind., is at this writing engaged in a series of meetings at Anderson Church, a mission point from the congregation at Leo, Ind. May the Lord bless the work.

After a number of years of services in the Mennonite Publishing House, Sister Anna Loucks discontinued her work here and left for California, Oct. 8. May the Lord direct her steps while in the Far West.

The Lord willing, a series of meetings will begin Oct. 25 at the Chestnut Hill Mennonite Church, Lancaster Co., Pa., with Bro. Stoner Krady as evangelist. We plead for your prayers in behalf of the meetings. Cor.

The Waldo congregation near Flanagan, Ill., has arranged for a series of meetings, Oct. 20-27, in charge of Bro. C. F. Derstine of Kitchener, Ont. During this time Bro. D. may be addressed at Gridley, Ill., in care of Bro. J. D. Hartzler.

We are in possession of a program of the revival service to be held at St. Jacobs, Ont., Mennonite Church Oct. 11-18, with Bro. C. F. Derstine of Kitchener, Ont., as evangelist. Both Sundays, the 11th and the 18th, will be taken up in all-day meetings.

A brother writes us from Hutchinson, Kans.: "If present plans carry, Bro. Protus Brubaker of Edwards, Mo., will begin evangelistic meetings at the Hutchinson Mission Friday, Oct. 9. He is engaged in meetings at Manitou, Colo., at this time (Oct. 3)."

The Monthly Bible Instruction Meeting at Coatesville, Pa., Mission, will be held Saturday evening and all day Sunday, Oct. 17, 18, D. V. Instructors, George M. Hostetler, Westover, Md., and G. Parke Book, Soudersburg, Pa. All welcome. Bring Bibles. Pray for the meetings. D. G. K.

A large crowd of visitors was present at the funeral of Bro. J. A. Ressler, whose obituary appears elsewhere in this issue, last week. Most of these were relatives from Lancaster Co., Pa., and from Ohio and Indiana; and friends from nearly every congregation in the Southwestern Pa., Conference district.

We are in receipt of a program of the Bible meeting to be held at the Mennonite Mission in Hutchinson, Kans., beginning Saturday evening, Oct. 17, and continuing all day Sunday. On the program we notice, besides local talent, speakers from Missouri and Oregon.

Brethren M. C. Lehman, Goshen, Ind., and Wm. G. Detweiler, Canton, Ohio, spent Saturday, Oct. 10, at Scottsdale in Mission study committee work. Bro. Lehman filled the Sunday morning appointment at Masontown, Pa., while Bro. Detweiler returned home for the Sunday services.

The thirty-third annual Sunday-school meeting was held at the Martins Creek Mennonite Church, near Millersburg, Ohio, on Oct. 10. The meeting was well attended with good interest. "Loyalty to Christ" was the theme, and many practical subjects were discussed by the speakers.

The brotherhood at the Walnut Creek Church, Holmes County, Ohio, expect to hold counsel meeting and baptismal services Oct. 25 with communion services to follow on Sunday, Nov. 1. Evangelistic meetings are scheduled to begin later in the same week, with Bro. J. D. Mininger, Kansas City, Kans., in charge.

The Stony Brook congregation, York Co., Pa., has arranged for an all-day Gospel meeting on Sunday, Oct. 25, with Brethren J. Paul Graybill, Stoner Krady, and Christian Lehman as the principal speakers. This is to be the beginning of a two-week evangelistic meeting at the same place, in charge of Bro. Noah H. Mack.

Quite a few of the Scottsdale members worshiped with other congregations last Sunday. Among these were Sisters Catherine, Martha, and Anna Mumaw and Sister Anna Alderfer, who spent the week-end at Harrisonburg, Va., and Bro. C. F. Yake, and family, who worshiped with the brotherhood at Martins Creek, Holmes Co., Ohio.

On Sunday, Oct. 11, the Blough congregation near Hollsopple, Pa., had their semi-annual inquiry meeting in the morning and took votes for a minister in the afternoon. They are looking forward to holding communion services in the forenoon of the following Sunday and ordination in the afternoon. May the Lord bless and direct in this important work.

We acknowledge the receipt of a neat little folder stating the aims and rehearsing the history of the Mennonite Children's Home of Kansas City, Kans. The institution was established in 1917 by Bro. Allan Good and others.

The present superintendent and matron are Bro. and Sister C. E. Miller. We are interested in its history; we are praying in behalf of its future.

Request for Prayer.—Bro. and Sister Martin R. Kraybill of Elizabethtown, Pa., are suffering from heart attacks, but at this writing they are much improved. May all who know the worth of prayer remember them at the Throne, that they may be restored to normal health. Bro. Kraybill is one of the ministers at Bosslers Church, and both are much needed in their field of labor. H.

Menno Simons' Life and Writings.—This memorial volume, published a few months ago on the 400th anniversary of the conversion of Menno Simons, is finding a ready sale, more than three thousand copies having gone out to date. There are still nearly two thousand on hand, which will be sent out upon order as long as the supply lasts. Those who have not yet sent in their orders should do so at once.

Bro. Jonas Zimmerman, our aged deacon at Mechanicsburg, Pa., answered the heavenly summons and his remains were laid to rest in the Mennonite cemetery at Churchtown, Pa., Oct. 11. A few years ago it seemed as though our brother might reach the century mark, but the Lord saw fit to remove him after passing the ninety-eight year mark. He was a faithful veteran of the Cross, and will be greatly missed. May the comforting grace of God abide with the bereaved family and congregation.

Correspondence

Greensburg, Kans.

Greetings to Readers of the Herald:—We have again many reasons to give thanks to our Creator for the blessings showered upon us both temporal and spiritual.

In the evening of Aug. 24 we were privileged to have Bro. Milo Kauffman (Hesston) with us. He spoke to us from Rom. 8:28. The message was uplifting and gave courage to those present to live more useful lives.

Bro. and Sister Noah Zimmerman recently moved here from Protection, Kans. We are glad to have them here to worship with us.

Several of our young people have left again. Two of our sisters have taken up work in the Hospital at La Junta, Colo., while a few others are attending school at Hesston College again this year.

Bro. Charles Schwitzer of Protection brought us the morning message, Sept. 13. He spoke to us from Rom. 2:4. The main thought brought out was the long suffering of God to us ward. We were indeed glad to have Bro. Schwitzer here with us for we are left without a minis-

ter when Bro. Yost is gone. Bro. Yost was holding meetings in Iowa at that time, but has returned at this writing.

We are looking forward to the time when we will have our revival meetings here. We ask an interest in your prayers, so that the revival may be a success and God may get all the praise. There are many precious souls who need to be brought to Christ. Pray also for us as workers, that each one may have a burning love within their hearts for the unsaved.

In His name,
Pearl Koehn.

White Cloud, Mich.

Greetings to Herald Readers:—We too have been reminded that the Lord will never leave nor forsake His children, in that we have been blessed with refreshing showers of rain. All nature has again revived from its dead appearance, and it now appears that we will have more of a harvest than we expected earlier in the summer.

Our hearts have also been gladdened by those who have visited us from other places. Aug. 20 Bro. Silas Weldy and wife and Bro. and Sister Menno Weaver of the Holderman congregation in Indiana were with us. Bro. Weldy gave us a much appreciated message on "Conversion" in the evening.

In the evening of Aug. 23 Bro. and Sister Amos Nusbaum of the Clinton Brick congregation in Indiana and Bro. and Sister Earl Miller of the Middlebury congregation were with us; both Bro. Nusbaum and Bro. Miller spoke to us. Bro. and Sister Harold Lehman and family and Sister Emma Beachy of the Clinton Brick congregation worshiped with us Aug. 9. Sept. 13 a group of young people from the Shore congregation in Indiana came and gave us a much appreciated program in the evening.

Our congregation was well represented at the Michigan Sunday School Meeting held at Midland.

Two of our young people, Sister Winifred and Bro. Wayne Nelson, have left to take up school work again at Goshen College. We are sorry to have them leave, especially since Sister Winifred has been rendering very helpful service in giving messages to the children on Sunday evenings.

We ask all to remember the work here in prayer, especially concerning our revival meetings which are scheduled for the week of Oct. 11-17 with Bro. S. Jay Hostetler, returned missionary from India, as evangelist.

Oct. 1, 1936.

Cor.

North Lawrence, Ohio

(Pleasant View congregation)

The Lord continues to bless our feeble efforts in His service for which we are thankful.

Peace was expressed at our counsel meeting on Sept. 20. Baptismal services were held Sept. 27 and communion services were held today in charge of the writer and his collaborators, Bros. Alva Wengerd and Noah Steiner of the Crown Hill congregation.

We are truly grateful to our heavenly Father and the brotherhood for the fine spirit and hearty co-operation in these meetings. Pray for us.

Oct. 4, 1936. I. J. Buchwalter.

Waterloo, Ont.

Dear Readers, Greeting:—Yesterday we had ordination services and Bro. Roy Koch was ordained as minister. Bro. Moses M. Brubacher still being in the hospital.

Next Sunday, Oct. 11, we are to have dedication services followed with a week of evangelistic services and all-day services on the 18th, Bro. C. F. Derstine as evangelist. Pray for these meetings and especially for the ministers, both the newly ordained Bro. Koch and for Bro. Brubacher who is still seriously ill.

Menno M. Brubacher.

Oct. 5, 1936.

Cullom, Ill.

Dear Herald Readers, Greetings:—No doubt there are those among the readers of this paper who would be very much interested to read a few words from the church at this place. We are glad to say the small number at this place are holding forth a witness for Jesus Christ. We have Sunday school and young people's meeting every Sunday. Bro. A. H. Leaman has the oversight of the work here and has preaching services quite often on Tuesday evenings. He has other duties on Sunday and cannot be here, but he arranges to have a minister come in every several weeks on Sunday, who often preaches both morning and evening.

Sept. 29 Bro. Leaman preached for us a very interesting sermon. He was here Sept. 15 but on account of a severe electrical storm we could not have services.

The church was encouraged by a goodly number of visitors during the summer. Some were present for services, and others visited in the homes. Among them were Bro. and Sister S. J. Hostetler and family. Bro. Hostetler had charge of an evening service and spoke on India. Sister Hostetler also gave a talk, which was very interesting.

Pray for the work at this place. The congregation here is small and we invite any one passing through this way to stop with us.

Oct. 5, 1936. Ethel Thorndyke.

(Continued on page 620)

Miscellaneous

GLORY NOT IN WEALTH AND POWER

(Jer. 9:23, 24)

By Edith B. Kennel

For the Gospel Herald.

You may be so great and mighty
That the world will laud your name,
And in every tongue and language
Folks may speak your wondrous fame;
But unless you bow to Jesus
As your Savior, Lord, and King,
You will bear eternal vengeance,
A despised, forsaken thing.

You may graduate with honors,
Win diplomas by the score,
And for wisdom, wit, and knowledge
May be known the whole world o'er;
But without the love of Jesus,
And His peace within your heart,
You'll be cast away as foolish
When you from this life depart.

Though your bank vaults may be bursting
With your gold and stocks and bonds,
And your wealth may be unequaled,
Greater than old Solomon's;
But unless you trust in Jesus,
Love Him with your heart and soul,
You'll be poorest of all paupers,
While eternal years shall roll.

Glory not in might and power,
Nor achievements, wealth, or fame;
Put your trust alone in Jesus,
Honor His most holy name.
Glory in the cross of Jesus,
And the riches of His grace;
Then He'll give you endless glory
In His holy, heavenly place.

Gap, Pa.

IT'S "GOOD-NIGHT" HERE, BUT "GOOD-MORNING" UP THERE

By J. D. Mininger

For the Gospel Herald.

"There is a place of comfort sweet,
Near to the heart of God,
A place where we our Savior meet,
Near to the heart of God."

—C. B. McAfee.

Joseph Francis died Monday evening, Sept. 28, at 3814 Metropolitan Avenue, just a few doors from our Mission, at the age of eighty years. Frequently he had been an ardent worshipper with us, though not a member of the Mission congregation. It was his quiet, unassuming life and his deep interest in things spiritual that impressed the people that knew him well.

During his last days, Sister Bessie Smith helped to tenderly care for him at the home of his daughter, Mrs. Clark E. Duncan. He was a member of the Home or Extension Department of our Sunday school, and he so much appreciated the fellowship of the Mission folks. From time to time different ones of our people would visit him, sing Gospel songs for him; and a bouquet of beautiful flowers in his room the other day was an expression of the loving regard of one or more of our brethren.

One of our brethren who had the experience of having some of his own

loved ones to leave him for "the more excellent glory," sent word with Bro. Francis to tell them that he was coming too. Just the other evening Sister Mininger visited Bro. Francis. He was very weak, but very much appreciated her visit. When leaving, she was about to say "Good-bye". "No," she said, "I'll just say 'good-night', then it will be 'good-morning' up there." "Hallelujah, What a Savior" to have brought such a hope, which is indeed an anchor to the soul.

GOOD NIGHT AND GOOD MORNING

When comes to the weary a blessed release,
When upward we pass to His kingdom of peace,

When free from the woes that on earth we must bear,

We'll say "good-night" here, but "good-morning" up there.

Cho. Good morning up there where Christ is the Light,

Good morning up there where cometh no night;

When we step from this earth to God's heaven so fair,

We'll say "good-night" here, but "good-morning" up there.

When fadeth the day and dark shadows draw nigh;

With Christ close at hand, it is not death to die;

He'll wipe ev'ry tear, roll away ev'ry care;
We'll say "good-night" here, but "good-morning" up there.—Cho.

When home-lights we see shining brightly above,

Where we shall be soon, thro' His wonderful love,

We'll praise Him who called us His heaven to share,

We'll say "good-night" here, but "good-morning" up there.—Cho.

—Lizzie DeArmond.

Kansas City, Kans.

OBSERVATIONS

By Bernard B. Kautz

For the Gospel Herald.

Where the Monterey range of the Pennsylvania South Mountain levels off into gently rolling hills and fertile Maryland farms, about seven miles north of Hagerstown, is a large, well cared for brick church building. It is here that the Paradise Mennonite congregation meets for worship.

It is an early Sunday morning in September. As we drive along we watch with interest the ominous black clouds of a thunder storm as they gathered on the northwestern horizon. We hurry along and arrive at the church yard, simultaneously with a heavy downpour of rain. We find shelter under one of the large maple trees. While waiting for the rain to ease up, we see some of the members arriving in good, late model cars, so we conclude that this is a prosperous community.

As soon as the rain slacks up we enter the church building. It is too

early for the services to begin. There are only a few of the older members inside, quietly meditating. We notice that the floor on each side of the middle aisle is raised, sloping from the front level to about seven inches in the rear. The side walls, inside, are painted brown and from the low, tan-colored ceiling, hang rows of electric lights with blue bulbs set in open reflectors. The benches are old-fashioned, open back type, but comfortable.

Sunday school started about 9:30 A. M. with singing hymns numbers 277 and 341, (note the last one is a "minor") from the old S. S. and Church Hymnal. Superintendent Bro. Leshor Horst read for the devotional Romans 8:1-11. Assistant Superintendent Bro. Amos Showalter led us in prayer, after which the boys and girls left the main room presumably to go to their individual class rooms. We noted that all the classes have an unusual large number of pupils in them. We spent what seems a short period of time in interesting lesson study. The house is comfortably filled, in spite of the storm. About 500 were present. Sunday school closed with singing hymn number 511.

Resident minister Bro. Daniel Strite read the 19th Psalm for the devotional and gave a short, heartfelt talk, reminding us as parents of our responsibilities in bringing up our children in the "nurture and admonition of the Lord." Emphasizing the fact that the mother is the main-spring of the home, he admonished the children to obedience, at home and at Church. We all knelt, to the glory of God, in a season of silent prayer.

The home bishop, Bro. Denton Martin, preached an old-fashioned sermon, using Rom. 11:32, 33 as his text. In a well-modulated voice he magnified the wisdom, knowledge, power, and great love of God. He recalled to our minds the integrity of Job. He told us that "Man is the loser when he opposes God's commandments. . . . Disobedience always causes shame." He encouraged us to "endeavor to fathom the love of God." Brother Strite led us in a closing prayer.

We enjoyed the Christian fellowship afforded us at this place. It is encouraging to see a congregation where old and young uphold the principle of nonconformity to the world in dress. It augurs well for good "housekeeping" in the Church. We like to see the line of demarcation between the Church and the world, clearly drawn in a plain, unmistakable way. We were impressed with the clean cut and neat appearance of the young people, also with the good attention and order in the house of God. We hope that they are equally as healthy spiritually.

Driving over crooked, black-top roads, past old, grayish-blue stone

fences, rocky pastures, and exceptional good corn fields, we reached the North Side Sunday School in Hagerstown, Md. It was held in a mediocre building, with tin sides and roof. Bro. Benjamin Baer, a former helper in some of our southern missions, is in charge of the work at this place. About 70 typical mission boys and girls with some of their mothers were present. This is a new field. We are not sure about the detail of conditions, but the need for encouragement and prayers is obvious.

We return to our home community and ponder over what we saw and heard. We wonder whether we know why our evangelical congregations are not more evangelistic, and those that are evangelistic, why they are not more evangelical, or is that a reason? Lancaster, Pa.

EVILS OF STRONG DRINK

By Mary Cashman

For the Gospel Herald.

Outside of hell there is nothing more horrible to me than a drunkard. You have often heard men say, "I can take a drink or two, or let it alone," but not so. Strong drink is very harmful to the body, deadens the mind, causes men to lose their souls, wrecks many a home.

A drunkard is to be pitied and prayed for; not laughed at, as so many do. Since liquor is in full sway, an intoxicated man or woman may not seem so horrible to us, seeing them almost every day; but if there ever was a time when Christian people should do their duty and pray it is now. Just think of the many homes that are being wrecked because of drink—fathers spending their money for drink, and the children going without proper food and clothing, or abusing his wife and children in his drunken rage. How often drink has caused murder to be committed, and automobile accidents have been caused by drunken drivers. How sad to know that even now young girls drink, and mothers too are lying around drunk instead of taking care of their homes and children. You will also find that in most of these homes the children grow up to be drunkards too.

I now think of a home where there were small children and father drank most of the time, abusing the family, throwing the cooked meal on the floor, fighting with the neighbors. Such is the case in many a home where liquor has entered. But oh the change in this father when Jesus was allowed to enter into his heart and he became a new man. I shall never forget the look on the faces of that mother and children when father came home one evening; and instead of being drunk and throwing their supper on the floor as

he so often did, he sat down to the table with the family, bowed his head and thanked God for the food that was set before him, and also for saving his soul from hell.

May God help us to realize the awfulness of liquor and the evils coming from it, and give us a greater burden for the lost and a greater desire to pray and help these poor souls to find Christ before it is too late.

Altoona, Pa.

CONSISTENT CHRISTIAN LIVING

M. C. K.

For the Gospel Herald.

"All that is the matter with what he should say on that subject is that he is not living it out in his daily life."

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE NEWS

The enrollment of regular, full-time students in the College this year is larger than it was a year ago. The total number of 277 includes 24 seniors, 26 juniors, 71 sophomores, 25 special and part-time students. The beginning class numbers 121 and is the largest that has ever entered the school. About fifty of the freshmen are starting on the two-year course for elementary teacher training. The students from Mennonite homes enrolled this year number 182, which represents an increased percentage of the total student body over recent years. The residence halls are better filled than they have ever been. Kulp Hall for the women overflowed so that quarters for a number had to be provided outside. Coffman Hall houses 82 men this year. The regular boarders at the dining hall number about 180.

The religious activities for the year have started with good interest on the part of students and teachers. The officers of the Young People's Christian Association are, for the men, president, Dwight Yoder, Bellefontaine, Ohio, secretary, T. H. Brennehan, Elida, Ohio; treasurer, C. Richard Yoder, West Liberty, Ohio; for the women, president, Harriet Lapp, India; secretary, Ruth King, West Liberty, Ohio; treasurer, Lois Yoder, Hubbard, Oregon.

On the first Sunday of the school year, Sept. 13, Bro. S. C. Yoder preached at the morning service, and in the evening Bro. I. E. Burkhart conducted a special consecration service appropriate to the opening of the year.

The Sunday school organization for this year includes the officers, superintendent, Walter E. Yoder; assistant superintendent, Paul Bender; secretary, Waldo Lehman; treasurer, J. E. Brunk. Guy F. Hershberger is chairman of the committee for arranging Sunday evening programs. T. H. Brennehan serves as superintendent of the mission Sunday school in North Goshen.

The students hold regular prayer meetings in the dormitories every Tuesday after the

This was one of the comments heard at a Y. P. M. committee looking for a substitute for one of the speakers on the program, who had to give up his place on the program because of sickness. Different ones were discussed as to their fitness for the place. Handicaps were discussed—some natural, some spiritual, some because of lack of experience, some on account of refusal to serve.

Is it possible that the Church is handicapped and can not function as it should because some who have solemnly promised to be true to the Lord and the Church and to deny the world, the flesh, and the devil have proved themselves untrue to their promise?

"Beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as your labour is not in vain in the Lord."

evening meal. Members of the faculty meet for prayer hour every Sunday before the evening service. The Christian Workers Band and Foreign Volunteer Band have meetings with good interest and attendance. Special meetings with the women and the men of the campus are held every year for the presentation of Mennonite Church principles and practices. This year Bro. H. S. Bender spoke at the women's meeting on Sunday, Oct. 4, and Bro. S. C. Yoder to the men on Oct. 11.

On Sept. 20 John Greenfield, Moravian evangelist of Warsaw, Ind., brought a very searching message at the evening service on Prayer and the Holy Spirit. Bro. A. J. Metzler of Scottdale, Pa., gave four inspiring messages at the College over the week-end of Sept. 25-27. He spoke on the subjects: Fulfilled Prophecy; Fifteen Reasons Why the Christian Must Know His Bible; The Wrath of an Almighty God; Three Looks at Christ.

The Sunday school work carried on in the northern part of the city of Goshen continues with good interest. For the past year the services have been held in a vacant dwelling house, which provided inadequate quarters for the work. The workers are pleased with the prospect of having their own building before long. An abandoned church building near Winfield, Iowa, has been purchased with its furniture and is being moved to a suitable site in North Goshen. Brethren from the Mennonite congregations in southeastern Iowa have donated the labor for taking down the building, and members of the Goshen congregation have made excavation for the basement on the new site. The building measures 32 x 40 feet and will be ready for use by Dec. 1.

The beginning date for the annual series of evangelistic meetings at the College is set for Oct. 25, Bro. Allen Erb of La Junta, Colo., will be with us as evangelist. We invite others to join with us in praying for these meetings and for the work of the College this year.

Oct. 7, 1936.

Edward Yoder.

FROM OUR MISSION STATIONS

(Continued from page 613)

In the month of August we were privileged to have Bro. James Bucher as an evangelist, preaching the Word straight and with power. There were two confessions and many reconsecrations and a general uplift among the brethren. Sister Bucher also gave the children several lessons and helped along in visitation work. At the present time there are six who have accepted Christ. We expect to begin a class of instruction soon. Please pray for these as there are some who are receiving much discouragement, some even from homes and relatives.

We are enjoying good interest and attendance in all services, and there is a great opportunity to reach more. Please pray for us that we may be faithful and be led of the Lord in entering these open doors. One outstanding problem is how to get these forty-six souls to and from services as they are from three to three and one-half miles from the Mission, and the old mission car is much the worse for service and is getting old and worn out. These folks must walk if we do not go after them, and it is pretty hard for mothers and small children to walk so far. As we bring this problem to the Lord will you also pray with us about it?

Following is a list of donations given in the last two months that came direct to the Mission: Sewing circles of the district (including that of the Amish Brethren) for school clothing, \$32.00; Sewing Circle of Elida, Ohio, \$10.00; A sister, Kalona, Ia., \$2.00; A Brother and Sister, Wellman, Ia., \$2.00. The congregations have been so kindly sending eatables each week and in reporting this we wish to truly thank you one and all. May God abundantly bless you is our prayer.

In His glad service,

Oct. 3, 1936. The Workers.

Kansas City, Kans.

(Mennonite Gospel Missions)

Dear Herald Readers, Greeting:—It is a pleasure to report that the interest and attendance at the Mission is very good. Even during last summer, when it was unusually hot in Kansas City, the attendance at our Mid-Week meetings and in our Sunday schools was exceptional. All this gives us added reasons for thanksgiving and praise to our covenant-keeping God. Just the other Wednesday evening was held a meeting of the Home or Extension Department of our Sunday school.

Once a month we have our mid-week prayer meetings divided into four groups, and thus have group prayer meetings in which the problems of the different departments of the Sunday schools are prayerfully considered.

Such meetings were held last evening, with real profit.

Beginning next Sunday morning, Oct. 11, the Lord willing, we propose to have a monthly Sunday morning preaching service directed especially for the benefit of the boys and girls. Sunday morning, Sept. 27, Bro. S. S. Hershberger surprised us by being in our meeting. From the text, I Chron. 12:2, he emphasized the importance of working for the Lord, not in a single-handed, half-hearted way, but urged that we do like the individuals referred to in this text, use both hands. Bro. Hershberger was accompanied by Bro. and Sister Jonathan Mast and Leon Rogers. To all of these we say, "Come again."

We were made especially glad to have had also among our visitors, Earl, Lorene, and Erlene Roth of Harrisonville, Mo., also Bro. John Koppenhaver and mother, Whittier, Calif.; and Barbara Hochstetler and friends from Milersburg, Ohio.

Yesterday, October 7, was an eventful day for us in connection with the Mission. It marked the opening of our week-day Bible school for the year 1936-1937. Not a little time and thought had been put into preparation for this opening day. We somehow expect that with the blessing of God (if the Lord tarries) the coming year will be the best yet. One naturally learns by experience, and our teachers enter the work with a real zest and with a spirit of anticipating great things from God. For this we are thankful. One of the boys who was there last year and who expected to come again, is in a hospital, having had an operation. In this and in similar cases, the other boys and girls of the Bible school are urged to pray for him and to give him some expression of sympathy and remembrance during his affliction.

We are told that 36,000,000 American boys and girls receive no religious training, also that 80 per cent of American crimes are committed by adolescents. It is during the period of childhood that the mind is most impressionable and retentive. Children have immortal souls, each one of which is worth more than the whole world. Christ interested Himself in the needs of the child. The oft-repeated Scriptural command is to "teach."

The foregoing are just a few reasons for conducting a week-day Bible school in connection with the Kansas City Mission. True, it requires much added work, requires added expense. But where could one invest one's time and talent more wisely, more Scripturally than in pointing the child to the Christ of the Bible and in instructing him in the ways of God?

God has in times past condescended to bless our feeble efforts along this line. We invite you to join us in prayer that the needed wisdom and strength

and finances may be supplied so that this work may be carried on this year in such a way that God may be justified in pouring out His richest blessing upon it.

How true are the words of Daniel Webster:

"If we work upon marble, it will perish: if we work upon brass, time will efface it: if we rear temples, they will crumble into dust: but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten all eternity."

Your brother,

Oct. 8, 1936.

J. D. Mininger.

CORRESPONDENCE

(Continued from page 617)

Kokomo, Ind.

(Howard-Miami congregation)

Greetings:—A number of young people had the privilege to attend the Young People's Institute at Goshen College.

On Aug. 23 our bishop was with us and preached to us.

Bro. and Sister Jay Hostetler and family worshiped with us on Sunday, Sept. 20. The brother gave the message on Sunday morning on Rom. 8:3. In the evening the sister conducted the children's meeting and Bro. Hostetler gave a very interesting program telling of the work in India.

Oct. 1-4 Bro. J. K. Bixler was with us and held counsel meeting and communion services. He also gave a message on Sunday evening from Gal. 6:7, 8.

Oct. 6, 1936.

Cor.

Frazer, Pa.

Dear Readers:—We enjoy reading of the progress in the work of the Church at other places, and therefore feel led to tell of some of the work at Frazer this past summer.

In April we held our third congregational fellowship meeting in the home of Sister Swanenburg. Rich blessing and inspiration was the portion of each one present as we discussed the work before us this year.

In the early part of June we held our first summer Bible school, in which the Lord quite wonderfully led and blessed us. Over one hundred fifty boys and girls enrolled out of a rural community. The average attendance was 147, and 130 of the pupils had perfect attendance throughout the term. Many expressed their desire for another school next summer. Bro. Merle Eshleman, of Philadelphia, served as Superintendent; his services were much appreciated.

Sisters Dora and Muriel Taylor, who went to Tampa last winter to

serve in the Ybor City Mission, came home in August. Sister Muriel was united in holy matrimony to Bro. Noah K. Mack on Saturday, Sept. 5. They are residing in Philadelphia at the Colored Mission and are lending a helping hand in the work there. Today Dora, the youngest charter member of our Sunday school, bade farewell to Frazer again to go back to her work in Tampa. Sister Laura Histand of Doylestown has been appointed as her new co-worker, and plans to join her in about a month. Your prayers for the blessing of God on the work will mean much to our sisters.

On Sunday, Sept. 6, two young sisters were received into church fellowship by water baptism, and two others reclaimed.

Attendance in Sunday school averages about 120, with good interest. The key song for our last quarter's lessons was, "Living for Jesus."

Seven boys and girls, directly and indirectly connected with our school, are enrolled in the Eastern Mennonite School. We miss them, but are praying for their continued spiritual growth during their stay there.

On Sunday, Sept. 27, Bro. Moses Slabaugh and Sister Mary Troyer were united in holy matrimony by Bro. Milton Brackbill at the close of the morning services here.

Bro. John C. Wenger of Telford, Pa., gave a very interesting and helpful talk on Sunday night on "400 years of Mennonite History." We wish all the young people of the Church would know something of what our forefathers went through because of standing true to their convictions.

The visits of several brethren who conducted our month-end conferences have been greatly appreciated. We expect Bro. Daniel Wert to be with us this month-end; the evening of Saturday, Oct. 24 and all day Sunday the 25th.

Bro. Milton Brackbill is leaving Oct. 25, the Lord willing, on a three-months trip with several other ministers for special Bible conference and evangelistic work in the mid-west and Pacific Coast states.

We give our Lord the praise for all His blessings so graciously bestowed upon us. Visitors are always welcome and prayerful help is greatly appreciated.

Oct. 6, 1936. Harry G. Brackbill.

Westover, Md.

Greetings of love in Jesus' Name:—Bro. Amos King filled the appointment at Oyster Point, Va., this past Sunday.

Bro. and Sister Pence were visitors at this place on Sunday. They are from Boyerstown, Pa.

The Lord willing, we expect to have a Bible conference at this place the last part of November.

Sister Maude Hooks is much improved. She has been suffering with sugar diabetes for some time. May the Lord continue to heal her body.

The sewing circle met at the home of Bro. Ira M. Zook on last Thursday. There was a good attendance and about twenty-one pieces of clothing finished.

The mid-week prayer meeting will be at the home of Bro. Ira M. Zook this week.

We expect to have our counsel meeting on Sunday, if nothing prevents.

The jail services at the County Jail in Princess Anne will be held on Sunday, if the Lord wills. May the Lord bless that work.

Pray for the work at this place.

In His service,
Oct. 6, 1936. Carrie C. Zook.

Manson, Iowa

Greetings to all Herald Readers:—We enjoyed rich spiritual feasts when Bro. E. M. Yost of Greensburg, Kans., held revival meetings here Sept. 11-20. Our brother preached the Word with power. As a visible result there were eight converts and a number of reconsecrations. The brotherhood was richly admonished to live consistent Christian lives. May God richly bless our brother.

On Sept. 27 our eighty-seventh quarterly meeting was held. An interesting program was given.

Remember us in your prayers.
Oct. 6, 1936. Freda Zehr.

Limon, Colorado

Dear Gospel Herald Readers, Greetings:—Sometime has gone by since our last letter from here. We are glad to report that on Sept. 18, Bro. J. P. Brubaker of Edwards, Mo., started revival meetings and continued them until the eve of 25th—with the interest just getting good when he had to leave us. While there were no new converts, we are sure the church members were very much encouraged. While we had no revival meetings for two years, they were the means of putting new life into the work again. Praise the Lord that Bro. Brubaker gave us the pure Gospel food. Any person at the meetings that was not helped could not blame the preacher.

We got lots of moisture just recently so the outlook for the farmer is better for fall wheat and the coming year than usual. We are made to realize that God is still on the throne and is mindful of all His creation. But so often we find it hard to wait on the Lord and trust Him for what we need. The psalmist says, "It is better to trust the Lord than to put confidence in man."

Pray for us at Limon.
Oct. 6, 1936. N. L. Dettwiler.

(Continued on last page)

SPECIAL MEETINGS

Beach City, Ohio

Centennial Celebration of the Kolb Church near Trail, Holmes Co., Ohio on Sunday, Sept. 6, 1936.

All sessions were opened with song service and devotion.

The Origin and Purpose of the Church, by O. N. Johns, Canton, Ohio.

God's Church was conceived in the mind of God. The origin was with God; He planned it. We are a body called out from the world with a special type of work to do. The Church had her origin with God, but she had her birthday on the day of Pentecost.

The purpose of the Church, "for the perfecting of the saints." It was for our welfare, that we might have conditions under which we can grow and have the right fellowship. God knowing His own creation organized the Church that we might have religious fellowship and also Christian fellowship for the perfecting of the saints. The work of the Church is to keep herself pure and free from sin. 1 Cor. 5. The Church is for the building up of the saints. Too many people think we don't need the Church. If the Church had not been necessary God would never have originated her. The ordinances all typify a great spiritual truth. Our relationship to the world is that we are to proclaim the Word. If we have the love of Jesus we will love the world, not their ways or sins, but we will love their souls. "Until we come in the unity of the faith." There is only one truth, God's Word, and truths all agree.

History of the First Kolb Church Building and Congregations, M. B. Hostetler, Barrs Mills, Ohio.

In 1825 Mennonites came in from Bucks Co., Pa. One of them was Joseph Landis. In 1829 he wrote a letter back to his friends and stated that they enjoyed the place. He received an answer the next year, in July, 1830. The first church house was built in 1836. It is thought that they had some kind of an organization before this in homes. There were quite a few petitions and each were signed by three men: Joseph Landis, John Thut, and Peter Showalter.

Jacob Kulp from Pennsylvania was the first minister. Landis was his son-in-law. The ground was given by a nephew of Bro. Jacob Kulp and his name was also Jacob Kulp. Tobias Kulp is a grandson of Jacob Kulp. D. M. Freidt resides on the same tract of land that Bro. Kulp lived on. Fifty cents a day was paid for hand labor. The roof was of clap-boards. The inside walls were plastered. The meeting house had one door on the south side and a double door on the north. A picture of the interior and of the exterior was placed on the outside of the present church building to give us a better view of the old meeting house, as it was called. Many people subscribed to the old meeting house that were not Mennonites. The largest amount given was ten dollars and the smallest amount was twenty-five cents. The earlier settlers made a greater effort to get to the house of worship than we do now. They came in log-wheeled wagons, ox-carts, horseback, and walked. It is even said that they hooked a horse and an ox together. Joseph Landis was secretary of the old meeting house, and he made himself a book out of wrapping paper in which he kept a very accurate account. This book is now in the hands of his granddaughter, Rilla Landis. The following are the ministers that served the congregation: Jacob Kulp, Henry Kilmer, Joseph Shoup, Van Buren Shoup, Josiah Kaser, and David Freidt. The bishops: Michael Horst, I. J. Buchwalter, A. J. Steiner, and O. N. Johns.

The Glory of God's House, by I. J. Buchwalter, Dalton, Ohio.

On July 27, 1908, this present church was dedicated, using Hag. 2:9 and Heb. 3:4 as texts. Today we are using the same text and as nearly as possible the same sermon. "Thus

speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built." The word house means family, dwelling place. Material is needed, and all comes from God. All material must be converted when used in building, no matter what the house. You cannot build up a spiritual church unless the hearts are thoroughly converted. Speaking naturally, there are many buildings falling down because the material was not thoroughly converted. Men and women that are converted are looking heavenward. Then and then only will the Church prosper. Everything must be adapted to a certain place. In the spiritual church men and women of God are willing to be where God puts them. If we do the work God has assigned us there will be plenty of work for us all today. The first reason that the glory of God's house is greater today than the former house is because we are nearer the coming of our Lord and Savior Jesus Christ. Second, it is greater too because we are sure that God is with us. Third, we do not know if it is today greater than the former because of the ministry at present. Fourth, we do not know if it is greater because of the brotherhood. But let us pray that we may be filled with the Holy Spirit and make it better than the former. On the darker side of the picture we know that we as a church have drifted away from the primitive church. But let us pray and say that as for us we will choose the Lord and serve Him. We Christians are the lights along the harbor of sin. Let us keep the lower lights burning.

History of the Present Church Building and Congregation, I. J. Buchwalter.

My first acquaintance with the Kolb Church was in 1907, with a small membership. The foundation was out from under a part of the old meeting house. The southwest corner was propped with a post. There was no need of the back window on the south side so it was nailed shut. The next one had places for twelve window panes, six were out. Some of the members thought they did not have the finances to build a new church, so an appeal was sent out and in a short time nearly eight hundred dollars was subscribed. The total cost was \$1046.53.

Is a Spirit-filled Church an Asset to a Community? Explain, O. N. Johns, Canton, Ohio.

A Spirit-filled church is a church that is not quarreling, a church separated from the world "Ye are the light of the world" (Matt. 5:14). It is of a financial value to a community and also a moral value. Following history, you find less superstition where Christians live. We are to be the light to the world. We are to live above the standards of the world. What would a community be if you would take out the Christians? We have an eternal value in this world. A spirit-filled church brings to a community the Gospel message.

The Mission of the Mennonite Church, E. F. Hartzler, Marshallville, Ohio.

It is the concern of men and women, boys and girls, that they may be saved. Matt. 28:19, 20; Ezek. 3:10, 11. God wants someone to bear and give the Gospel message. God loves us better than any parent loves his child. We should give the world a remedy for sin. The mission of the Mennonite Church is to preach all things. He has commanded us, and He has promised us a reward.

Does It Pay to Make Sacrifices for the Church? E. J. Varns, Millersburg, Ohio.

If it pays to make any sacrifices for an institution, it does for the Church. The time or money we use are only the things God gave us. If we use our money for the church then we are perpetuating the work of Christ. If the apostles Paul, Peter and Barnabas would have said that they didn't have time to work for the Lord who would have planted the churches over in Europe? Missionaries were and are willing to make sacrifices to go and bring the Gospel to the heathen people. Who is going to bring the message, if the Church

is not willing to make sacrifices for a future church?

Closing Sermon, The Price of Salvation, I. J. Buchwalter, Dalton, Ohio.

"Ye are bought with a price." What is the price of your soul and mine? If your child was lost you would search all night long in behalf of the child you love. You would increase your forces and search for days. Many times souls are lost in our community because we do not hold them up to the throne of God. Two kings want our souls. Souls are valuable because they cost blood. John the Baptist was beheaded. Jesus gave His blood. Stephen was stoned to death. James was killed with a sword. Philip was tied to a pillar and stoned to death. Barnabas was dragged through the streets. Peter was crucified. Paul was beheaded. Jesus gave His blood on Calvary. When the sword was thrust into Jesus' side and left out the blood they did not know that they were opening the door of safety. Do we thank Him for what He has done? Some think He owed it to us, but God owes us nothing. The Church is the most costly institution that there is, because it cost the blood of Jesus Christ. Jesus Christ paid the price of your soul. You must be obedient to Him if some day you wish to live with Him. It is one thing to believe that Jesus is the Savior of the world, but it is another thing to have faith in Him. Faith requires voluntary action. Many persons believe, but when you ask them to accept Jesus as their Savior, then it is different.

We were favored with special music from different congregations. All sessions were well attended. The house not being large enough, a loud speaker was provided for those on the outside.

Dorothy Shoup, Secretary.

Married

Snyder-Kauffman.—On Thursday, Sept. 17, 1936 in the Bethel Mennonite Church, near Canby, Oreg., occurred the marriage of Bro. John M. Snyder and Sister Julia S. Kauffman, Brethren F. J. Gingerich and G. D. Shenk officiating. May God abundantly bless them in their new relationship.

Thomas—Brubaker.—On Oct. 1, 1936, Bro. J. Wilmer Thomas of the Millersville congregation and Sister Helen A. Brubaker of the Lititz congregation were united in marriage by Bro. N. L. Landis at the home of the bride's parents. May the blessings of God attend them through life.

Groff—Brubaker.—On Oct. 1, 1936, Bro. John M. Groff of the Stumptown congregation and Sister Miriam J. Brubaker of the Lititz, Pa., congregation were united in holy matrimony by Bro. N. L. Landis at the home of the bride's parents. May the Lord's richest blessings accompany them through life.

Ruth—Rittenhouse.—On Saturday, Sept. 26, 1936, Bro. Alpheus Ruth of the Salford congregation, Pa., and Sister Miriam Rittenhouse of the Plain congregation, Pa., were joined in matrimony at the home of the officiating minister, Bro. John E. Lapp, Lansdale, Pa. May God's blessing attend them through life.

Eichelberger-Litwiller.—On Sept. 5, 1936, Bro. Ervin Eichelberger and Sister Dora Litwiller, both members of the Hopedale, Ill., Mennonite Church, were united in marriage at the home of the bride's parents, Bro. and Sister John E. Litwiller, Bro. Simon Litwiller, uncle of the bride officiating. May God's blessings attend them through life.

Kritz-Lichty.—On Tuesday, Sept. 29, 1936, in the Floradale, Ont., Mennonite Church, Bro. Herbert Kritz of the Kitchener congregation and Sister Emmeline Lichty of the Floradale congregation were united in the holy bonds of

matrimony, Bro. Reuben Dettwiler, officiating. May God's richest blessings attend them through life.

Buerge—Headings.—On Sept. 28, 1936, at the Zion Church, Bro. Claude Buerge of the Los Angeles congregation and Sister Clysta Headings of the Zion congregation were united in the bonds of holy matrimony, Bro. G. D. Shenk of Sheridan, Oreg., officiating. May their life be one of service and devotion to God and may God's richest blessings attend them always.

Yoder—Hostetler.—On Sept. 30, 1936, at the Pleasant Valley Church near Harper, Kans., Bro. Gideon Yoder of West Union congregation near Parnell, Iowa, and Sister Stella Hostetler of the Pleasant Valley congregation were united in the holy bonds of matrimony, Bro. Ahner G. Yoder, father of the groom, officiating. May God's choicest blessings attend them through life.

Martin—Ramer.—On Sept. 27, 1936, at the regular Sunday morning service at the Duchess Mennonite Church, Duchess, Alta., occurred the marriage of Bro. Joseph B., son of Bro. S. H. Martin to Sister Ruth E., only daughter of Bro. H. B. and Sister Mary Ramer. The sermon was preached by C. J. Ramer, the bride's brother; the father of the bride officiating. May the blessings of the Lord attend them through a useful life in His Kingdom.

Obituary

Bryner.—Sister Luella Bryner, wife of Lloyd Bryner, daughter of John and Susan Reisinger, was born Aug. 27, 1889, in Juniata Co., Pa., residing at her home, 1107 7th Ave., Altoona. Surviving are her husband and three daughters (Mrs. Helen Sweitzer, Mrs. Alice Dunn, and Mrs. Mary Johnson). She was received by water baptism, Oct. 21, 1934 into the First Mennonite Church, Altoona. She died Oct. 6, 1936. Funeral held, Oct. 8, by Bro. Joseph M. Nissley. Text, Ps. 34:19.

Landis.—Paul Buren, youngest son of Noah and Ethel Landis of Jackson, Minn., died Sept. 17, 1936, after one week's illness of diphtheria; aged 4 y. 21 d. He leaves his parents, 2 brothers (Elmer and Eldon), 4 sisters (Berniece, Bonita, Vivian, and Ruth), 3 grandparents, and many relatives and friends, who keenly feel their loss of his sunny disposition and smile. A private funeral service was conducted by the Presbyterian minister, ——— Fulton of Jackson.

"God saw fit to take him from us,
Up in heaven there so high;
Angels took him, oh so sudden,
With no time to say good-bye."

Stauffer.—Susan B., widow of Henry H. Stauffer, was born June 29, 1856; died of heart failure at the home of her daughter near Akron, Pa., Aug. 15, 1936; aged 80 y. 1 m. 16 d. She was a member of the Mennonite Church for many years. She leaves 2 sons (Tillman H. Stauffer, Lititz, Pa., and Harry H. Stauffer, Whitelaw, Alta.), and a daughter (Mrs. Ada H. Kauffman, Ephrata, Pa.). She had been in failing health for the last five years and peacefully fell asleep on the morning of Aug. 15. Her place is vacant, but we hope our loss is her gain. Funeral services were held at the home by Amos Horst and at the East Petersburg Mennonite Church by Amos Horst and John Gochenaur. Text, II Cor. 5:1. Interment in adjoining cemetery.

Brubaker.—Lizzie, widow of Deacon John B. Brubaker, was born Oct. 15, 1851, near Sporting Hill, Pa.; died of complications at the home of the only surviving sister, Amanda B. Rohrer, in Manheim, Pa., Sept. 8, 1936; aged 84 y. 10 m. 23 d. This union was blessed with 2 sons and 1 daughter. All preceded her in death. Those surviving her are 14 grand-

children and 14 great-grandchildren. She was a faithful member of the Manheim Mennonite Church, which she attended as long as health permitted. Funeral services were held Sept. 11 at the home of her sister by Bro. Samuel Lehman, with further services at the Manheim Church by Bros. Henry Lutz and Joseph Boll. Text, Rev. 14:12, 13. Burial in Hernley's cemetery.

"Now the warfare is all ended,
And her armour is laid down;
She her course with joy has finished,
Ready now to wear the crown."

—By a niece.

Good.—Mary, daughter of John and Magdalena Rich, was born in Muenchenstein, Switzerland, Dec. 2, 1866; died Oct. 4, 1936; aged 69 y. 10 m. 2 d. She came to America at the age of 16 years. She was married to John Good, Oct. 11, 1888. Ten children were born to this union (Phoebe Litwiller, Rosie Egli, Esther Stichter of Hopedale; Alvin Good and Alma Litwiller of Armstrong; Lydia Eichelberger of Fairbury; Simon Good of Kouts, Ind.; and Ruth at home). Two children preceded her in death (Emma Egli and a son who died in infancy). They also opened their home to Pearl Cooper of Richland, Mo. She leaves 40 grandchildren and 1 great-grandchild. Her husband preceded her in death, Dec. 9, 1934. She has one surviving brother (Joe Rich of Noble, Iowa), also a half-brother in Germany. She united with the Mennonite Church in her youth and remained a faithful member till death. Mother was taken to the Mennonite Hospital at Bloomington, Oct. 1, where she was receiving treatment for ulcers in her eye and seemingly was getting along well. She seemed happy and improved Sunday afternoon; but very suddenly passed at 8:15 P. M., apparently of cerebral hemorrhage. Her sudden passing was in fulfillment of her wish which God graciously granted her. Funeral services were held at the Hopedale Mennonite Church on Oct. 7, conducted by Bro. Simon Litwiller, assisted by Bro. Ben Springer. Interment in the Hopedale Mennonite cemetery.

King.—Elbert Glenn, son of M. V. and Emma (Yoder) King, was born near Garden City, Mo., Feb. 17, 1900; died at the General Hospital in Los Angeles, Calif., Sept. 21, 1936; aged 36 y. 7 m. 4 d. On Aug. 8, 1924, he was united in marriage to Goldie Ethel Grove. To this union were born 3 sons and 2 daughters, 1 infant son preceding him to the great beyond just four months ago. Two brothers also preceded him. Those left to mourn his departure are his sorrowing wife, 4 children (Leo E., Donald G., Hazel A., and Helen M.), his parents (Bro. and Sister M. V. King of Garden City, Mo.), 1 brother (Emmett D. of West Liberty, Ohio), and 2 sisters (Mrs. S. S. King of Kansas City, Kans., and Mabel V. of Garden City, Mo.). In his youth he accepted Christ as his personal Savior and united with the Mennonite Church, remaining a faithful, loyal member till death. He was always interested in the cause of Christ and was willing to do what he could for the same. About three weeks ago, while employed at the U. S. Motors, he received a burn on his left arm. Infection set in and soon pneumonia followed. His suffering was intense, yet he bore it patiently. We believe that God had a purpose and plan for calling him higher, and we humbly submit to His will. He was a kind and loving husband, father, son, and brother. Funeral services were held Sept. 24 at the Mennonite Mission Church, Los Angeles, Calif., conducted by P. A. Heller. Interment in Inglewood, Calif., Cemetery.

"The lights are all out in this mansion of clay;
The curtains are drawn, the dweller's away.
Gone from this earth full of sorrow and care,
Gone to dwell in a mansion so fair."

Rogie.—Sarah, daughter of Joseph and Mary Yoder, was born June 5, 1882 near Nappanee, Ind., died Sept. 28, 1936, at the Woodburn, Oregon Hospital; aged 54 y. 3 m. 23 d. She moved with her parents from Indiana to Hubbard, Oregon in November, 1890. She lived

near there the remainder of her life. She united with the Old Order Faith at the age of sixteen, and later united with the Mennonite Church of which she remained a faithful member until death. She was married to John Rogie, March 9, 1902. To this union were born five children. Two of them (an infant son, and a daughter, Emma) preceded her in death. Surviving are her husband, two daughters (Mrs. Milo Schultz, and Alice), one son (Alvin), one foster-daughter (Dorothy Yoder), two grandchildren (Marlin and Iris Jean), her aged father, six brothers (Henry of Portland, Oreg.; Joseph, Eli, Jonas, Sylvanus and Alvin of Michigan), three sisters (Lovina Hostetler, and Ella Miller of Michigan, and Mary Hostetler, of Indiana). The cause of death was due to spleen trouble and complications. She had been in failing health for ten years, and bedfast for nearly three months before her death, spending the last ten days in the hospital. She bore her much suffering cheerfully and patiently, and always expressed her desire to leave this world and be with her Savior. Her heart was open to those in need, and many found in her a mother. Funeral services were conducted at the home by H. A. Wolfer; and at the Hopewell Mennonite Church by F. J. Gingerich and G. D. Shenk; Text, Rev. 14:13.

"Pain, weariness, suffering at end, life's battles
are fought,

Dear Mother your rest must be sweet;
The days will be lonely, consoled by the thought,
That we soon again shall meet."

One of the family.

Ganger.—Henry Paul, son of Milo and Elizabeth Ganger, was born near Nappanee, Ind., March 5, 1909; died at the Elkhart General Hospital Oct. 2, 1936; aged 27 y. 6 m. 27 d. He was engaged in the trucking business as a livelihood, and on Sept. 28, while enroute to the Elkhart Packing Company with a load of cattle for another party, he contacted with a Special Train on the New York Central Railroad Lines at a suburb crossing in the city of Elkhart, at which time his cargo was wrecked. Suffering many severe bodily bruises and a skull fracture, he was left unconscious from the time of the accident unto his death. This striking experience seems in a measure to have been in evidence by certain expressions and attitudes of the departed. In his passing he leaves his sorrowing widow and life companion (Florence Schrock Ganger), with whom he was united in marriage Dec. 24, 1930, 1 daughter (Marietta), 2 sons (Paul J. and John), his father and mother (Mr. and Mrs. Milo Ganger), 5 brothers (Ralph and Leonard of Goshen, Russel and Willard at home, and Earl near Nappanee), 3 sisters (Mrs. John Mitschelen at Goshen, Mrs. Wilbur Lehman, Nappanee, and Ruth Ganger at home). One sister Inez preceded him in death 16 years ago. There are also other relatives and friends left, who with the immediate relatives mourn his early departure. Having followed trucking for a few years, he was widely known and seemingly was respected for his attitude towards his fellow man. In his early life he accepted Christ as his personal Savior and united with the Mennonite church and was received as a member of the Nappanee North Main Street Mennonite Church; several years ago he transferred his membership to the Shore Mennonite Church of which he was a member in full fellowship at the time of his death.

"Why should our tears in sorrow flow,
When God recalls His own,
And bids them leave a world of woe
For an immortal crown?"

Funeral services were held at the Shore Mennonite Church conducted by Brethren Percy Miller, Homer North, and O. S. Hostetler.

Ressler.—Jacob A., son of Martin B., and Magdalena Andrews Ressler, was born near Ronks, Lancaster Co., Pa., July 28, 1867; died at his home in Scottdale, Pa., Oct. 3, 1936; aged 69 y. 2 m. 25 d. He received his education in the common schools and in Millersville, Pa., Normal School (now Millersville State Teachers College) from which institution he

was graduated in 1891. He was a school teacher in Lancaster Co., for a number of years, and served in a similar capacity in Westmoreland Co., Pa., from 1895 to 1898.

He was converted at seventeen and united with the Strasburg, Pa., Mennonite Church. In 1895 he moved to Scottdale, Pa., and on July 28 of the same year was ordained to the ministry at the Alverton Mennonite Church, three miles from Scottdale. He labored faithfully in this field until the latter part of 1898, when he was set apart to take charge of mission work in India. He was chosen as missionary to India at a meeting at Elkhart, Ind., Nov. 4, 1898. He was ordained to the bishopric at Springs, Pa., January 5, 1899. The first Mennonite missionaries to India (Dr. W. B. Page and wife accompanying Bro. Ressler) sailed on February 22, 1899, landing at Bombay, March 24. This was the beginning of the work which resulted in the establishment of the American Mennonite Mission at Dhamtari, C. P., India. Here he labored until 1903, when he returned to America for a brief furlough. He returned to India in December of the same year, remaining until 1908, when, owing to the failing health of Sister Ressler, he with his family was compelled to return to America.

Bro. Ressler was twice married. His first wife was Elizabeth Bachman, whom he married in 1891. To this union were born four daughters, of whom Emma, wife of Bro. George Townsend, Masontown, Pa., survives. Sister Ressler died August 3, 1898. On June 18, 1903, he was married to Sister Lina Zook of Sterling, Ohio, a former worker in the Mennonite Mission in Chicago. To this union were born three children (an infant son, Luke, who died in India, Ruth, and Rhoda). She accompanied him on his second missionary tour to India, where they remained until 1908, when they returned to America. After their return they lived in Wayne Co., Ohio, until 1911, when Bro. Ressler was called to Scottdale to serve as editor of Sunday-school literature. This proved to be his life calling. Here he served efficiently for twenty-five years—as editor of the Advanced Lesson Quarterly, and for the greater part of the time as editor of Words of Cheer and Beams of Light. His name appears on the Words of Cheer as editor first in 1912 and on Beams of Light in 1921. Besides this he served, as opportunity permitted, as an evangelist and Bible instructor in various fields, for several years as bishop in charge of the Masontown Mennonite Church and of the congregations in the Casselman Valley District, as moderator of conferences, as president of the Southwestern Pa., Mission Board, and member of important committees, etc. In all that he undertook to do he proved himself a handy man and willing worker. On the occasion of the twenty-fifth anniversary of the founding of the India Mission Bro. Ressler visited the Mission which he helped to establish. He arrived in India early in December, 1924, for a three-months' stay.

Since February of the present year he was suffering from the effects of an acute heart attack. He lingered between life and death for many weeks, and then began slowly to improve. On Tuesday, Sept. 28, he was confined to his bed with a slight cold, and his heart proved too weak to resist the strain. On Friday evening he was stricken with another heart attack, and passed away about twenty-two hours later. He leaves his wife and three daughters (Mrs. Geo. Townsend of Masontown, Pa., and Ruth and Rhoda at home); five grandchildren, one brother and one sister (Amos A. Ressler and Mrs. Anna Aument of Lancaster Co., Pa.), and many other relatives and friends to mourn his departure. Funeral services were held October 6 at his late home and in the Scottdale Mennonite Church, conducted by I. W. Royer, A. J. Metzler, assisted by C. Z. Yoder, M. C. Lehman, O. N. Johns, J. L. Stauffer, C. M. Helmick, James Saylor, J. S. Gerig, and the home ministers. Text, I Cor. 15:55. Services were well attended. Among those present were twenty-eight bishops, ministers, and deacons, representing many different sections of the Church. Burial in Scottdale Cemetery.

THE WINTER BIBLE SCHOOL

Goshen College January 4—February 12, 1937
Courses

Bible Introduction, Methods of Bible Study, Book Study, Missions, Bible Doctrines, Church History, Sunday School Work, Summer Bible Schools, Young People's Activities, Music, and Chorister Training. Different courses each year for three years. A diploma will be granted to those completing the three terms. The Bible School also co-operates with the General Sunday School Committee in granting Teacher Training diplomas.

Minister's Course

If there is demand, there will be a special two weeks study course for ministers in Sermon Preparation, Practical Church Work, Personal Work, and Bible Studies. The dates are February 1-9. These subjects will offer different material from last year so that ministers who were here can come again.

Objectives

(1) Bible knowledge, (2) Deeper Christian experience, (3) Preparation for service in S. S., Y. P. B. M., Summer Bible School, and Young People's Activities, (4) Acquaintance with history and teachings of the Mennonite faith, (5) Development of loyalty to Christ and the church, (6) Fellowship with young people from various parts of the Church, (7) Challenge young people to full consecration to Christ and His service.

Teachers

D. A. Yoder, Elkhart, Ind., is principal and will teach full time. I. W. Royer, Orrville, Ohio will also teach full time. Several college teachers will also give courses.

Special Features

Christian Life Conference, Two Weeks Ministers' Study Course, Sunday School Workers' Institute, Ministers' Week. Details for these announced later.

Expenses

Board and room—\$24.00. Tuition—\$6.00. Ministers and missionaries free tuition. Students who room at the college should bring one comforter, towels, pillow cases, and sheets.

For Information

Address D. A. Yoder, principal, Elkhart, Ind., Route 4.

I. E. Burkhart.

SHORT TERM BIBLE SCHOOLS

Within the last five years, a number of churches have held Bible schools of two or three weeks duration.

Since these schools are held on different dates, students frequently do not know when they will be held and therefore can not arrange to attend.

Probably a little explanation in regard to these schools is in order. Why hold them? Many young people can not get away from home to attend the winter term of six or more weeks held at five or more established centers. By having a school at home, they are privileged to attend. What is the nature of the course? All the books of the Bible are arranged in cycles so that in six years all the books are taught. A student can select from these cycles any books desired. The Teachers' Training Course under the direction of the General Sunday School Committee is taught and in three terms the elementary course can be completed. Among the subjects taught are Missions, Young People's Meetings, Summer Bible Schools, Bible Geography, Bible Doctrines, Vocal Music, Personal Work, Church History, and Christian Ordinances.

How are expenses met? Each student who is able to do so pays seventy-five cents tuition per week, from which the instructors are paid. In the larger schools part of the money received for tuition is given to mis-

sions. So far all students attending from a locality other than their own have been boarded free. Many students who have not been able to go away to school could thus attend.

When are they held? Since a number of schools are being held during the regular school term of our church schools, an effort has been made not to have any of these schools in the immediate neighborhood of the church schools during the time in which they have their winter short term schools. A few students have attended several of these schools in the same year. Who should attend? Any one interested in studying the Word may attend regardless of Church affiliations or of the standing in public or other schools.

So that students may be able to arrange their work as to dates, we will give a list of schools in which we are engaged to serve and also the additional instructors.

Oct. 21—Nov. 6, 1936, Creston, Montana,

J. G. Hochstetler

Nov. 23—Dec. 4, 1936, Sonnenberg, O.,

H. N. Troyer

Dec. 7—Dec. 18, 1936, Clarksville, Mich.,

D. A. Yoder

Dec. 21, 1936—Jan. 1, 1937, Wauseon, O.,

D. A. Yoder, J. I. Lehman

Jan. 4—Jan. 15, 1937, Atglen, Pa.,

Harvey E. Shank

Jan. 18—Jan. 29, 1937, Kokomo, Ind.,

J. N. Kaufman

Feb. 1—Feb. 12, 1937, Midland, Mich.,

C. C. Culp

Feb. 22—Mar. 5, 1937, Leo, Ind.,

D. A. Yoder

Mar. 8—Mar. 19, 1937, Fairview, Mich.,

C. C. Culp

A cordial invitation is extended to students to attend one or more of these schools.

Further information will be given upon inquiry. S. G. Shetler.

Johnstown, Pa.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.—Rom. 1:20.

CORRESPONDENCE

(Continued from page 621)

Detroit Lakes, Minn.

Dear Herald Readers, Greetings:—Autumn is here again with the timber in beautiful colors. On Sept. 27 we had our first killing frost. Have had some rains, but are in need of more at present.

Bro. L. S. Yoder of Lyman, Miss., held our revival meetings, Sept. 1-10. Five young souls confessed Christ as their Savior. Four re-consecrated their lives to Christ. We were all strengthened by his Spirit-filled messages.

Bro. I. S. Mast was here Oct. 3-4 when those who stood for Christ were baptized and we had our communion services.

We were glad to have visitors with us from eight different states, since our last letter. We welcome others.

We had a successful two week Bible school, Aug. 7-21, with an enrollment of 48. Bro. Ed and Sister Margaret Kauffman, Bro. Allan Stehman and Sister Fern Stoll were the teachers.

We closed our mission Sunday school at Ulen, Minn., Sept. 27, for this year. Will continue preaching services every two weeks as long as weather is nice. We ask an interest in your prayers.

Oct. 7, 1936. Golda Hershberger.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers, Greetings:—As we approach the close of the harvesting season we can indeed be grateful for the many temporal and spiritual blessings received. The summer was dry and hot with crops greatly retarded, but refreshing rains came and revived growing vegetation so that our temporal needs are fully supplied. It reminds us again of the truth, "God shall supply all your need."

Recently, Sister Anna Christophel, the wife of our aged bishop was called home to her eternal reward.

On Sunday evening, Sept. 20, we were privileged to have a group from the Clinton Frame Church give us a Y. P. M. program. The theme was "Opportunities for Our Youth." Many challenges were put forth to us as young people.

On Oct. 4 we had counsel meeting and we expect to have our communion in the near future. Bro. C. C. Culp of the Pleasant View Church, is scheduled to be with us from Dec. 1 to 13 to conduct a series of meetings. We are looking forward to these meetings with hopes of a great spiritual feast.

We ask an interest in your prayers in behalf of these meetings and for the congregation.

Oct. 10, 1936.

Cor.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

October 15, 1936

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that can not be condemned."

This is the ideal for every child of God. Rise to this standard, and Matthew 5:16 is a part of the record of your life. The four things named in the above quoted portion of Scripture should be seriously meditated upon and just as seriously put into practice.

"All scripture is given by inspiration of God and is profitable . . ." But once in awhile you find a man who very solemnly assures us that the book of Ecclesiastes is an exception to this rule. It is true that this book is different from the other 65 books of the Bible, but of which one of the other 65 books can it be said that they are not different from the rest? Yes, the book of Ecclesiastes is a part of the "all scripture" which we are told "is given by inspiration of God."

Sin.—This word does not receive the attention from the pulpit that its importance deserves. Why is it that the world did not remain as pure as God had made it? "Sin entered into the world." Why must it be said in the end of the world, "Depart from me, ye cursed, into everlasting fire?" Because "sin entered into the world." The awful destructiveness of sin should be emphasized, and proclaimed before all people. People tell us that we should preach something pleasant. It should be a pleasure to all people to know that when sin has once been removed there is an eternity ahead of which it can truthfully be said that "at thy right hand are pleasures for evermore."

Repentance.—God has decreed that "repentance and remission of sins should be preached among all nations beginning at"—home.

Repentance was one of the leading themes preached by the people of God in apostolic times; it should be one of the leading themes preached today. Sin abounds on every hand. The prophecy "Evil men and seducers shall wax worse and worse," is being fulfilled at the present time. It is as true today as when these words were first spoken, that "The whole world lieth in wickedness." There is no escape from this awful condition except through repentance. Let this sure escape from the thralldom of sin be preached among all people. Say earnestly to sinful men, as Christ warned sinners in His day,

profession of faith in Jesus. It means more than merely belonging to some church. Mighty works are no substitute for salvation. To be saved means to be rescued from sin in time and from the results of sin in eternity. It means a sinless, sanctified life in time, a glorious, glorified life in eternity. "If we walk in the light as he is in the light . . . the blood of Jesus Christ . . . cleanseth us from all sin."

Working at the Wrong End.—As a rule, an orthodox Christian church exercises care in its discipline as to what things should be tolerated and what things prohibited. It may be that because of human limitations in judgment things that get into the tolerated lists belong to the list of things prohibited, and vice versa. Such things are noticed by critics who are not any too friendly toward Scriptural discipline and they are quick to bring the charge that some things tolerated are "worse" than some things prohibited. Where such a thing exists it should be rectified at the first possible opportunity. But the trouble with too many critics is that they take the thing that is "just as bad" as a handle to liberalize the discipline of the Church by getting the things prohibited into the tolerated list, leaving

the things "just as bad" where they are. In other words, they are taking hold of the wrong end of the handle.

Here is an illustration: A plain church saw that many of its members were drifting into the fashions of the world. Ministers and others sounded the alarm. But there were others in that church who declared that the use of tobacco was "just as bad," even worse, than fashionable attire. Thus "the pot kept calling the kettle black" until both the tobacco and the thing "just as bad" were in the tolerated list.

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"Except ye repent, ye shall all likewise perish."

Salvation.—This is one of the most precious words in the English language. Christ's mission to the sinful world was "to save his people from their sins." When we think of the awful ravages and consequences of sin—both here and hereafter—the priceless boon of salvation is something to be cherished above all things on earth. Thank God for His great plan of Salvation.

Salvation means more than a mere

Both the fashion devotees and the tobaccoists kept hold of the wrong end of the handle until both evils were entrenched in that church.

Moral: "Abhor that which is evil; cleave to that which is good." Human inconsistencies, not Bible precepts, are things we should strive to get rid of.

Ordinances.—We are told, by some very learned men, that there are only two ordinances; baptism and the communion.

We agree heartily that these two are ordinances. They meet the commonly accepted definitions for Christian ordinances; namely, "An established rite or ceremony;" "A religious ceremony having an heavenward meaning;" etc. Both of these religious ceremonies, instituted by divine authority and wisdom, should be reverently observed by all believers.

But why limit the number of ordinances to two, when the Bible positively speaks of a number of other ordinances. Take, for instance, the ordinance of feet washing, as set forth in Jno. 13:1-17. Is it any less a ceremony than either baptism or communion? And was it not instituted by divine authority? Why then should it not be included in the list of Christian ordinances? And for similar reasons why should not the veiling for Christian women, or devotional covering, as set forth in I Cor. 11:2-16, be listed in the same class? The same may also be said of several other ordinances set forth in the New Testament. In all these ordinances, it were well if all professing Christian people could be included in this commendation by the apostle Paul:

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."

Heart Obedience.—Paul, writing to the Romans (6:17), says: "God be thanked, that ye . . . have obeyed from the heart that form of doctrine which was delivered you." From this we gather two impressive thoughts which we wish to note briefly:

1. Obedience to God should be "from the heart." We are not right with God when we neglect the outward observance of the commandments of the Lord, whether in the observance of ordinances or of other

commandments. But we want to do more than merely go through the motion of keeping these commandments; we want to keep them "from the heart." With our hearts set upon carrying out the will of the Lord in all things, we are more liable to please God in our outward life than if we simply went through the motion of keeping His commandments. All man's religion, outward as well as inward, centers in the heart. It takes a "pure heart" to make sure of "clean hands." "Set your affections on things above," if you would correctly attend to "things on the earth."

2. Paul's words, "that form of doctrine," do away with the idea that keeping the forms specified in the commands of the Lord constitutes "formalism." Take, for instance, the communion. What good do the taking of a few crumbs of bread or a few drops of the fruit of the vine do the communicant? Yet our Savior, in His infinite wisdom, saw fit to institute that very thing. Not that the virtue exists in these material things, but it takes them to make real the important things which they typify. In other words, the bread and the cup are vital in making a communion service real and meaningful. Similar applications may be made in all the other Christian ordinances. A formless Christianity exists only in the imagination of disobedient or impractical people. Storing these things in the heart, let us "from the heart" be obedient to "that form of doctrine" which Christ instituted and Christian people are commanded to keep.

"If ye know these things, happy are ye if ye do them."

The Best Testimony.—We clip the following from one of our exchanges:

FAST COLORS

Shortly after the World War began, the manufacturers of textiles in America experienced much trouble with dyes. These had in the past been purchased from Germany, so when the British fleet blockaded German ports, the supply of dyes was cut off. Much confusion and disappointment was experienced by those who purchased certain commodities, in learning that the colors did not hold; and it was some time before chemists in our country were able to produce colors that would stand the test.

We find it one thing for the carnal mind to boast regarding what it believes and how much it can accomplish, in phrases that glow with beautiful tints, and quite another to accomplish something of a definite and lasting nature for God. The tints soon fade out, and the hopeful anticipations fail to materialize.

Sometimes it is the case of the evangelist. He writes a most glowing account of this or

that meeting he was privileged to conduct, and the results accomplished were nothing short of marvelous. But when someone visits the field in quest of fruit, he is greatly disappointed, if he believed the report as an actual happening.

Or, it may be the testimony given in an experience meeting. The speaker tells how he is standing for the truth, that he loves to fight for the right, and that you can count on him to hold his ground in the hottest part of the battle. But just wait until a little opposition is encountered, and our friend with the big testimony is taking a back track and soon fades out of the picture.

What the cause of holiness needs today is people who will die rather than lower the standard; who, when put to the test, will stand their ground no matter where they are placed. God has the power to give to those who will use it rightly.

How it must please God to see a person stand for righteousness under the fierce attacks of those who hate the truth! Will He not strengthen and give that courageous individual everything necessary to withstand the opposition, and will not the true colors of grace shine out from that life? Yes, indeed! What will bring the smile of the Almighty Giver of good things more than to see men and women with a determined purpose founded upon the Word of God, standing by those convictions and cherishing them more than their own lives?

May God give us people who in this age of apostasy will keep themselves unspotted from the world, and will hold forth the faith of our fathers with unflinching endeavor. To such, God will affix His stamp of "fast colors," as He did to Job and Daniel of old.

First, a hearty amen to the concluding thought. A faithful lip testimony is to be desired at all times—provided this testimony is backed up by a consistent Christian life. It takes a life than can truly be said to be "unspotted from the world" to make God real before a sin-darkened world. Let this be our aim; not that men may have occasion to talk of our goodness and sterling Christian qualities, but that God may be glorified through our lives and souls be moved to turn from darkness to light. The bravest man living is the true, unflinching soldier of the Cross; the man who stands for the right no matter how others may live or how much it costs.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them.—Rom. 16:17.

Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—I Tim. 4:16.

SIXTY SCRIPTURAL STANDARDS

I. God the Creator of All

In the beginning God created the heaven and the earth.—Gen. 1:1.

All things were made by him; and without him was not anything made that was made.—Jno. 1:3.

This tells the whole story. There is but one Creator. The substitutes brought forth by men in the name of science ("science, falsely so-called") are purely the inventions of men and can not stand the test of truth.

II. The Bible the Word of God

All scripture is given by inspiration of God, and is profitable. . . .

—II Tim. 3:16, 17.

Holy men of God spake as they were moved by the Holy Ghost.

—II Pet. 1:21.

The Bible is full of evidences of the truth of these scriptures. Both outside and inside the Bible we find numerous convincing evidences that the entire Bible, from Genesis to Revelation, is what it claims to be, THE WORD OF GOD.

III. Man in the Image of God

God created man in his own image, in the image of God created he him; male and female created he them.—Gen. 1:27.

In the day that God created man, in the likeness of God made he him.—Gen. 5:1.

We are speaking of man as God created him; not as man became after he lost this image in the fall (Gen. 3:1-6). Fallen men, seeing their lost condition and turning to God, in their conversion to God "are changed into the same image" (II Cor. 3:18). In other words, man as God created him bore the image of God; as the devil remade him in the fall, he bore the image of Satan; as he by the grace of God is reclaimed from his sinful state and adopted into the happy family of God, he is recreated and again bears the image of God, as he did in the creation—that is, he is like God.

IV. The Ideal Church

Upon this rock I will build my church, and the gates of hell shall not prevail against it.—Matt. 16:18.

That he might present it to himself a glorious church . . . that it should be holy and without blemish.—Eph. 5:27.

The Church being the bride of Christ, must of necessity be "an help meet for Him." A perfect body must of necessity be made up of perfect members. It is a self-evident fact that when one member suffers all the members suffer with it. So far as it lies within our power as a church, as individual members of the Church of Christ, we want to live and pray and work to the end that every member in it is a converted, consecrated child of God—having forsaken the world with its sins and follies, being alive unto God, and living a pure and holy life.

V. Christ the Head of the Church

He is the head of the body, the church . . . that in all things he might have the pre-eminence.—Col. 1:18.

Let this mind be in you, which was also in Christ Jesus . . . —Phil. 2:5-11.

In other words, "Christ is all, and in all" (Col. 3:11). As in the human body all the members are subject to the head, so in the body of Christ all members, if they are normal members, are subject to Him, in all things. His directions are brought to us in two ways: (1) through the instructions in His Word; (2) through the leadings of the Holy Spirit. No member of the body of Christ can be normal without being fully subject to Him in "all things whatsoever" He commands us to do.

VI. Obedience

If ye love me, keep my commandments.—Jno. 14:15.

God be thanked, that . . . ye have obeyed from the heart that form of doctrine which was delivered you.—Rom. 6:17.

We gather two things from these declarations: (1)

Love and obedience are inseparably connected. Perfect love to God means complete obedience to Him in all things—fully in the heart, outwardly so far as we have the light and understanding. (2) True obedience springs from the heart, and holds the individual in submission to "all things whatsoever" our Lord commands us. As Paul expresses it, when we obey "from the heart" we are exemplars of "that form of doctrine" which is taught us in His Word.

VII. Results of Obedience

Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God.—Deut. 11:26, 27.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the holy city.—Rev. 22:14.

Not for what we expect to get from the Lord, but because of what He has done for us, should we think of yielding our all to Him and of living the obedient life. Nevertheless it is a source of comfort to us, and a means of strength to us and the Cause to which we have dedicated our lives, to remember at all times that all the real blessings of time and eternity are promised to them who are living the obedient life.

VIII. Results of Disobedience

Behold, I set before you this day a blessing and a curse . . . a curse if ye will not obey the commandments of the Lord your God.—Deut. 11:26, 28.

. . . In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—II Thes. 1:8, 9.

God made no mistake when He put these warnings into His blessed Word. It takes just such warnings to bring some people to their senses. It is a burning shame that some professing Christians have lulled vile sinners to sleep through the spreading of unbelief in these eternal verities of God's Word. Until people are made to realize the truth as it is written and waken up to the realities of both rewards and punishments, here and hereafter, we may expect the present wave of indifference to continue to grow worse, and iniquity to abound more and more. Yea, verily, "The wicked shall be turned into hell, and all the nations that forget God." The evils of earth, and the pangs of eternal hell, are the results of disobedience.

IX. Altar Service

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4:16.

Yield yourselves unto God . . . and your members as instruments of righteousness unto God.—Rom. 6:13.

In the minds of some people, altar service consists in bringing people before some material altar (a bench or some dedicated place) and to help them get right with God or secure some special degree of divine grace. But such service harmonizes with the provisions of the ceremonial Law rather than the standards of the Gospel. The real altar service under the ceremonial Law—we find no trace of it in the New Testament system. The word "altar," as used in the Gospel of Christ, either refers direct to the Old Testament institution or is used in a figurative sense. Under the Gospel we go direct to the Throne. They who repent of their sins and yield themselves unreservedly to God will find no difficulty in "praying through."

X. Worship

O worship the Lord in the beauty of holiness.—Psa. 96:9.

They that worship him must worship him in Spirit and in truth.—Jno. 4:24.

Worship is the feeling of reverence or adoration that we have towards others meriting such a feeling on our part, especially those whom we regard as our superiors. In the sense that men worship God, no other being is worthy of

such worship. It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Neither men (Acts 10:25, 26; 14:13-15) nor angels (Rev. 22: 8, 9) are fit to be worshiped in this sense, God alone being great enough to be worshiped. Let there be in every heart a feeling of reverence for God, of adoration for His goodness and greatness and mighty works, that at all times we may approach Him in the spirit of "reverence and godly fear."

XI. Holiness

Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.—Isa. 6:3.

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.—I Pet. 2:9.

The first of these references is a description of the holiness of God; the second, of God's people. The holiness of God is manifest in His goodness, condescending love, purity, righteousness, merciful justice; in fact, all His qualities that bring from His people the praise of their lips, the reverence from their hearts, and service of their lives. People are holy as they follow in the footsteps of their Lord and shine in the image of their God.

XII. The Prayer Life—as Individuals

Men ought always to pray, and not to faint.—Luke 18:1.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.—I Tim. 2:8.

The prayer life is commanded, commended, urged upon every individual believer. We are commanded to pray "always," "without ceasing," "everywhere," "in faith," "according to his will." The first wakeful moments in the morning and the last wakeful moments before going to sleep at night should be spent with our God. Men who have proved themselves mighty in the Lord have invariably been men who were mighty in prayer. It has well been said that "Prayer is the Christian's vital breath."

XIII. The Prayer Life—as a Family

As for me and my house, we will serve the Lord.—Josh. 24:15.

Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house. . . —Acts 10:30.

Our foremost duty towards our children is that of bringing them up "in the nurture and admonition of the Lord." One of the saddest things that any child can say is, "I never heard my parents pray." Let there be in every home a family altar; a daily practice of father, mother, children, and strangers within the gates coming together in the fear of the Lord and spending a season together in worship and prayer. We need to pray as individual families as well as individual Christians.

XIV. The Prayer Life—as a Church

But prayer was made without ceasing of the church unto God for him.—Acts 12:5.

And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost.—Acts 4:31.

The apostolic Church was a praying Church. It takes the prayer of faith and consecration to get in touch with God and His holiness and power. This is true of churches as well as of individuals and of families. Churches, families, and individual believers should all pray "always," "everywhere," "without ceasing," "in faith," in the power of the Spirit.

XV. The Spirit-filled Life—as a Christian

They were all filled with the Holy Ghost.—Acts 2:4; 4:31.

If any man have not the Spirit of Christ, he is none of his.—Rom. 8:9.

The first of these references states a fact connected with every consecrated Christian. It is a reminder, also, of the fact that after infillings of the Spirit are in store for those who through repentance and submission to God have

been born of the Spirit. The second quoted text reminds us that it is idle for any one not having the Spirit claiming to be a Christian. They who are filled with the Spirit are also led by the Spirit, walk after the Spirit, walk in the Spirit, and are therefore led by the Spirit to "observe all things whatsoever" our Lord commands us. The Holy Spirit is given "to them that obey him" (Acts 5:32).

XVI. The Spirit-filled Life—as a Church

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13:2.

They were all filled with the Holy Ghost.—Acts 2:4; 4:31.

In both cases we have a church of Spirit-filled people. And whenever you find that kind of a church you will find a body of people who hear the voice of the Spirit. It was because the disciples were together "with one accord in one place," obedient to the command of their Lord that they should tarry in Jerusalem until the endowment of power came, that "they were all filled with the Holy Ghost." And being filled with the Holy Ghost they were faithful witnesses unto Him. Read Jno. 14:26; 15:26; 16:7-14.

XVII. The Spirit-filled Life—as a Family

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.—Acts 10:44.

The same man had four daughters, virgins, which did prophesy.—Acts 21:9.

Here we read of two model homes, Cornelius' and Philip's, in both of which the Holy Ghost had his full way with the family as well as with others. The home as well as the Church should be Spirit-guided, Spirit-led, occupied by people who are filled with the Spirit. Happy is that home which is headed by a praying Cornelius and adorned by a number of Philip's daughters (sons as well) whose quiet, Spirit-filled lives make it a fit dwelling-place for God.

XVIII. The Separated Life

Come out from among them, and be ye separate.—II Cor. 6:17.

A peculiar people, zealous of good works.—Tit. 2:14.

There is nothing more plainly and emphatically and repeatedly taught in the Bible than the fact that the people of God are a people separate from the world. Jno. 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Pet. 1:14; 2:9-12; Jno. 2:15-17 are a few among many references giving emphasis to this important fact. It must of necessity be so, for since Christ is the Head of the Church and Satan being "the god of this world" there can not be any resemblance between the two bodies. Hence the scriptural injunction, "Be not conformed to this world, but be ye transformed by the renewing of your mind."

XIX. The Unspotted Life

Pure religion . . . is this, to . . . keep himself unspotted from the world.—Jas. 1:27.

Have no fellowship with the unfruitful works of darkness.—Eph. 5:11.

When it comes to the sin question, the Bible is out and out for total abstinence. As moderate drinking leads to drunkenness, so dabbling in sins, though moderately, leads to gross sinfulness. Hence the standard, "UNSPOTTED FROM THE WORLD." Covetousness, extortion, lying, stealing, murder, licentiousness, malice, deception, scheming, hypocrisy, conforming to the fashions of the world in clothing, immodest apparel, organized secrecy, and everything forbidden in Scripture is wrong and sinful for the Christian and should be wholly avoided. We should even "abstain from all appearance of evil."

XX. Christ in Business

Not slothful in business, fervent in spirit, serving the Lord.—Rom. 12:11.

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. 6:33.

The Bible is the best and safest business guide ever written. Put the business precepts, found in both Old and New Testaments, into daily practice, and you will never go wrong; either in the kind of business you choose to follow or in the way you conduct it. This means two things: (1) that you will choose the kind of business that you can conscientiously carry on to the glory of God; (2) that you will conduct your business in a way that is "approved unto God" and a benefit and blessing both to yourself and to fellow men.

XXI. "Speaking the Truth in Love"

Ye shall know the truth, and the truth shall make you free.—Jno. 8:32.

Speak every man truth with his neighbour.—Eph. 4:25.

The quotation that stands at the head of this paragraph calls for two things: (1) Truth, spoken (2) in Christian love, in the Christian spirit. In Rev. 21:8 we are told that "all liars" will have their part in the lake which burneth with fire and brimstone. When you hear a man tell the untruth, knowingly, no matter from what motive and no matter what that man claims for himself spiritually or otherwise, that man is not a true man and must repent of this wickedness before he can escape the eternal pangs of hell. The Bible requires this standard from all Christian people: that at all times, and under all circumstances, we speak the truth, and speak it in the spirit of love. Truth and love are two companion Christian graces that can not be separated.

XXII. "The First and Great Commandment"

Glory to God in the highest.—Luke 2:14.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.—Matt. 22:37, 38.

And why should we not hold God in highest esteem and reverence? since all that we have comes from Him. He is great and just and righteous and holy and powerful and wise beyond our comprehension. His love for fallen, sinful man is boundless and marvellous. Every man with a spark of appreciation in him will certainly give God first place in his heart, since all the blessings for time and eternity come from Him. His power is boundless, His wisdom is infinite, and marvelous and boundless His grace and love.

XXIII. "Love thy Neighbour as Thyself"

Thou shalt love thy neighbour as thyself.—Mark 12:31.

In honour preferring one another.—Rom. 12:10.

This "second" commandment lies at the root of all righteousness and generosity towards fellow men. The Golden Rule is based on this principle. They who make law out of the Golden Rule are living on a plane far below those who put this into daily practice because they love their neighbors as themselves. The good Samaritan who ministered to the needs of the man who fell among thieves was neighbor to him. So will we be neighbors to all in need, provided our love goes out to them as it does toward ourselves. It was this good neighbor spirit that brought Christ down to earth to save fallen men. It is this good neighbor spirit that moves the Christian Church to evangelize the world.

XXIV. Our Associates

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Prov. 13:20.

Evil communications corrupt good manners.—I Cor. 15:33.

Keep these two scriptural precepts in mind, do as well as you know, and you will keep on safe ground. If we would have our young people develop into ideal men and women, we must keep them under the best possible environments. Christian fellowship includes more than mere association together while in church services or Christian work.

It includes also associations in the home, in the social life, in business circles, in every department in life. When it comes to associations, therefore, we want the best we can find. On the other hand, we should maintain such a character that our association with others will exert a wholesome influence over them.

XXV. Living for the Good of Others

Whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

In honour preferring one another.—Rom. 12:10.

Keeping ourselves in the association of the right kind of people does not necessarily mean that we should keep out of touch with those in need of uplifting influences. But it does mean that in all our associations we should keep out of the devil's territory. So long as we keep ourselves in the love of God; and so long as we are daily about our Father's business; so long as we keep ourselves entirely aloof from places of worldly amusements and other forms of sinful indulgence, there is little danger of being led astray or surrounded by associations that will drag us downward. On the other hand, so long as we keep ourselves under a holy influence our touch with others will be an uplift to them rather than a degradation for ourselves. In all our touch with other people let us keep in touch with God.

XXVI. Witnessing for Jesus

Ye shall be witnesses unto me . . . unto the uttermost part of the earth.—Acts 1:8.

They that were scattered abroad went everywhere preaching the WORD.—Acts 8:4.

One of our foremost Christian duties and privileges is that of carrying a ready, faithful testimony for Jesus. This should be one of our foremost characteristics—in the home, in the social circle, in business, wherever we go, whatever may be our surroundings. And the most impressive testimony we can give is that of a consistent Christian life. Whatever we may say in a testimony meeting, it is as nothing compared with the testimony of our lives. Our influence for good reaches farthest when the testimony of both lips and lives make it clear that at all times and under all circumstances we are wholly on the side of the Lord.

XXVII. Clean Speech

Keep thy tongue from evil, and thy lips from speaking guile.—Psa. 34:15.

Let your speech be alway with grace, seasoned with salt.—Col. 4:6.

One of the Christian graces is that of keeping the speech free from every form of evil or uncleanness. Not only should our speech be free from such vile sins as profanity or vulgar, smutty talk, but also such things as idle words, by-words, "white(?) lies," big lies otherwise called "yarns," and every other form of language that does not measure up to the standard, "Do all to the glory of God." Even Christian people need the advice, "Lie not one to another." The best way to purify the speech is to make sure that the heart is pure before God, "for out of the abundance of the heart the mouth speaketh."

XXVIII. Clean Hands

Cleanse your hands, ye sinners; and purify your hearts, ye double minded.—Jas. 4:8.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart.—Psa. 24:3, 4.

Notice that in both these references the clean hand and the pure heart go together. Where you have the one you have the other. The point for our meditation is that if we would live clean lives we must have our hearts purified by faith, our sins washed away and lives continually cleansed by the blood of Jesus. That done, our daily record will be correspondingly pure, so far as we have the light. It takes

a pure heart to insure a clean hand. And where the outer life is stained by dishonest business methods, by stealing, by carnal strife (whether with tongue or fist), or other sinful actions, it is in order to take a prayerful look inward to make sure that we need a heart cleansing. Sinful actions are an evidence that there is something wrong on the inside.

XXIX. The Yoke of Christ

Take my yoke upon you, and learn of me.—Matt. 11:29.

Be ye not unequally yoked together with unbelievers.—II Cor. 6:14.

These two texts tell the same thing, one from the positive and the other from the negative standpoint. It is impossible for man to stand alone. As Christ says to His disciples, "Without me ye can do nothing." Man must be yoked to some being, some power, some organization, that he may be able to get somewhere, to accomplish something, to make his mark in the world. Both Christ and the world offer him the opportunity. Let him accept the offer which Christ gives him, and his yoke enables him to live a useful, noble life, to wend his way heavenward, to stand against every form of evil, to land in the glory world in the end. Let us accept Christ's generous offer.

XXX. The Unequal Yoke with Unbelievers

Be ye not unequally yoked together with unbelievers.—II Cor. 6:14.

Come out from among them, and be ye separate, saith the Lord.—II Cor. 6:17.

The promise: "I will receive you." Otherwise, this promise is not ours. If we would note the reason why we should keep out of this yoke with unbelievers, let us read the searching questions asked just following this admonition (Vv. 14-16). "Can two walk together except they be agreed?" As the yoke of Christ helps us in our journey heavenward, so the unequal yoke with unbelievers drags us down in the direction of the unbeliever's eternal doom. And whether you find these unbelievers in the lodge, in business circles, in the market for the matrimonial bond, in society or politics, in so-called insurance organizations, or in other places or alliances, remember the warning voice of God: "Be ye not unequally yoked together with unbelievers." The only yoke that is safe for Christian people is that pointed out in the preceding paragraph.

K.

(To be continued)

CHRISTIAN ASPIRATIONS

(The best aims in life.)

What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but dung that I may win Christ, and be found in Him . . . that I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:7-14.

In the verses preceding the passage quoted above the writer mentions a number of things about himself which he might have used to pride himself in human attainments.

In every definite decision for Christ he found that these things were nothing upon which he could count for salvation. He having become a Christian also learned that they would not help him to grow in his spiritual life and conduct for that reason he counted them all loss that he might be able to enjoy the highest form of knowledge of all ages—the excellency of the knowledge of Christ Jesus. It is a knowledge which the prophets of other dispensations and which the angels of heaven desired to understand. While it was withheld from them it is now manifested to us. Be sure to observe that he desired this knowledge, not for his own personal benefit, but it was for Christ's sake—for whom he suffered the loss of all things.

You, too, may have advantages in the flesh, but they are nothing with which to deepen your spiritual life. You may have a background of Christian ancestors, but faith is not transmitted through blood to even the best of posterity. You may have kept all the ordinances of the Church, but they

are not the source of Christian growth.

Superior training in religion, unusual strength of conviction, special zeal for God, and even blameless conduct are not the Christian's goal. These shall by no means be overlooked nor neglected, but they cannot be made the source of spiritual development. The Apostle set up higher goals that by these he might enjoy a richer Christian experience and become a more efficient servant of his Lord. He had aspirations that led him to consider the spiritual resources which can be found alone in Christ Jesus.

"THAT I MAY WIN CHRIST," expresses a strong desire to have a genuine possession of Christ within. He counted his natural advantages worthless in his urgent effort to press into favorable relationships with Him. He aspired to that position in Christ which brought him into close fellowship with God. That was to him "the way of peace."

It gave him life eternal and the hope of everlasting happiness. To win Christ is to have fellowship with Him, to follow Him, and to abide in Him.

"THAT I MAY BE FOUND IN HIM," emphasizes his complete confidence in Christ's Calvary experience. He knew that God was satisfied with the ransom Christ paid with His own blood. Those sinners who want to be received into the family of God can come to Him only in the name of Jesus. He accepts us as His children if we accept His beloved Son as our Savior and receive His Word as our rule of life.

"THAT I MAY KNOW HIM," declares his intention to be a ready learner at the feet of Jesus. To know Him as the Son of God is to have communion with the Father. To know Him as the promised Messiah is to submit to the plan of redemption as it has been

ordained of God. To know Him as the world's Redeemer is to trust Him for pardon and the remission of our sins. To know Him as the great High Priest is to have daily victory through His intercessions at the right hand of God.

"THAT I MAY KNOW . . . THE POWER OF HIS RESURRECTION," describes his present longings for victory over sin. It was Christ's resurrection that has made possible our being raised to newness of life. It is the resurrection power which enables man to live approved unto God and in satisfaction to himself.

"THAT I MAY KNOW . . . THE FELLOWSHIP OF HIS SUFFERING," reveals his recognition of the will of God for Christians to suffer for Christ. It is not sufficient to merely believe "for unto you it is given in behalf of Christ; not only to believe on Him but also to suffer for His sake." It may be necessary to suffer because of our convictions of the truth. We are made conformable unto His death when we are crucified to the world and the world is crucified to us. The separated life of the true child of God is a constant reproof to sinners and their worldly ways. We may therefore expect to receive scoffs and taunts, knowing that because the world did not know Him it will not be able to understand us.

"THAT I MIGHT ATTAIN UNTO THE RESURRECTION OF THE DEAD," shows his expectation of having part in the resurrection at which time the saints shall receive their recompense of reward. He speaks here of a resurrection out from among the dead. Those who fall asleep in Jesus and are in their graves, when Jesus comes to receive the Church, shall come to life in immortality. The living saints will be changed with them.

"I PRESS TOWARD THE

MARK," indicates his devotion to persevering service in the cause of Christ. The devout Christian has set his affection on things above and not on things of the earth. He has his citizenship in heaven where his name is written in the Lamb's book of life. Our final goal is to gain that abundant entrance into the everlasting Kingdom where the greatest prize will consist of living in "an house not made with hands, eternal in the heavens" and of the presence of God dwelling among us forever.

* * *

Be earnest in your desire for better things. "Strive to enter in at the strait gate." Let your aspirations lead you into spiritual conquests. "So run that you may obtain." Devote your life to aspirations that will enlarge your vision of Christian obligations and privileges. Seek to win Christ for your very own that you may be found in Him at all times. Endeavor to know Him in His fullness that you may experience the power of His resurrection and the fellowship of His suffering in daily victory and testimony before the world. Keep yourself in the love of God and submit your life unto the protection of God that you may have part in the resurrection from the dead, pressing always toward the heavenly mark and the eternal prize. —John R. Mumaw in a pastoral letter to his members.

THE SUNDAY SCHOOL ASSISTING THE CHURCH TO PRESERVE THE ORDINANCES

By Mabel Groh

For the Gospel Herald.

This article appeared first in the May, 1936, number of the Christian Monitor. It is a live, thoughtful message that bears repetition. Hence its appearance at this time. —Editor.

The Sunday school is a very worthy assistant to the church. It is the Bible studying and teaching service of the church. It is a mistake to think of the Sunday school as an organization somewhat apart and separate from the church. In too many denominations it is becoming more and more a separate organization or service. It should be our earnest endeavor and purpose to have the entire Sunday school in the church, and the church in the Sunday school.

It is a sad day for the church when the children and young people have the idea that the church is for the older people, and when the older folk take the attitude that the Sunday school is a young people's organization. When we have two separate groups of people in the Sunday school and the church, the Sunday school cannot fulfil as it should its function of assistant to the church.

As the Bible studying and teaching

service of the church the Sunday school has a worthy record and a great opportunity. The boy or girl who grows up in the Sunday school has the privilege of gaining a fair knowledge of the Word of God and the plan of redemption. We have often heard our parents say that the children of ten or twelve years of age today know more of the truth of God than they did at maturity. And so it is that children are acknowledging Christ as their Savior and uniting with the church at a much earlier age, and in far greater numbers than they did a few generations ago.

In the Great Commission Christ told His disciples to preach, baptize, and teach. And the teaching is to be that all things taught and commanded by Christ are to be observed.

Ordinances have always had a large place in the religious life of the people of God. The Jews were commanded to observe many things as ordinances; such as the Passover Feast, the blowing of the silver trumpets, purifications, offerings, and sacrifices, David's order of tabernacle worship, and many other things. An ordinance involves an obligation. "Ye shall do my judgment, and keep mine ordinances, to walk therein: I am the Lord your God" (Lev. 18:4). Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6).

The Old Testament ordinances were fulfilled in Christ and have no place in Christian life and service. "He (Christ) is our peace . . . having abolished in his flesh the enmity, even the law of commandments contained in the ordinances" (Eph. 2:15). "Then verily, the first covenant had also ordinances of divine service, and a worldly sanctuary . . . which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Heb. 9:1, 9, 10).

As we study the Old Testament ordinances we see that they were acts of worship, or ceremonies to be observed at stated times, and were intended to keep some spiritual fact or teaching fresh in the minds of the people. Speaking of the Passover God said, "And this shall be unto you for a memorial: and ye shall keep it a feast unto the Lord throughout your generations; ye shall keep it a feast by an ordinance forever" (Ex. 12:14). According to the dictionary, any decree, statute or law of God or man, is an ordinance. Thus we read in I Pet. 2:13, "Submit yourselves to every ordinance of man for the Lord's sake." Also in Rom. 13:1, 2, "Let every soul be sub-

ject unto the higher powers . . . Who-soever resisteth the power, resisteth the ordinance of God." Although Old Testament ordinances were fulfilled in Christ, He left a number of new ones for the church, covering important principles of Christian life. Denominations differ as to what they regard as ordinances, although all are agreed on baptism, and communion, or the Lord's Supper. In addition to these the Menonite Church observes footwashing, the prayer head covering for women, the salutation of the holy kiss, anointing with oil. Marriage is also considered a Christian ordinance. Can the Sunday school as the teaching agency of the church do anything to help the church in preserving these ordinances?

The International Sunday school lesson text very frequently includes passages in which baptism, the Lord's Supper, and the washing of the disciples' feet are taught. The inner spiritual meaning of any passage is difficult to teach small children, but the facts can be impressed, and as they advance in years the deeper truths can be gradually taught. In the senior and adult classes such lessons can be made the basis for definite teaching on the value and meaning of ordinances.

The ordinance of feet washing is emphasized by our Lord as no other ordinance has been emphasized. It is evident that He knew the pride of heart that would keep so many from learning the lesson of humility that He meant this ordinance to teach. First, we have Him pointing us to His example. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Then Jesus reminds them that the servant should not disdain to do that which the Master has been pleased to do. "The servant is not greater than his Lord." And third there is the promised blessing of happiness in the doing. "If ye know these things, happy are ye if ye do them."

The importance of ordinances lies in the fact that we need a constant reminder lest we forget the great facts and principles of our faith. A number of the ordinances are repeated at frequent intervals, but baptism is a testimony once for all that we have made our peace with God by receiving the baptism of the Holy Spirit, of which water baptism is the symbol. The great principle of life taught and commemorated by the prayer covering for women is the divine relationship of the sexes. Long hair is the symbol in the human relationship. Woman's spiritual privilege before God is the same as that of man, for there is neither male nor female in spiritual privilege, but the Christian woman is to wear the sign of submission to man, her head, when engaging in acts of Christian

service or devotions. The large majority of Christians have set this ordinance aside, and today we see a generation of women minus the natural symbol of long hair; whose highest ambition is to be mannish.

Love is the great principle and power of the Christian life, and this is to be kept in mind by greeting with the holy kiss. The kiss is the symbol of love in the natural relationship, and a fitting greeting to represent true Christian love.

Anointing with oil symbolizes God's grace poured out upon needy humanity. He has given us the privilege of appropriating His healing for the body as well as the soul, and our faith in His provision is manifested by compliance with this ordinance.

Marriage is a civil as well as a religious ordinance, but we find its sacredness being lost sight of by an ever-increasing multitude, as the divorce courts prove. Let the church and the Sunday school stand fast upon the God-ordained plan of the union of one man and one woman for life. The sacredness of marriage must be taught to the young if it is to be of any value.

Perhaps the Sunday school does not offer a very large field for teaching ordinances but if the teacher understands the meaning and importance of the ordinances as accepted by the church, the opportunity of planting the seed of truth is much greater than we think. Early impressions are the most lasting and what the teacher says carries great weight with the children. So let the teacher seek to impress the ordinance and its meaning whenever the lesson text lends itself to such teaching.

The church believes it is important that her ordinances should be preserved. The Sunday school lays the foundation of Scriptural knowledge upon which the later life of the individual is built. If the children do not get any teaching on the ordinances in the Sunday school they will not be deeply impressed with their importance when they grow up. And it is the children of today who will be the church of tomorrow.

Preston, Ont.

LATEST DEVELOPMENTS CONCERNING DR. AMBEDKAR AND THE DEPRESSED CLASSES

The following message accompanied two papers—"News and Views of the All-India Depressed Classes Conference" and "Ambedkar and the Christian Message." Believing that many of our readers will be interested in what Bro. Lapp has to say in this message, we pass it on. Among other things, it reveals the fact that in India, as in America, there are all classes of religious teachers, from the most orthodox to the most liberal. There are others besides Christians and semi-Christians who are interested in gath-

ering recruits from the "mass movement" in India. Orthodox Christian missionaries have two responsibilities: (1) To preach the pure Word of God to as many as will listen to a full-Gospel message. (2) To hold themselves aloof from the "mixed multitudes" that are fostering heterodoxy in the name of Christianity.—Editor.

In sending out these copies of reprints of reports and addresses you who will receive them should also know that Dr. Ambedkar has allowed himself to become very much influenced by the political situation of this time just previous to the establishing of the new Government in India and his concern evidenced from his last pronouncement shows to be more social and political emancipation for his people than religious. Some publications have come out with the evidence that his leanings are toward Sikhism. Only last evening's paper quoted him as having said that whatever his people do he will become a Sikh by religion.

The Depressed classes of Dr. Ambedkar's own caste—the Marathi Mahars—are very much divided in their religious tendencies. Some support Mohammedanism, others Hinduism, and many in our own Mission Field support Christianity. Several leaders have said that whatever Dr. Ambedkar does, when the move begins they will openly declare themselves of the Christian faith.

Our concern as Christian forces in India is that atheistic communism does not get a hold on these people. Pamphlets translated into the vernaculars are scattered throughout the country. I have seen them near Dhamtari and also in South India. Communists are trying to get hold of the students of the country. Strikes in India are incited by them as they are in other countries. Rationalism and the spirit of anarchism are manifest to an increasing extent.

As to our activities among the people, we find it best to remain calm, trust the Lord for the future, and go on with our program of evangelism, keeping those people who are on the move in mind, make them feel that the Gospel message is for them, and carry on in our evangelistic effort much as we have done during the years of our labor in India. Comparing the American Mennonite Mission with others, we find that we are strongly evangelistic. Recently there has developed a strong co-operation on the part of our Indian Christian membership in the matter of volunteer evangelistic activity. We have sought to foster this in every way.

It is felt that in the Lord's work in India there is need of so undergirding the Christian community that it increasingly become a more strongly self-supporting, self-respecting, and self-propagating body. The factors which enter into such undergirding

have been well stated as (1) revival; (2) spontaneous reaction to the renewed spiritual strength and loyalty through evangelism on a volunteer basis, (3) a building up of the whole life of the community, (4) a witness of the corporate life of the Christian community. In conferences and committees this is expressed very generally, and to this end we should pray that as a beginning of the working out of God's will in the life of the Christian community a great revival spread over India. Then those who are on the move will see the workings of God's grace in its real spiritual sense and be brought to the reality of accepting Christ for the salvation of their souls and the emancipation of their lives.

The inclosed papers are really behind the times but will be of service to you as a matter of reference.

Yours sincerely,
G. J. Lapp.

SOME REQUIREMENTS FOR THE CONSERVATIVE DOCTRINAL STANDARDS

By M. C. Lehman

For the Gospel Herald.

(Excerpt of an address given at Elida, Ohio, July 6, 1936.)

For Christians, doctrine may be defined as a statement of divinely revealed truth in accordance with which they individually and collectively order their lives. As such it is the truth of God upon which they depend for guidance in life and by conformity to which they expect to be God's children.

When Jesus quoted Esaias in Mark 7:7, "Teaching for doctrine the commandments of men," He meant to imply that doctrine was the opposite of human commandment in that it was of divine origin. In Acts 2:42 we note the term, "apostles' doctrine," but this by context implies that the apostles had received doctrine from God.

In I Tim. 1:9, 10 we have a quotation which shows clearly the distinction between the functions of law and of doctrine. "Knowing this that the law is not made for the righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers . . . For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons and if there be any other thing that is contrary to sound doctrine. The law is for the vile sinner. Doctrine is for the child of God."

In I Tim. 4:6 Paul admonishes Timothy as to the necessity of doctrinal teaching for spiritual nurture: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ nourished up in

the works of faith and of good doctrine whereunto thou hast attained." Doctrine if adhered to is a means of spiritual nurture.

According to II Jno. 9, 10 the indwelling of Christ and God is conditioned by doctrinal adherence: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son."

The author of all doctrine is God; according to Tit. 2:10, in which the phrase, "doctrine of God," is used. As such doctrine is an integral part of the Gospel and beyond the pale of human contrivance.

I remember an incident of my student days when a fellow student took the Bible in one hand and the Confession of Faith in the other. Throwing the latter into the corner of the room he said, "I am forever done with this human contrivance." Holding the Bible tightly, he said, "Henceforth I will regulate my life in accordance with this." This student was assuming a difference that did not exist. Adherence to doctrine is adherence to God's word of truth. The false distinction made by this student needs to be replaced by the conception that doctrine is divine truth, if we are going to conserve the standards the doctrines contain.

Goshen, Ind.

IMPUTATION—IMPARTATION

By Geo. R. Brunk

For the Gospel Herald.

Both terms stand for Scripture realities. To impute means to charge with or set to the account of; to impart, to give or actually bestow upon one what was not before in his possession.

A sacrifice **not imputed** means not credited or accepted (Lev. 7:18). If a man killed an animal without observing the law of offerings, his disobedience would be **imputed** to or charged against him (Lev. 17:4). To bear with or pardon one's faults or offences is "not to impute" or to hold them accountable. II Sam. 19:19; Psa. 32:2.

The Savior's first coming was not to judge or **impute** men's sins to them but to provide forgiveness and salvation. II Cor. 5:19.

As Abraham believed God's promises of miraculous blessings, his own faith was imputed to him for righteousness. Gen. 15:6; Rom. 4:3. Righteousness inhered in true faith, as the oak in the acorn, and God recognized this in addition to full pardon through the blood. Rom. 4:6,7.

Imputation in Scripture always refers to one's own conduct, and implies that guilt or merit on the part of one is never credited by the Lord to another.

God's gifts do not come to us as imputations—i. e., merely crediting us with what we do not possess—but by **impartation**, actually bestowing upon us what we did not have before, on the basis of Christ's meritorious blood. Ezek. 36:26; I Cor. 15:10; Rom. 1:11; Heb. 13:20,21.

We are not only called the children of God, but we are to "be" that in fact; by **receiving** a new nature. Jno. 3:3; II Cor. 6:18.

God forgives us and gives us—**imparts** to us—all needed grace upon the ground of Christ's meritorious atonement, but He does not **impute** to us any other son's wickedness or perfections.

Sinners do not become such by im-

putation, but through Adam **imparting** a sinful nature through the flesh birth, and man adding to it by his own transgressions. Saints do not become such by **imputation** of Christ's perfections, but by the Lord **imparting** the divine nature in the new birth, and by perfecting believers in the fear of God and by His grace; not only being **called perfect** through a fictitious imputation, but being actually **made perfect** at last. Heb. 12:23; I Jno. 3:2.

Not imputing sins means forgiveness. Imputed righteousness means that our evangelical faith is accepted upon the basis of Christ's blood in the place of the perfection the Law required.

Denbigh, Va.

PEN POINTS FROM RECENT MENNONITE WRITINGS

OUR SHEPHERD

Let us consider Christ as our Shepherd. We are spoken of as His sheep, of whom Christ says, "My sheep hear my voice and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (Jno. 10:27-29).

He is the good Shepherd that giveth His life for the sheep. In other words, He bought us with a price and we belong to Him by right of purchase. As the **good Shepherd**, He has laid down His life for the sheep. As the **great Shepherd**, He provides and cares for His sheep. As the **chief Shepherd**, He will come for His sheep and bring them to His heavenly home when He comes for the saints and gathers them from the North, the South, the East, and the West.

There are beautiful pictures of Christ in the Old Testament concerning Christ in these three aspects. Psalm 22 presents Christ as the **Good Shepherd** laying down His life for the sheep. There we hear His cries from the cross, "My God, my God, why hast thou forsaken me?" In Psalm 23 we see Christ caring for His sheep, and hear one of His sheep saying, "The Lord is my shepherd, I shall not want." Why not? Because the Lord is providing and caring for His sheep. Then in the 24th Psalm we have a picture of Christ, the Chief Shepherd, appearing for His sheep, and there it is clearly stated who shall ascend into the hill of the Lord and who shall stand in the holy place: "He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord and righteousness from the God of his salvation" (Psa. 24:3-

5).—John H. Mosemann in "Christian Doctrine."

ADJUSTING DIFFICULTIES

As a rule it should not be necessary for any one to have a lot of things to "fix up" just before communion, and yet there are sometimes conditions when such seems to be almost or quite unavoidable, but those occasions should be rare. In such cases it often happens that those things are left until the time is almost too short, or we conclude that it would not be within our power to adjust them. As a rule most of them could be adjusted if we were willing to sacrifice. We sometimes say, "That is impossible. We can not get the matter adjusted, when it would be more truthful for us to say, I am not willing to meet the conditions of a settlement." Remember I-f i-t b-e p-o-s-s-i-b-l-e. Did you notice, POSSIBLE. Not if it is congenial to me, but if it be possible. Now, brother, would your case be impossible if you were as willing as you should be? A great many people will have to face such things at the judgment. That would be too sad.—J. S. Hartzler in a Pastoral Letter.

THE CONSERVATIVE FAITH

God's religion in Christ is strictly conservative. It has not changed since Christ left earth, neither can. The Bible is the same, neither is there any possibility of God giving us a new religion, unless He gives us a new Message, and that He will never do here. So let us remember that whether the Bible taught (1900 years ago—more or less), salvation only in Christ, "Ye must be born again;" "repent ye;" "live Godly;" "baptize;" "unspotted from the world;" "teach to observe all things;" "Ye are our epistles . . . known and read of all men;" "Ye cannot serve God and mammon;" "Let her

[the woman] be covered;" "Modest apparel;" "Ye ought to wash one another's feet;" etc., etc., it is still with us today, and here to stay to the end. We may follow the trend and let them "slip," or we may be faithful, "take heed," and "cling" to all He has given us. If we discard any of God's teachings, we will be guilty before God, and will have to give account for the act. His standards must be ours, or we fall.—David D. Miller in "Gospel Herald."

CHRISTIAN ATTIRE

There are a number of principles found in I Tim. 2:9, 10 and I Pet. 3:3, 4 that might be stated as follows:

The attire of a Christian is to be modest.

"Adorn themselves in modest apparel, with shamefacedness and sobriety."

The attire of a Christian is not to be ostentatious, that is not for show.

"Not with broided hair, or gold, or pearls."

"Let it not be that outward adorning."

The attire of the Christian is to promote or foster spirituality.

"Let it be the hidden man of the heart."

The attire of the Christian is to be economical.

"Or costly array."

The attire of the Christian is to manifest humility.

"The ornament of a meek and quiet spirit."

The attire of the Christian is to be in keeping with the Christian profession.

"But which becometh women professing godliness."

The attire of the Christian is to be in harmony with the example of godly women of old time.

"After this manner in the old time the holy women also who trusted in God adorned themselves."—J. L. Stauffer in "Christian Doctrine."

TEMPERANCE TEACHING

The vast majority of the earth's surface is still without a suggestion of law against the liquor evil. Satan and his active helpers are trying hard in every way at their command to break down every barrier that has been erected against the flood of evil that comes with strong drink. "The use of strong drink has been one of the most common ways of sowing to the flesh, and it has been one of the most terrible in its results." Much gain has been made toward temperance in drink, but the world is by no means converted on the subject—not yet! All one needs to do is to open his eyes in the slum regions of our great cities, to find this sadly true.

What is needed is a clear convincing, and constant testimony against the evil on the part of those who are sober enough to think clearly on the

subject. The man whose brain is befuddled by alcohol is not in a condition to testify. The man who grows weak by debauching his weaker fellow citizens is not a competent witness. The politician who prostitutes his office for gain, who will go any length to gain votes, need not be considered in trying to arrive at the truth. But these are facts:

The Bible from beginning to end is clearly against drunkenness. Whatever may be quoted in defense of "wine," there is not one word in justification of drunkenness. And there is much to condemn it utterly. So strong is this condemnation that it is definitely certain that no drunkard can inherit heaven—if he repents and quits he is no longer a drunkard. It is equally clear that there is terrible danger in the moderate use of strong drink. The habit grows. And it is just as clear that if the habit is never begun it will never need to be broken. The only safe and sure way with strong drink is to leave it utterly alone. A reaping time is coming for the drunkard, and other sinners as well, and the harvest will be corruption in this life and retribution in the life to come.—J. A. Ressler in Advanced Lesson Quarterly.

THE EARLY AND THE PRESENT DAY CHURCH

The Spirit of God has an abiding place in the Church of Jesus Christ. Whenever a body of people have become so worldly that the Spirit has no abiding place in them, it is no longer God's Church. Jesus cannot own it unless it meets the conditions of His redeeming power and receives the gift of His grace—the seal of the Holy Spirit.

In every event that came to the early Church we may note that the Spirit of God was the leading power that operated in the body of believers. In meeting opposition, in more fully organizing the work, in reaching out into new fields, in appointing needed workers, in settling perplexing questions, it was the Holy Spirit that moved in the believers and accomplished the will of the Lord.

If we would make the applications practical, we need to know how we may become partakers of the same Spirit which led in the early Church and how that Spirit today directs us in meeting the issues that are now confronting us.

The crucified and risen Redeemer occupies the honored place in the forward movement of the Gospel. It is by accepting Him that the blessing of the Holy Spirit came. It is by Him that the saving grace goes forth to all nations. When this great theme is

neglected the Church loses the foundation principle upon which salvation is built. Well could Paul say, "I determined not to know any thing among you, save Jesus Christ and him crucified."

No social betterment program can long continue that has left out the vital points of our faith in a crucified and risen Redeemer. Beautiful as the life of the early Church was in its unselfish sharing with one another, if we view it only as a system, apart from that element of saving grace which united the brethren in one heart and soul, it would soon fall to pieces and become the "monster" which we may behold in Russia today.

Fraternalities of all descriptions have arisen and are in our midst today, but we need to remember that none of these can supply the vital need of the children of men and cannot be substituted for the brotherly kindness that emanates from hearts that are filled and directed by the Spirit of God through Christ Jesus.

Opposition is not an evidence of disfavor. God made His cause to triumph in spite of opposition. The very winds of adversity scattered the good seed of the Gospel in places it would not have reached. The shining out of the Christ life was made more brilliant and noticeable by the hand of persecution.

The organization of the Church to meet the growing needs is a wholesome study for our times. We meet with self-chosen plans today for every man to do "what is right in his own eyes." It is important to know that the Lord planned that "submission" is one of the great graces of the Christian experience and that believers were saved and constituted to work together. The Lord has given gifts to men when He ascended on high. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—J. R. Shank in Teachers' Quarterly.

THE DIVIDING LINE

The dividing line between the Church and the world is just where God puts it and not where men try to place it. And a conscience which is enlightened by the Word and prayer does not commonly fail to discover it. Where God is honored is the right side; where He is dishonored or even ignored is the wrong side.

We are to be as different from the world, as the world is different from the teachings and principles of the Bible. The dividing line between the

Christian and the worldling is where the choice is made between walking after the Spirit, and walking after the flesh. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:13, 14). Too many Christians, instead of being entirely consecrated to God, try to serve two masters. They are like the man who planted his fruit trees along his line fence to avoid as much shade as possible on his crops. When they grew up and bore fruit, half the fruit was on his neighbor's side. Many Christians live so close to the world that the devil gets half their service. If the world offers their inducements, let us show our moderation. "My son, if sinners entice thee, consent thou not" (Prov. 1:10). "Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5).—Christian E. Charles in "Christian Doctrine."

SUBCONSCIOUS INFLUENCE

Invariably the innate nature of sin seeks to color even the good, and that which we store in the subconscious is none the less subject to this influence, and rather more so. The reason lies in this that man so often deceives himself in assuring himself that no one knows the things to which he gives attention. Other men may not know because they cannot see what goes on in the mental processes, but the result of what goes on is stored away in the subconscious. Therein is the deception of the individual! He himself is very much changed, while actually thinking he is not, by reason of the fact that the subconscious holds the things to which he had been giving attention. At some future time, all other things being ideal for the occasion, this subconscious item may exert itself over the conscious and compel the individual to do what he actually may think he does not want to do but which, after all, he does want to do. Out of the heart proceed these things then, because they have been stored there.—C. F. Yake in "Youth's Christian Companion."

WORKING TOGETHER

How easy a task becomes when all who have any part in its performance work together harmoniously and congenially! That is the kind of teamwork that counts in the service of the Lord. It is achieved when there is unity of purpose, and a desire to accomplish things for the sake of the cause which we represent rather than for personal preferment. Love is at the helm and sweetens our tasks and our contacts. It is like the oil in the

bearing or on the hinge. Both friction and noise are eliminated, and work proceeds smoothly. How unfortunate that even in our Christian work sometimes these conditions do not obtain!

When this is the case we know that there is something somewhere that is not in accordance with God's will. The unity that Jesus prayed for in John 17:21 is lacking. Somewhere the Spirit is not in control, and the flesh is asserting itself. Perhaps it may be a little hard to locate just where the trouble is. The place to begin to look is within ourselves. If we find anything lurking there that is out of harmony with the Spirit of Christ let us by God's help eradicate it at once. And if we all do that harmony will be restored and work once more will proceed smoothly. In our working together let us remember the words of Paul in Ephesians 4:2, 3: "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—J. L. Horst in Christian Monitor.

ABILITY TO KEEP SACRED MATTERS STRICTLY SACRED

Not so long ago I became amused while a group of us was singing a sacred song. For a short time I was unable to control my mirth. I was so sorry that I went to the Lord and begged forgiveness. The next morning, when I met God, I felt so grateful that He had given me another day in which to redeem the misused time of the evening before.

It is not always easy to discern where one line stops and another begins. Those persons who mistake impropriety for propriety are more than likely to mix up matters that should be kept strictly sacred.

I would not go to see the Passion Play if I roomed across the street from the auditorium where it was given. I do not want to see my Savior taken to a "play house" nor do I want to see a mere person trying to play His part. How any genuine Christian can go to a picture show and see "The King of kings" played is more than I can understand. Nowhere does He say, "Go to the picture show and learn of me." No, I should not want to besmudge my soul by going to a place where Jesus is not magnified, in an attempt to learn about Him.

I do not feel like laughing when people try to be funny in their remarks about the Bible. We Christians are too slow in making use of our privileges in such situations. A group of men had gathered in a garage. When a mechanic walked away some one noticed that his heel was coming off. One of the men meant to be funny and so suggested that it isn't the heel but the

"soul" which needs to give us concern. The mechanic was a Christian who had sufficient courage to draw the line between matters sacred and those that were not. And so he answered, "I took care of that quite a while ago, what have you done?" Not one of those men even smiled.—Margaret Horst in "Youth's Christian Companion."

LEPROSY AND SIN

Let us contrast the standing of the leper in his outcast condition and that of his reconciled condition. Outside of the camp his leprosy had ceased, but his body was entirely covered with the white tissue of the diseased flesh. But there was no possibility of his returning to the camp and resorting again to his house or to the house of God. Such is the case of the man in sin, although he may have ceased from the sin. But the leper turns to the privilege granted him by divine ordination. He calls upon the priest, he brings his sacrifices, he manifests a living faith, and fulfills every requirement of that divine provision. He is still but a leper, but his heart is grateful and his soul is filled with the joy of a reconciled life, because he has believed in God and His providences. The sweet odor of the whole burnt offering is the full appreciation of heaven for the soul that has a new standing before God because of a living faith in One who has borne the judgment of sin and reconciled the leper to his God.

The offering of the meal and oil, the accompaniment of each offering, was in each case the expression of the human effort, which accompanied every sacrifice and expressed a fellowship with the priesthood. Of the meal and oil only a memorial was burned on the altar, but the remainder became the food of the priests.

God's mercy for the poor leper was expressed in the provisions of a lesser sacrifice of turtledoves or pigeons for sin offering and burnt offering, but the trespass offering was essential with the touching of the blood and oil for his cleansing.

All have sinned, all are but lepers in the flesh, but are reconciled by our great High Priest who makes atonement for the sins of the world.—S. F. Coffman in "Christian Monitor."

WHERE WILL YOU BE IN ETERNITY?

Only Two Places.

The wicked shall be turned into hell and all the people that forget God.—Psa. 9:17.

He that heareth My word and believeth Him that sent Me hath everlasting life and shall not come into condemnation but is passed from death unto life.—Jno. 5:24.

Only One Way to Heaven.

Jesus said: I am the Way, the Truth, and the Life; no man cometh unto the Father but by me.—Jno. 14:6.

There is none other Name under heaven given among men, whereby we must be saved.—Acts 4:12.

The Reason Men are Lost.

He that believeth not is condemned already, because he has not believed in the Name of the only begotten Son of God.—Jno. 3:18.

Only Children of God are Saved.

They which are the children of the flesh, these are not the children of God.—Rom. 9:8.

Except a man be born again he cannot see the kingdom of God.—Jno. 3:3.

The Only Way to become a Child of God.

As many as receive Him, (the Lord Jesus Christ) to them gave He power to become the sons of God.—Jno. 1:12.

For ye are all the children of God by faith in Christ Jesus.—Gal. 3:26.

No Salvation by Keeping the Law

For as many as are of the works of the law are under the curse. Christ has redeemed us from the curse of the law being made a curse for us.—Gal. 3:10, 13.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.—Gal. 5:4.

Therefore by the deeds of the law there shall be no flesh justified.—Rom. 3:20.

Christ is the end of the law for righteousness to everyone that believeth.—Rom. 10:4.

No Salvation by Good Works.

To him that WORKETH NOT, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Unto whom God imputeth righteousness without works.—Rom. 4:5, 6.

Only One Acceptable Sacrifice for Sin.

This man (Christ Jesus) after He had offered one sacrifice for sins forever, sat down on the right hand of God. For by one offering He hath perfected forever them that are sanctified. Heb. 10:12. By His own blood He entered in once into the holy place, having obtained eternal redemption for us.—Heb. 9:12.

Only One Righteousness.

All our righteousnesses are as filthy rags.—Isa. 64:6.

Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—I Cor. 1:30.

The righteousness of God without the law is manifested, by faith of Jesus Christ upon all them that believe.—Rom. 3:21, 22.

Saved by Grace Alone.

For by Grace are ye saved through faith; and that not of yourselves; it is

the gift of God; not of works lest any man should boast.—Eph. 2:8, 9.

Only One Time to Prepare.

Behold, now is the accepted time; behold, now is the day of salvation.—II Cor. 6:2.—Tract published by Indiana-Michigan Mennonite Mission Board.

THE SECRET OF A HAPPY DAY

The secret of the Lord is with them that fear him.—Psa. 25:14.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still.
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

Just to let Him speak to thee
Through His Word,
Watching, that His voice may be
Clearly heard.

Just to tell Him everything
As it rises,
And at once to Him to bring
All surprises.
Just to listen, and to stay
Where you cannot miss His voice.
That is all! And thus today,
Communing, you shall rejoice.

Just to ask Him what to do
All the day,
And to make you quick and true
To obey.

Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth.
Just to take thy orders straight
From the Master's own command.
Blessed day! when thus we wait
Always at our Sovereign's hand.

Just to recollect His love
Always true;
Always shining from above
Always new.

Just to recognize its light,
All enfolding;
Just to claim its present might,
All upholding.
Just to know it as thy own,
That no power can take away.
Is not this enough alone
For the gladness of the day?

Just to trust, and yet to ask
Guidance still;
Take the training or the task,
As He will.
Just to take the loss or gain,
As He sends it.
Just to take the joy or pain,
As He lends it.
He who formed thee for His praise
Will not miss the gracious aim;
So today and all thy days
Shall be moulded for the same.

Just to leave in His dear hand
Little things,
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing.
Finding all we let Him bear
Changed to blessing.
That is all! and yet the way
Marked by Him who loves thee best;
Secret of a happy day,
Secret of His precious rest.
—Sel. by Dorothy M. Good.

THE PARABLE OF THE CLOCK

(Sermon to Juniors)

A clock consists of a train of wheels actuated by a spring or weight and provided with a governing device which so regulates the speed as to render it uniform.

If there had been clocks in Jesus' day, I can imagine Him one day saying to the disciples: "Behold a clock; how like a man it is! The master mechanic has fashioned it to mark time with the universe. It has hands to indicate what it is doing. It has a face radiant with meaning. It has a mainspring to send the thrill of life through its whole being. It has a balance-wheel regulating its action. It has feet, or a base, to keep it upright. It has a key to stimulate its life. It strikes the hours to keep those who put faith in it awake to the needs and demands of the day. It has work to do. It did not just happen. It needs care. How much like a man is a clock! And how infinitely greater than a clock is a man! Just so God is inexpressibly greater than a man. And as a clock depends upon man to keep it going and useful, so man depends upon God." And this is the parable of a clock Jesus might have told His disciples.

Let us think of the essential parts of a clock. It has feet or base to keep it upright. A clock that works only when on its side is sick. So with people.

The clock has a face. Without a face a clock would be almost useless. The face is the gateway into its life. Some clocks have faces visible only in daytime, others have luminous faces that shine at night. So in life, some people are bright only when things go well, and when darkness comes they are gloomy and worthless; others have a smile at all times.

The clock has hands that show what it is doing. It has a big hand which we now call the right hand; a small hand which we call the left hand. How very important hands are. "Right hand right things must do, left hand must help them, too."

The clock has a mainspring. This is the heart of a clock. From it the clock gets its impulse to run. We, too, have a heart which sends our life blood racing through our bodies. When the heart fails we die. Just so with the clock, when the mainspring breaks the clock stops.

The clock has a balance wheel to regulate its action. It keeps the clock running at the right speed. If the balance-wheel runs too fast, the clock gets ahead of the world order; if too slowly, it gets behind in its task. So in life we have a conscience which tells us whether we are doing right or wrong, and seeks to keep us right.

The clock has a voice. It strikes the hours of day and night, and reminds us of appointments and duties. So we have a voice within us that sends us to work

and play, keeps us conscious of our duty, and by our response other people learn to have confidence in us.

The clock has a key. (A key may be an electric current.) The windings of the key keep the clock running. Without a key no clock would run. So we have keys for our life. They are books. School books to wind us up educationally; bank books to wind us up in matters of economic life; the Holy Bible to wind us up spiritually. If we neglect using the keys to life we suffer, and eventually stop, as does the unwound clock.

Let us note the characteristics of a clock. There are certain things we can see. These are external, and they are not the real clock. People see us, or the things about us, but things outside are not really ourselves.

The clock has itself hidden behind what is seen. Its works are hidden. So we are encased in a body. The body is part of us, but the real life is inside.

When we look at a clock and think of its many parts we never could think that these parts came together of themselves. A clock does not just happen. Some master mechanic worked hard to make the first clock. So God took the elements of earth and made man. Man did not just happen, but is the product of the Master Creator whom we call God.

The clock needs care, cleaning, and winding. So we, too, need attention, and must go for cleansing to worship that we may keep going and useful.

The clock has work to do. It has a purpose in life. So have we. We must do that work or we go on the scrap heap along with the useless clock.

How must we depend on a clock. Get up, work, play, go to school, come home, keep scheduled appointments, go to bed; we almost live by a clock.

And this is the parable of a clock. How much a clock is like us, and we like a clock! How much a clock depends on us! Just so we must depend upon God, if we are to live useful, happy lives. For as man is greater than a clock, so God is greater than man. "Behold a clock." Amen.—Paul L. Foulk, Altoona, Pa., Sel. by Jonathan R. Ernst.

HOW TO BE PREPARED FOR CHRIST'S COMING

First of all, we must be converted and live a consecrated life, a life that is pleasing to the Master; for we can read in His Word, that in a time that we think not, the Son of man cometh in a twinkling of an eye, all shall be changed. We should be ready at all times, our thoughts should be on heavenly things and not on worldly things. If we read our Bibles, and get our minds filled with God's promises and blessings we will not get filled with evil thoughts, which leads to evil

deeds. Let us be more watchful and prayerful in the future than we have been in the past; then we need not be afraid of His coming. We know that He shall come in a cloud, and we that are living when He comes will not die, but be caught up with Him in glory. How we can rejoice in His coming if we are His.—Sel. by Verna Gehman; written by an ancestor.

THE PROPOSED FOURTH MENNONITE WORLD CONFERENCE

By John H. Mosemann

For the Gospel Herald.

Noticing the editorial of Bro. Daniel Kauffman in the Sept. 24 issue of the Gospel Herald as well as reading the article written by the two witnesses who were present at the Third Mennonite World Conference, I have been impressed to make some remarks in connection with the proposed meeting that is to be held in the future. We are naturally made to wonder what benefit our church would be able to derive from such a meeting? In reflecting upon the matter, we are very much in sympathy with Bro. Kauffman's editorial. "There is no more reason for Mennonites who cannot subscribe to the same system of doctrines to unite in a world Conference than it is for all bodies of Protestants to unite in a similar meeting—since the differences between Mennonites that stand for the full-Gospel Faith and Mennonites that are really Unitarians in faith and practice, is fully as great as is that between Fundamentalist and Modernist Protestants."

There is absolutely nothing in a name unless that name stands for something. Now what does the name Mennonite stand for? It originally stood for the entire Christian faith, viz:—The Plenary Inspiration of the Scriptures, The Trinity of the God-head,—Father, Son and Holy Ghost—that Jesus Christ is the Son of the Living God, being conceived of the Holy Ghost, born of the chaste Virgin Mary—truly God, truly man—the God-man; the one and only mediator between God and men. I Tim. 2:1, 2. The Mennonite Church believed in the creation as a direct and personal act of God, creating all things visible and invisible, including the creation of man who was created in God's own image and likeness, pure and untainted with sin; that man fell, by sin and disobedience, thereby losing the fellowship that he formerly had with God. Yet God loved man and sought out a way by which man could again be restored, and enjoy favor and fellowship with God. To this end Jesus Christ the only begotten Son of God was sent into the world to give His life as a ransom; thereby redeeming us "from all iniquity that he might

purify unto himself a peculiar people, zealous of good works." They also believed in the new birth, and that "if any man be in Christ Jesus, he is a new creature, old things have passed away, and behold all things are become new;" that it is necessary for the believer to retain his right relationship with God, to remain faithful and obedient to all of Christ's commandments as found in the New Testament, including the doctrines of separation, and non-conformity to the world, as well as the ordinances and the restrictions as found in the New Testament.

In this connection it is well to ask, Since when does the Gospel encourage the mingling of those who believe with those who do not believe—save as we would invite all people to gather for the purpose of hearing the Gospel? But in that Conference we are told that differences were carefully avoided. Can Christians do such a thing—avoid testifying for their Lord? What nonsense to do so! When Jehoshaphat sought to make alliance with wicked Ahab, the Lord sent him a prophet to rebuke him asking this question, "Shouldst thou help the ungodly, and love them that hate the Lord?" What a stinging rebuke it was, to a well-meaning King! "Therefore is wrath upon thee, from before the Lord." How displeased the Lord was with such an unholy alliance! Can God be any better pleased in this our day? Would not a world conference of Mennonites be sorely displeasing to the Lord in the light of the fact that some of them are practically unbelievers? Does God command for naught? "Be ye not unequally yoked together with unbelievers? for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18). Such language would forbid the thought of having such a Mennonite World Conference. Let us be true and faithful to the Word of the Lord at all times, and we shall not be led astray in these last days which are said to be evil and perilous.

Lancaster, Pa.

I believe that there is a great multitude of people whose souls are in jeopardy because of their relationship to finances.—D. D. Miller.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.
—Editor.

CAN NONRESISTANT CHRISTIANS CO-OPERATE WITH A GOVERNMENT AT WAR?

Many persons have tried to picture to themselves in imagination, and to others in words the possible nature and conditions of another war between the great nations of the world. The possible horrors and atrocities of such a conflict—what with clouds of war planes scattering bombs of lethal gases and other similar “scientific” means of destruction—are awful enough to contemplate. And it is significant that men no longer say, “if another great war comes”, but instead they qualify their remarks about world conditions by a temporal clause, “when the next great war comes.” One even hears predictions of the destruction of civilization and the suicide of the human race.

The Christian, whose faith is in God and His ruling providence, does not join the ranks of the pessimists, the cynics, the fearful and despairing, even in the darkest hour. His vision reaches beyond the confines of this mundane sphere and the forces inherent in it. He is sure that the destinies of men and nations are in the hand of God to do with them as He wills. God moves in mysterious ways to fulfill His purposes. Yet very naturally every thinking person wants to see everything possible done to prevent the outbreak of a great war.

What can we as Christians do to that end? In the second century Tertullian defended Christians against their pagan opponents by showing that Christian believers accomplish more good for the world than the unbelievers, because they pray to almighty God who made and who rules the world. And Christians today can do most for the world by their intercession with God that His Kingdom may come, that He may save the world from the folly of its madness, that He may by His omnipotent power frustrate the ragings of the nations and the vain things imagined by the peoples of the world.

Christians naturally cannot be indifferent to the results that might follow another world conflict. There is, however, another matter which gives them more concern in the light of present world conditions than even the possibility of an eclipse of the world's civilization and a return to barbarism. It is the question of how, as Christians who seek to follow the Lord Jesus Christ in all things, they can maintain a testimony for the principles of peace, love to all men, of opposition to violence and force, if their nation should become involved in a great conflict.

The problem which thus confronts the Christian believer arises out of the methods of present-day warfare. The methods by which nations wage a war today are different from what they were in former ages. Once wars were waged by comparatively small groups of professional soldiers. The general population of the countries at war either watched the contest from the side lines or ignored it altogether, according to their taste and choice. Today war is very different. When a nation is at war it feels it must organize every ounce of its strength; of its energy, resources, and man-power into a mass struggle for victory. The individual persons within a nation, all of them from the greatest to the least, become mere cogs and parts of a military machine. These parts move and work, not in accordance with the responsibility the individuals have toward God, but only as being responsible to a totalitarian militaristic state. And besides, every failure to co-operate with such a state is sure to be interpreted as opposition to one's country.

What will take place when a modern nation enters a war? It will be changed from a civil government into a military government or dictatorship. The civil features of normal government are then superseded by all-comprehensive military measures. The nation will become an armed camp. That this is not just an empty dream is made clear by the findings of the Munitions Investigating Committee published in its Report No. 944, Part 4, which covers the War Department's bills for industrial mobilization in war-time. The small periodical called “Peace Action” published by the National Council for Prevention of War in its latest issue reports that this program of the War Department provides for the conscription of the entire man-

hood of the nation. Every male over 18 years of age will be subject to registration and all persons registered will “remain subject to induction into the public armed forces of the United States.”

In view of such plans to mobilize the nation, in case it should blunder into a war, and considering that the government itself becomes virtually a military machine, the question comes seriously to every Christian who believes that war is a crime against man and a sin against God, whether it is possible for him to co-operate at all with his government when such a transformation in its function takes place. If he acknowledges himself a part of it, how can he consistently testify against war and all its evil works?

Twenty years ago the young men of our church were advised to register in the draft and to report at camp when called. There they became a part of the United States Army, passed under military authority, and could get out of the army only by official discharge. Most of them took their stand for the principle of nonresistance just short of accepting the military uniform and participating in military drill. Under the circumstances of that time their stand was a powerful testimony against war. The question for this generation to think upon is, whether in case of another war when the entire governmental machinery become directly military in function, it is the best policy to again take one's stand just short of actual service of some form in the army, or would it be better to refuse registration and induction into the army altogether?

It would seem to some that by accepting registration and induction into the army one would be confessing that war is necessary and right (for some people), that the military system is legitimate in its place, and that citizens should co-operate with it as far as possible. On the other hand, by refusing registration and induction into the armed forces of the nation, and at the same time giving a clear statement of reasons for such refusal, would be a testimony to the evil of modern warfare and all its works. The many and far-reaching implications of this question need to be studied and prayerfully thought out in advance of the actual test, to avoid confusion and perhaps failure to give the witness Christ asks of us on this point in our day and generation.

NOTES ON LUKE 22:35-38

During the World War the men who were conscientious objectors by reason of their religious convictions on the wrongness of warfare naturally quoted the Scripture in support of their position. The military officials, when faced with the plain teachings of the Scriptures against war, themselves undertook to defend war and the use of force from the Scriptures and tried to argue the objectors out of their scruples. Learned men writing articles in high grade magazines at the time thought to discharge their patriotic duty and do their bit toward winning the war by verbal denunciation of the conscientious objectors. Sometimes one of these arm-chair patriots would demonstrate to his satisfaction from the New Testament that Jesus approved of war and especially of self defense by force. It is interesting to turn back and read again these discussions and note how they used (or rather misused) Scripture texts in their attempt to give religious sanction to the war.

Naturally verses and texts from the Bible dare not be isolated from their context if one wants to understand their meaning, nor again can isolated clauses and sentences with honesty be made to teach something that is manifestly contrary to the general tenor of Scripture teaching. We may examine some of the passages which militarists have at times used in trying to give a Biblical defense of their business. For the present let us look briefly at Luke 22:35-38. Perhaps other passages can be studied later.

The passage in Luke reads: (V. 35) “And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything?” And they said, “Nothing”. (V. 36) Then said he unto them, “But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword (R. V. reads: and he that hath none, i. e.,

purse and scrip), let him sell his garment, and buy one (a sword, R. V.). (V. 37) "For I say unto you, that this that is written must yet be accomplished in me. 'And he was reckoned among the transgressors': for the things concerning me have an end." (V. 38) And they said, "Lord, behold, here are two swords," and He said unto them, "It is enough."

All the commentators are agreed in saying that the passage is a difficult one to explain. Taken as a whole, its theme is the change in circumstances which will be the disciples' lot from that time on. In striking and figurative language Jesus impressed upon the disciples the imminent hostility and the inhospitable attitude of the world they will have to face. Instead of His immediate presence in person to bear the brunt of the hostility to the Gospel program, the opposition would soon fall directly upon the disciples themselves. To meet this coming hostility and enmity they need to make preparation. They must begin to think of using their own resources, such as they have, in facing an unfriendly world. When we think of the work and service of the apostles after Pentecost, it seems clear that Jesus in this passage could not have wished to suggest that they would be full equipped to meet all that will face them by taking a few paltry worldly things, like a pocketbook, a brief case or hand bag, and a sword. These were symbolical of the resources they would presently need when the Master could no longer in person shield and protect them. In His discourse recorded by John (chapters 14-16), He speaks of the actual resources they will have for living under their new circumstances.

As was true so many times, so here the thinking and understanding of the disciples lagged far behind the meaning of Jesus' words. When He mentioned the word sword, they at once produced two. But He promptly closed the subject, seeing they had not grasped His meaning at all. "It is enough," cannot mean that two swords are enough, for a little later He rebuked Peter for using one. The words are merely a Hebrew formula for dismissing a subject, as much as to say "Enough of that!"

The question of why the disciples were able to produce two swords on the spot is a hard one too. Were they carrying them secretly without Jesus' knowledge, as a kind of precaution in view of the mysterious statements the Master had made before, intimating what would befall Him in Jerusalem whither they were now going? Or were the swords carried by them as part of the usual equipment of travellers in those days? Or were they large knives which they happened to have with them? The Greek word *machaira* is not used in the New Testament to signify a knife. Yet Moulton and Milligan in their *Vocabulary of the Greek New Testament* (p. 391) cite the use of this word for knife in writings closely contemporary with the Gospels. The certain explanation we can not know.

Those who quote Luke 22:36 as proof that Jesus commands His followers to bear weapons for defending themselves or others must ignore and do violence to the context of the verse. They also do so against the clear teaching and example of Jesus against violence and revenge.

A STATEMENT FROM THE CONTINUATION COMMITTEE

As reported in these columns in the April Supplement of this year, a number of representatives from the historic peace churches—the Friends, Brethren, and Mennonites—met at Newton, Kansas, a year ago to study the question of how their respective groups might give more faithful testimony to the ways of peace, love, and good will as exemplified and taught by the Lord Jesus Christ. That meeting, as reported was entirely unofficial and largely informal. It did, however, appoint a Continuation Committee to carry on further studies in that same direction.

This committee has held several informal meetings since its appointment. And on Sept. 18, 19, it sponsored another meeting of representatives from the peace churches in Chicago. About 35 persons were in attendance this time. The meeting was private, as before, and unofficial. The discussion centered this time especially on the practical situations that non-resistant people will face when drafted for war another time and how these might be met. Those in attendance report that the discussion reflected a very serious and sincere concern as to what attitudes and what action, consistent with the teachings of Christ can be taken by those who may be drafted

for war service. The representatives of some groups were frank in confessing their failure as church bodies to meet the test, which came twenty years ago, in a consistent and Scriptural way. They are concerned to prepare their people now to meet the challenge that may come again to their historic position on peace. Our own body succeeded somewhat better than some others in maintaining a stand against war then. Our Peace Problems Committee welcomes the opportunity to help by our testimony and experience those who are seeking to regain their own testimony and conviction on this point. And we should remind ourselves that a new generation of young people has grown up since 1917-1918. Can we assume that our Church is adequately prepared now to meet another test like that, or even a severer one?

The Continuation Committee referred to above has issued the following statement as to its work and aims:

To The Friends of Peace Everywhere:

"The World War brought together in concentration camp, alternative service and relief effort those whose conception of discipleship included the conviction that the Christian can have no part in war or its support. This common experience is remembered by many, and is well known to all in the three historic peace churches—the Mennonites, Brethren and Friends.

"Since the War it has become the growing conviction within these several groups that a more faithful testimony to the ways of peace, love and goodwill as exemplified and taught by our Lord is essential when our country is at peace, if we would have respect for our position in times of war crisis.

"The feeling that such testimony would result in a better understanding of our position by those in official life and have more influence with other Christian groups if it could be made unitedly, has led to a number of informal gatherings for the purpose of studying such possibilities. Such a meeting was held at Newton, Kans., Nov. 1 and 2, 1935. About eighty attended and took part in these discussions—most of whom were Friends, Brethren, or Mennonites. The Newton meeting suggested a somewhat unofficial Continuation Committee of three—one each to be appointed by the Friends Service Committee, the Board of Christian Education of the Church of the Brethren, and the Mennonite Central Committee—who should arrange for the continuation of this common study by representatives of the various groups in the three denominations and call to each group's attention ways in which our common testimony could be strengthened by united witness.

"The committee has met several times and is at present particularly concerned about the body of available Christian peace literature, its further production when deemed necessary and its better distribution within our groups and to the outside world. The Committee is also studying the fields of service in war-time compatible with our common peace testimony through present-day peace-time relief and reconstruction service projects. To its meetings are invited individuals from the several groups whose experience and connections qualify them to aid the meeting. The Committee plans to meet about once each quarter. The results of these studies and contacts are to be made available to the organizations within each group charged with the group's peace program. A sub-committee on peace literature is being set up to aid the Committee in this particular field.

THE CONTINUATION COMMITTEE,

R. W. Balderston, Chairman
Ray Keim, Secretary
Orie O. Miller."

THE CHURCH OF THE BRETHREN ADVISES CONSCIENTIOUS OBJECTORS

At its annual Conference, held at Hershey, Pa., in June of this year, the Church of the Brethren adopted a schedule of legal counsel for conscientious objectors within their body. This is in the form of official recommendations which their conference makes to its members on the positions their young people should take in the event of war. Considering the comparatively small number of young men of the Church of the Brethren who took the position of conscientious objectors during the last war, this action as an effort to get back to their historic position of opposition to war is highly encouraging. The recommendations adopted are as follows:

I. Types of services considered not consistent with the historical position of the Church.

1. Chaplaincy in the army or navy.
2. Red Cross service if this organization is definitely committed to render active service under the military command in the event of war.
3. Hospital service, if under military command.
4. Y. M. C. A. work, if under military command.
5. The purchase of Liberty Bonds to finance the war.

6. The taking of excess profit from industry or farming or excess income from securities which a state of war produces except to build a fund for the furtherance of good will or to help support the families which suffer because of their conscientious objections to war.
 7. The paying of Federal income tax, if used for military purposes, except under protest.
 8. Services of any kind with the ranks of the army, all of which are without question under direct military command.
- II. Types of service considered consistent with the historical position of the Church.
1. Constructive service under Church or civilian direction; such as housing, road-making, farming, forestry, hospitalization, and recreational work.
 2. Relief work under the Church or civilian direction in and outside of the war zone, or in neutral zones, either as a denomination or in co-operation with the Friends and the Mennonites.
- III. Plan of action to meet war crises.
1. That as a denomination we present our historical position on war and peace in the form of memorials to the President of the United States, governors of states in which we have members located, and to such local officers who might by their position become members in the mobilization system.
 2. That in local congregations the pastor or the minister in charge of the congregation shall prepare those members subject to the military call to meet the war crises.
 3. That in the event of war the congregation in connection with those with conscientious objections to war should meet at the church for prayer and future planning.
 4. When any member of the group of those with conscientious objections to war is summoned to appear before the military authority, that the pastor and this group go before the board before the appointed time of appearing and state the historic position of the church as to war, types of services in which they can conscientiously engage, and kindly inform the authorities that at the appointed time of appearing that this group will be at the church with the congregation in prayer.

PEACE ITEMS OF INTEREST

In *Current History* for June, Bernard M. Baruch discussed the subject of Neutrality in what seems a thorough-going and realistic manner. Much has been written the past year on what the United States can do to keep out of any war that might break out in Europe. Some general legislation by Congress was directed toward the end of keeping the country neutral in case a prolonged conflict comes. The article mentioned above emphasizes several points by way of introduction, especially showing how modern warfare differs from earlier wars, and describing how modern war is a struggle to the death not between armies above, but between economic systems. In such a struggle treaties, articles of international law, rights of neutrals will not and cannot be observed by nations that are struggling for their very existence.

The writer shows how the whole system of sanctions, embargoes, and economic boycotts directed against belligerents by those who desire to be neutral is wrong and in a practical sense amounts to taking sides and becoming involved in the struggle. This is true because of the close economic interdependence of modern nations for things on which their very existence depends. And further it has been found impossible in practice to define contraband goods carried in vessels on the seas.

The constructive conclusions of this article are the suggestion of about three lines of action that would be most likely to keep our country from being drawn into a war again! First, refuse to finance either side by the extension of credit or loans. That is, if warring nations wish to buy from us they must come and get the goods and pay cash "on the barrel-head" for them. Second, refuse to sell "lethal weapons, ammunitions for the same or manufactured parts thereof," without attempting to define "munitions of war" in any larger sense. Third, we should concede that in time of war neutrals, including ourselves, have no rights at all on the ocean, with the understanding that American citizens travelling or shipping goods on the ocean do so at their own risk.

* * * * *

An article by C. C. Morrison in the summer number of *Christendom* discusses *The End of the Peace Movement*. The article is primarily a confession on the writer's part (who speaks for many persons who have worked zealously for world peace out of an optimistic idealism) of the mistaken tactics he and his like have used in working to bring about the abolition of war. He decides that the logic

upon which the peace movement has always proceeded has been fallacious. All the leading aims of the movement have been reached in the establishment of League of Nations, World Court, and the signing of the Paris Pact. But the end which has been attained proves to be a blind alley. The fine machinery does not work. Governments make promises, sign treaties and pacts, but do not keep them—cannot keep them, because our political governments are not our real governments. What really governs the world, so it is claimed, are economic forces which inherently make for war.

Fortunately the writer does not stop with merely tracing the trouble of war one step farther back. He goes a considerable step beyond the economic causes. If a new peace effort is to be made he asserts, its real problem is not to bring about a new economic system, but to create a new cultural order. And he goes on to say frankly that he can see only one agency in the world that can function on a level deep enough to be effective against war. That agency is the Christian Church, and he insists that the Church in the past has merely said nice words for peace as encouraging a humanitarian movement. The Church must do vastly more than this if it will generate the moral restraint and the conviction that keeps men from going to war. This the Church can do "only if it maintains its unique character as the institutional expression of the will of the living God, or the social reflection of the mind of Christ, or humanity's highest embodiment of the ideal of the brotherhood of man."

The thought of this article is interesting. It probably represents the advance thinking about peace work on the part of serious and thoughtful and honest men. It is a real step in the direction of the Biblical teaching on peace. While the writer notices respectfully the conscientious objector attitude to war as a "supplementary wing" of the peace movement, he is not yet inclined to see in that position an effectual means for attaining the end he envisions for a true peace movement—the regeneration of human society and so incidentally the abolition of war. He does not look to the Scriptures for the standard of right that the individual Christian must follow, but instead still thinks too much of the official Church as a social and cultural force that will change the world and bring about conditions under which people can live in love and peace.

* * * * *

The Peace Problems Committee of the Mennonite General Conference held a meeting at Goshen, Ind., on Tuesday, Sept. 22. All the members but one were present at the time. Those in attendance were the brethren S. F. Coffman, M. H. Shantz, Ori O. Miller, Eli L. Frey, and Harold S. Bender. The Committee transacted routine business and made plans for its work during the year to come. Announcement has before been made of the plan to publish and distribute another small booklet among the congregations on some peace topic. The manuscript for this booklet is now about ready for the printers and it should be ready for distribution during the early part of this winter. Its title will be, "Church and State in Colonial Pennsylvania: A Quaker Experiment in Politics." It tells the story of the attempt by nonresistant people to conduct a provincial government according to New Testament teachings. The failure of the experiment and its effect upon the experimenters are all set forth by the writer, Bro. G. F. Hershsberger.

LOVE MAKES BURDENS LIGHT

"Your way is dark," the angel said,
 "Because you downward gaze;
 Look up! the sun is overhead;
 Look up and learn to praise."
 I looked, I learned: Who looks above
 Will find in heaven both light and love.

"Why upward gaze?" the angel said;
 "Have you not learned to know
 The light of God shines overhead
 That men may work below?
 I learned: Who only looks above
 May miss below the work of love."

And thus I learned the lessons twain:
 The heart whose treasure is above
 Will gladly turn to earth again
 Because in heaven is love.
 Yea, love that framed the starry height,
 Came down to earth and gave a light.

—The Bishop of Ripon.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"We know that all things work together for good to them that love God."

This portion of Scripture, to be understood and profited by, must be taken in its true sense. The assurance is reliable, for the Infinite Father has given us assurance that He will never leave nor forsake His own.

Communism.—Read what Bro. John Horsch has to say on "The Contrast between Jerusalem and Moscow;" in an article found elsewhere in this issue. Bro. Horsch turns the light of truth on the fallacy that the "all things common" of the early Church has anything similar to or in common with the red communism as we know it today. It is one of the tricks of the enemy to make it appear that present-day heterodoxy is only another form of Christian orthodoxy. The methods of the early Church have nothing in common with those of modern communism as we know it in Russia and other countries. In setting forth the difference between the two systems our brother performs a commendable and timely service.

A few days ago it was our privilege to edit three articles written by young people living in widely separated communities. We praised the Lord, for the three articles were full of common sense and breathed forth the spirit of true consecration. It has long been a rule of ours to miss no opportunity to encourage young people of that stamp and caliber. Some people take it as a matter of course that youth and light-mindedness are inseparably connected. But that thought is the product of a wrong conception of ideal youth. There is no reason why young people should not be as sober-minded as people twice their age. Some of the most substantial defenders of the faith and exemplars of a faithful life are to

be found among people who are not yet in their thirties. Let us thank the Lord for that kind of young people, and pray the Lord that all young people may become likewise. And let us not forget that one of the most effective means of encouraging the rising generation to live the ideal life is for people of maturer years to set proper examples.

Contentment.—Paul has some striking things to say on this subject. Take these two excerpts from his writings as an example:

"Godliness with contentment is great gain."
"I have learned in whatsoever state I am, therewith to be content."

Yet Paul had greater reasons to be discontented with his lot than most people have. Thoroughly consecrated to God, he lived a righteous, blameless, peaceable life, living for the good of others. Why then should he be called upon to suffer all that he did? Why not complain, since he deserved none of these things?

Paul had learned the lesson of contentment. He knew that God was with him; that since he had committed his all to God, and that God was infinitely wise and just, he was being used in a way that would mean most for the good of humanity and the advancement of the Cause, and that so long as his sufferings were a means of winning souls for Christ he would gladly suffer. He knew that there was an everlasting crown ahead which no man could take from him. He was content.

And shall we not be likewise content with our lot, no matter what that may be? Only let us be sure that we have wholly committed ourselves to God. There is such a thing as being content with our lot when we are on the broad way to destruction. There is no virtue in contentment under such conditions. Let our contentment begin when we have made our peace with God (and man, so far as that lies within our power), and then will we real-

100 QUESTIONS AND ANSWERS Pertaining to SCRIPTURAL DISCIPLINE

73. What should be the relationship between district conferences, and between district conferences and the General Conference?

It is both ideal and scriptural to think of the Church as being a united body of which Jesus Christ is the Head and the Gospel of Christ is its creed. It is also the logical thing that there should be a General Conference to speak authoritatively on all matters pertaining to the faith and welfare of the entire Church. But there are many regional problems that can be attended to more effectively by district conferences than by General Conference, just as there are local problems that can be attended to better by local congregations than by district conferences. The relationship between district conferences should be similar to that between neighbors—have a common goal before them, standing on a common level, loyal to the same Church, having the same creed, each attending to its own affairs, standing together in a common cause, ready to help bear one another's burden.

74. What is the Church?

The Church is the body of God's people on earth. Each conference, congregation, institution, or individual member may, in their respective spheres, be recognized as the Church so long as they properly and fully represent the general body of members in all things pertaining to faith and life. The word Church should not be confused with the idea of denominations.

75. Does the Bible describe in detail what constitutes a fully organized congregation?

It does not. In this problem God has wisely left room for discretion, to the end that existing circumstances may be efficiently met. We consider that immediately after Pentecost the Jerusalem congregation was as fully and as scripturally organized as it was after the seven deacons were chosen (Acts 6:1-6). The difference was that expanding membership and a more complex situation made it imperative to call in new officials that were not needed.

ized that "Godliness with CONTENTMENT is great gain."

ed at the beginning. As the work grew, still more officials were needed, and we read of bishops, pastors, evangelists, elders, etc. The extent to which a congregation is organized depends upon the needs of the congregation. Other things being equal, the simpler the organization the better.

76. Would it be scriptural to reconstruct our present church organization?

We have the same right to make changes in our organization that the apostolic Church had. But if any one imagines that our present organization is unscriptural, let him produce the evidence. Some have tried to make it appear that because we have names among us—trustees, janitors, choristers, etc.—that are not named in Scripture, that therefore the organization is to that extent unscriptural. Others are disturbed because none of our present officials are called “apostles.” Others read language in a way so as to urge that we have no “ministers,” but simply “bishops and deacons.” Others would emphasize the word “pastor” to an extent that the position would practically ignore the rest of the church officials. All such are the results of making law out of opinions where no law exists in Scripture. If changes are to be made, let them be made upon some more substantial basis. Another thing to keep in mind is the fact that it is always hazardous to make radical changes because of the personality of some prominent leader. When his successor is installed we may need some more radical changes.

77. Is it right for a deacon to preach?

Where is the Scripture against it? It is right to be orderly; and where the existing order in any church is such that it includes the authority of a deacon to fill the pulpit at certain times, where is the Scripture against it? Really, however, if a deacon is authorized to fill the pulpit regularly we see no good reason why he should not be ordained for that purpose.

THE SIMPLE LIFE

There is a charm about the life of Jesus that is irresistible. This is because He truly lived the spiritual life and revealed the nature of God. The simple life is in essence the spiritual life. The simple life comes from a right heart attitude. It means putting the kingdom of God first as Jesus did. Are we taking the teaching and example of Jesus seriously on this point? Read carefully Matt. 6:19-34, the best exposition of the simple life.

It is needless to say that the general tenor of this world is antagonistic to the principles of simple spiritual living. A large number of Jesus' present-day followers even do not hesitate to state emphatically that at this point His teachings are impractical. A pro-

ponent of the simple life may say: “Put first things first—sacrifice, love, service—the markings of the kingdom of God.” The world will laugh back: “Eat, drink and be merry, for tomorrow you may die,” and, “One world at a time, please.” Again, the simple life advocate may say: “Trust God, He will take care of you.” To the man of this world that is altogether too naive, and he will reply: “Better take no chances, buy bank notes and play safety first.” Here we have two distinctly opposite ways of thinking. The simple life must be lived in a world hostile to its spirit.

Our present age is one of unprecedented luxury and extravagance. A luxury is anything—it may be a radio or a set of silverware—that ministers to comfort or pleasure, but is not necessary to life and subsistence. The application of scientific discoveries to everyday needs has given us literally a deluge of luxuries. Our possession of a continent rich in natural resources and of a wealth hitherto unknown to any other people in all history has made us extravagant, and it is to be feared, forgetful of our stewardship. The old Anglo-Saxon virtues of thrift and frugality have largely disappeared from among us. Some one has estimated that the American people use only fifteen per cent of the wearing quality of their clothes. Stuart Chase has estimated that we spend approximately twenty-one billions of dollars annually—almost one-fourth of our national income—on luxuries and amusements. Who among us is guiltless? And all this in a world where Jesus taught the simple life and where men, women and children are being stunted mentally and spiritually, for want of the bare essentials of life!

As relates to this doctrine, a Christian must be one who like Jesus, puts kingdom interests first; he must be one whose trust is supremely centered in God. To all such this question inevitably arises: How can I live in a skeptical age, immersed in luxuries and nurtured in extravagance, and still be true to the Spirit of Christ? That is the real problem involved in the doctrine of the simple life. Jesus called men to self-sacrifice and cross-bearing. Luxury invites men to comfort and pleasure. Jesus called men to live a humble, simple life. Extravagance invites men to make a display and get ahead of their neighbors. Whom shall we follow? Can a Christian be true to the Spirit of Christ and surround himself with more conveniences than necessary to maintain his highest personal efficiency? Can a Christian be true to the Spirit of Christ and enter an automobile or big dinner race with his neighbors? Just how much can a Christian spend on himself?

Jesus calls us to live the simple life.

Shall we try to escape it? Jesus warned us of the vitiating effect of luxury on a man's soul. Shall we disregard His counsel? Jesus in no uncertain terms stated the conditions of discipleship. Shall we release our hand from the plow and look back?

“No, follow we must amid sun or shade,
Our faith to complete,
Journeying even where no path is made—
Save by His feet.”

The simple life has long been a cherished doctrine of the Church of the Brethren. The opportunity is at hand in this age of complexity and extravagance for our church to make a splendid contribution to the spiritual life of America and of the world through a proper emphasis on this doctrine. I know of nothing that is more needed. The way is not to legislate, but to live, to teach and to preach the simple life—putting kingdom interests and trust in the Father first—until its superiority and true beauty may become manifest to all. Here is a work for each of us, the minister and the layman, the old and the young.—Harper S. Will. Sel. by O. D. Yoder.

I believe that the Christian Church is the greatest asset in our national life today.—A. C. Good.

THE CONTRAST BETWEEN JERUSALEM AND MOSCOW

By John Horsch

For the Gospel Herald.

A recent issue of a denominational weekly (The Gospel Messenger) has an editorial article headed, “For Thinkers About Communism.” The article contains this sentence:

The point is that a man hardly deserves the stigma “red,” merely because he thinks the economic system tried by the First Church at Jerusalem would work better and last longer in the First church of Philadelphia or of Chicago.

This sentence implies that a new economic system was tried by the church at Jerusalem. But does the type of the communism of the first Christian congregation deserve the designation of a new economic system?

The communism of the church at Jerusalem was a communism of love. It was of a similar order as has been maintained for the last four centuries by the so-called Hutterian Mennonites. It was entirely voluntary, even for church members. There was not the least thought of entering the political arena, no thought of trying to introduce a new economic system and enforce it on the nation. Such a thing would have been abhorrent to the early Christians. No attempt was made toward common ownership of natural resources, or of the means of production, or of industrial enterprises. Establishing a new economic system was entirely

foreign to the thought of the primitive Christians.

Very true, great wealth being amassed in the hands of a few, while others are in want, is undesirable and unfortunate, but does the program of communism offer the solution of this problem?

One might suppose that modern communism, undertaking to introduce a new economic system, would confine its efforts to the socio-political and economic fields. Needless to say, this is by no means the case. The communist party, which is in control in Russia at the present time and is making great headway in various other countries, is frankly anti-Christian in principle and program.

The anti-religious attitude of modern communism has been ascribed by certain authors to the corruption (supposed or real) of the former Russian state church. These writers have overlooked the outstanding fact that the most prominent and authoritative writer on communism of the modern type was Karl Marx (1818-1883), an apostate Jew who was born and educated in Germany and lived for a long period in England. His attitude toward religion was not based on the corrupt state of the Russian church. Modern communists recognize Karl Marx as their greatest apostle. It is seen, then, that "red" communism existed in concept and theory for more than a generation before any attempt was made to carry it into practice.

In their militantly anti-religious attitude, modern communists simply follow the teachings of Karl Marx. As already stated, they recognize him as the leading defender of their system. Karl Marx taught emphatically that communism will never succeed except on an atheistic basis. He intended and planned communism to be what it is today—the greatest menace to religion, the most irreconcilable and deadly foe of Christianity. In the opinion of the communists, atheism is absolutely essential to the success of their system.

Consequently, where communists are in control, they have undertaken the total eradication of religion and in particular of Christianity. Not since the days of the Roman emperor Diocletian, who has the name of being the instigator of the greatest persecution of Christianity in history, have there been so formidable and persistent efforts made to root out Christianity. The appalling story of this persecution is too lengthy to be told here. According to latest reports, only eight Lutheran ministers are left in Russia today of a number of about 400 twelve years ago. The Mennonite Church of Russia, which formerly numbered about 80,000 souls, scarcely exists as an organization today.

Communism preaches the need of a relentless class war between the poor (the proletariat) and the well-to-do and rich classes. The shortcomings and sins of corporate capital, involving in fact only a small number of the rich, are laid to the charge of all who are not of the actually poor class. Communists ignore the fact that it is not of their own choosing that they themselves are not of the better situated class. Would they approve of such a class war if they themselves were of that class? Thus the class war and class hatred preached by communism and implied in carrying out its program are not only devoid of moral principle but are essentially immoral in itself.

Communism is radically materialistic in theory and practice, frankly denying all moral responsibility. Obviously, this accounts not only for its hatred of all who are not of the proletariat, but also for its radically anti-religious attitude. The materialistic teaching of communism is absolutely irreconcilable with belief in God. It is seen, then, that while the fundamental principle of Christianity is love, the program of communism implies the very reverse of love; namely, hatred of those who are not of the proletariat.

The most deplorable product of communism is the youth of a great nation growing up under the influences of radically atheistic propaganda. The youth of Russia has fallen prey to atheism, a fact that is easily explained. State schools alone are tolerated, and the whole school system from the grade schools to the universities is only a vast instrument for the most blatant propaganda for atheism. Religious instruction of children is strictly forbidden anywhere, even in churches. Only after young people have reached the age of sixteen may they be given religious instruction, and then only in groups of not over two at a time.

Furthermore, within about ten years, forty million copies of anti-religious books and pamphlets were issued and distributed by the Communist government of Russia. Religious literature of any description can be neither printed nor imported. The recently announced changes in the Constitution of Russia do not include a change of attitude toward religion. Persecution continues unabated.

Instead of being content with reasonable economic and social reforms, the communist program calls for the most radical economic revolution, including the "nationalization" (confiscation) of private property, the enforced abolition of private ownership. Never in the history of the world has an attempt been made to enforce communism on a nation.

And communism is not proving a success in Russia. In fact, the attempt to establish actual communism in Russia had to be abandoned, though no change was made in the program of communism. Today the communistic government of Russia is again paying wages to employed labor and selling manufactured products to its population. And only through the most absolute dictatorship, implying complete intellectual isolation from the rest of the world, does the communist party in Russia find it possible to maintain itself in power.

The Presidential Candidate of the Communist Party in the United States, Earl Browder, in his book, "What is Communism?" makes a frank confession, which clearly indicates that the communists of America do not differ from those of Russia as concerns their bitterly anti-religious attitude. Browder wrote in this book: "We stand without reservation for education that will root out beliefs in the supernatural." In the same book he says further:

"It is significant that the Communist Party has been able to achieve successful united fronts with church groups on the most important issues of the day. In fact, by going among the religious masses [the church people], we are for the first time able to bring our anti-religious ideas to them. Hence many church organizations have joined [with us] in the broad united front against war and Fascism, and are glad to find the anti-religious communists fighting alongside of them shoulder to shoulder."

Could there be a more striking indication of the present-day religious chaos than the fact pointed out by Earl Browder that American church organizations are fighting the battle of the communists? It is only too true, as could be readily shown, that often American pacifist groups take an altogether sympathetic attitude toward communism, using in fact pacifism, for a cloak to hide communistic tendencies. May God save His own from making common cause with those who approve of the "united front" that is acceptable to the communists.

Obviously no church or group of churches could establish a national economic system involving the common ownership of natural resources and of the means of production, and abolishing private ownership. The civil government alone could bring about such a thing, if it be at all possible. Clearly a government attempting to establish national communism, or a church favoring such a system, would deserve the stigma of "red."

Modern communism is based on the principle, "What is thine, is mine," while in the first church in Jerusalem the attitude toward the poor and needy brother was, "What is mine, is thine."

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Knoxville, Tenn.

(709 N. University Ave.)

To all Herald Readers, Greetings of Love:—The Lord is still mindful of us and supplying all our needs, both spiritual and temporal, according to Phil. 4:19. His name be praised.

On Sept. 27 Bro. Wm. Jennings of Concord, Tenn., filled the regular appointment at the Mission at 3 P. M.

Over Sept. 6 Bro. J. J. Hostetter of Denbigh, Va., stopped with us as well as at Concord. They were on their return from a trip to the west coast: we were glad for the help rendered in our services. This was missed in the former correspondence and the publishers get the blame from this end. How about it, Ed.?

On Oct. 4 we had our first quarterly mission meeting held with this little congregation. We enjoyed an interesting meeting, and received a gratifying offering of \$8.36. A part of this was from the children's mite boxes, which has just recently received attention also. The total amount was \$8.36, which was forwarded to Bro. T. K. Hershey, for the new work in Texas, the folks seeming glad to have a share in the new work done by Bro. H. They having been in our midst so recently.

Over Sunday, Oct. 11, Bro. Sylvanus Yoder, son Paton and wife of Middlebury, Ind., gave us a pleasant surprise, and rendered help in our services. Bro. Yoder's grandparents are resting in the Concord Mennonite Cemetery; namely, John Stoltzfus and wife.

On Oct. 12 the following Brydges made a call at the Mission Home: Vance R., E. R., J. B., Rachel, and Viola Brydges, all of Lyndhurst, Va.

The attendance at Sunday school had dropped as always during the warm summer weather, and to date has not got back to usual amount. But we trust that as we make special efforts for the meetings soon to convene we shall be able to report better.

Sister Anna Showalter, one of our workers, who was detained at her home for nearly two months after the Virginia Conference on account of her health, has again returned to our working force, which we appreciate very much.

Bro. James Bayles, our Sunday school superintendent, and family have moved from the house owned by the

Board, near the Mission, to 607 W. Baxter Ave. The vacated house is fast disappearing, being razed to the ground by the purchaser, T. C. Watts, and son-in-law Trotter.

The Tidmore Wallace's (an aged couple) are growing more feeble and can attend services but very little.

We are looking forward to a feast of good things from Oct. 17 to Nov. 1, when Bro. J. I. Lehman is to be with us for revival meetings. Will you remember the work at Knoxville as you talk with Him?

In His glad service,
Oct. 14, 1936. L. S. Glick.

Roaring, W. Va. (Mennonite Mission)

Greetings in His Name:—"Let the heaven and earth praise him, the seas, and every thing that moveth therein" (Psa. 69:34). We cannot help but praise His name as we look about and see His wonderful power in nature. The mountains are beautiful now, as the trees and shrubs have taken on their many lovely fall colors. We have found the past few weeks an ideal time for the fall visitation work.

Since our last writing revival meetings closed at the Carr schoolhouse with 9 confessions. On Aug. 29, 5 were baptized and 1 restored at which time the preparatory meeting was held. On the following Sunday afternoon communion services were held at this place. The communion was also held at Roaring on the same Sunday morning at which time our bishop, Bro. S. H. Rhodes, was present.

Sept. 1-6 our minister, Bro. Good, conducted a short series of meetings on Spruce Mountain which was well attended and as a result of the efforts 8 souls confessed Christ; 6 of these were baptized and 1 reclaimed on Sept. 19 and communion was held at this place on the 27th.

We are indeed thankful for the visible results of the summer's labors. There have been 44 confessions altogether, a total of 29 have been received by water baptism, and 8 were restored. We are sorry that the rest of this number were not willing to forsake all and live for Him. Join us in our prayers that those received will be faithful and grow more like their Savior each day.

It was a pleasure to have a group of six from the Eastern Mennonite School with us the past Sunday, Oct. 11. They gave programs at three different places, using the theme, "The New and Living Way," at Brushy Run and Carr, and at Roaring, "Christ, the All-sufficient One."

Those visiting the Mission the past several months were: Bros. S. H. Rhodes, Jake Wenger, Bro. Perry Burkholder and wife, Bro. Ira Showalter and wife of Waynesboro, Va.,

Bros. Clarence Horst and Floyd Shenk, Bro. Noah Martin and wife of Hagerstown, Md., Sisters Cora Eshleman, Nellie Coffman, Lora and Martha Heatwole all of Harrisonburg, Bros. Clarence Fretz and Charles Hostetter and Sisters Vivian Eby, Helen Weaver, Cora Miller, Ruth Longenecker of Eastern Mennonite School.

For His service,
Oct. 14, 1936. Mary Suter.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—We feel to praise God for the many ways He remembers to bless the work here. Since the hot summer is past we have been having just lots of rain, which has made the pastures green again so that there is plenty of grass for our stock.

It has been a pleasure to have quite a number of visitors from different states with us recently.

On Sunday, Oct. 11, some of the Home children helped in the church service by doing part of the singing and in the afternoon fifteen of the children were taken to Bro. Buch's home about twenty miles from here to sing for him and his wife. They are quite old already, and always make us feel very welcome.

Sister Mary Detwiler of Birch Tree, Mo., has come to Kansas City to have an operation and is spending a few days in our Home while she is recovering.

Already some of the congregations have helped us again with a coop. of chickens and besides the regular provisions that the Iowa-Nebraska congregations send, we are hearing that the friends in Iowa are arranging to send a large truck with food again.

Recently we had some little leaflets printed with information about the Home. We still have quite a number on hand. These would be suitable to pass out with your Sunday school literature or on missionary day. If any one interested will drop a card we shall be glad to supply what ever number you wish.

We are anxious to have a continued interest in your prayers. Sincerely,
Oct. 15, 1936. Chris. E. Miller.

Wichita, Kans.

Dear Readers of the Herald, Greetings:—Some items of interest since last reported from this place are:

One young father received into church fellowship. May God's blessing be upon him.

The men's chorus of Hesston College, the men's chorus of Yoder, Kans., and the "Victory Quartette" of Upland, Calif., have favored us with inspiring programs.

Bro. Milton Vogt spoke to an appreciative audience April 28. Others who have brought messages the past few

months were: Henry King, Alva Swartzendruber, R. M. Weaver, James Bucher, H. A. Diener, and Protus Brubaker.

We were very glad to welcome Bro. and Sister Sam Swartzendruber and daughter Mildred into our midst in May.

We have a group of active young girls in the city at present, whose help and presence are much appreciated.

Vernon Shellenberger.

Oct. 16, 1936.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Sept. 9)

Greetings of Love in the Dear Savior's Name:—A letter from Bragado informs us that the Orphanage building on the farm is now under roof and that the men hope to have it finished in several months. In the meantime the orphan children are being taken care of in Christian homes.

The weather has been very changeable. The sun is getting warmer, but the winds from the mountains on the south have been very cold and penetrating.

These last few days there has not been so much wind and the people are all coming out better to the meetings. In their homes they are making garden and sowing vegetable and flower seeds and the farmers are planting potatoes.

One of our young converts is selling seeds and in this way is making contacts for personal work among the people. He has also sold several Bibles and Testaments and invited many to the meetings. Some have the excuse that they must stay at the house and look after the animals and fowls, as they might be stolen. So as to give them a chance to be at the meetings, we have them now at 4:30 P. M.

One young man came to see us on Saturday evening who told us he had lost all faith. He had a good education received in the Don Bosco institution of Buenos Aires. His trouble had not come until he began to read atheist and materialist books. He told us with tears in his eyes that he was sorry that he had ever read them. After unburdening his soul we began to apply the Scripture and, having had prayer and giving him a pocket New Testament, he thanked us and went on his way.

While visiting a mother with a sick daughter, Sister Lantz noticed that they have hardly any bed clothes. On making some inquiries, we learned that some of their friends in Buenos Aires sent them here and are paying their room rent. As the daughter needs wholesome food and plenty of it, and supplies are very high, the mother was compelled to do without some very necessary things. Arrangements are

being made with other believers, and they will now be more comfortable.

We appreciate the help you are giving in this work, and we ask you to pray that our ministry may be one of blessings to these afflicted ones and that we may help them to a closer walk with God and a life of blessing for others. Yours in His blessed service,

D. Parke Lantz.

LETTER FROM EAST AFRICA

Bukiroba Sta., Musoma P. O.,
Tan. Ter., E. Africa,
Sept. 25, 1936

Greetings in Jesus' Name:—"The Lord shall fight for you, and ye shall hold your peace" (Ex. 14:14). We are in the midst of the battle and Oh! if the Lord were not fighting for us we would be utterly defeated, because the enemy is pressing hard. First we rejoice and praise the Lord for the safe arrival of the new missionaries, Bro. and Sister Shenk who came to Shirati on Tuesday, Sept. 22, about 4 P. M. They left Mombassa by car Sept. 15 and their report of road conditions was fair, considering Africa, this being the dry season which was quite in favor of the trip by car.

We are still praising the Lord for answered prayer concerning the progress of the work here. It is an inspiration to see the believers respond in attendance of the instruction meetings which are held every Saturday afternoon and there are some who walk from six to eight miles in order to be here for the teaching. There are from thirty to forty who come regularly,—but not all that confess Christ are willing to forsake all and follow Him. No, they are not coming in masses. Satan does not give up his victims that easy. And the fact that some walk from six to eight miles to receive the teaching of the Word does not prove that all the people in a radius of that distance are coming to the services here, because there are folks living less than a mile away from the Mission who were never to any of the services.

Our building work is slowly drawing to a close here at Bukiroba for the present time, as we expect to begin work in Mugango in the near future. Our native carpenter, Ayubu, is on furlough at the present time; he has gone back to his native tribe to take unto himself a wife. He left August 16. We expect he will be returning in a few weeks although his journey was one of about 300 miles.

For the benefit of those who have often questioned as to the temperature here will say that we have kept a daily record of temperatures in the shade (the coolest place of course) for the past two months and though we are located only about 1½ degrees south of the Equator yet the highest our rec-

ord shows is 79°F and the lowest is 68°F. I think this is largely due to the high altitude and the lovely breezes from Lake Victoria. Praising the Lord for all these blessings we continue,

In joyful service, C. M. Ferster.

SPECIAL MEETINGS

Lancaster, Pa.

Report of the fiftieth Semi-annual Meeting of the Associated Sewing Circles of the Lancaster Conference District, held at Melling-er's Church Saturday, Sept. 26, 1936.

Organization.—Mod., Witmer Barge; Chors., John Rohrer, Irvin Denlinger; Secy., Nettie A. Leaman.

Program and Speakers.—Devotion, Simon Garber; The minutes of the previous meeting were read and approved; the orders were given out from the various missions; the treasurer's report was read, followed by the roll call to which 56 circles responded. There are 68 circles now on roll—44 Senior circles and 24 Junior circles. Three Junior circles have been organized since the last meeting. Address, United Effort, John Musser; Short Talks by Noah Risser and Noah Mack; Song Service; Devotion (Psa. 97), Paul Graybill; Prove All Things, I Thes. 5: 21; Blessings in Giving and Receiving, C. K. Lehman; Beauty and Power of a Christian Life, Irvin Lehman; Short Talks by J. H. Mellinger and Noah Mack; Closing prayer, Park Book; Benediction, Amos Horst.

Thoughts Gleaned.—There is a blessing and there is joy in working together in unity. Carrying the message with the garments that are given might bring salvation. We are commanded to prove all things and hold fast to that which is good. We should be active in the line of usefulness. If we give abundantly we will receive abundantly. Dorcas was full of good works and almsgiving. The first mention of beauty is in Exo. 28:2, "And thou shalt make holy garments for Aaron thy brother for glory and for beauty." If we are bound together in unity with the love of God shed abroad in our lives, what is more beautiful? We must remember that there is beauty and power in a holy life.

Nettie A. Leaman, Sec.

Elizabethtown, Pa.

Report of the Sunday School and Bible Meeting held at Bossler's Mennonite Church Aug. 15 and 16, 1936.

Organization.—Mod., John K. Charles; Secy., Christian Hiestand Jr.; Chor., Eby Leaman, Frank Newcomer.

Thoughts Gleaned.—"The Lord hath done great things for us wherof we are glad." Let us at all times be filled with praise and thanksgiving to the Giver of all things, and not be found guilty of the sin of ingratitude. In view of the conditions in the world about us, we as Christians should have a greater zeal for letting our light shine, so that the world can see in our lives the Christ we magnify. Though we may be living in a world on wheels traveling on the broad road, let us not give up our goal. We may not all be called to go as missionaries to some foreign country or fill some high office in the Church, but we can all be personal evangelists right at home and everywhere we go.

Secretary.

Millersburg, Ohio

Beech Grove Mission Sunday School closed with a program Sunday, Sept. 27, 1936.

Program and Speakers.—Devotion, Ross Gerber; Special Music, Martins Creek Quartette; What Do I Owe as a Christian to My Unconverted Neighbor, Milton Hostetler; Song by members of the Berlin Sunday School; Lending our Support to Mission Sunday Schools, Jonas Keim; The Non-resistant Life, Albert Schrock; Address, I. W.

(Continued on page 649)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

THOUGHTS ON THE HOME

By Silvanus Yoder

For the Gospel Herald.

(Continued from last issue)

II. The Immorality of the High School

It is a fact that can not be denied that the most vulgar and debasing conduct has found its way into our high schools. The deplorable attitude of those in charge who are indifferent toward this condition is horrifying. There is no need of wasting ink in exposing this evil more than to state it in full. Our only plea is to heed the Biblical admonition and come out from among them and touch not the unclean thing. "Keep thyself pure." I repeat the motherly admonition: "If all the other boys do that bad thing, don't you do it." Your witness for Christ in living a clean life will not be unrewarded.

III. Atheism in Our Text-books

There was a time when perhaps all atheism was ascribed to the noted infidels such as Voltaire, Paine, Ingersoll, and perhaps a few followers. Their blasphemous expressions were obnoxious and horrifying to all who carried the name of Christ. However, in course of time these horrifying statements have become polished by reason (?), wit, and humor, and in their stealthy manner have gained access into our state colleges and universities. Accordingly they soon made their appearance in our textbooks. Nor did they stop at this point. They have made their way within the pales of the church until even from the pulpit there issues this infernal and blasphemous utterance. It has become a prevailing factor in the compilation of our textbooks to ignore any and all recognition of the Bible and establish the theory of reason and of science. The Bible has never been proved to have made a single misstatement or false utterance. All historical data and scientific research has never proved a single discrepancy, but science in the last few decades has proved over again and again the illogical statements and conclusions of former investigations. Why should we drift from our former moorings and accept the teaching of an unstable mind? Let it be riveted upon the minds of the rising generation, our sons and daughters, that in the beginning God created the heav-

ens and the earth. Where wert thou when the earth was called into existence? There is not a single court in all our country that would accept such feeble evidence as given by our modern scientists.

IV. The High School Play

Soon after the beginning of the second semester preparations are being planned for the annual high school play to be given by the seniors. Whether demoralizing or uplifting (?), degenerating or educational depends perhaps upon the one who has charge of this feature. Again the high school activity calls for much time in memorizing and drilling. All other activities whether in school or church or home are made secondary projects. Absences from recitations and failures in examinations are often overlooked in favor of the one who is persistently putting forth all efforts to perform well the part assigned to him. What is the recompense? The applaud of a sensual audience. Is the high school play a nucleus from which are drawn the theatrical stage players?

How can we avoid these evil influences and impressions of our school system? Some answer by not allowing the privilege of an education to our children yet they have no conscientious scruples against the evil associates found among workmen in factories, threshing crews, etc., where lewdness and immorality prevail. Others insist on the observance of set rules and regulations when their children enter high school only to find them broken and often of little effect. They have been made to realize that the time to instill conscientious convictions is at an earlier period than at the high school age. The battle against the above-named objectionable features and evil influences is usually a hopeless cause when it is waged by a set of rules and regulations given at high school age without the background of any conscientious convictions.

"Idleness is the devil's workshop," is a much quoted proverb. If ever there were any just reasons for quoting it surely we may quote it in connection with the vain indifferent and idle pupil. All manner of evil conceptions and designs are devised in this ill-famed place of immorality. All sense of moral obligations to teachers and to school duties and to the home are obliterated and the victim falls an easy prey to the snares of indecency and lustful habits. Perhaps you have neglected the investigation of the monthly report card and failed to impress the truth that rigid adherence to school duties is a positive requirement for any one bent on obtaining an education. Has your son been idle? Get his report card and see. I just now recall an incident where a careless son in his first year of high school was made to

realize the vain inconsistency of an idle and indifferent life by a fatherly instruction and appeal to usefulness and industrious habits. Industrious habits and a rigid concentration to school duties is a large factor in eliminating the immorality prevalent in our high schools.

May I again stress the importance of a tender and sensitive conscience and a blending intimacy between parent and child which can be cultivated by the reading of Bible and other wholesome stories. Reading such portions of the Bible as the Ten Commandments, the 23rd Psalm, the birth of Christ, etc., with the unquestionable assurance that the everlasting Word of God will go a long way toward impressing early childhood with that feeling of sacred reverence for God's Holy Book. The strongest bulwark against evil is not the keeping of a code of rules but a consciousness of God's presence and a horrifying sense of sinfulness. A young man or woman that is thus equipped will not be prone to believe infidel stories nor take to modernism. They will not easily be induced to take part in sacrilegious high school plays. They will not consent to the enticement of sinners nor sit in the seat of the scornful. A young man devoted to his home and parents will not easily be inclined to become a member of any athletic team which will impose upon his home and religious obligations. God bless our young people in search for a wholesome ennobling education and may it be sought for in sincerity.

But then there is the college and the university. Well, it is not the purpose of this article to insist that your son or daughter attend college, but it is the intense desire and wish of the writer that in case your son or daughter should decide to attend an institution of higher learning that they be enrolled in an institution whose object is the strengthening of our faith in God in connection with educational pursuits. Our state colleges and universities reek with modernism and infidelity. You positively can not afford to lose the bright prospects of an intelligent and scholarly young man or woman in the drift of modernism. Our dear heavenly Father, we beseech Thee in the name of Jesus that our talented and intelligent young men and women be spared the ravages of sacrilegious influences and that our church institutions of higher learning may feel and realize more than ever before the great responsibility for the cause which they have espoused and may all those who are interested in the welfare of this noble undertaking rally to their support.

Middlebury, Ind.

"Tribulation worketh patience"
(Rom. 5:3).

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE SPREAD OF CHRISTIANITY**

OUTLINE STUDY

Lesson for Nov. 1, 1936—**LAW, LOVE AND TEMPERANCE.**

Lesson Scope.—Rom. 13:1-14.

Lesson Text.—Rom. 13:1-14.

Time and Place.—About A. D. 58 or 59; Corinth.

Writer.—Apostle Paul.

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14:21.

Points for Meditation.—

1. Submission to higher powers.
2. The non-resistant attitude.
3. What rulers are for.
4. "Owe no man anything."
5. The law of love.
6. A consistent Christian life.

Introductory Thoughts.—Law enforcement would be a simple matter if there were a more universal tendency toward law observance. It is a matter much to be regretted that many persons all over the world do not regard the observance of law as a matter of conscientious obligation but chiefly as a matter of personal convenience—when it suits that way and when there is no chance of being caught. In the Scripture text for today Paul shows in a masterly way (1) the relationship of the Christian to the government, (2) the law of love as the true standard of the life and conduct of the Christian, and (3) the walk of the Christian.

The very fact of our existence here brings with it certain duties and responsibilities toward those among whom we live. Human government is established by the will of God for the reward of those who do well and for the punishment of those who do evil (vv. 1-7); and to the government which gives us protection in the exercise of our liberties we owe obedience, tribute (taxes), and loyalty. It is our privilege to avail ourselves of the benefits of good government in so far as our doing involves no violation of the principles of God's Word. Paul under trial more than once availed himself of the guarantees that went with his Roman citizenship, and he could do this with perfect consistency still remaining loyal in his allegiance to Christ.

Laws are made for the common good, so that the interests of one individual or class may not interfere with the interests of others. In order to define the limits of personal privileges, laws are necessary, just as visible boundary lines are necessary in order to define the borders of real estate. It is the Christian's duty and privilege to obey not just a few but all the laws of the government so long as these laws do not conflict with God's commands. A Christian cannot refuse to obey and resist certain laws which are right and good without bringing upon him divine disapproval. If every individual does that which is right before God and man there will be no disposition to disobey the government. When the individual becomes intemperate in his conduct in life or when hate, envy and jealousy are manifested by murder, theft, and immoral practices the government oftentimes steps in to prohibit such conduct. True love for God and for fellow men would make many civil laws unnecessary.—J. R. S.

LESSON COMMENTS

Lesson Teachings Briefly Stated.—God has ordained the powers that be to be a check on the evil doer and to encourage the well doer. Every soul is commanded to be subject to these earthly regulations and officials, which if a man resist he shall receive judg-

ment. To resist government is to resist the ordinance of God set by Him to execute wrath upon the one who does evil. Not only are we to obey from fear of the terror of law but for the sake of a clear conscience before God who orders all. Among the duties that we owe to the powers is the payment of taxes in various forms and respect to officials of various kinds.

We are to pay every debt. The debt of love which we owe to fellow men we are to pay continually though we can never fully meet it. To love another is to fulfill the law. Love will not permit one to kill or steal, or to lie, or to commit adultery, or to covet, or to disobey any other commandment in violation of the one great law, "Thou shalt love thy neighbor as thyself." Love does not work any ill to its neighbor and is therefore the fulfillment of the law.

Along with our proper love for our neighbor, there is to be a consciousness of the time in which we live. The night of the reign of sin is far spent. The day of the Lord's appearing for rewards and punishments is near. The believer should already be awake out

of sleep and cast off the works of the darkness of sin and put on the armour of light, truth, and righteousness. The walk of the believer should be in becoming clothing such as will stand the test of broad daylight. It will not consist in such works as rioting and drunkenness, chambering and wantonness, strife and envying. Such works like garments to the character expose one to shame before the eyes of God and man. But in their stead we are to put on the Lord Jesus Christ, letting His glorious character shine out in our conduct, ceasing all provision for the flesh and the fulfillments of its lusts.—J. R. S.

Love and Righteousness.—Love is the secret of all right doing. When love really reigns in the heart even the Ten Commandments become unnecessary, because the man will keep them all without being commanded. Love is the secret of true temperance principles. The man who loves his brother abstains from all intoxicating liquors as a beverage because such use tends to work ill to his neighbor. But love not only abstains from intoxicating drink but it abstains from all that leads to it. It abstains from its twin brother, tobacco. The minister or Sunday school teacher who smokes will reap a crop of drunkards some day.—Torrey.

BIBLE MEETING TOPIC

THE MESSAGE OF MALACHI.—Mal. 4

Topic for November 1

MOTTO

"Prepare ye the way of the Lord."

OUTLINE STUDY

VIII. The Judgment Day Cometh.—Mal. 4:1-4.

1. The day will burn the wicked to their ruin. v. 1.
2. The day will bring healing and prosperity to the righteous.—v. 2.
3. The day will bring triumph over the wicked.—v. 3.
4. Exhortation to Israel.—v. 4.
5. The messenger in the spirit of Elijah to avert the curse of the judgment.—vv. 5, 6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Curse."
2. The Difference.
 - a. What the end of the wicked shall be.
 - b. What the end of the righteous shall be.
 - c. How the wicked live.
 - d. How the righteous live.
3. God's Way of Saving Us from the Curse.
4. How We May Receive the Blessing of the Righteous.

For Seniors.

1. The Certainty of a Judgment.
2. The Way of True Prosperity.
3. The Message of God to the People.

PERSONAL THOUGHT

Do I avail myself of the calls of God's grace though they come in the way of rebuke and warning?

SEED THOUGHTS

Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but only accident here below. Judgment for an evil thing is many times delayed some day or two, some century or two, but it is sure as life, it is sure as death!—Carlyle.

Never forget the day of judgment. Keep it always in view. Frame every action and plan with reference to its unchanging decisions.—Selected.

Broad is the road that leads to death,
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveler.—I. Watts.

MEDITATIONS ON THE CHAPTER

I. The Fourth Chapter is the concluding thought that follows the entire message. A day of recompense is ahead for the wicked. Their pride and folly shall find its just punishment. No longer shall the people of God seem to be on a losing side. God will show whom He loves and cherishes. They will be in the place of power while the wicked will be in the place of defeat.

II. Suggestions for Junior Programs.—The lesson for the juniors is the simple lesson of the difference between the righteous and the wicked in the end. The obedient shall have God's blessing while the disobedient will experience God's judgment. The mercy of God as seen in the preceding chapter, is shown by His warnings which He sends through His messengers like Elijah, and John the Baptist and faithful ministers of the Word of God in all times.

To make the application use the subjects suggested in the assignments for juniors and make applications understood by the boys and girls.

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, OCTOBER 22, 1936

Field Notes

A series of meetings is to begin Oct. 25 at Hernley's Mennonite Church near Manheim, Pa., with Bro. J. W. Hess of Akron, Pa., in charge.

Communion and baptismal services were held Oct. 11 at the Sand Hill Church near Clarence Center, N. Y., at which time thirteen souls were baptized. B.

October 27 is the date set for the beginning of revival meetings at Clarence Center, N. Y., with Bro. I. S. Mast of Casselton, N. Dak., in charge. Pray for these meetings. J. W. B.

Columbia Mission announces its next month-end Bible meeting on Saturday evening and Sunday, Oct. 31 and Nov. 1. Instructors: J. C. Clemens and Ira D. Landis. Everybody invited to attend.

Change of Address.—Those interested in the work at the Mennonite Mission in Hannibal, Mo., will please note the change of address there, as previously announced in these columns. The present address of the Mission is 1417 Broadway, Hannibal, Mo. We rejoice to see the progress of the work at this place.

A brother writes from Clarence Center, N. Y.: "The basement wall is completed for the new church building which is being erected." It is always cheering news when new buildings are needed to accommodate growing congregations.

Dedicatory services are planned to be held in the new Groffdale Mennonite Church, Lancaster Co., Pa., on Saturday evening and Sunday, Nov. 7 and 8. Names which appear on the program are Brethren Noah H. Mack, Parke Book, J. Irvin Lehman, Chester Lehman. B.

Ordination Service at Blough.—An impressive ordination service was held at Blough Church near Hollsopple, Pa., on Sunday afternoon, Oct. 18, when Bro. John A. Lehman was ordained by lot to the ministry. May the Lord abundantly bless our brother and the congregation he has been called to serve. The services were in charge of Bishops James Saylor and A. J. Metzler.

Baptismal services were held at Culp, Ark., recently, with Bro. J. R. Shank of Versailles, Mo., in charge. Three were baptized, and one received upon confession of faith. The warm interest in the cause of Christ and the Church continues in this community, and many are the prayers ascending to the Throne in behalf of the work. This was the first baptismal service ever held by our people in this community.

At the time of this writing Bro. E. S. Hallman of Tuleta, Texas, is visiting congregations and scattered members in Louisiana and Mississippi, holding communions at a number of places. He speaks quite hopefully of the prospects at Allemands, La., where Bro. Chester Wenger and family (former residents of Allemands but more recently of Telford, Pa.) are doing faithful work among the people and reviving an interest in the work of the Lord in that community.

Old People's Home.—There was a time when the words, "Old People's Home," in Mennonite circles, meant the one located near Marshallville, Ohio, as that was the only home we had of the kind. After some years this Home was burned to the ground, and as other Homes have been erected this original Mennonite Home has been all but forgotten by many of our people. A movement is now being revived to rebuild this institution. An illuminating article by the Secretary of the Mennonite Board of Missions and Charities came too late for publication in this week's Gospel Herald, but it will appear in print next week, the Lord willing. Watch for it.

Nonconformity Conference.—It might be of interest to many of our readers to know that many of the pamphlets containing the addresses delivered at the Nonconformity Conference just previous to our last General Conference at Kitchener, Ont., are still on hand for free distribution. Those interested will please write to the Mennonite Publishing House, stating the number wanted. Money enclosed to help pay postage and cost of printing will be appreciated, but the main thing is to get these booklets into the hands of those who will read them.

Among recent visitors at the Publishing House are the following: M. C. Lehman, Goshen, Ind.; Wm. G. Detweiler, Canton, Ohio; Oscar, Lloyd, Millard, and Irene Hofstetter and Selma Bixler, Dalton, Ohio; M. E. Hersberger and wife, Milton E. Yoder and wife, Grantsville, Md.; J. Wilmer Thomas and wife, Lancaster, Pa.; J. E. Gross and family, Harrisonburg, Va.; E. S. Thomas and family, Hollsopple, Pa.; Joseph M. Croyle, Drusilla Thomas, Boswell, Pa.; Elizabeth Hege, Wellington, Ohio; Ruth Hege, Panza Bel. Congo, Africa; Henry Landis, Chambersburg, Pa.; Noah Lehman and wife, Chambersburg, Pa. The latter returned to their home on Sunday afternoon, Oct. 18, taking with them Sister Elizabeth Lehman, who had been a guest in the home of Bro. and Sister J. L. Horst for several weeks.

Correspondence

Johnstown, Pa.

(Stahl congregation)

Greetings in Jesus' Name:—Sunday evening, Sept. 27, our revival meetings closed. We had as our evangelist Bro. Aaron Mast of Belleville, Pa. He brought us many inspiring messages. During the meetings one soul confessed Christ for the first time.

Sunday morning, Sept. 27, this one soul was baptized, 3 were reclaimed, and 4 were received by letter. This was followed by communion services. Nearly all our members were present and partook of the sacred emblems.

The week previous to this, communion was given in several homes to those who were unable to come to the services on account of physical conditions.

Yours for the cause of Christ,
Oct. 7, 1936. Grace Cable.

Harrisonburg, Va.

Dear Herald Readers, Greetings of Love:—Bro. L. S. Glick of Knoxville, Tenn., filled the regular appointment at the Pike Church on Sunday morning, Aug. 8.

Bro. J. Irvin Lehman of Chambers-

burg, Pa., held a series of meetings at the Mt. Clinton Church Sept. 6-16. His messages were accompanied with power and given in no uncertain sound. The unsaved were warned of their doom and pled with to accept salvation. There were four confessions during the meetings.

Bro. Lehman filled the regular appointment at the Bank Church on Sunday morning, Sept. 13. On the same date Bro. George F. Brunk of Washington, D. C., filled the regular appointment at Weaver's Church.

Our fall counsel meeting was held at the Bank Church on Sept. 20. Peace was expressed.

An interesting all-day meeting was held at Weaver's Church on Sunday, Sept. 27. Bro. Aldus Brackbill of Lancaster, Pa., opened the morning session by reading Eph. 1:1-14. Bro. Leonard Jones conducted the devotional exercises in the afternoon by reading Rom. 12. Speakers and topics discussed were as follows: Modesty the Bible Standard in Attire, S. H. Rhodes; Disregard for Lord's Day Observance Through Business Transactions, Unnecessary Labor and Pleasure Seeking, R. W. Benner; A Christian Conscience Among all Our Members Relative to Their Financial Obligations, Timothy Showalter; The Radio Problem, J. L. Stauffer.

On Sunday evening, Sept. 27, a memorial service was held at the Gospel Hill Church for Bro. Byard Lahman for the benefit of those among whom he was laboring that were unable to attend his funeral. Bro. Timothy Showalter conducted the service.

Communion services were held at the Pike Church Oct. 4. The Lord willing, a similar service will be held at the Bank Church Oct. 25.

Bro. F. H. Leaman of York, Pa., is expected to bring a message to the Weaver congregation on the evening of Oct. 16.

There is a class of five converts which will be received into church fellowship in the near future.

In Jesus' name,

Oct. 9, 1936. Laura E. Kulp.

Elmira, Ont.

(Floradale congregation)

Dear Herald Readers, Greetings:—We have many reasons to be thankful for the many blessings the Lord has bestowed upon us this past year. We had a few months of dry weather this past summer, but the crops turned out very well after having plenty of moisture with the exception of spring grain.

We feel to thank God for the many spiritual blessings we were permitted to enjoy this last while. Surely we have not failed to hear the Word, but perhaps we have failed in the doing.

We received many blessings during the dedication services here and the

evangelistic meetings that followed. The first service we held in the new church was a service in which we commemorated the death of our Lord, Bro. Oliver D. Snider having charge of the service. Bro. C. F. Derstine preached the dedication sermon in the afternoon of the same day, Sept. 20. Bro. I. E. Burkhardt of Goshen, Ind., who also conducted a week of revival meetings, spoke on the subject, "What Mean Ye by These Stones?" In the evening Bro. Oscar Burkholder spoke on "A Spiritual House," followed by a message by Bro. I. E. Burkhardt on "Ye are the Temple of the Living God." The church house was filled to overflowing and a loud speaker was used in the basement.

Some of the subjects discussed during the evangelistic meetings were as follows: Things Necessary for a Successful Revival; Repentance; The Christian's Assurance of Salvation; Bible Teaching on Restitution; Waiting for the Lord from Heaven; Resting on False Hopes; Our Bodies a Living Sacrifice; Consecrating Our All; Christ's Call to Service. We received many helpful thoughts and were again spurred on to doing more for our Lord in these days when so much is to be done. The meetings were well attended and two young souls made the good confession. May they have found real peace in their souls and live a life of service for the Lord.

We are indeed glad that the Lord has blessed us with a new church building. Will you pray with us that it be a place where God's people will be built up and sinners saved?

On Oct. 4 Bro. and Sister Elvin Snyder of South America were with us, and the messages they gave us were enjoyed by all. May the Lord bless them in the great work to which they have been called.

We are sorry to hear of the death of Bro. J. A. Ressler. It seems but a short time that Bro. and Sister Ressler worshiped with us here at Floradale. May the blessing of the Lord attend the bereaved. Yours in His service,

Oct. 12, 1936. Isaiah G. Bauman.

SPECIAL MEETINGS

(Continued from page 645)

Royer; Closing Message, A. W. Miller; Song, Walnut Creek Quartette; Closing Prayer, I. W. Royer.

Thoughts Gleaned.—The Christian must bear the message. The Christian must live the message. The message can be given to others by the printed page and by intercession. We are commanded to go and teach and preach. We should be zealous in the work, willing to deny ourselves. The Church should send out from among its best workers. We are living in an age of grace and love. We should overcome the desire to take vengeance. Resist temptation by using the Sword of the Spirit. Some must go farther in the shadows of death for Him. How much have we suffered for Him?

Daily average attendance, 44. Expenses for literature, \$24.54. Offerings of Sunday School, \$30.08. Youth's Christian. Companions are sent to seventeen individual addresses. About one hundred ninety were present for the beautiful autumn afternoon.

Lulu Weaver, Sec.

New Holland, Pa.

Report of Workers' Meeting held at the Welsh Mt. Samaritan Home Mission Sept. 7, 1936.

Organization.—Mod., Sem Eby; Chors., Paul Burkholder, Amos Sauder; Secy., Chester Graybill.

Program and Speakers.—Sermon, A. L. Martin; Rest, Fellowship, Instruction, and Testimony as Essentials for Christian Workers, Amos Stoltzfus; Beauty of an Unruffled Life in Mission Work, Henry Garber; The Teacher Meeting the Hungry Soul's Need (John 4), Harry Frank; Satan's Work and Power, Wilson Moyer; The Grace of Growing Old Gracefully, N. H. Mack; The Truth as it is in Christ Jesus, George Graham; Evangelistic Sermon, Amos Stoltzfus.

Thoughts Presented.—Justification sets us free, sanctification fits us for heaven. Justification is instantaneous. Sanctification is a progressive work accomplished in us. All agree that there is beauty and power in lives of unruffled Christian workers. Worn physical condition, differences of temperament, persecution, and livelihood frequent causes of ruffled lives. Jesus was a teacher whose methods we cannot improve, but we do well to follow after. Jesus varied His methods, so must we. Where controversy begins, there edification ends. An important factor in maintaining social purity hinges on the dress question. Educational program of land largely a Christless program. Grace is not given sparingly to those who use it. People converted in old age are babes in Christ nevertheless. Jesus is the door of salvation for the sinner; to the believer, He is the door of privilege.

Chester Graybill, Secretary.

Middletown, Pa.

Report of a Bible Meeting held at the Strickler Church in Dauphin Co., Sept. 12 and 13, 1936.

Program and Speakers.—Harvest Sermon, Noah Risser; "Be Thou an Example," Richard Danner; The Holy Spirit, Who is He? Richard Danner; Christ's Death, a Substitution, Milton Brackbill; Sunday School Lesson, Martin Kraybill; Christ's Death, the Ground of the Believer's Cleansing, Milton Brackbill; The Holy Spirit Reproving the World of Sin, of Righteousness, and of Judgment, Richard Danner; Children's Meeting, Milton Brackbill; The Holy Spirit, a Guide, Richard Danner; Christ's Death, a Finished Work, Milton Brackbill; Christ's Death, a Dealing with Israel's Sin, Martin Z. Miller; A Risen Lord, Menno Miller; An Ascended High Priest, David Nvce; The Coming King, Howard Charles; The Heart of the Master, Milton Brackbill.

Thoughts Gleaned.—Our material blessings are not an end in themselves. God uses them to an end, to cause us to appreciate them, and also the spiritual blessings are brought to our minds. Christ appeals to us to be an example of the believers. The Holy Spirit is given various names in Scripture, but He is God. God is that Spirit. God's love prompted redemption by substitution, with all our sins put upon Him. He suffered as our Substitute. The cleansing of the high priest typically portrays our cleansing by Christ. Man cannot convince the world of sin; that is the work of the Holy Spirit. We may oppose human reason by human reason, but we cannot oppose the Holy Spirit by it. It is the work of the Holy Spirit to guide us into all truth. There are three downward

(Continued on last page)

Miscellaneous

WHICH PLACE?

By Barbara Cripe

For the Gospel Herald.

There's a place that is prepared
For the devil and is shared
By all unbelieving men
Who have not been born again,
And by women, just as well,
In whom no love for Christ did dwell.

There was a man, a man of wealth,
Lived not for God but lived for self,
Saw the poor man at his door;
Gave no heed, healed not his sore,
Let the dogs on his sores lick,
He gave no comfort to the sick.

The poor man, Lazarus, passed away.
The angels on that happy day
Carried him beyond the skies
To his bright eternal prize.
On Abraham's bosom he's at rest
With the redeemed, so richly blest.

The rich man also came to die,
But he was not carried up high.
He was buried, we are told,
(The Book, this does to us unfold)
That in hell he lift his eyes,
Doomed to sorrow, groans, and cries.

"Father Abraham, on me
Have thou mercy. This my plea:
Send thou Lazarus that he may come
With some water, cool my tongue;
I'm tormented in this flame."
But to him no help e'er came.

Abraham said, "Remember, son,
All that thou in life hast done.
There thy good thou didst receive,
Lazarus thou didst not relieve.
Now he's happy, contented,
While thou fore'er art tormented.

"Beside all this, there is betwixt
Us and you a great gulf fixed,
So they who would pass down from hence
To you can not; neither from thence
Can they come to us, ne'er more
Tho bitter wails fore'er may soar.

"Thy request I can not grant,
That Lazarus tell of thy torment
And warn thy brethren not to come
To this place when their life's done.
They have Moses, they'll not hear
The risen dead, more than the seer."

Thus this rich man lives in hell,
With his soul it is not well.
He's tormented, has no peace,
And his torment ne'er shall cease,
O, the anguish, torment, pain—
He lived a life, but lived in vain.

Heed the warning, sinner, hear,
Accept the Lord, while He is near;
Walk within the narrow way,
And His gentle voice obey:
Salvation full, salvation free,
In heaven, a sweet eternity.

Delavan, Ill.

WHAT THE BOOK HAS DONE FOR ME

By Leda Grove

For the Gospel Herald.

I write this with the prayer that by reading it some one may be drawn into closer fellowship with God and that they may find real joy in reading His

Word. The blessed Book, the Bible, is God's Word to us. It is far better to read the Bible than to read books on how to read the Bible. I am sorry to say that for a long time I had been trying to become interested in reading my Bible, but I am glad to say that now I love to read it. It means much to me and has done much for me.

Turn with me and read the first seven verses of Isaiah 53. Let us read again verse 5: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Dear reader, place your own name in this verse, let it seem real to you, and it will mean much more.

The twenty-third Psalm is very precious to me since hearing each verse used as a text. "The Lord is my shepherd; I shall not want." Death is only a shadow and we need not fear when death comes to us because Christ is with us.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psa. 37:5). It is wonderful how God works in our lives if we will give ourselves to Him and really trust in Him. Many times He gives us blessings that we could never think of.

"Draw nigh to God, and he will draw nigh to you" (Jas. 4:8). God wants us to come to Him and when we do He will draw near to us.

Let us turn to Psalm 103. "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." In the next few verses we are told what the Lord does for us. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever." We also read in Gen. 6:3 that "his spirit shall not always strive with man." God cannot look upon sin, and some day He is going to judge the world. May we be found faithful unto death. "As far as the east is from the west, so far hath he removed our transgressions from us." If we confess our sins God will remove them from us as far as the east is from the west. "Like as a father pitieth his children, so the Lord pitieth them that fear him." We know that an earthly father cares for his children, and we know too that God cares for each one of us.

Let us read I Cor. 10:13 and see how God is with us when we are tempted if we will only come to Him. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." When we have trials and temptations and are about to give up,

let us think of the verse found in II Cor. 12:9, "My grace is sufficient for thee: for my strength is made perfect in weakness." When we seem to be the weakest then God can work in us to His glory.

I also like to read the warnings in the Bible. They too have done much for me. I used to think that if others could do certain things and go to places of amusement, I could go too, but I am glad God has shown me the picture in Matt. 14. Jesus was walking on the sea to His disciples and Peter said unto Him, "Lord, if it be thou, bid me come unto thee on the water." Jesus told him to come and Peter began walking on the water. But as soon as he saw the boisterous winds he was afraid and began to sink. Just so it is with many people today. They look to other Christians and fail to look to Jesus and to read God's Word and they begin to sink into the miry clay of sin. Let us fasten our eyes upon Jesus and look to Him as our Guide. Dear Christian friends, if you do yield to temptation and fall into sin, remember Jesus is always ready and willing to help us if we will come to Him. Peter cried unto Jesus to save him and immediately Jesus stretched forth His hand to save him. Jesus is longing to save those that are in sin if they would only come to Him. When I read the many precious promises and the warnings found in God's Word I wonder how any can go astray. Many times we fail but God knows each heart we must look to Him for strength and courage to keep from falling.

"To obey is better than sacrifice" (I Sam. 15:22).

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). O how true this is, and how much good can be done by speaking kindly to others!

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

"It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

"Turn ye, turn ye from your evil ways; for why will ye die" (Ezek. 33:11).

"For what shall it profit a man if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

"Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. 12:13).

"Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Can we say with John, the beloved apostle of Christ, "Even so, come, Lord Jesus" (Rev. 22:20)?

There are so many, many precious promises found in the Bible and many warnings given. Dear reader, as you

read and meditate upon God's Word, ask Him to help you to understand and you too will find this blessed Book very precious to you. May God bless these words to His honor and glory is my prayer.

South English, Iowa.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the third quarter of 1936, one hundred sixty-three obituary notices appeared in the Gospel Herald, ranging in age from infancy to 95 years. The ages are given as follows:

Over 90, 5
80 to 90, 26
70 to 80, 36
60 to 70, 21
50 to 60, 22
40 to 50, 13
30 to 40, 12
20 to 30, 6
10 to 20, 3
1 to 10, 6
Under 1, 10

Age not given, 3

Average age, 50 years, 7 months.

Among these were one bishop and three ministers.

The number of deaths in different states and provinces are: Pennsylvania, 60; Ohio, 23; Ontario, 12; Indiana, 14; Illinois, 9; Missouri and Oregon, each 6; Kansas, 5; West Virginia and Alberta, each 4; Maryland, Colorado, Nebraska and Iowa, each 2; California, Delaware, Idaho and Michigan, each 1; places not given, 3. Foreign birth: Germany, 2; Switzerland, 1.

Number of deaths in

Third quarter, 1933	135
Third quarter, 1934	191
Third quarter, 1935	111
Third quarter, 1936	163

Kenmare, N. Dak.

NOTHING FOR ME TO DO?

By Clarence A. Horst

For the Gospel Herald.

Some time ago I heard a young man make this statement: "There is nothing for me to do in the Mennonite Church, and I can not be satisfied in a church that has no work for her young people." That statement caused me to ask myself the question, "Is it true that the Mennonite Church has nothing for her young people to do?" I have often thought of this since, and have for some time been thinking of writing my answer to this question. After some prayer and thought and by the help of God I will give my answer.

First of all, the question may arise in our mind as young people who are members of the Mennonite Church, "Just why am I a Mennonite?" To this question I have three answers:

1. I am a Mennonite because I was born a Mennonite. I have thanked God many times that He blessed me with a father and mother who are Mennonites. It was nothing that I had done that I received this blessing, but was alone through the grace of God.

2. I am a Mennonite because I was raised a Mennonite. Again I thank God that I have Christian parents who brought me up in the Mennonite faith. Solomon said, "Train up a child in the way he should go, and when he is old, he will not depart from it." Some may say that does not always hold true, and I am sure we have seen cases where it seemed to fail. Often in such cases we are inclined to blame the parents for not giving the child the proper training, but let us not be too hard on our God fearing parents.

3. I am a Mennonite because I chose to be a Mennonite. There are some things we can have other folks do for us, but when it comes to the question as to what church we should become members of we must decide for ourselves. Before I was a Christian I thought there was no difference in the churches more than that the Mennonite Church tried to take all the happiness out of the lives of her members by not allowing them to do as other church members do. Therefore I was not willing to surrender my life to God because I felt He was asking me to unite with the Mennonite Church. Now I see and understand that it was Satan who was causing me to believe such things and who was trying to rob me of the joy and happiness God has in store for me. I chose to be a Mennonite because I felt that the Mennonite Church is living closer to the standards of God's Word than any other church. In Paul's letter to the Romans he tells them not to be conformed to this world. When we look at the popular churches today we are made to wonder where their nonconformity to the world is. Surely it is not in their amusements nor is it in their business life. And when we remove these two factors from the people as a whole what is there left? In II Cor. 6:17 we find the words, "Come ye out from among them and be ye separate saith the Lord." Here again we are commanded to be separate. Therefore if the Word commands me to be separate from the world and most of the churches show no separation it is my duty to find a church that practices separation from the world as taught in the Word of God, and I believe the Mennonite Church is following these standards. So I chose to be a Mennonite.

Now that I have obeyed the voice of my Master by uniting with the Mennonite Church, is there nothing for me to do? Fellow Christian youths, how can we close our eyes and fold our

arms and say there is nothing for us to do? Surely if that is the attitude we take toward the work of the Church, which is the Lord's work, we need a sudden spiritual awakening. In Jno. 4:35 we have these words from Jesus, "Lift up your eyes and look." If ever there was a time that the world needed more sincere Christian men and women, both young and old, it is today. Not long ago I heard a speaker (not a Mennonite) stand before a large audience and shout to the top of his voice, "Christian America is on her way to hell." Can it be true that this nation of ours which has been called a Christian nation is on her way to hell and we as Christian young people say there is nothing for us to do? How can we be so unconcerned and idle when we see men and women without Christ sinking lower and lower in sin and at last come to a Christless grave and an endless hell? We cannot; we must not allow such conditions to exist while we rest easily. There is not one of us who would stand on the bank of a river and see a man sink to a watery grave and not try to help him. But oh how often we see those who are sinking deeper and deeper in sin until they are forever lost and we fold our arms and close our eyes saying, "There is nothing for me to do!"

Let us take a look into the slums of our large cities. There we see men and even women who have sold themselves to the drink habit; who are living in dirty, filthy, ungodly conditions without hearing the message of salvation. This in itself is bad enough; but when we think that these ungodly men and women are bringing children into this world and that these innocent children must live in such homes without even so much as hearing the name of Christ except in profanity, we see that there is a real need. Not only do we find these conditions existing in the slums of the city, but we go to the mountains and there we find same conditions. Many of these people would gladly receive the good news if there was someone to bring it to them. We can see the desire of many for the Gospel message by attending some of our mission stations.

Christ in the Great Commission commands us to go into all the world and teach all nations. In speaking to the apostles (Acts 1:8) Christ says, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Again in Jno. 15:14 He says, "Ye are my friends, if ye do whatsoever I command you." "If ye love me, keep my commandments" (Jno. 14:15). We need not be preachers, as we usually think of the term, but we can live lives that will cause all with whom we come in contact to want that peace and joy we have. Our lives are the Bible the world

is reading. Whether the world will accept the message depends largely upon the lives we as Christian people are living. One thing we can all do then is to live a life fully surrendered

to God, and He will find our work for us.

Will you, my fellow Christian youths, pray with me, "Open Thou mine eyes that I might see the work

Thou hast for me to do and help me to live a life that is pleasing in Thy sight that I might be of service to Thee?"

Brentwood, Md.

ILLINOIS CONFERENCE

Report of the Illinois Mennonite Conference, Held in the High School Auditorium in Princeton, Ill., Aug. 20-22, 1936
Tuesday Forenoon and Afternoon

MINISTERIAL MEETING

The meeting was called to order by the Assistant Moderator, Simon Litwiler.

Song, "O for a Heart to Praise My God," led by A. C. Good.

Devotion was conducted by D. W. Slagel reading Phil. 2 and leading in prayer.

Twenty were present to respond to the roll call.

Minutes of last meeting were read and approved.

Bro. J. N. Kaufman was welcomed as a member of this conference.

It was moved that visiting ministers be given conference privileges.

REPORTS

Of congregations to Conference.

There are 15 congregations with 7 bishops, 18 ministers, and 7 deacons. There were received into church membership 143 members: 86 by baptism, 49 by letter, 4 reclaimed, and 4 by confession. Lost to the church by withdrawal, 22; by death, 22; by letter, 33; by excommunication, 4; a net increase of 2. Total membership, 2,469.

Conference Treasurer's Report.

Balance on hand August, 1935	\$172.31	
Received from Conference held at Roanoke, 1935	72.51	
Received from Hopedale for assessment of 10c per member	30.00	
Received from Cullom for assessment of 10c per member	2.10	
Received from Metamora for assessment of 10c per member	27.00	
Paid to Ira Eigsti—printing Constitution for Members \$ 4.85		
J. A. Garber, Treas., for postage for two yrs.	1.13	
A. C. Good for trip to Gen. Conference	23.38	
T. K. Hershey for trip to Ill. Conference	30.00	
O. O. Miller for trip to Ill. Conference	5.00	
E. H. Oyer for trip to Gen. Conference	10.00	
Harold Zehr for trip to Gen. Conference	12.50	
Harold Zehr, postage, stationery, and S. S. Sec'y work	2.50	
J. A. Heiser for trip to Cullom	2.50	
Mennonite Publishing House—interest on note	46.97	
Mennonite Pub. House Conference Reports	\$13.00	
Mennonite Pub. House—postage on reports	2.76	
Mennonite Pub. House—for publishing Constitution book	20.50	36.26
Harold Zehr for trip to Dak.-Mont. Conference	45.00	
William Ryan for programs	9.00	
	\$229.09	\$303.92
Balance on hand Aug. 15, 1936		\$74.83

J. A. Garber, Treas.

(The remaining list of reports will appear in the full report which will appear later in pamphlet form. They are as follows:)

Report of the Secretary of the District Mission Board.

Report of the District Mission Board Treasurer.

Auditors' Report.

Report of Home Mission, Chicago, Ill.

Report of Peoria Mission, Peoria, Ill.

Report of Home for the Aged, Eureka, Ill.

Report from Pleasant Hill.

Report of Standing Committees:

Report of Executive Committee of Conference.

Report of Sunday School Executive Committee.

Report of Young People's Problems Committee.

Reports of Board Members and Delegates:

Report of General Mission Board.

Report of Educational Board.

Report of Delegate to Dakota-Montana Conference.

Report of the Nominating Committee.

Election of Officers

Moderator for next conference, Ezra Yordy.

Assistant Moderator, H. R. Schertz.

Secretary (for three years), E. H. Oyer.

Members on Executive Committee: C. A. Hartzler, A. C. Good.

Church Conference Treasurer, J. A. Garber.

Auditing Committee: Harold Zehr, Leland Bachman.

Nominating Committee: J. W. Davis, Ira Eigsti.

Delegate to Dakota-Montana Conference, H. R. Schertz.

Delegates to General Conference: Kore Zook, H. R. Schertz, Harold Oyer.

Member Committee on Arrangements, A. C. Good.

Sunday School Conference Moderator, C. W. Long.
Sunday School Conference Asst. Moderator, Kore Zook.
Young People's Conference Committee: John Hartzler, Glenwood Imhoff.

Member on General Mission Board, A. C. Good.

Members on District Mission Board: Ezra Yordy, J. D. Hartzler.
Local Board for Home Mission: J. D. Hartzler (2 yrs.), S. E. Graybill (1 yr.).

Local Board for Peoria Mission: C. E. Martin (2 yrs.), E. H. Oyer (1 yr.).

Local Board for the Home for the Aged: F. I. Smucker (2 yrs.), Sam Smith (2 yrs.), Ben Springer (1 yr.), J. A. Garber (1 yr.).

Member Publishing Board, J. A. Heiser.

Member Educational Board, H. R. Schertz (4 yrs.).

Member Young People's Problems Committee, Ira Eigsti.

Unfinished Business

Report of Cullom congregation, by J. A. Heiser.

Report on the prorating of congregations for the Illinois History books.

It was moved that the Mennonite Publishing House be asked to send the books to the conference treasurer, that they may be distributed in the congregations according to their quota, and that the money be sent to the Publishing House as soon as these can be disposed of.

New Business

It was moved that the Executive Committee of Conference with the Young People's Problems Committee get in touch with the Peace Committee of General Conference and the Goshen College Peace Society, for the purpose of working out a suitable program on the peace question.

It was moved that the Executive Committee in co-operation with Bro. J. D. Hartzler, bishop in charge of the Home Mission congregation, take steps toward the ordination of a minister for said congregation.

By request of Bro. Simon Graybill that a deacon be ordained for the Freeport congregation, it was moved that the Executive Committee, in co-operation with the bishop in charge take steps toward such ordination.

It was moved that a short service be arranged for sometime during the conference, in commemoration of our departed brother and co-laborer, J. S. Shoemaker.

OPEN CONFERENCE

Thursday Forenoon

The meeting was called to order by the Moderator, J. A. Heiser. The song service was led by the chorister, Ralph Imhoff, singing for the opening song, "Loving-Kindness." Devotion was conducted by D. W. Slagel, with Scripture reading and prayer.

The Resolutions Committee consisted of the following brethren: A. C. Good, Ira Eigsti, and J. N. Kaufman.

The Conference Sermon was preached by D. A. Yoder, basing his remarks on the following scriptures: John 12:32; Phil. 1:20; Col. 2:18; Gal. 6:14.

In the first text Jesus said, "And I, if I be lifted up, will draw all men unto me" signifying His death on the cross.

The other Scriptures speak of lifting Him up in our lives. Christ left this world that they might have a larger vision of Him.

We are here between a lost world and the Christ that we may magnify His name and that the world may see Him as He is and that He is their only way to God.

We magnify Christ by debasing ourselves and exalting the Christ, like John the Baptist who said, "Behold the Lamb of God, which taketh away the sin of the world" (Jno. 1:29) and "He must increase, but I must decrease" (Jno. 3:30). We need to magnify Christ in our bodies as in Phil. 1:20, because the world reads us more than they do their Bibles. Christ should be the determining factor in every thing we do, whether in business, social, or church life. The world is judging Christ by the things we do.

The worst enemy we have is ourself. Self comes up so much instead of Christ. He must be first, last, and all the time.

We can magnify the Christ in our life by exemplifying the purity of His teaching.

We can magnify the Christ in our obedience in His service. The world judges us by our obedience to His commands.

We may magnify the Christ by showing the power of His grace manifested in His ability to save us from sin and to keep us from sinning.

We should magnify the Christ in our love to our fellow men, our brethren in particular. Christ showed mercy to those who did not deserve mercy. He forgave those who were not worthy of it. Like Christ showed compassion over Jerusalem we should magnify Him in compassion for others.

We should magnify the Christ in separation from the world, in

nonresistance, and in not being unequally yoked with unbelievers.

The minister's task is to warn. The laity's task is to stand under the arms of the ministers and live such lives that they need not always be warned.

The following brethren added their testimony to the sermon: C. A. Hartzler, Ezra Yordy, J. N. Kaufman, Simon Litwiler, J. D. Hartzler, A. C. Good, J. W. Davis, S. E. Graybill, and H. R. Schertz. Song, "Blessed Assurance."

What Constitutes Real Biblical Salvation, by C. A. Hartzler.

What is salvation? Reasons why this should be answered. Some people think they are saved when they are not. Sometimes people think they are saved and act as though they are not.

Salvation means deliverance, safety, preservation, as seen in the following texts: "The Son of man is come to seek and to save that which was lost," "This is a faithful saying and worthy of all acceptance, that Jesus Christ came to save sinners," "As many as received him, to them gave he power to become the Sons of God," "Behold the Lamb of God, which taketh away the sin of the world," "As Moses lifted up the serpent in the wilderness," etc. (Jno. 3:14-16). "He that believeth on him is not condemned" (Jno. 3:18).

John in his first epistle tells us when we are saved or not saved. Ephesians the second chapter tells what we were and now are. It shows this by contrasts. "And you hath he quickened who were dead in trespasses and sins," etc. It also shows how we were quickened, "by grace are ye saved through faith."

The mercy of God stepped in and raised us up and "made us sit together in heavenly places in Christ Jesus." In our salvation the past our sins were blotted out. In our present salvation we have a continual keeping in Christ and a final salvation when we shall go out with Him.

There is a salvation from the life of sin, from the power of sin, and from the presence of sin.

Song, "Follow the Path of Jesus."

Thursday Afternoon

Prayer by H. R. Schertz.

Secretary's report.

A short memorial service was held in remembrance of Bro. J. S. Shoemaker, led by Bro. A. C. Good.

Song, "My Faith Looks Up to Thee."

Responses were given in this service by the following brethren: H. V. Albrecht, J. N. Kaufman, Simon Litwiler, and Simon Graybill.

Song, "That Sweet Bye and Bye," by the Goshen College Quartet.

The Church the Body of Christ, by J. N. Kaufman.

The church is not a social club where people come together in social life. In its wider sense it is the called-out ones from the world, with Christ as the Head, a household of God, a communion of saints. It was carefully organized and instituted by Christ Himself. Pentecost was looked upon as the birthday of the church because of the pouring out of the Holy Spirit on that day.

Further organization of the church with its officers was effected. "And he gave some apostles," etc. (Eph. 4:8-12). Similar organization is found in I Cor. 12. Qualifications of bishops and deacons are given in I Tim. 3.

In the Mennonite Church three distinct types of church government are in evidence, Episcopal, Presbyterian, and Congregational. Having Bishops—in this form we are Episcopalian; having conferences—in this form we are Presbyterian; having congregational rule to some extent—in this respect we are congregational.

We cannot lightly regard the decisions of the church, because of the authority given her in the Word. The authority of the church is manifested in the choosing of the seven in Acts 6, the choosing of the first missionaries in Acts 13, and the conference in Jerusalem in Acts 15.

Another phase of the church is the mystical union of the church with Christ. Christ is the head of the church. The relationship of husbands and wives represents the mystical relationship of Christ and the church. In Eph. 4:15, 16, we are shown a mystical relationship, and a mystical responsibility. If we cut ourselves loose from the living Head we cannot expect the power we need to carry on in the work.

Song, "The Church's One Foundation."

The Ministry: (a) Rightly dividing the Word, by Ben Springer.

A minister is the servant of the church. In regard to the church Jesus said, "The gates of hell shall not prevail against it" (Matt. 16:18). It is required of the minister that he rightly divide the Word of Truth. He needs to "Study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). To rightly divide the Word he needs the help of the Spirit. He has a great responsibility in bringing the message to the lost. Ezek. 3:10-21. He needs to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

The Ministry: (b) Shepherding the Flock, by J. D. Hartzler.

"I am the good shepherd, and know my sheep, and am known of mine" (Jno. 10:14). "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:2, 3).

A shepherd is one who enjoys the work of taking care of the sheep. He is called to watch for the enemies that may come in the midst of the sheep. Jesus mapped out what kind of a man this shep-

herd ought to be. In Jno. 10:14 He said, "I know my sheep and am known of mine." He knew what they needed and what to give them. Do we know them? The shepherd is to watch over the flock that was given him. He receives his calling, not from men, but from God.

The Laity: (a) Relation to the Ministry, by Harold Zehr.

We should not have a church where the ministry has complete control, neither shall this be the privilege of the laity. There is no higher standard of living for the ministry than for the laity. The only difference is in the office. Moses was not more holy than Aaron, and Miriam and others, but he had an office that God respected. The minister is a servant. He must hold out God's Word to the people in the community. His ministry is a ministry of love. In the church we have those who lift and those who lean; those who ride and those who walk. The ministry is here to help the church in her work. We need give them our moral support. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" etc. (Eph. 4:11-16). The ministry is given that the body might do her work more effectively.

The Laity: (b) Living Epistles (II Cor. 2:3), by H. R. Schertz.

"Ye are our epistles known and read of all men." The life of everyone must become energized to become a living epistle. For this one must be connected to the great power house. A living epistle is a credit to the church. He is a power for good. The material to be used, upon which to write this epistle, must be refined, like materials used upon which to write were once filthy rags, which were cleansed and prepared for their use. This indicates the preparation necessary to prepare one to be a living epistle. One must be made pure. The message engraved must be in such proportions that the world may read it. They will learn to know Jesus Christ only as they can read our lives. Examples of living epistles are Peter and John. It could be seen that they had been with Jesus. Acts 4:13. Stephen, when being stoned could say, "Lord, lay not this sin to their charge" (Acts 7:60). The world needs to see that we have the welfare of the kingdom at heart. We should be living epistles, in business, in attire, in social life, etc.

Song, "Can Men Tell That You Love Jesus?"

Thursday Evening

Adorning the Doctrines of Christ and the Church, by A. C. Good.

In speaking of adorning, we have the idea of putting on. To adorn is to decorate—to display. The Christian life ought to be beautiful; it ought to be attractive. Our life should be such that those who have not the Christian life will want that which they do not have. Jesus said, "Ye are the salt of the earth" (Matt. 5:13). We need to adorn that teaching in our life that society might be preserved. Salt adds flavor; it creates thirst. If salt have lost its savor, it is good for nothing.

Jesus said, "I am the light of the world." This suggests darkness. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). We should adorn this doctrine in our lives so that those who are in darkness may see our good works.

We can adorn the teachings of Christ in our attitude toward others. "First, be reconciled to thy brother; then come and offer thy gift" (Matt. 5:23, 24). "Love your enemies" (Matt. 5:44).

We have taught in the Word the great principle of peace. We need to adorn the doctrines of Christ in nonresistance. Jesus would have us exemplify the doctrine of peace in our lives. Paul said, "Let the peace of God rule in your hearts" (Col. 3:15).

We can adorn the doctrine of Christ by separation from the world. Jesus taught it. The church exemplified it in nonconformity. It is beautiful to see people worship in simple attire—in the devotional covering. We can adorn our homes to the glory of God.

Song, "Near to the Heart of God" by the Goshen College quartet.

A Passion for Souls, by J. W. Davis.

Jesus had a passion for souls. For this reason He came to this earth. We invite lost souls to accept Christ because we love Him and because we love the souls of men. We ought to have such an interest that will make us go out of the way to help them. Moses had a passion for souls when he asked God to blot his name out of His book. Exod. 32:32.

The Master's heart was deeply grieved when He looked out over Jerusalem and saw their unbelief, and cried out, "O Jerusalem, Jerusalem" (Matt. 23:37). The more we love Jesus Christ, the greater will be our passion for lost souls.

A Constructive Program for a United Church, by J. A. Heiser.

What is our goal? What are we seeking to accomplish? We should not be satisfied short of the goal of the ingathering of many lost souls. It requires the regeneration of the human soul. We should be so zealously engaged in the program of the church that when Christ returns to receive His waiting bride many might be caught up together, and so be with Him forever.

Resolutions

Since Christ is the center of the Christian's life, as revealed by the following Scriptures: John 12:32; Phil. 1:20; Col. 1:18: be it

Resolved, that we accept the challenge of our responsibility to enlarge the vision of the Christ to the world (1) by presenting the purity of His teaching, (2) by upholding the perfection of His character, (3) by our obedience to His Word, (4) by exemplifying the power of His grace, (5) in our love for the brethren, (6) in our for-

givenness, (7) in our passion for souls; and that the ministry be faithful in proclaiming the whole Gospel to a lost and dying world.

The church is the body of Christ, and we are members composing that body which is the household of God called out by Him in a union with Christ which gives her power and authority to function as God's agency in His world. Eph. 5:23-27; Matt. 16:16-19.

Since this body functions just as effectively as each individual member serves his calling: be it

Resolved, (1) that each member of the ministry on the basis of Luke 4:18 and I Tim. 4:15, 16, give himself wholly to the work unto which God has separated him through His Spirit, and faithfully shepherd the flock by knowing his sheep and their need, and by feeding, protecting, and helping them. Jno. 10:27; I Pet. 5:2.

(2) That each member of the laity relate himself to the ministry on the basis of I Cor. 4:1; I Cor. 9; and I Tim. 5:17, 18, which calls for support and a share in the responsibility and obligations placed by God upon His ministers, and that each individual according to II Cor. 3:2 prepare his heart to permit God to engrave upon it His message so all men may read and know that Christ has power to save.

God's people are a consecrated people who, having experienced personal salvation through Christ, are burdened for lost souls. Acts 13:1-4.

God's people are an obedient people who have accepted, without reserve, His Word as their creed and the rule and guide of life. Jno. 14:23.

God's people are an active people willing and anxious to co-operate with the church in all her divinely given responsibilities so that her witness might be made more effective. Acts 5:33.

Married

Layman—Feltes.—On Aug. 8, 1936, Bro. Roy F. Layman of near Harrisonburg, Va., and Sister Hazel Mae Feltes of Pottstown, Pa., were united in marriage at Hagerstown, Md., by the officiating minister, Bro. Frank G. Mentzer. May the Holy Spirit guide them as they journey through life.

Hoover—Myer.—On June 21, 1936, Bro. Landis Hoover of the Mellinger congregation and Sister Miriam A. Myer of the Stumptown congregation were married at the home of the bride's parents by Bishop Abram L. Martin of Intercourse, Pa. May the rich blessings of God be upon them.

Weber—Benner.—On June 6, 1936, Bro. Abel T. Weber of the Ephrata congregation and Sister Ida R. Benner of the Hershey congregation were united in marriage at the home of the officiating bishop, Abram L. Martin of Intercourse, Pa. May the Lord's blessings be upon them in this new relationship.

Barge—Hershey.—On Aug. 8, 1936, Bro. Melvin K. Barge of the Strasburg congregation and Sister Ada Mae Hershey of the Hershey congregation were united in marriage at the home of the bride's mother by Bishop Abram L. Martin of Intercourse, Pa. May the Lord bless them in their new relationship.

Root—Kreider.—On Sept. 8, 1936, Bro. Abraham W. Root of the East Petersburg congregation and Sister Emma H. Kreider of the Paradise congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May God bless them in their new relationship.

Kreider—Charles.—On Sept. 12, 1936, Bro. D. Richard Kreider of the Brick congregation and Sister Mildred K. Charles of the Mellinger congregation were united in marriage at the home of the bride's parents by Bishop Abram L. Martin of Intercourse, Pa. May the richest blessings of God be upon them.

Yoder—Steman.—On Sept. 29, 1936, Bro. Lauren A. Yoder of Denbigh, Va., and Sister Nina Viola Steman were united in marriage at the home of the bride's parents, John Steman, Elida, Ohio, by Bishop Ben B. King. May the Lord shower His blessings upon this home to His glory and the welfare of His cause.

Crider—Coakley.—On Friday morning, Aug.

21, 1936, at the home of the officiating bishop, Bro. S. H. Rhodes, near Harrisonburg, Va., Bro. Casper J. Crider of Hinton, Va., and Sister Effie Frances Coakley of near Dayton, Va., were united in holy matrimony. May heaven's blessings attend them through life.

Brackbill—Ranck.—On Aug. 29, 1936, Bro. Landis D. Brackbill of the Kinzers congregation and Sister Anna Ranck of the Strasburg congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the richest blessings of God accompany them through life.

Obituary

Stull.—Elwood, son of Irvin Stull of Finland, Pa., was born June 10, 1916; died at the Rossmore Sanitarium, Lancaster, Pa., Sept. 14, 1936; aged 20 y. 3 m. 4 d. He is survived by his father, 2 brothers, and 1 sister. He united with the Mennonite Mission at Finland in 1934. Funeral services were held at the Mission on Sept. 19, 1936, in charge of J. C. Clemens.

Shaffer.—Anna Lois, daughter of Mike and Mary Shaffer, died Sept. 7, 1936; aged 9 m. 6 d. She was of a sweet disposition and in her short stay here had endeared herself to those who knew her. She is survived by her parents, Grandfather Shaffer, Grandmother Bumbaugh, 4 brothers (John, David, Richard, and Joe). Funeral services were held in the Pond Bank, Pa., Mennonite Church by Harvey E. Shank. Text, Mark 5:39. Burial in Pond Bank Lutheran Cemetery.

Kooker.—Samuel S. Kooker was born in the hills near the Finland Mission about eight miles northwest of Souderton, Pa., Aug. 27, 1860; died Oct. 5, 1936 at the Ruth's Convalescent Home, Bally, Pa., where he was for the last eight months; aged 76 y. 1 m. 8 d. His wife died 24 years ago. He is survived by 1 sister (Mrs. Sophia Landis of Lederach, Pa.), also some nephews and nieces. He united with the Mennonite Mission at Finland in 1932, being the first member at this place. Funeral services were held at the Mission on Oct. 10, 1936, in charge of J. M. Moyer and E. W. Kulp.

Weaver.—Faustin, son of Levi H. and Emma Weaver, was born near Johnstown, Pa., on Feb. 15, 1897; died very suddenly Sept. 25, 1936; aged 39 y. 7 m. 10 d. He retired at seven o'clock in the evening, expecting to go to work at eleven. When his family went to waken him they found him dead in bed. He

Recognizing these statements as facts, we earnestly urge the brotherhood to give ourselves more faithfully to prayer and to the doctrines of His Word in order that we might be better qualified spiritually to make our individual contribution to the great task committed to the church of Christ. Acts 2:42, 46, 47.

Since it has pleased our heavenly Father to call from our ranks our beloved brother, J. S. Shoemaker, and since we as a conference very keenly feel the loss of his wise counsel, helpful advice, and his earnest contention for the faith, and because road conditions at the time of his funeral prevented the presence of the conference brotherhood, we felt it to be in order to hold a memorial service for our departed co-laborer during the regular session of our conference Aug. 20, 1936, at the Princeton High School: be it

Resolved, that we cherish the memory of our beloved brother and faithfully follow his wise counsels, and give more earnest heed to the Word he so diligently lived and taught, and to press on toward the mark for the prize of the high calling of God in Christ Jesus; and that we extend to his family our deepest sympathy, and commit all into the hands of Him who doeth all things well.

The following bishops, ministers, and deacons were present:

Bishops: Ezra Yordy, J. D. Hartzler, J. A. Heiser, Simon Litwiler, A. C. Good, C. A. Hartzler, and D. A. Yoder (visiting bishop).

Ministers: Simon Graybill, D. W. Slagel, Ben Springer, H. R. Schertz, A. H. Leaman, Harold Zehr, C. W. Long, J. L. Harnish, Ira Eigsti, Leland Bachman, J. W. Davis, Kore Zook, J. N. Kaufman, Wm. Breneman.

Deacons: H. V. Albrecht, E. H. Oyer.

E. H. Oyer, Secretary.

united with the Weaver Mennonite Church at the early age of thirteen. He was married to Anna Livingston, and to this union were born 6 children. His entire family survives him. He is also survived by his parents and 3 brothers, 2 sisters having preceded him in death. Funeral services were conducted at the Weaver Mennonite Church by Hiram Wingard and R. F. Bungard. Text, I Cor. 15:51.

Blaine.—J. R., son of the late John and Elizabeth Blaine, was born in Rockingham Co., Va., on June 4, 1861; died in Allen Co., Ohio, on Oct. 6, 1936; aged 75 y. 4 m. 1 d. He moved to Allen Co., Ohio, in 1883 where he resided till the time of his death. In 1881 he was married to Barbara Ann Swisher of Rockingham Co., Va. He is survived by the following children: Mrs. Martin, Mrs. Davidson, Mrs. Clemans, Mrs. Fisher, J. D. Blaine, all of Lima, Ohio; Mrs. Dibling, Detroit, Mich.; Mrs. Baker, New Orleans, La.; R. C. Blaine, Syracuse, N. Y. He is also survived by 27 grandchildren and 8 great-grandchildren. Funeral services were in charge of Bro. M. O'Connell, assisted by Bro. Henry Muller. Text, Phil. 1:21.

Dague.—Sarah, daughter of Benjamin and Rebecca Moyer, was born in eastern Pennsylvania, Aug. 4, 1878; died Oct. 4, 1936, at her home near Falfurrias, Tex.; aged 58 y. 2 m. When she was 5 years old her parents moved to Kansas, where she grew to womanhood. In 1903 she was united in marriage with Arthur A. Dague. Soon thereafter she united with the Church of the Brethren. She was of a cheerful disposition, made friends easily and was an active worker in the Primary Dept. of the S. S. in the communities where she resided. Surviving her are her husband, 1 son (Lawrence, Longmont, Colo.), 3 daughters (Zella, Columbus, Miss., Beulah and Esther at home), and 2 brothers. One son (Herbert) preceded her in death. Funeral services were held at the Baptist Church in Falfurrias, Tex., by Bro. H. F. Reist, assisted by Bro. — Thornton. Text, Jno. 11:25, 26. Interment in nearby cemetery.

Zink.—Benjamin, son of Jacob and Caroline Zink, was born Aug. 3, 1879, at Mount Joy, Pa.; died suddenly at his home near Elizabethtown, Pa., on July 8, 1936; aged 56 y. 11 m. 5 d. He was a member of the Mennonite Church for thirty-one years, and remained true to his Christian profession to the end. In 1903 he was united in marriage to Lillian Dupler, daughter of John and Anna Dupler. Surviving him are his sorrowing companion, 5 children (Mrs. Parke Kreider, Mrs. Enos Goss, Mrs. Elmer Weaver, Raymond, and Paul), 7 grandchildren, 3 sisters (Mrs. Daniel Bradley, Mrs.

Simon Bradley, Mrs. Charles Balm), and 2 brothers (John and Clayton). Funeral services were held July 11, 1936 at the home and at Good's Church near Elizabethtown, Pa., in charge of Noah Risser and Ira Miller. The remains were laid to rest in the adjoining cemetery.

"One we loved has gone forever
From this world of pain and tears.
How we'll miss his tender counsels,
Which we treasured through the years."

Lehman.—Mary Ann, daughter of Daniel H. and Leah (Yoder) Mast, was born in Lagrange Co., Ind., May 1, 1875; died of heart trouble at her home near Shippshewana, Ind., Sept. 17, 1936; aged 61 y. 4 m. 16 d. She was married to Joseph H. Lehman on Dec. 10, 1891. She leaves her sorrowful husband, 6 children (Alhert, Perry, Ervin, Mrs. Reuben Bontrager, Mrs. John Lambright, Mrs. Mose Miller), 30 grandchildren, 1 great-grandchild, and her 86 year old father, all residing in Lagrange Co., besides many other relatives and friends. She quietly passed away during the night, having retired in her usual health. She united with the Amish Church at the age of sixteen years and remained faithful to the end. She will be greatly missed in the Church and neighborhood. She was a loving mother and helpful in the neighborhood, a faithful member and friend to all. We feel confident that our loss is her eternal gain. Funeral services were held at the home place, conducted by William Bontrager and Joseph Yoder in the home and Rudy Kauffman and Jake Miller in the harn. Burial in the Yoder Cemetery.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Nolt.—Amanda K., daughter of the late Abraham and Annie (Ranck) Kreider was born March 25, 1864; died May 13, 1936; aged 72 y. 1 m. 18 d. She had been in failing health the last year but was only bedfast about a week. About nine years ago she had a stroke which affected her left limb so that walking was more difficult. She never complained of her condition, but bore it with much patience. She was married to Benjamin L. Nolt, Nov. 13, 1883, who died May 12, 1924; also 3 infants and 1 grandchild preceded her. There remain 3 daughters (Anua, wife of Milton Groff, East Petersburg; Minnie, wife of Frank Wenger, Farmersville; Mabel, wife of Harman Benner, Bareville, with whom she resided), 11 grandchildren and 1 great-grandchild. She was also survived by 1 brother (Tobias R. Kreider of Lancaster) who passed away just 20 days later. She was a faithful member of the Groffdale Mennonite Church for many years. Services were held at the home by Bro. Eli G. Sauder and at the Groffdale Church by Bros. John Sauder and Benj. Wenger. Text, Rev. 13:14. Interment in adjoining cemetery.

"Rest on, dear mother, your labors are o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find."
Family.

Oesch.—John W., son of John and Mary Amanda (Smith) Oesch was born Dec. 10, 1872 in Hickory Co., Mo.; died at his home near Creston, Mont., from a cancerous tumor, on Sept. 28, 1936, at the age of 63 y. 9 m. 18 d. On Jan. 17, 1896 he was married to Mary E. Kenagy and to this union were born 3 sons and 3 daughters. In the spring of 1917 he with his family moved to Montana where he has since resided. He leaves to mourn his passing his wife, 5 children (Mrs. Beulah Miller of Kalispell, Mrs. Lela Lapp and Harold of near Creston, Vernon and Berniece at home), 11 grandchildren, his aged father, 4 brothers (Joe, Will, Sam, and Jake), and 3 sisters (Mrs. Mary Kenagy, Anna, and Mrs. Edna Yoder). One son, his mother and 2 sisters preceded him. In the community he was appreciated as a good, upright neighbor; in the church his coun-

sel and service as deacon, in which he faithfully served since 1924, will be missed much; in the home his place as husband and father cannot be filled. He made all arrangements for the funeral before his passing, and looked forward to the change for better things. It is our loss but his eternal gain. Funeral services were held at the Waggoner and Campbell Funeral Home on Oct. 1 by J. G. Hochstetler from the texts of his choice, Phil. 1:21; Rev. 14:13.

Heatwole.—Sarah Frances, daughter of the late David and Elizabeth Weaver, was born near Beaver Creek, Va., Dec. 21, 1856; died at the home of her son Weldon, near Mt. Clinton, Va., Sept. 15, 1936; aged 79 y. 8 m. 25 d. At the age of twenty-two years she united with the Mennonite Church, continuing in this faith to the end. She was faithful in attending church services when health permitted, and during her illness often expressed a longing to be there. She had been in failing health for about four years. During this time she was seriously ill with pneumonia several times but recovered sufficiently that she was able to be up and walk around. She was only confined to her bed for less than a week in her last illness. She bravely faced the many struggles and sorrows which came into her life during the thirty-eight years of her widowhood. On Dec. 2, 1875 she was united in marriage with Martin Heatwole. To this union were born 4 sons and 5 daughters. One son and 3 daughters preceded her in death. The following children survive: Mrs. T. F. Brunk, Sterling, Ill.; R. O. Heatwole, Brooklyn, Ia.; E. C. Heatwole, Harrisburg, Pa.; Mrs. W. D. Burkholder and Weldon W., Harrisonburg, Va. She is also survived by 16 grandchildren, 6 great-grandchildren, 1 brother, and 1 sister. Funeral services were held at the Bank Church, conducted by Bro. H. B. Keener, assisted by Bro. J. S. Martin. Texts, Joh 5:26; Psa. 116:15. Interment in the adjoining cemetery.

"Near other loved ones we laid her,
Low in the church yard to lie;
And though our hearts are near broken,
Yet we would not question, 'Why?'"

Snively.—Amos H. Snively was born July 29, 1875; died at the hospital of heart failure on July 27, 1936; aged 60 y. 11 m. 29 d. He accepted Christ as his personal Savior in his twentieth year and was a faithful member of the Mennonite Church until his death. On Nov. 15, 1900, he was united in marriage with Lizzie R. Herr who survives him. He is also survived by 6 children (Mrs. Clarence D. Heller, Mrs. Benjamin L. Landis, Abraham H., Mrs. Lloyd Swisher, Mrs. Paul Meck, Benjamin H.), 11 grandchildren, 2 brothers, and 1 sister. His parents and 2 sisters preceded him. He grew to manhood in the community where he was born and lived on the farm all his life. His friendly and cheerful disposition gained a large circle of friends. He looked to his Master for help, strength, and guidance during his illness which he bore with great patience and courage. The family has lost a loving father, and friends and neighbors a helpful friend. He was assistant superintendent of Strasburg Church for many years. His life of service has been brought to a close, but we are comforted in that we know he is sweetly resting. The funeral service in the home was in charge of Bro. Frank Herr, and at the Strasburg Mennonite Church in charge of Jacob Harnish and Christian Brubaker. The body was laid to rest in the Willow Street Mennonite Cemetery.

"Deep in our hearts lies a picture
Of a loved one laid to rest;
In memory's frame we will keep it,
Because he was one of the best.
Friends may think we have forgotten,
When at times they see us smile;
But they little know the heartaches
That the smile hides all the while."

Lahman.—Byard E., son of the late Martin and Kate (Shank) Lahman, was born near Harrisonburg, Va., Oct. 11, 1892; died at Rocking-

ham Memorial Hospital Sept. 23, 1936; aged 44 y. 11 m. 12 d. On the morning of Sept. 23 he left his home to go some miles to help fill a silo. Arriving at the place he was to work, he climbed to the top of the silo from where he fell to the bottom, thirty feet below. He was rushed to the hospital and died about three hours later. His sudden passing and untimely death should indeed be a solemn warning to all. At the age of thirteen years he united with the Mennonite Church. In 1928 he was ordained deacon, in which office he served faithfully. He was a member of the Virginia Mennonite Board of Missions and Charities and of the Home Mission Board. He was also a teacher and superintendent in Sunday school in the home church and mountain churches. At the time of his death he with another brother was conducting a Sunday school in the mountain district. His upright Christian life and cheerful disposition was effective in his business transactions as well as every other walk in his life. A few of the testimonies concerning his life are as follows: "We feel our health, happiness in the home, and our efforts to Christian living have all been helped by our contacts with him." "Truly he was a prince among men." The funeral was one of the largest ever held at Weaver's Church. On May 3, 1916 he was united in marriage to Ethel F. Heatwole. To this union were born 3 children (Harold H., Mildred I., and Doris A.), all at home. His companion and the three children survive. He is also survived by 6 sisters, 4 brothers, and a host of relatives and friends. Funeral services were conducted by Bro. C. K. Lehman, assisted by S. H. Rhodes and J. L. Stauffer. Text, Jno. 11:35. The body was laid to rest in the cemetery near by.

"When I cannot understand my Father's leading,

And it seems to be but hard and cruel fate,
Still I hear that gentle whisper ever pleading,
God is working, God is faithful, only wait."

Shetler.—Daniel J., second child of John and Catharine (Kinsinger) Shetler, was born in Johnson Co., Ia., Aug. 19, 1871; died at Mercy Hospital, Iowa City, Ia., Sept. 14, 1936; aged 65 y. 25 d. In his young manhood he united with the Amish Mennonite Church in which faith he continued until death. Feb. 17, 1898, he was married to Emma L. Miller of Johnson Co. She preceded him in death May 18, 1930. To this union were born 4 daughters (Alta, Ida, Ellen and Cordelle), all of whom are left to mourn his going. Besides these he leaves 1 uncle (Peter Shetler of Kalona, Ia.), 4 brothers and 4 sisters (Jacob of Pasadena, Calif.; Aaron of Wellman, Ia.; Edward of Kalona, Ia.; Lewis of Pasadena, Calif.; Mrs. Joe Starr of Wellman, Ia.; Mrs. Howard Skinner of West Chester, Ia.; Mrs. Magdalena Nicola of Wellman, Ia.; and Mrs. Loren Van Dorn of Elizabeth, Colo.). These with many other relatives and friends greatly mourn his sudden and unexpected departure. He spent his entire life in the part of the state where he was born except one year during his early married life when they lived in the state of Washington. Last Thursday about 5 p. m. he was returning from Sigourney. When about three miles east of Keota while turning north off highway No. 2, he was struck by a car coming from the east at a high rate of speed. The collision was so violent that he was thrown completely out of his car, and was rendered entirely unconscious. He was taken to Washington, and then to Iowa City. His condition was critical from the start, and on Monday morning he passed away without regaining consciousness. Many will be the memories of deeds of neighborly kindness performed by him. He will truly be missed because his seat will be empty. Funeral services were held at the West Union Church conducted by Ahner G. Yoder and S. G. Shetler of Johnstown, Pa. The funeral text was taken from Prov. 27:1. Interment in the Lower Deer Creek Cemetery.

"Dearest Father, thou hast left us,
Here our loss we deeply feel;
But 'tis God who has hereft us,
He can all our sorrows heal."

SPECIAL MEETINGS

(Continued from page 649)

steps which are the result of not following closely our guide: (1) The still small voice gets fainter. (2) We cease to hear the Guide. (3) Spiritual death. God moved first in the matter of our redemption. God's love was extended to us long before we accept Him. Israel has a place in history and prophecy that has not yet been fulfilled. Resurrection is a vindication of prophecy, the seal of God's acceptance of the sacrifice; a comfort to us. The priesthood of Christ differed from that of Aaron because the one offering by Christ was sufficient for all time. For every verse in the Bible telling of Christ's advent there are eight telling of His return. The heart of the Master is not learned from our fellowmen, but rather by stepping out alone with Him and sitting at His feet. Christ went to the common people for they needed Him most.

Deer Creek, Ill.

Report of the eleventh Tri-annual Sunday School Meeting of the Goodfield, Hopedale, and Pleasant Grove Mennonite churches, held with the Goodfield congregation in the Deer Creek High School, Deer Creek, Ill., on Sunday, Sept. 13, 1936.

Organization.—Mod., Harold Oyer, Deer Creek, Ill.; Secy-treas., Howard Zehr, Danvers, Ill.; Chors., C. E. Martin, Armington, Ill., and Willard Oyer of Mackinaw, Ill.

Program and Speakers.—Junior Meeting, Fred Swartzentruber, Hopedale; Children's Meeting, Esther Wolber, Deer Creek; Devotion, J. D. Hartzler, Flanagan; Conscience, the Divine Voice in Man, Glen Springer; The Divine Voice in Nature, Miriam Bachman; The Divine Voice in the Bible, S. J. Hostetler, Goshen, Ind.; Devotion, Simon Litwiller, Hopedale; The Need for Teacher Training in the Mennonite Church, Joe Davis, Flanagan; The Value of the Youth to the Church, Alta Litwiller, Hopedale; "Occupy till I come" (Luke 19:13), S. J. Hostetler.

Thoughts Gleaned.—Conscience is something which speaks to us. The ideal in life is Jesus Christ to guide us and keep us from wrong. When we come in contact with nature we notice what a small part we are of His creation. We notice the beautiful flowers, the forests, and all the beautiful scenery, and we know that no other than God has made them. All Scripture is the divine voice of God. There is a widespread skepticism in many schools and seminaries. We know there is no other man wise enough to tell what will happen hundreds of years ahead. The prophecies which have been fulfilled are also a proof of the divine voice of God. There was a time when the Bible was taught in the schools, but because of denominational differences it must be taught in the home and the Church. The schools require highly trained teachers; why should not the Sunday school? The Sunday school teacher must lead a prayer life and be fully consecrated to the Master. Teacher Training courses and Teachers' Meetings are a wonderful means of training Sunday school teachers. The Church is a divine institution of which Christ is the Head. Young people can be examples of the believers. Youth is the time to cultivate honesty in life. We need more young people who are consecrated to the Church. The youth of today will be the Church of tomorrow, from which all the leaders must be chosen. The youth of the Church prepares for the world-wide field. We can all help in the Sunday school; we can all pray. The whole program is in our hands. We must use these talents to gain other talents. The most wonderful work is in bringing the message to the world. We can all engage in it. We shall be rewarded according to the use of our talents. All at work, we will accomplish the most for Christ.

Secretary.

ITEMS AND COMMENTS

"310 Filipinos die in typhoon area," says a recent news item from the Philippine Islands. Such incidents are a continual reminder, both of the power of God and of the fact that humanity stands continually upon the brink of eternity.

From Miami, Florida, there come reports of raids upon gambling resorts; so that sporting tourists are at a loss to know what to expect. One thing is sure: people who never gamble need not worry. One form of gambling that needs raiding is that of betting on elections.

One of the favorite schemes to get convicted criminals out of prison is to enter a plea of insanity. Although most criminals consider a criminal record more honorable than actual insanity, they do not object to the insanity dodge when that opens up to them the opportunity for further crime.

The present devastating war in Spain is more than a civil war between the government and the insurgent army. The two most aggressive forces in world politics are the Communists and the Fascists. While the Spanish government is not avowedly Communist, the rebels are avowedly Fascist. That is why all nations tinged with Red are on the side of the government, while all Fascist interests are on the side of the rebels.

It is reliably stated that there are still 1000 languages without a Bible. There are about 5000 languages spoken on earth, and in 954 of them either parts or the whole of the Bible exists. Three thousand languages are either dying out or are closely related to languages in which the Bible exists. Over a hundred tribes in the Amazon basin have no translation of the Bible. In Asia 200 nations are without it.—International News Series.

The four hundredth anniversary of the martyrdom of William Tyndale occurs this month. The first edition of the New Testament, appearing 11 years before his death, was the first volume of Scripture to be printed in English. His entire work was done on the European continent where he was forced to move from place to place to avoid seizure by representatives of the king and church of his own native land. He was finally apprehended, imprisoned, and after a year and a half of confinement was strangled and burned for his persistence in giving the Word of God to the people of England in their own tongue. Tyndale has contributed more than any other man to the familiar forms of the English New Testament and has shaped the religious vocabulary of the English-speaking world.—International News Series.

BOOK REVIEW

MENNO SIMONS

By C. Henry Smith

This book, recently off the press, published by The Mennonite Book Concern, Berne, Ind., is a historical sketch of Menno Simons. In this respect the work is similar to the first part of the book on Menno Simons, recently published by the Mennonite Publishing House. It is a 76-page book, bound in paper covers, and contains, besides the biographical sketch of Menno Simons, brief sketches of various bodies of Mennonites in America today. Orders may be sent to Mennonite Book Concern, Berne, Ind.

THE WINTER BIBLE SCHOOL

Goshen College January 4—February 12, 1937

Courses

Bible Introduction, Methods of Bible Study, Book Study, Missions, Bible Doctrines, Church History, Sunday School Work, Summer Bible Schools, Young People's Activities, Music, and Chorister Training. Different courses each year for three years. A diploma will be granted to those completing the three terms. The Bible School also co-operates with the General Sunday School Committee in granting Teacher Training diplomas.

Minister's Course

If there is demand, there will be a special two weeks study course for ministers in Sermon Preparation, Practical Church Work, Personal Work, and Bible Studies. The dates are February 1-9. These subjects will offer different material from last year so that ministers who were here can come again.

Objectives

(1) Bible knowledge, (2) Deeper Christian experience, (3) Preparation for service in S. S., Y. P. B. M., Summer Bible School, and Young People's Activities, (4) Acquaintance with history and teachings of the Mennonite faith, (5) Development of loyalty to Christ and the church, (6) Fellowship with young people from various parts of the Church, (7) Challenge young people to full consecration to Christ and His service.

Teachers

D. A. Yoder, Elkhart, Ind., is principal and will teach full time. I. W. Royer, Orrville, Ohio will also teach full time. Several college teachers will also give courses.

Special Features

Christian Life Conference, Two Weeks Ministers' Study Course, Sunday School Workers' Institute, Ministers' Week. Details for these announced later.

Expenses

Board and room—\$24.00. Tuition—\$6.00. Ministers and missionaries free tuition. Students who room at the college should bring one comforter, towels, pillow cases, and sheets.

For Information

Address D. A. Yoder, principal, Elkhart, Ind., Route 4.

I. E. Burkhardt.

There is a class of people who are fond of saying that God is a God of mercy, and enlarging upon this fact they forget that God "is angry with the wicked every day."—Eli G. Hochstetler.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
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SCOTSDALE, PA., THURSDAY, OCT. 29, 1936

(Herald of Truth
Established 1864)

No. 31

EDITORIAL

"If any of you lack wisdom let him ask of God, that giveth to all men liberally . . . but let him ask in faith, nothing wavering."

Our readers will be interested in two articles, found elsewhere in this number of the Gospel Herald, bearing either directly or indirectly on the pending election. We commend the thoughtful attitude of our brethren, their admonitions being in harmony with the scriptural admonitions pertaining to the welfare of our people and our interest in the powers that be. One thing to bear in mind is that in the midst of a heated political campaign it is safe not to accept too hastily all that is being said against those on opposing sides. We do well, as is suggested, to serve as intercessors before the Throne that God may overrule all things for the good of the Cause and for the highest welfare of all the people.

Our Influence.—"No man liveth unto himself." It is impossible but that others will be affected by our lives, be our influence ever so small. Many people would be shocked at the outcome of their own influence if they would but realize where that influence leads. To say nothing of our influence over others, the influence of our own lives casting a shadow upon our own destiny is well worth our most earnest meditations. God's Word brings this before us: "Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." And let us never forget that through our influence others will share in our reaping, whether good or bad.

"No More War," is the slogan of a prominent peace society that we believe is sincere in its efforts to put an

end to war. There is but one way in which this desirable end may be attained, and according to the Bible we need not look for it before our Lord's return. If all people now living would be truly converted and whole-hearted followers of the Prince of Peace there would be an immediate end to all carnal strife—personal, domestic, industrial, religious, national. Until that time will come, we may expect to hear of "wars and rumors of war." The fatal weakness of most pacifist organizations is that they fail to put the Prince of Peace into the middle of their movements.

The Ohio Old People's Home.—On another page will be found what Bro. S. C. Yoder has to say on this subject. Ever since the Old People's Home near Marshallville was burned to the ground, there have been people who thought this house should be rebuilt without delay. The Executive Committee of our General Mission Board has at all times been favorable to the idea of rebuilding, but circumstances stood in the way to an extent that they felt that the time of rebuilding should be postponed. Now that the movement has been set in motion to rebuild in the near future, we trust that all who are interested in the move may act promptly to the end that the needed funds will be raised and the work completed without unnecessary delay. Let those interested talk the matter over in their respective communities and do what they can in the way of securing substantial donations. As Bro. Yoder informs us, one-half of the amount needed (\$10,000) is already available. Let a hundred men rise up and do what they can in their respective communities, and the other half will soon be in sight. We hope, in the near future, to be able to inform our readers that substantial progress is being made in this direction. Let the friends of the institution stand together in a united effort, and success is assured.

100 QUESTIONS AND ANSWERS

Pertaining to

SCRIPTURAL DISCIPLINE

78. Is not the right of the deacon to preach established by the fact that both the deacons, Stephen and Philip preached, the latter being an evangelist?

As for Stephen, we find nothing that he said that any consecrated man, ordained or unordained, might not have said under similar circumstances. He carried a ready testimony, and when he was brought before the Jewish council he gave a good account of himself.

As soon as it can be clearly proved that Stephen was **not** ordained to the ministry at some time between his ordination as a deacon and his preaching in Samaria, we have a clear case that here was a deacon who served as evangelist.

79. What is the relationship between bishops and other ministers?

The relationship, as recognized in the Mennonite Church, is that of overseer, both of the ministry and of the congregation or congregations under his charge. With that is coupled the power to officiate in ordinations, baptismal services, marriage ceremonies, communion services, etc., ministers often being empowered to function in this capacity when occasion demands it. We like the arrangement. It is orderly and wholly scriptural. This is not saying, however, that some other understanding might not be just as orderly and scriptural. The big point involved is that a perfect understanding be maintained, and nothing tolerated that is contrary to Scripture.

80. Is it scriptural for any one to aspire to the office of bishop or of some other position in the Church?

It is not. When Paul said, "If any man desire the office of a bishop he desireth a good work," he meant to magnify the office and not the man. If any man should be ambitious to become a minister or bishop, that is a weighty reason why he should **not** be one—until he has completely humbled himself before God and is willing to serve in any position God may call him to, whether that be considered high or low. A self-seeking man is more liable to be "lord over God's heritage" than a faithful public servant. When God wants a consecrated man in a certain

place He will get him there, without that man having to do any electioneering or scheming for himself.

81. Does not the Lord often reveal to men that He has called them to a certain position, as He did Saul of Tarsus?

Yes; and when He does He sees that they get the place, just as He did Saul.

82. Would it not be better for God-called men to commence preaching at once, without waiting for Church action?

That was not the practice of the Apostolic Church, neither has that rule worked well in modern instances where it has been tried. God evidently knew human nature too well to institute or sanction that kind of a course.

83. Should the matter of Church discipline be left wholly to bishops and deacons?

It should not. It is a responsibility that rests upon every ordained man, no matter what his particular office may be called. True, each one of these has his particular duties to perform; but bishops, ministers, deacons, superintendents, teachers, parents, and everybody else in positions of responsibility or opportunity have a part in maintaining scriptural discipline in home and school and Church.

84. What are some of the favorite methods used in preaching?

Sensationalism, club-throwing, speaking "as the oracles of God."

85. What is meant by sensationalism?

Announcing startling subjects for sermons; making use of illustrations that are either startling or highly amusing or ludicrous; employing the tactics of the showman in the pulpit; telling anecdotes that are either surprising or hard to believe; making extravagant statements and frightful gestures.

86. What is meant by club-throwing, or hammering, from the pulpit?

Speaking habitually in an accusing, fault-finding way. It is one thing to expose and denounce sin, and quite another thing to hold up the sinner to public scorn or ridicule; one thing to sound a warning note against present-day evils, and another thing to pound the Church as though the whole body were guilty of the sins of its weakest and most inconsistent members; one thing to point out the way of truth and righteousness, and quite another thing to pommel faithful public servants for alleged failure to maintain ideal conditions in their respective congregations. Paul referred to a wholesome alternative to this method when he spoke of "speaking the truth in love."

87. What is meant by speaking "as the oracles of God?"

By faithfully expounding the Word of God in its purity, fullness, and power. When Paul testified that "I have not shunned to declare unto you all the counsel of God" he set an example that should be patterned after by every minister of the Gospel. The words, "a Gospel ser-

mon," should not mean anything remarkable, for every pulpit message should be a Gospel sermon. Science, the weather, politics, business, society, and other things that often form the basis of sermons should never be heard in pulpit messages except as they form the basis of illustrations which help to make Gospel messages clearer or make scriptural truths more impressive.

88. What is the place of entertainment in a religious service?

Entertainment, for entertainment's sake, should never have a place in religious service. We were once forcibly impressed with a remark made by a public lecturer who was announcing the next night's meeting. He said, "There will be no entertainment, except as the truth is entertaining." If you are looking for some drawing power to induce people to attend, you will find none greater than the Word of God itself. Entertainments sometimes bring out record-breaking crowds, but as a permanent drawing power they are a failure. Churches that depend entirely upon the power of the Word to bring their people out to Church are the ones that as a rule have the largest percentage of their people as regular attendants at church.

89. Is it expedient to resort to physical force to maintain order in public service?

Police intimidation sometimes secures order when other measures fail. In the long run, however, we believe that other methods are more effective. If parents would give their children proper training, mothers quietly remove their babes from the assembly room when they find that they can not control them otherwise, and the whole assembly assume an attitude of "reverence and godly fear," the problem would be largely solved. Wide-awake preachers may also help simplify the problem.

90. What part should congregational singing accomplish in maintaining the spirit of worship in the public service?

It should be, and is, a very decided factor in maintaining healthy conditions in the public assembly. Where the entire congregation has a part in singing "psalms and hymns and spiritual songs," it can not but have an uplifting influence. There is nothing that can serve as an acceptable substitute for congregational singing in public worship.

91. What are the most helpful factors in congregational singing?

A worshipful spirit on the part of the singers; competent leadership—without display or ostentation on the part of leaders in song; the whole congregation taking part in the singing; familiar songs, breathing forth the spirit of true devotion; singing for worship, not for practice or display.

92. In churches where congregational singing has been displaced, in whole or in part, by choir singing, what have been the main factors in bringing about the change?

Spiritual indifference; "operatic music;" instrumental music in the home reflecting its influence in the church; "special" music; lack of proper teaching and leadership in the service of song; a drift toward popular standards along other lines.

93. What are the most helpful factors in maintaining the Bible-reading habit?

The spirit of true devotion; active religious service in home and church; a continual teaching of the need of it; a daily practice of Bible teaching in our own homes; diligent preparation of Christian duties in Sunday school and other Christian activities; a family altar in every home.

WAR SCARES—PEACE PACTS

Headlines, articles, pictures, interviews, in newspapers, weeklies, monthlies all tell the same story, create the same war fears: War, War Threats, War Scares. . . . Arms, Munitions, Armies, Gas, Bombers, Machine Guns. . . . Peace Pacts like Versailles, Locarno, Stresa. . . . From City to City. . . . London to Berlin, to Moscow, to Warsaw, to Stresa, to Paris, to London, to Moscow. . . . Scraps of Paper. . . . Millions of Maimed, Slaughtered, Widowed, Orphaned by New Military Machines. . . . England Discovers Germans Building U-Boats, Japan Discovers Russian Air Fleet in Manchurian Borders. . . . France Discovers German Border Fortifications. . . . Terror Grips Europe.

"Democracy was never on thinner ice than now," said the Chairman of the Senate Munitions Investigation Committee, U. S. Senator G. P. Nye; "the world war was fought, so it was said, to end war, yet between 1913 and 1930 nations have increased their preparations for the next war from 30 per cent. to 197 per cent. and the last figure is the increase of the United States."

The League of Nations Council, trying to take the scene for a moment to impress the world that though she has no power, she is still not totally dead, in censuring Germany has only made the nations of the world prepare more for war. So war preparations are being rushed, while pacifists speak of peace. (Jer. 6:14).

All talk about world peace is only folly, when there is no peace, nor ever can be, until He, the Bible calls the Prince of Peace, comes again to this earth, as God's Word tells us He yet will do. (Rev. 19:11-16).

This sin-cursed world that now rejects Him "shall see the Son of Man coming in the clouds of heaven with power and great glory." When Christ had vanished into the heavens from His disciples, two heavenly messengers said, "This same Jesus which is taken up from you into heaven shall so come

in like manner as ye have seen Him go into Heaven" (Acts 1:11).

God has a controversy with the nations which has yet to be settled. (Rev. 11:15). All the international peace propaganda of the Liberals will not bring peace. All the babble about "the Spirit of Christ among nations" will not bring peace to a world that killed the PEACE AMBASSADOR FROM HEAVEN. Only individual hearts confessing their need and acknowledging Christ as Savior.

The Prince of Peace, even the Lord Jesus Christ provided peace between men and God by shedding His blood on the cross of Calvary. (I Pet. 1:19). He took the place of sinners, becoming our Substitute. (II Cor. 5:21). He identified Himself with us, and answered to God for our guilt—"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him." (Isa. 53:5).

Why was Peace provided? Because every unbeliever needs peace with God. Man, absorbed in business and pleasure, does not recognize this. "The Way of Peace they know not" (Isa. 59:8). Although he may be a respected and educated man, yet his nature is enmity against God, "for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). The person who fails to see his or her need of God now, will stand one day before the Judge on the Great White Throne. (Rev. 20:11). Then will be realized, "he that believeth not the Son shall not see life, but the wrath of God abideth on him" (Jno. 3:36).

How is this Peace obtained? By the choice of the individual. "By grace are ye saved through faith" (Eph. 2:8). The grace of God has provided peace; the faith of the individual establishes it. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

When an unbeliever accepts the Lord Jesus Christ as his personal Savior, his standing before God changes completely. He is instantly born again, passing out of death unto life (Jno. 5:24); he is a new creature (II Cor. 5:17), and "being justified (pronounced righteous) by faith, we have PEACE with God" (Rom. 5:1). R. T. S.

"We hear the words of love,
We gaze upon the blood,
We see the mighty sacrifice,
And we have peace with God."

—Sel. by a Brother.

The whole organization of the Sunday school should be devoted to the work of bringing the Gospel of Christ to a dying world.—T. K. Hershey.

The Word of God is a magnet which charges man with power—not merely human power but especially Divine Power.—P. A. Heller.

"MAKE YOUR CALLING AND ELECTION SURE"

By John H. Mosemann

For the Gospel Herald.

Yes, it will be your calling and election that is at stake in the great day of judgment. At these times when there is an election in the country of great importance, people are too prone to have their minds centered on the earthly election of some political candidate. While some of these elections have a great deal to do with the weal or woe of the country, nevertheless we as God's people should not be so absorbed in political elections that we forget our own calling and election. We can be dead and gone before these elections are held, and then what if we were to miss our own election? That would certainly be a sad loss, for "What shall a man give in exchange for his soul?" If we die without having accepted Christ as our Saviour and Lord, not having repented of our sins, nor taken the Lamb of God by faith, that taketh away the sin of the world, nor sought to obey His blessed Word and Will, we are certainly not making our calling and election sure.

"His divine power has given us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance, and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make **your calling and election sure.**"

Yes, your calling and election is to be made sure—not Mr. Roosevelt's or Mr. Landon's, important as that may be. We are said to be ambassadors in Christ's stead. What then have we to do with their election? No ambassador is allowed to participate in the politics where he is representing his king and his country. We, as God's people are not expected to meddle in with political matters, whatever. I have lived long enough to know that the world could hitherto get along very well without my votes, and I do not remember a time when my vote

would have made one iota of a difference in the election of a single candidate. When Al Smith the Catholic, was running for the Presidency, there was an especial effort made to get out the votes against him. I took particular notice that my vote would not have meant a single thing in that event, as well as at other times. Sometimes we forget the scripture that says, "The most High ruleth in the kingdom of men and giveth it to whomsoever He will, and setteth up over it the basest of men" (Daniel 4:17).

People, who are politically inclined tell us, "We need the church people to help in elections and put into office good people." How contrary that very thing may be to the Lord's will and pleasure! Why should we vote contrary to the will of the Lord? If we want a good man in office and He would want to put a baser man in than we had in mind, do you not see how we would actually be working against the Lord? It should be plain therefore that God does not need us at all in carrying out His own plans, since we would be at a loss to know, whether He wants a good man in or a base man. Can we leave it all to Him? Surely we can do so, and be assured that it is all well until He gets through with the job. It is well to remember also, that He demands of us, to "Touch not the unclean thing." Politics has been declared over and over again, that it is "rotten." Why then should Christians take any part in it?

Lancaster, Pa.

A CALL FOR PRAYER

By Norman Miller

For the Gospel Herald.

Since the threat to our freedom and religious liberty is too real to be ignored and are so evidently bound up in the outcome of the forthcoming election, since we recognize these issues as far beyond an ordinary political campaign, since we are vitally concerned that American freedom and religious liberty shall be preserved not only for us but for our children and grandchildren and for many years more, and since all of us desire a moral and spiritual awakening in this country and a return to the ways of right, I have long felt impressed to make a request or rather remind us all that we ought to pray very earnestly for these things right now. We do not believe in taking part in political campaigns, but when such issues as are now in the balance will go one way or the other we cannot afford to unconcernedly let them pass by and do nothing about it.

Our great privilege is to petition God who holds all things in His power. Great deliverances have come because of prayer and fasting, and they will again if we pray.

Springs, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings of Love to the Herald Readers:—As we look back into the past we can say, "Hitherto hath the Lord helped us." Keep on believing that God answers prayer. Nothing can harm you when Jesus is near. Trust in His promises.

Saturday afternoon, Oct. 10, Sister Suie Snyder of Mount Joy took us visiting in Blue-Lane, Mountville, Donorville, Kinderhook, and Klinesville, thus having made nine calls that afternoon. Sister Lizzie Garber accompanied us in visitation work Oct. 8 and 13, which was greatly appreciated. May the Lord richly bless them for their efforts of love for the cause of Christ.

Sunday morning, Oct. 11, 103 quarterly rewards were given out for perfect attendance the last quarter. The children are delighted to receive their rewards.

Our next girls' meeting will be held here at the Mission Nov. 10. Sister Martha Gehman will talk to the girls.

Our next boys' meeting will be held here at the Mission Oct. 29. Bro. Harry Shank will talk to the boys.

The Lord willing, our next monthly Bible conference will be held Saturday evening, and all day Sunday, Oct. 31 and Nov. 1, with Brethren J. C. Clemens and Ira Landis as instructors. Pray for the meeting, and come and worship the Lord with us, in Spirit and in truth.

The sewing school will be opened Oct. 31. And the various circles have taken dates as following:

Oct. 31, Groffdale.
Nov. 7, Manheim.
Nov. 14, Paradise Sr.
Nov. 21, Millersville.
Nov. 28, Mellingers Sr. & Jr.
Dec. 5, Bosslers.
Dec. 12, Groffdale Jr. & Metzlers Jr.
Dec. 19, Chestnut Hill.
Jan. 2, Manor.
Jan. 9, Mount Joy.
Jan. 16, East Petersburg.
Jan. 23, Rohrerstown.
Jan. 30, _____
Feb. 6, _____
Feb. 13, _____
Feb. 20, _____
Feb. 27, _____
March 6, Strasburg Sr.
Mar. 13, Hershey Sr.
Mar. 20, Landis Valley.
April 3, Landisville & Salunga Jr. & Sr.
April 10, Annville.
April 17, Weaverland.
April 24, Maple Grove.
May _____

There are some circles who have given us services the last past years, who have not taken a sewing school date this year. We will be glad to have you take one of the vacant dates.

We earnestly crave an interest in your prayers for the work here. Also remember the workers daily, so we may continue to be faithful to the Lord, who has called us "out of darkness into his marvelous light."

"The Lord is my Shepherd: I shall not want." In His glad service,

Oct. 19, 1936. Eleanora Wenger.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—We thank most heartily those who have contributed to The Way fund, so that the amount needed was more than made up. We appreciate this very much.

We are glad to report that the Mission Board has now bought the property adjoining the Mission. We hope to make final settlement in a week or more. We praise the Lord for this.

About two weeks ago we received another blessing that is causing us to rejoice. This gift is a new automobile, made possible by the brethren and sisters of the writer's home district. May the Lord bless the givers with rich returns and the gift to much usefulness in the Lord's work.

New faces in our services recently are Sister Koppenhaven and son of California and Bro. Lind of Oregon. The brethren are attending school in the city.

In the writer's absence Bro. Claude Meyers of Line Lexington preached Sunday morning, Oct. 18, and Jacob Moyer is to be here Oct. 25. The afternoon of Oct. 18 found a number of visiting brethren and sisters here for an enjoyable song service. All such help is appreciated.

Oct. 11 to 18 the writer conducted a series of meetings at the Colored Mission, 191 W. Dauphin St. Previous to the meetings one aged colored man made application for church membership and is now receiving instruction. Pray for the work there.

Your brother,

Oct. 21, 1936. J. Paul Graybill.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

Cosquin, FCCNA., Argentina.

On Friday afternoon, after visiting some English folks we stopped in to see a Protestant woman from Belgium who had bought a Testament from us. She was ashamed to go to any Gospel meetings, as she was unknown there. But she had interested a friend in the Gospel to whom she had lent her New Testament. So we gave her another one for herself and invited her again to the meeting, and on Sun-

day afternoon she came and enjoyed the lesson very much.

There were 40 present at the meeting. The room was full, as it is small. In the evening an old man said, "This afternoon the pastor in his talk made me think, and so by the grace of God I will quit smoking, as I do not want to be a hindrance in the salvation of my big boy."

The next day one of our friends called to inform us of a house for rent, with more room for the meetings than the one we have at present. On making inquiries we found that the rent would be too high for us, as we cannot afford to pay more than 20 dollars (70 pesos Argentine legal currency.) We are praying that the owner may lower the rent to what we can afford to pay.

Yesterday we drove to the city of Cordoba, a distance of 40 miles, to look after some matters of great importance to several friends. We hope that the trip was a blessing to the ones concerned, as it was for us.

Today we received a letter from a family in Biale Masse telling us that the mother was sick with pneumonia. After the meeting this afternoon, with another lady accompanying us, we went to Biale Masse stopping at Santa Maria for something we wanted to take with us. We found the old lady quite sick, but cheerful and full of hope for the better. They live back between the hills in an old mud hut. Everything was spick and span, and as clean as a new pin. The old couple have been Christians for years, but the niece who lives with them has been recently converted and now all live so happily together; and when they have money come in the bus to the meetings, as they are 5 miles from Cosquin. Pray for many such isolated Christians which the Mission is trying to reach and help spiritually and materially.

Yours in His Glad Service,
Sept. 17, 1936. D. Parke Lantz.

LETTER FROM EAST AFRICA

Shirati Station

Dear Friends; Greetings in Jesus' Name:—Our long and pleasant ocean voyage ended on the morning of Sept. 3, when we landed at Mombasa. We were obliged to stay at Mombasa for nearly two weeks and wait for a new Ford and also for Bro. and Sister Stauffer who came to meet us. These days of waiting passed by rapidly and we have many memories of the associations we had with others and the walks we took around the town and along the coral rocks at the ocean.

Bro. and Sister Stauffer arrived at Mombasa by train on Sept. 9 and the car came on Sept. 12 and finally on the morning of Sept. 15 we were on the road inland. This was a very interesting trip, one that we will not soon forget. We went through several game

reserves in Kenya and saw many different kinds of animals as well as large flocks of guinea fowl.

It was necessary to stop at Niarobi for several days in order to do some shopping as well as to have some work done on the trucks. A safari box was put on the side of the new truck.

On the evening of Sept. 22 we arrived at Shirati and were happy to meet the Mosemanns, Dr. Shenk, and Nurse Hershberger.

We have been here for just a little over one week, and so are not well acquainted with the work but we know that there has been seed sown at Shirati and that a fair amount is growing.

On Wednesday afternoon, Sept. 30, there was a very impressive thanksgiving service held at the church. Various offerings of grain and vegetables were brought. These offerings will be appraised and the amount they are valued at will be put into the church building fund. The grain will be used by the native girls staying at the Girls' Home and the money paid out of the girls' fund. Many testimonies were given and prayers were offered in sincere sounding words which the last arrivals on the field could not understand. Our hearts were filled with thanksgiving and praise to Him who cares, and loves, and understands all things.

May we unitedly pray that the name of Christ be known and glorified in all lands.

Until He comes,
Sept. 31, 1936 J. Clyde Shenk.

THE OHIO OLD PEOPLE'S HOME

By S. C. Yoder, Secretary
Mennonite Board of Missions & Charities

For the Gospel Herald.

Ever since the Ohio Old People's Home was destroyed by fire there has been a feeling in some quarters that it should be rebuilt. Due to the fact that a new Home was erected at Eureka, Ill. at about the time of the destruction of the Ohio Home it was thought best to wait until such a time as another institution of this kind would be actually needed. In recent years the Illinois Home has been filled to capacity and it seems apparent that the time for rebuilding has come.

The property such as real estate, etc., which belonged to the Ohio Home has been kept intact. This consists of a building site, a farm given by Bro. Amstutz, some endowment and some funds that can be applied toward the erection and equipment of the new building. In addition there are some funds available through bequests and matured annuities that are unspecified so that the Board has approximately \$10,000 available.

The Executive Committee has been

studying the problem and has tentative plans for the building. These plans were drawn by Bro. Alpha Yoder, who superintended the construction of the Children's Welfare Home in Kansas City. The estimated cost of the building is placed at \$20,000, of which approximately one-half is now on hand. The balance will have to be raised among the brotherhood.

The Executive Committee realizes that there are many calls for money and does not wish to transfer to this project any support for other causes which are depending on the contributions of our people. On the other hand, there are certain reasons why it seems apparent that this is the time to go forward; and since it seems to be the leading of the Lord, the committee feels that He will also lay it upon the hearts of those who are able to give to support this venture.

People may want to remember such a place as this in their wills. Others may want to give substantial amounts to just such a cause, and beside that the great mass of small givers have always stood by the Church in all her undertakings. This was especially true during the hard years of the recent past and will always be appreciated by those who were directly responsible for the support of the work at home and abroad.

The idea of providing a home for our aged people is one of the worthy objects of the Church. No one can realize what it means to be among his own people in Christian surroundings when the days of life's decline come and he or she has no other suitable place to stay. Only those who have gone through such an experience can appreciate the real worth of our homes for the aged and indigent people.

While writing about this there is another project that has for sometime laid heavily on the conscience of a number of people of the Church and some members of the Mission Board—that is the need of a Mennonite Home for mental defectives. There are many such scattered throughout states and private institutions of the land. Only those who have the misfortune of having such in their homes can realize what a heart-touching experience it is to place these unfortunate and helpless ones in non-Christian surroundings. From sentiment one hears expressed, a person is made to feel that perhaps the Lord is leading the Church in that direction also and that sometime within the next few years definite steps should be taken to look into the possibility of such a venture.

The poor and unfortunate always had a place in the heart of God. How often He admonishes His people not to forget nor neglect the poor! He realizes that large numbers of people are not so constituted mentally or physically that they can compete successfully with those among whom

they live and with whom they work. He ordained that it should be the duty of those who are successful to help bear the burdens of their unfortunate brethren. May that fine spirit of Christian helpfulness and charity ever be kept alive among our people so that our poor and unfortunate ones may not want in the necessities of life. In these days of hurry and worry and care and perplexities, let us remember our God enjoined responsibility and share our blessings with the less fortunate ones who cross our pathway. Such an attitude on the part of God's people has the promise of enlarged blessings. "Honor the Lord with thy substance, and with the firstfruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine," says the wise man, and the poet who has tried this divine admonition sings of his experience in the following stanzas:

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It will serve thee and thy brother.
Love divine will fill thy storehouse
Or thy handful still renew
Scanty fare for one will often,
Make a royal feast for two.

"For the heart grows rich in giving,
All its wealth is living grain;
Seeds which mildew in the garner
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden
God will bear both it and thee."
Goshen, Ind.

THE RURAL FIELD

By Oscar Burkholder

For the Gospel Herald.

For many years the writer has been more or less interested in rural mission work. Of late years this interest has grown, and for various reasons. It is one of these reasons, in its varied aspects, that I would like to bring before you briefly.

On Saturday afternoon, Sept. 26, 1936, I had the privilege of driving across country, from Jamestown, N. Y., a large city located at the lower end of Lake Chautauqua, to a rural community known as Britton Run, Pa. As you well know, the state of Pennsylvania has for its northwestern boundaries New York state on the east and Ohio on the west, and Lake Erie on the north. In this northwestern corner is found some of the finest scenery in the state; hills and valleys, beautiful wooded areas containing some of the finest maple woods to be found anywhere, and farms large and small suitable for profitable mixed farming.

The Ohio Mennonite Mission Board has purchased an abandoned Methodist Church at Britton Run. A few repairs and improvements have been made, and by the time of this writing

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family circle

as a fruitful vine by the sea
 children like olive plants around
 salms 128:3
 by your parents in the Lord for this
 estate 6:1

in our house we will serve the Lord
 24:15

THOUGHTS ON THE HOME

By Silvanus Yoder

Special Herald.

IV. The Mating Problem

It is not so much the purpose of this article to make an appeal to those who in the springtime of life are anticipating with buoyant youth and glowing aspirations the pleasures and joys of courtship and the prosperous time of a married life, but rather to those who as parents are responsible for the welfare of their posterity.

The mating problem is not one of minor importance but is fraught with the gravest of possibilities. On it may depend bane or blessing not only to the immediate parties but to generations yet unborn. Who can measure the enormity of sin and degradation and the far-reaching influences that this careless and indifferent method of ill-mated youths has wrought. Is it a light thing and of little importance for your son or daughter to fall in love with a schoolmate, or a neighbor, or even one of your own church people? Has it come as a surprise or an unlooked-for event in your busy life as you struggled against debts and for the financial support of your family? Even before you are aware of it your children are approaching maturity. The horizon of their future is widening out before them and, perhaps unknown to you, their dreams and prospects are approaching reality. Have you made preparations for the coming event, or must you resort to hasty devices to meet the emergency?

Is marriage a "lottery?" Did you ever ask that question or participate in the sensual gossip which this question affords? Have you rehearsed the days of your wedded life and also considered the characters of your children and again asked that question? If you have, God have mercy upon you and your family. This ordinance which is God-ordained is no more a lottery than the acceptance of Christ as our Savior. Holy matrimony is built upon a firmer foundation than the shifting sand of lottery. Pity the newlyweds whose only hope is a lucky turn of the dice or a favorable cast of the lot. Pity the young man or woman or their parents that seek for wizards who claim to reveal the future or visit the camp of the ungodly gypsies to ascertain the certainty of how to cast the lot or shake the dice. God deliver any faithful minister of His from performing a marriage ceremony whose

only hope is a lucky turn. The art of making marriage develop into Holy Matrimony is dependent upon far more than the desire of satisfying the sex instinct.

Am I responsible for the proper mating of my children? Most assuredly. Do you mean to say that I should choose the individuals who are to become their companions in life? Perhaps not; at least, I would refrain from assuming such responsibility. The statement that one falls in love is perhaps correct, but surely inducements to fall the proper way can be made and a receptacle of safe landing be ascertained. I can not help again at this place to stress the importance of early child training. The child that is taught to reverence God and the Bible and sacred trusts will not be inclined to fall in love with one who is profane. The son or daughter who is taught to be industrious will not make up with a character given to idleness. The economical character will have an abhorrence for wastefulness. Teach your son and daughter that real beauty lies deeper than that which is often portrayed on the surface. May they be made to love the beautiful and hate the vulgar. Those of us who have some knowledge of magnetism know that the one pole attracts and the other repels. Our automobile batteries have a positive and a negative terminal, and it is very important that they be placed properly. I use the magnet to illustrate the making of our character.

There are some things which we love, and there are some things which we hate. Some are satisfying and some very repulsive. There are some characters that become at once our intimate friends while others are repulsive. Those of us who have learned to know Christ love the really beautiful. We have a desire to mingle with the people of God. We hate the sinful encroachments into our families and long for every virtuous influence that is possible to reach our families; and when this battery of positive and negative terminals is properly placed, who may not know the outcome? I have seen many horses trained to respond to the command of one driver who had perfect control over every one of them. I have seen trains of cars of more than a mile in length drawn by huge engines of immense power under the control of one mind. I have read of vast armies numbering many thousands, subject to the command of one mind. I have seen school teachers having perfect control over the minds of their pupils in demonstrating an education problem. But how often do we hear parents, when made to answer for some of the disorderly conduct of their children, say, "I have no control over them whatever." Especially is this true with regard to the mating problem.

Ah yes, you say, your philosophy sounds good and your theory may exploit every conceivable objectionable

feature and uphold all virtue, but your idea is that of a vain idealist and is therefore impractical—to which in modest terms I answer that it is not at all impractical. What has been done can under similar circumstances be done again. I refer to Jonathan Edwards whose persistent teaching in his own family and community has accomplished much more than the ideal set forth in these few lines. Neither has he alone succeeded in the proper mating of his family. Many characters may be referred to with similar testimonies.

But then there are outside bearings which I have not harnessed. There are influences beyond my control. The throttle of some of the power is in the hands of some one else. My authority has been usurped and my plans are being thwarted by some one who is butting his way into affairs that are not congenial. With regret many instances can be cited where even parents and other disinterested parties have interfered and meddled with affairs in a very unbecoming manner. Broken engagements and sometimes a ruined life have often been the result. Nevertheless you have, or at least should have, the strongest and first grip on your son or daughter. Your intimacy should overcome.

What are the merits and demerits by which a young man or woman can be gauged? is a question often asked. How can I know the sincerity of a young man who is seeking the intimacy of my daughter? Surely you can not always tell, but God knows the heart of even the shrewdest diplomat in courtship. There are many characteristics that will more or less prove his real identity and unmask many false pretensions. The financial prestige has so often been made the deciding issue. All other traits are made secondary to this outstanding requirement. True Christian manliness and a devotion to home and mother are placed in the background. Surely our recent depression has proven the fallacy of such a decision. Riches are unstable. The psalmist says they take wings and fly away. This truth has been proven in recent years. It is only a few generations from shirt-sleeves to return again to shirt-sleeves. The bitter disappointment of those who have made the financial standing a deciding issue and a manly Christian character a secondary factor has often been demonstrated.

Have you ever tried to break up an infatuation after it is formed? Have you ever tried to convince a young man or woman that the object of their love is unworthy, only to find that love is a flame and all attempts to blow it out only add fierceness to the blaze? Surely it takes wisdom and tact to break up an unworthy infatuation. Individuals who have been shown the inconsistency of marrying a disreputable character and have been made to

(Continued on page 667)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE SPREAD OF CHRISTIANITY**

OUTLINE STUDY

Lesson for Nov. 8, 1936.—THE CHRISTIAN WARFARE.

Lesson Scope.—Acts 19; Eph. 6:10-20.

Lesson Text.—Acts 19:8-12, 18-20; Eph. 6:13-20.

Time and Place.—A. D. 62; Ephesus.

Leading Character.—Paul the apostle.

Golden Text.—Finally, my brethren, be strong in the Lord, and in the power of his might.—Eph. 6:10.

Points for Meditation.

1. Jewish synagogues.
2. Preaching the Gospel.
3. Hardening the hearts against the Gospel.
4. Consigning heretical books to the flames.
5. "The whole armour of God."
6. "An ambassador in bonds."

Introductory Thoughts.—Our lesson is divided into two parts. The first is a narrative of events connected with the establishment of the Church in Ephesus; the second, a message from Paul to this congregation. Paul, being vitally connected with the founding of this church, would naturally be supposed to have an active interest in its subsequent welfare. His letter to the Ephesians, an extract of which is found in our present lesson, is as applicable in our day as it was the day it was written.

LESSON COMMENTS

In the School of Tyrannus (Acts 19:8-12).—In accordance with his established custom of preaching first to the Jews, Paul's first appearance among the worshipers in Ephesus was in the Jewish synagogue. Here he continued for three months, "disputing and persuading the things concerning the kingdom of God." But when the opposition became too great he withdrew from this place "and separated his disciples, disputing daily in the school of one Tyrannus." Here he continued his labors for two years, with great success. Among his converts were "both Jews and Greeks." The grace and the power of God were with Paul; as it is written: "And God wrought special miracles at the hands of Paul."

The Gospel in Ephesus (18-20).—One of the incidents that occurred in Ephesus, as recorded in this lesson, shows how deep-rooted and genuine was the work of God as wrought in the hearts and lives of the people. "Many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them." An evidence of the size of this conflagration is found in the fact that the price of the books thus destroyed was "fifty thousand pieces of silver."

Some people would have figured after this fashion: "We are sorry that we bought these expensive books; but having paid this high price we can not afford to destroy them." The argument seems plausible, but it is really a foolish conclusion. Those books were worse than worthless. Had they

cost twice as much as they did, they work only injury and therefore were less destructive in the flames than they would have been on their bookshelves. But the main lesson to be learned is not, What was done with those books? but, What should be our attitude toward everything that is injurious to the soul? It is a lesson for general application. To be born again means a revolution in the whole life.

Spiritual Warfare (Eph. 6:13-20).—Paul here teaches what he and his people practiced in Ephesus. Life is a warfare. There is a striking difference, however, between spiritual and carnal warfare; in this that spiritual warfare is carried on by weapons that are "not carnal." One of the secrets of successful Christian warfare is that the soldier of the Cross puts on "the whole armour of God." Object: "That ye may quench all the fiery darts of the evil one." We get most out of the catalogue of weapons which Paul here enumerates when we first read Vs. 10-12

preceding the part of the chapter referred to in this paragraph. Also, the illustration means most to us when we bear in mind the type of armor worn by the soldiers of Rome and of other countries in Paul's time. With this illustration in mind, let us note what Paul calls "The Whole Armour of God:" (1) the girdle of truth; (2) the breastplate of righteousness; (3) the Gospel of peace; (4) the shield of faith; (5) the helmet of salvation; (6) the sword of the Spirit; (7) the power of prayer. Wear this full Gospel armor continually, and you will never know defeat.

Our Interest in Ambassadors for Christ (19, 20).—Paul concludes his instructive appeal with the words, "and for me, that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds." Prayer is a weapon that is not only of use for self-defence but which may be used in behalf of others though hundreds or thousands of miles away. May this weapon be available at all times for service in behalf of all who are in positions of leadership and responsibility in the Church.—K.

BIBLE MEETING TOPIC

CHOICE BIBLE STORIES (Jr.).—Psa. 78

Topic for November 8

MOTTO

"Tell ye your children."

OUTLINE STUDY

I. Some Representative Stories of the Bible.

1. The story of the creation of all things.
2. The story of the Garden of Eden.
3. The story of Cain and Abel.
4. The story of the Flood.
5. The story of the Tower of Babel.
6. The story of Abraham.
7. The story of Isaac.
8. The story of Jacob.
9. The story of Joseph.
10. The story of Moses.
11. The story of Joshua.
12. The story of Samuel.
13. The story of the kings of Israel.
14. The story of the prophets of Israel.
15. The story of Jesus.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Tell."
2. Let each child prepare a Bible story to be told either orally or to be read, or to have the manuscript handed in for inspection.
3. Make the theme of Psa. 78:7, 8, the aim of these Bible Stories, letting their rehearsal become a means of magnifying the Lord that He may receive due praises as indicated in Psa. 78:4.

For Seniors.

1. The Importance of Knowing Bible History.
2. Making the Proper Use of the Records of God's Works.

PERSONAL THOUGHT

Do I see in the stories of the Bible "the praises of the Lord"?

SEED THOUGHTS

"And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons; Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children" (Deut. 4:8-10).

"There's a dear and precious Book,
Tho' it's worn and faded now,
Which recalls those happy days of long ago;
When I stood at Mother's knee,
With her hand upon my brow
And I heard her voice in gentle tones and low.

"As she read the stories o'er,
Of those mighty men of old,
Of Joseph and of Daniel and their trials;
Of little David bold,
Who became a king at last;
Of Satan with his many wicked wiles.

"Then she read of Jesus' love,
As He blest the children dear,
How He suffered, bled, and died upon the tree;
Of His heavy load of care,
Then she dried my flowing tears
With her kisses as she said it was for me.

"Well, those days are past and gone,
But their memory lingers still,
And the dear old book each day has been my guide;
And I seek to do His will,
As my mother taught me then,
And ever in my heart His words abide."

—M. D. Williams.

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, OCTOBER 29, 1936

Field Notes

The Weaverland, Pa., congregation is looking forward to a Bible meeting Nov. 18 and 19. May the Lord have His full way in this meeting.

Bro. Roy Otto of Springs, Pa., filled the regular appointments at Mason-town, Pa., on Sunday, Oct. 18, preaching both morning and evening.

Wednesday evening, Nov. 18, and all day Thursday, Nov. 19, is the time set for a Bible meeting at the Weaverland, Pa., Mennonite Church.

Sunday evening, Oct. 25, was the time set for the beginning of a series of meetings at Oronogo, Mo., with Bro. D. D. Miller of Protection, Kans., in charge.

This coming week-end, Oct. 30—Nov. 1, will be devoted to a Bible Instruction meeting at the Souderton, Pa., Mennonite Church. Instructors, Ray Shenk and A. J. Metzler.

Bro. I. G. Hartzler of East Lynne, Mo., accompanied by a number of other brethren and sisters from his community, recently spent several days at Pryor, Okla., in the interests of the Cause.

The congregation at Springs, Pa., enjoyed an impressive communion service last Sunday. The meeting was in charge of the home ministers assisted by Bro. A. J. Metzler of Scottsdale.

Communion services were announced for the Chambersburg, Pa., Mennonite Church on Sunday, Oct. 25, with Bro. Richard Danner of Hanover, Pa., in charge.

A brother writes from Goshen, Ind.: "We are planning to have our communion at the College Nov. 8, following a series of meetings by Bro. Allen Erb of La Junta."

Counsel meeting is announced at East Union Church, Kalona, Ia., Oct. 26, and baptismal service in the evening, when 24 will be received into the fellowship of the Church. F.

A live interest is reported from Shipshewana, Ind., where a series of meetings was in progress at the Shore Church with Bro. Oscar Burkholder of Breslau, Ont., as evangelist.

A series of meetings is announced for the Bowmansville, Pa., Mennonite Church, beginning Nov. 8, with Bro. Elmer Martin in charge. The prayers of God's people are desired. G.

Bro. Henry Landis of Chambersburg, Pa., is again spending a few weeks at the Publishing House, helping out in the linotype department. His help is greatly appreciated.

"We had a good conference at Chambersburg," writes a brother from the annual meeting of the Washington Co., Md., and Franklin Co., Pa., Conference held recently at Chambersburg, Pa.

Saturday, Oct. 31, is the time set for the semi-annual meeting of the tri-county Sunday school meeting—Wayne, Stark, and Medina counties—to be held at the Mennonite mission in Canton, Ohio.

An interesting program of a rededication and anniversary meeting at the Mennonite Gospel Mission, Toronto, Ont., is before us. It is to be held on Sunday, Nov. 1, and everybody is invited to attend.

Bro. C. C. Culp of Brethren, Mich., closed a two-week series of meetings at Freeport, Ill., on Sunday evening, Oct. 18, with five public confessions and a spiritually strengthened congregation listed as results.

Among the recent visitors at the Publishing House are the following: Mary and Mattie Zook, Paul Zook, Sterling, Ohio; Earl Lefever and wife, Martha and Anna Sauder, New Hol-

land, Pa.; Wm. G. Detweiler, Canton, Ohio.

Among the worshipers in the Mennonite Church at Masontown, Pa., last Sunday were Bro. and Sister Paul Roth of Belleville, Pa. They returned to their home Sunday night, spending a night in Scottsdale with the Metzler family.

A brother writes from the Waterloo, Ont., community: "Revival closed at St. Jacobs with 28 decisions for Christ and a greatly inspired congregation." Bro. C. F. Derstine, the evangelist, left after the meetings for Flanagan, Ill., for similar work.

A brother writes under date of Oct. 20: "The Lord willing, a series of meetings will begin at the Middlebury, Ind., Mennonite Church Oct. 22, with Bro. S. J. Miller of Pigeon, Mich., in charge. We ask your prayers in behalf of the meetings."

In the absence of Bro. D. A. Yoder from home (he and his wife spending a few weeks at Croghan, N. Y.) the communion services in his bishop district are being conducted by Bro. S. C. Yoder of Goshen. Last Sunday was communion day at Olive Church.

The Walnut Creek congregation, Holmes Co., Ohio, is looking forward to a series of meetings, beginning Nov. 6, with Bro. J. D. Mininger of Kansas City, Kans., as evangelist. "Pray for us," are the closing words of the message that brings us the information.

Sunday evening, Oct. 25, marked the close of an interesting series of meetings in the Eastern Mennonite School, Harrisonburg, Va., with Bro. Wm. G. Detweiler of Canton, Ohio, in charge. Bro. D. stopped a few hours at Scottsdale en route home Monday morning.

A brother writes from Denbigh, Va., under date of Oct. 20: "Bro. Milton Near passed away this morning. Funeral Thursday afternoon. Bro. Ira Johns and wife, Goshen, Ind., are here visiting. Each evening Bro. Johns is favoring the congregation with very practical messages."

Bro. Silvanus Yoder of Middlebury, Ind., one of our contributing editors, is spending a few months with his daughter and family in Illinois. We are quite sure that many of our readers are being edified by his series of articles on the Home now being published in the Gospel Herald.

The recent meetings at Wayland, Iowa, conducted by Bro. S. G. Shetler of Johnstown, Pa., resulted in 18 public confessions. These applicants for baptism range from 12 to 14 years of

age. From Wayland Bro. Shetler went to Creston, Mont., where, if previous plans were carried out, a short Bible school is now in session.

In our reference to the rededicatory services at the Groffdale, Pa., Mennonite Church in last week's Gospel Herald, we failed to state that the main part of the meeting is a Bible meeting, beginning Saturday afternoon, Nov. 7, and continuing all day Sunday, Nov. 8. Instructors: N. H. Mack, Chester K. Lehman, Park Book, J. Irvin Lehman, John M. Sauder.

Bro. Aaron Mast of Belleville, Pa., one of our evangelist brethren who is spending about 6 weeks on the Pacific Coast, may be reached by mail at the following places:

Nov. 1—15, A. M. Shenk, Hammett, Idaho.

Nov. 17—30, H. A. Wolfer, Hubbard, Oregon.

Dec. 2—17, J. P. Bontrager, Winton, Calif.

Brethren E. W. Kulp, Bally, Pa.; Milton Brackbill, Paoli, Pa.; Aaron Mast, Belleville, Pa.; and J. S. Neuhouser of Grabill, Ind., are expected to spend some weeks in evangelistic work on the Pacific coast. They expected to leave Chicago on Monday, Oct. 26, and arrive in one of the congregations in Idaho in time to take part in an all-day meeting there on the 31st. May the protecting care and the grace of God be with them while in the far western field.

The annual bulletin, issued by the General Sunday School Committee in co-operation with the Mennonite Board of Missions and Charities, setting apart the third Sunday in November as general Missionary Day and containing suggested programs and useful information, is an instructive publication that ought to be in the hands of all our Sunday school officials. If you have not yet received a copy of this bulletin, send for copies to the Mennonite Publishing House.

Correspondence

Wellman, Iowa

Dear Herald Readers:—After an unusually hot and dry summer we have again enjoyed bountiful rains which have covered the earth with a beautiful green. God has also withheld the frost up to the present time, so that fall crops have had a chance to mature. We are again reminded that God supplies all our needs, both temporal and spiritual, "according to His riches in glory by Christ Jesus."

Bro. J. B. Martin of Waterloo, Ont., closed a series of meetings at the Lower Deer Creek congregation on Sunday

night, Oct. 11. Our brother preached the Word with power. People seemed to be hungry for the Gospel and the attendance was very good. A number of young souls came out on the Lord's side, and there were some reconsecrations. Help us to pray for those who should have made the wise choice but did not.

We were glad to have Bro. L. S. Yoder of Lyman, Miss., with us for several of our services.

Several of our young people are attending school at our church colleges. Freda Brenneman is at Hesston College and Carl Miller at Goshen.

Will God's people pray for the congregation at this place, so that as we approach the communion season we may all be ready to take part in a harmonious and God-pleasing manner?

Oct. 19, 1936.

Cor.

Waterloo, Ont.

(St. Jacobs congregation)

Dear Readers of the Gospel Herald, Greeting:—Twenty-one years ago we built a new church which we thought would be large enough for many years. The Lord has been very gracious to us all these years and has increased our numbers until we found it necessary to make more room; and so we built a wing on both sides, fourteen by thirty-eight feet, with basements, which makes it much more convenient for our Sunday school work and preaching services. We had our dedication services on Sunday, Oct. 11. One of the especially happy things about it was that Bro. Jonas Snider, one of our aged bishops who is nearing the eightys, could be with us and preach the dedication sermon, which he also did when we first built twenty-one years ago.

During the week of Oct. 11-18 we had evangelistic meetings conducted by Bro. C. F. Derstine. He preached from Psalm 23 every evening, and we were made to see as never before the depth and richness of the Word of God, and of the 23rd Psalm in particular. Believers were built up in the faith, a number of young people accepted Christ, and some from another denomination have decided to make their church home with us. Several such want a little more time for decision. If they should all come there will be about thirty additions to the Church as a visible result of these services. Pray for all of them.

On the 11th and 18th we had all-day services at which the brethren Oliver Snider, Jonas Snider, Manasseh Hallman, Oscar Burkholder and Moses Shantz gave addresses that were also greatly appreciated. We have been enriched in the things that are spiritual and eternal, and our desire and prayer is that the spirit of evangelism might not cease with the meetings, but that

it will continue and grow so that throughout the year souls may be reached and saved.

Our young pastor, Bro. Roy Koch, desires and needs your prayers. May I again remind you of our former pastor, Bro. Moses M. Brubacher. He is still in the hospital, and last reports were no better than earlier ones. I still believe that the Lord will restore him in His own time. Will you continue to pray with us for him, that the all-wise Father will do that which will bring most glory to Himself and greatest blessing to the church.

Menno M. Brubacher.

Oct. 19, 1936.

Morocco, Ind.

(Burr Oak congregation)

Greetings in Jesus' Name:—The Lord has been very good to us. We have had an abundance of rain this fall and our crops are good.

On Aug. 23 Bro. M. C. Lehman, returned missionary, was with us. We enjoyed having him very much. Bros. D. A. Yoder and D. D. Troyer were here Aug. 30.

On Friday, Sept. 18, Bro. D. D. Troyer came and we had our counsel meeting. Bro. D. A. Yoder could not come because of his health. On Sunday following we had our communion. We were made to remember Christ's sufferings for us.

We are going to be in a series of meetings from Oct. 28 to Nov. 8. Bro. Dean Birkey will have charge of them. We ask that every one would pray for them. There are so many unsaved souls around us, and we want to try and save them.

Oct. 20, 1936.

Cor.

Bloomington, Ont.

(Snyder's congregation)

To the Believers in Christ, Greetings:—On Sept. 19 Bro. Henry King of Harper, Kans., came into our community for revival meetings. The meetings continued over two Sundays. On the first Sunday we had our local mission meeting which was well attended and proved to be a real inspiration to every one who loves the truth. The main theme of our mission meeting was "Visitation Evangelism." Bro. J. Hostetler of Elkhart, Ind., assisted by Bro. King and the local people, were on the program.

It may be of interest to some to know of our missionary endeavors on this side of the Grand River. About thirteen or fourteen years ago Bro. L. J. Burkholder of the Rural Mission Board held a number of local mission meetings throughout the conference district. One such meeting was held on the east side of the Grand, at Bres-

(Continued on page 668)

Miscellaneous

THE CLOUDS

By Edith B. Kennel

For the Gospel Herald.

Now men see not the bright light which
is in the clouds.—Job 37:21.

I saw the swiftly rolling clouds
Sail through the blue, ethereal sky.
Some were of humorous phantasy,
Some dark, forbidding to the eye.

Some for a moment seemed to cast
Their shadow, then moved quickly on;
They scarcely hid the sun from view,
'Til it again as brightly shone.

But one arose, so huge and black,
It circled me with gloom of night.
Long did its fearful shadows seem
To hide from view all cheering light.

At last a welcome sunbeam shone
And edged the cloud with rainbow sheen.
My heart rejoiced again to see
The sunlight, golden and serene.

Thus o'er life's pathway here below
Some clouds o'ershadow for a day.
They ask of us a tear, a sigh;
Then all forgotten pass away.

But there are others God decreed,
Which like the thick, dark cloud arise;
His purpose in their darkness hid
Some day shall dawn upon our eyes.

E'en when the clouds have passed from view,
The sky again is bright and clear.
Their shadow cast o'er heart and mind
Have left their lingering memory there.

Sometime shall dawn the perfect day;
With ne'er a cloud or darkened sky.
Earth's sorrows all shall flee away.
And God shall wipe each tear-stained eye.
Gap, Pa.

SHOULD WE CALL THEM CANDIDATES?

By J. B. Moyer

For the Gospel Herald.

Brethren who have been selected, by the voice of the Church, as suitable members to appear for examination before a ministerial committee when ordination is contemplated, are often called "candidates"; and sometimes publicly, even by ministers. But since the meaning of words, as commonly understood by the people, depends on the definition given in standard dictionaries, we generally think of "candidates" as aspirants, although they may have been put forth for the office by others and not by themselves.

While those who have received proper recognition and endorsement by an acceptable number of members of their congregation should be willing to accept the obligation, if the Lord so directs, some feel that they should not then be listed as "candidates."

Until we find a better word, we might perhaps, call them **nominees**, for that term can be properly applied to any one without suggesting any **aspiration**. In fact, the definition given in

standard dictionaries does not define a nominee as an aspirant.

Perhaps some of us may be a little too sensitive about using the word "candidate" when it is applied to one who is not a self-seeker, yet it might be well to think of its meaning before we use it too freely; for after all, it may not properly express what we have in our minds.

However, inasmuch as both of these words seem to be almost infected with politics, because they are used much in political circles; there may be some doubts as to the propriety of using either one to designate those whom the Church has named as suitable ones for the office. But until a better word is found or a new one coined, the lesser objectionable one would, no doubt, be **nominee**.

Elkhart, Ind.

PRIDE

By Amos R. Kurtz

For the Gospel Herald.

This is one of the evils very seldom mentioned. Where did it start or by whom? We read that Satan was cast out of heaven through pride. He is also called an angel of light (II Cor. 11:14). In Ezek. 28:12-15 the vision is not of Satan but of Satan through an earthly king. "Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee." Also verse 17: "Thine heart was lifted up because of thy beauty." It is said "beauty is only skin deep," but some only need to go out in an April shower and the so-called beauty is all washed off. A speaker at the Church of the Open Door remarked some time ago he likes to see people well dressed; that is, not like the movie stars or like some of the so-called church members. Now read Isa. 14:12-14, how Satan uses: "I will ascend above the heights of the clouds: I will be like the most high;" but in verse 12: "How art thou fallen from heaven, O Lucifer, son of the morning." Which are you willing to follow, Satan who was cast out of heaven through pride, or the lowly Savior? Never anything said about His beauty, but He is in heaven sitting on the right hand of God the Father. Now, let me ask you, Why you are not satisfied to comb your hair as God made it grow. If God had made hair grow on your ears how would you like it? Are you ashamed of your ears? If you are, I believe it would be better to have the prayer veil over your ears. By fixing your hair that way, is there not pride back of it? A man told me not long ago that he was working at a place, and one of the girls told the other girls, "Why, I can see part of your ears, you haven't combed your hair right;" and she had to go to the looking glass and fix her

hair over her ears. But she didn't say anything about seeing her bare knees. I was in a Mennonite home a few years ago that even Mother's dress only reached to the knees. Well, they weren't made any longer, and they forgot that they still had drygoods at the store. Not long ago, in the Sunday school I saw a young lady have her hair fixed in such style had a class of small girls. I was made to wonder how she could teach them anything good. Then there are those who are ashamed of the bonnet. Now the Word is plain on the prayer veil, and a hat does not belong to a prayer veil. I have seen young men try and flirt with young women with silly hats and when a sister with a bonnet came along they would step aside and tip their hats. If any one says anything against a bonnet, it is a worldly church member. We are living in the last days, and Satan is doing all to destroy the Church. Los Angeles, Calif.

DIARY NOTES AT RANDOM

(Heard at the Young People's Institute at Eastern Mennonite School, July 22-26, 1936, and reported by Esther M. Gehman, Denver, Pa.)

July 22. Sunset Service: "And the word of God was made flesh and dwelled among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Who is He? He is the Lord Jesus. Moses said, "The Lord thy God will raise up a prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." David saw Him as a priest. He is King. He is King of kings and Lord of lords. He is Immanuel. He is God, and "none else." The voice from heaven said, "This is my beloved Son." We never should get tired of studying His Word, and by following His footsteps.—The meeting was very solemn and touching.

(Evening) We are chosen in Him. The word "mystery" is used in Ephesians seven times. "Mystery" is the Church. The Church was no afterthought of Christ, but was in His mind back in eternity. Those who are called through the Word are the elect. Grace is not denied to any (Titus 2:11-14). We should be holy and without blame, in Him in love. It is in Christ we stand holy and blameless. Sin is inherent, Holiness is not, but is found in Him. Rom. 11:36. God wants eyes to behold Him; He wants lips to praise Him. (Psa. 85.) It is our duty to win all for Christ. God expects us to be holy now. It behooves us to have sweet communion with Him.

July 22:—As we observed the morning watch, inspired by the beautiful mountain scenery around us, our thoughts went to the 121st Psalm. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made

heaven and earth." Also the scene of Moses on Mt. Nebo with Canaan lying before him passed through our mind as we meditated with God's wonderful handiwork before us. Problems are universal. An outstanding problem of our young people is life work; others arise from home life; there are Church problems. There must be some guiding solutions for life.

Ten Guiding Principles:—

1. Get a clear vision of the problem and every thing associated therewith.
2. We must beware of our bias. We do lean one way or another.
3. Seek competent counsel from the proper person, not from everybody. Avoid petting and nursing your problem until the poodle dog grows into an elephant.
4. Consider how the problem and its solution involves others. We can be very selfish in the solving of our problems.
5. Consider them in the light of the past, present, and future.
6. Solve them in keeping with the Word.
7. Seek the leading of the Spirit. (Rom. 8:14.)
8. Keep calm. (Phil. 4:7.)
9. Be patient. "Stand still and see the salvation of the Lord." Ex. 14:13.
10. Have absolute faith in God.

For our prayer life we have Jesus as an example. We get out of tune and time, we must disconnect with the things of this world and get in tune. Have a place and time to read your Bible each day. First, we need to ask the Lord to teach us to pray (Luke 11:1; Matt. 6:6). Jesus said, "When thou prayest." Turn this around and it reads "When prayest thou?" Daniel prayed three times a day. The camel is loaded with tons before he kneels, so we must be burdened by the Lord before we kneel. Some people just pray as they come in certain mood. Many don't have mood and cease to pray three times a day. All important steps in life should be entered into by way of prayer. Mark 1:35; Luke 6:12. We should take the Lord along in all our plans. A child taking its own way grieves its parents, so we taking our own way grieve our heavenly Father. Luke 3:21, 22. We need to be "filled with the Spirit" (Eph. 6:18). One can soon tell whether he is filled with the Spirit. Matt. 26:36, 45.

Our lives are made up of successes and failure; actions and reactions. There are special challenges in Peter's life. Any life will have several periods of such challenges. We are all in training. If the Christian life is anything at all it is a personal experience with Jesus Christ. We should not feel ourselves superior, but work in a humble way.

As we think of the mastery of the Word, and remember that we are finite, we are made to tremble. Note these references as to what the Word is and

does: Psalms 119:9; Psalm 119:105; Jeremiah 23:29; John 12:48; Ephesians 6:17; Hebrews 4:12. Word has teachings on the past, present, and future. I Peter 1:10-13. Moses and the prophets wrote more than they knew; they were inspired by God. Genesis is a challenge to modern teachers. God knows a lot more than He says. What He says, He has to say in a way that we can grasp it. It is not a book of history or of science. Isaiah 40:22; Job 21:27; Job 38:16.

The Christian's devotional life is a constant experience with God. To commune with God is spirit blended with Spirit. I talk with God and God talks with me, and I meditate. Men of God are men of meditation. Isaac meditated. Genesis 24:63. Joshua is emphatically commanded to meditate. Joshua 1:8. The Psalmist was oft in meditation, Psalm 63:6; 143:5, 6. Obedience of God's laws follows meditation. There must be a spirit of praise, adoration, and reverence ever prevailing within you.

It is but reasonable that we live for Him, because He died for us. He died for all. II Corinthians 5:14, 15. "ALL"—We should love all men. Let God have a chance and you will love Him. John 3:16.

God will not allow an honest seeker after truth to go astray (Tit. 2:11-14). If we are a Christian any time we are a Christian all the time. If we are no Christian all the time, we won't be one all the time. The reason many young people are not respected in public places is because they are not worthy, not letting their light shine, but put it under a bushel.

We must have continual revival. The devil laughs many a time at our machinery. We need prayer of power. The Church prayed; Peter was freed. Like as the iron gate opened of its own accord so God would open many a closed gate if we would give Him a chance. Paul thought a good deal of "Let us." "Let us" call on the bank of heaven we are not poor. We need God to pray to, and Jesus to pray through. We need the Holy Spirit to pray in. Do you know what you pray for? While Peter was in prison the people were in earnest prayer. God always honors a unity. If two unite they will get it. Rhoda had more faith for what they prayed for than all the rest.

Peter was bound to go ahead and do things. What was a strong point in Peter we admire? Tact, boldness, his sense of responsibility, he had a sense to see a way through in his leadership—these things we admire. As to Peter's boldness don't let us be too hard on him for going down. We all more or less depend on our boldness and forwardness. After we are gone too far to grasp the boat we sink. We must continually look to Jesus. We should wait and consult the Lord. We must be very careful of over confidence lest we make a tumble like Peter. Let us never turn critics of God.

Time was when God spake to man in visions and dreams. In these last days He has "spoken unto us through His Son." We see the evidences of God's handiwork in nature, but not in sin and its consequences. For redemption we must turn to God's Word. II Timothy 3:16; I Peter 1:21. It is foolish to pretend not to understand the Scriptures. We must do like Mary of old, and the time will soon come when we will understand. The more we search the Scriptures the more they shine. The writers of the Scriptures were chosen from all walks of life. What God expects is unity; even though we all differ we dare not mimic—Paul had a master mind; David was a singer; Solomon was the wisest man.

(To be continued)

THOUGHTS ON THE HOME

(Continued from page 662)

see their doom in making the fatal choice and yet persist with a loud voice to refuse all parental advice and insist on being left to their own discretions are certainly in a deplorable condition.

You ask for a remedy and you ask a hard thing. It certainly is a home problem that calls for patience and the shrewdest tact at our command. Divine interference alone can solve the problem. It is a well known fact that it is harder to cure a disease than to take precautions and prevent one. Apply the same principle to this case. Teach your son or your daughter ere courtship begins to delight in wholesome society and wholesome literature. Establish the habit of attending Sunday school and Church services. Teach them to worship the Lord in the beauty of holiness and thus learn to love the beautiful and hate the vulgar. Above all, ask God for the proper guidance and direction. Can courtship miscarry when supervised by such vigilance? or Holy Matrimony be a lottery?

My Dear friend, we can find trash and discarded articles in almost any attic. Dumping grounds are provided in almost every town and village for the disposal of rubbish. Any one desiring trashy environments can easily find congenial quarters. It is not a difficult proposition for a young man to find a girl friend that will not refuse his proposal as a young man once remarked, "I can easily find one on the streets of our town." A vain character is in evidence almost everywhere, and like the corners of the old rail fence in the woods that marked the line between our farm and the adjoining one that were often piled high with autumn leaves, so we are made to think of the vanities to which so often our youths resort in their search for a life companion.

Middlebury, Ind.

MISSIONS

(Continued from page 661)

the electric power line will have been extended along this highway, making electric lights available for the church building. Bro. Louis A. Kletzly, wife and daughter, have been appointed to take charge of this work and have been laboring faithfully for several years.

My first impressions of this rural field were but mildly favorable. After spending a week among the people, observing the spiritual needs that are evident everywhere, and the splendid opportunities for a poor man to get started in farming, I have come to the conclusion that Britton Run, Pa., is an ideal rural section for mission work.

In the first place, they have been practically forsaken by various popular denominations. The oil boom at Titusville, less than 25 miles away, drew the past generation of young men to that oil center, and with it the churches. There was much more money in oil than in farming. The result is that the farms have been neglected, buildings allowed to deteriorate and even collapse, so at present, because there are so few who wish to farm energetically, many farms are for sale for taxes—some a little more than taxes, but none are high priced.

In order that the Britton Run Mission station may prosper there are several needs I would like to suggest. There are many interested people there who at one time enjoyed their Christian experience who ought to be and can be revived.

1. Britton Run needs a number of enterprising Mennonite farmers to demonstrate to the whole section that a good living can be made on the farm. There are good markets at Meadville, Pa., twenty-five miles; Erie, Pa., thirty miles; Titusville, Pa., twenty miles; Jamestown, N. Y., fifty miles.

2. Britton Run needs this group of enterprising farmers to do something more than farm; but in their farming to live before all who see an honest, upright, and peaceable life. This is no place for men who profess Christianity and then defraud their neighbors, evade their debts, or are otherwise dishonest. This community has seen enough of such hypocrisy.

3. Britton Run needs, even above all else, consecrated, conscientious, sacrificing believers, loaded with the mission spirit, to show to these discouraged and abandoned people the living realities of the life that is "hid with Christ in God."

May we pray for Bro. Kletzly and family, for the other members of the church, a number who have been converted through this mission effort, and for the many who evidently have given up hope.

Breslau, Ont.

Be what you are yourself; don't try to be somebody else.—Geo. S. Keener.

CORRESPONDENCE

(Continued from page 665)

lau. After this meeting the four churches—Hagey's, Wanner's, Breslau, and Bloomingdale—united in missionary endeavor. An all-day meeting is held at each church once during the year. Our first work undertaken was the support of Sister Sarah Esch, at that time a girl in school in India, later in school in the home land, and today in medical school at Philadelphia, preparing for the medical profession in India. Our second undertaking was the support of Bro. Elvin Snyder of Breslau, who has been a faithful servant for the Lord in the Argentine for a number of years.

Lately the church at Strasburg has been accepted as a new addition to our organization. We are happy in this work. We are praying that the Lord will raise up others who will go out from among us to preach the unsearchable riches of Christ.

I should also mention that two of our workers are at Toronto, three at Bothwell, and one in northern Ontario. Pray for us that our work, though small now, may continue to grow until we have reached many lands and multitudes with the Gospel of regeneration.

Our revival was a blessed one, for we heard the truth and the truth makes men free. Six confessed Christ. Five of these were young people who have stepped into the Kingdom. Instruction meetings are in progress now, and soon we expect to have baptismal services. May it please God to bless our labors more and more as we are nearing the end of the road. Surely the time of our labors here is but brief at most. Therefore let us forget our ills and all with one accord press on with the good news of salvation until Jesus comes in the clouds with power and great glory. In the Master's name,

Oct. 21, 1936. H. W. Stevanus.

Freeport, Ill.

Dear Gospel Herald Readers:—During the past summer we had the privilege of having Bro. John Gingrich, Bro. A. L. Buzzard, and Bro. Amos Kreider occupy the pulpit and bring us messages.

Bro. C. C. Culp of Brethren, Mich., held revival meetings from Oct. 6 to Oct. 18.

We had a spiritual feast and received great blessings from the inspirational messages.

There were 6 who made the great confession, for which we praise the Lord.

Let us pray mightily for those who have not made the surrender that they may yet turn unto the Lord while He may be found.

We greatly appreciated the presence of some of the Sterling congregation during these meetings.

Oct. 21, 1936. Lucile Gingrich.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers, Greetings:—We have received many blessings, for which we are thankful. Both spiritual and natural.

Oct. 3, 4 our bishop, Bro. D. D. Miller, was with us and held counsel meeting and communion services.

Bro. Newton Weber of Ft. Wayne held our revival meetings Oct. 2-11. One soul reconsecrated his life to Christ. We were all strengthened by his Spirit-filled messages.

We had quite a few visitors this last summer. We are always glad for those that can come and worship with us.

We ask an interest in your prayers.

Oct. 21, 1936. Cor.

Clarksville, Mich.

(Bowne congregation)

At this time we are especially interested that you remember us at this place. Revival meetings are to be held Oct. 10-20, Bro. Ray F. Yoder of Wakarusa, Ind., in charge. Please pray with us that there will be a real sifting of hearts both inside and outside of the Church, that we may be used and yielded in His all-wise hands and that many of the lost will say, "I will arise and go to my Father."

We also wish to call your attention to our coming Bible school to be held Dec. 7-18; arrange to attend if you can.

God has dealt kindly with us, though it was hot and dry this past summer. Late rains helped, and through it all there is plenty in the land. Quite a few sick folks. Lena Mishler, Amanda Stahl, Mrs. Merril Hostetler are some of the members that are sick.

Our oldest sister in the congregation, Elizabeth Lite, who is nearly 92, has nearly a perfect attendance record at the church services. Her gentle disposition and interest in the church has helped us much. "The blessing of the Lord it maketh rich; and he addeth no sorrow with it."

Oct. 22, 1936. T. E. Schrock.

McBride, Mich.

The Zion congregation near Vestaburg, Mich., is announcing communion service for Nov. 1 with Bro. Edwin J. Yoder of Topeka, Ind., in charge. We would be glad to have members of our neighboring congregations worship with us in this service.

Oct. 22, 1936. E. E. B.

When strife and contention and disunity are raging among us, some people are walking "in the vanity of your mind."—J. B. Zook.

MISSOURI-KANSAS CONFERENCE

Report of the Missouri-Kansas Conference, Held at Yoder Church near Hutchinson, Kans., Aug. 20, 21, 1936

The moderator, D. D. Miller called the meeting to order and Edward Yoder led in song service. D. Y. Hooley conducted the devotional services, reading Joshua 1 and leading in prayer.

Choristers: J. D. Hartzler, R. M. Weaver.

New members of Conference admitted: Lawrence Horst, Peabody, Kans.; Daniel Sommers, Pryor, Okla., newly ordained ministers, and Charles Schweitzer, deacon of Protection congregation, ordained to the ministry.

Visiting ministers welcomed to privileges of Conference: D. J. Fisher, Edward Diener, Ray F. Yoder, J. S. Neuhauser.

Resolutions Committee: Alva Swartzendruber, J. R. Shank, Paul Erb.

Nominating Committee: I. G. Hartzler, A. N. Troyer, J. L. Shellenberger, E. M. Yost, J. D. Mininger.

Conference Sermon

J. G. Hartzler, Windom, Kans. Text, Acts 1:8—"But ye shall receive power, after that the Holy Ghost is come upon you."

An ever present danger: In the face of victory there may come defeat.

"Be strong and of good courage."

"Let us go up and possess the land."

The trend of the day: gradual loss of power. The Mennonite Church not immune to this danger. Power was a characteristic of the early Church. Power commanded respect and installed fear. Spiritual power, not intellectualism. Hypocrisy finds hard admittance to a Spirit-filled Church. "Beware of the leaven of the Pharisees and the Sadducees." Formalism, inward corruption, unbelief. The early Church separated from the world and unto God. Conference decisions settled questions in the early Church. Energy that must be expended in discipline drains our strength. Quarrels in the pulpit or in the pews cause a loss of spiritual power. Members had love for each other. The early Church was a praying church, looked for Christ's return.

Response to the sermon was given individually by all bishops present and by a selected group of ministers and deacons. Response was given by entire brotherhood by rising.

Ministry Present: Bishops: Harry A. Diener, J. C. Driver, I. G. Hartzler, J. G. Hartzler, J. A. Heatwole, J. M. Kreider, S. C. Miller, Alva Swartzendruber, D. D. Miller. Visiting, D. J. Fisher.

Ministers: E. J. Berkey, Harry Buckwalter, Earl Buckwalter, Paul Erb, Protus Brubaker, C. B. Driver, W. E. Helmuth, S. S. Hershberger, L. J. Miller, L. C. Miller, Charles Diener, Charles Schwietzer, N. E. Ebersole, L. O. King, Edward Selzer, Lawrence Horst, J. R. Shank, Nelson Kauffman, J. M. Yoder, Amos Gingerich, Milo Kauffman, Allen Erb, J. M. Nunemaker, J. D. Mininger, Rufus Horst, M. M. Troyer, R. M. Weaver, J. J. Zimmerman, D. Y. Hooley, H. J. King, Daniel Sommers, Leroy Thayer, I. J. Hartzler. Visiting Ministers: Edward Diener, Ray F. Yoder, Edward Schrock, J. S. Neuhauser.

Deacons: G. A. Horst, L. L. Beck, Vernon Shellenberger, J. L. Shellenberger.

Miscellaneous Business

Requests: 1. By I. G. Hartzler for ordination of minister or assistant bishop.

2. By J. C. Driver for ordination of minister at Mt. Zion congregation for the Ozark field.

3. By J. A. Heatwole, for the ordination of a minister for Limon congregation.

4. By J. G. Hartzler, for the ordination of a deacon in the West Liberty congregation.

5. By Andrew Shenk, for ordination of minister and for bishop help for Oronogo and Birch Tree district.

6. Invitations for place of meeting of next conference were received and referred to the Ex. Committee of Conference for decision.

Motion passed that: We favor and recommend that steps be taken as the Lord directs, in finding and establishing workers for the Culp, Arkansas, field.

In view of the fact that at this time about twenty members of the Mennonite Church live in the city of Denver, Colo., and that an invitation has been received to begin some kind of religious work in that city. Be it

Resolved, that we hereby authorize our District Mission Board to take this under advisement, referring its findings to the Executive Committee of Conference for further action.

Motion that we adopt the revised Constitution temporarily, to try it as it is for a year, entertaining suggestions for changes.

Conference Resolutions

I. Concerning Atonement:

We thankfully reaffirm our belief in the doctrine of the atonement as taught in the Scriptures. II Cor. 5:18-21; Eph. 2:13; Rom. 5:8-12; I Tim. 2:5.

We believe that Jesus our Lord "made Himself of no reputation and took upon Himself the form of a servant, and was made in the likeness of man;"

That on the cross He became the substitute for sinful man;

That through His vicarious suffering and His shed blood, and only so, God has dealt with the sins of the world;

That this atonement is unto all and upon all that believe; That the believer is complete and perfect in Christ and that the life of the indwelling Christ works itself out in deeds of obedience and service.

II. Concerning Obedience.

God is the Creator of all things with fullness of authority. He has ordained authorities under Him with specific instructions and commissions to carry on His purposes. Psalms 103:19.

In line with these purposes of God He requires absolute obedience to His commands. Deut. 10:12; I Sam. 15:22, 23.

True obedience is expressed in an humble attitude of submission to His will and full affectionate yielding in active duties and commands carried out. Deut. 5:29.

Explicit instructions on obedience are given

1. To children. Eph. 6:1-3.

2. To the church as members of the body of Jesus Christ. Heb. 13:17; I Thess. 5:12, 13.

3. To rulers. Rom. 13:1-7.

4. The dealing with transgressors and the disobedient. Matt. 18:15-18; I Cor. 5:9-13.

III. Concerning the Devotional Life of the Minister

In view of the minister's peculiar need of fellowship with God, that like the early apostles (Acts 6:4) he may be victorious over the efforts of Satan against himself and against the cause of Christ; we urge upon our ministry an increased application of time and effort to the life of fellowship with God; that God may bless our ministry with greater power, clearer vision, increased faith, larger usefulness, more exemplary living and greater fruitfulness. I Tim. 4:13-16; I Tim. 6:11-14.

IV. Concerning Affiliation with other Religious Bodies

Because affiliation and co-operation in Christian work with those who are unscriptural in their life and teaching is sure to result in a loss of standards and teaching, we urge those who engage in mission Sunday schools and other such lines of work to guard most carefully against compromising principles in face of the need for more workers. We believe that purity in teaching and thorough-going conversion are to be desired above mere numbers and the outward semblance of success in the Lord's work. Jas. 3:17.

V. Concerning Ministers as Collectors

In view of the fact that ministers are sometimes requested to serve as financial agents and to adjust financial difficulties between members, we submit the following:

1. That the high calling of the minister be kept in mind by both minister and laity. I Thess. 5:12, 13; Eph. 4:11-14.

2. That it is the duty of the minister to teach his people honesty toward God and man (Rom. 12:17) and faithfulness in our obligations in material things (Rom. 13:7, 8). He is also responsible to see that the Church is kept free from the sin of dishonesty.

3. That since the sphere of service of the minister is in ministering in spiritual things (Acts 6:4), we feel that our ministers should be very careful in giving advice in financial matters, and that the minister should not be asked to serve in material matters to the neglect of his spiritual calling. (Acts 6:2).

VI. Concerning the Teaching Ministry of the Church

God has planned that teaching of His Word is one of the important services that is to be rendered to the rising generation (Deut. 6:1-9). He has entrusted this task to parents, prophets, preachers, and teachers according to their gifts and powers. Tit. 2; Rom. 12:6-8.

The Church is responsible in fulfilling her ministry of teaching through her homes and by such other agencies as Sunday schools, Bible schools, Bible conferences, institutes, besides the regular ministry of the Word in the pulpit and by pastoral work. Rom. 10:17; Matt. 28:19, 20; Mark 16:15, 16.

VII. Concerning Safeguards against the Spirit of the Age

We recognize that the spirit of the age is in direct antagonism to the Spirit of God, and that those who are ensnared by this spirit will suffer spiritually (I Pet. 2:11).

We therefore urge the need of safeguarding our people from the blighting effects which the spirit of the world has upon those who have become its victims. We need to act upon the principle of self-denial and separation and to search and try our ways, to escape the evil effects of the world upon our hearts.

The spirit of the world emphasizes the things of a perishable nature in the lusts of the flesh, and of the eye, and the pride of life (I Jno. 2:15-17). We should safeguard our flocks by teaching the Word (II Tim. 4:2), by making wholesome regulation (Acts 16:4), and by exercising scriptural discipline, so that not only they may be protected but that others may be helped and warned to flee from the wrath to come. I Thess. 5:14, 20-32; Col. 3:1-17; I Tim. 5:20, 21; I Cor. 5:13.

VIII. Concerning Hypnotism

Whereas, the Word of God strongly forbids witchcraft, sorcery, and dealing with familiar spirits (Ex. 22:18; Lev. 19:31; 20:6, 27; Micah 5:12; Mal. 3:5; Gal. 5:20; Rev. 21:8; 22:15), we believe that hypnotism, mesmerism, fortune telling, pow-wow and kindred practices have their source in the evil one, and ask that our members refrain from all such evil practices, and

Whereas, reports have been circulated charging some of our ministering brethren with the use of such practices, which charges have been found false and groundless, we ask our brethren and sisters, especially those guilty of circulating the reports, to refrain from thus undermining the influence of their leaders and bringing them

into disrepute, and bringing reproach upon the cause of Christ. Matt. 7:12; Ex. 23:1; I Pet. 2:1; Eph. 4:31; Tit. 2:3.

IX. Concerning Birth Control

We are aware of the increase in the world of various forms of social evils, including the modern current, so-called scientific methods of birth control. We should counsel our brethren to heed the message of God to His people in which He commands them; on the one hand to be fruitful (Gen. 1:28) and on the other hand to follow the course of self-control and knowledge avoiding the practices which have brought God's curse upon His people (I Pet. 3:1-7; I Cor. 1:1-9; I Cor. 6:9-20; Rom. 1:26-32; Heb. 13:4; I Tim. 5:14; I Cor. 9:27; Eph. 5:12; II Tim. 3:3; Psalms 127:3, 5; Psalm 28:3). Furthermore, we recommend that Conference appoint a committee to find or produce suitable literature on this and kindred evils, which we may place in the hands of our people.

Miscellaneous Resolutions

I. Concerning Gratitude

Whereas, our brethren in the Iowa-Nebraska Conference district have shown such great interest in the Hannibal Mission, and

Whereas, the congregations in said district have so nobly responded in a financial way for the new buildings and,

Whereas, brethren have responded willingly to the call for help in erecting the church buildings, therefore be it

Resolved, that we the members of the Missouri-Kansas Conference in session at Yoder, Kans., Aug. 21, 1936, send greeting to our brethren in the Iowa-Nebraska Conference;

That we express our sincere appreciation for their interest, prayers, financial support, food supplies, and labor given to the Hannibal Mission.

II. Since God has permitted us to be together to enjoy this session of Conference, be it

Resolved, that we express our thanks to Almighty God for the blessings of this Conference, praying His blessing upon our efforts.

III. To the Yoder congregation

Since the brotherhood at Yoder, Kans., has so kindly entertained us and supplied our physical needs while here, therefore be it

Resolved, that we tender to them a vote of thanks and pray God to reward them for their efforts.

IV. To Business Firms

Be it resolved, that we give thankful recognition to the Haven Lumber Co., for the free use of lumber;

To the Landlois Electric Co., for the free use of electric light plant and batteries;

To the State Reformatory for the free use of chairs;

To the Woodworkers Planing Mill for shavings used as ground covering in the tent;

To the Amish Brethren for benches and bedding.

Concerning Expression of Sympathy

We as a Conference desire to express our sympathy to the families and congregations in the calling by death of the following:

O. E. Hostetler, deacon of the West Liberty congregation;

Florence Troyer, wife of minister M. M. Troyer of West Liberty congregation;

J. J. Hartzler, bishop for many years of Sycamore Grove congregation;

As a Conference body we wish to express our appreciation for the valuable services of the brethren M. E. Hostetler of Adair, Okla.; Andrew Shenk and Perry Shenk of Oronogo, Mo.; J. F. Brunk of Newton, Kans.; M. A. Yoder of Hesston, Kans.; J. S. Dettwiler of Versailles, Mo., who are ill and unable to be with us.

We deeply sympathize with them in their affliction and pray that they may be restored to health and further services in the cause of Christ and the church.

Officers and Committees

1. The Executive Committee: Moderator, Alva Swartzendruber, Hydro, Okla.; Ass't Moderator, Milo Kauffman, Hesston, Kans.; Secretary, Earl Buckwalter, Hesston, Kans.; Additional Members: D. D. Miller, Protection, Kans.; H. A. Diener, Hutchinson, Kans.

2. Member of the Mennonite Board of Missions and Charities, Amos Gingerich, Hesston, Kans.

3. Member of Mennonite Publication Board, J. R. Shank, Versailles, Mo.

4. Member of the Mennonite Board of Education, H. A. Diener, Hutchinson, Kans.

5. Hannibal Local Mission Board: J. M. Kreider, Palmyra, Mo.; H. R. Buckwalter, Palmyra, Mo.; Nelson Kauffman, 1417 Broadway, Hannibal, Mo.

6. Manitou Local Mission Board: A. H. Rhodes, La Junta, Colo.; Bert Snyder, La Junta, Colo.

7. Children's Welfare Board: Rufus Horst, Kansas City, Kans.; Edward Yoder, Kansas City, Kans.

8. Kansas City Local Board: L. J. Miller, Garden City, Mo.; Edward Yoder, Kansas City, Kans.

9. Conference Historian, L. O. King, Hutchinson, Kans.

10. Hospital and Sanitarium Board: J. A. Heatwole, La Junta, Colo.; Earl Showalter, La Junta, Colo.

11. Delegate to Dakota-Montana Conference, J. M. Kreider, Palmyra, Mo.

12. Arrangements Committee for General Conference, Alva Swartzendruber, Hydro, Okla.

13. District Mission Board Executive Committee: President, L. J. Miller, Garden City, Mo.; Vice Pres., Charles Diener, Canton, Kans.; Secretary, Paul Erb, Hesston, Kans.; Treasurer, S. E. Miller, Protection, Kans.; Fifth Member, Levi Headings, Hutchinson, Kans.; District Evangelist, H. J. King, Harper, Kans.

14. Delegates to General Conference: Paul Erb, Allen Erb, J. D. Mininger, M. M. Troyer, Milo Kauffman, H. J. King.

15. Workers' Conference: Moderator, Jesse Kauffman, La Junta, Colo.; Ass't Moderator, Rufus Horst, Kansas City, Kans.; S. S. Field Worker, M. M. Troyer, Conway, Kans.

Committees

1. Dress Committee: H. J. King, J. P. Brubaker, Joe C. Driver, Phoebe Yoder, Rose Buckwalter.

2. Sewing Circle Advisory Committee: Paul Erb, L. J. Miller, Menno Troyer.

3. Young People's Institute Committee: E. M. Yost, Amos Gingerich, Rufus Horst.

4. Conference Program Committee: Conf. Sec., Earl Buckwalter; Pres. Mission Board, L. J. Miller; Three members appointed by the congregation where the next Conference is held.

Sermons and Addresses were delivered to Conference as follows: Conference Sermon: J. G. Hartzler, Windom, Kans.; The Teaching Ministry of the Church, Milo Kauffman; Bible Teaching on Peace as Opposed to War, Paul Erb; The Atonement, E. M. Yost; The Devotional Life of the Minister, J. D. Mininger; Safeguards against the Spirit of the Age, J. S. Neuhauser, Grabill, Ind.; The Call of the Future, Ray F. Yoder, Wakarusa, Ind.; "All Things Work Together for Good," D. J. Fisher, Kalona, Iowa.

D. D. Miller, Allen Erb, Moderators.

Earl Buckwalter, M. M. Troyer, Secretaries.

Reports

(Following is a list of reports submitted before the Conference, and appropriate action taken:

1. Member of Mennonite Board of Missions and Charities.

2. Hesston College and Bible School.

3. The Hospital and Sanitarium Board.

4. Kansas City Mission.

5. Member of Mennonite Board of Education.

6. District Mission Board.

7. Mennonite Publication Board.

8. Delegate to Dakota-Montana Conference.

9. Dress Committee.

10. Y. P. Institute Committee.

11. Hutchinson Mission.

12. Hannibal Mission.

13. Mennonite Children's Home.

14. District Evangelist.

15. Conference Historian.

16. Manitou.

These reports will appear as part of the complete report of Conference which will appear in pamphlet form in a few weeks.—Editor.)

Earl Buckwalter, Secretary.

SPECIAL MEETING

La Junta, Colo.

Report of the Christian Workers' Conference of the Colorado Mennonite Churches held at the La Junta Mennonite Church, La Junta, Colo., Sept. 26, 1936.

Organization.—Mods., Allen Erb, Amos Kulp; Sec., W. N. Nunemaker; Chor., Emory Hartzler.

Program and Speakers.—(Sat. night) Motto: "Who then is willing to consecrate his service this day unto the Lord" (I Chron. 29:5)? Devotion (Rom. 12), Elias Miller;

Address of Welcome, Ansel Showalter; Theme: Christian Consecration—(1) Consecration in the Beginning of the Christian Life, Pauline Hershey; (2) Consecration in the Development of the Christian Life, A. M. Leatherman; (3) Consecration in Special Christian Service, Wilbur Nafziger; (4) The Joys and Blessings of Consecration, Mrs. Simon Shultz; Sermon, The Outstanding Religion, Protus Brubaker. (Sunday A. M.) Motto: "Whom God hath set forth to be a propitiation through faith in His blood" (Rom. 3:25). Devotion (Isa. 5:3), Wallace Shellenberger; Theme: The Atonement (1) The Condition of Man Without Christ, Ma-

ry Gross; (2) The Story of the Death of Christ, Irene Snyder; (3) The Meaning of the Atonement, Albert Unternahrer; (4) The Cross the Center of Faith, Service, and Glory, Kathryn Kulp; Sermon (Jno. 17:18), Sanford C. Yoder. (Sunday P. M.) Motto: "Behold, a Sower Went Forth to Sow" (Matt. 13:3). Devotion (Psa. 23), J. M. Nunemaker; Echoes from the Iowa-Nebraska Conference, Fannie Greger; Theme: Sowing the Seed: (1) Sowing the Word in the Ozarks, Protus Brubaker; (2) Sowing the Word in Our Hospitals, Selena Gamber; (3) Talk to the Children, I. B. Kulp; (4) Sowing the Word in Our Schools and Col-

leges, Sanford C. Yoder; (5) Colportage Work in Our Colorado Churches, Jess Kauffman. Business Session. Missionary Offering. (Sunday night) Devotion, Scripture Verses; Echoes from the Missouri-Kansas Conference, Allie Kauffman; Why a Biblical, Evangelical, Missionary Christian does not belong to a Secret Society, Leonard Henard, John Rhodes; Sermon (Isa. 60:1), Protus Brubaker.

Thoughts Gleaned.—We must give our best first in life and God will direct our lives. Consecration is yielding to God, the avenue by which we come in close contact with God. Development comes by walking in the light, pruning, becoming childlike, making God's Word a rule in life, honesty, loving our enemies, and prayer. Also consecration is to offer and devote to God's service. If God calls you to special service He will give you power to perform. As God gives so we give to those about us. The full consecration will result in an outstanding religion.

Man severed his relation with God at the fall in the garden of Eden. The story of the death and resurrection of Christ is the most important story in the world. Through the atonement we have salvation, reconciliation, purged conscience, deliverance from wrath to come, access to throne of grace, sanctification by faith, deliverance from power of sin, world and devil. When we are crucified with Christ and His life lives in us we shall share His glory. The atonement has very little value unless it is told to the people.

A brief survey of the topics and discussions of the Iowa-Nebraska conference was given. The chapter and book study have the advantage of covering scope of all the primary doctrines of the Bible. The Ozark field needs the interest of the Church. A trained nurse could do good in this field. The nurse's work in the hospital is of a personal nature. During sickness people have time to think. "Whatsoever a man soweth that shall he also reap." Our schools give our young people a knowledge of the Bible above the average. "Train up a child in the way he should go and when he is old he will not depart from it." The colportage plan is twofold: 1. To supply a work in which more can engage. 2. To spread the Word of God.

A Biblical, evangelical, missionary, Christian does not join a secret society for the following reasons: Organized secrecy, unequal yoke with unbelievers, harbors criminals, horrible oaths, heathen origin, false assurance of salvation, false claims to charity, influence on home and church, unnecessary.

—Secretary.

Married

Cauffiel—Blough.—On Oct. 3, 1936, Millard Rhodes Cauffiel and Dorene Arbutus Blough, the latter of the Blough congregation, were united in marriage at the home of the officiating minister, Sanford G. Shetler of Johnstown, Pa. May God abundantly bless this union.

Moyer—Freed.—Bro. Walter B. Moyer of the Salford congregation and Sister Stella H. Freed of the Franconia congregation were joined in holy matrimony on Sept. 26, 1936, Bro. A. G. Clemmer of Franconia, Pa., officiating. May Heaven's blessing be their portion through life.

Roth—Stutzman.—On Oct. 9, 1936, Bro. Joe Roth and Sister Fern Stutzman, both of the Salem congregation near Tofield, Alta., were united in marriage at the home of the bride's parents, Bro. N. E. Roth officiating. May the Lord's richest blessings attend them through life.

Thomas—Libhart.—On Sept. 19, 1936, Bro. Clyde B. Thomas of the Masonville congregation and Sister Miriam Libhart of the Millers-

ville congregation were united in holy matrimony by Bro. N. L. Landis at the home of the bride's parents. May the blessings of God attend them through life.

Wenger—Esbenshade.—Aug. 20, 1936, at the home of the bride's parents, Sister Ella Mae Esbenshade of the Paradise, Pa., congregation and Bro. Samuel S. Wenger of Metzler's, Pa., congregation, were united in marriage by the father of the groom Bro. Benj. G. Wenger. May God richly bless them through life.

Hargleroad—Gingrich.—On Thursday, Oct. 8, 1936, Bro. Christian J. Hargleroad of Ayr, Neb., and Sister Mary Gingrich of Roseland, Neb., were united in holy marriage at the home of the bride's parents, Bro. John and Sister Sarah Gingrich, Bro. D. G. Lapp officiating. May God's blessings attend them through life.

Obituary

Biehn.—Delton Biehn was born in Waterloo, Co., Ont., Aug. 7, 1894; died at Guernsey, Sask., Sept. 21, 1936, after an illness of only a few days; aged 42 y. 1 m. 14 d. He was married to Magdalena Eby who preceded him in death 8 years ago. This union was blessed with 3 children (George, Stewart, and Margaret) who, with 4 brothers and 2 sisters of the deceased survive to mourn their loss. Funeral services were held at the home and at the Sharon Mennonite Church with Bro. M. H. Schmitt and Bro. B. B. Weber in charge. The body was laid to rest in adjoining cemetery.

Eby.—Telitha, daughter of Michael and Mary Kreider, was born near Strasburg, Pa., March 23, 1858; died at her home in Gap, Pa., Sept. 24, 1936; aged 78 y. 6 m. 1 d. Death was due to complications. She was united in marriage to John M. Eby on Nov. 24, 1880. She was the mother of four children (Harry K., Gap, Pa.; Mary, wife of Emanuel W. Denlinger, Paradise, Pa.; Lillian, wife of John Denlinger, Soudersburg, Pa.; Isaac K., Kinzers, Pa.). Besides her children she is survived by 12 grandchildren, 4 great-grandchildren, 2 sisters (Susan Ranck and Katie Kreider), and 1 half-sister (Elizabeth Miller). She united with the Hershey Mennonite congregation in the fall of 1883, and was a consistent member the remainder of her life. Her seat was seldom vacant as long as health permitted. She will be missed as a kind and loving mother. Funeral services were held at the home by Ira Hershey and at the church by Martin Hershey and Abram Martin.

"Our family circle now is broken,
Since you have gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"

Lichty.—Catherine Hilty Lichty was born Sept. 23, 1851 in Melhausen, Alsace-Lorraine; died at Lake Charles, La., on Oct. 11, 1936; aged 85 y. 18 d. She emigrated with her parents to America. Her later life was spent in the home of her nephew, Peter J. Lichty, at Lake Charles, La. The morning of her passing she arose as usual, but returned to her bedroom and laid down. When Grandma Lichty called her for breakfast she had passed away. She was a member of the Mennonite Church and greatly appreciated the occasional services held at stated times. She was longingly looking forward to the communion service to be held on the day of her departure, but we believe she now enjoys the perfect communion and fellowship with her Lord. She is survived by Grandma Lichty, her two nephews (P. J. Lichty of Lake Charles, La., and J. J. Lichty of Kinder, La.), 3 nieces (Mrs. L. C. McCain and Mrs. E. G. Leidig of Lake Charles, La., and Mrs. S. J. Swartz of Phoenix, Ariz.). Funeral services were held at the residence in charge of C. W. Rogers and E. S. Hallman of Tuleta, Texas. Her remains were laid to rest in the Graceland Cemetery.

Dombach.—Henry H., son of Martin W. and Elizabeth (Herr) Dombach, was born June 9, 1847; died at the home of his son, B. Frank Dombach of Landisville, Pa., Oct. 9, 1936; aged 89 y. 4 m. He was a farmer in Lancaster County all his life, living retired a number of years. His wife died Dec. 29, 1929. He was a member of the Mennonite Church at Habecker's and Mountville. One daughter (Ella, wife of Amos Rohrer) died twenty-one years ago, leaving one son with whom he made his home. He is survived by 9 grandchildren and 1 sister (Mrs. Lizzie H. Martin of Central Manor, Pa.). He was sick only three weeks. The last time he was in church was on Sept. 13. His place is vacant in the church and in the home, but we hope our loss is his gain. He was very patient through his illness and expressed the wish to enter into the home prepared for the people of God. Funeral services were held at the Mountville Church by Jacob Habecker and John K. Charles.

"In our hearts his memory lingers,
But we know 'tis vain to weep;
Tears of love can never wake him
From his peaceful, quiet sleep."

Zimmerman.—Jonas B., son of Pre. Samuel and Susan (Plough) Zimmerman, was born Aug. 7, 1838; died at his home in Mechanicsburg, Pa., Oct. 8, 1936; aged 98 y. 2 m. 1 d. He spent his entire life in Cumberland Co., Pa. In April, 1879, he was ordained deacon at Erbs church near Carlisle. This office he held up to the time of his death. In 1885 Erbs church was abandoned and a new church was erected near Churchtown. He had the pleasure of attending the fiftieth anniversary of the present church in 1935. He was the last charter member of the Churchtown Church. He took great delight in reading his Bible. When his mind was too weak to hold a conversation he would read his Bible every evening for three solid hours. His wife was the former Anna Hege of Chambersburg, who died in 1910. He is survived by 4 sons and 2 daughters (Ira, Samuel, Benjamin, Jacob, Anna Mary, and Mrs. Martha Meiley); also 1 granddaughter (Irva Zimmerman) and an aged sister Leah Shope of Philadelphia. A daughter (Susan) died July 20, 1930. Brief funeral service was held from the home, with further services at the Churchtown Mennonite Church, conducted by Bros. Noah Mack and John F. Bressler. Burial in the Mt. Zion Cemetery.

NO ONE HAD TOLD HER

She was just in the bloom of life's morning;
She was happy, and free, and fair;
And a glance in her bright eyes would tell you
Of nothing but innocence there.

She was waiting for someone to tell her,
As she stood with reluctant feet,
On the banks of the wonderful river
Where childhood and womanhood meet.

She waited, but still no one told her
The secret of life so sublime;
And she held not the safeguard of knowledge
In life's beautiful morning time.

The flower so sweetly unfolded,
Was crushed by a rough hand one day,
And the jewel, so sacred, so precious,
Was stolen and taken away.

—Sel. by A. L. M.

The six-fold basis of Christian unity:

1. Unity in place.
2. Unity in prayer.
3. Unity in power.
4. Unity of practice.
5. Unity of possession.
6. Unity of the faith.

—M. E. Brenneman.

ITEMS AND COMMENTS

As one of the features of the present industrial unrest, the news of the strike of 7000 glass blowers in the Pittsburgh district is typical of the cause of the unrest. Self-interest explains the story.

Senator Couzens of Michigan, who died recently, is said to have given away more than \$20,000,000 for charitable purposes, including a \$10,000,000 trust fund for the promotion of the health and happiness of Michigan children.

Japanese in Paraguay—the first group of Japanese emigrants to the number of 80 arrived in Paraguay in August. Each emigrant family receives a tract of about 50 acres. Another group of 300 families are soon to follow.—News Item.

Graves of Bible Characters—An Italian gardener, digging near the old Appian Way, came upon a vault inscribed, "For the members of Caesar's household." On separate graves were written the names Tryphena, Tryphosa, Stachys, Amplias, Philologus, Urbane, Nereus, Hermes, appellations familiar to Bible readers, and found in the last chapter of Romans.—The Gospel Minister.

A recent official weather report states that although there has been more than an average amount of rainfall since the beginning of September, there are still sections in the winter wheat regions where the outlook is poor, due to the fact that four years of deficient rainfall had so completely absorbed the sub-soil supply of moisture that in many sections this lack has not yet been supplied.

Evidences are accumulating that the two leading aggressive factors in world affairs, Fascism and Communism, are marshaling their forces for a test of strength which will probably mean a world conflagration. Germany and Italy, the two leading Fascist nations, are being drawn more closely together. Russia, and to some extent France, are becoming more pronounced in their sympathy with the loyalist forces in Spain. America is being shaken by both these influences. But we look to the Lord for overruling power, and the prayers of God's people are in behalf of peace. Religiously, orthodox Christianity has nothing in common with either Fascism or Communism.

An unusual proposition is up before the people of Oregon at the coming general election. There, as elsewhere, the militarists have been active in aggressive work to make the people war-minded. One of the means to that end was to make military training compulsory in state-supported schools. But the people were not all minded that way. A bill outlawing compulsory military training in state-supported schools has been placed on the ballot by initiative petitions, and the movement in favor of the bill has the support of both the State Methodist Convention and the State Presbyterian Synod. This is said to be the first time that the compulsory military training issue has been brought before the people as a whole. As usual there is much blare and bluster brought to bear upon the prejudices of the people, with the hope that they may turn against the proposed law.

SPECIAL BIBLE TERM

Three weeks of special Bible instruction will be given at Allensville, Pa., from Dec. 14, 1936, to Jan. 1, 1937.

Faculty and Courses

Chester K. Lehman, Harrisonburg, Va.: Gospel of John, Apostolic History, Man, Sin, and Salvation, Christian Ordinances and Duties, Music I and II.

Elmer E. Yoder, Allensville, Pa.: Methods of Bible Study, Methods of Teaching, Hebrews, Hosea, and Mennonite Church History.

Remarks

During the week of Dec. 28—Jan. 1 there will be special Bible instruction given to the pupils of our public schools.

Those desiring further information address either of the undersigned,

Chester K. Lehman, Principal,
Eastern Mennonite School,
Harrisonburg, Va.
Paul M. Roth, Secretary,
Allensville, Pa.

EASTERN MENNONITE SCHOOL

Special Bible Term, January 6 to
February 16, 1937

Instructors.—In addition to several of the regular staff of teachers J. Irvin Lehman (Director of the Special Bible Term), Henry E. Lutz, J. D. Mininger, and Mrs. M. T. Brackbill will serve as special instructors.

Course of Study. The fourth year of the new six-year cycle will be offered, including the following subjects: Elementary Teacher-training Course, Bible Doctrine I, Gospel of John, I Thessalonians to Philemon, II Samuel to II Kings, Jeremiah and Ezekiel, New Testament Geography, Personal Evangelism, Hymn Appreciation, Church History I, Music, and Chorister Training. The regular subjects of the College Bible Course are open to maturer students, ministers, and missionaries.

A special two-weeks course for ministers and missionaries beginning February 1 is offered and includes the following courses: Doctrine of Jesus Christ, Evangelism, Biblical Difficulties, Epistle to the Romans, and Arrangement and Delivery of Sermons.

Special Services and Programs. The Revival services will be conducted by Bro. Mininger. Rich spiritual help will be gained from the Christian Life Conference, Sunday-school Workers' Meeting, Mission Program as well as other meetings.

Descriptive Bulletin giving full information will be ready for distribution early in November. Plan now to spend these six weeks in the most profitable manner possible. Write in for room reservation. Address correspondence to

Eastern Mennonite School,
Harrisonburg, Va.

HESSTON COLLEGE AND BIBLE SCHOOL SPECIAL BIBLE TERM

Jan. 5—Feb. 12

Courses offered in Bible, S. S. Teacher Training, Evangelism, Doctrines, Scripture memorizing, Bible study methods, Music, Public Speaking.

Also courses given for ministers.

Instructors: S. J. Miller, Pigeon, Mich.; J. C. Gingerich, Detroit Lakes, Minn.; M. M. Troyer, Conway, Kans.; E. M. Yost, Greensburg, Kans.; J. D. Mininger, Kansas City, Kans.; regular members of the faculty, and perhaps a few others.

Special features: Revival meetings, lectures, and musical programs.

A richer curriculum will be provided than ever before; also a larger force of instructors. Another large class is expected. Write early of your intention to attend, so that a room may be reserved for you.

Write for free Special Bible Term Bulletin, or for information.

Milo Kauffman, President,
Hesston, Kansas.

ONTARIO MENNONITE BIBLE SCHOOL

Place—800 King St. East, Kitchener, Ontario.
School Term—Dec. 28, 1936—Mar. 15, 1937.
Faculty—S. F. Coffman (Principal), O. Burkholder, C. F. Derstine, J. B. Martin (Business Manager).

Courses—Regular Course

Old Test.—Joshua to Esther.

Isaiah to Daniel.

New Test.—Mark and Luke.

Epistles and Methods.

Doctrines—God, Christ, Holy Spirit, Man.

Biblical Introduction—

New Testament.

Geograph Life of Christ.

Sunday School Normal—

Institution and Purpose.

Lesson Study and Presentation.

Christian Work—Y. P. Bible Meeting.

Church History—European Mennonite.

Missions—World Wide.

English—Language and Composition.

Sunday School Lessons.

Music.

Supplementary Courses

General Church History.

Christian Evidences.

Book Analysis.

Homiletics.

Public Speaking.

Distinctive Church Doctrines.

Practical Church Work.

Prophecy.

Expenses

Tuition—Seventy-five cents per week.

Board—One dollar and fifty-five cents for school days. Small charge for week-end meals.

Rooms—From seventy-five cents up per week. (Ministers and their wives and missionaries, tuition and board free. Ministers' children under age, tuition free.)

The Bible School Board invites you to attend school. Plan to be here for the whole term and if that is impossible come part time. We will gladly give further information.

J. B. Martin, Secretary,

187 W. Erb St., Waterloo, Ont.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association, of the Lancaster Conference district will be held at the Home, Saturday, Nov. 14.

The meeting will open at 1:30 P. M. with a sermon by Bro. Martin R. Hershey, followed by various reports, election of trustees, etc.

All are cordially invited.

Aaron L. Groff, Asst. Secy.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, NOV. 5, 1936

(Herald of Truth
Established 1864)

No. 32

EDITORIAL

"Do all things without murmurings and disputings."

"In all thy ways acknowledge him, and he shall direct thy paths."

In other words, live the fully consecrated life, and God will take care of you and keep you in the way you should go.

In the days when it was supposed that prohibition was popular it was said of some men that they were "politically dry but personally wet." It reminds us of some church members who are politically saints but personally sinners.

This is the time of the year when you can afford to put in much time reading the Bible. And there are several reasons why you should. Get your head full of it, and it is sure to filter down into your heart and permeate and enoble your entire life. The more completely you have the entire message at your tongue's end the more efficient you are as a soldier of the Cross, a workman for the Lord. The more time you spend with your Bible the more time the Lord has to talk to you through this, the message of His Word. Habit is contagious—get the Bible-reading habit, and others are liable to get the habit also. Finally, it helps you to live a God-honoring, sinless life. As the psalmist says, "Thy WORD have I hid in mine heart, that I might not sin against thee." For these reasons, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Divorce and Remarriage.—One of the clearest teachings of the New Testament is that when one man and one woman are united in marriage they

are "one flesh" until death separates them; and that therefore neither of them is eligible to a remarriage with some one else so long as the former companion is living. Read Matt. 5: 31-33; 19:3-9; Mark 10:2-12; Luke 16: 18; Rom. 7:1-3; 1 Cor. 7:39. But at times you come across circumstances that are quite pitiful and one's sympathies are aroused, so much so that some actually question whether the marriage was legal or scriptural—and take this as a basis for justifying a remarriage even though the former companion is still living. That question ought not to be hard to settle. Suppose the ones thus united had chosen to live together rather than separate. Would this be considered a real marriage, or would the sympathizers insist on a remarriage to make it legal or scriptural?

Prayer has been defined as "the heart's sincere desire, uttered or unexpressed." The many Bible references to prayer tell us of God's attitude toward prayer. It is idle to think of any one having fellowship with God and not given to habitual prayer. It was the burden of our Lord that "men ought always to pray and not to faint." We often hear people stress the point that Christ prayed because He felt the need of it. We would rather put it this way. Christ prayed continually because He was continually in fellowship with the Father. The very lack of habitual prayer is proof that we are out of fellowship with God. May we therefore continue our supplications before the Throne and "pray without ceasing."

Besides this, we need the help which can be had alone through God's answer to prayer. We need to pray, not merely because of the uplifting influence which prayer exerts over our lives, but because God is a personal Being, ready and willing to answer every petition of faith—in the wisest and most effective possible way.

100 QUESTIONS AND ANSWERS

Pertaining to SCRIPTURAL DISCIPLINE

94. What are the advantages in Bible study?

"Thy word have I hid in mine heart, that I might not sin against thee." "Thy word is a lamp unto my feet, and a light unto my path." "... that we be no more children, tossed to and fro and carried about by every wind of doctrine." Other things being equal, the more fully indoctrinated we are in the truth of God's Word, the more intelligently and effectively we can fight the battles of life and to serve the Lord our King. Next to prayer, Bible reading is our most imperative Christian duty.

95. Is there not a possibility of some people losing their minds through over-study?

Possibly. But there are two facts that keep us from becoming unduly alarmed over such a possibility: (1) Where one person suffers through overmuch Bible study, thousands suffer through ignorance of its message. (2) Where you see people who are "crazy on religion," they are suffering from superstition and fanaticism rather than from a knowledge of God's Word. Most people need have no fears on this question.

96. What is the connection between doctrine and discipline?

The more fully indoctrinated the member, the less disciplinary pressure he needs—provided his doctrine is the doctrine of Christ and not "the doctrine of devils." Read Eph. 4:11-16.

97. What is included in indoctrination?

A knowledge of the Word; a leadership of the Spirit, to the end that this Word may be properly applied to the life; the Word of God in the heart as well as in the head. This indoctrination is made manifest in the life; as the psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." And let us never lose sight of the fact that we are not fully indoctrinated until the whole doctrine of God—from Genesis to Revelation—is in our system and permeates our entire life.

98. Is an orderly church all that is included in scriptural Church discipline?

Yes; provided this order reaches the outer life, the inner life, the life "hid

with Christ in God;" our method of thinking, our attitude towards God and the Church—all in subjection to and under the direction of Jesus Christ the Head of the Church.

99. To what extent does the principle of total abstinence figure in a well disciplined church?

It is an essential part of it. When we think of total abstinence we usually connect the idea with that of totally abstaining from every form of intoxicating drink as a beverage. That is fine as an illustration. As moderate drinking leads to excess, as the tippler eventually becomes the toper, as a moderate indulgence on our part means the setting of an example that often starts the weaker ones to a drunkard's grave and a drunkard's hell, the only safe and sensible thing for us to do is to practice total abstinence from all intoxicating drinks, at all times and under all circumstances. The same is true of every form of sinful indulgence. For your own sake, and for the sake of others, make it the unalterable rule of your life to keep entirely free from every form of sin—great or small, popular or unpopular, attractive or unattractive, to your apparent advantage or disadvantage, under any and all circumstances—to "keep thyself pure;" or, in other words, "unspotted from the world."

100. Where will you find a perfectly disciplined congregation or church?

In heaven—provided there is enough faith about you when you reach the end of life's journey to entitle you to a safe passport to glory. In discipline, as well as in all other things connected with human shortcomings, there are human limitations. But that is no reason why we should not do as well as we know. There are two things that will help us to ideal standards of discipline as far as that is humanly possible: (1) Make a careful, prayerful study of scriptural instructions with reference to discipline, and then a conscientious effort to put all these instructions into practice; especially those pertaining to yourself. (2) Make a careful, prayerful study of all the Scripture light on conditions in heaven, and then, recognizing the Christian Church as a type of heaven, do all within your power to do to have the Church on earth as nearly like the Church in heaven as possible, beginning on yourself.

DEPARTING FROM INIQUITY

By John H. Mosemann

For the Gospel Herald.

Let every one that nameth the name of Christ depart from iniquity.—II Tim. 2:19.

There is scarcely anything more urgent among quite a few of our people than was urged by the apostle Paul in

his day, when he said, "Let every one that nameth the name of Christ depart from iniquity." In fact, to this end Christ died and "gave himself for us, that he might redeem us from all iniquity, that he might purify unto himself a peculiar people, zealous of good works." Christ is the Savior from sin, not an excuse for sinning. Many people will no doubt find themselves thrust out of the Kingdom, on account of wilfully living in sin and iniquity, while professing to be faithfully following Christ. This is what the Bible calls hypocrisy, and the hope of the hypocrite shall perish. Job 8:13. God demands of His people HOLINESS, for it is written, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). What a sad disappointment there will be on the part of many folks; for while they profess to be serving and following the Lord, they are actually serving the devil in a faithful way.

Some years ago a brother was sorely disappointed among us for the reason that he was not voted in for a minister at that time. This caused him to become greatly dissatisfied with the Church. After a time he left the Church uniting with another denomination, with all going seemingly well, for a while. Then one day a brother in that church took him in the back way to a beer saloon which soon proved his undoing, becoming intoxicated. That is what bad company did for him in a church which he thought was much better than where he had been. I am glad, however, to say that he gave evidence of repentance from this sin and transgression. This occurred in a church that claims to be the only church of Christ on earth.

In the book of Galatians we have recorded a list of the sins of the flesh, and in closing that list, Paul says, "They that do such things shall not inherit the kingdom of God" (Gal. 5:19-21). In I Corinthians the 6th chapter we have a similar record, and in closing he makes it clear that such "shall not inherit the kingdom of God" (I Cor. 6:9-11). These are the warnings found in the Scriptures for the benefit of people who want to be directed aright. However, they seem to have little effect upon such as are bound to live and do as they please in this sinful world. But there is a day of reckoning ahead of us that will be found to such as have sinned wilfully, "There remaineth no more sacrifice for sins, but a fearful looking for of judgment, and of fiery indignation which shall devour the adversaries" (Heb. 10:26, 27). Again it is written, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the covenant

wherewith he was sanctified an unholy thing and hath done despite unto the Spirit of grace" (Heb. 10:28, 29)? While God has graciously made provision for the saint who may fall into sin and transgression as recorded in I Jno. 2:1-3, He has seemingly none for the wilful transgressor who is evidently an apostate. Such will, like Judas "go to their own place," of whom it was said by the Lord Jesus, "Good were it for that man, if he had never been born" (Mark 14:21). So likewise it could be said of many people, "Good were it if they had never been born." The Word of God declares, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). May the good and Holy Spirit keep you from all iniquity; and should you have been overtaken unawares, flee at once to the throne of mercy that you may find grace and help in the time of need. DEPART, DEPART, DEPART FROM INIQUITY. Let sin be a terrible horror to you in time, and you will not be haunted by it in the hour of death, nor cursed for it throughout eternity!! Remember that "it is a fearful thing to fall into the hands of the living God!!!!"

Lancaster, Pa.

MODERNISM AND THE CROSS

Some friend has sent to us a report of a recent address delivered by the well-known London preacher Dr. F. W. Norwood in the city of Montreal. It is astonishing to read some of the statements it contains. It may have pleased the cultured audience that listened to it, with its well-rounded phrases and its literary and artistic excellence. It was such a production which the Greeks of old might have listened to with appreciation. They sought after wisdom, but Paul was content to preach nothing to them but Christ crucified, and that to them was foolishness. The Cross of Christ is both the power of God and the wisdom of God, but Dr. Norwood thinks it is of no importance. Here is what he is reported as saying when speaking of Christ's birth and death. "I do not think these facts are important. Who cares at this time whether Jesus was born in a manger, or whether He died upon a Cross or upon a throne? There are men whose situations in life are exalted; their hearts are humble but their spirit is strong and ever leading them to great achievement."

It is passing strange to us to read or hear such teaching given out in a Protestant and supposedly evangelical church, and to hear no voice raised in protest. This is indicative of the apa-

thy and indifference to essential Christian truth that has seized a large section of Christendom. To take the Cross out of the Scriptures and out of Christian theology, to say that no one cares whether the Lord Jesus Christ died upon the Cross or not, vitiates, to our way of thinking, the whole plan of redemption. Apart from that Cross there is no salvation for Dr. Norwood or any other human being. Apart from that Cross both the Old and the New Testaments are largely meaningless. "All the light of sacred story, gathers round its head sublime." It may have no meaning for Dr. Norwood and others of his ilk, but it had a terrible and sublime meaning for the Lord Himself. From Genesis to Malachi the Cross is in view in type and symbol, and from Matthew to Revelation it is an ever-present, glorious reality for sinful men and women. To Modernism it is an offense. Dr. Norwood has expressed the attitude of Modernism towards the Cross of Christ. There is nothing new in what he and others like him are saying. The multitude who stood around the Cross two thousand years ago gave utterance to the expression that their followers, parrot-like, repeat today: "Let him come down from the Cross and we will believe him."—The Evangelical Christian.

This discussion of Dr. Norwood's heterodoxy is of special interest to those who remember that his name is sometimes coupled with so-called peace meetings. Men of this type do not fit very well in meetings of the true followers of the Prince of Peace. The cause of real Bible nonresistance has suffered much because of fellowship with those whose mixture of pacifism and heterodoxy has been the means of confusing the minds of well-meaning people and thus turned them aside from the path of Bible nonresistance. The inconsistency of fundamentalists making common cause with militarists furnishes no excuse for non-resistant people making common cause with liberalists.—Editor.

THE TREND OF AMERICA

CIVILIZATION to HEATHENDOM
(Decreasing) (Increasing)

Temperance	Drunkenness
Good Will	Savagery
Clothed	Murders
Marriage Sacred	Nakedness
Honesty	Child marriages
Industry	Child courtships
Day of Rest	Adultery, etc.
Good Moral Laws	Greed
Worship God	Robbery
	Bribery
	Idleness
	Sabbath desecration
	Repeal of good laws
	Worship idols

How does the trend affect my life? Am I going with the crowd to perdition, or am I by the grace of God holding to the standards of God's Word?

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isa. 1:18.

Thus saith the Lord, Learn not the way of the heathen.—Jer. 10:2.

Sent by John E. Kauffman,
Parkesburg, Pa.

TEACHINGS IN OUR NONCONFORMITY PROGRAM

By T. E. Schrock

For the Gospel Herald.

At our general conference at Kitchener, Ont., and since, the subject Nonconformity has been given a place on programs and conferences in many places throughout the Mennonite Church. The need of such a program is not questioned. Much good has been done by it, but the reason for this being written is the seeming lack of unified teaching on this important doctrine along certain lines.

Two Extremes on Simplicity of Attire

Expressions like these are heard; "ceasing to wear a necktie and to begin wearing a plain coat, because of convictions, are not nonconformity at all." "That there are a great many people in the Mennonite Church who believe that all that is needed to get to heaven is a plain suit, that our Church has practically left alone the many other phases of nonconformity and have stressed and built on this one thing, namely clothes" seeming to imply that all who wear plain attire are at least not above suspicion on this point.

The other extreme—one might well have gotten the impression that plain attire was at least the most important thing in one's salvation and Christian life. We shall never forget a talk a certain layman gave some years ago along this line—by his clubbing, insinuating, bluffing and what not? We were almost sorry we even believed the same way he did—in Gospel simplicity of attire.

Why Such a Difference

One is made to wonder if these people are driven to extremes in order to rectify certain conditions they see existing;—getting away over to the opposite side, as it were, to pull them into line. But one is again made to wonder what the effect of such teaching will have on the church! It certainly is the part of wisdom to stress and to counteract the evils that are making harmful inroads into the sheepfold of the Lord. If many in our audience are depending on their simplicity of attire for a home in glory, certainly they should be disillusioned; if need be, to stress the point often. On the other hand, if there are many present who are drifting into the delusion of worldliness, it stands to reason that they should be warned lest they too, should come short of the glory of God.

We have attended services in Mennonite churches in at least eight different states and in Canada, but we don't recall a single instance that we

were impressed with the sad fact that many were going to seed on the simplicity question; or in talking with any Pastor (who certainly should know the condition of his own people) who lamented such a thing. But many were the signs and expressions of consecrated children of God, whose heart beat warmly for God and the Church, that the opposite is too true.

Nonresistance has held a prominent place on our teaching programs, and well it might at this time, because of the great unrest among the nations of the world and their preparations for war. The time may come when it dare not be taught. It is the part of wisdom to teach it now when it can be freely taught and readily received. One of our well known evangelists was told by his mother, (who was a member of a popular denomination) to see her pastor, who was a very prominent leader in his Church, concerning certain ordinances which the Bible teaches and we practice. In the interview, which was concerning the prayer-head-covering, he answered, "Certainly I believe the Bible teaches it, and that it should be worn." When asked, "Why don't you teach it?" the man said, I DARE NOT! (The application is simple).

Some years ago a Minister from Germany visited one of our congregations on the day of Communion. Afterward he commented on the act of feet washing and the prayer veiling. The home Bishop in surprise asked him if they did not practice it over there. He said, "De lite vella es gor nimme" (The people don't want it any more).

Does it remind you a little of Aaron and the golden calf? "The time will come when they will not endure sound doctrine—" II Tim. 4:3. (There is a vast difference between enduring the doctrine of God, or adorning it. Tit. 2:10). People's endurance is limited. Usually they learn to adorn, or swing out and heed neither.

Detecting Defects

The clothes of the Christian, like the noise of a car, are external; but the trained mind in either field of service quickly detects trouble on the inside. Vibration, as well as hilarious, or inconsistent living, shows something is out of balance; and unless remedied both are soon on the junk heap. Lack of power may be caused by a number of things: a leak somewhere, a wrong mixture, improper adjustments, or no proper contact. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7). POWER and PLENTY TO SPARE!

Conclusion

One would think missionaries and mission workers who are dependent on contributions for the continuation of the great mission cause would be especially interested in the correct

teaching of this phase of nonconformity teaching. The writer was at the General Conference of another denomination who had just let loose on the dress question, and the mission offering report showed a \$65,000 drop in one year. This was before the depression, and the year before the financial crash of 1929. But that mission offerings are not the only thing that have been affected, is quite apparent.

It is beyond question that our nonconformity has done much good. It

has made man think. How much more could have been accomplished by unified, sound Gospel teaching, God alone knows.

May God help us as pastors and Christian workers, to help those on the River of Life lest they get so near the shore on either side of its extremes that they are caught in the uncertain pitfalls, that they (and we?—Ezek. 33) will miss heaven and the great and glorious meeting with the KING.

Clarksville, Mich.

PREACHERS' PAGE

SERMONETTES

(Truth)

Collected by J. G. K.

One of the sublimest things in the world is just plain, simple truth.

Truth in the heart is a power, not an opinion.

Truth never fears investigation.

Truth is beautiful and divine, no matter how humble its origin.

Plain truth is oftentimes so simple that we refuse to accept it.

The greatest friend of truth is time; her greatest enemy, prejudice, and her constant companion is humility.

Truth and sincerity are the basis of every virtue.

Nine-tenths truth is only a deceptive error.

Truth has been out of fashion since man has changed his robe of fadeless light for a garment of fadeless leaves.

No one will be able to serve the truth as long as he clings to the false.

We like it when the preacher tells the truth to the other fellow, but it riles us when he tells the truth to us.

Man stopping his ears to the truth will never change it.

Though a lie be swift the truth will overtake it.

Even though the Word be truth, if the teacher perverts it, it will lead people to error.

To tell the truth is the Christian's duty at any cost.

Those who only know the truth are not equal to those who love the truth.

It is not always easy to be true, but it is always worth while.

Atglen, Pa.

THE MISUSED PULPIT

In justice to the hero of this story it should be told, though we are a bit late in the telling of it. A certain Chicago church, known to run to the sensational, put on during the holidays an elaborate religious play. One scene called for the entrance onto the improvised stage of a little donkey. When it came the donkey's cue, to the embarrassment of the director and the huge delight of the audience, the noble little fellow stubbornly refused to mount the rostrum. Neither coaxing

nor persuasion could move him, and the perspiring director had finally to give it up as a bad job. Whether the donkey objected to having them make a bigger donkey out of him than he had been before, or whether he felt a reverent sense of his unfittedness for the pulpit is not known.

Not all details of the story have been supplied me, and I am unable to say how the show got on without the donkey, though I assume that some other member of the cast substituted for him and probably acted his part quite as naturally as he himself could have done. But I am for the donkey. He should be pensioned for life and should go down in history along with the famous beast of Balaam's day as having more piety than the publicity-hunting prophets of his time.

Religious shows leave a bad flavor. When they enter the holy place, they come perilously near to offering strange fire to the Lord. At their worst they are sacrilege; always they are unnecessary, and at their best they are a poor substitute for prayer and the Holy Ghost. Church plays are invariably cheap and amateurish, and in addition to grieving the Holy Ghost, those who attend them are cheated by getting wretchedly poor entertainment for their money.

On the pulpit of a famous mission appears the text: "Sirs, we would see Jesus," a gentle reminder to the speaker to keep to his subject, Christ and Him crucified. When the pulpit is used for any other purpose than to set forth the Word of God, the glory has departed. Let us keep the Bible in the pulpit, and as far as possible keep the donkeys out!—A. W. Tozer in the Alliance Weekly.

CHRISTIAN DUTIES TOWARDS OUR CHURCH LEADERS

By a Sister

For the Gospel Herald.

What is God's great purpose to call out men to preach His Word? Is it not His great love towards mankind through which His will can be made known to us and that we can by His help live accordingly? How thankful we should be for this!

Now let us consider our duty towards those God has given us for this great purpose. Indeed there are great duties and privileges for God's children in this behalf. Let us turn to God's Word to find our duties. In I Tim. 5:17, 18 we find these words: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." For the Scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn:" and, "The labourer is worthy of his reward." The question might arise as to how we can honor them. I believe we can by living a consistent life, thereby showing that we really believe the things that are preached and that we long to do God's will. How much God's work suffers because of disobedience, God alone knows.

And again, how much harm is being done by those speaking evil of their church leaders! How sad that even this is done in the presence of children and thus creates an antagonistic spirit in them towards those that have the rule over them. Friends, beware, for this sin will not remain unpunished by God. Fruits do manifest this truth of harm that is brought by those committing this sin. What do we then find it our duty to do? Indeed it is to dearly love our church leaders and try to create this love for them among our fellowmen. Have you ever realized the great love they have for you, indeed for your soul? If you have you cannot help but love them. Again, is it not a blessed privilege to know their love and thereby count them among our most intimate and closest friends in this life? Is it not a truth that when a soul is troubled, no matter in what way, that there is no one it longs for more and can confide in with a whole heart, more fully than the bishop, minister, or deacon? When sorrow enters a home, who is called for, or when death comes who is more longed for? Then again, is it not sad that so many during times of enjoyment and ease and in a sense may be the very enemies of them, do not realize that some day they will need the very help of them. May God help us to highly respect and honor them for His sake no matter where we live. Turn to I Thess. 5:12, 13 and you will find this very duty stated.

In Heb. 13:7 we find these words: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." There are so many ways our duty may find expression in remembering them. It may be they need our help in their daily work. Perhaps we can be an encouragement to them in some way or other through remembering them. I believe it is a help to them just to know we remember them.

no matter who we are or where we are. Nothing tends to cripple the work of the ministry so completely as a lack of proper regard for them and their sacred calling on the part of lay members of the congregation.

Heb. 13:17 comes with another great duty enjoined upon all who wish to be faithful followers of Christ. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Are you longing to obey them for Christ's sake? Is it not God's Word they preach to us? How earnest we should be to obey God's Word. How many sleepless hours they spend upon their pillows during the quietness of the night because of some wayward soul or some great work resting heavily upon them we as lay members never know. Many a tear may be shed by them in the stillness of the night unknown to anyone but alone to God. Dear reader, whoever you may be, is it for you? Let us put forth every effort to stand under the arms of those whom God has set over us. If, when the battle is fierce and his hands become weary, the Aarons and the Hurs come forward and sustain the drooping hands, he sees only victory ahead, no matter how severe or great the opposition. With the laity standing loyally by him in all things the consecrated minister takes new courage and triumphantly declares, "I can do all things through Christ which strengtheneth me."

How can we encourage them, which is our utmost duty? Give them an encouraging word as you meet them, or write them a letter of encouragement. Thank them for some help received. Let them know you really care to help them in the great work. Dear friends, there rests a blessing upon such help given. Do you see them burdened or discouraged? Do not miss the opportunity of encouraging them in some way. Perhaps a song you can sing will cheer them on their way. I believe many a one has been blessed in these ways, both the one that receives and the one that gives.

Let us consider one more great duty of the Church, which is constant prayer for their leaders. Wherever this is done faithfully the Church will prosper. Remember how often you hear their request for prayer in their behalf. Are you fulfilling your duty? Indeed they need the prayers of God's children to faithfully carry out their great responsibility. Do we realize it enough? Oh, let us not forget them in our daily prayer life. No matter who we are or where we are, let us daily plead at God's throne for our bishop, ministers, and deacons. Let us for Christ's sake put forth every effort to do our duty. All true ministers realize

the worth of and long for the prayers of their congregations. See Col. 4:2, 3; Eph. 6:18, 19; I Thess. 5:25; II Thess. 3:1. Brethren and sisters, pray for your minister. Search the Scriptures and find still more of our duties. These are but a few.

Tavistock, Ont.

POOR MEN PREACH THE GOSPEL

It is one of the honors of the Gospel that poor men have taken to the preaching of it. There was a tinker once—and let the worldly-wise blush when they hear of it—there was a tinker once, of whom a great divine said he would give all his learning if he could preach like him. There was a tinker once, who ne'er so much as brushed his back against the walls of a college, who wrote a "Pilgrim's Progress." Did ever a doctor in divinity write such a book? There was a pot boy once—a boy who carried on his back the pewter-pots of his mother—who kept the Old Bell Inn. That man drove men mad, as the world had it, but led them to Christ, as we have it, all his life long until, loaded with honors, he sank into his grave, with the good-will of a multitude round about him, with an imperishable name written in the world's record as well as in the records of the church. Did you ever hear of any mighty man whose name stood in more esteem among God's people than the name of George Whitefield? And yet, these were poor men who, as Wycliffe said, were taking to the preaching of the Gospel. If you will read the life of Wycliffe you will find him saying there that he believed the reformation in England was more promoted by the labors of the poor men whom he sent out from Lutterworth than by his own.

He gathered round him a number of poor people whom he instructed in the faith, and then he sent them two and two into every village, as Jesus did. They went into the market-place and they gathered the people around; they opened the Book and read a chapter, and then they left them a manuscript of it, which for months and years afterward the people would assemble to read, and would remember the Gospellers who had come to tell them the Gospel of Christ. These men went from market-place to market-place, from town to town, and from village to village and, though their names are unknown to fame, they are the real reformers. You may talk of Cranmer, and Ridley, and Latimer—they did much—but the real reformers of the English nation were people whose names have perished from the annals of time, but which are written in the records of eternity. God has blessed the poor man in preaching the truth.

Far be it from me to depreciate

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

THOUGHTS ON THE HOME

By Silvanus Yoder

For the Gospel Herald.

V. The Home a Watch Tower

Do you remember the day when your father took you up in his strong arms that you might be able to look over the crowd that thronged the sidewalk and see the parade that was passing by? Likewise Moses was permitted to see the promised land from the lofty heights of Pisgah and with a clear vision he beheld all that country from Dan even unto Zoar.

Methinks, as I meditate upon this Scriptural narrative, that Moses not only beheld the features of the land that flowed with milk and honey but with a prophetic eye he also beheld the prosperity and adversity of the House of Israel. I am inclined to think that the checkered history of the people which were rescued from Egyptian bondage was made clear to him as in the presence of God he beheld the land of promise. Zacchaeus also, from his exalted position in the sycamore tree, beheld Christ and afterward received Him joyfully as a guest. Were

learning and wisdom. We should not have had the Bible translated without learning, and the more learning a man can have, if he be a sanctified man, the better; he has so many more talents to lay out in his Master's service; but it is not absolutely necessary for the preaching of the Word. Rough, untamed, untaught energy has done much in the church. A Boanerges has stood up in a village; he could not put three words together in grammatical English; but whether the drosy parson had for many a year lulled all his people into an unhallowed rest, this man started up, like the herdsman Amos, and brought about a great awakening. He began to preach in some cottage; people thronged around him; then a house was built, and his name is handed down to us as the Rev. So-and-So; but then he was known as Tom, the plowman, or John, the tinker. God has made use of men whose origin was the most obscure, who seemed to have little except the gifts of nature, which could be made use of in God's service; and we hold that this is no disgrace, but on the contrary, an honor, that poor men are taking to preaching the Gospel.—Spurgeon.

there any children in that vast throng that were lifted up to behold the face of the Savior that loved and blessed them as He passed by?

Moses, with much emphasis, insisted that parents teach their children "the words that I command thee this day" (Deut. 6:6-9). Will you please turn to this portion of Scripture and read it? Paul refers to the life of Timothy who had become "wise unto salvation" as the result of such parental teaching.

Well do I remember an incident in my early childhood, when one Sunday morning I was told of a crime that had been committed in one of our towns when a ruthless young man in a fit of rage murdered his enemy. This young man was a schoolmate of my uncle who could readily see in that life the steps that led to this awful crime. His life was rehearsed to me as a life that should in no wise be duplicated. The teaching in this young man's home was far from what it should have been. His early pranks of sacrilege and dishonesty were considered as a witty joke in the estimation of his father. The career of this young man, as he passed along in my mind, was clearly demonstrated; and when in a few months later he was to pay on the gallows for the life he had taken the terrible abhorrence of a life of sin in the sight of God was made real and indelibly inscribed upon my mind.

A father of a family of boys once said to me, "I have taken my boys to the county jail and shown them the inmates for the purpose of impressing them with the sad end that lies in the wake of the transgressor." Surely "the way of the transgressor is hard." Have you seen it as such and pointed it out to your children?

But then this parade is not all made up of transgressors and vile characters of disrepute. Among them can plainly be seen characters willing to sacrifice for the welfare of their fellow man. Children who share their playthings, their candy, and their apples with their schoolmates; mothers devoted to their homes and families; teachers and preachers who seek the welfare of their communities; men of all ranks and occupations who have served the present generation with a virtuous life; old men whose hoary heads bear testimony to the saving power of Jesus Christ, are all included in this panorama of human life. Beside this, such characters as Huss, Tyndale, Menno Simons, Knox, Patton, Jonathan Edwards, and others are also made real as we refer to them whose painstaking zeal and enthusiasm wrought more for the welfare of humanity than the military zeal of Napoleon or any of his aspirants.

As I write I am again inclined to make reference to our libraries and

magazines on our library tables. Our school libraries contain the biographies of many noted characters such as Franklin, Washington, Adams, Hamilton, Burr, Lincoln, Greely, Grant, Lee, and many others. Many are written with the express purpose of stirring the young blood to American patriotism and military pomp. Our children are brought face to face with many questions as they read them. Surely the honesty of Lincoln, the faithfulness of Washington, the sage expressions of Franklin and other characteristics are very commendable; but the atheistic idea which so often lurks in the background makes it our urgent duty to teach that an all-wise Being has guided and moulded the affairs of our nation. It is not the ingenuity of scholarly and diplomatic statesmen nor the enthusiasm of political aggrandizement that has established nations. It is the blessing of God bestowed upon that people who acknowledge Him. Paul in his address to the proud Athenians on Mars Hill said that "God hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitations." This statement of Paul in the seventeenth chapter of Acts informs me that long before our nation was born the prominent dates of American history—such as 1492, 1607, 1776, and many others—were appointed and also the boundaries set. As an admirer of history in the light of the Bible, I am convinced that all important events such as battles, discoveries, inventions, etc., have all been appointed and used by God as instruments in shaping and moulding the destinies of nations.

The home as a watch tower is not only responsible for pointing out the failures and successes of individuals that have come into prominence and are known in our own age and locality, but also the wide range of characters to whose biographies we have access. Their failures and successes, their accomplishments and losses, all can be utilized; and as we behold them in perhaps the dim azure of the past and discuss their aspirations with our sons and daughters, may we profit by their experiences. May our homes and our teaching be of such a nature that our children be lifted up to a position where, like Moses in his view on the heights of Pisgah, the promises of God become a reality. Asaph was rescued from the slippery place on which he stood when he was made to see the end of the wicked from the exalted sanctuary.

Is your home a watch tower? Does its elevation permit its inmates to behold the seething mass of humanity in its parade in search for joy and happiness? Have God's promises become a

reality? Can the eternal abode of God's people be seen as from Pisgah's heights Moses viewed the promised land?

O for a Christian home and for the memories of such a home that has pointed out the way of salvation and eternal bliss and clearly demonstrated the way that leads to God. O for a home that also warns against the depravity of a vain and sinful life spent in carnal pleasure and debauchery. Truly blessed is the home that has succeeded in pointing out the destiny of those who live in idleness and vanity, and also the destiny of those who by industrious and painstaking toil and sacrifices have attained unto positions of usefulness in the sight of all God's people and acquired that wealth which can not be compared with any earthly calculations.

God grant us more homes whose prestige is made real to its inmates, on whose teaching our sons and daughters may depend in unquestionable security; homes that have demonstrated by living, not fictitious, characters the vast difference between the way of the transgressor and the path of the just; homes whose teaching will illuminate and elevate the characters of its sons and daughters and also the stranger within its gates; homes that exist above the hazy atmosphere of selfish indulgences whose sage advice and wholesome literature has equipped the son and daughter, that is passing out from its parental roof to face the world with a Godly heritage.

Middlebury, Ind.

A TESTIMONY

For the Gospel Herald.

As I was reading the article on "Thoughts on the Home," by Silvanus Yoder, I thought indeed it is of great importance that the parents of school children know the Lord and teach them in His ways. Sixty years passed since I was a school girl. We had to learn the Ten Commandments, which was a great help to myself. And would it not be a great help to our school children of the present time if the Ten Commandments were printed in tract form and distributed in all our schools—that all the children may know that there is a true and living God?

I trust that this suggestion may be received to the honor of our Lord.

—By one interested in the welfare of our children.

The devil helps man to believe and to propagate theories that are contrary to the teachings of Scripture.—J. L. Stauffer.

No Christian has a right to say, "I'll do as I please;" for the Scripture says, "Ye are not your own; ye are bought with a price."—Roy Otto.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE SPREAD OF CHRISTIANITY**

OUTLINE STUDY

Lesson for Nov. 15, 1936.—THE HEROISM OF CHRISTIAN FAITH.

Lesson Scope.—Acts 21:12-23:30; Rom. 9:1-5.

Lesson Text.—Acts 21:12, 13, 27-34; Rom. 9:1-5.

Time and Place.—About A. D. 58; Jerusalem, Caesarea, Corinth.

Leading Character.—Paul.

Golden Text.—Greater love hath no man than this, that a man lay down his life for his friends.—Jno. 15:13.

Points for Meditation.

1. Tests of true courage.
2. The importance of friends.
3. The mob spirit.
4. When conciliation is right.
5. The burden for souls.
6. Sacrificing for others.

Introductory Thoughts.—Paul knew when to be firm and when to be conciliatory. Before going to Jerusalem it was quite evident that he would suffer—just how and what, no one knew of a certainty, but both by revelation and from all appearances his suffering was known beforehand. And it added nothing in the form of relief that his friends tried to persuade him not to go. But Paul felt it his Christian duty to go, so nothing could dissuade him from his purpose. The fact that he complied with some Jewish forms of ceremony showed that he was not self-willed or strong-headed. He was committed to his course of duty, and he had the courage of his convictions.

LESSON COMMENTS

Paul Goes to Jerusalem (Acts 21:12, 13).—After Paul had told his friends of the certainty of bonds and afflictions awaiting him in Jerusalem, and Agabus had told what the Lord had revealed to him along the same line, Paul's friends tried to persuade him not to go. Was it disloyalty on their part that moved them to make this entreaty? No; they were working for what they considered the safety of their friend, and through his labors the welfare of the Cause. But Paul would not be persuaded. "What mean ye to weep and to break my heart," said he; "I am not ready to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." It was an act of sublime courage; just as our Savior had manifested on a similar and previous occasion, when He insisted on going to Jerusalem, though He knew it meant certain death. In this he manifested the qualities of the real soldier of the Cross. It is in this class of consecrated Christians that we find the real heroes among men.

The Jewish Mob Aroused (27-34).—The omitted verses tell of Paul's preparations for the great feast, of his condescension in going through the form of Jewish ceremonies for the sake of not being an offence to his people the Jews, and was almost through with these ceremonies when his enemies espied him and caused an uproar. "And when the seven days were almost end-

ed, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him."

Their charge against him was that he had profaned the temple by bringing Greeks into it, thus profaning the holy place. But this was not their real reason for raising the uproar. They imagined that they had a good excuse and reliable witness against him. They had seen Paul in company with Trophimus, a Greek, the day before, and supposed that he had brought him into the temple. The same animus that stirred the Jews against Jesus Christ our Lord moved these people also to make similar disposition of Paul, at this time the ablest and most intensely hated defender of the faith of the Gospel. Result: "All Jerusalem was in an uproar."

But the mob spirit is blind. In this case they overdid the thing. The uproar aroused the officials who rescued Paul from the hands of the mob and took him to prison. Here Paul showed his real manhood and tried to quiet the people by telling them just why he was there. But it was all in vain. The moment he referred to his calling as a missionary the uproar was renewed and the chief captain ordered Paul

safely lodged in prison. Read this narrative in Acts 22.

Paul's Love for the Jews (Rom. 9:1-5).—Here, as in others of his epistolary writings, Paul tells of his burden for the welfare of his people. He knew of their blindness, for he himself had been in a similar condition previous to his conversion. He touched their weak spot when (Rom. 10:3) he said, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." As for his own feelings toward his kinsmen in the flesh, there is not a trace of resentment in evidence because of the way they treated him. On the other hand, this was his testimony: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." As our compassionate Savior left the glories of heaven to bring the priceless boon of salvation to the lost of earth, so Paul was willing to make any kind of sacrifice that would bring his kinsmen in the flesh to God. May the same kind of motive prompt us in all that we do. Not for our own sakes, but for the sake of others, let us lay down our lives for the Cause, and spend all our moments to the praise and glory of God and the salvation and spiritual uplift of lost and dying souls.—K.

BIBLE MEETING TOPIC

MISSIONARY DAY.—Acts 1:8; Matt. 9:35-38; Acts 13:1-4; II Cor. 9:6-15

Youth's Christian Companion for Oct. 25, and Words of Cheer for Nov. 8.

Topic for November 15

MOTTO

"Ye shall be witnesses unto me."

YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 15, 1936

Songs.—Use appropriate songs from the books ordinarily used.

Scripture Lesson.—Acts 1:8; Matt. 9:35-38; Acts 13:1-4; II Cor. 9:6-15.

Themes.—Witnessing for Christ; Laborers in His Harvest.

Suggestive Topics:

1. The Church That Sends Forth Laborers, Acts 13:1-4.
2. The Individual's Responsibility as a Witness.
3. Opportunities for Young People in the Lord's Work.
4. Effective Methods for Bringing in the Lost and Holding Them for the Church.
5. Growth of Our Mission Work in India, South America, Africa, and the Homeland during the Past Year.
6. Essay, "Giving, Praying, Going, Witnessing."

Note.—See the Annual Mission Board Report and recent issues of the Mission Supplement for special missionary information. See also, November Monitor,

JUNIOR YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 15, 1936

Theme.—Working for Jesus.

Songs.—Select songs appropriate for Missionary Day from the book regularly used.

Scripture Reading.—Matthew 9:35-38.

Prayer.

Suggestive Assignments:

1. How We May Work for Jesus in the Home.
2. How We May Work for Jesus in the Church and Sunday School.
3. Working for Jesus with Our Quarters and Savings Boxes.
4. Let the ones who took Quarters tell experiences they had with their Missionary quarters.

Recitations.—It might be well to assign a number of recitations for the Junior Young People to give some time during the program. Suitable material for this use will be found in this issue of the Words of Cheer and October 25, 1936, issue of The Youth's Christian Companion.

Close the Meeting with appropriate songs and special prayer that the Juniors may be faithful workers for Jesus.

The world is making greater sacrifices in behalf of material things than Christian people are in behalf of the cause of Christ.—Nelson Litwiller.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, NOVEMBER 5, 1936

Field Notes

A series of meetings was begun at Goshen College, Goshen, Ind., on Sunday evening, Oct. 25, with Bro. Allen H. Erb of La Junta, Colo., in charge.

The regular appointments at Mason-town, Pa., last Sunday were filled by two Scottsdale preachers; Bro. J. A. Brillhart in the morning and Bro. J. L. Horst in the evening.

Change of Address.—Bro. Moses H. Roth and family, from New Hamburg, Ont., R. 1, to Baden, Ont., R. 2. Correspondence for them should be addressed to the latter place.

The brotherhood in the Shenandoah Valley, in Virginia, is looking forward to a Bible conference during the coming Christmas holiday week, to be held with one of the congregations in the Valley.

The congregation at Martinsburg, Pa., is looking forward to a series of meetings, beginning Nov. 15, with Bro. Roy Otto of Springs, Pa., in charge. The prayers of God's people in behalf of the meetings are desired.

The Bible instruction meeting, held at Souderton, Pa., Oct. 30-Nov. 1 with Brethren R. J. Shenk and A. J. Metzler as instructors, was marked by a live interest from beginning to end and packed house most of the time.

We regret to learn that Bro. S. D. Grieser of Archbold, Ohio, well known to many of our readers, has recently been afflicted with a slight stroke. He is, however, not helpless, and our prayers are for his speedy and complete recovery.

A correction.—The coming meetings at the Bowne Mennonite Church near Clarksville, Mich., are to be held Nov. 10-20, instead of Oct. 10-20, as previously announced in these columns. Bro. Ray F. Yoder of Wakarusa, Ind., is to have charge of the meetings.

A brother writes from Annville, Pa.: "The Lord willing, Bro. John S. Hess of Lititz, Pa., will begin a two-week series of meetings at Dohner's Mennonite Church, Lebanon Co., Pa., on Sunday evening, Nov. 1. Will you pray for the saving of souls?"

We regret to learn that Bro. Andrew Shenk, our aged bishop at Oronogo, Mo., has been suffering from ill health. Our brother has favored the Church with many years of efficient service and many are the prayers that God may restore him to normal health.

Steps are being taken looking to the ordination of a minister to serve the Mennonite mission in Norristown, Pa. An ordination service is to be held at the Franconia Mennonite Church on Tuesday, Nov. 10. May the chosen of the Lord be the man called to fill the place.

A very valuable publication is "The Voluntary Prayer Link" conducted by Bro. L. J. Burkholder of Markham, Ont. There is no stronger touch than the touch of sincere and fervent prayer. If you are interested, write to Bro.

Burkholder for a sample copy of this monthly 1-page sheet.

We are in receipt of an interesting and practical program of the nonconformity conference to be held at the Conestoga Church near Morgantown, Pa., on Friday evening, Nov. 20, and all day Saturday, Nov. 21. May the Spirit of the Lord be the moving power during the entire meeting.

Bible Meeting.—We are in receipt of a program of the Bible meeting to be held at Reiff's Mennonite Church near Maugansville, Md., on Thanksgiving day, with Brethren A. S. Horst, Ira D. Landis, and S. R. Eby as instructors. The public is invited to attend.

Bro. S. C. Miller of Jet, Okla., who has served the cause of Christ and the Church as a bishop since July, 1887, is still taking an active interest in the work of the Church, though the weight of years is being felt. May the evening of his earthly career be full of sunshine and fruitful service.

Many of our readers remember the series of short articles on "The Beatitudes," written by Bro. J. A. Ressler a few months previous to his death and published in the Gospel Herald. We expect, the Lord willing, to have this series bound up in booklet form in the near future. Fuller details to be given later.

Among the worshipers at the Scottsdale Mennonite Church last Sunday were Sisters Alma and Fannie Weidman and Sisters Grace, Verna, and Erel Mosemann, all of Ephrata, Pa. They spent the week-end in Scottsdale, the guests of Sister Mary Schlood of the Publishing House force and other Lancasterians among us.

Communion services were observed last Sunday in the Pleasant Grove and the Kaufman churches in the Johnstown, Pa., district. The two churches were far enough apart that neither appointment interfered with the other. The house was well filled at Kaufman's, and we trust that the same was true of Pleasant Grove.

Bro. I. E. Burkhardt of Goshen, Ind., favored the congregation worshipping at Scottsdale Mennonite Church with a helpful sermon on Wednesday evening of last week. He had been laboring among the brotherhood in Mahoning and Columbiana counties, Ohio, and came a little farther east to visit friends and relatives in this vicinity.

Bro. Ira S. Johns and wife favored us with a brief visit one day last week. They had been on an extended visit in eastern Pennsylvania, Virginia, and

other communities farther east, and were on their return home. On Wednesday evening he favored the congregation at Masontown, Pa., with an acceptable sermon. They left Thursday for Walnut Creek, Ohio.

Bro. Harry E. Metzler and wife of Soudersburg, Pa., accompanied by Mary and Lottie S. Denlinger of Lancaster, Pa., paid the people of Scottdale a pleasant visit a few days last week; the former the guests of Bro. A. J. Metzler and family, the latter of Homer Kauffman and family. They left Saturday morning for Accident, Md. Sister Metzler has served for a number of years as the President of the Associated Sewing Circles of Lancaster County, and Sister Mary Denlinger is remembered as a former mission worker in Chicago and Philadelphia.

Bro. J. P. Sauder, superintendent of the Mennonite Mission in Tampa, Fla., has this to say about prospective winter tourists in Florida: "If you intend to come to Florida this winter, the Mission here would appreciate a card informing us of the date of your arrival; also whether you wish us to make advance arrangements for your rooms. Since rooms will apparently be at a premium, it is well to send word in advance. Visitors in Lancaster County who may have a cubic foot or more of vacant space in their cars can render an acceptable service by getting in touch with Bro. Levi Sauder before starting."

General Conference Reports.—At a recent meeting of the Executive Committee of the Mennonite General Conference, action was taken expressing the wish that the reports of the last meeting of General Conference, as well as that of the Nonconformity Conference held just previous to General Conference, might be distributed among our people. We have both these reports on hand, and endorse heartily the action of the Executive Committee. Both reports are full of live, interesting matter and should be in the hands of all who would be profited by reading them. They will be sent out free in any quantities to all who may order them. Contributions toward paying the expense of printing and shipping will be appreciated. We welcome your orders, with or without contributions.

Correspondence

Pryor, Okla.

Dear Readers of the Gospel Herald:—We have many reasons to thank and praise a kind heavenly Father for the many blessings and for His wonderful works to the children of men.

On Oct. 11 we had our communion service, when almost all members were present and partook of the emblems of Christ's broken body and shed blood. Those here from a distance were Bro. I. G. Hartzler, who had charge of this work, Bro. and Sister J. C. Zook and family, Sisters Nellie King and Laura Hersherberger, all of the Sycamore Grove congregation, Cass Co., Mo. On Monday morning they all accompanied Bro. Zook and family back home and the next week the Zook family left for their new home at Hubbard, Oreg.

Yours in the Master's name,
I. J. Hartzler.

Schellsburg, Pa.

Dear Herald Readers, Greetings:—We are glad to say that since we last wrote on Aug. 9 Sister Lucy Spangler was received into fellowship by water baptism.

On Nov. 15 if it is the Lord's will we expect to have Communion at this place. Nov. 10-22 our evangelistic meetings will be held, in charge of Bro. J. Irvin Lehman from Chambersburg, Pa. Also a Bible Conference will be held Nov. 15-22 with J. Irvin Lehman and Hiram Wingard as instructors. "Come thou with us, and we will do thee good."

Pray for the lost that they may be won into the kingdom.

Oct. 20, 1936. R. N. W.

Culp, Ark.

Dear Readers of the Herald, Greetings:—Things are still green in this part of the Ozarks, with rain falling now. We are glad to announce the visit of Sister Mary Holsopple with Bro. J. R. Shank this month. Oct. 13 three souls sealed their vows with water baptism and one was received upon confession of faith. We feel that more are thinking about what a change there is in a community when Christ comes into it.

The time of the year has come when health is not so good. I am receiving more calls to this kind of work and am thankful for what we do along this line, but it is only a very crude way. I only receive the hardest cases, as all use home treatments first.

Fall rains and late frosts have helped the supply of food stuff for man and beasts here. We earnestly seek interest in your prayers. We feel we have added responsibilities here now. We also thank all at this time for support and help shown us here. We often feel unworthy of so much kindness to us. God only sees and knows all things. May we commit everything to His keeping. We trust each one who has helped make this work possible has received a greater blessing.

In November we plan to enter a

new field of service for the Master. Just what results there will be depends upon the prayers of God's people. This place has never had a sermon since I am here, which is four years. I am told there have been very few sermons the last twenty years. People are reading more and more of our books and papers and several say they think them fine. The fact that they call for them regularly shows their interest. I believe the literature has helped greatly to get the truth to the folks here. Sunday school attendance averages about twenty-five each Sunday now. We are rejoicing because of the Lord's blessings here.

Oct. 23, 1936. Maude B. Douglas.

Pigeon, Mich.

Dear Herald Readers, Greetings:—We are thankful for the many blessings the Lord has bestowed upon us this past summer. We had a few months of dry weather, but the crops turned out very well, showing again the mercy of the Lord.

Since our last letter we have had many blessings of the Lord in a spiritual way, in the following services and brethren who took part. Prophetic meetings were held April 6-10 with Bro. C. F. Derstine of Kitchener, Ont., in charge.

Bro. Menno Eash held the counsel meeting the evening of April 11 and communion service April 12.

Bro. Emanuel Swartzendruber from the Conservative Church gave his World War experiences the evening of May 3.

Bro. Chester Helmick of Pinto, Md., preached for us the evening of June 12.

On June 16 our summer Bible school opened with Bro. S. G. Shetler in charge. Around 275 enrolled, and we had a fine school. It closed the 26th with an evening program. The house was full and a fine singing program was enjoyed.

On June 20 the nonconformity meetings started and continued over Sunday with three services. Those that took part in these services were S. G. Shetler; J. S. Neuhouser, Leo, Ind.; S. H. Beck, Leo, Ind.; Floyd Bontrager, Midland, Mich.; Noah Miller, Twinning, Mich.

Bro. John Thut of Harper, Kans., came into our midst and gave prophetic lectures July 25-30.

The evening of Sept. 2 Goshen College quartet gave us the Word in songs.

Sept. 14 Bro. James Bucher of Upland, Calif., came into our midst from Brethren, Mich., where he had held meetings, and preached the Word with power till the evening of Sept. 23. We praise the Lord for what was done for the Church through these meetings. May God bless the efforts and the work our brother is in.

(Continued on page 684)

Miscellaneous

SPEAK LOUDER

By Edith B. Kennel

For the Gospel Herald.

This poem was suggested by a short story printed in "Stories and Poems for Public Addresses."

It was at a Gospel meeting
In a quaint Old English town,
That a little church to overflowing filled.
While a group who could not enter
Through already crowded doors
From the outside hoped to hear God's Word
revealed.

In the usual way the speaker
Told about salvation's plan;
When a voice from one outside was heard
to say,
"Won't you speak a little louder?
Don't forget the ones outside,"
Little thinking of the truth his words convey.

What a motto! What a challenge
For the Church of God today!
Speak ye louder, don't forget the ones outside.
As ambassadors for Jesus
Are we faithful, are we true
To the ones who do not in the fold abide?

There are other sheep to gather,
There are other folks to tell;
Do our lives speak so the world can see and hear?
Do we speak of Christ our Savior
With a voice so loud and clear
That the outside ones the Word of God can hear?
Gap, Pa.

DIARY NOTES AT RANDOM

(Heard at the Young People's Institute at Eastern Mennonite School, July 22-26, 1936, and reported by Esther M. Gehman, Denver, Pa.)

(Continued from last issue)

Meditation leads to prayer. Moses was alone with God in the stillness of the wilderness (Ex. 3). God spake to Samuel when alone (I Sam. 3). God spake to Elijah in a still small voice (I Kings 19). God spake to these in the quiet hour. God observes the quiet hour. (Mark 6:31; Luke 9:18; Jno. 6:15).

If I were young again: I would take Christ as my Saviour. I would become a diligent student of the Bible. Store your mind with the Word of God. I would become a man of prayer. We must be men and women that have time for prayer. I would go and work for Christ. I would yield my life unreservedly to God. I would pray God to deliver me from having my own way, from fulfilling my own desires; would present my body to God in youth; would be a man of purpose; would try to be a soul-winner; would believe the promises of God. During rain, shine and drought, I would not forget God. We should take God at His word. When you and I come to the bank of heaven, bearing the name of Jesus on our checks, He'll cash those checks with joy. Believe in Phil. 4:19. Trust

God from whom all blessings flow. Then God will clear the selection of your life work. If I were young again I would believe that God has a plan for my life.

Real Christianity comes from the heart with deepest communion with God. It is your privilege and mine to follow in His footsteps; we dare not ignore His footsteps.

That person who lives unto himself is causing some soul to waver.

July 25. Be positive and ready to give an answer for the hope that lieth within you. Say what you mean and mean what you say. Do not have the compromising and apologizing spirit. Let the world know where you stand and they will let you alone.

There are many things that hinder our prayers. Motives are often wrong. Our prayers are often selfish, thinking only of ourselves. Sin in the heart hinders our prayers. Many people have "heart" trouble. We must confess our sins, and also forsake them. There may be an idol in the heart that blocks the way to God. An unforgiving spirit will hinder our prayers. Stopping our ears to the cry of the needy shuts off the answer. Prov. 21:13. As we give out, so He gives in. As far as we open the door, so far will He open the door. Wrong treatment of husband and wife hinders prayer. I Pet. 3:7.

There must be a constant consciousness of God for a full devotional life. The Holy Spirit is ever abiding with us if we open our heart.

These are our possessions: Do we possess them? Pardon, Peace, Purity, Power, Hope, Love, Joy, Grace, Life, Wisdom. All these are in our possession in Christ Jesus. After our bodies have mouldered away these are the things that prevail.

Grace means stooping in kindness and loving favor. The word grace occurs 155 times in the New Testament. Grace originates with the Trinity. There is much confusion on the subject of salvation, but after you are saved the grace of God should be seen in your life. You will deny all the vain attractions of the world. The Grace of God causes the Christian to look up for the heavens to open. The Grace of God affects even the purse strings. The Grace of God affects our speech. What have you been doing with the grace of God?

July 26.—God, Father, and Spirit are one. We read in Jno. 4:24 that "God is a Spirit."

What the indwelling presence of the Spirit will do:

1. If the Holy Spirit dwells within us we have become "partakers of divine nature."

2. The Holy Spirit "helpeth our infirmities" Rom. 8:26.

3. He fills our hearts with the love of God. He causes us to dip in the ocean of God's love and we will love all mankind. When we are filled with the love

of God we see the best that is in a person.

4. The Holy Spirit shall be our teacher. Jno. 14:26.

5. He interprets God's Word.

6. He leads us into all Truth, if we are willing.

7. He is a comforter, cheers us in our deepest sorrow.

8. He calls to specific lines of service. (Acts 13:2)

9. He empowers for service. (Acts 1:8) He empowers for victorious living.

10. The Holy Spirit imparts the Spirit of prayer.

11. He reveals Jesus Christ. The Person filled with the Holy Spirit will talk least of himself.

12. The Holy Spirit satisfies the heart's desire. It is a well of water fresh and pure.

The Holy Spirit leads us by the Word of God, without the Spirit the Word is of little use. The Holy Spirit will lead us in our field of labor. Even when we are led up against what looks like a closed door, it is no evidence that the Spirit is not leading. In spite of dark days, in spite of closed doors and trials, the Holy Spirit is what gives patience.

Will I give my life to the guidance of the Holy Spirit?

Assurance is a great blessing. Satan will often tempt us on the question of doubt. I Jno. 2:3 gives us positive knowledge that we know Him. The child of God does not live in sin. I Jno. 3:9. Another means whereby we may know that we have this blessed assurance is love for the brethren. I Jno. 3:14, 15. What is our attitude toward all the brethren? Is it an attitude of love? God saved us, not only tried to, but positively did. And we have the positive assurance that we will remain saved, provided we live for Him.

In Heb. 2:18 we are given the assurance of His keeping power. If you work fifty-fifty, the Lord do half, and you do half, the victory is won. Christ is able to save to the uttermost (Heb. 7:25). The devil can come upon us, around us and under us yet He can save.

FOR WHOM WILL YOU VOTE?

By a Reader

For the Gospel Herald.

This is the subject which is being discussed among many at present. But how about the Christian? Are we anxious about who is to be elected President? Why should we be when we are citizens of the heavenly Kingdom?

A few days ago two men were conversing about the matter—the one a Jew, the other a brother in the Church. The brother was asked, "Do you vote?" He answered, "No." Then he wondered why not. The brother tried to tell him that it is contrary to our religion and that we have a ruler in heaven. But he said if he would vote, his

choice would be —. So the Jew asked, "Why? Why should you care for him if you depend on the One above?" It is just another illustration of how folks are watching the Christian and reading our lives. It was only a small matter, just a few words that would perhaps better not have been said, but that is where the weaker one is made to stumble. Therefore we need to be very careful.

There are many who need help, and where are they going to get it? So few professed Christians are trying to help others on their feet. We are strangers and pilgrims in this land; our citizenship is in heaven. Let our choice for a ruler be the King of kings. He has never yet failed one who remained faithful to Him; can't we trust Him now?

If the time that is spent in talking politics were given to the Lord's work, much good could be done. How many lost souls are we responsible for?

Oh Christians, take heed; study the Bible and know the Lord.

Ephrata, Pa.

"BEAR YE ONE ANOTHER'S BURDENS"

By D. L. Christophel

For the Gospel Herald.

I truly praise the Lord for an open Bible, and that we can all have free access to its doctrinal pages. I also praise Him for the guidance of the Holy Spirit, that we can approach the Father and His Son, Jesus Christ, our Mediator, and that our prayers can be offered to God in meekness and simplicity. We can stand firm on the rock, Jesus Christ. There is a very sad and yet encouraging message given in the Bible to the Galatian Church.

Even though the Galatian Church had drifted, it is encouraging to know that Paul saw some meek and spiritual brethren there. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If we are abusing our Christian liberty given us through the death and resurrection of Jesus Christ, let us beware lest we fall in the same condemnation. Let us stand fast in the true doctrine of Christ and try to lift our fallen brother, that he may also be reconciled to Jesus Christ.

"Bear ye one another's burdens, and so fulfil the law of Christ." The Galatian Church had been very sadly abusing their Christian liberty. Therefore Paul so forcibly rebuked them and said, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hear-

ing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain?"

Evidently the Galatian Church had made a real spiritual beginning. Now what are the burdens to bear? In their case it was the false teaching of the circumcision and the liberal, broad-minded ideas of a simple, consecrated life as set forth by Jesus Christ. Therefore they should turn back to God and help their brethren bear their burdens. Have we been burden-bearers for our brethren who make a strenuous effort to bear their own burdens? After all, each brother must bear his or her own burden, in the presence of an eternal God.

Jesus Christ has met us with love, charity, faith, obedience, a new life, and given us many outstanding blessings. There is joy connected with living a true, simple life. Are we willing to help to lift our fallen brother and help him to bear his burden and also that we may be able to bear our own burdens? May we worship and serve Him in the beauty of holiness till He come.

Tiskilwa, Ill.

WHEN YOU WORRY

By S. B. Wenger

For the Gospel Herald.

A certain writer has said, "Worry is the interest paid in advance on trouble." We might say that this interest is very often paid on trouble that never falls due, troubles that are expected but never come to pass. Worry is unnecessary. It shows lack of confidence and faith in the assurance of God's Word that "all things work together for good to them that love God." Worry often unfits us for life's duties and renders our associations unpleasant to those about us. Worry is often worse than the trouble even if the trouble falls due.

Why worry and make life unpleasant to ourselves and to those about us? Some of life's burdens are hard enough when with meekness and patience we run the race set before us. God knows what is best for us. Don't worry and make the burdens of life harder.

South English, Iowa.

The nonconformed life (Rom. 12:2) is a life of godliness.—Clarence Ramer.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

The opening of the 1936-37 school year at the E. M. S. has given way to the regular routine. To date the enrollment is 162. Thirty-four of these are in the college department. Nine states of the Union, the District of Columbia, and a province of Canada are represented in the student body.

The opening address, "The Why of a Church School," was given on the morning of registration day, Sept. 9. On the evening of the same day, the regular "get-acquainted meeting" was held in the dining room. During the first week-end the students and faculty members continued their efforts to become better acquainted by exchanging visits. The students in groups visited the faculty members in their homes on Friday evening and on Sunday afternoon, faculty members and their families called at the rooms of dormitory students.

There are a few changes in the faculty this year. Bro. Hostetter has been granted a leave of absence for further preparation at the University of Virginia. Bro. Homer Mumaw, recently of Knoxville, Tenn., has been secured as an instructor in Science. Bro. Gehman, who has returned as a part-time teacher, is also continuing his work at the University of Virginia.

The new school year affected the organization of the Young People's Christian Association considerably. The present cabinet is composed of the following members: Ernest Bennett, president; Paul Brubaker, vice president; Mildred Kauffman, secretary; Clyde Stoner, treasurer. The chairmen of various committees are Andrew Hartzler,

Y. P. B. M.; Grant Stoltzfus, Devotion; Otis Yoder, Missions; Clarence Fretz, City Worker's Band I; Earl Delp, City Worker's Band II; Mark Stauffer, Rural Worker's Band; Charles Hostetter, Boys' Social; Mary Emma Showalter, Girls' Social; Melvin Glick, Employment; Ralph Shank, Membership.

In addition to sending a carload of workers to the Blue Ridge each Sunday to assist in Sunday school work there, the Y. P. C. A. is furnishing workers for the Mission opened the last year in the city of Harrisonburg. There are three services held there each Sunday. A Sunday school is held for the whites in the morning. The Sunday school in the afternoon is conducted for the colored people. The evening services are alternated to accommodate both races separately. The increase in attendance is evidence of increased interest.

Many of the students enjoyed the annual climb of the Massanutten Peak on Sept. 19. Two weeks later a similar group enjoyed the scenic tour over the Skyline Drive. "October's Bright Blue Weather" made it possible for us to entertain many interested visitors and friends on our campus, especially over the week-ends. This is both a pleasure and an encouragement. Visiting ministers from a distance include Bro. Stoner Krady, Lancaster, Pa.; Henry Garber, Mt. Joy, Pa.; I. W. Royer, Orrville, Ohio; J. H. Mosemann, Lancaster, Pa. At our first public literary of the year an interesting program was given on Modern Science and Invention.

At this writing we are in the midst of a series of revival meetings. The Lord is blessing us with timely and helpful messages through Bro. Wm. G. Detweiler, Canton, Ohio. The work of the Spirit is mani-

fested in confessions of Christ and consecration of youthful lives.

We solicit your interest and prayers for the work here. Melvin L. Ruth.

CORRESPONDENCE

(Continued from page 681)

The evening of Oct. 12 Bro. Frank Raber of Detroit, Mich., opened the services and Bro. Wm. Jennings of Concord, Tenn., preached a very timely message.

Oct. 16 Bro. Menno Eash, our bishop, came into our midst again and had counsel meeting. Nearly all expressed peace with God and man. On Sunday, Oct. 18, we met again to commemorate the suffering and death of our Lord. All members that were present partook of the emblems, and besides six new members were added to the Church. May the God of all grace be praised for these blessings. The ordinance of feet-washing was also enjoyed by all.

We trust we will not only be hearers but doers of the Word. May God bless you all.

Oct. 23, 1936.

S. J. Miller.

Brutus, Mich.

(Maple River congregation)

Greetings in the precious Name of Jesus:—We were again privileged to partake of the sacred emblems a few weeks ago. Bro. and Sister Menno Eash were here. On Friday evening we held our counsel meeting and were pleasantly surprised to have with us Bro. Edwin Yoder who preached the sermon and Bro. Clarence Shank who gave us a talk on the new mission activities in the upper Peninsula. These brethren were on their way up there.

On Saturday evening we held baptismal services, at which time four souls were received into the Church by water baptism and from another church. We surely are glad for these and may they prove true and faithful until God sees fit to call them home. Then on Sunday afternoon we had our communion service.

Oct. 24, 1936.

Cor.

Springs, Pa.

Dear Herald Readers:—On Oct. 11, 1936, we had with us Bro. C. B. Shoemaker and family. Bro. Shoemaker assisted in the services. We also had with us the following: Bro. J. Allen Martin and Bro. Wilbur Martin, Hagerstown, Md.; Mrs. Louisa Hostetler, Hollsopple, Pa.; Leroy Yoder and wife and daughter, Hollsopple, Pa.; Slater Mishler and wife and four children; Grace Eash, Jerome, Pa.

Today Oct. 25, we again observed the communion. The communion was well attended by the brotherhood. Bro. A. J. Metzler of Scottdale, Pa., was with us. We appreciated his presence with us. By these services our minds

were again drawn toward God. We should ever look to Jesus for our help and guidance. We are also glad for the visitors who were with us at these services, and invite them into our midst when it is convenient for them to be present.

Yours in the Master's Service,
Oct. 25, 1936. Grace Miller.

Sugar Creek, Ohio

(Walnut Creek congregation)

Dear Herald Readers, Greetings:—We have great reasons to praise the Lord for blessings both temporal and spiritual. On Oct. 25 we had our first killing frost. In the afternoon of same date, Bro. O. N. Johns, our bishop, was with us for counsel meeting. We expect to have our communion Nov. 1.

The Lord willing, Bro. J. D. Mininger will be with us for revival meetings, beginning Nov. 6, and continue over two Sundays. We ask an interest in your prayers in behalf of these meetings, and also that we may be faithful and true till Jesus comes.

Oct. 27, 1936.

Cor.

Wakarusa, Ind.

(Holdeman congregation)

Herald Readers, Greetings in Jesus' Name:—Sunday, Oct. 11, an all-day harvest meeting was held at this place. Bro. Leland Bachman of Morton, Ill., preached a harvest sermon in the morning service, based on Ps. 16:6—"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." In the afternoon Bro. Homer North of Nappanee, spoke on the subject, "History of Missionary Work in the Mennonite Church the last Forty Years," and Bro. Warren Shaum spoke on the subject, "My Responsibility to My Neighbor." In the evening Bro. Guy F. Hershberger of Goshen College spoke on "World Peace."

Thursday evening, Sept. 24, we had counsel meeting. Bro. Jacob Christophel had charge of the service. Saturday evening, Oct. 17, Bro. Clarence Shank was here and preached a preparatory sermon and the following day we were privileged to commemorate the suffering and death of our Savior. Bro. Sanford Yoder of Goshen College, was present and had charge of this service. The above brethren supplied at these services on account of the absence of our bishop, Bro. David Yoder, who has been in ill health.

Sunday, Oct. 25, the following Sunday school officers were elected to serve for 1937: Supts., Samuel Weldy, Fred Stichter; Supts., Prim. Dept., Eldon Weldy, Robert Gongwer; Chor., Glen Bixler; Sec'y., Ruth Smeltzer; Treas., Harold Metzler. Pray for them, that as they perform their duties it will be according to the will of God.

The Lord willing, we expect Bro. Samuel J. Miller of Pigeon, Mich.,

here, Nov. 17, to conduct a two-week series of evangelistic meetings. Pray for the work at this place.

Oct. 28, 1936.

Bertha Yoder.

SPECIAL MEETINGS

(Continued from page 686)

Christian what an oasis is to a traveler in a desert. A Lord's day spent in public worship, private Bible study, and prayer brings no remorse. Assurance is the heritage of every child of God. There is a true and false assurance. False assurance rests on partial truth. Sin destroys confidence. Every Bible truth has been tampered with by the devil. Assurance leads to victorious living and dying. There are two kingdoms in the world; the one ruled by Christ the other domineered by Satan. God can and does overrule in the world kingdom. There are opposing forces working in these two kingdoms. If it is inconsistent to call in the chief of police or burgess to help us in our ordinations, is it not inconsistent for us to help elect those in authority in the world kingdoms? Christian principles would not work in the world kingdoms, hence how can a Christian consistently and faithfully hold and discharge the duties of a worldly office. In unity there is strength. "United we stand, divided we fall." The purpose of the ministry is to unify the forces to carry on the work of the Lord. Satan is a regular church attendant to hinder the work. The cross has unifying power. The reason we are so divided is because we are so far away from the foot of the cross. Unity is essential to accomplish the greatest good. Division brings defeat. Get unity at the price of self-denial, but never at the price of compromise or the sacrificing of principle. We should so live that no one has occasion to despise us. Outsiders judge the Church by its weakest members. We influence, and are influenced by others. The standards under grace are higher than under law. Christianity is a reality, not an imitation. We should solve present questions, not specifically mentioned in the Word by Bible principles. We feel that the responsibility of the speakers has been faithfully discharged, and that of the hearers has begun; let us discharge it faithfully. Secretary.

Tofield, Alta.

Report of the Eighty-first Quarterly Sunday School Meeting held at Tofield, Alta., Sunday, Sept. 27, 1936.

Organization.—Mod., D. L. Yoder; Sec., Olive Heffren; Chor., Edna Wideman.

Program and Speakers.—The Early Church An Example—(1) Under Persecution, Gordon Buschert; (2) In Social Service, Boyd Stauffer; (3) In Spreading the Gospel: (a) Philip, His Labor, Barbara Wideman; (b) Saul, His Conversion and Commission, Elmer Bender; (c) The Beginning of World Missions, Titus Brenne-man; (4) In Conference Work, J. B. Stauffer; Children's Exercises, M. D. Stutzman; What Constitutes Christian Liberty, O. O. Hershberger; Special Song, Joe Roth.

Seed Thoughts.—The early Church praised God under adverse conditions. Instead of the Church giving up it became bolder, a good example for us to trust this same Jesus, "the same yesterday, today, and forever." The early Church as led by the Holy Spirit was an example of unity in faith, giving them greater power. We will be able to help to evangelize the world to the extent that we possess the graces of giving, fasting, and prayer. Differences and difficulties of the early Church were settled by the Word, not by argument; conclusions of church conferences were accepted by the various churches as final. The Holy Spirit illumines our lives if He abides within. Through Christ Jesus there is perfect liberty. Gal. 7:1-7; Rom. 8:15; II Cor. 3:17; Heb. 2:15. Secretary.

Missouri-Kansas Workers' Conference

Moderators for Workers' Conference.—In absence of the elected moderator, the brethren Gideon Yoder and Paul Roupp were appointed as assistants to the regular assistant, Bro. Edward Yoder.

Choristers for Workers' Conference: Protus Brubaker and Nelson Kauffman.

Monday Evening

This opening session was an introduction for the Conference.

I. Devotional conducted by Bro. Protus Brubaker (Phil. 3). Desires for this Conference as expressed by various ones in the congregation: (1) fuller consecration; (2) that in all things Christ might have the pre-eminence; (3) that there may be a greater realization and fuller appreciation of the love of God; (4) that lost souls may be saved; (5) that as Christians we might more fully realize our mission in the world.

II. Sermon.—Bro. D. D. Miller, Protection, Kans. Theme: A Purposeful Religion. Text, Acts 5:38,39. We believe our work is of God and cannot be overthrown. If it is not, it should be overthrown—the quicker the better. 1. Who are we? The sons of God (I Jno. 1:1,2); His workmen (Eph. 2:10); The habitation of God (Eph. 2:22). 2. Where are we? In Christ Jesus (Eph. 2:10; Gal. 6:15). 3. Our Purpose: Gospel banner-bearers to carry the eternal Gospel to the lost world. 4. Effect: The principle of faithfulness is the basis for the degree of effectiveness.

SUNDAY SCHOOL CONFERENCE

Tuesday Forenoon

I. Devotional, by Noah Ebersole (Deut. 6:1-9).

II. The Present Status of our Sunday School, by M. M. Troyer. Using the fifteen points of Sunday School Standards of the Mennonite Church as a basis of judgment, our Sunday school reports would give us a grade of about 75% perfection. Our greatest weaknesses lie in lack of attention to teacher training and missionary emphasis. Praise God for past accomplishments and pray God for divine grace and guidance for the accomplishments of greater things.

III. The More Necessary Things—1. The Indwelling of the Holy Spirit, by Rufus Horst. The lack of greater accomplishments is due to lack of Holy Spirit leading and power in our Sunday schools. Why do we need the Holy Spirit in the work of the Sunday school? (1) Because He is God. (2) To properly teach and exemplify the Word of God. (3) To lead people to Christ. (4) To teach us to pray. What does the Holy Spirit indwelling do for us? (1) Empowers us. (2) Makes us bold for Christ. (3) Gives us a love for the Word. (4) Gives us a love for souls.

2. Consciousness of Our Sacred Trust, by Gideon Yoder. We must in our S. S. work have a consciousness of our sacred responsibility toward the rising generation. Our young people are facing evil influences and opposing forces. As a S. S. we must teach, indoctrinate, and establish. If we are conscious of our sacred trust we will: (1) Emphasize the home as the place for establishing the foundation of character religiously, and socially. (2) Help our young people face situations in life and remain firm. (3) Give our young people the truth of the Bible as a background for life. (4) Help our young people to take the right attitude toward Jesus Christ. (5) Help them to discriminate forces of good and evil.

IV. "Who then is Willing to Consecrate His Service this Day unto the Lord?" by H. J. King. Consecration is a voluntary offering of ourselves unto God to do His will instead of ours. It does not confer ownership but rather acknowledges it. (1) Consecration is an offering. The question is not, have I paid the price but rather have I yielded. (2) Consecration is a voluntary offering. Love expects us to gladly surrender. (3) Consecration is a voluntary offering of ourselves. He will give us His intimate fellowship. He becomes our Lord. (4) Consecration is a voluntary offering of ourselves unto God. It is not a consecration to a field, an occupation, a principle, but unto God.

Tuesday Afternoon

I. Devotional, by Paul Hershey (I Corinthians 13).

II. The Place our S. S. Fills in Our Community and the Work It Accomplishes. 1. In Presenting Bible Knowledge, by Edward Schrock. Elementary facts we should recognize. (1) Everyone must learn. (2) God endows us with mental faculties that may be developed. (3) Someone must teach. (4) Bible knowledge is essential to salvation. (5) Bible knowledge means to know the spirit of it and the interpretation of it. The S. S. in presenting Bible knowledge: (1) Bible knowledge should be first grasped in the home. (2) The S. S. a great factor to homes which are not Christian. (3) The S. S. is an arm of the church for service. (4) S. S. is a great means to develop our talents. Accomplishments: (1) We cannot know fully. (2) We help the work grow on and on. (3) We help deliver souls from hell.

2. In Doctrinal Training, by Harold Ely. (1) The sincere teacher will endeavor to himself become better indoctrinated. (2) The pupil under the influence of the teacher becomes indoctrinated. Doctrinal teaching: (1) Helps our young people to answer for their practice. (2) Helps to combat false doctrine. (3) Sows the seed of truth. (4) Fills a place that many homes do not. (5) Fills a place which the minister cannot because of lack of time and opportunity. Accomplishments: (1) Exemplified life. (2) Young people become

indoctrinated, both in the general and distinctive doctrines of the Bible.

3. In Promoting Scriptural Standards of Life, by William Smith.

4. In Reaching the Nonchurch Goer—Open Discussion.

YOUNG PEOPLE'S CONFERENCE

Tuesday Evening

I. Devotional.

II. "Faith of Our Fathers Living Still"—Historical Background of our Faith, by J. N. Byler.

Sermon (The Living Faith), by J. S. Neuhauser. Faith is (1) the pulse of our spiritual life; (2) the sense of the spiritual world; (3) the first and fundamental principle of the Christian graces; (4) originated in God; (5) the gift of God to the believer; (6) the couplet that links us to God; (7) bounded on one side by love and on the other by obedience. By faith we have: (1) a belief in the existence of God; (2) immortality of the soul; (3) accept the Bible as the Word of God. By faith we visualize heaven, hell, and our heavenly parent. Faith supplies us with: (1) pure motives; (2) endurance; (3) hope. Through faith we have: (1) justification; (2) sanctification; (3) preservation; (4) joy; (5) victory over dread of ridicule, love of home and country, love of wealth and worldly pleasures.

Wednesday Forenoon

Devotional, by Bro. Summers (II Timothy 1).

Essentials in the Life of Our Christian Youth. 1. "Let no man despise thy Youth," by Eunice Mae Gingerich. Young people often are looked upon in scorn—they often feel that in youth they may do according to personal desires. But by the power of God young people may still be "an example of the believers." We must: (1) live very near God; (2) be loyal to the Church; (3) be loyal to our Christian parents; (4) have speech and life conduct clean and consistent. We are now living in a new age of forces of evil as never before—but also we are now living in a new age of possibilities and opportunities as never before, religiously and educationally. Young people may be examples in (1) Bible study and prayer; (2) faith in God, in others, and in God's leading; (3) genuineness; (4) charity; (5) obedience; (6) unashamed of Jesus; (7) sound speech.

2. "He hath shewed thee O man, what is Good," by Frank Horst. God has showed us what is good through (1) the Bible; (2) needs of fellowmen; (3) joys of Christians; (4) prayers; (5) Christian friendship; (6) afflictions and chastenings; (7) the Church. The only limit of the power of God is ourselves. It costs something to live for God, but not to live for Him costs infinitely more.

3. "Herein do I exercise myself to have always a conscience void of offense," by Vesta Holdeman. Conscience has been called the moral sense. It distinguishes right from wrong.

4. "I press toward the Mark," by Alva Swartzendruber. This means action—grappling with the enemy. The mark has been set. It is set by our God. It is so high it is impossible for us to attain to it of ourselves. A great help to attain to it is the Church with its various gifts and agencies. The prize is not material—it is the high calling of God in Christ Jesus. The prize is not for one—it is attainable for all. The prize is valuable for all time and all eternity. A great hindrance which we must lay off is the lust of the flesh. We must: (1) "put on the whole armour of God;" (2) "fight the good fight of faith;" (3) live and walk in the Spirit; (4) keep ourselves unspotted from the world.

III. Echoes from Young People's Institute, by Allen Erb. Throughout the U. S. and Canada at least ten Y. P. institutes held and to be held this summer. Possibly more than 2000 young people enrolled. Ideals for our Y. P. Institutes: (1) It is a young people's movement. (2) Program endeavoring to promote the higher spiritual blessing of God. (3) Development of leadership. (4) Conservation of our young people for the Church and the Church for our young people. (5) Geographical distribution within reach for all young people. (6) Group division and supervision for helpful contact.

MISSIONARY CONFERENCE

Wednesday Afternoon

Devotional, by D. J. Fisher (Ephesians 2).

Possible Agencies in Missionary Work: 1. **Summer Bible School,** by Protus Brubaker. Aim of missions is to bring the Gospel of Christ to all men with the hope and prayer that many may be saved, to instruct the believers in the way of life, and they consequently may be of greater service to their fellowmen. Aim of the summer Bible school is: (1) to teach the Bible, to sow the seed into the hearts of those who will later be the people of our country, saved or unsaved; (2) train to live, to read the Bible, to sing, and to pray; (3) make missionary contacts.

2. **Distribution of Literature,** by Rose Buckwalter. Why? We live "not by bread alone." The day may come when we cannot distribute good literature. How? Through various organized Bible societies as opportunity affords and through Sunday school class work. Where? In neglected fields in the North, neglected districts in Colorado, and all about us wherever there is need. What kind? The Word of God; circulating library; literature which is scripturally sound. Challenge this presents. Use the means we have. We may use the means we spend for many of the smaller and needless articles in life.

3. **Our Lord's Method—Two by Two,** by Milo Kauffman. Jesus Christ set forth this method 2000 years ago and yet the world is un-

evangelized. Christ's method is to have His individual followers tell the message. A great weakness in our method today is a lack of individual responsibility. We depend on organization too much. Jesus sent out His followers: (1) two by two; (2) as lambs in the midst of wolves; (3) as helpless and needing to trust for the supplying of their needs; (4) as preachers. Result: very successful. The early Church used the same method. Result: very successful. Today the Church has the needs before her and she has the consecrated, loyal young people. This method could be used in various local congregations with great results. Lift our eyes and see the need and pray the Lord to send workers.

"Occupy till I come," by Ray F. Yoder. Christ started the work, then said, "Occupy." How long? Never should a question arise concerning any ceasing of His work. Our task: (1) Representation of a heavenly country and an eternal enterprise. No other task in the world brings greater joys, greater pleasures, and greater rewards. (2) Ministry of reconciliation. (3) Ambassadors for God. (4) Witnesses. (5) Preach the Gospel—teaching to observe all things. (6) Wholesome Discipline. (7) Withstand the false teachings in the world. Prerequisites for Occupying: (1) need of a vision of God; (2) need of a vision of self; (3) need of inward cleansing; (4) complete yieldedness; (5) Holy Spirit becomes our guide; (6) prayer to keep in contact with power of God.

Wednesday Evening

Devotional, by Edward Diener (Acts 4:18-35).

Inspirational Service: "What hath God wrought?"

1. At Adair, Okla., by Baldwin Miller. God located a servant there. Seed of truth has been sown. Souls have been saved.

2. Culp, Ark., Essay written by Maud Douglass, read by J. R. Shank. Sunday schools organized; clothing and medical aid supplied; regular Gospel messages.

SPECIAL MEETINGS

New Holland, Pa.

Program of the Harvest and Bible Instruction Meeting held in the New Holland Mennonite Church, Oct. 3 and 4, 1936.

Organization.—Mod., Mahlon Witmer; Sec., Titus Martin; Chors., Levi A. Weaver, Amos H. Sauder.

Program and Speakers.—Devotional (Psa. 19), Aaron Weaver; Harvest Sermon, J. L. Stauffer; Practical Use of our Temporal Blessings, Elmer Moyer; Devotional (Heb. 12), Henry Becktel; Combatting Worldly Influences, J. L. Stauffer; Sermon, Elmer Moyer; Sunday School; The Lord's Day Observance, Elmer Moyer; Christian Assurance, J. L. Stauffer; Song Service; Devotional (Eph. 4), Geo. Horning, Children's Period, Christ K. Lehman; The Two Kingdoms, J. L. Stauffer; Unity, Elmer Moyer; Devotional (Jno. 15:1-17), John Sauder; Topic: I Tim. 4:12, Christ K. Lehman; Sermon, J. L. Stauffer.

Thoughts Gleaned.—The fulfilment of the promise made to Noah that "seed time and harvest shall not cease while the earth remaineth" is proved by the millions of people living today. This is evidence of the fulfilment of God's other promises. Thankfulness for our blessings is one of the marks of a Christian. In both the natural and the spiritual there can be no reaping where there has been no sowing. Temporal blessings are either wings or weights to us. When a Christian gets rich God gets a fortune or loses a soul. We are stewards, not owners; and there is a day of reckoning coming. There are two dangers of riches: hoarding, and spending extravagantly. We should use our blessings to pay our honest debts and help those in need. With the many references given in New Testament in regards to this present world, not one good thing is mentioned about it. We must defeat, or be defeated. Human nature is the same in every generation, but asserts itself differently. What a man condones in himself as a weakness of the flesh, is often the devil's perch. We need conviction to successfully contend. Man is prone to glory, let us glory in the One who was dead, and now liveth forevermore. Suffering, death, and resurrection always go together. No resurrection without death. The remedy for sin is as far-reaching as the disease. The Lord's day is to the

(Continued on page 684)

3. At Kansas City, by Freedly Schrock and Chris Miller. Souls saved; week-day Bible school; summer Bible school; a Sunday school sub-station; activity with spirituality; helpful converts in service for the Lord.

4. At Hutchinson, Kans., by Paul Roupp. Regular Sunday school and preaching; Church building and mission home supplied; summer Bible school conducted; souls saved.

5. Central Missouri, by Leroy Gingerich. Services held at Carver, Jenkins, Bon, Rocky Ridge, Purvis, Lick Creek, Cable Ridge, Majorville schoolhouses and at the Magines home; summer Bible school held at Lick Creek and Jenkins schoolhouses.

6. Hannibal, Mo., by Lawrence Horst. Many souls saved; very profitable Bible teaching and study; new location.

7. In South America, by Salena Gamber. Many native Christians being used in Christian service; a marked Christian growth among the native Christians.

8. In India, by Mary Holsopple. Many souls being saved; conviction of definite leading of the Lord in the work in India; the lives of the missionaries have been richly blessed of the Lord.

Missionary Sermon, by Nelson Kauffman. Texts: Acts 1:8; Jno. 20:21. There is a great dearth of power in the world today. Evidences of the need of power in many professing Christians: (1) great searching after things not spiritual; (2) many churches lacking power to save souls; (3) too much conformity to the world; (4) many church members not converted; (5) unconvincing testimony for the Lord too prominent. The Power to be realized is not an experience but a Person. How get the Power?—Repent and be baptized; yield to God. Manifestations of His Power: (1) He works on our tongues. Experience and acquaintance with Jesus Christ brings expression about Him; (2) willingness to give; (3) evangelistic in work; (4) spirit of prayer.

Married

Byler—Yoder.—On Oct. 4, 1936, Bro. Earl Byler of West Liberty, Ohio, and Sister Norma Yoder of Smithville, Ohio, were united in marriage at the home of the bride, Bro. C. Z. Yoder officiating. May God's blessing attend them through life.

Hahn—Kurtz.—On Oct. 25, 1936, Bro. Raymond Hahn of Denbigh, Va., and Sister Ruth Kurtz of Smithville, Ohio, were united in the bond of matrimony at the home of the bride, Bro. C. Z. Yoder officiating. May God's blessing attend them through life.

Sangrey—Lefever.—On Oct. 21, 1936, Bro. Raymond M. Sangrey and Sister Elsie K. Lefever, both of the Byerland, Pa., congregation, were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May the rich blessings of God be upon them.

Yoder—Yoder.—Bro. LeRoy Yoder of the East Union congregation, Kalona, Iowa, and Sister Elmine Yoder of Topeka, Ind., were united in marriage Oct. 6, 1936, at the home of the officiating bishop, Bro. D. J. Fisher, Iowa City, Iowa. May the Lord's blessings be theirs through life.

Miller—Kauffman.—On Sunday evening, Oct. 25, 1936, Bro. Lewis Miller and Sister Ida Belle Kauffman, both members of the East Holbrook congregation, Cheraw, Colo., were united in marriage at a church wedding following a sermon delivered by Bro. L. C. Miller of Manitou, Colo., and married by Bro. Jesse Kauffman of Cheraw, Colo. May God go through life with them using them in His service.

Obituary

Landis.—Hettie, widow of the late Abram M. Landis, was born Sept. 27, 1858; died of pneumonia at the home of her son at Leacock, Pa., Oct. 18, 1936; aged 78 y. 21 d. She is survived by 1 son (John S. Landis) with whom she resided, 1 brother (Samuel Seigrist of Witmer, Pa.). Services were held at the home by Elmer Martin and at the Stumptown Mennonite Church, of which she was a member, by Elmer Martin and David Landis. Text, Psa. 116:15. Interment in adjoining cemetery.

Steider.—Ronald Lee, infant son of Raymond and Ruth (Oswald) Steider, was born Oct. 15, 1936, near Strang, Neb.; died of spasms three days later at the same place. He leaves to mourn his early departure father, mother, 1 brother (Dean), 2 grandfathers, 2 grandmothers, 2 great-grandfathers, 2 great-grandmothers, and many other relatives. Funeral services were held Oct. 19 at the home and the Salem Mennonite Church in charge of the home ministers. Burial in the cemetery near the church.

"Oh how we loved to care for him
And hold him in our arms;
But Jesus said, 'Tis long enough,
He's safer in My arms.'"

Miller.—Arthur Duane, infant son of Dr. and Mrs. E. J. Miller, was born Sept. 30, 1936, at Harrisonville, Mo.; died Oct. 19, 1936 at Trinity Lutheran Hospital in Kansas City, Mo., of an incurable form of jaundice with heart complications. He grew steadily weaker until he passed away on the 19th day of his short life. He leaves his parents, 1 brother (Ellis), 4 grandparents, and other relatives and friends. Funeral services at the home of Bro. J. B. Yoder conducted by J. N. Kauffman of Peoria, Ill., assisted by I. G. Hartzler. Text, I Cor. 15:26. Interment in Clearfork Cemetery.

"Dear little Arthur, too pure to stay,
Our loving Father has called you away,
Out of this world of sorrow and care,
To wait till we join you over there."

Stewart.—Sarah Book Stewart was born Feb. 9, 1866; died Oct. 14, 1936; aged 70 y. 8 m. 5 d. She was stricken with pneumonia, and all that was done for her did not seem to help. She bore her suffering patiently, and told those who cared for her and visited her that she would not get well. She knew what it was to suffer persecution for being a Christian, but said it paid. She was received into the Mennonite Church at the Rockland Street Mission for the colored, where she will be greatly missed. She always had a testimony for her Lord and spent much time in prayer for her race. Funeral services were conducted at the home of her daughter with whom she lived, in charge of J. S. Lehman. Text, Psa. 116:15. This is the second one of our members within the last year who has been called home.

"Near other loved ones we laid her,
Low in the church yard to lie;
And though our hearts are near broken,
Yet we would not question why."

Zimmerman.—Moses H. Zimmerman was born Aug. 22, 1877; died at the Reading Homeopathic Hospital April 11, 1936, following an operation for gall stones; aged 58 y. 7 m. 19 d. He had somewhat recovered from his operation, but a blood clot going to the heart caused his death. He leaves his loving companion (Emma B. Hess Zimmerman), 4 sons (Noah H., Daniel H., Levi H., Moses H.), 3 daughters (Mrs. Sylvester Brubaker, Leah H., and Emma H.). Two daughters and 2 sons preceded him in death. Funeral services were held April 14 at the Groffdale Mennonite Church, of which he was a faithful member, by Menno Zimmerman and Joseph Wenger. The body was laid to rest in the cemetery adjoining the church.

"No one heard the footsteps
Of the angel drawing near;
That took from earth to heaven
The one we loved so dear."

Meyer.—Elisabeth (Bretz) Meyer was born on a farm near Bretzville, Ind., Nov. 2, 1856; died at her home in East Lynne, Mo., Oct. 2, 1936; aged 79 y. 11 m. Nov. 20, 1879, she was united in marriage with Gebhardt Henry Meyer of Huntingburg, Ind., who preceded her in death Oct. 19, 1928. To this union 10 children were born, 5 of whom died in infancy. One daughter (Minnie Augusta) died Nov. 6, 1916. Four sons survive (Sam. A. Meyer of Harrisonville, George F. of Kansas City, Kans., Wm. H. and Henry F. at home). Her mother died when she was a small child. The town of Bretzville was named after her father. She became a member of the German Lutheran Church when a young girl and was faithful in her church relation. In 1880 they moved to Holden, Mo., and the next year they moved to East Lynne, Mo., and then placed her membership with the M. E. Church. Those surviving her are her 4 sons, 6 grandchildren, and 5 great-grandchildren. Funeral services at the M. E. Church, in East Lynne, Mo., by I. G. Hartzler. Text, Jno. 14:1-4.

Bergey.—Katie M., daughter of Frank and the late Katie (Moyer) Bergey, was born Nov. 6, 1905; died Sept. 2, 1936 at the home of her sister, Mrs. Rowland Derstine; aged 30 y. 9 m. 26 d. Her mother died about 14 years ago and after that she cared for her father as long as health permitted. But her health began to fail the last six or seven years, and the last year especially her condition was such that she was able to attend church and Sunday school only a few times. She always had a desire to attend when she was able. She is survived by her father, 2 sisters (Mrs. Rowland Derstine and Mrs. Wilmer Souder of Morwood), 3 brothers (Howard of Vernfield, Harry of Earlington, J. Willard at home). She united with the Franconia Mennonite Church about 13 years ago and remained faithful till death. Funeral services were held at this place on Sept. 7, 1936, in charge of Abram Clemmer, Abram Derstine and Menno Souder.

"Near other loved ones we laid her,
Free from this world's pain and tears;
It was her longing desire
To be with her Savior thru eternity's years."

Kolb.—Tobias, son of Henry and Susannah Kolb, was born April 17, 1852, in Holmes Co., Ohio, the farm on which he spent all his earthly life; died Oct. 13, 1936; aged 84 y. 5 m. 26 d. On Jan. 13, 1889 he was united in marriage to Mary Catherine Silvius. To them were born 1 son (William) and 4 daughters (Mrs. A. H. Horrisberger and Mrs. J. A. Horrisberger of Wooster; Mrs. Leo Shonk and Amanda at home). In early married life he accepted Christ as his personal Savior and united with the Mennonite Church, and was a faithful member and regular attendant as long as health permitted. Being frail and virtually blind, he was confined to his home for many years. He is the last of a family of 16 children. He leaves his 5 children, 14 grandchildren, and many relatives and friends. He was of a very quiet disposition and very industrious. He was probably never in his life more than twenty-five miles

away from the home in which he was born. His grandfather, Jacob Kolb, was the first minister of the Kolb congregation, and his other grandfather donated the ground on which the church was built. His interest in the church was rewarded by having all five of his children active members of the church he loved. Funeral services were held at the Kolb Church on Oct. 15 in charge of D. M. Friedt and P. R. Lantz. Text, Jno. 14:1-6. Burial in Kolb Cemetery.

Culp.—Beulah Deloris, daughter of John D. and Elizabeth (Strycker) Rohrer, was born March 24, 1894, in Elkhart Co., Ind.; died of cancer at the home of a sister (Mrs. C. S. Yoder of Wakarusa, Ind.) on Saturday evening, Oct. 3, 1936; aged 42 y. 6 m. 9 d. In March, 1914, she was married to Asher Culp. This union was blessed with 1 daughter (Olive) and 1 son (Edward R.). In youth she accepted Christ and united with the Salem Mennonite Church. The last eleven years she has lived in Tampa, Fla. She was in failing health for about nine years. She bore her suffering patiently and had a smile for all who visited her. Her last request was for prayer. She is survived by 1 daughter (Mrs. Jack Beanland, and 1 son (Edward R.), both of Tampa, Fla., 5 sisters (Mrs. Lovina Bare of Nappanee, Ind.; Mrs. Viola Fisher, New Paris, Ind.; Mrs. Geo. Conrad, Battle Creek, Mich.; Mrs. C. S. Yoder, Wakarusa, Ind.; Mrs. John Kohli, Nappanee, Ind.), and 2 brothers (William of Goshen, Ind., and Alvin of New Paris, Ind.). Funeral services were held Oct. 5 at the home of a sister (Mrs. Jno. Kohli), and at the Union Center Church in charge of Warren C. Shaum and W. E. Manges. Burial in adjoining cemetery.

"The lights have gone out in the mansion
of day,
The curtain is drawn, the dweller's away;
She slipped o'er the threshold of time in the
night,
To take her abode in the city of light."

Roth.—Anna Richard was born Oct. 5, 1872, in Mimbler Gard, France. In 1891 she was united in marriage to Christian Widmer. To this union, 1 daughter (Katie) was born, who preceded her in death Nov. 12, 1931. On Oct. 17, 1902, they came to America and located in Iowa, later moving to Oregon. In January, 1919, her husband died. On Feb. 5, 1920, she was married to Christian H. Roth. She passed away Oct. 18, 1936, at the Henry Co. Hospital; aged 64 y. 13 d. Oct. 8 she took sick but was not thought serious until Oct. 11, when a doctor was called. He said she had a tumor and that an operation was necessary to regain health. On Monday she was taken to the hospital and was operated upon on Thursday morning. Her condition was found so serious that the operation was not completed. She quietly passed away Sunday morning. She was conscious to the end and told a number she was ready to go. In her youth she united with the Mennonite Church and was a faithful member to the end. She leaves her husband, 2 brothers and 1 sister (Mike in Oregon and Daniel and Katie in France), 4 step children (Mrs. Mary Krabill, Mrs. Lena Nofzinger, Jesse and Seth Roth) all of Wayland; 2 foster grandchildren (Mrs. Blanche Kennel Alliman of near Noble and Wilbur Kennel of Albany, Oreg.), 1 grandchild (Shirley Ann Baker of Albany, Oreg.), 17 grandchildren, 2 dying in infancy and 1 foster great-grandchild and a host of relatives and friends. Funeral services were held Oct. 20 at the Sugar Creek Church near Wayland, Ia., in charge of the home ministers. Interment near the church.

Hooley.—Clara Ann, daughter of Jacob and Lizzie Blough, was born in Elkhart Co., Ind., Oct. 15, 1883; died at the Ervin Hospital, La Grange, Ind., Oct. 8, 1936; aged 52 y. 11 m. 23 d. In her early years she gave her heart to the Lord and united with the Shore Mennonite Church of which she was a member at the time of her death. In 1903 she was married to Milo E. Hooley. To this union were

born 5 children: Theresa (Mrs. Amos Hostetler), Ruth (Mrs. Paul Hostetler), both of Topeka, Ind.; Roy of LaGrange, Ind.; Weltha (Mrs. Elmer Miller) of Goshen, Ind.; and Leonard, at home. She leaves her husband and children, her mother (Lizzie Miller), 1 sister (Mrs. Noah Hooley), 12 grandchildren (3 having preceded her in death), and many other relatives and friends. Mother was sick scarcely a week, but suffered intensely during that time. She was patient through her suffering, and just before she went to the operating table she expressed peace and perfect confidence that all is well. She reached out her hand as she went to the operating room and said, "Have faith and courage." Death came as she was being operated on due to peritonitis. It was a great shock to all of us, and seems unbearable, but we believe that God does all things well. She was a loving mother, and no sacrifice was too great to make for us even to the detriment of her own health. Funeral services were held at the Shore Mennonite Church in charge of Percy Miller and O. S. Hostetler.

"O dear familiar yesterday,
O sad and strange today;
Yet who would call the glad soul back
To rouse the resting clay?
Or who would wish that she might share
Our morrow's toil and strife,
Who loosed from death and all its pains,
Has entered into life?"

Martin.—Lizzie L., daughter of the late Samuel O. and Amanda (Landis) Martin, was born Sept. 7, 1880, near Spring Garden, Pa.; died Oct. 8, 1936 at her home near Brownstown, Pa.; aged 56 y. 1 m. 1 d. On Dec. 3, 1903, she was united in marriage to Emanuel H. Martin. This union was blessed with 5 sons and 4 daughters, a son (Joseph) having died in infancy and Emanuel M. in 1930. She leaves a sorrowing husband, 3 sons (David M., John M., Elmer M.), 4 daughters (Emma M., wife of Charles P. Horning; Cora M., wife of Norman Eberly; Amanda M., wife of Ivan M. Weaver; Lydia M. at home), 17 grandchildren, 5 sisters (Mary, wife of Martin Weaver; Nettie, wife of Joseph Nolt; Amanda, wife of Daniel Martin; Katie, wife of Harvey Felpel; Ada, wife of Jacob Zimmerman), 3 brothers (Bishop Abram L. Martin, Samuel, and Joseph), besides a host of relatives and friends. She was preceded by 2 sons, 3 grandchildren, her parents, 5 sisters, and 2 brothers. Her father died suddenly last February. She had been in failing health the last two years but did not complain. Her seat in church was seldom vacant when health permitted her attendance. She attended church three days before her death. She died very suddenly after making the remark to her husband that it was time to get up. Before being able to do so she peacefully fell asleep in Jesus. She accepted Christ and united with the Mennonite Church at the age of 16 and remained faithful until death. She had the privilege of seeing her children (except one who has not yet come to years of accountability) join the church of her choice. Funeral services were held Oct. 12 at the Groffdale Mennonite Church by Amos Martin, Abram Smith of Markham, Ont., Hershey Sensenig, and Abram Hoover. Text, Psa. 63. Burial in adjoining cemetery.

"Not among the dead we seek her,
For she dwells beyond the skies;
And if we but follow Jesus,
We shall sweetly with her rise."

Family.

The most common cause for dissatisfaction in the work of the Church as meted out to different individuals is not so much that I have nothing to do as it is that what I do fails to attract the attention and notice of others. Here is an acid test of what my motive is: whether it be to use the one talent to the glory of God or to say, "Lo, there thou hast that is thine."—M. C. K.

The way is often so blurred—can you tell me the reason?—Lavina R. Longenecker.

SPECIAL BIBLE TERM

Three weeks of special Bible instruction will be given at Allensville, Pa., from Dec. 14, 1936, to Jan. 1, 1937.

Faculty and Courses

Chester K. Lehman, Harrisonburg, Va.: Gospel of John, Apostolic History, Man, Sin, and Salvation, Christian Ordinances and Duties, Music I and II.

Elmer E. Yoder, Allensville, Pa.: Methods of Bible Study, Methods of Teaching, Hebrews, Hosea, and Mennonite Church History.

Remarks

During the week of Dec. 28—Jan. 1 there will be special Bible instruction given to the pupils of our public schools.

Those desiring further information address either of the undersigned,

Chester K. Lehman, Principal,
Eastern Mennonite School,
Harrisonburg, Va.
Paul M. Roth, Secretary,
Allensville, Pa.

EASTERN MENNONITE SCHOOL

Special Bible Term, January 6 to
February 16, 1937

Instructors.—In addition to several of the regular staff of teachers J. Irvin Lehman (Director of the Special Bible Term), Henry E. Lutz, J. D. Mininger, and Mrs. M. T. Brackbill will serve as special instructors.

Course of Study. The fourth year of the new six-year cycle will be offered, including the following subjects: Elementary Teacher-training Course, Bible Doctrine I, Gospel of John, I Thessalonians to Philemon, II Samuel to II Kings, Jeremiah and Ezekiel, New Testament Geography, Personal Evangelism, Hymn Appreciation, Church History I, Music, and Chorister Training. The regular subjects of the College Bible Course are open to maturer students, ministers, and missionaries.

A special two-weeks course for ministers and missionaries beginning February 1 is offered and includes the following courses: Doctrine of Jesus Christ, Evangelism, Biblical Difficulties, Epistle to the Romans, and Arrangement and Delivery of Sermons.

Special Services and Programs. The Revival services will be conducted by Bro. Mininger. Rich spiritual help will be gained from the Christian Life Conference, Sunday-school Workers' Meeting, Mission Program as well as other meetings.

Descriptive Bulletin giving full information will be ready for distribution early in November. Plan now to spend these six weeks in the most profitable manner possible. Write in for room reservation. Address correspondence to

Eastern Mennonite School,
Harrisonburg, Va.

HESSTON COLLEGE AND BIBLE
SCHOOL SPECIAL BIBLE
TERM

Jan. 5—Feb. 12

Courses offered in Bible, S. S. Teacher Training, Evangelism, Doctrines, Scripture memorizing, Bible study methods, Music, Public Speaking.

Also courses given for ministers.

Instructors: S. J. Miller, Pigeon, Mich.; J. C. Gingerich, Detroit Lakes, Minn.; M. M. Troyer, Conway, Kans.; E. M. Yost, Greensburg, Kans.; J. D. Mininger, Kansas City, Kans.; regular members of the faculty, and perhaps a few others.

Special features: Revival meetings, lectures, and musical programs.

A richer curriculum will be provided than ever before; also a larger force of instructors.

ITEMS AND COMMENTS

Prison Population in the United States in 1912 was 160,000. Now it is 500,000.—Exchange.

League of Nations—An editorial in the London Christian speaking of the League concludes with this sentence: "the delegates assembled had either to assist at the obsequies of the League or to convince a large body of eager would-be mourners that there is still life and vigor in the idea of international co-operation and collective security." The result had not yet been known when this was written.—The Gospel Minister.

The general expectation that the U. S. Supreme Court would hand down a few decisions affecting the status of a number of New Deal laws before adjournment failed to materialize. The court, after passing on a number of cases of minor importance and announcing the consideration of a number of new cases lately submitted before that tribunal, adjourned until Nov. 9. In delaying their decisions on matters affecting the pending elections, the court gave evidence of its judicial poise, wisely deciding to reserve for a calmer day the decisions which should in no way be associated with partisan politics.

The more we learn about the work and the designs of the noted Indian leader, Ambedkar, and his efforts for the betterment of the "depressed classes" in India, the more clearly apparent it becomes that his aims are economic betterment rather than religious uplift and conversion to Christianity. The three systems of religion in consideration—Christianity, Islamism, and Sikhism—are viewed from the standpoint of expediency, his preference seeming to be in favor of the latter. Like that other great Indian leader, Ghandi, he seems to view Christianity in a political sense, while at heart he clings to his paganism. He therefore falls short in the main essential; as salvation can be found alone through Christ.

A case which during the last two years has created unusual interest was decided recently in a Greensburg, Pa., court. The Russellites, who have assumed the name of "Jehovah's Witnesses," holding to the Bible doctrine of nonresistance, have consistently taken the stand that they can not conscientiously endorse the flag salute in our public schools. During the past two years they had a number of tests which were finally taken to the courts. Arrests had been made in a number of places and fines were imposed in a few instances. On this occasion the mayor of Monessen, Pa., had made a desperate effort to exterminate the cult and had 42 members arrested for "disturbing the peace and unlawful solicitation." After a hearing Judge Copeland of Greensburg granted their appeals from fines and imprisonment and granted them their freedom. In this he simply endorsed the provision in national and state constitutions which guarantee liberty of conscience.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association, of the Lancaster Conference district will be held at the Home, Saturday, Nov. 14.

The meeting will open at 1:30 P. M. with a sermon by Bro. Martin R. Hershey, followed by various reports, election of trustees, etc.

All are cordially invited.

Aaron L. Groff, Asst. Secy.

Another large class is expected. Write early of your intention to attend, so that a room may be reserved for you.

Write for free Special Bible Term Bulletin, or for information.

Milo Kauffman, President,
Hesston, Kansas.

Sonnenberg Bible School

A two weeks' Bible School will be held at the Sonnenberg Mennonite Church, Nov. 23-December 4, 1936.

Instructors: S. G. Shetler, Principal, Johnstown, Pa.; H. N. Troyer, Hudson, Ohio.

Courses offered in S. S. Teacher Training, Missions, English, Bible Geography, Three Epistles, Two Historical Books, Doctrines, Music, Christian Principles.

Expenses will be very low, because students from other localities will be boarded free and the tuition is only seventy five cents per week.

Bible students, come and enjoy a profitable time in the study of the Bible which will mean intellectual and spiritual development.

For further information write to Louis Amstutz, Apple Creek, Ohio.

God's children are love-slaves. They serve God, not because they must but because the love of Christ constrains them to do so.—J. J. Engbrecht.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

November 5, 1936

J. A. RESSLER, Editor

EDITORIAL

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This was Christ's parting message to His disciples, previous to His departure from earth to glory. His disciples of the apostolic age faithfully did their part. A marvelously large part of the mission field was covered before the death of the last of the apostles, and at that time the Christian Church is said to have numbered about 500,000 members.

But the witnessing is not all finished. The Great Commission is a personal message to each generation. Past generations have not all been as faithful as the first one was, but nothing is gained through criticism. The task is before us. We are reliably informed that there are living today a greater number of heathens outside of Christ than there have been in any generation of the Christian era. Seeing the task before us, let us "lay our hands to the plow," without "looking back."

The Great Commission gives us a world-wide vision of our Christian duty as a church and as individuals. And while it is right that we should look as far as China, India, Africa, South America, and the isles of the sea, let us not forget that the place to begin is "in Jerusalem"—at home. Beginning with those nearest us, the door of opportunity widens, and ours is the opportunity of letting our light shine as far as our voice and influence reaches. "Whatsoever thy hand findeth to do, do it with thy might."

We are pleased with the news that comes to us from across the waters.

Keep your eye on the special mission pages supplied by our foreign missions. They are full of interesting news, full of evidences that there are battles to fight and victories to be won on foreign fields as well as on the home field. Our missions in India, in Africa, in South America need our support and our prayers. We expect them to maintain the standards of the Cross—or, in other words, "all things whatsoever" our Lord commanded, and in this we want to help them all we can. "As we have therefore opportunity, let us do good."

One thing that will be missed on these pages from now on is the personality of Bro. J. A. Ressler, for many years the editor of this Mission Supplement. A pioneer among us in mission work, he had a wide knowledge of the mission field and its needs. There was no missionary enterprise among us, either home or foreign, that did not enlist his keenest interest. His voice was heard in many places, in many spheres of service, and this was vigorously supplemented by his pen. But he is gone—the Lord took him. Henceforth we must be confined to the influence that he left behind, to the record of his pen found in letters, articles, periodicals, and books. Turning from the memory of his life, we face the future with confidence that the promise of the Lord to be with us "even unto the end of the world" will be realized to the time when God touches us with the finger of death and bids us "Come up higher."

Read the Financial Report, found elsewhere in this issue. Some people tell us that "figures make dry reading." But whether dry or wet, they are full of meaning for thoughtful people. As we scan over this report we are gratified to know that some causes are adequately supported while others are suffering from the want of such sup-

port. Our burden is that every enterprise in the Church may prosper, each rendering faithful service in the matter of Church extension and winning souls for the everlasting Kingdom. Each item in this report is of special interest to some people. How does this report compare with that of a month ago? By the grace of God, how does it compare with the one we hope to publish a month hence? If you are specially interested in any phase of this report, write to our General Treasurer, Bro. D. D. Miller, Elkhart, Ind.

One phase of our current Financial Report that greatly interested the writer is that of contributions to the drought sufferers in the drought-stricken regions of the Northwest. We praise the Lord for the interest in this cause. Such occasions call out the tenderer side of life. It was our privilege, several months ago, to spend several weeks in those regions; and while we saw the sympathy side of the conditions there we were also favorably impressed with the Christian resignation and trust in God manifest among our brethren in these regions; impressed with the idea than even in such cases "all things work together for good to them that love God." Our General Mission Board, as an organization, is interested in every phase of human welfare, both material and spiritual. In harmony with the work of the apostolic Church in looking after the welfare of the needy, the work of relief is committed to the Mennonite Relief Committee. This committee and also our sewing circles co-operating with it, are worthy of our sympathetic co-operation.

Another phase of the report is that of contributions to the Mexican work. Brother and Sister Hershey have taken hold of this work with a will, and many are the prayers ascending to the Throne in behalf of the undertaking.

Already several articles have appeared telling of the progress and nature of the work, and others are promised for the future. Here, as in all other enterprises, the work is not all a bed of roses. Satan is not willing to give up any of his subjects without a struggle. Besides, to accept Christ in the real sense of the word means more than a mere formal willingness to unite with the Church. It takes a full surrender to God, a sacrifice of things near and dear to the flesh, a being "crucified to the world," to become a real child of God. Long may this work among the Mexicans prosper, and many be gathered into the fold. To this end may we help, pray, and give. The promise of the Lord is with us.

We talk about the grace of giving. Nine times out of ten, when we hear people talk of giving we think of giving money. Well, money is included. A big heart and a tight purse-string do not go together. You never saw a man with a big heart but that he was also a liberal giver. But giving money is only incidental. Peter had no silver and gold, but he did give that crippled man something that was worth infinitely more than money. The poor widow that had only two mites gave what Christ valued more than all the combined gifts of those who gave of their abundance. Paul, in talking about things that we should yield to the Lord (Rom. 6:13) heads the list with "Yield yourselves." We reach the heights of this grace when we yield ourselves to God and spend our lives to His glory. For a perfect example in giving, look to Christ the GIVER of "every good and perfect gift." The grace of giving includes time, talent, service, affections, sacrifice of all things pertaining to selfishness, and (lastly) money.

What We may Expect of Live Missionaries.—It has been our privilege to be more or less closely connected with the missionary activities of the Menonite Church ever since the opening of the Chicago Home Mission, in 1893, our first city mission in America. Since that time we had a personal acquaintance with most of our missionaries, especially the mission superintendents. We have watched the development of our mission organization, and rejoice in the thought that through the labors of consecrated missionaries

many have been won for Christ and a blessed eternity. May the good work go on.

In connection with all our enterprises it is natural to hope for results. Also, it is natural to expect certain things of people who are set apart to a certain enterprise, as it is upon them as individuals that there rests the responsibility for the success or failure of said enterprise. Here are a few things that we expect of our live missionaries:

We expect them to be human, with human limitations. Here are two characteristics of every consecrated worker for the Lord: (1) a feeling of satisfaction that we are at least trying to do what we can for the advancement of the Cause; (2) an ardent wish that we might be able to accomplish more for Him. We must all say with Paul, "By the grace of God I am what I am."

We expect them to be consecrated to God, having a burden for the salvation of the lost, committed wholly to the work of winning souls for the Lord. Failure is the necessary result of half-hearted effort. It takes the whole-souled worker for God to accomplish great things in His name. When people give themselves to the mission cause, that is their business, and to this end the energies of their lives are devoted.

We expect them to be Bible students. One of the weapons which form a part of "the whole armour of God" is "the sword of the Spirit." How can we use this weapon if we are not familiar with it? And how can we be wholly familiar with it without having the Bible as our daily companion? Not only missionaries, but all other Christian workers should make Bible reading their daily habit.

We expect them to be loyal to God and the Church, in daily life exemplars of the standards of the Gospel and of the supporting church. In no other way can they impress the sacredness of Divine Truth upon the minds and hearts of the people with whom they come in contact. How can we win people to certain standards unless we ourselves are loyal to them? The child of God must of necessity be different from the ordinary run of worldlings—different in views of life, in daily habits, in appearance, in affections, in everything pertaining to life and godliness—if he would be a real soul-winner. As "ambassadors for Christ" and of the Church, we need to

be a hundred per cent loyal to the standards of the Gospel.

We expect them to be mighty in prayer, though their limited gifts may stand in the way of their being mighty in works. There are so many things to be said in favor of prayer as being one of the prime essentials of successful Christian endeavor that we leave the reader to ponder over this important subject.

We expect them to keep in touch with the people—with the people whom they are supposed to win for Christ and salvation, with those who are already won, with workers in the cause with themselves, with the work of the supporting church. It is the plan of God to win souls to Himself through the instrumentality of His servants. It takes the personal touch to function in this capacity. No indifferent, easy-going person has ever been known to be a successful missionary. Missionaries as a rule are a class of live hustlers.

We expect them to be both cheerful and hopeful of results. In this we find our highest example in Christ who through all His trials and sufferings "for the joy that was set before him endured the cross, despising the shame," looking steadfastly forward to the time when He was to "set down at the right hand of God." Having the Christian's hope as "an anchor of the soul," Let us press hopefully forward, trusting the assurance that "our labor is not in vain in the Lord."

We expect all these things, and more, from our missionaries. And why should we expect more from them than we do from ourselves? Having a clear conception of the standards which others should reach, let us turn the light upon ourselves and demonstrate by our own lives that it is possible to attain our ideals.

ITEMS OF INTEREST IN MISSIONARY CIRCLES

The article on "First Mexican Service," by Bro. T. K. Hershey, found elsewhere in this issue, will be read with interest by those who have been keeping in touch with the work among the Mexicans in southern Texas. May this be the first among many similar efforts.

Mission interests in home and foreign fields met when Sister Mary Holsopple, missionary on furlough from India, spent a few days in the vicinity of Culp, Ark. The baptism of three

precious souls, the first to be received in fellowship in that community, furnishes an especial interest in the cause of Christ and the Church in that community at the present time. Read the correspondence letter from that community, found in this issue.

Elsewhere in this issue will be found the first official communication from Bro. Glenn Whitaker, the new superintendent in the Mennonite Gospel Mission in Portland, Oreg. In emphasizing the importance of prayer, the workers in this mission strike one of the key-notes of effective missionary service. May the Lord give them many souls for their hire. Long live the work in Portland.

If you are looking for ideas whereby congregations may co-operate in united efforts in support of the missionary cause, you might find something in the correspondence from Bloomingdale, Ont., as found in last week's Gospel Herald, that you could use to advantage in your community. It has well been said that united effort means multiplied power for service.

"I am pleased and satisfied with India, and am confident that the Lord is still leading," writes Sister Gladys Weaver, our newest missionary in India. She is diligently learning the language, and hopes to be in active service, in touch with the natives, at an early date.

"We are asking you to remember the Spanish mission work very definitely in prayer. Bro. Castillo is laboring to bring the Gospel to his people," is the message sent out by the mission workers in the Chicago Home Mission. Work among the Mexicans in Chicago, like work among the Mexicans in Texas, requires hard and patient work, but we have the assurance that if we are faithful "our labour is not in vain in the Lord."

The Missionary Bulletin sent out by our General Mission Board is finding its way into many communities. It is being sent out with a prayer that it may be a means of awakening a missionary interest throughout the Church. Notice this line on the title page: "Missionary Day, Nov. 15, 1936."

Here is a thought sent out by one of our mission superintendents that is worthy of prayerful meditation: "Even though we have money on hand, we want to be careful how we spend it, for we feel that unfaithfulness in the way we spend the money prayed for will mean a hindrance to have future prayers for money answered." Money, like the rest of our stewardship, needs to be kept upon the altar of the Lord, used as the steward is directed by the Holy Spirit.

As noted in the letter from Africa, which appears elsewhere in this issue, a new station has been opened in that field—Mugango. And let us not spend too much time in trying to pronounce that name. The big fact is that it brings the Gospel message within the hearing of a new class of people. May the good seed sown in the soil there bring forth fruit in abundance when the time of reaping comes.

A SHORT HISTORY OF THE BEGINNINGS OF THE WORK AT CULP, ARKANSAS

By Rose Buckwalter

For the Gospel Herald.

For many years the Mennonite Church has been pushing her frontiers into the Western plains until she has established a foothold which is seemingly permanent. The third generation is growing up. They are looking about on the fields for other corners in which to labor.

Slowly, so very slowly it seems, the Church in the West is awakening to the opportunities at her very door. Some thirty years ago a work was started by one of the older Mennonite settlements in Missouri under the able and steadfast leadership of Uncle Dan Driver of Versailles, in the foothill country of the Ozarks, through which the Osage river flows. Near the beginning of this work Bro. J. R. Shank was stationed as pastor. Into it he poured heart, soul, and body. But, as stated before, the Church in general has been very slow to see the urgency of this work.

In the fall of 1922, in the month of September, near La Junta, Colo., a man and his wife were found on the roadside by a resident of that community. This couple had walked from their home in Oklahoma. (They were formerly from Arkansas, in the region near Culp.) The husband, who had been ill for a great while, had hoped to find relief in the higher altitude of Denver, Colo., when they were found by the roadside. Mr. Buckingham, the sick man, was so very ill that he could go no farther. Being informed that a Sanitarium was close by, they were then taken to the Mennonite Sanitarium where Mr. Buckingham was admitted as a patient and his wife as a worker. Through the kindness and patience of Bro. Allen Erb, Mrs. Buckingham was given every opportunity to prove herself satisfactory.

After the patient was admitted it was soon evident that he was not long for this earth. Through the love and kindness of the Sanitarium workers, both Mr. Buckingham and his wife were won for the Lord and the Church. They were baptized shortly before the death of Mr. Buckingham. After his death her desire was to continue there

and work until all expenses were paid. During this time she expressed a desire to enter the training school. Her former education being insufficient, she accordingly planned to attend Heston College. In three years she returned to La Junta for her training as a nurse.

My privilege was to become quite well acquainted with Sister Maude during the last year she was in school, by having her in our home as a roomer and boarder. She is like us all in that she is an individual of like passions as we are. We do not wish to unduly praise any person. God is the One to be praised. He is "no respecter of persons." The rich, the poor, the low, the high, are all alike to Him. During this sojourn in our home we often spoke together concerning her former home and people. Her desire was to go back and show her people a better way of life. No one but those who have lived or visited at length in such a community as we find in the mountain district can fully understand the great need of a better way of life; or, I should say, of the best way of life, the true way of the Gospel. This was the beginning of our dreams for a work of God in the mountains of Arkansas.

After the training course was completed Sister Maude returned to her people. For several years she sought to find her way in as a graduate nurse. This was a difficult undertaking, alone as she was. During this time she married Mr. Douglass. It is difficult to explain the barrier which rises between someone brought up in a backwoods community and one who has seen life from another side except the mountain side. As a mother in her own home this difficulty was removed. The people believed her word more because of example.

About 5 years ago through the help of friends on the plains, Sunday school literature was sent there and a little Sunday school started with a few children and mothers. This gradually grew as people saw the blessing of such a venture. They were glad to follow where someone was willing to lead. The following year another Sunday school was started at a point about four miles across the mountain from Culp. For the past three years, at Christmas time, Bibles, mottoes, scrap books, and other gifts have found their way into many homes in these mountain districts. God has promised in His unfailing Word that it "shall not return unto (Him) me void, but it shall accomplish that which I please and shall prosper in the thing whereto I sent it." Just as sure as God is in heaven and the Holy Spirit is now representing Christ in this world, do I believe that this promise will be and is being fulfilled in regard to the country around Culp, Ark. Not because of what any one individual has done but

because God is making good His promise concerning His Word.

The writer, in company with her husband and sister and another brother and his wife, made a trip to this community just before the Missouri-Kansas Conference, a year ago this fall. This was the first visit made by any of our brethren. Our hearts were overwhelmed with the great need of these people, especially their spiritual need. We were made conscious of God's promise to His children to grant them, "exceeding abundantly more than we are able to ask or even to think." This promise has been found true more than once in regard to this work in Arkansas.

On reaching Versailles, Mo., where Conference was convening, we were made to rejoice because of the goodly number who were interested and aroused to the sense of our duties in regard to the isolated districts of our own land. These souls are just as needy and deserving of the Gospel as in the cities or in the foreign land. It requires a sacrifice almost as great to leave home and friends to brave the unpleasant conditions to be found there. The expense to the Church is not as great in actual money, so why not put forth more effort? At this conference a new fund was created known as the Ozark Fund. From this fund means are gotten to pay expenses for ministers to go into these parts to meet preaching appointments.

The past year regular monthly appointments have been filled in the district; a thing which has never to our knowledge happened before. Some other denominations have gone in for a short time, but with no regularity. Bro. L. J. Miller and Bro. J. R. Shank went to Culp last fall soon after Conference and held meetings a few days. Interest was very good. Since that time some one has filled appointments every month at three different points in that community. In August of this year, at the service at McPherson, one man took his stand for Christ. The following month this man's wife and also another woman took their stand. At other dates several more have taken the same step. The last report given is that three were baptized and one received on confession. Thus we have a little group of five members in the Ozark Mountains of Arkansas.

Will the Church arise to her opportunities and great privileges in Christ? What we need today is young men and women of vision who are so filled with the Holy Spirit that they will follow His guidance into the fields which are "white already to harvest." "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Words fail to describe the needs of these fields. Here the people turn their stock out on open range. This is

the typical picture of the young people growing up with no one to shepherd them. Our young people have so many advantages in schools, churches, literature, and the Word of God. Do they appreciate their great blessings? Many of these mountain people have never even seen a church or heard a sermon or owned a Bible. The Lord Jesus looked on the multitude with compassion and said, "Lift up your eyes and look on the fields; for they are white already to harvest." Will we go after the "other sheep"?

Hesston, Kans.

FIRST MEXICAN SERVICES

By T. K. Hershey

For the Gospel Herald.

October 16 marks the first services that we have conducted among the Mexican people in Texas. On this date, we visited the little town of Pettus, just 3 miles north of Tuleta, on the main highway to San Antonio. We were simply driving around through the Mexican sections, distributing tracts and looking for opportunities to testify for our Lord. A Mexican came toward us. We stopped, gave him a tract, and inquired whether there was any evangelical work done in Pettus. He said there was no pastor there, but that one comes from San Antonio once in a great while.

He continued and said that he himself was a Baptist. "Well," we said, "then you are an 'evangelico'." "Yes," came the answer, "and my wife and son are, too." He then invited us to come to his house, which was near by, and right back of the Catholic church. We did so, and met his wife and family. After a pleasant chat with him, we told him that we were looking for a place to hold services, and wondered if he knew of a place in Pettus where we might do so. At once came the prompt answer, "Aquí, aquí" (Here, here). We accepted the invitation and told him that we would return at 7 o'clock for a service. They were happy, and promised to invite others.

At the appointed time we were met with this family, and after a few minutes others came until we had something like 25 present. Six of these were members of the Baptist Church. We taught the children choruses and read the third chapter of John. After telling them who we were and our mission, we pointed out to them the need of the new birth. They all seemed to enjoy the meeting. When asked whether they desired another one, they said they did. So it was agreed that we should return the following Sunday at 4 o'clock P. M.

While there were not so many there Sunday afternoon as on Friday evening, we had a very good time together. The lessons as found in seventh chapter of Matthew were explained.

Gospels and tracts were given them. On leaving, one woman followed us to the gate and said, "Que Dios les pendiga. Nos han ayudado mucho." ("May God bless you, you have helped us much.") We were happy to have been used of the Lord in this way.

One of the Baptist women who was present at the meetings is the mother of four children. She had a very sad experience about a month ago. Her husband was killed by a Mexican who had mistaken him for another man. We felt so sorry for her. She needs the prayers of God's people. The rearing of those little (now fatherless) children will be a problem for her. We are glad they have a Christian mother. The father, too, had accepted Christ as his Savior.

Tuesday accompanied by Sister Unzicker and Antonia Rodriguez who live in Tuleta, we visited several Mexican families. The Amayo family seemed interested and bought a Bible. They can read both Spanish and English. One daughter said she had the New Testament in English, but that was not like having it in Spanish. Their neighbors, Naranjo, were very friendly and pleasant but were not interested enough to buy the Bible. Perhaps for several reasons—they may have been in poorer circumstances; and only one of the four daughters could read, neither could the mother read.

Thus we find with Tuleta as a center, Pettus on the North and Normanna 3 miles to the South, there is a field for a family to do real Mission work. Then 9 miles South of Normanna is Beeville, the county seat of Bee County, where work could be done. While the Baptists, Presbyterians, and Pentecostals have work in Beeville, there is much yet to be done. Both Baptist and Presbyterian pastors said there is room for all and much yet to be done. We visited these congregations. After doing so and driving over the city, we agree with them. The Baptist and Pentecostal churches have each about 30 members, while the Presbyterians have 100 members. The latter have been there longer.

We have distributed many tracts and Gospels, and sold four Bibles last week. Continue to pray for the proposed work and the workers on the Mexican border.

Tuleta, Texas.

GO

By a Sister

For the Gospel Herald.

Oh, go! go to the lost in Argentina,
Oh, go to the souls that are there;
Nothing is so dear to our Savior,
As the Gospel proclaimed everywhere.

We find the word "GO" 1024 times in the Old Testament and 212 times in the New Testament.

Mark 16:15—Go ye into all the world and preach the gospel to every creature.

East Earl, Pa.

INDIA MISSION PAGE

INDIA MISSION NEWS

Balodgahan

On Aug. 6 I left home for Ghatula, 42 miles southeast of Dhamtari, reaching there the evening of the 7th. I went to stay with Sister Kanagy, during Bro. and Sister Friesen's hill vacation, leaving again for home Sept. 16, where I arrived on the following day.

During the rainy season part of the road is impassable with car and bus. So I went and returned in Bro. Friesen's trailer, with a pair of oxen hitched to it. It has a very good top on it and a seat so it was not bad riding. There were many rivers to cross and several streams, but the team pulled us through without difficulty. There are no bridges across these streams, so after a hard rain the water rises very high and then no carts or pedestrians are able to cross for several days. I am thankful to the Lord for bringing me safely home. The rains were very heavy this year but they are nearly past again.

Sarah Lapp.

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We are privileged to have the senior and the junior missionaries of our mission living here in Balodgahan. Sister Lapp, our senior missionary, has recently returned from Ghatula and has again taken up her work here.

The youngest member of the mission, Sister Gladys Weaver, also lives in Balodgahan. She studies Hindi many hours each day. She is a promising student and it will not be long until she will be able to understand a great many things in Hindi.

We are also glad to have Sister Mary Good back again. She has taken up her duties at the boarding and the Girls' school.

Rice weeding is finished; hence many people have no work, and that means they have no food. It is very difficult for the day laborer to lay away any money. Wages are so low they just about live from hand to mouth. Recently some one told me of a family that went to bed without food. During the past the Church has helped its poor members and now again they plan to give a little of their rice, daily, and have a poor fund of rice. The Lord will bless these people as they give of their portion to those who have less.

The sisters of our congregation are sewing for the poor. The clothes will be given out at Christmas time. The women are very eager to do this sewing, so they have decided to sew every other week. I am sure the sisters at home would enjoy being present at

one of our sewings. Their stitches are not as small as yours would be, and often the garment does not look as tidy as yours would. Nevertheless, these garments are made in love and the recipients appreciate these labors of love. All sewing is done by hand, and women sit on the floor. Our sisters have less of this world's good to give than time, so they give willingly of their time.

In your secret devotions, please remember this congregation. Pray earnestly that through the various departments the Gospel may reach many hearts. We have a real desire to see souls saved.

Ida Beare.

* * * *

Sankra

Communion was observed on Sept. 13, with only 79 communing. Many of our folks are away just now working elsewhere and could not get back for communion on account of the rainy season. On the afternoon of the same day we had a special service for parents regarding the responsibility of children and their rearing. There were 13 mothers there with tiny children, as well as many others with larger ones. Had a very spiritual and



Village School at Jarahidih

inspiring service. They all seemed to appreciate and enjoy it very much. At the close of the service we called all the mothers and fathers with small children to the front and had special prayer with them. Just as we were ready for this last prayer it started to rain in torrents. As the roof of the church is of tin with no tile, the noise can best be imagined. No one could speak so as to be heard. We waited nearly twenty minutes, then it let up a bit. They all came forward, but it started to pour again. So I stood in the center of the group and prayed with them following me, repeating the prayer in unison as I led. Was very impressive. So even the rain added to the meaning of the meeting.

Lots of sickness with flu, malaria

and ordinary colds running full sway, twenty-four hours of the day.

Good to be back at home working hard again at the tasks on the plains. Did not enjoy the hill furlough so much this time as it rained so much, so much so that in the weeks I was there, we only had sun sufficient to warrant sunning the bedding once. It was a change and rest in spite of the incessant rain. We thank the Lord for these "breathing" spells.

Pray that sinners here at Sankra may be converted, that wayward sheep may be again recalled into the fold; especially two, Nathu and Motim; and still a third who has been "away" for four years, Joseph. Pray that these three may speedily be convicted of their sins and return to God and the fold.

R. R. Smucker.

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Mohadi

Sept. 14 I came to Mohadi by trolley and began work the following day. The place, people and work seem familiar. Some new faces are among those who come for treatment, as well as some old. A number of children among the Christians have had measles and others continue to come down with this disease. An average attendance of 10 to 15 patients have come these few days. So I am not so busy but what I can look over the stock of supplies and read up in my treatment books. I have a large picture roll hanging on the verandah and I tell a Bible story as I have opportunity.

Dora Shantz.

* * *

Shantipur

We returned from a month's vacation in Darjeeling on Aug. 29. We felt very much profited by being away from the sultry rainy season heat for a few weeks. We praise God for the mountains to which we can go for relief from the

heat of the plains.

On Sept. 12 twin boys were born into the home of one of our Christian families. They were premature, so lived only a short time.

Mr. and Mrs. Addison, formerly of the English Friends' Mission at Itarsi, C. P., were guests in our home from Sept. 9 to 14. They were on their way to Jagdalpur to work in the Methodist Mission there, but were held up by washed out bridges. On the night of Sept. 8 Kanker State, south of us, had an eleven-inch rain and as a result some of the bridges could not stand the strain. When Mr. and Mrs. Addison did finally leave they had to transfer from one bus to another at the rivers.

(Continued on page 700)

AFRICA MISSION PAGE

Nairobi, Kenya, B. E. Africa,
Sept. 7, 1936.

Our African Languages

This part of our work has been mentioned repeatedly in the church paper columns and will continue to be mentioned in the future indefinitely because in our field it will continue to be one of our major tasks. To Ezekiel it was said, "Thou art not sent to a people of a strange speech," but he was assured that his task was to be a most difficult one because of the hardness of their hearts. We have found hard hearts too, but there are many who do come for teaching and will listen to the message even though it is in Swahili which to them is a strange language when it is spoken in scriptural terms.

Our missionaries will not be done learning new languages when they once get one mastered, for it is most expedient for every one to get at least two languages if they wish to do efficient service. For all government contacts and travel it is best to have the Swahili and all grades from 3rd up are to be taught in Swahili. For open air meetings at markets and in towns and to have access to the largest amount of translation work already finished, it is best to have Swahili. For going into tribes where the language is not yet written and there to reduce their sounds to writing and give them the Gospel in terms that the women, children and old men can get it one must work from Swahili. But to reach the people in terms that they can grasp and understand best, to speak to and teach children and women and to reach their heart and confidence, to understand and get their thought life, to learn their idioms, legends, customs, and home life one must have their own language of their tribe.

To learn the African intimately and shall I say to do really efficient work it is almost imperative to get the tribal tongues mastered. This has been mentioned in previous articles and may be familiar to many of you and I assure you it continues to be familiar to us on the field. The need and effectiveness of using their tribal tongue is very manifest when we see the smile and appreciation that they express if one has mastered a few of their words and surprises them by speaking to them in these sounds. They will at once smile and joyfully say, "Oh behold you know our speech," and again they will ask us why don't you learn our own language and teach us thus. To the newcomers on the field it seems a hard thing to master the first one and know that having mastered that one they can go right on into the second one and to the first missionaries the difficulty has decreased only very little. True we have a means of com-

munication but then we are made to feel the work has only begun.

The new missionaries are all busy learning their Swahili and making fine progress. The Mosemanns are making inroads into Shaili grounds and we hope to make Kijita our first vernacular study. We have been richly blessed in having Mr. Sywulka of Mwanza spend two weeks with us in the study of this language and in translation work. It has been a real blessing and greatly helped us in the start. We have received at least the idea of it, and some words, and having one of this tribe working for us we have a decided advantage in the study. We find it much more difficult than Swahili to master. In a language such as Swahili many words are simply used to mention an object with no distinction of classes. I have repeatedly tried to get the names of different kinds of trees, birds, animals, etc., but they tell me they know no difference, it is simply a tree, etc., but in the study of a vernacular we found in the Kijita lan-

lar and work with all classes. The two past years in Swahili alone or through an interpreter have sufficed to make me anxious to go on.

There are large open doors here for our workers that are ready to be entered. The folks at Bukiroba can go on from their Swahili right into Kikuria which is also understood in their tribe and goes all the way to the border of Kenya and farther. The Shenks going into Zanaki can finish their Swahili as rapidly as they wish and go on into the Kizanaki, which is a tribe large enough to be given their language in print. This will give all plenty to do for a while yet, and getting these languages written in grammars is a big job yet to master; but being finished would care for our field in a fair way. Then there would yet remain the translation of these languages into the books and literature for them, or rather the translation of the Word and other books into their language for them to read. This is part of the task yet undone, and will remain a big part for some time to come.

We praise God for great language



Market Scene at Kisumu, Tanganyika Territory, Africa

guage that one of the boys gave us over 60 different kinds of birds. How many of your birds can you name? This is equally true of animals and trees, etc. Also in the social life they have many more words to express relationships and customs. This is especially noticeable in such words as father, sister, brother, uncle, aunt, etc.

This gives you a faint picture of why it is necessary to teach them the Word in their own tongue, for many of the words used in these teachings are not only very general to them but are actually foreign to them, having come across from the Arabic. But if we can learn from them as many of the words as are actually used by them and supplement only those that they have not it is far easier for them to grasp it, believe it, and know how to apply it. I am greatly rejoicing that the time has come when I can begin on a vernacu-

mercies. And having called us He will enable us, and we are trusting in His blessing in answer to your prayers. We are not asking for a royal road to easy mastery, for there is none, and it would not be well if there were. God has wisely left it to be done by diligent, hard, persistent work.

In praise to God for His abundant blessings,
Elam W. Stauffer.

WEEKLY LETTER

Mugango Station, Musoma, T. T.,
Oct. 6, 1936.

Dear Fellow-workers, Greetings in Jesus' Name:—"O send out thy truth and thy light, let them lead me." "He led them on safely."

We praise the Lord for His leading hand. On Oct. 1 we left Bukiroba for Mugango, the third site, to open the
(Continued on page 696)

SOUTH AMERICA MISSION PAGE

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Sept. 23)

Last month we were asked to open a work in the town Capilla del Monte. Our answer was: To keep on praying that God would open the way as we had also been hoping that something could be done for that town in a spiritual way. Yesterday we were asked to do something for another town close by.

Truly the field is large and the laborers are few. Are you assisting and co-operating by your prayers, influence, and means? Will you then please attend to the words of the Master as quoted in Matt. 9:35-38? Pray.

We are encouraging our workers to seek self-support, as we believe it is according to Scripture. The King's business requireth haste. Let us be up and doing, for the night cometh when no man can work.

Our mission group has organized special evangelistic meetings in all the stations during September, October, and November. Pray for the leaders, the believers, and for the dear ones who will be converted. Rom. 10: 17, 18.

The state railway has improved passenger service by installing four new Diesel motor coaches on the line from Cordoba through Cosquin to the North. The national highways are also being improved and the trip from Cosquin to Bragado, Carlos Casares, Pehuajo, Trenque Lauquen, or America can be made in 18 hours, a distance of 500 miles or more.

Cosquin has a good climate and many people are buying property or land and building, either in the town or along the State Highway. Few houses are for rent. Labor is reasonable, but materials for building are rather high.

A summer vacation colony for Buenos Aires boys is being built about 1 mile east of town, on the mountain side. Today they were burning off the brush and the smoke was carried by the wind across the mountains.

The Japanese have bought a property to be used as a sanatorium for their people and the Catholic dames have been planning for a new Home.

A hospital, sanatorium and a Home for children under Christian influence would be a great blessing for Cosquin. A believer who has a very good testimony was told by Catholic friends that they would help her if she needed it. She replied that if her fellow believers could not help her she would trust in

God to supply her need and not look to the Catholics for it.

Yours in His service,
D. Parke Lantz.

PEN PORTRAIT OF A MODERN ARGENTINE MISSIONARY

The Evangelical movement has made its chief impression through a series of personalities in whose countenance has been reflected the splendor of God. One of those men has lately passed away, without doubt the greatest and most Christ-like figure who ever represented Protestant Christianity in the other America. He was William Morris, founder and director of the Philanthropic Schools and Institutes of Argentina. This chapter cannot close more fittingly than with a pen-portrait of the modern saint in whom Buenos Aires saw the light of God. The day after Morris died the great newspapers of the Argentine capital published descriptive articles on his personality



One of the Classes During Short Term Bible School

and work. This is something of what they said:

William Morris came to Argentina from England when still a boy. As a young business man he discovered a passion for the poor children in an east-end district of the city. Resolved to become a Christian minister, he went back to England and at the close of his studies took orders in the Anglican Church. Returning to Buenos Aires, he opened his first school for children of the poor in 1898, in the new workmen's district of Palermo. The work was begun with eighteen pupils. Year by year the number of pupils and schools increased till in 1932, the year of the founder's death, thirty-seven buildings had come into being, while seven thousand children were in daily attendance. This number included five hundred orphans for whom a home, named El Alba (The

Dawn), had been erected. By that date one hundred and sixty thousand Argentine boys and girls had passed through the Morris schools. Around the walls of the classrooms they learned to love were wide frescoes on which mottoes from Scripture and great literature challenged them to a noble life. The motto that caught the visitor's eye in every building, and that appeared on all school papers and official literature, was this one: "Everything for God, for my country and my duty."

How was the marvel accomplished? Let Argentine journalists tell the tale. What a glow these articles have! They dwell on Morris' appearance on the streets of Buenos Aires. A familiar black felt hat and an unmistakable briefcase announce him. He is an Evangelical minister and a most cultured man who, in addition to his schools, conducts regular services in an Anglican church, edits a monthly religious review, and publishes, from time to time, translations into Spanish of outstanding books on Christianity. There he goes; "The apostle," "this Argentine saint," "this patriarch of education," "this Dr. Barnardo of Argentina," this man who "looked like a Gladstone, who had devoted himself to charity," one who "seemed a character of Dickens, by his equal contact with rich and poor." Thus the writers spoke of him. Everybody knew Morris. He became the conscience of business men, Argentine and foreign. None could deny him as he went from office to office soliciting help for "mis chicos" (my little ones).

No organization stood behind him. Single-handed he raised the millions of pesos needed to sustain his work, save that in the end public bodies and the federal government itself stepped in to share the burden. In the title deeds of the Institutos, Morris had a clause inserted making the national government heir to the work, should it eventually prove impossible for private enterprise to carry it on. The man and his work have become an integral part of the spiritual tradition of Argentina. Buenos Aires, noted for a materialism in which the pouring out of life for the indigent was no part of its tradition, saw a man utterly devoted to a great human cause. In forty years he had not taken a vacation, and in all that time he scarcely ever passed beyond the municipal boundary. One day the city bade him farewell, as, broken in health and in heart because of an immense debt hanging over his schools as a result of the depression, he went home to Cambridgeshire in England in search of new strength

Another day, some months later, when Morris was on the eve of returning to his beloved chicos, the city learned of his death.

One of the most precious memories of my lifetime goes back to some hours spent with William Morris in 1925, visiting his schools in the company of two friends. Four of us formed the party, a socialist member of the Argentine congress, a leading educator, William Morris, and the writer. The culminating moment was on the roof of the new orphanage, The Dawn, then within a few months of receiving its first inmates. We stood talking a while and gazing over the great city. The congressman, himself a social worker and a great admirer of Morris, looked at him suddenly and said, "We socialists in Argentina have never been able to do anything of this kind. We do not seem able to produce the type of self-sacrificing spirit that incarnates itself in work like this. How is it done?" William Morris replied in a single word, "Christ."

Some months after his death, I visited Morris' old home in Palermo. Pieces of furniture that belonged to him still stood in their places, and pictures hung on the walls where his exquisite taste had placed them. His successor handed me, among other precious mementos, a little poem printed on a large sheet of paper. Morris had intended giving it to his friends for framing. In its two stanzas is the secret of his life.

"Lord Jesus, who would think that I am thine!

Ah, who would think
Who sees me ready to turn back or sink,
That thou art mine!

"I cannot hold thee fast, though thou art mine.

Hold thou me fast.

So earth shall know at last, and heaven at last,
That I am thine."

Argentina knows now that there is another Christ besides the "poor Christ" of her old spiritual traditions. The Christ of William Morris is able to turn that strange proverbial sadness of hers, of which so many writers have spoken, into the gladness of morn, when "God shall break forth like the dawn." The life, and still more the death, of this man have brought into full noontide focus the beauty and fruitfulness of true religion as nothing else has ever done in the history of the great republic.

(Excerpt from *That Other America* by Dr. John A. Mackay, Chap. IV, pages 136 to 140. Book published by The Friendship Press, N. York.)

There was only one reason why there should be famine in Palestine, and that was the sins of the people.—M. G. Brackbill.

WEEKLY NEWS LETTER

(Sept. 30)

Last Sunday afternoon and evening we had a thunder and rain storm, the first for many months. Since then the weather is unsettled and we are looking for more rain. Spring work is now going on. Leaves and blossoms are appearing.

Yesterday, on our weekly visit to Santa Maria, a town two miles south of Cosquin, we went to see Antonio Derrico, who was a S. S. scholar of the school in Pehuajo when he was a boy. At that time he was not converted. On going to work in Buenos Aires got into fast company and at last became consumptive. After his family had spent its money and mortgaged the house even in order to pay doctor bills, etc., he was advised to go to the Cordoba hills. Being pronounced well after two years, he returned to Buenos Aires where he married and worked until the infirmity returned; then at once he went with his family to the hills, again seeking a cure. After several years of treatment he was on a fair way to recovery, when one day he was thrown from an omnibus and injured internally. The doctors did all for him that they possibly could. Now they have told him to enter the hospital where specialists will try to cure him with the latest scientific appliances and treatment.

He told me that he would like to be baptized before entering the hospital, as he has been converted and giving his testimony for some time. So today he was baptized on his bed. His prayer was one for the salvation of the other members of his family and the blessing of God on the spreading of the Gospel in the many towns in the hills. Will you also pray to this end?

Afterwards we visited two other young married couples who have recently known the Gospel. Will you pray that Antonio, Edward, and Ramon, together with their wives, may consecrate their lives fully to the Savior and testify for Him?

This morning a believer came to visit us and to tell us that he wants to help in getting a lot and a tabernacle in Cosquin. He is willing to pay seven dollars a month toward it, as he says that the Lord has blessed him. Will you pray that others may be able and willing to help the Work recently opened in Cosquin and the other towns in the Hills of Cordoba. Pray. Pray.

Your fellow workers in His service until He comes,

D. Parke and Lillie F. Lantz.

"By grace are ye saved through faith." Repeat this to yourself daily, lest you forget and seek to exalt yourself.—R.

AFRICA PAGE

(Continued from page 694)

work here. We expect this to be our home station for a season. The Fersters and Leathermans accompanied us in the moving. The day was well spent in getting there, and we built a corrugate house in the afternoon and got some of our provisions under cover. In the eve the other folks returned to Bukiroba again. Bro. Ferster will see to the finishing of the teachers' quarters, church and final tasks at Bukiroba first and will come here to help in the building about Nov. 1st. The Leathermans will be opening the teachers' school this week. It is not certain yet just how many will qualify to enter this term but we are hoping for about 6 or more.

The Lord has graciously sent us new workmen here. The first morning five came and at this writing there are 12 on the roll. The Lake Province Ginery is only about a half mile from here and they have at least 150 men and boys employed day and night, which makes it a bit more difficult to get workmen at this time of the year.

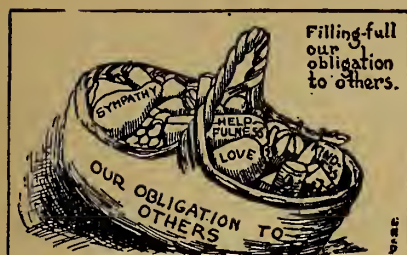
At our first services on Sunday there were 21 present. The Kijita language is spoken through these parts of the country by the large tribe of Bajita and some other surrounding tribes. The Gospel of Luke is in print now and some songs, while the entire New Testament is said to be nearly ready for printing by other missions. We are thankful to our Father for this provision and trust you will remember us at His throne for language mercies. The first evening we were here an old man came and asked if he could bring us some milk. We told him we would be glad to have him bring us some every day. "Thou preparest a table before me," "He is faithful, he cannot deny himself." Other foods from the natives have not come in yet but I believe as they see what we like they will bring us what they have available. Most of the natives raise cotton and do not have many vegetables in their gardens. We will plant here on the compound as soon as we get more rains, for we believe most anything will grow here. The ground here seems very fertile. It also abounds with white ants. Pray that these souls may receive the Prince of Peace into their hearts.

In His name,
Elizabeth K. Stauffer.

A PARTING MESSAGE

"If I should die and leave you here awhile,
Be not like others, sore, undone, who keep
Long vigils for the silent dust and weep:
For my sake turn again to life and smile,
Nerving thy heart and trembling hand to do
Something to comfort weaker hands than
thine;
Complete these dear unfinished tasks of
mine,
And I, perchance, may therein comfort you."
—Selected by C. M. S.

SEWING CIRCLE CORNER



"The Lord stood by me, and strengthened me" (II Timothy 4:17).

* * *

This bit of light on Paul's brave life might help us to look bravely into future trials. God has helped over hard places before, we can trust Him for this one. Might not this be a note in our thanksgiving meditation today? With the memory of past blessings comes the confidence and assurance for future good. Let us then go forward cheerfully.

* * *

"We don't seem to get much done in our circle these days," is an expression we frequently hear. Perhaps Moses and Joshua, Nehemiah, Hannah, Lydia, and Dorcas all thought the same thing. Perhaps those whom we regard as having done great service had their moments of discouragement. Much depends upon the perspective—the point of view.

* * *

We are wishing all of our Southwest Pennsylvania District Circle workers might have had a peep into Bro. Ressler's office during the past month. At the Southwest Pennsylvania District Conference our Associated Circles decided to make school clothes and donate them to people who had suffered from the dry weather. I wish you might have seen the generous response and the splendid assortment of good, substantial school clothes that came in. It seemed every sister wanted to do something and nearly all of the garments were beautifully done. Six generous boxes have been packed and sent on—more will be sent later. May God bless the generous givers, and may He bless us all in our testimony of service for the Master.

CONGO WOMEN VENTURE

(The following abstract from a letter of Miss Marguerite Eldredge, of Tondo, Congo Belge, Africa, gives an interesting account of some pioneer work by African women.—The Editors of Watchman-Examiner.)

Here I am back at the old homestead after twenty-five days in the wilds of a part of our field that was entirely new to me. As some of you know my heart is in the district evangelistic work, and I have been hoping and praying for years that we might get our native women enlisted in this work. As a result of reports at the na-

tive conference held at Sona Bata last year our Tondo delegates became fired with a new enthusiasm. From that time we have been able to teach more effectively the value and possibility of evangelistic work for women by the women.

As the closing of the school year approached I sent word out to near-by villages seeking volunteers—women—to undertake an itinerary with me. The conditions were that all must be Christians or inquirers with good record, willing to give of their time to the journey, their strength to the bearing of the simple provisions. I would require, their lives and lips in daily testimony for Christ. There could be no expectation of recompense other than the joy each would feel in the serving of her Lord, and the storing of treasure in Heaven each of her talents as a result of faithful stewardship.

Twenty-two women volunteered, but the night we all came together to pray and talk over final plans for the trip it developed that one deacon in calling for volunteers had not explained that they would bear my necessities from village to village without financial remuneration, and for a time it seemed as though eleven of the women could not face going forward. After a long conference among themselves they decided that they could not face the humiliation of going backward, especially as most of the male population looked with real doubt at the whole project. Women are not supposed to be capable of doing anything that means initiative in this country! When late that night I went to their conference room, tears flooded my eyes as I picked up the paper left by them and read, "We are going on the journey bound by one love and one purpose, to serve Christ and our fellow men." Only those of us who know our people can appreciate what a victory over self was won by these women.

At five o'clock in the morning the women took up their burdens and started on their way. The first day was full of services, and the women began to see with what eagerness and interest people were looking forward to their messages in word and Gospel song. The first night most of them were tired, and had lame arms and backs and legs from this unaccustomed tramping. It was at Ikoko Mpenge-Itele that Bolumbu came for her turn at the Sloan's liniment and a bit of aspirin. The next morning she said: "Mamma, I do not feel quite equal to the walk today, and would like to remain here with my relatives, and God willing, follow you on the morrow, and Monday continue the journey." I dosed her up again, and all of us expecting to see her on the morrow (Sunday), we parted from her.

The following Wednesday my Ton-

do messenger arrived with mail. I asked for general news. He replied: "It is very sad, Mamma. Monday night I came into Itele, and the teacher told me of a woman who had been left, so we both went to see her. I entered the hut and talked to her, but she could not reply, and in just a minute or two she died. Messengers were rushed to Tondo. We wrapped her body, and Christians started the sad journey of carrying her to Tondo for burial."

Bolumbu had been the last woman to volunteer. When about eight Tondo women had refused to go on the journey Bolumbu said: "I will try. Is it not the Lord's work?" Calling her husband she had said: "Come that I may show you where my money is hidden before I go on this journey with Mamma." The husband replied: "I refuse. You will soon be coming back. I do not want to know where your money is." But Bolumbu said: "We do not know what is God's will. It is best that I show you the place." After persistent begging her husband accompanied her to the place.

After the shock of the event Christians felt truly that the Lord's hand was in the calling of Bolumbu. But non-Christians were bitter, condemned our journey as foolhardy, and the desire of the white woman to kill off their women relatives. When the news reached us the first impulse of many of the women was to pack and leave at once for home. All gathered in my hut, and the two deacons' wives asked what was to be done. One after another rose and said: "We cannot, we dare not turn back. The villages ahead beckon with their crying need for a message of God. We are of one mind and one heart that we must go clear to the end of the villages as planned."

The following days were busy ones, indeed, with long hikes between villages, sometimes on paths well cleared and at other times through swamps and forests. But there were always songs and a happy run of conversation. The women took full charge of the services, leading in the singing, praying, and then giving the message, usually aided by a Sunday school picture. When we had been out less than two weeks more than 2,000 people, not counting little children, had heard their messages. And how the women grew! Those who were a bit timid about speaking became filled with power, and a wonderful ability to speak out bravely for their Master.

I wish you could have seen some of our audiences—natives clad with a bit of antelope skin about the loins, or girdles of banana leaves, bodies heavily scarified, many of them painted red, and often spattered with white clay, spears and knives in the hands of the men and invariably one, two or three babies in the arms of the women. A few old bent folk, and a much bedeck-

ed heathen king usually formed part of the audience. Not frequently the local chief would be present. No more attentive groups could have been hoped for in all the world.

To see a great crowd of clean, simply clothed women entering their villages with a white woman excited their curiosity. To discover that we had nothing to sell, nor were we collecting anything from them was an added astonishment. Then to enter our services and find these women reading books and speaking as they had thought only men could speak—well, the people were filled with speechless admiration and awe. About forty-eight villages were visited. We have brought back no statistics of work accomplished, but we know that God has made a record of spiritual achievement for which we need not feel ashamed.—The Watchman-Examiner.

FROM OUR MISSION STATIONS

Portland, Oreg.

(2235 N. W. Xavier St.)

"If my people which are called by my name, shall humble themselves, and pray . . ." (II Chron. 7:14). If God's people should do this then what? The latter part of the verse answers the question for us. God says, "I will hear from heaven." Because of this promise and many others like it we are expecting manifestations of the power of God.

The importance of prayer is being stressed as it was never stressed before at this place, and much time is being spent in prayer. We have set aside a special room to be used as a prayer room. A number have agreed to spend about fifteen minutes in prayer in this room before either the morning or the evening service or before both services. The prayer list is changed each week and twelve copies put in this room. Those using the room for prayer can go in at any time, take a prayer list and kneel in prayer and when they are through quietly leave without disturbing others who may be in the room at the same time. It is a real inspiration to step inside this room just before the services and see a number kneeling in silent prayer. On Sunday, Oct. 18, this room was dedicated as a prayer room. An all-day service was arranged. Bro. G. D. Shank of Sheridan, Oreg., brought us a timely message in the morning on the subject of fasting. Instead of a basket lunch the noon hour was spent in prayer and fasting. The audience was divided into four different groups and a leader was appointed for each group. A special program was given in the afternoon. At five o'clock a group met for a prayer and praise service and in the evening the subject, "The Growth of Our Prayer Life,"

was discussed. The meeting was a real spiritual feast and God alone knows just how much will be accomplished because of the prayers that were offered.

God has already begun to answer the prayers which are ascending from this place. On Sunday night, Oct. 4, two young men of high school age accepted the Lord Jesus Christ as their Savior. They will be baptized on Sunday, Oct. 25, which is the Sunday for our communion service.

Another phase of our work here which is a means of real spiritual growth is the Thursday evening Bible study class. At present we are studying the book of I Corinthians. We have so arranged that those making satisfactory grades can receive credit from our Church schools at Hesston or Goshen. We have been having a large attendance in this class, and the members of the class are showing a real interest and a desire to study the Word of God.

Once every two weeks the workers of the Mission hold services at the Multnomah County jail. A testimony from one of the men who is still behind the bars will give you a little idea of the results of that work:

"Dear Friends in Christ Jesus: I will tell you that I was converted nearly eleven years ago. I used to chew and smoke, drink and swear, and God had taken all those bad things out of my heart; cleansed me of all my sins, and made me pure. But last fall I fell and went to the bad; but by you good Christian people coming here I am coming back to the fold, and by the help of you good people and God I will never fall again. This is my testimony. John J. Bordume, Multnomah County Jail."

I'm sure you will be interested in hearing the testimony of two men who were converted through the efforts put forth at this place. This is what one says in commenting on the verse, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "My, what beautiful words—to make our abode with Him, that is what I want." These are the words of a 68-year-old man who once had thousands of dollars but lost them in investments. At the close of his life he saw his need of a Savior and for a few months rejoiced in salvation and the anticipation of a better world to come.

The other testimony is from a man who was a civil engineer and for a time worked as a lawyer in partnership with Clarence Darrow. The last words he was heard to say were: "If it were not for the Lord."

These two men passed away within the last four months, and from the testimonies which they have given we have reasons to believe that they are now at home in the presence of their Savior.

In closing, we would like to request

your prayers in behalf of the work at this place. We are confident that God is going to answer the many prayers that are being offered. Will you join us in this ministry of intercession and then watch for future reports of how these prayers are being answered?

Oct. 20, 1936. Glenn Whitaker.

Lancaster, Pa.

(Mennonite Home)

Dear Herald Readers, Greetings:—We rejoice in this that the Lord has been very good to us to this present time. Why should God's children not rejoice in the Lord? for we are commanded to do so. The happy Christian unconsciously exerts an influence that draws others, like a magnet draws steel. On the other hand, those who wear a scowl or a gloomy look most of the time have very few friends. The true Christian's aim is to radiate God's light and love to others at all times.

Work here is continuing. We are still ministering to the needs of others, more feeble than ourselves. We are often impressed with the spirit prevalent in many of the older folks here, how they are ready to help others all they can. This is always a sign of spiritual good health.

At present there are 78 of us here. We have several vacancies. These could easily have been filled with such as are not members of the church, but our Board of Directors wisely kept several openings for members. Now would be a good time, for such as are planning to come sometime, to come.

We are much encouraged by the visitors and kind singing groups who visit us from time to time, as well as donations of all sorts which are given. These things show that there are yet many who care for and love the old folks, even though there are such who forget them or avoid them.

We are all looking forward with interest to the Annual Meeting here on Nov. 14 when, we trust, there will be many who will avail themselves of the opportunity of visiting us and hearing the reports of the work done during the year. Everybody is welcome. Come for the afternoon meeting. We might mention here that we now have bus service, almost every hour, from the Southern Market house at Lancaster, past the Home, to Landisville and return, leaving Lancaster at half past the hour.

Several of our workers are planning to take their vacations during the next months. Let me hear from any one who is willing or anxious to help out for some experience here.

We wish to thank again, all who gave service or donations in the past. May the Lord continue to bless and keep us all until He sees fit to come again.

Oct. 24, 1936. J. N. Wissler, Supt.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greetings in His name:—"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

The Spirit of the Lord has been working in the hearts of the unsaved at this place. Frank Mann, who has been afflicted for some time and has been spoken to about his soul's salvation but kept putting it off, was visited again Sunday, Oct. 4, when he desired to be baptized. The afternoon of the same day he was baptized by Bishop John A. Kennel. Monday morning he was taken to the hospital and died Tuesday morning at the age of 56 years. We praise the Lord that another soul found Christ. Even at the eleventh hour there is hope. Thomas Gillmore, another aged man 84 years of age who confessed Christ in the home this summer during our tent meetings and was not able to attend services because of affliction, is at this time confined to his room and spends part of his time in bed. He desires to be received into church fellowship. This is another manifestation of the working of the Spirit. It gives us joy when there are those who are willing to be taught the Word of God and to obey it.

Our monthly Bible Instruction Meeting was held Oct. 17-18 with Bro. Geo. Hostetter of Westover, Md., and Bro. Park Book of Soudersburg, Pa., as instructors. Bro. Hostetter gave us three very interesting lessons on the Tabernacle. Bro. Book spoke on the subjects of Practical Christianity, Christian Liberty, and Unity. Many helpful and practical truths were presented. We believe that all who were present at these services can say, "It was good for us to be here."

Our girls' sewing school opened Saturday afternoon, Oct. 17, with 58 girls present. It is very encouraging to see the interest these girls take in sewing. They are doing good work. It is also encouraging to see how willing the different sewing circles are to supply us with teachers.

At the meeting of the Associated Sewing Circles the representative of some sewing circle in taking the date of January 9 for furnishing teachers for our sewing school, placed after it the word "Coatesville," so we are at a loss to know from what place we can expect help that day. We will appreciate learning as soon as possible who plans to come to Coatesville on Saturday, Jan. 9.

The following dates are still open for the response of various sewing circles, so we will be glad to hear from you: Dec. 19, 26; Jan. 2, 9, 16; Feb. 6, 13, 20, 27; March 6.

The empty jars that were given out during the summer are now being

brought in, filled with good things. The Lord has been supplying our needs in various ways. He has rich blessings in store for all who have been helping to make this work possible by giving as the Lord has prospered them.

The attendance in our Sunday school has dropped. Some of the children have not been able to attend because of sickness and others have moved into the country. But we are thankful for those who attend regular, each quarter there are some rewards given for perfect attendance. The average attendance for the month of October is 106. Will you remember the work and the workers daily in your prayers?

Oct. 26, 1936. Anna Yoder.

Manitou Springs, Colo.

Dear Herald Readers, Greetings:—We feel to praise God for the many ways He remembers to bless the work here. Revival meetings conducted by Bro. Protus Brubaker of Edwards, Mo., the fore part of October, were a real treat to all who attended. The sermons were very sound and practical. The songs which the evangelist brought to us were real inspirational. There were several reconsecrations, and all the workers were strengthened in the faith.

On Sunday, Oct. 11, we were favored with two sermons by Bro. Earl Shwalter of La Junta, Colo.

Bro. Shellenberger and wife of Limon have moved into our midst for the winter and are helping along in the church services.

The attendance and interest in Sunday school is gradually increasing. A Missionary Day program is being planned for Nov. 15.

We ask a continued interest in your prayers.

Oct. 26, 1936. E. E. Miller.

Canton, Ohio

(1939 Third Street S. E.)

Dear Herald Readers:—The Lord's blessings have again been manifest since our last writing, even though we have not seen all accomplished that we desired. The Spirit has been working, but not all have yielded that have been spoken to by Him. We have at present two who are to be received into our fellowship soon. Two of our young brethren have gone to Goshen to College, and two of our older brethren have answered the eternal summons within one week. The first was Bro. Henry Wilt, aged 56, who had been received into our church two years ago, and the other was Bro. John Sommer, aged 87, who was received as a member of our congregation last winter. Both had been ailing for some time. Bro. Wilt died of pneumonia in the Aultman Hospital, Canton, and Bro. Sommer at his home in Akron.

Bro. Sommer was longing to go to be with Christ because of his physical condition, he being almost blind and almost deaf, and miserable in his physical condition.

We are looking forward to good things in the near future. This coming Saturday, Oct. 31, there will be held at our church the semi-annual Tri-county Sunday School Meeting. Then, too, Nov. 20-29 we expect Bro. Milo Kauffman of Hesston, Kans., for our fall revival meetings. Please pray for an outpouring of God's Spirit upon the work here.

Sister Ella Smucker, a former worker, is with us for a few weeks giving appreciated help in the work here. Sister Lydia Slabaugh continues with us as our present regular worker.

The Lord willing, our fall communion service will be on Nov. 29.

Yours and His,
Oct. 27, 1936. Wm. G. Detweiler.

Kansas City, Kans.

(Mennonite Children's Home)

Even this year, when we almost thought it impossible, the Iowa congregations and others have sent in a very liberal supply of provisions that we can use to good advantage, besides that the Lord moved some Christian friends in Ohio who were awake to opportunities to gather and send us 19 burlap sacks full of green beans for canning, just one of the very things that we had to buy. Bro. S. S. Hershberger and a group of co-laborers in Cass County are getting in their share by helping to can them, when all is done there will be very few empty cans left. God's ways are higher than our ways. We surely want to thank each one who had a part. Sincerely,

Oct. 27, 1936. Chris. E. Miller.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Christian Friends:—Distressed on every hand by the loss of all things but life, patient Job cried out, "But he knoweth the way that I take: when he hath tried me I shall come forth as gold" (Job 22:10).

God's refining fire is burning,—burning with great intensity, for there is much dross. May each tested child relax in the everlasting arms of the loving Father who knows the reason for every trial. Job was willing to let the fire burn, and when it had burned out Job had a testimony that has stood all time. Do you think we would have heard about the patience of Job if he had cursed God and died?

We thank God that we are counted worthy to suffer for Jesus' sake. We praise Him for chastening which for the present seems bitter, but which when completed shall effect "praise, honor, and glory at the appearing of

Jesus Christ." Let each faithful child of God lift up holy hands in prayer that the tried of the Lord may triumph like Job as a testimony to a world steeped in sin.

Bro. Castillo, with a number of helpers, has begun special work with the Mexican boys and girls each Thursday evening. Last week forty-two boys and girls gathered in the Mission hall to hear the Word of God and learn to do hand work. This contact gives the workers an opportunity to touch the boys and girls outside the Sunday school. We are glad for the interest shown in the work.

On Oct. 4 Bro. Ezra Yordy of Eureka, Ill., was with us for an afternoon service. Bro. Ira Eigsti of Buda, Ill., brought us a message during the morning service on Oct. 11. Bro. C. F. Derstine stopped over with us on Monday night, Oct. 19, on his way to Flanagan, Ill., for evangelistic services. We enjoyed a short visit from Bro. Milton Brackbill of Paoli, Pa., and Bro. Elias Kulp of Bally, Pa., on Oct. 26, 27. They stopped over on their way to the west coast for a nonconformity conference, a minister's meeting, and evangelistic services.

During the month of October canned fruit was received from the Freeport and Roanoke, Ill., congregations. Provisions were brought in from the Roanoke, Ill., congregation, and by Mr. and Mrs. Oscar Shelley of Freeport. Mr. and Mrs. Frank Snavelly of Shannon, Ill., sent in supplies with the Shelleys. These blessings from the Lord were received from the hands of His faithful children. We praise His name for all His benefits, and thank all who have given for their kindnesses.

Winter is almost upon us. Constant calls keep coming in for clothing. Requests are granted wherever possible. Transients come to our door from day to day asking for shoes, socks, shirts, underwear, or coats. Our supply of men's clothing is completely exhausted. We try to give wisely, because many of those who come are drunkards, and will use all they can get for booze. However, there are many needy ones, and we always give the Word when supplying physical need. Children's clothes and bedding can always be placed in needy homes.

This last month we received a fine shipment of clothing from Mrs. G. H. Brunk, Elida, O., from the Clinton Frame Sewing Circle, Goshen, Ind., and from the Kalona, Ia., Sewing Circle. We have also received \$5.00 from Bro. and Sister E. B. Burkhart of Elizabethtown, Pa., as a starter for our auto fund. Praise God for these gifts.

Our bishop, Bro. J. D. Hartzler, will be with us Nov. 4-8. He will conduct preparatory services at the Home Mission on Wednesday evening, Nov. 4, and at the Mexican Mission Friday,

Nov. 6. Communion services will be held at both places on Sunday, Nov. 8. Pray for these services.

Yours in the Master's service,
Oct. 27, 1936. L. C. Hartzler.

INDIA PAGE

(Continued from page 693)

Dhamtari

During the last month the deputy commissioner of Raipur District visited our school. It is interesting to note that he is an Indian Christian man and that his father was a graduate of Princeton Seminary in the U. S. A. His mother is now living in Ceylon. He was very much interested in the Academy and spoke very encouragingly of the work being done in the school.

Today the boys are beginning their first quarter's examination. This usually comes the latter part of September. We hope they will do well in their work.

The last few weeks various teams of boys and teachers have been having meetings in the Satnami section in Dhamtari, on Saturday evening and also on Sunday afternoon, in the streets of Dhamtari. The Satnami people seem interested and listen attentively.

One of the normal school graduates, Hinchharam, is teaching in a little village school in a Satnami village near Dhamtari. He is a very good teacher of small children, and he is also good in doing personal work among the men. His wife, Gauri, is also getting acquainted with the women of the village. Last Sunday Hinchharam brought some of the Satnami men to Church. They also came over to our bungalow after the service. Hinchharam also has meetings with them in the village during the week. We are praying for definite results in these various avenues of service.

The latter part of October the Christian workers' normal will be held at Balodgahan. The evangelists, Bible women, primary teachers, compounders, and nurses will attend this course. Pray for the work of these few weeks, that all the workers will catch a fuller meaning of true Christian service and be better prepared for the following year's work.

Ruth B. Miller.

GOOD ADVICE

In a recent number of the Missionary Review of the World there appeared an article under the head, "When You Become a Unitarian." The advice herein submitted to men who forsake the orthodox Christian faith for unitarianism is not only applicable to this form of heterodoxy but also to every other form. It is deplorable enough to be an unbeliever; but to be an unbeliever at heart and pretend to be orthodox enough to retain mem-

bership in an orthodox Christian church and at the same time sow the seeds of heterodoxy is doubly abominable. The advice herewith submitted is credited to Dr. Samuel L. Lindsay:

Join the Unitarian Church. Do not try to convert your church to Unitarianism from a Trinitarian pulpit.

Do not try to convert your pupils into Unitarianism while teaching in a Trinitarian seminary.

Do not try to broadcast Unitarianism while serving as a Trinitarian missionary.

Men have the right to change their minds regarding the Deity of Christ, but when they do so they are under the obligation to move from one denomination to another.

When Charles Francis Potter and Addison Moore became Unitarians, they founded the Unitarian Church and continued their ministry in Unitarian pulpits. While we could not approve their theology, we could appreciate their sincerity.

The burden of this advice is that it is better to be an honest unitarian than a dishonest one clinging to an orthodox Church and at the same time sowing the seeds of heresy. Better still, Be an honest adherent of and contender for the orthodox Christian faith.

GOD'S CHOSEN PEOPLE

By Irene E. Witmer

For the Gospel Herald.

We have neighbors who need light;
Gentiles, Italians, Jews.
Lamps must be trimmed till they're bright
Souls are too dear to lose.
The Word is preached to many
But are the Jews despised?
Jesus came first to Israel
Though 'twas for all He died.

Jesus is no respecter
For He is rich to all;
And He can save whome'er will
If on His name they'll call.
I'm not ashamed of His Word,
To all who come and seek
It is the saving pow'r of God,
To Jews first, and the Greek.

By them He was rejected,
They crucified their King;
He shed His blood, their sins to blot,
And life for all to bring.
Hath God then cast off Israel—
The people He foreknew?
Nay! for He saith "I have some men
Reserved, my will to do."

Say not, "The Jews were severed
And ye were grafted in."
Boast not thyself against them
Lest greater be thy sin.
By whom is Jesus' heart most grieved?
Judging is not for me;
If God spared not the natural branch
Take heed lest He'll not spare thee.

Behold the Lord's great goodness!
His love still reaches them;
He left a promise in His Word—
He'll graft them in again,
If we, as Christians, share our light
That it may cross the waves.
The angels will in Heav'n rejoice
When Israel shall be saved.

Tell them the same old Story
Of Jesus and His Glory;
Tell them the Wondrous Story
Of Jesus and His love.

Ephrata, Pa.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For September, 1936

GENERAL

A Bro Forks Cong Ind	\$35 00
An Ohio Farm	10 00
Mt View Cong Mont	8 55
Gulfhaven SS Miss	22 32
Forks Cong Ind	23 50
Sharon Cong O	8 64
Holly Grove SS Md	5 97
Moses Stoltzfus	26 80
Mrs D S Yoder & Addie Smucker	9 00
Chicago Miss Cong Ill	29 96
A & W	5 00
Marcus Lind	25
A Bro & Family	6 00
Filer Cong Idaho	17 20
Zurich SS Ont	5 80
Liberty Cong Ia	7 70
Ia-Nebr Workers Conf	54 30
Daytonville Cong Ia	14 03
Cedargrove SS Pa	50 00
Mt Pleas Church & SS Va	19 40
Upper Dist Va	51 17
Pleas View SS Okla	22 35
Crys Springs Cong Kan	17 50
G B	20 00
Moses Stoltzfus	17 60
Bethel W L Ohio Cong	27 50
Plain View SS O	44 36
Martinscreek Cong O	19 59
S Union O Cong	90 28
Leetonia O Cong	16 04
Central SS Elida O	10 56
O Grove SS W L Ohio	28 70
Martins SS O	44 22
	766 29

INDIA

General

Salem SS Alta	73 57
Detroit Miss Cong Mich	2 07
D S & Cora Gingrich	5 00
Mrs E M Yoder	10 00
Filer Cong Idaho	8 36
Matt 6:3	5 00
Lydia Oyer	2 50
Mr & Mrs Ernest H Miller	5 00
Sci Ridge SS Ill	17 33
Roanoke Cong Ill	11 78
Hopedale Cong Ill	40 00
Zion Cong Ore	7 36
Fairview Cong Ore	52 00
Bethel Cong Ore	5 00
Estate of Fanny Kulp	100 00
L Salford SS Pa	64 22
Worcester Cong Pa	30 00
Floradale Cong Ont	6 00
Hagey Cong Ont	9 00
Waterloo Cong Ont	46 50
E Zorra AM Cong Ont	33 50
W Fairview Cong Neb	18 30
Chambersburg SS Pa	100 00
E Holbrook SS Colo	11 38
LaJunta Cong Colo	22 93
No A2109	5 00
Salunga SS Pa	34 00
Shope & Stricklers SS & YM Bible Cl Pa	10 00
Mr & Mrs Ira S Miller	50 00
Weaver SS Pa	11 41
Scottdale SS Pa	7 50
Fairview Cong Mich	27 34
Hopewell Cong Ind	18 15
Bowne Cong Mich	10 00
Olive S B S Ind	8 00
Central SS Elida O	12 50
Beech Cong O	35 79
	916 49

Missionary

H V Albrecht	187 91
Salem SS Alta	37 50
Edward Gerber	10 00
Lockport SS O	25 88

Maple Grove Cong Pa	20 26
Roanoke SS Ill	75 00
Pa Cong Kan	9 44
Hesston Coll SS Kan	60 00
Spg Val Cong Kan	25 00
Goshen Cong Ind	20 16
Elkhart Cong Ind	51 37
Belmont Cong Ind	25 32
A Bro Elkhart Cong Ind	2 50
Elkhart SS Cl 20 Ind	9 08
SW Pa Dist Miss Fd	37 50
	596 92

S C Contributions:

W Union SC Ia	15 00
Metamora SC Ill	10 00
Pl Grove SC Ill	10 00

Total India Missionary 631 92

Missionary Children

Howard-Miami SS Ind	50 00
Mr & Mrs Allen Ebersole	25 00
Milan Val Cong Okla	3 75
Weaver SS Pa	37 50
	116 25

Evangelist

A Bro & Sister Ind	5 00
Mr & Mrs Ernest H Miller	15 00
Bethel Cong Ore	1 00
A Bro Pa	15 00
Matt 6:3 Pa	5 00
A Sister Ont	25 00
Salem Cong Neb	10 25
A Bro & Sister Mich	100 00
E Petersburg SS & YM Bible Cl Pa	25 00
Hess SS Pa	44 00
S Union SS Y Mothers Cl O	22 25
	267 50

Bible Women

O Grove SS Old Sis Cl O	17 85
Scottdale SS Pa	12 50
S Union SS Cl 5 O	12 50
	42 85

Educational

Mr & Mrs Ernest H Miller	5 00
A Sis Mellinger Cong Pa	25 00
A Bro & Sister Lanc Pa	5 00
Lititz SS Pa	30 00
Mary J Holsopple	12 00
Belmont SS Ind	3 00
Elkhart SS Ind	36 12
S Union SS Cl 1 O	11 25
Class 4	9 50
Class 7	7 00
	143 87

Orphan

Berlin SS O	11 00
W Liberty SS Pr Dep Kan	20 00
Walnut Crk SS Cls 10, 11 Ohio	22 00
A Bro & Sister Pa	18 00
N Pomona SS Calif	11 00
Lititz SS Willing Workers Cl Pa	9 00
Norristown SS Pa	9 00
Willis K Lederach	9 00
A Bro & Sister Kan	9 00
A Brother Ont	9 00
W Union Pr Dept Ia	13 30
L Deer Crk Cong Ia	144 40
Kinzers SS Pr Dept Pa	10 00
Elizabethtown SS Mrs Eli Burkhardt Cl Pa	9 00
John Rutt Cl Pa	11 00
A Sister Elizabethtown Pa	9 00
Landisville SS Pri Cl 1 Pa	11 00

Lititz SS Lester Wenger Cl Pa	9 00
A Sister E Petersburg Pa Cong	18 00
E Union Pr Dep Ia	9 00
Yellow Crk SS Ind	71 00
Shore SS Ind	13 41
South Union SS O Cl 2 Class 3	6 00
" 10	8 00
" 16	4 40
Primary Dept	11 00
	14 00
	498 51

Widow

Freeport SS Cls 12, 13 Ill	10 00
Morris SS Kan	11 00
A Bro & Sister Ill	22 00
A Bro & Sister Pa	5 50
O Grove SS Old Sis Cls Ohio	5 95
Portland SS Cl 14 Ore	5 50
Scottdale SS Pa	5 50
S Union SS Cl 8 O Cl 15	4 40
	6 00
	75 85

Medical

Mr & Mrs Ernest H Miller	5 00
Marion SS Pa	40 00
A Sister O	15 30
A Strasburg SS Teach Pa	10 00
Conestoga SS Mary Petersheim Cl Pa	10 00
Lititz SS Pa	10 00
Elkhart SS Cl 25 Ind	20 00
S Union SS O Cl 13	15 00
Nora & Iva Hartzler	9 00
	134 30

Minister's Support

Mr & Mrs H F Reist	26 00
Building	
Esther Holdeman	25 00
Jesse & Florence Swartzendruber	5 00
Almeta Hilty	1 00
Harrisburg Cong Ore	140 00
Portland Miss Cong Ore	2 25
N Pomona Cong Calif	21 00
	194 25

Training of Bible Women

Simon Hartzler Family	5 00
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New Missionary & Equipment

E Zorra AM Cong Ont	28 39
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Lepers

Salem Cong Nebr	8 00
A Sister E Petersburg Cong Pa	5 00
	13 00

Personal

Mrs A C Gingerich	50 00
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Drug House Furnishings

S C Contributions:	
Lanc Co Pa Assoc SCs	25 00
Total for India Funds	3,169 18

SOUTH AMERICA

General

Detroit Miss Cong	2 06
Milford AM Cong Neb	35 00
D S & Cora Gingrich	5 00
A Friend Ind	10 00
Matt 6:3 Kan	5 00
Lydia Oyer	2 50
Mr & Mrs Ernest H Miller	5 00
Waldo Cong Ill	36 07
E Bend Cong Ill	73 37
Est of Fanny Kulp	100 00
Plum Crk Cong Neb	10 00
E Holbrook SS Colo	11 37
LaJunta Cong Colo	9 93
No A2109	5 00
E Chestnut St SS Lanc Pa	20 00
Scottdale SS Pa	10 50
Weaver Cong Pa	3 80
Pl Grove Cong Pa	3 31

Bethel Cong Mich	16 12
Fairview Cong Mich	29 64
Olive SBS Ind	8 00
Central Cong Elida O	12 50
Pl View Cong O	8 37
	422 54

Missionary

Souderton SS Pa	37 50
Wilmot AM Cong Ont	100 00
Hay AM Cong Ont	15 00
Snyder Ch Miss Mtg Ont	98 00
Weavers SS Va	26 25
Pl Valley SS Kan	20 00
LaJunta Cong Colo	11 41
Elizabethtown Cong & SS Pa	86 15
Elizabethtown SS Lehman Keener Cl Pa	10 00
	404 31

S C Contributions

Marion SC Pa	35 50
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Total S A Missionary 439 81

Missionary Children

Weber SS Girls Cl Ont	15 00
Elizabethtown SS Pa	
Dora Aungst Cl	6 25
Martha Ebersole Cl	6 25
Maynardier SBS Md	70
Bear Hill SBS Md	30
	28 50

Evangelist

Mr & Mrs H F Reist	25 00
Mr & Mrs Ernest H Miller	15 00
Bethel Cong Ore	1 00
Lititz SS Pa	12 50
Scottdale SS Pa	12 50
SW Pa Dist SS Fund	25 00
Belmont SS Ind	7 00
Elkhart SS Ind	75 00
Shore YPBM Ind	9 00
S Union SS Cl 19 O	11 35
	193 35

Orphan

E Chestnut St SS Lanc Pa	
Annie R Newcomer Cl	12 00
Frazer Cong & SS Pa	28 15
	40 15

S C Contributions

L Deer Crk SC Ia	18 75
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Total S A Orphan 58 90

Publication

Sonnenberg YPBM O	39 06
Hershey Cong & SS Pa	36 05
A Bro & Sister Lanc Pa	5 00
	80 11

Church Buildings

Wilmot AM Cong Ont	5 00
A Friend Ind	10 00
Upper Dist Va	50 00
A Sister Hershey Cong Pa	50 00
	115 00

Total S America Fds 1,338 21

CITY MISSIONS

Altoona, Pa.

SW Pa SS Dist Treas	14 00
Allensville Cong Pa	41 45
Weaver Cong Pa	5 05
	60 50

Canton, Ohio

Bethel Medina Co Cong O	40 00
Martins & Pl View YPBM Ohio	8 35
A Bro Pa	1 00
A Sister O	1 00
Mildred Troyer	20
Mrs Willouer	1 00
Caroline Hostetler	6 00
Canton SS O	5 27

Canton Cong O	7 46	Iowa City Building Fund		OTHER FUNDS		Evangelistic Support—Broken Bow, Nebr.	
Chicago, Ill.	70 28	SC Contributions	11 72	Mexican Border Work		Salem Cong Nebr	8 05
L Deer Crk Cong Ia	61 60	W Union SC Ia	5 55	Matilda Lambright	15 00	Ozark Mission Field	
Ralph Zook	2 00	Manson SC Ia	17 27	Jesse & Florence		Spring Val Cong Kan	10 00
Lydia Yoder	1 00	Portland, Oreg.		Swartzendruber	5 00	Personal	
Mr & Mrs Morales	5 00	Bethel SS Cl 4 Oreg	4 45	A Bro & Sis Ill	28 00	Spring Val Cong Kan	12 50
Chauncey Conrad	1 00	Bethel Cong Oreg	10 00	Conestoga SS Pa		Sister Ault Estate	23 58
C B Shoemaker	2 00	Albany Cong Oreg	10 00	Raymond Mast Cl	40 00		36 08
Mrs H L Prout	5 00		24 45	A Friend	3 00	Rural Evangel	
Rhoda Beery	2 00	Portland Building Fund		Mrs A P Schertz	25 00	Holdeman Cong Ind	10 00
Thelma Harris	2 00	Bethel Cong Oreg	2 00	Mr & Mrs E C Bowman	6 00	District General	
H R Schertz	1 00	Total City Missions	605 98	Lydia Oyer	2 50	Schellsburg Cong Pa	2 00
Menn Central Com	3 75	CHARITABLE INSTI- TUTIONS		Mr & Mrs Ross L Gerber	5 00	Bethel Cong Oreg	1 00
Mrs Peter Snyder	2 00	Children's Home, Kansas City		Mr & Mrs Ernest H Miller	5 00	Filer Cong Idaho	16 53
	88 35	Berlin & Martins Crk SBS		Bethel Cong Oreg	1 75	Bethel SS Oreg	1 33
Detroit, Mich.		O	10 28	Pl Valley Cong Kan	17 50	Spring Val Cong Kan	70 59
Detroit Miss Cong Mich	4 78	Goodfield Cong Ill	7 25	An Invalid Sister	2 00	Lajunta Cong Colo	20 74
Fairview Cong Mich	31 82	Special Support	161 00	Unknown	10 00	E Holbrook Cong Colo	12 35
Holdeman Cong Ind	17 34	W Union Cong Ia	80 36	Berea Cong Ind	4 50	Middlebury Cong Ind	15 56
	53 94	Irene Shanks SB Cl Colo	1 46	S Union Cong O Nora & Iva Hartzler	5 00	Emma Cong Ind	16 93
Fort Wayne, Ind.		J M Kreider	1 00	Morgantown Bible Sch Pa	23 95	How-Miami Cong Ind	31 00
Maple Gr Cong Ind	20 00	Amelia Grove	1 50	Springdale Cong Va	25 00	Clinton Fr Cong Ind	32 43
Salem SS Ind	9 73	Ida King	1 00	Tuleta Cong Texas	7 30	Clinton Br Cong Ind	10 50
	29 73	Nellie Horst	1 00	Midland Cong Mich	20 00	Yellow Crk Cong Ind	37 49
Kansas City, Kans.		Mary King	1 00	Friends	218 00	Springmount SS Pa	11 78
Bethel SS Cl 4 Oreg	4 00	Matt 6:3	6 00	Mission News Bulletin		Springmount Mtg Pa	32 72
Salem Cong Neb	8 05	Harry Hartzler	15 00	Gnagey Family	50	Rockhill Cong Pa	41 23
How-Miami SS Cl Ind	2 05	W C Schantz	2 00	A Sis Mellinger Cong Pa	1 00	Swamp Cong Pa	26 92
Edward Yoder	2 00	Mattie Swartzendruber	1 00		1 50	Doylestown Cong Pa	31 34
Ella Ebersole & SS Cl			289 85	Board of Education		A Bro Pottstown Pa	50 00
Wooster O	1 00	Orphans' Home, Ohio		Springs Cong Pa	3 05	Upper Dist Va	36 24
Mary King	1 00	Pl Grove Cong Ill	10 81	Tressler Cong Del	2 78	Bank SS Va	12 00
A Sister	1 00	Roanoke Cong Ill	11 77		5 83		510 68
Edith Egli & SS Cl Palmer		Masontown Cong Pa	3 82	North Goshen Church Bldg.		S. C. General Expense Fund	
Ia	1 00	A Bro W Liberty O	3 00	H B Fink	25 00	Metamora SC Ill	2 00
Alvin Hogie	2 00	Nettie Witmer	5 00	A Member Yel Crk Cong	10 00	Pleas Grove SC Ill	2 00
	22 10	A Bro Fulton Co O	5 00		35 00		4 00
S C Contributions		Two Sisters W Liberty O	5 00	Northern Bible Society		Circle Letter	
Sonnenberg SC O	10 00	A Bro Orrville O	1 00	Rockhill Cong Pa	45 67	Shore SC Ind	2 00
	32 10	Special Support	388 00	Goshen College		Scottdale SC Pa	2 00
Peoria, Ill.		A Sister Waterloo Ont	2 00	Leo Cong Ind	9 06	Portland SC Oreg	2 00
Freeport Cong Ill	23 00	A Bro W Liberty O	19 00	Eastern Mennonite School		Mrs W R Yoder Alta	25
Friend	2 00	Farm Income	2 37	Springs Cong Pa	1 53		6 25
Metamora Church Ill	5 00	A Bro Greenwood Del	4 00	Tressler Cong Del	1 39	Prayer Booklet	
E Dutterer	6 12		460 77		2 92	Mrs Norman Miller Pa	60
Goodfield Cong Ill	6 00	Home for Aged, Ill.		Johnstown Bible School S. S.		Mrs M C Lehman Ind	20
Mrs A Wolber	1 00	Sci Ridge SS Ill	16 68	Week			80
Mollie Schrock	1 00	Goodfield Cong Ill	7 25	Pl Grove SS Pa	2 00	Traveling Expense Ia.-Nebr.	
F Bauchman	5 00	Maple Gr Cong Pa	13 00	Thomas SS Pa	6 00	Conf.	
Peoria Menn Ch Ill	14 33	Contribution Box	2 04		8 00	Iowa-Nebr Workers Conf	7 00
	63 45	Special Support	412 70			Total Other Funds	1,903 89
Hannibal, Mo.			451 67	S. W. Pa. Conference Fund		RELIEF FUNDS	
W Zion SS Alta	9 23	La Junta Hospital, Colo.		Masontown Cong Pa	5 57	Drought Sufferers	
A Bro & Sis Ill	25 00	Freeport Cong Ill	24 00	Scottdale Cong Pa	22 53	Two Sisters O	5 00
Berea Cong Ind	4 50	Masontown Cong Pa	1 90		28 10	D S & Cora Gingrich	10 00
Elkhart SS Cl Ind	12 04		25 90	Rural Mission Funds		Berlin & Martins Crk SBS	
Pa Cong Kan	3 78	La Junta Hospital—Nurse		Stahl Cong Pa	8 76	O	10 28
Palmyra Cong Mo	5 00	SC Contributions		Biehn SS Ont	15 00	Enos L Witmer	3 00
Cherry Box Cong Mo	3 50	Shore SC Ind	3 38	Detweiler Cong Ont	2 85	L Salford Cong Pa	127 92
	63 05	Columbiana & Mahoning		Ont SS Conf	103 40	Rockhill Cong Pa	125 00
Hutchinson, Kans.		Co SC O	5 00	Holdeman SS Ind	71 22	Franconia Cong Pa	199 61
Pa Cong Kan	3 79	Manson SC Ia	3 15	Olive Cong Ind	29 39	Plain Cong Pa	136 17
Hesston Coll Cong Kan	16 09	Metamora SC Ill	10 00	Burr Oak Cong Ind	5 30	L Lexington Cong Pa	83 00
	19 88		21 53		235 92	Boyertown Cong Pa	21 50
Toronto, Ont.		Total Char Institutions	1,249 72	Glade Church Property		Hereford Cong Pa	44 10
A Friend	10 00	AFRICA		A Brother	100 00	Swamp Cong Pa	20 40
Wideman SS Ont	18 45	A Bro & Sis Ill	25 00	Northern Ontario Work		Bank SS Va	16 00
Vineland SS Ont	8 85	Mr & Mrs H L Horsch	20 00	Blenheim Cong Ont	11 10		801 98
Floradale Cong Ont	6 60	Matt 6:3	5 00	Cedar Grove Cong Ont	8 43	Russia	
Shantz Cong Ont	10 50	Lydia Oyer	2 50		19 53	Mr & Mrs Ernest H	
Snyder Cong Ont	7 00	Salem Cong Neb	14 90	Medical Missionary Preparation		Miller	10 00
Hagey SS Ont	9 50		67 40	Fund		Ind.-Mich. Relief Fund	
	70 90			A Sister Ont	350 00	Nappanee Cong Ind	32 25
Iowa City, Iowa							
Plum Crk Cong Neb	10 08						

Bethel Cong Ind	15 64	Iowa-Nebr Dist Bd	521 34	Pa Dist Bd	190 00	Gen & Other Funds	2,670 18
	47 89	Lanc Dist Bd	655 35	SC Contributions	174 10	Relief Funds	859 87
Total Relief Funds	859 87	Mo-Kans Dist Bd	425 94	Menn Bd of M & C	3,037 50		
SUMMARY		Ohio Dist Bd	555 41				9,960 54
		Ontario Dist Bd	942 87		9,960 54		
Alta-Sask Dist Bd	128 85	Pac Coast Dist Bd	143 92	India Funds	3,169 18	Respectfully submitted and	
Franconia Dist Bd	1,349 08	SW Pa SS Dist Conf Bd	160 91	S America Funds	1,338 21	gratefully acknowledged,	
Illinois Dist Bd	354 31	SW Pa Dist Bd	220 94	Africa	67 40	D. D. Miller, Gen'l. Treas.,	
Ind-Mich Dist Bd	888 96	Virginia Dist Bd	211 06	City Missions	605 98	1711 Prairie Street,	
		Wash Co Md Frank Co		Char Institutions	1,249 72	Elkhart, Indiana.	

GLEANINGS

(These gleanings are taken from "The Missionary Review of the World," this work being one of the last to be done by our Brother Ressler before the Lord took him home.—Editor.)

Religious Bill's Implications

Comments on the Religious Bill are being made by a number of Japanese papers. One of the features of the new bill seems to be that each sect or denomination of Shinto, Buddhism and Christianity is called upon to secure official registration as a "juridical person," but there is no particular reason to expect, at present, that there will be interference with the tenets of any ordinary religions.

The bill looks forward to a measure of state control over religions, and would place in the hands of the authorities the right to judge whether a person was fit to hold a responsible position as pastor or evangelist. Should it pass it will undoubtedly affect the carrying on of religious propaganda throughout the empire. It may also affect the status of schools, and the opinion has been expressed from Korea that it might lead to restriction of educational work on the part of the Christian forces there.

Christians and Militarism

Japanese Christians were deeply humiliated by the militarist outbreak in Tokyo. They seek a better way of strengthening the Japanese people than by militarism, they believe that the way of Christ is more powerful in achieving national solidarity than any other method. On April 28th the Christians held a great mass meeting in Tokyo at which Dr. George W. Truett of Dallas, Texas, world-famed evangelist, was present. They released a statement of which the following is a part:

"Recognizing that Christians in the past have fallen far short of fulfilling their great mission, in deep repentance they affirm in this crisis their belief that only the Gospel of Christ can be the safe guiding star for the people's thinking and can bring eternal welfare to the fatherland. Zealously, therefore, we bestir ourselves, and emphasizing the love of God and the grace of Christ we proclaim this Gospel to our fellow nationals. We, the Christians of the empire, united and with an unbroken front, propose to launch a great union evangelistic movement and carry forward a nation-wide dynamic program of aggressive evangelism."

All the evangelistic efforts of the various denominations and Christian organizations throughout the country are being unified and inter-related. Among the types of gatherings contemplated are public mass meetings;

training conferences for religious leaders; special round tables for educators and public-spirited village, town and city leaders; meetings in educational institutions; conferences on rural uplift, and on furthering evangelism in industrial and commercial areas.

After Forty-five Years

Recently on the street of Pyengyang a loud-speaking victrola sent forth the hymn, "Jesus Shall Reign," and Dr. Moffett stopped on the street to give thanks to God for what had occurred in the 45 years since he first came to Pyengyang. At that time there was not one Christian in the then-known most wicked city of the nation, nor in the whole of north Korea. Still, multitudes have not yet heard the Gospel and 98% of the people do not know Christ.—Presbyterian Banner.

Church Discipline in Chosen

"Revelation" tells how one church in Chosen put into practice their belief that "a deacon shall be filled with the Holy Spirit." A deacon of this church owned a rice field which had a very good crop in the drought year. Everyone in the church knew the approximate income of this deacon; annually he received about two hundred yen in cash. His pledge to the church was fifteen yen each year. This particular season his income was almost doubled because of the high price of rice. When the deacon subscribed fifteen yen he was brought before the elders of the church, was told that his failure to increase his gifts in proportion to his income was a sin against the Lord and against the church, and he was forced to resign his office of deacon and was put on probation for several months.

The Christian Life Speaks

Mrs. Harry J. Hill tells an incident of the past year which proves that by-products of missionary service may have far-reaching results.

A Bible school girl, worker in rural areas, said to the missionary, "Did you go out to such and such a village one hot day last fall, walking ten li or so just to talk with one little backsliding saxi and her young husband?"

"Yes, what about the two, did you meet them?"

"Well the girl is weak, and her husband evidently not a true believer yet, but the whole village heard that a missionary from Pyengyang had gone clear out there and out into the fields just to 'preach to' that girl and everywhere I went people said, 'There must be something in this Jesus doctrine, if the foreigner is willing to go to all that

trouble. Come in, and we'll listen to what you have to say.'"

A Mission Ship Indispensable

The Bishop of Melanesia reports that the Mission Ship, "Southern Cross No. 7," has proved a thoroughly seaworthy craft. Last year she carried the bishop nineteen thousand miles, besides bringing Christian boys and girls from remote islands to school, sick people to hospitals, teachers to centers for "refresher" courses, and stores to outlying stations. This little ship plays a very important part in the work of the church in Melanesia. She is the link which binds together the church in the many islands, a constant reminder to the native Christians of the love of the people in the home church.

Bible Reading in Schools

New York's Supreme Court Justice William T. Collins has rendered a decision upholding hymn singing and Bible reading in public schools, and the occasional use of school buildings by religious and racial organizations. Free thinkers of America had objected to the practice, in effect for many years, and had brought the case to court. Answering their charge, Justice Collins declared:

"To read the Bible in schools for these and like purposes, or to require it to be read without sectarian explanations, is no interference with religious liberty. It is not urged that any particular sect or religion or biblical version is being taught or insinuated. It is not maintained that dogmatic religion is being foisted upon any pupil. No special sect or creed or tenet is favored. The use of the Bible in no way affects the belief of free thinkers. Authentic free thinking involves the indubitable right to believe in God as well as the unfettered license not to believe."—Missions.

Missions Handicapped by Intoxicants

The apparent inability of the government to prevent the sale of intoxicating liquor to Indians adds to the difficulties against which Christian missionaries are continually obliged to contend. Before repeal, the bootlegger was more easily discovered by Indians who were opposed to the liquor traffic, and apprehended by government police. Now the supply of liquor is abundant and it is offered at a price within the reach of the Indians, especially those receiving cash for their labor under the government work-relief program.

Numerous tribal councils have appealed to the government to seize and punish those who engage in debauching the Indians, by enticing them into vicious resorts, and the Navajo Council some months ago assumed

the responsibility of appointing a force of special policemen to ferret them out and bring them to justice. The Commissioner of Indian Affairs is aware of these distressing conditions and is making earnest efforts to apply corrective measures. Large appropriations of money not now available would be required to clean up these plague spots, such as are found in centers like Gallup, N. M.—The Presbyterian Tribune.

Crime Problem in U. S.

J. Edgar Hoover, head of crime investigation, in addressing the D. A. R., stated that files of his bureau revealed 3,000,000 convicted criminals in this country and that "one out of every 25 persons in the United States is inclined toward criminality." Declaring that he had no wish to cause alarm, Mr. Hoover said he was compelled to admit that there are "150,000 murderers roaming at large in the country, and that statistics show that within the lifetime of every one alive today 200,000 persons will commit murder before they die and more than 300,000 persons will be murdered." Mr. Hoover said that the average citizen pays a tax of \$120 a year "for the privilege of living in a country which each year sees 12,000 murders, 46,981 cases of felonious assault, 283,685 burglaries, 779,956 larcenies and 247,346 automobile thefts."—United Presbyterian.

The Jewish Situation

There are more Jews in America than in all Asia, Africa, South America, Australia and most of the countries of Western Europe combined. The vast majority have come since 1880, the greatest number from Russia and Poland. They are scattered over every state of the Union, in 9,712 different places. Two-thirds of the total number live in the Eastern states, about one million in the Western and Pacific states, and one-half million in the Southern states. Though so widely scattered, 3,000,000 live in eleven cities, of which New York has 2,000,000, Chicago, 325,000 and Philadelphia 270,000.

Phenomenal changes are taking place in Jewish life and thought. Today, they are more open-minded, more willing to consider the claims of Christ. Some of the objectives of the Presbyterian Board are to educate the church concerning the Jewish situation in America, and the need and opportunity of a ministry in their behalf; to enlist various church agencies in a program of service, and to devise effective methods of approach.

Converts in the Jewish field compare favorably in number and character with those in any other field of the church. Peniel, Chicago, reports two hundred fifty converts from a community of socialist Jews in fifteen years resulting in the formation of a church.—National Missions.

Japanese Students in U. S. A.

The Japanese Students' Christian Association in North America, the dream of many a Japanese student in the past, was proposed at a meeting of Japanese delegates to the Student Volunteer Convention at Indianapolis in January, 1924. In the following June the national organization became a re-

ality, and since then has made a record growth. Three national conventions have been held; at Evansville in 1927, at Detroit in 1928 and at Buffalo in 1931.

The objects of the association are threefold: (1) to unite all Japanese, especially Christian students, and to cultivate organized effort; (2) to promote growth of Christian character and fellowship among its members and to spread the Christian way of life among Japanese students in America; (3) to stimulate capacity for service and to render needed services for the general welfare of Japanese students in America. Local chapters endeavor to emphasize personal evangelism, to conduct religious forums or discussion groups; to foster prayer circles and prayer life, to encourage attendance at student Christian conferences, to organize sectional conferences, and to encourage contact with Christian homes.—Japanese Students Directory.

One Indian to Another

The way the Gospel makes its influence felt is seen in an Indian's letter to another Indian, whose respective tribes were bitter enemies in former years.

White Arm,
Lodge Grass, Montana.

Dear Brother,

I writing short letter to you so you know my little baby girl died. Your friend Bird Bear came home from Crow reservation after my baby died. Bird Bear told me your daughter died some time ago too. I sorry to hear that but at same time we can thank God she gone to better land where no sin, no heavy heart, where tears are wiped from her face.

I very glad to hear you helping missionary at Lodge Grass. Be true to Jesus, White Arm, and show with daily life that you are new man and that way everything will come out to your best. It will not always be like you think but if you walk straight all will be good. You might have to wait but everything turn out all right.

Remember me to Crows and be good to yourself. I now enclose my letter with prayer and best regards. Thats all. Good by.

—Missions.

Pioneering in the Argentine

No Indians in the Chaco need a mission more than the Pilaga. Unscrupulous settlers and soldiers have caused all Spanish-speaking people to be enemies in the eyes of these simple yet revengeful people. Because of their rigid rule in vendetta, the Pilaga have been hunted each year, many being slain, in order to pay for the slaughter of numerous whites—who have been killed by the Pilaga in order to pay for the slaughter of their tribesmen, and so the vicious circle went. Yet these people begged for a missionary, and finally two were sent. The Indians built substantial huts, made gardens, a well, cut roads. A school is now being built by the Indians themselves, as they are most anxious to learn to read and write. Twenty-eight Indians meet each week for Christian instruction. So interested are they that they get all the Indians together in the village of one chief or another, and there they sing hymns, pray simply, and the chief of that village tells what he learns in the inquirer's class.

New Day in Venezuela

One sees hope for a new day in Venezuela. One of the first moves of President Lopez Contreras was to order the building of over 500 rural schoolhouses and the establishment of trades schools in all the state capitals. A large program of public works has given employment to thousands of men at a fair wage. Freedom of speech and of the press were also established to some extent, with full freedom for the country when it has returned to normal conditions. With the return of many of the intelligentsia from exile, with the nation free from public debt, with an assured income from oil production, and a desire on the part of the people for a return to the normal type of economic life, there is every reason for optimism. A president who, in a country where no building was ever erected for educational purposes, starts out with the aim of immediately increasing the school population, is evidently a departure from the usual run of Latin American rulers.

Sunday School Convention in Peru

At the first national, interdenominational Sunday School Convention in Lima, Peru, in 1935, there were present at the opening session 53 delegates representing 30 Sunday schools. Denominational lines were eliminated, and the meetings were open to the general public. From sixty to a hundred people were usually present. Two delegates walked half the distance down the Andes mountains because they had only enough train fare for half the way.

A committee was appointed to stimulate the production of original hymns in Spanish, to select and make available simple songs, having in mind especially the children under eight years of age; and to study the matter of making victrola records for use in teaching hymns in the outlying places. Demonstration classes in teaching were held during the week.

New Church in Alaska

The Eskimo village of Wainwright, Alaska, is to have its own church building. Wainwright is located on the far north Alaskan coast some 110 miles southwest of Barrow. There are more than two hundred active members of the Presbyterian church in this isolated village, under the care of Dr. Henry Greist, who recently resigned as doctor and pastor of Barrow. Because of the pressure of work at Barrow, and the fact that it takes from two to three days to make the trip by dog team between Barrow and Wainwright, such trips are necessarily infrequent. Services have been conducted regularly by two Eskimo workers who listened to the sermons broadcast by the late Rev. E. L. Winterberger, missionary pastor at Anchorage, took notes, made translations into Eskimo, and gave a digest of the sermons at the services the following Sunday in the little government schoolhouse.

Since last fall Wainwright has had a resident minister, Rev. Percy Ipalook, product of the Barrow Mission and the first Eskimo to be trained for the ministry.—Presbyterian Board News.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

This is one of a number of striking scriptures throwing Gospel light on the relationship between faith and works. But the thought, in this case, is not so much the inseparable connection between faith and works as the importance of Christians walking circumspectly before God and men.

There are three reasons why we should cultivate the Bible-reading habit: (1) It is one means of keeping us in touch with heavenly influences. (2) The whole Book "is given by inspiration of God, and is profitable. . ." bearing to us the mind of the Infinite on all the problems of life. (3) The more we know of the Word and Will of the Lord, the greater our power with Him and for Him in life and in service.

What are your plans for Thanksgiving? So far as the day is concerned, that is but an incident. When Paul writes, "In everything give thanks," he is not laying down a rule for observing the day especially set apart for thanksgiving, but rather calling attention to something that should be our rule every day of our lives. As for Thanksgiving day, it is simply a day set apart in which we place special emphasis on this daily Christian duty and privilege. Let all our plans for Thanksgiving day be in harmony with this idea.

During the past month or six weeks communion services were held in most of our congregations. Paul stresses the importance of this service when he says, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The wisdom of our Lord in instituting this solemn me-

morial is evident in more ways than one. The observance of it is a Christian privilege for which we thank the Lord. Having partaken of the symbols of the broken body and shed blood of our Lord, the question remains, What shall be the course of our lives between communion services? The surest evidence of our sincerity in observing the Christian ordinances is that of walking daily in the path of "righteousness and true holiness."

The Beatitudes.—This is the title of a little booklet written by Bro. J. A. Ressler. It is a reprint of a series of short articles on the subject which appeared in the Gospel Herald a few months ago. Just why our brother was moved to write this series of articles we are not able to tell. As most of our readers know, our brother was hovering between life and death for a number of months. Slowly he began to improve, but it was still a few months before he had recovered to a sufficient extent to come to his office. It was during this time that he wrote the articles. One day he came to our office, laid the manuscripts on our desk, and gave us permission to print them if we felt so inclined. A few weeks after the last installment of the message appeared in print, our brother was called from time to eternity.

We are quite sure that many of our readers will cherish this publication in memory of our departed brother.

A copy of this booklet will be available without charge to all Gospel Herald subscribers. A sample copy will be sent to the minister in each congregation, who will receive your request for a copy and report to the Mennonite Publishing House, the quantity required for each congregation.

The booklet is offered as a premium to new subscribers. To all non subscribers the price is 5 cents per copy; 50 cents per dozen; \$3.00 per hundred, postage prepaid. (50 or more at the hundred rate).

THOUGHTS ON THE RECENT ELECTION

Every four years there is in most parts of the United States a terrific struggle over the question as to who shall govern the Republic with its forty-eight states during the next quadrennium. The struggle on Tuesday, Nov. 3, was the most stubbornly contested political battle that the country has witnessed for many years. This struggle has sometimes been called "the battle of the ballots." Perhaps a more appropriate name for the one just ended would be, the battle royal between political machines. As a result of this election, it has been decreed that President Roosevelt and Vice President Garner shall hold their offices four years longer. Here are a few meditations that we shall pass on to our readers:

1. There is at least one point in which all parties agree—a feeling of relief that the struggle is over. During this campaign many charges and counter charges were hurled back and forth, and many wounds were inflicted which time may or may not be able to heal. We have another demonstration of the extent to which people may go in the heat of excitement. But the end of the balloting has at least brought about a lull, for which we praise the Lord.

2. While the result of the conflict may or may not agree with what we would like to have seen, yet it is idle to speculate upon what the opposite party might have done had it been vested with the power of government. That question is settled for at least a few years. The thing for all people to do is to accept the result, to pray for our rulers, to prove ourselves law-abiding citizens, and to make the most of our present opportunities.

3. The old theory that it is the duty of Christian people to take hold of the machinery of government and run things has again been discounted. Many of them tried it. But they were sorely at odds as to how they should

go about it. Noted preachers were found in the forefront of practically all the political parties. Had all the political preachers been on one side, it is doubtful if they would have changed results in many places. Besides all this, there were few, if any, men of prominence who were candidates but that owed their nominations to the manipulations of a few practical politicians. It is after all these few politicians, and not the people as a whole, who are responsible for election results, whether in the primaries or in the general elections.

4. There is an old saying that "everything is fair in politics;" also that "politics makes strange bed-fellows." The recent campaign furnished evidences that neither of these sayings has been entirely forgotten by practical politicians, who not only resorted to questionable methods but quite frequently made use of loud-professing church members to carry out their schemes. The fact is that very few church-men in politics have enough religion to seriously interfere with their politics. The history of the past few months furnishes much food for thoughtful meditation. On the other hand,

5. We thank the Lord that we live in a nation where it is possible to live through a hotly contested political campaign, such as we witnessed during the last few months, without the defeated elements rising up in rebellion against the government; as has been the case in some other countries. Let us pray and live and testify in support of law and order.

6. Whatever may be said concerning the efficacy of the ballot box, the people among the nations need to be looking in other directions if they would achieve ideal conditions. Several millenniums ago the prophet of God made the plea, "Lift up a standard for the people." The standards of faith in our Lord Jesus Christ, of business integrity in all the walks of life, of a pure and holy life on the part of all people, of the Golden Rule in business and in other pursuits in life, should be everywhere proclaimed with a view to having these things put into practice. Well has the wise man said: "Righteousness exalteth a nation; but sin is a reproach to any people."

7. Some of the really important issues before us were touched very lightly during the recent campaign. Among nearly all the parties there was a dodging of the temperance issue, and even the prohibitionists spoke with feeble voice. The importance of this issue may be seen at a glance when we look at the facts in the case. We clip the following from one of our exchanges: "The evils which repeal was supposed to eradicate, have greatly multiplied. Drunkenness has increased; bootlegging and blindpigging flourish; beer

gardens, taverns, and roadhouses debauch youth, and poverty and unemployment are the worst ever known. Judged by its social and moral results repeal is a dismal flop. Conditions in the old saloon days were ideal in comparison." The three most destructive forces among us as a nation today are those of **intemperance** as manifest in drunkenness, fanaticism, etc.; **selfishness** (covetousness) as manifest in politics, labor unionism, business speculations, and corporation greed; and **militarism** as manifest in growing armies and navies, compulsory military training and service, and ever-increasing "wars and rumors of wars." Not far behind these, as menacing factors in the affairs of nations are organized secretism, the modern amusement craze, social impurity, the divorce evil, etc. And the fact that none of the great parties dared boldly to take the side of righteousness (for fear of losing votes) on either of these issues is one of the most alarming symptoms of a decadent nation. The leading campaign speakers were eloquently outspoken against things which they charged against opposing parties, but why did they not espouse the cause of righteousness on these things which are really the outstanding issues in the present national life?

So much about political campaigns and elections. We are still convinced that Christian people are called to a higher sphere of service than the realms of political conflicts. There is an election (the "election of grace") that all of us may win without railing down on any one else who is striving for the same prize. We have been called to holiness; admonished to "walk as children of light," commissioned to "preach the gospel to every creature," encouraged to "do good unto all men," and assured that our labor "is not in vain in the Lord." Rise to these standards, and your life and labors will prove a benediction to others. The promise is, "Be thou faithful unto death, and I will give thee a crown of life."

Not for the sake of what influence it may have on some future elections, but for the sake of what it may mean for the welfare of souls (our own included), may our whole being be dedicated to the service of God and the salvation of human souls. The more people there are whose daily lives are an exact interpretation of the Gospel of Christ, the more desirable will this world be as a place in which to live.

THE WAY OF THE CROSS

By Benj. N. Krupp

For the Gospel Herald.

The way of the cross leads home. Deny thyself, take up thy cross daily, and follow me.

This is a message of love from Jesus. Jesus denied Himself. He laid aside His crown and royal robes and stepped down from His glorious throne in heaven. He came down to earth, was mocked, scorned, spit upon, laughed at and scoffed at, rejected of men. "He came unto his own, and his own received him not; but as many as received him to them gave he power to become the sons of God: even to them that believe on his name."

Christ suffered and died on the cruel cross that you and I might be free. For whom the Son makes free is free indeed. "Whosoever committeth sin is a servant of sin." "The devil is a liar and the father of lies." Then if you lie, the devil is your father and you are his servant. The Bible says, "All liars" will have their part in the lake that burneth with fire and brimstone.

Jesus loves you. That is why He tells you what is wrong and what is right. That is why He gave Himself a ransom for us. Let Him save your soul from death and hell. "Him that cometh unto me I will in no wise cast out." Jesus gives you an invitation to come to Him. He will take away that lying spirit and give you the Spirit of Truth whom the world cannot receive. "Believe on the Lord Jesus Christ and thou shalt be saved." "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

"What will it take to move the nation,
To wake the people from their sleep,
To their nakedness, shame and defeat?
What will it take to free the people
From their heavy load of sin?
The rich, the poor, the small and great;
Sorrow, pain and woe have bound them.
Lift up Jesus, precious Jesus,
He has died to break the chain."

Let us arise, dear saints of God, and lift up our voices and weep and cry and wail for the lost world. Let us ask God to help them. His promises are all true. Then arise, dear saints of God. Let us stand on God's Word of truth and proclaim the Gospel of the Kingdom with its power to save.

Souderton, Pa.

PRACTICAL BIBLICAL SEPARATION FROM THE WORLD

By Orrie D. Yoder

For the Gospel Herald.

And seek ye not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: . . . But rather seek ye the kingdom of God. —Luke 12:29-31 (Cf. also Matt. 6:31-33; Rom. 12:1, 2; II Cor. 6:17).

If any Scriptural teaching is worthy to uphold in our present Church program and discipline, certainly it is worthy to observe what Christ the great Teacher and Son of God Himself has said about it. However, it is a sad commentary upon our nonconformity program that we have picked out a few

Pauline points on this doctrine and have far too often forgotten the whole foundation of the great principle as our Lord Himself taught it. God never intended that the doctrine of separation was to be a statue dressed in plain clothes but it is supposed to be—yea, ordained to be—a part of the very life principle that controls the thinking, the movements, and the desires of the individual living for God inside the plain clothes.

Christ's greatest question is not the form of clothes we wear, but are we living for clothes, for the things of this world, just as the non-professing child of God is spending his time and energy? Matt. 6:31. We who wear plain clothes, what are we living for today? Are we living with the world and for the same purpose, or are we truly representatives of Him who came into the world to "seek and to save that which was lost" and thus are seeking the interests of His eternal Kingdom?

I. Christ therefore taught that Separation from the world must be experimental. Jno. 15:18, 19.

As the world hated Him because His very purpose was opposite from that of the world, He said it would also hate His followers. Paul also found the same to be true; for he said, "I am crucified with Christ." He also said that the world was crucified unto him and he unto the world (Gal. 6:14). Truly Christ and Paul both teach us that more fundamental than forms, is the real Christian experience of separation from the system of this world. They always taught the experimental before the practical.

II. We are to be separate in our safety and security. Luke 12:15-40.

If the worldly man must pull down barns and build larger in order to feel secure for the future, the child of God is to rest unmoved, knowing that He has a Father in heaven whose tender care for the sparrow insures constant provision for those who trust and obey Him. Since the security of the worldling is only material and wrought with anxiety, that of the Christian is to be serene and including more than the materialism of an insecure world.

III. We are to be separate in our pretensions. Luke 12:1, 2; Matt. 23:1-3.

In both the corrupt secular and apostate religious world, the seeming ground of conquest is to represent things beyond what they are and to cover up flaws and weaknesses by show and pretence. Our Lord has warned against the leaven of hypocrisy and has charged that His followers are to represent Him by reality and sincerity. Do people find us different from the world, and do they behold Christlike sincerity when they see our plain clothes, or hear us sing, "Fully surrendered Lord divine, I will be true to Thee"?

IV. We are to be separate from the world in our use of authority. Luke 22:25-27.

The worldly man of position covets power by assuming lordship over his subjects, but Christ said so shall it not be among you. He that is greatest shall be servant. It is a sad fact that while the world often observes the teaching of Christ and profits by it, the church so often patterns after the world in this, and sadly fails. Men of State in high positions have often become great by standing firm for the right and being servant for the same, while organization in the church has often tempted leaders to assume lordship and thus court disaster.

We will progress in an effective program of Christian leadership as God has so wisely ordained it, when He can find leaders who will stand firmly for the right, even if they must stand alone, and will then be servants to defend the right at any sacrifice of self or at any cost. We can still have a plain church when God can find individuals who will stand firm and at the same time sacrifice anything to uphold the Biblical principle of separation and simplicity, in all manners of life.

V. We are to be separate from the world in our worship. Jno. 4:21-24.

We must remember that worldly forms of worship are just as much a violation of Biblical nonconformity as are worldly forms of clothing. Christ said to the woman at the well, the worship of the true believer and that of the liberalist are in sharp contrast, the one being formal and that of the believer in truth and sincerity. Thus when our worship is pretentious and professional rather than sincere and experimental, be it singing or preaching, it is worldly regardless of the kind of clothes we wear. When the worship periods of our funeral processions begin to harmonize with pagan practices and personal fancies rather than with a simple church profession and practice, and with our Christ and what He has said about departed dead, we are worldly regardless of our profession as a plain people.

VI. We are to be separate in our positive message to a lost world. II Cor. 3:6.

In this day of mechanical means of preaching and service, we are not to bring death to the work of the Lord by being parrot-like scribes repeating the letter of the sacred message of God, but we are to be ambassadors of One who spake with "authority and not as the scribes" (Matt. 7:29). This can only mean much prayer and much seeking after the quickening power of the Holy Spirit in all our positive efforts for our Lord.

VII. We are to be separate from the world in our very attitude. Matt. 5:45.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it consistent for a nonresistant church to hold meetings in the basement of the church or elsewhere to consider any question coming up at election, such as school bonds?

A sister.

It is generally considered that a house of worship is designed as a house of prayer; a place where God's people come together to worship Him, to fellowship together in learning more of His holy will, and to pray together in behalf of a righteous cause. Suppose it were tree-pruning, or hog raising, or fighting insects, or any other cause affecting our material interests, that would engross your attention; would you think of holding your meetings for such purposes in the house of the Lord? We mentioned nothing that would not be proper to receive the attention of any Christian man. The one point we wanted to impress is the fact that we would naturally think of other places more appropriate to consider such matters. This point conceded, how much more should we consider it out of place to use the house of prayer for the discussion of matters political?—unless the purpose of the meeting is one of intercession that God may overrule all things to His glory and the good of the Cause, without any thought of discussing the merits or demerits of any issue to be decided at the ballot box.

While the world progresses by avenging those who oppose them, the Children of God are to suffer and not take revenge in any respect, even in ill feeling. We are of Him, "who when he was reviled, reviled not again, but committed himself to him that judgeth righteously" (I Pet. 2:20-24; Matt. 5:44-48).

Finally, we are to be separate from this ungodly world in spirit and not merely in form. Certainly it includes forms of attire and methods of business. It includes social relationships and attitudes towards enemies. But these and a hundred other forms are but the outside fruit on the great tree of which "separation from the world" is a part of the very trunk and limbs; yea, of the very roots and life within the structure. Forms, like fruit, will be natural if we become experimentally anchored in the fundamental principles as taught by Christ and His apostles.

Portland, Oreg.

Have you ever been in surroundings where you could almost see faith?—T. K. Hershey.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Peoria, Ill.

(1101 Ann St.)

Greetings:—"It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O most High."

On Sunday, Oct. 18, Bro. C. A. Hartzler of Tiskilwa worshiped with us both morning and evening, at which time two souls were received into church fellowship by water baptism. Our prayer is that these souls may remain faithful until He comes. Following the evening sermon we had our communion services. A number of members were found absent. May each one ask themselves in all sincerity, Why was I absent from the Lord's Supper?

During the week of Thanksgiving, if the Lord wills, we plan to have our evangelistic meetings, Bro. J. C. Clemens of Lansdale, Pa., in charge. Pray for these meetings.

The attendance of our Tuesday evening prayer service has made a decided increase. Will you pray with us on each Tuesday evening?

Bro. and Sister C. W. Long and two daughters worshiped with the congregation near Flanagan on Sunday evening, Nov. 1.

The work here continues with God's blessing.

Nov. 4, 1936. Bonetta Gingerich.

Roaring, W. Va.

Dear Herald Readers and Christian Friends:—God is still mindful of us and our needs, both spiritual and temporal.

We are glad for the many visitors that have been here since our last writing. On Oct. 17 Bro. Frank Leaman of York, Pa., gave us a message at Brushy Run, using for his text, Psa. 16:11. He also preached on Sunday morning at Roaring from Jno. 5:24.

Those accompanying Bro. Leaman were: Sister Leaman, Bro. Sem Eby and wife, Bro. Ira Buckwalter and wife, Bro. Lester Hoover and wife, Sisters Luella and Miriam Hershey all of Pennsylvania; and Bro. Joe Brunk and wife of Harrisonburg, Va.

Other visitors were: Bro. Dan Hartman, wife and children, Bro. G. H. Good and wife, Sisters Eurie Hartman, Fannie Good, Maude Good and daughter Joan; Bros. A. W. Hershberger, William Heatwole Jr., and Raymond Landis, all of Harrisonburg, Va.;

and Clarence Hurst of Washington, D. C.

Bro. Hershberger preached two sermons while here. One on Spruce Mt., and the other here at Roaring.

We want to thank our many friends for remembering us in temporal ways; especially the Sewing Circles that sent clothing to be given out among the people. With winter months and cold days coming, they are much appreciated.

Sisters Ida Eshleman and Mary Suter of Harrisonburg, Va., who spent the past summer helping in the work here, have gone to their homes to spend the winter months.

We appreciate your help and ask an interest in your prayers in behalf of the work here. In His service,

Nov. 4, 1936. Eula Good.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Oct. 14, 1936)

Dear Brethren, Greetings:—"As I was with Moses so I will be with thee; I will not fail thee nor forsake thee." We rejoice in the promises of our Lord to be with us to the end of the world. News happen quickly these days, and we do not know what next sometimes. The Roman Catholic Church is still reaping from the seed sown by the eucharistic conference in 1934. There is no doubt that there has been a wave of enthusiasm for Catholicism in this country, especially since the President is a devout Catholic. Our children attend the national public schools here and involuntarily have to listen to Catholic teaching or speeches. In one of the last patriotic holidays (for there are many) one of the principals of the school read a speech prepared by the bishop of La Plata and all children had to attend. A few days ago the provincial government passed a law making religious teaching in the public schools compulsory. Naturally this teaching will be given by the priests or nuns. You can secure exemption from this teaching by making a written request to the principal of the school. That part is easy, but the teachers and pupils who are Catholics make it very hard for the children who do not take the lessons.

Last week, while the writer was holding meetings, three young ladies came for an interview to know more about the plan of salvation. The youngest of the three said that she was failed in her last year of school in the grades because she did not know the Catholic prayers. These girls used to be Catholics but are entirely dissatisfied and are looking for something better. We need to pray much for them that Christ may become real to them, and His salvation a real joy.

Since we are so short of workers and especially evangelists, and since the season of the year is suitable for special meetings, it was decided that all the missionaries and native workers help each other in special meetings. I shall give the list and next week report more.

Bro. Luayza goes to Pehuajo and Maza, Litwiller to Trenque Lauquen, and French, Weber to Santa Rosa and Lonquimay, Swartzentruber to Carlos Casares, Lauver to Tres Lomas and Treinta de Agosto, Gorjon to Bragado and O'Brien, Battaglia to America and M. Quinto, Shank to Pelligrini and Mechita, Barbosa to Alberti and Madero, Cavadore to Quiroga and Passo, Rutt to Smith, Guanaco, and Moctezuma.

We trust the brethren at home will take much time for intercessory prayer for this work. The struggle is not getting easier. The above list does not include all the towns where we ought to hold meetings.

May God bless you all.

In His Name,

N. Litwiller.

Bragado, F. C. O., Argentina.

OUR INDIA LETTER

Dhamtari, C. P., India,

October 5, 1936.

Dear Friends:—We greet you in Jesus' name, and praise Him for good health and a pleasant voyage to India. We recall with pleasure the many experiences that have come to us all along the way—from the time of preparing to leave home until our arrival at Dhamtari. The kindness of friends and the farewell services held in our home communities and by the brethren in Oregon will be cherished by us. It was a much worthwhile experience to call at Oriental ports and again observe the conditions of various peoples and races. These visits were climaxed for us when we reached Manila and visited that land (Philippine Islands) in which we had been privileged to serve our Master during 1930-1933. Here we met many friends including former Filipino students, some of whom it had been our privilege to see converted a few years ago. We praise God for their faithfulness and growth in Christ Jesus. The lives and testimonies of these dear young people not only give us joy but also inspire us to be more faithful to Christ and the Bible.

We appreciate the welcome accorded us by the brethren in India and are glad to note a warm spiritual interest among them. We are also glad to find that good physical health prevails among our fellow-missionaries.

Sincerely yours,

Samuel and Nellie King.

HISTORY AND REPORT OF SOUTHEAST WORK IN READING, PA.

By J. B. Gehman

For the Gospel Herald.

In the very beginning of the movement to establish a mission in the city of Reading some of those interested had thought of the Southeast section of the city as a place to begin the work; but learning that there was a mission there at that time, and that the population was largely foreign and Catholic, we looked to other fields.

Several persons who were acquainted with religious conditions in the city suggested that the northeast section of the city would probably be the better place for us to begin the work; so the work was started at 13th & Douglass Streets. Later the services were held at 11th and Greenwich Streets, and in 1926 the Church building at 12th & Windsor Streets was bought. While the place of services was located at 11th and Greenwich Sts., the workers came in contact with the Hinnerstz family and the children came to Sunday school faithfully for a number of years. Some time after the Mission was moved to 12th & Windsor Streets they moved to the southeast section of the city and said that if we would come after them they would continue to come to the Sunday school. So we brought them over with the car. Later Emerson Gehman's came in that way and brought them along.

Others began to come along till more cars were needed and later as many as sixty pupils were hauled from there and hauling them over to 12th & Windsor Streets became quite a problem. Steps were then taken to establish a Sunday school in that section. In the winter of 1933 a committee was appointed to find a building for the work. A vacant house was rented and slightly remodeled, and on March 19, 1933, a Sunday school was opened at 1611 Fairview Street. The Mission Superintendent, Luke A. Hurst, was appointed as superintendent and Emerson Gehman assistant. Attendance the first Sunday was 124. However, a number came over from the other Sunday school as visitors.

The Sunday school was held in the afternoon till in the spring of 1936, when it was changed to a morning Sunday school with Luke Hurst, superintendent and J. B. Gehman assistant. The attendance at the present time is about 50. It had been higher when the Sunday school was held in the afternoon because a number came from other churches and Sunday schools but our Sunday school was just a secondary matter with them.

Most of those that are coming now have no other Sunday school or church connections and we believe we can do more satisfactory work. As some of

the visible results of the southeast work we have Bessie McCaskey, Joseph Goretski, a father in a polish home, Mrs. Helen Hodgkins, a mother in a home, and June Trythall who are members of the Church.

Some time ago preaching services were arranged for, but through some misunderstanding it was not announced; so we decided to have singing on the street that morning and announce it in that way. The second place where we had intended to sing there was crepe on the door and a hearse standing nearby, so we moved down the street a little farther. Just as we began to sing a lady came and asked us to come down a little farther. There was a sick man there that would like to hear the singing. We complied with their wishes and they seemed to appreciate it very much and welcomed us to come again. Our pastor went to visit the man, and he confessed; and they sent him to another sick man nearby who also confessed and desires to be received into church fellowship. Pray for these men. Surely "God moves in a mysterious way, his wonders to perform."

Summer Bible school was conducted at this place the past three years with a good attendance. This year the average attendance was 125, filling the place to utmost capacity. We are praying for the time when there will be regular preaching services held at this place.

PLEASANT MEMORIES AND SWEET FORETASTES

By Alice H. Nissley

For the Gospel Herald.

The Gospel meetings held by Bro. I. S. Mast of North Dakota from Oct. 11-25 held at the First Mennonite Church in Altoona are over. We who delighted to hear Gospel messages from the Throne have those precious moments ever linger near, and the thoughts received entwined as it were in our memory. The meetings were well attended, and the attention was good throughout the meetings. Bro. Mast has made himself free from the blood of all men by giving us the truth as it is in Christ Jesus. In loud accents did he present to us the most precious truths and sublimest thoughts. We were made to realize more keenly our great responsibilities to both man and God.

These truths were given to us in the spirit of great **anxiety** and **earnestness** which caused an awakening within us as to the **condition** of things. With much **persistence** and **untiring efforts** Bro. Mast proclaimed unto us precious truths night after night. God through him gave us message after message to remind us afresh of what the **power of God has and will accomplish**. We

were taught what kind of material God wants with which to carry out His purposes.

God expects and demands **loyal obedience** and **faithfulness**. He looks to the faithful ones to carry His messages to the world. We are under great **obligations** to our God for the government we are under, that we have the **privilege** to **worship God** under our own vine and fig tree. Bro. Mast told us with great emphasis of the condition of the world. People allow politics or something worldly to crowd out the spiritual things.

"Our God is still on the throne." We are thankful this world is not our home. We seek a city yet to come. We are citizens of a far-off country. Heaven is our home. Some day these earthly kingdoms will be destroyed and another King will have the reign on this earth. Are we enlisted under the banner of King Emmanuel? Do we look forward to Christ's coming with delight? Shall not the Bride look forward to the coming of the Bridegroom?

We note the following texts and subjects used by our brother while in our midst:

Ex. 4:2.

What God Is.—Matt. 4:4.

Six Steps from Infancy to Judgment.—Psa. 127:3.

True Christianity.—II Pet. 1:4-10.

The Value of True Christianity.—Neh. 1.

Sin.

What Shall I Do Then with Jesus which is Called Christ?—Matt. 27:22.

Picture of the Devil.—Ezek. 28:12-16; I Thess. 2:18.

Essentials to Salvation.—Heb. 6.

Prayer.—Luke 11.

Church Membership.

Signs of the Times.—Matt. 24:3; II Thess. 2.

Ordinances.

How America Spends Her Money.

The Christian Home.—II Kings 20:1.

The Joy and Happiness of His Coming.

The Power of a Consecrated Life.—Phil. 2:14.

Heaven.—II Kings 8:27.

Judgment.—Matt. 25:31; Rev. 6.

On the Lord's Day Bro. Mast preached twice at Altoona and once at Mill Run. Every Saturday evening he preached at Canan Station. Several evenings prior to the sermon he gave us lessons from the book of Ephesians. The rest of the evenings he spoke on the ordinances.

We do praise the Lord for his untiring efforts and impressive reminders of the world's condition and our relation to it. May our heavenly Father prepare each soul for the coming events. Are you and I safe in His keeping? Will He find us watching and waiting at His coming?

Altoona, Pa.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"GOD BLESS YOU"

(This poem was written by the late Sister Cora Kauffman while in the hospital for treatment. She spent considerable time in the institution. In this time she made many friends by correspondence and gave much time to reading. Her consecrated life won the respect of many of the servants about the place. The tone of the following poem was the wish of her kind heart. "A merry heart doeth good as a medicine."—H.)

I seek in prayerful words, dear friend,
My heart's true wish to send you,
That you may know that far and near
My loving thoughts attend you.

I cannot find a truer word,
Nor fonder to caress you;
No song or poem I have heard
Is sweeter than "God bless you."

"God bless you;" so I've wished you all
The brightness life possesses;
For can there any joy at all
Be thine unless God blesses?

"God bless you;" so I breathe a charm
Lest grief's dark night oppose you;
For how can sorrow bring you harm
If 'tis God's way to bless you?

So not, "Through all thy days
May sorrow touch thee never,"
But this alone—"God bless thee, Friend,"
Then thou art safe forever.

—Composed by Cora Kauffman.

A LETTER TO THE SHUT-INS

Dear Shut-in Brother and Sister:

"I will never leave thee nor forsake thee." "I am with you always, even unto the end of the world." These are the words of Jesus. Surely this is a blessed promise, whether in sickness or in health. If we are serving Him and making the best of life with the talents which He has given us, surely He will be with us. Oftentimes when our health fails and we are obliged to be shut in the house or perhaps in bed we are inclined to complain, but we should not. Instead we should say, "Lord, Thy way is the best way; make me willing to suffer those things which Thou seest fit to send to me." Perhaps the trouble with most of us is that we forget to stop a moment to rest and pray.

Here is a little poem which has helped me in my Christian life, and so I will pass it on with a prayer that it will help someone else.

REST AND PRAY

"When skies grow dark, as they sometimes will,
And the road is rough and leads uphill,
And the load gets heavy along the way,
Just stop a moment to rest and pray.

"When strength seems failing and it would seem
That through the clouds there is scarce a gleam
To light your feet o'er the rugged way,
Just stop a moment to rest and pray.

"When things go wrong as they oft will do,
When cares are many and joys are few;
Remember that Christ has come this way;
Then stop a moment to rest and pray.

"When all is darkness within—without,
And your faith obscured by mist and doubt,
It will grow brighter from day to day
If you stop a moment to rest and pray.

"Do others meet with success while you
Seem just a failure in all you do?
The Light of the world will show the way
If you stop a moment to rest and pray."

Dear brother and sister, whoever or wherever you are, remember that in this veil of tears, when sometimes we can hardly see through things, let us remember that Christ traveled this way before us and will gladly guide us over this rugged way if we will but stop a moment to pray. Christ found it necessary to pray. Then we, His creation, frail children of the dust which are like the grass of the field which to-day is and tomorrow is cast into the oven, should so much the more live in close communion with our Lord and Savior. Does God still care for His children? Ah, yes, and far above that which we are worthy. Let us strive to win the crown which fadeth not away, eternal in the heavens.

We wish you the richest blessing God has in store for His children.

Yours for His service,
Greenwood, Del. N. M.

CHRIST'S JOY

In the tenth chapter of Luke, where we have the account of the seventy returning to Christ and tell of their victories, in speaking they gave evidence of gladness. Jesus told them not to rejoice in their victories, but "Rejoice rather that your names are written in heaven."

This report was pleasing to Jesus, for in the same hour He rejoiced in the fact that "God had hid these things from the wise and prudent, and revealed them unto babes." The wise in this world would take this honor to themselves in this way Jesus rejoiced that the weak could be used to bring honor to God.

In speaking of the lost sheep Jesus tells of the love the shepherd has for his sheep. And when one of them is

gone astray, and when he finds it, how he rejoices. So our Lord rejoices when the lost are found. He tells us that there is joy in heaven when a soul repents and turns to God.

Believers abiding in Christ may have this joy, as Jesus said, "that my joy might remain in you, and that your joy might be full." He also prayed that we may have His joy fulfilled in us. We can rejoice in the Lord in our trials as He also did, "Who for the joy that was set before Him, he endured the cross, despising the shame and is set down at the right hand of the throne of God" (Heb. 12:2). H.

HOPE A HELP IN OVERCOMING DIFFICULTIES

Hope is more than mere sentiment or expectation; it is an actual help in practical Christian living. In the fourth chapter of Romans Paul tells about the trials of Abraham, especially in the matter of offering up Isaac, "Who against hope believed in hope." In Heb. 11:17-19 we are told that Abraham had such confidence in God that he had faith in the power of God to raise up Isaac from the dead. His faith was undaunted by the seemingly impossible situation before him, and the result justified his hope.

What was it that prompted Paul to press on in the face of the most trying circumstances and march to the very gates of death in confidence and joy? Hope. In the midst of his trials he was able to say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). When at the gates of death he exclaimed, "Henceforth there is laid up for me a crown of righteousness" (II Tim. 4:8). These are two among thousands of illustrations of what hope means to the child of God in facing the storms of life. No wonder the apostle calls it, "an anchor of the soul."

—Doctrine of the Bible.

FRUITFULNESS

Fruitfulness is a painful achievement. It comes, according to the image of the discourse, by the surgery of pruning, which is wrought for the most part by the sharp discipline of affliction. And, lest we should shrink from the ordeal, our Lord bids us recognize it as no wanton mutilation. The Father is the Husbandman, and it is His hand, moved by love, that does the work.—David Smith.

If you can accept the atoning work of Christ as applied to yourself you can face the future with full assurance of receiving the reward of the blest.—J. P. Bontrager.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE SPREAD OF CHRISTIANITY**

OUTLINE STUDY

Lesson for Nov. 22, 1936.—AN AMBASSADOR IN CHAINS.

Lesson Scope.—Acts 25:1-12; 28:16-31; Rom. 5:1-11; Phil. 1:12-14.

Lesson Text.—Acts 28:16-24, 30, 31; Rom. 5:6-11.

Time and Place.—About A. D. 60, 61; Caesarea, Rome.

Leading Character.—Paul.

Golden Text.—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Points for Meditation.

1. Suffering for Christ's sake.
2. Laboring under adverse circumstances.
3. Paul's account of himself.
4. Christ's sacrifice for us.
5. Justification.
6. Reconciliation.
7. The atonement.

Introductory Thoughts.—Between the time of the last lesson and this, Paul had passed through a number of severe trials. At one time a conspiracy among the Jews was discovered, in the which forty men had bound themselves with an oath that they would neither eat nor drink until they had killed Paul. But the Lord was with him and he was delivered from the hands of his enemies. The Lord had some further work for him to do before he was called home. In Caesarea he was confronted by his accusers, but so clear was his record that nothing damaging was brought against him, even if the Roman rulers lacked the moral courage to do him justice. Finally Paul was sent to Rome, this being the most convenient way for the political governors to get him off their hands. The lesson before us tells of his experiences after he reached Rome; including an extract from his former letter to the Romans.

LESSON COMMENTS

Paul's Ministry in Rome (Acts 28:16-31).—Paul was at all times frank and fair. The centurion had not forgotten what Paul had done for them on the perilous voyage to Rome, so he gave him some degree of freedom, he being "suffered to dwell by himself with a soldier that kept him." After three days he called for the chief men among the Jews at Rome and laid his case before them. He recounted the course of his life, how he had come to be delivered into prison, why he had appealed to Caesar, and that it was the persecution from certain of the Jews and not that he had any charge to bring against his nation that made him do what he did. They listened to him respectfully, assured him that they had heard none of these things but that they had learned of the unpopularity of Christianity, and expressed a desire to hear his side of the question.

Some time later many of the Jews came together where Paul was kept, to hear more of the faith that he had espoused. The fact that he was a Roman, a former Pharisee who had been brought up at the feet of Gamaliel, and withal an intelligent and gifted man, must have had something to do in gain-

ing for him this respectful hearing. Paul expounded to them the Gospel of Christ. He "testified of the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and of the prophets, from morning till evening."

His hearers were divided. "Some believed the things which were spoken, and some believed not." We have enough evidence, however, to be convinced that his efforts were not wholly in vain. He had seized an opportunity to sow the good seed, and we have reason to believe that a harvest of souls was the result. But how these intelligent Jews could be so ignorant of the Gospel which Paul preached unto them, after a church of sufficient size had been collected in Rome before this that Paul had seen it profitable to write a long letter (the book of Romans) to them, is hard to conceive.

But Paul continued in Rome for two years, enjoying partial freedom; for he was permitted to preach the Gospel to all who came to hear him. It was a case of "being instant in season, out of season." Not only did he preach in Rome but he availed himself of the op-

portunity to write out to other churches and encourage them in the good work. He is a conspicuous example of what it means to be a faithful, whole-hearted, fully consecrated worker for God.

Christ's Love for Sinners (Rom. 5:6-11).—On one occasion Paul said, "The love of Christ constraineth me." In this he was but following in the footsteps of his blessed Lord and Master who gave His all that we might live. Here he tells us how great was the love of God toward us frail creatures of the dust. This abundant love is summed up in this brief statement: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The religion of Christ is the religion of love. This love is made manifest in a life of sacrifice. And the fact that God is a perfect God of love does not in the least stand in the way of the fact that He is also a God of perfect justice. He sent His only begotten Son into the world to the end that lost and sinful man might see the folly of his course, turn to the Lord, have his sins forgiven, and that the justice which God must mete out to us all may mean for us "life everlasting." Furthermore, since God so loved us, let our love to Him and to our fellow men be such that we will yield our whole life and service to Him.—K.

BIBLE MEETING TOPIC

IN EVERYTHING GIVE THANKS

Topic for November 22

MOTTO

"Be thankful unto him, and bless his name."

OUTLINE STUDY

I. Classes of Things for Thanksgiving.

1. Things temporal.—Acts 14:17; Psa. 104:10-15; 107:2-7, 41, 42.
2. Things spiritual.—Col. 1:9-14; Phil. 1:3-7.
3. Things distressing to the flesh.—Phil. 1:12-20; 4:11-13; I Pet. 1:6-9.
4. Heavenly riches.—I Pet. 1:3, 4; Rev. 21:8.
5. Heavenly fellowship.—Heb. 12:22-24; Eph. 2:4-7.
6. Spiritual knowledge.—Eph. 3:16-19; I Cor. 2:9-12.
7. Christian service.—I Tim. 1:12, 13.
8. All things, which He makes, work together for good to His own.—Rom. 8:28.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Thanks," etc.
2. All His Benefits.
 - a. My life.
 - b. My food and drink.
 - c. My home and friends.
 - d. My Lord and Savior.
 - e. My talents.
 - f. My Church and her workers.
 - g. My Sunday school and her teachers.
 - h. My country and its privileges.
3. Giving Thanks for All Things.
4. Ways of Showing My Thankfulness.

For Seniors.

1. Recognizing the Blessings of God.
2. Kinds of Blessings He Gives.
3. The Duty and Privilege of Thanksgiving.

PERSONAL THOUGHT

Help us, Lord, to see more and more of Thy goodness and teach us to show our gratitude in ways that bring honor to Thee.

SEED THOUGHTS

Gratitude is not only the memory but the homage of the heart—rendered to God for His goodness.—N. P. Willis.

He enjoys much who is thankful for little; a grateful mind is both a great and happy mind.—Secker.

Gratitude to God makes even a temporal blessing a taste of heaven.—Romaine.

Our thanks should be as fervent for mercies received, as our petitions for mercies sought.—C. Simmons.

MEDITATIONS ON THE TOPIC

I. Thanksgiving for All.—God's gifts to us are innumerable. We cannot think of them all neither could we name them. But we can remember that everything comes from the all-wise and loving hand of God, and we can express our thanks to Him at the remembrance of His blessings. It will help us greatly to increase our appreciation for all His benefits if we sometimes think of all that we can and name them over and consider how great the blessing is to us and to all creatures under God's care.

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J. S. Shoemaker, Dakota, Ill.
Edwin J. Yoder, Topeka, Ind.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, NOVEMBER 12, 1936

Field Notes

Communion services were held at
the Glade Church near Accident, Md.,
in charge of the home bishop, Bro. I.
K. Metzler.

An all-day Bible meeting has been
arranged for the Chambersburg, Pa.,
Mennonite Church on Sunday, Dec. 6.
Instructors: N. H. Mack and J. W.
Hess.

A brother writes us from Lancaster
Co., Pa., under date of Nov. 5: "Reviv-
als in progress at this time Hernley's,
Mellinger's, and Lititz." May many
be won for Christ.

Bro. Alva Swartzendruber is at pres-
ent holding meetings at the Spring
Valley Mennonite Church near Canton,
Kans. They will close Nov. 15. Pray
with us for the meetings. C. D.

Thursday, Nov. 19, is the date set
for a Sunday school meeting at the
Mennonite Church in East Petersburg,
Pa. A program in our possession gives
evidence of a live meeting.

An appeal for clothing in behalf of
the Russian Mennonites in western
Canada is again made by Bro. David
Toews of Rosthern, Sask. Fuller an-
nouncements will be made later.

We are in receipt of an interesting
program of a Bible instruction meet-
ing at the Holly Grove Church, West-
over, Md., to be held Nov. 27-29. In-
structor, Nevin Bender, Greenwood,
Del.

The monthly Bible instruction meet-
ing at Coatesville, Pa., is announced
for Saturday evening and all day Sun-
day, Nov. 14 and 15. Instructors: John
W. Weaver, Melvin Bishop. All invit-
ed to attend. D. G. K.

Bro. Jacob Moyer of Souderton, Pa.,
and Bro. John Lapp of Lansdale, Pa.,
on different Sunday nights, favored
the Landis Valley congregation near
Neffsville, Pa., with appreciated ser-
mons recently. L.

Bro. S. E. Allgyer of West Liberty,
Ohio, spent the week-end over Nov. 1
in the vicinity of Elida, Ohio. Among
other things, communion services
were held at the Central Church on
Sunday the first.

An all-day Bible meeting has been
arranged for the Sunnyside Mission,
near Lancaster, Pa., on Saturday, Nov.
28. Instructors: David Landis, E. F.
Hartzler, John W. Weaver, Melvin
Bishop, J. F. Bressler.

Brethren Walter R. Hochstetler and
Walter Pletcher of Goshen, Ind., were
pleasant callers at the Publishing
House one day last week. They were
on their return home after an extend-
ed stay in Lancaster Co., Pa.

Sister Gladys Weaver, one of our
latest arrivals on the mission field in
India, writes encouragingly of her
work in her new field of labor. May
the Lord richly bless her and all the
others who have recently enlisted in
the Lord's service in that far-distant
land.

The brotherhood at Masontown, Pa.,
is looking forward to a series of meet-
ings, Nov. 25-Dec. 6, in charge of Bro.
Wm. Brenneman of Chicago. The first
few days of the meeting (25-29) are to
be devoted to a Bible conference.

"Mission News Bulletin" is the name
of a bi-monthly publication issued by
the district Mission Board of the On-
tario Conference. Though but a one-
page publication, it is full of inspiring
and helpful missionary information.

The Providence congregation near
Oyster Point, Va., enjoyed a short se-
ries of meetings, Oct. 29-Nov. 1, con-
ducted by Bro. I. W. Royer of Orrville,
Ohio, closing with a communion serv-
ice on Sunday in charge of Bro. Geo.
M. Hostetler of Westover, Md. G.

An interesting program of the 32nd
annual Bible conference at Slate Hill
Church near Shiremanstown, Pa., is
before us. This meeting is to begin on
Wednesday evening, Nov. 26, and close
on Friday evening of the same week.
It is a most profitable way of spending
the Thanksgiving season.

Bro. S. M. King and wife, recent ar-
rivals on the mission field in India, fa-
vor our readers this week with their
experiences and observations en route
to their field of labor. Their address,
for the time being is Dondi, (via Rej-
nandgaon) C. P., India. Their princi-
pal present occupation is learning the
language.

Bro. J. M. Nissley of the Altoona,
Pa., Mission sends us the following:
"The Lord willing, the services are
planned at the Mennonite Gospel Mis-
sion: members' meeting, Friday eve-
ning, Nov. 13; Saturday evening, pre-
paratory services; Sunday morning,
communion services in charge of Bro.
James Saylor."

Bro. John B. Snavely, for many
years a faithful minister and servant
of the Gantz and Hernley congrega-
tions in Lancaster Co., Pa., answered
the heavenly summons and his re-
mains were laid to rest on Wednesday,
Nov. 4. May the sustaining grace of
God be with the bereaved family and
congregations.

If previous arrangements were car-
ried out, Bro. A. S. Horst of Akron,
Pa., was with the Chestnut St. congre-
gation, Lancaster, Pa., in a commun-
ion service last Sunday morning and
served the Rivercorner congregation
in the afternoon. He is expected to
serve the Rowe congregation, Frank-
lin Co., Pa., in a similar capacity next
Sunday.

A brother writes from Rockton, Pa.:
"On Nov. 15 we are having an all-day

missionary meeting. Brethren Elmer E. Yoder, Paul Roth, and J. M. Nissley are on the program. Revival meetings Nov. 15-24, with Bro. J. M. Nissley as evangelist. We request an interest in the prayers of the entire Church in behalf of a real revival at Rockton."

Bro. James Saylor of Hollsopple, Pa., favored the congregation worshipping at the Scottdale Mennonite Church with two helpful messages last Saturday evening and Sunday. There was a preparatory and baptismal service on Saturday evening, at which time one was received by baptism, one upon confession, and several reinstated. Communion services were held on Sunday morning, Bro. Saylor being assisted by the home ministers.

Bro. T. K. Hershey of Tuleta, Texas, favors us with an article intended for this week's paper, but it came too late for publication at the time desired. It will appear in next week's Gospel Herald, the Lord willing. In it he breathes a burden for a deep-seated nation-wide revival, and suggests that Thanksgiving week be made a week of prayer. Read his article next week; also a number of other articles bearing on the subject of Thanksgiving.

A brother writes us from Cresston, Mont., under date of Oct. 31: "We are happy over 43 enrolled in Bible School." This might be considered small in some communities; but considering that the congregation at Cresston is not large, and that there are no other Mennonite congregations within several hundred miles of Cresston, we consider the number quite encouraging. Bro. S. G. Shetler, principal, is expected back at his home near Johnstown, Pa., in time to begin meetings at the Blough Church Nov. 12.

Bible Conferences.—Brethren I. G. Hartzler of East Lynne, Mo., and Harry A. Diener of Hutchinson, Kans., have been secured as instructors in a series of Bible conferences at Thurman, Colo., and the Mennonite churches in Nebraska. Following is their schedule:

Thurman, Colo., Nov. 7-11.
Chappell, Neb., Nov. 12-16.
Wood River, Neb., Nov. 17-19.
Broken Bow, Neb., Nov. 20-22, A. M.
Roseland, Neb., Nov. 23-26.
Shickley, Neb., Nov. 26-30.
Beemer, Neb., Dec. 1-4.
O'Niel, Neb., Dec. 5, 6.
West Fairview, Dec. 7-10, A. M.
East Fairview, Dec. 10-13.

Those having occasion to write these brethren can address them accordingly, remembering that the two last named churches are near Milford, Neb. May the blessings of the Lord be added to their labors.

Old People's Home.—A few weeks ago we published an article pertaining to the proposed rebuilding of the Mennonite Old People's Home near Marshallville, Ohio, in which it was stated that the sum of \$10,000 was needed to insure the erection of the building. Bro. S. E. Allgyer of West Liberty, Ohio, has been assigned to the task of raising the needed sum. It is expected that the brotherhood in Ohio will supply the greater part of this sum, but the load should not be permitted to rest entirely upon the shoulders of the Ohio brethren. To start the ball to rolling, how would it do to have several thousand interested people outside of Ohio send Bro. Allgyer a donation of one dollar and upwards toward that enterprise? Perhaps the contagion would sweep over Ohio and the desired sum would be quickly raised.

Correspondence

Alpha, Minn.

Dear Herald Family, Greetings:—Our correspondent having been away for a time, and is yet, I will write an item concerning our work. Some time since, Bro. L. S. Yoder came to hold a series of meetings for us but had only three meetings. Diphtheria developed in Bro. N. E. Landis' family. They also lost their youngest boy by it. We closed meetings, for which we were much disappointed. Bro. Landis' family were freed only this week by lifting of quarantine. Were they glad? Bro. L. H. Garber, with remaining members of his family, went to Idaho to spend some time. With few exceptions otherwise health in general is quite good. We are looking forward to the time when Bro. Lloyd Garber and family will move back to us from Manson, Iowa, he having purchased a farm here. We have had a wonderful fall for getting work done. Crops were fair here, though we did have a dry season.

Will you pray for us here that we may not be soon shaken in faith? as these strange days are upon us. May Christ find His own watchful and working faithfully.

We are expecting Bro. Simon Gengerich with us over Nov. 15.

Sincerely,
Oct. 30, 1936. C. J. Garber.

Montgomery, Ind.

(Berea congregation)

Greetings in our Savior's Name:—We have just recently enjoyed revival services. Bro. Floyd Weaver of Rensselaer, Ind., labored with us Oct. 14-25. We appreciate his messages and feel that the Word was preached with power. There were a number of consecrations and one confession. This one with two young men who

previously had confessed Christ in our regular Sunday evening services comprised the class for baptism. They were received into the Church Oct. 31 by Bishop O. S. Hostetler, who also served us the symbols of the broken body and shed blood of our blessed Lord. Accompanying Bro. Hostetler were Bro. Percy Miller and wife and daughter of Shipshewana, and also Sister Ethel Heffner of Topeka, Ind. We enjoyed their presence. Bro. Miller brought us two timely messages. Continue to pray for us.

Nov. 1, 1936. Edd P. Schrock.

Sterling, Illinois

Greetings to All:—During this season we are gathering in our autumn harvests and feel that the Lord has been very good to us.

Our annual business meeting was held on the evening of Sept. 28.

Bro. A. C. Good conducted meetings at North Lima Oct. 16-25. Bro. Kore Zook of the Morrison congregation preached for us Oct. 18 and Bro. Joe Davis of Flanagan was here Oct. 25.

On the evening of Oct. 30, our congregation gathered in a prayer meeting. Many said, "It was good to be here."

Today our services were inspiring. Our pastor preached from Psalms 133:1. It was especially fitting as a text for our counsel meeting. Next Sunday, Nov. 8, we expect to hold communion services.

Nov. 1, 1936. Esther Lapp.

New Holland, Pa.

Dear Herald Readers, Greetings:—We as a body of believers at New Holland have many things to be thankful for. Our home ministers are faithfully bringing us the Bread of Life, and on Oct. 3 and 4, we had a special feast in our Bible instruction meeting. J. L. Stauffer, Elmer Moyer, and Christian Lehman brought us many good things from the great storehouse of God.

Today, Nov. 1, we were again brought near to our Lord, when we commemorated His suffering and death for our sins, in the communion service. As we are rapidly growing older, and realize the wisdom of God in instituting this service, it becomes more precious to us. We are especially glad for these blessings, for we believe it is preparing us for the work that is on hand for us at New Holland. Our deacon, Bro. Graybill, has felt the limitations that age brings to the physical body, and has asked for a helper. May God help us to live close to Him, so that He can bless the work, so that the one whom He has chosen, and will reveal unto us, might be a blessing to the Church.

We are also looking forward to a series of meetings in January by Bro. (Continued on page 716)

Miscellaneous

THE INNER VOICE

The inner voice calls me to prayer
While in the round of daily care;
And so I pause to intercede
For someone, known to God, in need.

The name I may not even hear,
The trial itself may not be clear;
Still I can raise my heart in prayer—
God knows the need, and answers there.

Blest mystery of communion sweet,
When thus my blessed Lord I meet;
To heed His call as best I may,
Gives joy to me through all the day.

Sel. by Elsie Groff.

A PRAYER

By Isaac R. Herr

For the Gospel Herald.

Heavenly Father, infill, instill, in-spirit, and invigorate us in the power of the truth, indwell us in the power of the Holy Ghost, enlarge us in the spirit of life everlasting, stabilize us in the certainty and power of our hopes and prospects in Christ Jesus. Indemnify, save, and keep us harmless against the power of evil, intensify us in seeking a home, a city that hath foundations whose maker and builder is God. Spiritualize us in a life that is well-born, well bred, and well disciplined in Christ Jesus day by day. Give us a heart of tenderness, of sympathy, and of sincerity that we may live in uprightness and in the power of the truth. Give us the ointment of a meek and a quiet spirit to our souls. Give us the curative, the panacea that cures and heals all our ills and woes in life. In the balm of Gilead we have a quieting and a soothing spirit that holds and keeps us in a peace of mind that passeth all understanding. When the waves and storms of life are turbulent and raging, we are maintained and kept in blessedness and in victory, and without any harm; no, not even to one hair of our head.

Lord, by Thy help we shall abstain day by day from every carnality, from every sensuality, from every vulgarity, and live in the actual and spiritual realm of a life that is devoted to the riches in God through Jesus Christ our Savior. Bury us in thoughts that are purposeful and meaningful and everlasting; bury us in the Spirit, baptize us in the fullness of the love of God, standardize us in Christian communion and fellowship one with another; and so we will go up and down through this vale of tears, through this wilderness of woe, through a maze of wonderment, through this fleeting, transitory, evanescent life with victory in an overcoming life when time and timely things have ended. For then we have reached our true objective in life, the crowning glory of a life everlast-

ing. Therefore, let us remember that the gist and crux of the whole matter of our salvation lies in an overcoming life, when earth recedes and heaven becomes luminous and a living reality to our souls to be enjoyed forever and ever.

Lancaster, Pa.

A TESTIMONY TO THE TRUTH

By August Lehnhoft

For the Gospel Herald.

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.—I Cor. 14: 24, 25.

My own experience tells me what these two verses mean to me. When I was still in unbelief and thought or heard about God, about Jesus Christ saving sinners, about redemption, cleansing through the blood of our Redeemer, about His resurrection from the dead, about eternity and eternal life, and all these wonderful things and gifts of the heavenly Father for them that love Him and believe on His abundant mercy; for them who believe that "He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," I thought people who believe these things must not be right in their mind. I felt sorry for them.

After that I came in contact with God's people. "And there comes in one that believeth not" (I Cor. 14:24). I was such an unbeliever and came in to brethren who told me the story of Christ Jesus, told me that God is love, told all the promises of God, and they were all good news. They told me that Christ saved sinners, that He was come into this world for me and for my sins, and that He left His glory to be nailed on the cross for me.

Then after that I couldn't find the people whom I thought were out of their mind. I saw my own faults and found that I was convinced of all, and judged of all, and the secrets of my heart were manifest. I saw my own foolishness, my own wrong mind, my lost condition.

I thank God for His grace and mercy that He gave me understanding, and that I am falling down on my face to worship Him. May God help me through Jesus Christ, that His Spirit may dwell more and more in me, that my body will be the temple of God, and that God is in me, in all of us of a truth.

May the Lord help us, that we can be an example to others.

Paoli, Pa.

When we are born again, life takes on a new vision.—P. A. Heller.

THE TOBACCO QUESTION

By Mary Miller

For the Gospel Herald.

The tobacco question is not always faced fair and square—neither by the users, nor by those who teach against it. Tobacco is a plant, not a weed, as so many people call it. God created it and put it on the earth for a purpose. "And God saw everything that he had made, and behold it was very good." Therefore, tobacco is a blessing to mankind when used right, and a curse if used wrong. Tobacco is a disinfectant, is good for curing sores, such as ring worm, etc., and is also very good for drawing the poison from snake bites. It is given to hogs and horses as medicine. Black leaf 40—which is a tobacco solution—is fine for spraying poultry houses etc., and is also highly recommended as a spray for plant life. Used in these ways and many others, tobacco is indeed a blessing. But I'm sure God never intended it to be taken into the human body; therefore the curse. Some people feel the curse at once when they try to use it, as it makes them deathly sick, and unless they have more desire than common sense they will not try it many times. Then there are some who can use it and never get sick, then beware, oh, beware, lest the more subtle curse of habit fasten itself upon you unawares, and you find it well nigh impossible to break its chains. One might question, "Why try to break them?" An illustration may answer. A traveling salesman got sick, very sick. He consulted a doctor who told him, "You have the worst case of tobacco heart I've ever seen, and unless you quit using tobacco at once you won't have long to live." Well, he didn't want to die, but how could he quit his tobacco, thinking of those long, lonesome drives without the companionship of his pipe or cigar, the long lonely evenings alone in a hotel room. He had made his pipe his companion and comfort, and this treacherous companion had robbed him of his health while it comforted him. And now he must part with his habit or die. Of course he chose to overcome the habit, which he did. But, oh, the misery he was to himself and everyone about him. He said he wasn't fit to live with for awhile, until he got some of the poison out of his system. Do you suppose that the comfort and pleasure he got from his tobacco was great enough to compensate for the misery and pain it brought upon him? Not everyone has to quit or die after the habit has fastened itself upon them, but there is danger, grave danger that the continued use of tobacco may cause one organ or another of the body to become diseased. Then what if you must quit, or if your conscience awakens and speaks to you saying, "It does not look right to see

a Christian indulging in a world popular enslaving habit that can bring positively no good in the end." What then. I see only 3 things that you may do. Quit, or say you can't quit, or justify yourself and keep on. If you decide to quit by the grace of God, you who have tried it know better than I the terrible conflict ahead of you, but trust God and He'll give you the victory as long as you continue to fight. "Endure hardness as a good soldier of Jesus Christ." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17. A "well done" from our Lord means more than all earthly gain or pleasure.

But—if you say you're down, you're licked, you can't quit; oh! what a shameful slap in the face of our dear loving Savior who has promised never to leave you nor forsake you and to be a very present help in times of trouble, a Savior who is able to save your soul from destruction, but can not break the chain of habit for you.

In trying to justify yourself you might say, "It doesn't hurt me." Do you suppose that traveling salesman thought of it being his tobacco habit that was making him sick? Don't be too sure it's not hurting you. Again you might say "It's no worse than lots of other things that are seldom mentioned." That is true, we admit it. I am no worse than lots of other church members, but does that make me any better? If I compare myself with the worst church members, I might even shine nicely. But if I compare myself with the Word of God, which is our measuring rod, how do I look?

We know "it is not that which goeth into a man that defileth him, but that which cometh out." Then if you take tobacco, or the smoke from it, into your mouth, it will not defile you. But if you defend it and justify yourself in your use of it, until every reference to the habit brings forth angry words, disagreements and nasty remarks about the one who teaches against it, beware lest you become defiled in your defence. Then there is the question of money spent for tobacco. A week's supply doesn't cost very much. And still if that small amount were put into the church treasury every week it would help quite a lot. But still there are a number who do not spend it for tobacco, neither do they put it in the church treasury. We realize that there are many hundreds, yes thousands of dollars spent for luxuries that are just as harmful morally as tobacco. We know that poor people will go into debt until they can never hope to get out, in order to "keep up with the Joneses," or in other words, for the lust of the eye, the lust of the flesh and the pride of

life. Then if there are greater evils in the church today than the tobacco evil, shall we just keep still about it and not warn our young people? God forbid. Smoking has become a very popular fad and in the eyes of the world a young man or woman are not fully dressed and ready to go without a cigarette between the fingers or lips. It is just a little hard to see the evil in that which is popular.

Some of our grandfathers and grandmothers smoked and chewed and probably thought very little about it when the boys and even some of the girls began to use it, because they were not tobacco conscious. Today the world is acutely conscious of it. We find proof of this tobacco consciousness in the many advertisements in magazines and newspapers, in the huge bill boards along the highways, and even airplanes will write with smoke the name of some brand of cigarette against the sunset sky.

Then if no good can come from using tobacco, and if habit and very possibly sooner or later, poor health will follow; and if the world has made it popular and is gone after it, is not that reason enough for a Christian to abstain from using it? When we consider that Jesus denied Himself the pleasure and glory of His heavenly home, how He walked the earth going about doing good, a poor man who was human as we are and as poor or poorer, and died a shameful death, all so that we may have a pattern for this life and a home with Him in eternity; does anything this world can produce have such a hold on us that we can not give it up for Jesus' sake? I verily believe if you would talk this over with the Lord, He would answer you as He did to His disciples of old. "If ye had faith as a grain of mustard seed you could say to this habit be thou removed and cast into the sea and it shall be done." May we all pray as did those disciples, "Increase Our Faith."

Westover, Md.

LAYMEN AT WORK FOR CHRIST

(Article written by John L. Isaacs, Pastor First Baptist Church, Cleveland, Okla., and sent in for publication by Anna King, Harper, Kans.)

God's chief aim is to save the world, and His chief method is working through MEN. God has important places for women and children in the work of the Church, but He has more important places for men. The first human being was a man; the great leaders in Israel were men. When God the Father wanted to bring salvation to the world He chose a man. The first members of the Church were men. All the apostles were men; the preachers were all men. I cite these instances to show that God has given the most

important places to men, not women. These instances could be cited without number.

Christian men are divided into two distinct classes: ministers and laymen. It is hard to tell which of these two classes fill the more important place. A study of church statistics will reveal that the growth and influence of the Church has been in proportion to the amount of work done by laymen. In fact, the ministers could do very little without the co-operation of the laymen. The real test of the pastor lies in his ability to lead laymen out to see his responsibility, possibilities relative to his work for Christ. The pastor makes a great mistake of trying to do the work that God intended laymen to do. He not only overworks himself but he retards the work of the Church and keeps the laymen from the great joy of service. My heart has been deeply touched as I have seen men bring their wives and daughters to Church and drive away themselves. Often my soul has cried out to God to show me some way to stop this dreadful waste of man-power in our churches. We must not be content to let this condition remain; we must do something about it, and that right soon.

Those of us who are busy working for Christ should stop criticizing our fellow-Christians for their indifference and begin encouraging them. May be we have not taken this matter to the Lord in prayer as we should. May be we have not tried to help them. We all know that whatever the cause we should do our utmost to correct it.

The question was put to one of the world's most successful pastors, what he attributed to his marvelous success as pastor. He promptly replied, "On the human side, I attribute what success I have had as pastor to the forty godly laymen who are on their knees praying while I am bringing the message." It has been said that "at the back of every great pastor is a group of great laymen."

I do not write this with the purpose of enlisting the sympathy of the laymen in our churches for their pastors, but I am pleading with all my heart that we shall bring this important fact to the attention of our laymen in such a way as to cause them to see what their families, their communities, and greatest of all, what the cause of Christ loses because of their indifference and inactivity.

Let us join hands in this great task, and God has promised to help us and we know His promises never fail.

I tell people that sin was old-fashioned, and the blood of Jesus Christ is old-fashioned, therefore those who are saved through the atoning merits of the blood are saved in the old-fashioned way.—J. P. Bontrager.

CORRESPONDENCE

(Continued from page 713)

Richard Danner. May the Holy Spirit silently work among saved and unsaved in the community, that it may be the strengthening of the Church, the edifying of the saints, and the saving of many souls. May the Lord answer our prayers in the saving of such as His children have brought before Him for many years. May all who read these lines breathe a prayer for us, that we may be a faithful lighthouse in this dark world, till He come.
Nov. 1, 1936. Daniel H. Martin.

Middlebury, Ind.

"The Lord hath done great things for us whereof we are glad" (Psa. 126:3). We have been abundantly blessed with material things as well as with spiritual blessings.

On Oct. 11, our bishop, Bro. D. D. Miller, worshiped with us, at which time there were four converts baptized and five members received on confession. May the Lord richly bless them and make them a blessing to the church.

On Oct. 18 we had our counsel meeting and on the 25th communion services. The membership was well represented.

On Oct. 22 Bro. S. J. Miller of Pigeon, Mich., came into our midst and conducted revival meetings until Nov. 1, which were well attended. Real spiritual messages were given which resulted in fourteen confessions and five reconsecrations, and the brotherhood was greatly revived. We hope and pray that the seed sown may have found lodging in the hearts of many and that these precious souls may fully consecrate their lives to the Lord and remain faithful until death, and that the church may be built up in that most precious faith.

We wish our brother God's richest blessings as he continues his labors for the Lord in other places.

Nov. 2, 1936. Cor.

Nappanee, Ind.

Dear Readers of the Gospel Herald, Greetings:—The Lord has been good to us. We have been having an abundance of rain and the late crops were helped greatly.

On Oct. 11 we held our communion services, Bro. J. W. Christophel being with us. There were also two baptized and one reinstated, and others taken into the membership by letter. May the Lord use these in His service at this place.

We also had our business meeting recently, and the following officers were elected for the Sunday school for the coming year: Supts., C. J. Holoway, Phares Wenger; Secy-treas., Bernette Martin, Paul Bleile; Chors., Norman Weaver; Jesse Bleile; Libr.,

Mary Holoway; Prim. Supts., Anna Wise, Ethel Long.

Our pastor, Bro. Homer North, is at Detroit Mission at present in evangelistic work. In his absence on Nov. 1 Bro. John Gingerich of Elkhart brought the morning message.

We are expecting Bro. S. J. Miller of Pigeon, Mich., to hold a series of meetings at this place Nov. 5-15. Pray for the work.

Nov. 2, 1936. Cor.

Gridley, Ill.

(Waldo congregation)

Greetings in His name:—On Oct. 20 Bro. C. F. Derstine of Kitchener, Ont., came and held a series of meetings at this place, continuing till Oct. 27. Each evening his sermon was preceded by a devotional talk, subjects taken from the Sermon on the Mount. Meetings opened with good interest and large attendance. Our brother preached the Word with power. Twelve souls confessed Christ.

On Nov. 1 Bro. C. W. Long of Peoria Mission worshiped with us, bringing us a timely message on the tobacco evils. May all who heard the truth presented profit by it.

Bro. E. A. Rediger and family who have spent a number of years at Colorado Springs have returned to this place and are now living in Flanagan. We are glad to report that Bro. J. E. Dellenbach, who has been ailing, is able to attend services again.

We are being blessed with an abundance of rain this fall, after our very dry summer. Pray for the work at this place.

Nov. 2, 1936. Cor.

Halifax, Va.

(Ebenezer congregation)

Dear Readers:—You will be glad to know that our Sunday school has increased in attendance and interest.

Our home ministers have been very faithful in their work, and have taught us along almost every line of Christian doctrine, so that we may not be lop-sided Christians. We appreciate their care for the flock.

We have had many visitors this summer from Ohio, Fentress, Harrisonburg, Dayton, Waynesboro, and other places. The lessons that Sister Mary Good from India taught here during her last visit will be long remembered.

On Aug. 5 Bro. H. B. Keener preached a splendid sermon on the life of Christ. On Aug. 6 his subject was the interpretation of hymns. We enjoyed learning more about the hymns we sing.

Sept. 27 Bro. Gabe Brunk of Elida, O., preached to us on the goodness and mercy of God, based on Rom. 12:1. He urged us to be more faithful to God.

Our counsel meeting was held Oct. 26. The entire congregation expressed peace and unity.

Oct. 31 Mr. and Mrs. Hanley brought Bro. Joe Driver. This same evening Bro. Driver had a preparatory service and preached a helpful sermon from II Pet. 1:4 and II Pet. 2:20, bringing them under three heads:—Unity, Nonconformity, and Problems we Meet in Keeping Unity and Nonconformity. We should never compromise with wrong to have unity. We must be a unit in Christ Jesus. On Sunday morning we had an impressive communion service. Bro. Driver preached to us from Phil. 3:8, bringing out three marks of sacrifice—obedience, godly fear, and loyalty.

Together with these spiritual blessings, we have had an abundance of natural blessings. After the hail storms and dry spell we had a good season, and have harvested very good crops.

It is not enough for us to say, Thank you, to our gracious Father for all His goodness to us. We should live consecrated lives that speak thank you in a nobler way.

Nov. 2, 1936. Lydia Harman.

Allemands, La.

Dear Readers of the Gospel Herald, Greetings:—We were indeed glad to have our bishop, Bro. E. S. Hallman, with us Oct. 13-17. He preached four evenings with an average attendance of fifty interested listeners. All of us were glad to have our communion service on Thursday afternoon, and we also observed the ordinance of feet washing. Two were reinstated into church fellowship. They seem so happy, which makes us rejoice with them.

Interest seems to be growing in our Sunday school. We have Sunday school in the morning and then in the afternoon out in the country in a private home where the people want us to come and have Sunday school. On Sunday evenings we have young people's meeting or doctrinal Bible lessons. On Wednesday evenings we are taking up chapter study of the book of John.

We were glad to have our son John and his wife and our daughter Mabel and her husband (Lester Hackman) with us. It seems to put new life into the work. It is sad to see so many that cannot read the Word for themselves.

Last week I was working at a place shelling corn, and the people wanted me to eat my dinner there. After dinner we were talking about what the Word says and I was asked to read to them. So I read from the Bible and they listened attentively. They were Catholics. There surely is a great work here, and pray that we might remain faithful.

Our attendance last Sunday morning was thirty-five, in the afternoon

twenty-three, and in the evening twenty-five. We are holding our services on Sunday morning in a small Presbyterian church and the rest of the services in private home. We would invite those interested in the Lord's work to come and worship with us.

Yours in the Master's service,
Nov. 2, 1936. Chester A. Wenger.

New Hamburg, Ont.

Our series of meetings at the Beihn Mennonite Church closed Oct. 29. Bro. H. J. King of Harper, Kans., served as evangelist and very effectively held forth the Word of life. As visible results fourteen of our children and young people accepted Christ, besides a number of reconsecrations and a general spiritual awakening among the brotherhood. We praise the Lord for this work of grace among us. We have again experienced definite answers to prayer. Although we give God all the glory we were glad for the simple, straightforward way in which our brother presented the old Gospel story. The Lord bless him in his labors for the Master. On Sunday, Nov. 8, we expect to begin instructing a class of fifteen. We count this a special privilege with a membership of less than one hundred. We solicit your prayers in our behalf, especially for these young Christians that they may remain faithful.

Nov. 2, 1936. Curtis C. Cressman.

Goshen, Ind.

(Goshen College Notes)

Visitors at the College who conducted devotional exercises in chapel during the month past were, Bro. Newton Weber of Fort Wayne, Oct. 23; Bro. Oscar Burkholder of Breslau, Ont., Oct. 26; Paul Brosy of Goshen, Oct. 12-16; Bro. Allen Erb of La Junta, Colo., Oct. 27-30.

The College Peace Society held its first meeting of the school year on Oct. 12. At this time Bro. H. S. Bender, who is also chairman of the Peace Problems Committee of Mennonite General Conference, discussed the subject of the co-operative efforts of the Historic Peace Churches during recent years in the quest for a more definite formulation of Scriptural peace teaching in terms of present world conditions and in view of the possibilities that another world war may break out. A keen interest in the general subject was manifested in the meeting by the open forum discussion at the close.

The Y. P. Christian organization of the College, through its Bible Study committees, conducts some form of evening Bible study during the first semester of each school year. This semester a single course of studies is carried on with speakers conducting Bible study on various special topics. During October Bro. H. S. Bender

conducted such studies on the subjects of War and Peace, on the Use of the Oath, on Feetwashing, on Women's Devotional Head Covering.

During the last week in October a series of special evangelistic meetings was held at the College. This annual special religious effort is designed to serve both the local congregation and the college community. This year Bro. Allen Erb of La Junta, Colo., preached during the meetings. All his messages were drawn from the Gospel of John. By this means he was able to provide a helpful devotional book study as well as Gospel messages of an inspiring nature. During the week all activities outside the necessary class work were omitted, while students and teachers found refreshment and spiritual strengthening in special prayer and devotional activities along with the public services. A number of young people confessed their faith in Christ during the meetings.

Counsel meeting and preparatory service for the Goshen congregation has been announced for Nov. 5, and the date for the communion service is Nov. 8.

Nov. 4, 1936. Edward Yoder.

Dagmar, Mont.

(Coalridge congregation)

Dear Readers:—We have again many reasons to give thanks to our Creator for the blessings showered upon us, both temporal and spiritual. On Oct. 25 Bro. E. G. Hochstetler was with us and held counsel meeting and communion services. There were also two young sisters, and one brother received into church fellowship by water baptism.

May God bless the work at this place. Pray for the work here, that souls may be saved.

Nov. 5, 1936. Hattie Hueth.

(Continued on last page)

SPECIAL MEETINGS

Greensburg, Kans.

Report of the Eighth Semi-annual Sunday School Conference held by the Protection, Larned, and Greensburg congregations, Kansas, Oct. 4, 1936.

Organization.—Mod., Chris Beyler, Protection, Kans.; Sec., Esther Willems, Greensburg, Kans.; Chor., Menno Holdeman, Greensburg, Kans.

Program and Speakers.—Devotional (Psa. 119:33-48), Abner Zook; The Power of the Bible in Christian Service, Ursula Miller; Activities for our Young People as a Preparation for Future Service, Charley Schwitzer; My Part in Making the Sunday School a Success: (1) All on Time, Gladys Schultz; (2) All Singing, Dorothy Zook; (3) All Praying, Mable Zimmerman; (4) All Workers, Clyde Jantz; Obedience Because of Principle Rather Than Discipline, Virgil Schmidt; The Place of the Holy Spirit in Interpretation of the Scriptures, E. M. Yost.

Thoughts Gleaned.—The Bible is the masterpiece of literature. It offers comfort to the sorrowing and gives hope to the dying. It gives salvation and it should be taught diligently without ceasing. They must be

born again and know God and His Word in order to carry on the work of the Lord. Some of the activities that afford work for our young people are in the Sunday schools, young people's meetings, vacation Bible schools, Sunday school conferences and young people's conferences. Whatever the work may be, we need to have faith and boldness like David and be fully consecrated to the Lord. "Remember now thy creator in the days of thy youth." Prompt attendance is an important part in making a Sunday school a success. If we sing with an inspiration we may inspire others to sing. Everyone needs to pray for himself and others. We will be workers if we are on time, help with the singing, and pray. We should have a mind to win others to Christ. In obeying we need the Bible for our guide. We ought to obey God rather than men, and to obey is better than sacrifice. We were reminded of Peter and the apostles when forbidden to preach Christ to the people they obeyed God rather than men. Disobedience brings sorrow, but obedience brings joy. We are taught by five different ways: nature, conscience, man himself, Word of God, and the Spirit of God. In His Word God reveals His will and rebukes and improves us. The Spirit of God is back of all of it. The Spirit will teach us in all truth. The Holy Spirit uses various means to guide us. He uses the Word of God as a sword to carry out His plans. David said, "Thy word is sweeter to my mouth than honey is in the honeycomb." We must rely on the Holy Spirit for understanding and be pliable if we shall be guided by Him. Secretary.

Mountville, Pa.

Report of Harvest Home and Sunday School Meeting held at the Mountville Mennonite Church Wednesday, Aug. 5, 1936.

Organization.—Mod., Howard Greider; Sec., Elmer F. Kennel; Chors., David Wenger, Ralph Ranck.

Program and Speakers.—The Object of Sunday School Work, Harry Frank; Harvest Sermon, Henry Lutz; How to Create Spiritual Interest, Elmer E. Yoder; Children's Meeting, Aaron Mast; Sunday School Problems: (1) Superintendents, Musser Herr; (2) Teachers, A. Nissley Rohrer; (3) Choristers, David Wenger; Born Into the Kingdom Vs. Transplanted Into the Church, Elmer E. Yoder; Unity in Christian Work, Henry Lutz; Address (Rom. 12:2), Henry Lutz; Sermon (I Tim. 4:12), Aaron Mast.

Thoughts Gleaned.—The object of Sunday school work is to provide religious education, and this has always rested upon God's people. Some aims are: increased attendance, teach God's Word, show Jesus as the Son of God, lead pupils into the Church . . . ultimate end, instruct pupils to be soul-winners. We are warned from the history of Israel that they forgot God in times of prosperity. The Israelites had two harvest feasts a year, each lasting seven days, while we have forty-five minutes for this service. Create spiritual interest by the following: show the superiority and beauty of a Christian life, make Christianity continually appear attractive, show a kindly attitude of reconciliation to all men, always recognize faithful effort, appreciate progress in the Christian life, show a live interest in each other's welfare, less theorizing and practical in our teaching, united effort, and sanctified home life. Some superintendents' problems are: his own self, lack of unified effort, to create an atmosphere of worship, and the short attendance of pupils. Six points for pupils are: be present, be on time, study the lesson, bring Bibles, contribute to the offering, and remain for preaching services. Some teachers' problems are: to get the message across in a proper way, to show Christ in every lesson, to win the confidence of pupils and hold their attention in hot weather. Music teaching is a noble art but a sorry trade.

Music as an alarm clock destroys the sacredness of sacred songs. The chorister should be interested enough in his work to devote time to it. Study the sentiment of the song and let the soul give the required expression. It is shallow conception to think our righteousness consists of outward ceremonies. Obedience to the Word promoted unity in the early Church, and unity can be accomplished by keeping in our place, parents co-operating with ministers. The Word definitely teaches the Christian has no enjoyment in the pleasures of the world. There should be a difference in business dealings between the Christian and the man of the world. The only way we can have a testimony in apparel to the world is to remain aloof from the fashions of the world. Back up your words by an honest life. Be stepping stones, not stumbling blocks. We, as Lot, have more prayer pull with God by less political pull. Christ has done a work for so He can work through you. Elmer F. Kennel, Sec.

Roseville, Ont.

Report of the Wilmot Twp. Sunday School Meeting held at the Detweiller Mennonite Church near Roseville, Ont., on Sept. 28, 1936.

Organization.—Mod., Lorne Schmitt; Sec., Luella M. Shantz.

Program and Speakers.—Devotional, Leslie Witmer; Resources of the Sunday School, (1) The Place of the Word, Eldon Hunsberger; (2) The Place of the Holy Spirit, Mrs. Elvin Snyder; The Place of Prayer, Moses H. Roth; Song Service and Devotion (Heb. 1), Isaiah Rosenberger; True Purpose in Teaching, Verna Hallman; The Opportunity of the Class, J. C. Fretz; Elements of Strength in the Sunday School, H. J. King; Evangelizing our Judea, Vera Hallman; Lift Up Your Eyes, Lloyd Cressman; Evangelistic Sermon (Heb. 10:19-24), Elvin Snyder.

Thoughts Presented.—Reading of good solid literature (including the Bible) develops good solid character. The Word of God equips us for the service of the Lord. The Holy Spirit is a guide, witness, person, and teacher; the great spiritual force in the Sunday school, for it is He who reveals Christ to the individual. Prayer is a need expressed before God. We need to pray for the rising youth that they should not be lost. True purpose in teaching is to glorify God in such a way so as to make Him irresistible to the sinner and exceedingly precious to the believer. The class is a very definite unit working in the Sunday school. We should stay close by the Word of God and less with our own ideas. Essential factors in promoting strength in Sunday school work are: realization of our own insufficiency; emptying out of all self and selfish purposes, aims, and motives; receive the indwelling Spirit into our lives; lesson preparation; bringing a full gospel message in the Sunday school hour; prayer; well balanced organization; united co-operative method. Our Judea is the people passing by us who do not believe on the Lord Jesus Christ. The Church has a mighty challenge in preserving the righteousness in this land. Secretary.

Married

Hynicker—Heistand.—On Oct. 17, 1936, Bro. Irvin O. Hynicker of the Bossler congregation, Pa., and Sister Ruth B. Heistand of the Risser congregation, Pa., were united in marriage at the home of Bishop Noah W. Risser who officiated. May God's blessings be theirs through life.

Schweitzer—Stutzman.—On Aug. 26, 1936, at the Mennonite Church near Wood River, Neb., occurred the marriage of Bro. Harold Schweitzer and Sister Florence Stutzman, both members of the Wood River Church, Bro. P. R.

Kennel of Shickley, Neb., officiating. May God's blessings attend them through life.

Stalter—Grieser.—On Oct. 2, 1936, at the home of the officiating bishop, Bro. J. D. Hartzler, Gridley, Ill., occurred the marriage of Bro. Roy Stalter of the Roanoke Mennonite Church to Sister Esther Grieser of the Waldo Mennonite Church. May the blessings of God attend them through life.

Rushly—King.—Bro. Rolla Rushly of Garden City, Mo., and Sister Mae King of Kansas City, were united in holy marriage at the home of the officiating minister, Bro. J. D. Mininger of Kansas City, Kans. May God's blessings attend them in their new relationship.

Rychener—Buck.—On Aug. 25, 1936, Bro. Carl Rychener and Sister Lucille Buck were united in marriage at the home of the bride's parents, Bro. E. B. Frey of Wauseon, Ohio, officiating. May the blessings of God attend them through life.

Roth—Stamm.—On Sept. 1, 1936, Bro. Glen Roth and Sister Wilma Stamm were united in marriage at the home of the officiating bishop, E. B. Frey, Wauseon, Ohio. May God extend His blessings to them in their new relationship.

Sape—Block.—On Aug. 18, 1936, at the home of Bro. and Sister J. W. Birky of Clarence Center, N. Y., occurred the marriage of Bro. Michael Sape of Flint, Mich., and Sister Dorothy Block of Waterloo, Ont., Bro. J. W. Birky officiating. May God's blessings attend them through life.

Miller—Keener.—On Aug. 15, 1936, Bro. Abner G. Miller of the Good congregation, Pa., and Sister Elizabeth F. Keener of the Gingrich congregation, Pa., were united in the bonds of matrimony at the home of the officiating bishop, Bro. Noah W. Risser. May heaven's blessings be theirs.

Schultz—Erb.—On May 28, 1936, Chris. N., son of Bro. and Sister Noah Schultz of Milverton, Ont., and Renee Madeline, daughter of Bro. and Sister Moses S. Erb of Zurich, Ont., were united in marriage at the Bronson Line A. M. Church, Zurich, Bishop Chris. Schultz of Poole, Ont., officiating.

Obituary

Kuhns.—Stanley Eugene, son of Joe and Emma Kuhns, was born Oct. 29, 1936, at Shickley, Neb.; died after a very brief illness on Oct. 31, 1936. He leaves the parents, 7 brothers, and 4 sisters. Three brothers preceded him in death. Funeral services were held at the home and church in charge of the home ministers. Burial in the Salem Cemetery.

"In our hearts his memory lingers,
But we know 'tis vain to weep;
Tears of love can never wake him
From his peaceful, quiet sleep."

Schlabach.—Jeremiah Schlabach was born June 21, 1873; died Sept. 15, 1936; aged 63 y. 2 m. 25 d. He was married to Lydia Raber Feb. 11, 1897. He leaves his wife, 3 sons, 2 daughters, 16 grandchildren, 1 brother and 3 sisters. Two sons, 1 daughter, 2 grandchildren, 1 brother, and 2 sisters preceded him in death. Two Amish bishops, Solomon Schlabach and Noah Beachy, assisted by Simon Sommer, conducted the funeral service. Death was caused by an operation for goiter. The funeral was very largely attended by sympathizing relatives, neighbors, and friends. This large concourse of people was a testimony of the high esteem in which our brother was held.

Yoder.—Samuel, son of Solomon S. and Lydia E. (Zook) Yoder, was born near Allensville, Pa., July 15, 1885; died Oct. 6, 1936; aged

51 y. 2 m. 21 d. He united with the Mennonite Church in his early life and remained faithful and consistent until death. His death came after two weeks of illness of plural pneumonia. He was of a quiet and pleasant disposition and bore his sufferings with much patience. Funeral services were held in the home and in the Allensville Mennonite Church by Elmer Yoder assisted by Joshua B. Zook and at the cemetery by Eli K. Zook. Interment in the nearby cemetery.

Umble.—Christiana, daughter of Pre. Samuel Lantz of near the Gap, Pa., was born Aug. 13, 1863; died Oct. 26, 1936; aged 73 y. 2 m. 13 d. She was married to Isaac K. Umble March 19, 1889. This union was blessed with 4 children. Of this number 3 remain (Olive, Maurice, and Helen), together with the father to mourn the loss of a loving mother and companion. They lived their entire lives in Lancaster Co., Pa., and were members of the Mennonite Church. The funeral was held Oct. 28, 1936, at their late home in Lancaster, Pa.; and at the Methodist Church in Bird-in-hand, where burial was made. The services were in charge of Amther of Philadelphia and S. E. Allgyer of West Liberty, Ohio.

Buschert.—Rheta Elizabeth, youngest daughter of Ruth (Dettwiler) and Earl Buschert, was born near Carstairs, Alta., March 29, 1933; died at her home near Sundre, Alta., Oct. 24, 1936. Her death was due to Oedema of lungs. She was sick for only forty-two hours. She is survived by her sorrowing parents, 1 sister (Rhoda), 1 brother (Glen), 3 grandparents, 3 great-grandparents, and many relatives and friends, who feel their loss of her happy disposition and sunny smile. Funeral services were held at West Zion Mennonite Church by H. J. Harder. Interment in the adjoining cemetery.

"God saw fit to take her from us,
Up in heaven there so high;
Angels took her, oh so sudden,
With no time to say good-bye."

Risser.—Katie Herr Risser was born May 7, 1844; peacefully fell asleep Oct. 24, 1936; aged 92 y. 5 m. 17 d. She was married to Henry Risser. To this union were born 3 sons and 1 daughter. Her husband and one son preceded her in death. She is survived by 2 sons (Abram and Aaron), 1 daughter (Mrs. Mary Gingrich), 13 grandchildren, 16 great-grandchildren, 2 brothers (Isaac Herr, Lancaster, Pa.; George, Kansas), and 1 sister (Mrs. Jno. Gislser of Kansas). She united with the Mennonite Church in her early life, to which faith she remained true until death. She was blind for many years, yet her pleasing disposition and strong Christian graces she possessed won her many friends. Funeral services were conducted at the home of her son Aaron on Oct. 28 by Walter Oberholtzer and at the Risser Mennonite Church by Noah W. Risser and David Z. Miller. Text, I Thess. 4:13, 14. Burial in adjoining cemetery.

Shantz.—Daniel Shantz was born in Wilmot Tp., Jan. 4, 1844; died at his home near Haysville, Ont., where he had spent the greater part of his life, Oct. 7, 1936; aged 92 y. 9 m. 3 d. On March 10, 1868, he was married to Mary Nahrgang, who preceded him in death 14 years ago. One daughter (Annie) also preceded him. He leaves 4 sons (Norman, Uziah, Joseph and Simeon), 2 daughters (Ella—Mrs. E. Schmitt, and Clara—Mrs. J. Mackenzie), 4 sisters, 29 grandchildren and 19 great-grandchildren, besides many other relatives and friends. He united with the Mennonite Church in youth and remained a faithful member till death. He was blessed with good health and was seldom absent from church or Sunday school until the last year of his life, being bedfast the last few months. Funeral services were held Oct. 11 at the home and in Geiger Mennonite Church in charge of Bros. Manasseh Hallman, Henry King, and Moses H. Roth. Remains laid to rest in the adjoining cemetery.

Beachy.—Jacob C., son of Christian and Anna Beachy, was born in Holmes Co., Ohio, Aug. 17, 1862; died at Fairview, Mich., on Oct. 21, 1936; aged 74 y. 2 m. 4 d. In 1889 he was married to Elizabeth Beitzel, who died twenty-one years ago. To this union were born 6 daughters (Verna, Bessie, Artie, Carrie, and Mabel of Fairview, Mich., and Mary of Westover, Md.). These with 20 grandchildren, 3 brothers, 4 sisters, and many other relatives and friends are left to mourn his departure. He accepted Christ as his Savior in his youth and united with the Mennonite Church, in which faith he lived until death. He found much comfort in reading his Bible, especially the last years. He was patient in his suffering and longed for the end to come. He was a kind and loving father, always willing to help wherever he could. Funeral services were held Oct. 24 at the Fairview Mennonite Church, conducted by Bro. M. S. Steiner. Text, Heb. 11:10. Burial in Fairview Cemetery.

Shetler.—Paul Eaton, adopted son of Jacob L. and Katie (Hershberger) Shetler, was born April 3, 1909; died of lobar pneumonia in Mercy Hospital in Johnstown, Pa., on Oct. 26, 1936; aged 27 y. 6 m. 23 d. Was united in marriage to Eva Viola Eash Aug. 15, 1929, by Bro. Hiram Wingard. He leaves his foster father, his companion, and 3 daughters (Dorothy Rae, Elsie Mae, and Berena Fae). One son (Paul Jr.) preceded him in death. He was sick but three weeks, until our heavenly Father saw best to take him home, where all is fair and at rest. He was a member of the Kaufman Mennonite Church. Funeral services were largely attended, both at the home and at the church, by friends and relatives. A short service was held in the home, and at Kaufman Church by Bros. Hiram Wingard and Irvin Holsopple. Text, Ps. 8:4.

"Father, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond the vale of sorrows,
Tears will all be wiped away."

Slothour.—Mary A., daughter of Abraham and Mary (Leshner) Horst and widow of John W. A. Slothour, was born near Chambersburg, Pa., Jan. 2, 1852; died at the home of her daughter (Mrs. C. Rowe Crunkleton) of Chambersburg, Pa., Oct. 17, 1936; aged 84 y. 9 m. 17 d. She had been in failing health for some years, but had been ill only three days with heart trouble. She was a member of the Mennonite Church for more than sixty years. Besides Mrs. Crunkleton she is survived by another daughter (Mrs. Jacob Raifsnider of Mt. Joy), 1 son (Abraham H. of Chambersburg), 8 grandchildren, 7 great-grandchildren, 1 sister (Mrs. David D. Long of Chambersburg). Funeral services were held at the home and at the Marion Mennonite Church, conducted by Daniel Kuhns and Harvey Shank. Text, Ps. 23. Interment in adjoining cemetery.

"This house is empty of dust and clay,
For our dear mother has gone away;
She has gone to live in the sky,
Waiting for her children to come on high,
To live with our Savior and never die."

Mullet.—Joseph J., son of Jacob B. and Sarah (Mast) Mullet, was born Sept. 9, 1877, near Bremen, Ind. Five years ago he began failing in health and since October, 1935, has been an invalid. He died of chronic valvular heart disease and dropsy Oct. 26, 1936; aged 59 y. 1 m. 17 d. His parents, 1 brother, 2 half-brothers, 2 sisters, and 1 foster daughter preceded him in death. He leaves his wife, 3 sons (Albert and Lewis of Savage, Mont., and Joseph of Milford, Ind.); 1 daughter (Mrs. Anna May Stuffle of Exeland, Wis.), 1 sister of Hawley, Minn., 1 sister and 3 brothers of Bloomfield, Mont., and a host of relatives, neighbors, and friends to mourn his departure. He was baptized and united with the Amish Mennonite Old Order Church in 1898, and in 1918 placed his membership with the Mennonite Church, always manifesting a keen interest in and working for

the welfare of the church of his choice. At different times he expressed his readiness and willingness to leave this world of sin and sorrow and be with his Lord and Savior. Throughout his affliction he was very patient, never complaining of his lot. Funeral services were held Oct. 29 at the Red Top Church House, conducted by Brethren Elmer Bontrager and Eli G. Hochstetler. Text, Gen. 15:15.

Hooley.—Leo Hooley was born in Wayne Co., Ohio, March 4, 1869; died Oct. 20, 1936; aged 67 y. 8 m. 16 d. On Wednesday, Oct. 15, he was stricken with a cerebral hemorrhage. Complications set in, which hastened his death. On Feb. 17, 1891, he was united in marriage with Emily J. Miller. To this union were born 3 children (Naomi E., wife of W. H. Slaubaugh, Wellman, Iowa; Nettie V., wife of Omer J. Yoder, Parnell, Iowa; and Ora F. Hooley of Wellman, Iowa). His companion, 3 children, 8 grandchildren, and 1 great-grandchild, 4 brothers (Edward, Ora, Christian, and Amos), 1 sister (Mrs. P. R. Musser of Wayne Co., Ohio), 1 brother (Sam of Goshen, Ind.), and a host of friends are left to mourn the departure of a kind, considerate, and loving husband, father, brother, and friend. Two grandchildren preceded him in death (Donald Slaubaugh and Phyllis Joan Hooley). In his youth he accepted Christ, and united with the Mennonite Church remaining a faithful member until death. Shortly after their marriage they came to Iowa and made their home in Iowa Co., until five years ago they moved near Wellman, where they lived when he passed away. Funeral at West Union Oct. 22, conducted by W. S. Guengerich and A. G. Yoder. Text, Rom. 8:18. Interment in cemetery near by.

Stalter.—Wayne Edward, oldest son of Edward and Lena (Rozhart) Stalter, was born near Flanagan, Ill., on Feb. 21, 1920; died by accidental drowning Aug. 22, 1936; aged 16 y. 6 m. 1 d. At an early age he accepted Christ as his personal Savior, united with the Waldo Mennonite Church, and was a faithful member until death. He leaves his parents, 2 brothers (John and Raymond), 2 sisters (Mildred and Faye), his grandparents (Mr. and Mrs. Joseph Stalter of Flanagan, Ill., and Mr. and Mrs. John Rozhart of Meadows, Ill.), besides many other relatives and friends who are sharing their love and sympathy with the family in their hour of sorrow. He was a young man of clean habits and of strong conviction of righteousness. He loved the Church and always filled his place faithfully when he was given some work to do. His pleasant smile, obedient nature, and loving character will ever be remembered by those who loved him. God saw fit to call him home and we bow in humble submission to His will. Funeral services were conducted at the Waldo Mennonite Church by D. W. Slagle and J. D. Hartzler.

"In our hearts his memory lingers,
And we know 'tis vain to weep;
Tears of love can never wake him
From his quiet, peaceful sleep."

Eby.—Donald Lee, little son of Amos E. and Esther (Kuhns) Eby, was born July 23, 1936; was found dead in his crib at his home near Mason & Dixon, Pa., on Oct. 30, 1936. He was tucked in his bed the evening before in the best of health, and early the next morning he was found by his mother lying on his stomach with his face in the comforter which had been placed at the head of the bed for protection from draft. Not a cry nor a sound had been heard from him during the night. He is survived by his bereaved parents, 1 brother (Nathan), 1 sister (Lorraine), his grandparents (Bro. and Sister D. E. Kuhns of Chambersburg, Pa., and Christian and Fannie E. Eby of Maugansville, Md.), a great-grandmother (Sister Mary Ebersole of Paramount, Md.), besides uncles, aunts, cousins and many friends. He was of a bright disposition and is sadly missed in the home. We cannot understand why he was taken away so suddenly and unexpectedly, but

we say, "Thy will be done." Funeral services were held Nov. 1 at the home in charge of John D. Risser, and at the Cedar Grove Mennonite Church in charge of John F. and Harvey Grove. Texts, II Sam. 12:23; Job 1:21. The little body was laid to rest in the cemetery near the church.

"Round his little grave we linger,
Till the setting sun is low,
Feeling all our hopes have perished
With the flower we cherished so."

Roth.—Marion Joseph, son of Joseph and Mary Roth, was born in Fulton Co., Ohio, Dec. 6, 1902; died at his home in Archbold, Ohio, Sept. 28, 1936; aged 33 y. 9 m. 22 d. His mother died when he was only thirteen days old and he was left in the care of his grandparents until his grandmother died. Afterward he was at home with his uncle (Louis Merrill) until he grew to manhood. Aug. 4, 1926, he was united in marriage to Elva Kleck. To this union were born 1 son (Richard E.) and 2 daughters (Ruth Ann and Alice Mary). He accepted Christ and publicly confessed Him as his Savior and united with the Mennonite Church about seven years ago, and remained faithful to the end. He had a firm faith and trust in God and His promises, and had an eager desire to do the whole will of God. Yet he often expressed his weakness and many failings in his Christian life. He was of good health and strength until a little more than seven years ago when he was seriously afflicted with Bright's disease which confined him to his bed for about two years. After that he gradually recovered and for the last three years was again able to work. On Aug. 12 the same affliction again seized him and in spite of all that could be done he grew worse until he passed away. One week before he died he called for the elders of the Church and desired to be anointed. He had faith that God was able to restore him, but his prayer was that God's will be done. He leaves his loving wife, 1 son, 2 daughters, 2 sisters, and many other relatives and friends. His father, mother, and 1 brother preceded him in death. Funeral services were held Oct. 1, at the Central Church, in charge of E. B. Frey assisted by S. S. Wyse. Burial in Pettisville Cemetery.

Alderfer.—Joseph K. Alderfer was born Dec. 30, 1857 in Hilltown Tp.; died Oct. 3, 1936; aged 78 y. 9 m. 3 d. On Sept. 3, 1881, he was married to Anna, daughter of Samuel Wisler. To this union were born 2 sons and 4 daughters. One son and 1 daughter preceded him in death. His wife passed away May 12, 1916. He spent all of his married life on his farm in Bedminster Tp., with the exception of a few years that he lived near Coopersburg. Surviving him are the following children: Lizzie, wife of Harrison Yothers of Souderton; Anna Mary, wife of Daniel M. Leatherman of Dublin; Henry, who lived on the farm; Alice, at home. He is also survived by 4 brothers (John and Samuel of Souderton, Harvey K. of Dublin, Abram K. of Fountainville) and 1 sister (Mrs. Mahlon D. Detweiler of Souderton). In January of 1934 he was taken to Grandview Hospital for an operation. He was there for eight or nine weeks and then was at home until the fall of the same year. Then he was again taken to the hospital for the second operation which proved to be more successful than the first. He came home very much improved and was fairly well, being in bed only one day before he died. Funeral services were held Oct. 7 in charge of Wilson Overholt and Abram Yothers at the house and Jacob Rush and Enos B. Wismer at the meeting house. Text, Heb. 4:9.

"Father is now sweetly resting,
His toils and cares are o'er;
He has trod the pathway
That his companion traveled before.
And we hope some day to meet them
On that grand eternal shore;
Where farewell tears are never shed,
And parting hands are known no more."

SPECIAL BIBLE TERM

Three weeks of special Bible instruction will be given at Allensville, Pa., from Dec. 14, 1936, to Jan. 1, 1937.

Faculty and Courses

Chester K. Lehman, Harrisonburg, Va.: Gospel of John, Apostolic History, Man, Sin, and Salvation, Christian Ordinances and Duties, Music I and II.

Elmer E. Yoder, Allensville, Pa.: Methods of Bible Study, Methods of Teaching, Hebrews, Hosea, and Mennonite Church History.

Remarks

During the week of Dec. 28—Jan. 1 there will be special Bible instruction given to the pupils of our public schools.

Those desiring further information address either of the undersigned,

Chester K. Lehman, Principal,
Eastern Mennonite School,
Harrisonburg, Va.
Paul M. Roth, Secretary,
Allensville, Pa.

JOHNSTOWN BIBLE SCHOOL

Jan. 4 to Feb. 19, 1937

Courses Offered.—Book Studies, Bible Doctrine, Teacher Training, Missions, and Music.

Sunday School and Ministers' Week.—The last week of the Bible School, Feb. 14-19, will be devoted to the interests of Sunday School workers, missionaries, and ministers.

Expenses.—Thirty dollars for full-time boarding students; twenty-six dollars for boarding students going home every weekend; eight dollars for non-boarding students.

Bulletin.—For further information write for descriptive bulletin. Address all correspondence to E. C. Bender, Principal, Martinsburg, Pa.

Sonnenberg Bible School

A two weeks' Bible School will be held at the Sonnenberg Mennonite Church, Nov. 23-December 4, 1936.

Instructors: S. G. Shetler, Principal, Johnstown, Pa.; H. N. Troyer, Hudson, Ohio.

Courses offered in S. S. Teacher Training, Missions, English, Bible Geography, Three Epistles, Two Historical Books, Doctrines, Music, Christian Principles.

Expenses will be very low, because students from other localities will be boarded free and the tuition is only seventy five cents per week.

Bible students, come and enjoy a profitable time in the study of the Bible which will mean intellectual and spiritual development.

For further information write to Louis Amstutz, Apple Creek, Ohio.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association, of the Lancaster Conference district will be held at the Home, Saturday, Nov. 14.

The meeting will open at 1:30 P. M. with a sermon by Bro. Martin R. Hershey, followed by various reports, election of trustees, etc.

All are cordially invited.

Aaron L. Groff, Asst. Secy.

The man who loafs, hunts, or fishes all day Sunday and shuns the Church like it was a pesthouse need not be surprised if his children go to the devil.—A. R. Adams.

God sometimes washes the eyes of His children with tears in order that they may read aright His providence and His commandments.—T. L. Cuyler.

ITEMS AND COMMENTS

Last year the federal and state government collected no less than \$735,000,000 taxes on gasoline. This is an average of about \$30 a year for every owner of automobiles.—Southern Farmer.

By a majority of more than 10 to 1, voters of Clinton County, Ky., have just voted to outlaw the sale of intoxicating liquor. The vote stood 1470 to 135 against alcoholic beverages. Clinton County lies on the southern border of the state. The town of Albany is the county seat.—The National Voice.

Nov. 2, 1936, marked the sixth anniversary of the coronation of Emperor Selassie of Ethiopia. But he had no notion of making a big ado about it, as the prospects ahead for the future of his empire looked too gloomy for him. If the countries calling themselves "Christian" would follow in the footsteps of Christ the Prince of Peace, the history of the Italo-Ethiopian war would never have been written.

"Communitic Aid is Charged in Dock Strike," reads a newspaper headline telling of the widespread ship tieups along the Atlantic coast because of the strike of the International Seaman's Union. You may expect Communists to do their share when it comes to fostering strikes and otherwise discrediting "capitalistic" governments. The mystery about such things is that such strikes should have the moral support of people who are supposed to be law-abiding and in favor of law and order.

The biggest baby in the world is an infant sperm-whale. This husky youngster sometimes measures fourteen feet at birth. He is able to swim from the moment he is born and is pretty well able to take care of himself in his watery home. His parents may be sixty feet long—considerably larger than the biggest elephants. Although baby sperm-whale is such a large and capable youngster, his mother supplies him with milk for some time, like most land mothers, until he is old enough to change to a fish diet.—The Sentinel.

Atheism holds that life sprang from the mire. But it confounds the origin of life with its own origin, for Atheism is a poisonous plant sown in the muddy depths of the human heart and nurtured by Satan. In Pasteur's day "all scholars agreed" that spontaneous generation was a fact; he conclusively disproved it and thereby dealt a mighty blow to Atheism. The blessings that came to the human race through Pasteur's researches are incalculable, and there are countless parents today who have him to thank for saving the lives of their children when attacked by deadly germs.—S. S. Times.

A recent authoritative report states that more men died from the effects of the wounds they received during the World War than the total number of men killed in battle during that terrific struggle. Here are the figures: Total killed in battle (or died of wounds during the war), 8,538,000; died from the effects of wounds since the close of the war, 15,000,000. This is but typical of the fearful losses through war. To say nothing about the nations still being on the verge of bankruptcy, the damage done through the widespread corruption of moral standards is even greater than that of the loss of life or destruction of property.

I would be true to Jesus and shine for Him everywhere and always.

CORRESPONDENCE

(Continued from page 717)

Tiskilwa, Ill.

(Willow Springs congregation)

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." On Sunday, Nov. 1, we had the privilege of partaking and enjoying the above as given to us in I Cor. 11. Our pastor in a very fitting manner presented to us the fellowship we may have with each other and with our Lord in partaking of the emblems typifying the broken body and shed blood of our Savior.

On Sunday, Oct. 25, we enjoyed the fellowship of S. Jay Hostetler and family in our Missionary Day program in an all-day and evening service. The Science Ridge congregation of Sterling also took part in the program. Sister Hostetler gave two talks to the children which were enjoyed by the "big boys and girls" as well as by the children. Among the subjects discussed were "Unnoticed Opportunities" by Alma Kauffman and "Difficulties Met in Mission Work" by J. D. Conrad. The Sterling chorus presented several numbers in song and the evening service was concluded with a sermon by our pastor, C. A. Hartzler. A friendly greeting to you all and remember us at the Throne.

Nov. 7, 1936.

F. I. S.

God says, "Be ye holy, even as I am holy." What does that mean? I believe that it means just what it says. God wants us to live a holy life every day of our life.—P. A. Heller.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTTTDALE, PA., THURSDAY, NOV. 19, 1936

(Herald of Truth
Established 1864)

No. 34

EDITORIAL

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

If you were asked how people should spend Thanksgiving day, how would you answer? There are two ways in which you may answer the question: (1) by telling people how; (2) by showing them how.

In behalf of our readers, we desire to express our appreciation for the timely thoughts found elsewhere in this issue on the subject of Thanksgiving. One of the most welcome thoughts coming to us is the news from many congregations that the entire day is to be taken up in religious services. It is a most practical way of spending the day.

Suggested Day of Prayer.—In a brief notice of Bro. T. K. Hershey's article (which appears elsewhere in this issue), we stated in last week's paper that he suggested Thanksgiving week as a week of prayer. The article came just as the editor and others were leaving for a committee meeting at the Thomas Church in the Johnstown district. We gave the article and accompanying letter a hasty once over; and since it was too late to publish in last week's paper, we did want to give the people an idea as to the kind of an article that was coming. In our haste we erred in that it was a suggestion to make this coming Sunday a day of prayer for revival and not the entire Thanksgiving week. We are sorry for

the error. We understand, of course, that this suggestion for special prayer is not official, nevertheless it is a suggestion worthy of our consideration.

"Lo Here . . . Lo There."—The following news item was sent us by a sister:

"TORONTO, Oct. 19.—Abolition of all schools and colleges of a private or religious nature not solely under public or governmental control, and the teaching of a history of Christianity in the schools, were two objectives incorporated in a resolution adopted by the newly-formed Christian Association of Ontario at a Massey Hall meeting yesterday. J. H. Burnham of Peterboro, was chairman and speaker and he gave an outline of what it was proposed to accomplish.

"There were less than 40 people present, not many more than were numbered among the members of the Salvation Army band on the stage.

"Mr. Burnham pointed out that religious

A THREE-FOLD PHASE OF THE SAVIOR'S WORK

Atonement

Jesus suffered once for sinners;
Now the ransom price is paid.
He has satisfied the Father:
Us, in righteousness arrayed.

Advocacy

Now He sits in heaven's glory
And our cause doth daily plead,
"They are mine, O Holy Father;
For their souls I intercede."

Advent

Soon we'll meet Him, our Lord Jesus,
In the clouds, up in the air.
And be with Him, by His mercy
In His majesty to share.

—Sel. by a Sister.

training in the schools was purely optional and that of the 600,000 children who attended the public schools, at least 40 per cent of them left without any idea of the history of Christianity. Arithmetic and other subjects on the curriculum were compulsory but religious teaching was purely optional, he stressed.

"Years ago the age of the average criminal was about 40, but today the penal institutions were filled with offenders of around 18 years, the speaker said. Lack of religious training in the schools and ignorance of Jesus Christ and His teachings, was largely responsible for the moral break-up, he said."

The logic in this man's reasoning is similar to what we read years ago in a paper called "The Christian Socialist." A certain writer who prided himself as an authority on Biblical interpretation wrote an article which he in-

THANKSGIVING DAY

For many years the governments of Canada and the United States have followed the custom of setting apart one day each year in which Christian people are requested to repair to their respective places of worship to render unto God thanksgiving and praise for blessings received. We thank the Lord that it is so. And may the Christian people prove by their works that they were not appealed to in vain. Usually three lines of thought are prominent on such occasions:

1. Reasons for thanksgiving.

2. Proper and improper ways of spending the day.

3. Our opportunities on Thanksgiving day.

The first two are taken care of on messages on Thanksgiving occasions, both with tongue and pen, in sermons and in periodicals, so we will confine ourselves this time to the third.

On this occasion we feel to express ourselves as did the psalmist: "I was

troduced with a paragraph striking down the Deity of Christ, after which he extolled the name of Jesus as the most wonderful man that ever lived. Most of what he said was good; but his opening argument nullified all the rest. This is exactly what the speaker mentioned in this clipping did. Most of what he said is deplorably true; but he spoiled it all by knocking the very source of orthodox Christian teaching. Remove the Church from its rightful place in taking charge of the religious training of the young, and you have nothing left but state socialism. Removing the leadership of the Church means that the kind of christianity taught is a religion without the real Christ. What little there is left of orthodox Christian education is due to the fact that orthodox Christian churches have undertaken the task of teaching real Christianity to the rising generation.

glad when they said unto me, Let us go into the house of the Lord." It is an opportunity that we should never miss, unless providential hindrances interfere and take away the opportunity. Notice, we said, "Providential hindrances," not human hindrances. Neither indifference, nor visits from friends, not pleasure trips, nor anything else human, should be allowed to keep us from improving our opportunities to worship and praise the Lord. Thanksgiving morning should find us in fellowship with those "of like precious faith," in the house of the Lord, worshipping Him "in Spirit and in truth."

On this occasion it is our privilege to praise the Lord for blessings received. These blessings are innumerable, some visible and some not recognized. But whether conscious or unconscious of these divine favors, we are conscious of enough of them to be able to sing from the depth of our hearts, "Praise God from whom all blessings flow." And let these praises flow from our lips and lives, not merely while engaged in formal Thanksgiving services, but wherever there is opportunity.

We thank the Lord for the opportunity to spend the entire day to His praise and glory. Some people have the idea that if they joined heartily in the morning service that now their obligations have ceased. We don't want to look at it in that way. Suppose that we did spend an hour or two in the forenoon in the house of the Lord. What about the rest of the day? "Do all to the glory of God" applies to the afternoons as well as the forenoons. And whether we spend the entire day in a public service, or only part of it, or are even barred by force of circumstances from having any part in the public services, let us remember our opportunities for service. As the twelve-year-old Jesus would say it, "I MUST be about my Father's business"—whatever may be my opportunities.

Another opportunity that all people should prize is to share with those who are not so fortunately situated as we are. Some might wish to join in the public services but distance and impaired health stand in the way of their going. Here is an opportunity for people with automobiles. Some are tempted to forget about thanksgiving because they have scarcely enough food and clothing to keep the body comfortable. Here is an opportunity for those whom God has blessed with greater abundance. Some are abundantly enough blessed with the material things of life, but their leanness of soul prompts them to seek a feast for the body instead of a feast for the soul. "We then that are strong ought to

bear the infirmities of the weak." It is a splendid thing for us to prove our thankfulness by sharing with others, thus allowing ourselves to be used as instruments through which the blessings of life are meted out to others. "As we have therefore opportunity, let us do good."

It is our wholesome privilege to make this a day of fasting rather than of feasting. The rich man "fared sumptuously every day;" but none of us who know how he fared in the end envy his sumptuous feasting. We recognize that nourishing food helps one into a frame of mind and heart that

makes thanksgiving the natural thing. But whatever is prepared on this occasion, let it be for the nourishment rather than the stuffing of the body. It is the feast for the soul, rather than a feast for the body, that most nearly harmonizes with the idea of thanksgiving.

We thank the Lord that in this day that is especially set apart for thanksgiving and praise we have a day of soul-refreshing opportunities. "As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith."

THANKSGIVING MEDITATIONS

"OH, COME AND LET US WORSHIP"

Our nation is known as a Christian nation. But we must admit that those characteristics which distinguish her as such are apparently growing less and less. However we are grateful that God is recognized to such an extent that our chief Executive does issue a national proclamation, calling upon all citizens to stop for one day in the year and meet in their respective places of worship to give thanks to the Giver of all good gifts for His many favors and His bounty bestowed upon us as a nation. Surely we as Christians should show our appreciation for this outstanding mark of godliness and all of us everywhere meet at our regular places for worship, praise, and thanksgiving and thus make this one of our outstanding Christian holidays as well as a national holiday.

—A. J. Metzler.

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THANKSGIVING

"In everything give thanks." So taught and so practiced the apostle Paul. There are a hundred things we can not thank God for, but there is not one experience in life in which we can not be thankful. Thankful for what? That it is not worse; that God knows and cares; that the Lord is with us in our tests, trials, sorrows, and disappointments; that a gracious, wise, and immortal heavenly Father promised to make "all things work together for good to them that love God."

—C. F. Derstine.

* * * *

"GREAT THINGS FOR US"

Twenty-five dark shining heads! Here a whisper—there a flashing smile! Great black eyes rolling in the direction of strangers! Whispers again—shuffling feet! Then perfect quietness! It was Sunday school time at the Colored Mission.

Songs of praise burst forth from the several dozen voices—praises to the great Creator—He who loved both black and white—so loved that He gave His only Son.

Memory verse for today?

Shyly a little brown-skinned lassie arose to her feet. Small hands knotted and unknotted an untidy kerchief as she slowly but distinctly, in her own characteristic speech, proclaimed: "De Lawd 'ath don' great things fo' us, whereo' we are glad."

A Thanksgiving blessing could not have been more forcibly pronounced! Simple, beautiful words that spell infinite love. The blessings in Christ Jesus are boundless—no sentiment for the coming season can fulfill its purpose better. He has done great things for us! Are we glad?

—Hazel E. Bennet.

* * * *

THANKSGIVING MEDITATIONS

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. 5:20.

Again we are on the threshold of another Thanksgiving season. How shall we render praise and gratitude unto our Maker for all His benefits toward us this past year?

All of us are indebted to our heavenly Father for the countless blessings He has seen fit to bestow upon us.

We have great reasons for thankfulness and praise to Him for His loving care and watch over us; for all the necessary things of life He has so bountifully supplied. Then, too, shall we not praise Him for freedom of worship in our land, especially in face of the present manifest restlessness and turning away from God?

Shall we thank Him at this season only? Let us thank and praise Him unceasingly. True gratitude tenders the heart and opens the gushing fountain of love within us, pouring forth praises all the time, as Paul says in the above verse: "Giving thanks always for all things."

—Ella M. Esbenschade.

* * * *

"THANKS BE UNTO GOD"

The Christian should radiate the spirit of praise and thanksgiving because his faith is in the true and living God who "doeth all things well." Oth-

ers of the human family who put their trust in idols and man-made deities find nothing but disappointment and despair in the end. But our God is our strength and confidence, our trust, our hope and our stay. Glory to His name.

"Thanks be unto our God," for what He does for us, and for what He is to us. May His Spirit be reflected in our lives each day. Then there will be true thanksgiving in our hearts each day of the year.

—Homer M. Kauffman.

* * * *

THANKFULNESS FOR OUR NATION

The prayer in Daniel 9 shows great concern for the nation Israel, then in suffering and bondage. It in turn shows what one man of God can do for his country. Daniel confessed the sins of himself and his nation. He interceded for his nation; he was grateful for it, with all its shortcomings, and prayed mightily for God's mercy upon it. We too need to be thankful for our nation, for a great and mighty nation it is. We too need to confess our own sins, and the sins of our nation that God's mercy may be great toward us; for indeed the wickedness of our country is great. There is no national conscience against sin. Read II Chron. 7:14; Psa. 121:2; Micah 7:7. Let our Thanksgiving day be a day of confession and mighty intercession for our country; with praise and gratitude for the blessings enjoyed in Church and nation.

—C. F. Yake.

* * * *

REASONS FOR THANKSGIVING

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:1, 2).

We are approaching another national Thanksgiving day—a day set apart by our government as a day of worship in thanksgiving to our Lord for His blessings during another year. While to the nation at large the material side of the day seems to occupy the day (or the greater part of it), to the Church it is a splendid opportunity to show a deeper and fuller meaning; that is, by spending a day of gratitude in true worship to our Lord for the material, physical, and spiritual blessings and benefits. Every day of the year should find the Christian in the spirit of thanksgiving. It is a part of the Christian life which dare not be separated from the life itself, yet we feel that rightfully we should and can respect the call of the nation for setting aside this special day for thanksgiving.

It may be well to consider ways of spending Thanksgiving day and special reasons for thanksgiving. In obedience to the call of the nation we should be found attending the house

of worship if at all possible, as well as carrying through the entire day's program a spirit of reverence and blessing. This can be done best if our reasons for thanksgiving are kept foremost. We will enumerate a few reasons and ask that you will add others which you feel the spirit of thanksgiving calling for room in your heart.

First, we will mention the giving of thanks for our government. Yes, we may hear the echo that there are some conditions that we wish were quite different, but we must not forget that we are enjoying the right of religious liberty and peace. A few days ago was Armistice Day. How thankful we should be that the horrors of war are not upon us! Our president and every local officer need the prayers of God's people, so that they may feel the sacred charge laid upon them. We must keep in mind that God ordained governments.

THANKS TO GOD

For Jesus Christ who came and died,
Through whom we all are well supplied,
Through whom our night has turned to day
Since all our burdens rolled away—
Accept our gratitude.

For Holy Spirit, Light Divine,
Who makes our life in Christ sublime,
Who guides us on our homeward way
"Till we reach that land of perfect day—
Accept our gratitude.

For years and months and weeks and days
In which to sing Thee songs of praise,
In which to tell the story old
To those who never have been told—
Accept our gratitude.

—Sara L. Rush.

The second reason for thanksgiving we will place upon the material side. Again when we speak of the harvest there are those who have not fared so bountifully, yet we as a whole can truly give thanks for a harvest of plenty; and where there is a need we commit them to our God who is able to supply our every need. In this we have also opportunity of sharing our blessings with them. Among the material blessings we do not only want to think of the harvest of the field alone, but also those resulting from the labor of the fields such as our clothes and our houses.

The third reason we will give is that of physical blessings. We who have enjoyed health should meditate upon the blessings that have been ours along this line and also remember those who are suffering and are deprived of this blessing. Along with this blessing we may class the pleasure and satisfaction of having our loved ones with us; our homes, our friends, and co-laborers.

The fourth and greatest reason for thanksgiving, we will place our spiritual blessings. Even though the others might have been taken from us or in part removed, yet the abiding blessings of salvation from our God will remain during life and eternity. The blessings from our God are too numerous to mention and you can here add blessings which are yours in service and consecration.

—Mary Schload.

* * * *

THE BLESSINGS OF THANKSGIVING

In the eyes of the world, it is a mark of politeness to be thankful one toward another. In the sight of God it is more. The tests of our gratitude come when we find ourselves surrounded by unthankful people—who have not learned to give thanks to God. If we can have the courage to acknowledge Him in actual thanksgiving on every occasion that arises, when others do not, then is our thankfulness, whether to God or to our fellowmen, expressed or unexpressed, more likely to be an honor to Him and a blessing to others. It will be enduring, through the clouds of this earth, and will be perfected in us when we come before the throne of God and join with the angels in thanksgiving for ever and ever.

—Martha Mumaw.

* * * *

"EVERYTHING"

"In everything give thanks." There are bright days when the whole world seems in tune and there is apparently perfect harmony in everything about us. Work is a delight and each task seems to help itself along. On such days it is easy to give thanks. Gratitude seems to flow from a happy heart.

Then there are days that are dark. Work seems more of a burden, our feet drag, and our tasks seem to move so slowly. We cannot always account for this difference—perhaps we should not try. A stronger Hand than ours has shaped the burden. A wiser One than we has planned the task. A more loving heart than ours has given the blessing. Sunshine or shadow comes from a Father's hand.

A little girl was having an operation performed on her hand. A loving mother was holding her and urged the little one to be quiet. The doctor said, "You may cry all you like, just so you hold your hand quiet." The little girl looked up and said, "I would rather sing." "All right," said the doctor, "What do you want to sing?" "Jesus loves me," said the little one. And the song went on through the painful experience. "In everything give thanks." Perhaps we might learn more fully this grace.

—Lina Z. Ressler.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Job, W. Va.

Dear Herald Readers, Greetings:—We feel to say from our hearts, "What shall we render unto the Lord for all his benefits." We have had unusually warm, sunny October weather, the gardens and fields have yielded abundant crops. Delayed freezing was such a blessing. The mountains were dressed in such gorgeous splendor that no artist could imitate. The showers of rain have made the hillsides green again.

We are grateful for the interest manifested at the revival meetings: A ten-day meeting was held at the Hartman school house, beginning Aug. 23 and closing September 1 with Bro. Hiram Weaver as evangelist. The revival at Bethel Church began Oct. 25 and closed Nov. 1. Bro. J. A. Heatwole was the evangelist. Although there were no public confessions, we feel that the Word sent forth will bring forth fruit for His glory.

We are glad for the number of visiting brethren and sisters. It is a real encouragement to the workers to have so many interested. The following people favored us with a visit at the Mission since our last letter to the Herald: Bro. and Sister Ira Showalter, Bro. and Sister Perry Burkholder, Bro. and Sister John Alger and family, Bro. and Sister Wayne Driver, Bro. Aldine Brenneman, wife and children, Sister Annie Wenger, Bro. and Sister H. B. Keener, Bro. L. H. Jones, Bro. Trissel, Bro. and Sister Jos. A. Brunk, Sister Della Kiser, Sister Clara Burkholder, Bro. Ruel Driver, Bro. James Benner, Bro. and Sister Melvin Heatwole and daughters Lora and Ina, all from Virginia. Those from other districts were Bro. and Sister Gabriel Brunk, Bro. and Sister Mandus Brubaker, Elida, Ohio; Sister Mary Lichty and Bro. and Sister J. D. Swartzentruber of Oakland, Md. Bro. Weaver's father (Bro. Moses Weaver), Mr. and Mrs. Jacob Wolford, and Sister Olive Zimmerman, Davidsville, Pa., Bro. and Sister H. Frank Leaman, York, Pa.; Bro. and Sister Sem Eby, Intercourse, Pa.; Bro. and Sister Lester Hoover, New Holland, Pa.; Bro. and Sister Ira S. Johns, Goshen, Ind.

We want to take this opportunity to thank the many kind friends in Pa., who contributed so freely to the work at this place. Our trip was a very enjoyable one because of your kind hospitality. We thank all for your prayers,

help, and gifts sent in. Our hearts are filled with gratitude for all that the sewing circles are doing in supplying so many needs.

We crave an interest in your prayers that the work will continue to be directed by the power of the Holy Spirit and many more will know the joy of His salvation.

In His service,
Nov. 7, 1936. Katherine Rickert.

Altoona, Pa.

(2504 Fourth Ave.)

"The Lord hath done great things for us: whereof we are glad."

Sister Beulah, daughter of Bro. John H. Lehman of Lancaster City, has been secured to assist in the work at Mill Run and Altoona.

An appropriate program was rendered at the Mill Run Chapel on Friday evening, Oct. 30, for a welcome service for Sister Lehman.

Sister Mary E. Lauver, who has been afflicted, spent two weeks in Altoona. Sister Edith Alwine of the Stahl congregation, Johnstown district, is working in a private home in the city. We appreciate her help in the services.

Wednesday evening, Oct. 28, Bro. L. L. Swartzentruber and family of the Mennonite Orphans' Home, West Liberty, Ohio, rendered a program at Altoona, which was much appreciated. Bro. and Sister Swartzentruber assisted in the work here 14 years ago.

Saturday, Oct. 31, the Ex. Committee of the Southwestern Conference Dist. Mission Board—J. L. Horst, C. B. Shoemaker, Scottdale, Myron Livingood, Pinto, Md., Elmer E. Yoder, Allensville, and the writer, including the field worker, Sanford G. Shetler, Johnstown—met at Altoona planning work for the year.

Counsel meeting was held at Mill Run Friday evening Nov. 6, and Sunday morning at Altoona. Members' meeting, preparatory and communion services are scheduled 13-15, in charge of Bishop James Saylor.

The Schellsburg, Cross Roads, and Lauvers' sewing circles returned the filled fruit jars. The Thomas sewing circle supplied the month's provisions.

The following visitors were with us in October: Clayton R. Nissley, wife and Jr., Christian B. Brubaker and wife, Sisters Rena Lehman, Anna H. Weaver, Naomi McConnell, all of Lancaster County.

Cash Received During October

S. W. Conf. Dist.	\$ 5.05
S. W. S. S. Conf.	14.00
Allensville Cong.	41.45
Mattawana S. S.	10.00
No. 744	1.00
No. 745	2.00
No. 746	5.00
	<hr/>
	\$78.50

Cash Value Sewing Circles

Mellingers	\$ 2.50
Paradise	2.40

Annnville	15.00
Erismans	2.80
Reid	8.92
Cross Road & Lauvers	3.40
Beech, Ohio	6.00
Bethel, Ohio	6.75

\$47.77

Many thanks for your support. We beg a continued interest in your prayers.

Nov. 9, 1936. Jos. M. Nissley.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings:—"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever" (Psa. 125:1, 2).

On Saturday evening, Oct. 17 Bro. J. Irvin Lehman of Chambersburg, Pa., began a series of meetings at this place. Bro. Lehman faithfully held up the Word of Life and people cannot say that they were not warned. The first week of the meetings the first hour of the service was devoted to studies in the book of Hebrews. We were all made to appreciate more fully the better things and especially Christ as our better High Priest.

The second week we had doctrinal studies.

We were a bit disappointed in the attendance, but those who did come showed good interest. The devil devises so many ways to keep people from the house of God. The meetings closed on Sunday night, Nov. 1. We were made to rejoice when two precious souls stood for Christ. This young man and wife need the prayers of God's people as they go forth witnessing for their Lord amid so much sin and wickedness as is found in the city today. We look to them to be a great help in the work at this place.

Sunday, Nov. 8, Bro. and Sister Jennings worshiped with us, Bro. J. bringing the Gospel message. At the same time we were glad to have Bro. and Sister Alex Stutzman of Aurora, Ohio, stop with us for the service. Bro. Stutzman assisted Bro. Jennings in the service. The Stutzmans were on their way to their winter home at Eustis, Fla.

Next Sunday, Nov. 15, we expect to hold our communion services. At the same time the two applicants are to be received into church membership.

On Oct. 21 Bro. Abram Metz and son Abram of Telford, Pa. (being in the city on business) paid us a short visit. We appreciate it when our brethren in the Lord think of us and stop off, even if for a short while.

Pray for the work and workers here.

Yours till He comes,

Nov. 10, 1936. The Workers,
Per. Anna R. Showalter.

Marietta, Pa.

(573 W. Market St.)

Dear Christian Friends:—"I have set the Lord always before me: because he is at my right hand, I shall not be moved." We are grateful to our kind heavenly Father for blessings both temporal and spiritual which He continues to shower upon us.

We had a very impressive communion service on Sunday evening, Oct. 25. Our minds were drawn back to the evening when Communion was instituted by our Lord. We were thankful for the privilege of again partaking of the sacred emblems which always proves refreshing and strengthening to our spiritual lives.

The Lord willing, we expect to have a Bible instruction meeting at this place on Saturday evening and all day Sunday, Nov. 28 and 29. We pray that the Holy Spirit will direct this meeting in a way that will glorify God and be a means of strengthening the Church here. We extend a hearty invitation to all who can to enjoy this meeting with us.

Our Tuesday night Bible study continues to be interesting and profitable. At the present time we are studying I John, with Bro. Frank Garmon in charge. We appreciate the attendance and interest manifested at this meeting, especially among the members of the Church. We pray that these meetings, as well as all our meetings, will continue to strengthen us and help us to live a life more pleasing to Him.

The following brethren preached for us since our last writing: David Miller, Simon Garber, Harry Shreiner, Samuel Frey, Martin Metzler, Noah Risser, Christian Frank, and Ira Miller. May the Lord bless these brethren for their service rendered here in His name and the messages to His glory.

We are conscious of the fact that many of you are praying for us and we thank you for it. This is the Lord's work. Pray that it may prosper and grow and that He will have His way in our lives.

Nov. 11, 1936. Ella V. Zook.

Toronto, Ont.

(2174 Danforth Ave.)

During the past few weeks the Lord has become more and more precious to those who worship at the Toronto Mission.

On Oct. 4, Bro. S. M. Kanagy was with us to conduct a communion and baptismal service. Most of the members, and a number of visitors, were present to witness the baptism of two young sisters, after which we partook of the communion feast and followed our Lord in washing the saints' feet.

Bro. Maurice O'Connell and wife were with us Oct. 12-21 for evangelistic meetings, which were well at-

tended by our members and by others. Eight souls openly confessed Christ as Savior, and the whole membership was encouraged. Among those who confessed were a number who have been special burdens of prayer for some time. We rejoice to see their transformed countenances and to hear their living testimonies. Some of them have even put to shame older Christians and members of the Mission, by establishing the family altar and feasting daily upon the Word of God.

On Nov. 1 we observed an all-day meeting to commemorate the fifth anniversary of the present workers at the mission, and to rededicate the building which has recently been repaired and newly decorated. The city mission committee and the president of the Ontario Mission Board were invited to be present and to take part in the program. Many friends who had been connected with the Mission at various times came out to the services, and the building was filled. In the evening extra chairs had to be brought in to accommodate the crowd. The testimonies and messages were a real inspiration to all present.

Following the all-day service we had Bro. and Sister Elvin Snyder with us for the remainder of the week, expounding the way of salvation, and closing on Monday, Nov. 9, with a missionary talk on their work in the Argentine.

These meetings have all been very helpful to Christians as well as to others. There are still a number of people who have been interested in following the meetings but have not yet been ready to forsake the ways of the world and confess Christ. Our prayers are continuing to follow them. Perhaps with the addition of your prayers the last barriers may be broken down, and they will be ready to enter their privileges in Christ.

Nov. 10, 1936. Harold D. Groh.

WEEKLY LETTER FROM EAST AFRICA

Bukiroba Station, Musoma,
Tan. Ter., E. Africa.

Dear Herald Readers, Greetings:—"But my God shall supply all your need according to his riches in glory by Christ Jesus." To this we can all testify that, "He is faithful that promised." How we do owe Him praise for the many things which He gives us. October 14 marked the opening of the teacher training school at this station for which we praise Him; 6 young men from Shirati have enrolled, 4 of them have brought their wives and children the other 2 women and children expect to come later. These folks have not had the best living accommodations for the rooms in which they shall live had not been finished when the folks arrived, and

when the building was finished with the exception of the roof we had no grass and there was a problem as to where we could get some, for during the dry season nearly all of the grass is burned. But we praise the Lord for yesterday He led us to a place about 6½ miles from the Mission, where there is plenty of grass and with the help of the working men 2 loads have been brought by car. Today they are again gathering grass and we hope that within a week these rooms will be ready for occupancy. Pray that these young men may fully consecrate their lives to the Lord, and that they may be used in His service wherever He leads.

We praise Him too that He has opened the door for the one hour period each week of Bible teaching in the Musoma Government school. Bro. Stauffer has been there 2 times and reports favorably. We feel this is a wonderful opportunity.

We praise Him too for the half day each week of village work. We usually visit from 3 to 5 small villages. We show them some Bible pictures, and with the seemingly few Kiswahili words we try to tell them a Bible story. We also invite them to come to our services here at the Mission. There are many excuses. Others say they will come but do not. Pray for the many unsaved.

We wish you His every blessing.
Oct. 23, 1936. Maybell M. Ferster.

A SONG AT MIDNIGHT

(Acts 16:19-40)

By Barbara Cripe

It was a song at midnight,
Accompanied by prayer
That brought the prison keeper
To anguish and despair.
The earth did shake and tremble,
The prisoners could have fled;
The keeper thought his portion
Was now among the dead.

These singing saints he'd tortured;
But hark!—they are still here.
"Harm not thyself," one is saying,
And this message eased his fear.
Trembling, he falls before them,
And asked for what he craved;
"What shall I do,—oh tell me,
How can I too be saved?"

"Believe on the Lord Jesus,
Believe with all thy heart,
Accept Him as your Savior,
And ne'er from Him depart.
Love and serve Him daily,
His glory you shall share;
Heaven be your portion
A crown of life you'll wear."

• Yes, 'twas a song at midnight
Accompanied by prayer,
That brought this man's salvation
And all his household there.
Have we a song at midnight
When all seems dark and drear?
God hears and sees at midnight,
He'll prove that He is near.
Delavan, Ill.

I am afraid that, in our efforts to win souls for Christ, we give up too soon,—
Wm. G. Detweiler.

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

OUR PRAYER ON OUR WEDDING DAY

By A. H. M.

For the Gospel Herald.

O, heavenly Father, we come to Thee
Upon this day, on bended knee,
To give to Thee thanks and praise
For guiding us in courtship days.

As we look back upon the past,
Upon the happy times we've had,
We thank Thee for Thy keeping power,
That we in Thee this day are glad.

We're glad, dear Father, on this day,
You kept our courtship pure and clean;
That we would need not blush in shame
If all our deeds were to be seen.

And oh, dear Father, on this day,
We come to Thee with earnest hearts,
To ask Thee that on our life here
Thy blessing never may depart.

And as this day we make the promise,
In peace to labor here together,
Help us that promise loyal keep
In sunshine or in stormy weather.

We are not perfect, Lord, we know,
Help us each other's failings bear;
When in problems we don't think alike,
Teach us to bring to Thee in prayer.

And as we start our earthly home,
May it be founded on true love;
A pattern of that heavenly home,
Where all Thy saints shall meet above.

If little jewels Thou dost send
Into our home to cheer and bless,
To lighten all our earthly care,
And make complete our happiness,—
Help us to teach them the right way,
Which leads to Thee and endless day.

Help us to consecrate our all
Into Thy service while on earth;
Help us to shun things mean and small,
And cleave to things that have true worth.

When sorrow's cloud is hanging low,
And comes the time that we must part;
When we alone must face life's woe,
And that with heavy, aching heart,

Then help the left ones look to Thee
For grace and strength, to bear their sor-
row;
And through the clouds the light to see,
A bright and radiant tomorrow.

Then when we meet with Thee above,
Where parting words are never spoken,
May this, our prayer, be answered then,
With a family circle that's unbroken.

CHRISTIAN LOVE AND SYMPATHY

On this subject long I've pondered.
Through my mind these texts still ring:
Is the "New Command," I wondered,
But an outward, formal thing?
Through it we see indications
Of the workings of the soul;
That has changed its inclinations—
Given all to Christ's control.

Oh that men had always hearkened
To sweet counsel from above;
Precious homes would not be darkened
For the want of Christian love.
Now kind feelings oft lie dormant,
Anguish dwells where love should reign;
And amidst such things discordant,
Hearts are crushed for selfish gain.

Listen then while I am pleading,
Since in truth it must be said;
All around us hearts are bleeding
For the want of friendly aid.
In the light by heaven begotten
Shall such things forever be?
Have all men then quite forgotten
Christian love and sympathy?

Some are bound by worldly fashions,
Till they loathe a Christian life;
Others yield to angry passions,
And engage in envious strife.
While 'mongst those who stand professing—
Pious, nonresistant ways;
Oft times all are most distressing
Symptoms of declining grace.

By what sign shall believers
Be distinguished everywhere,
From mistaken world deceivers?
By the Christian love they bear
To each other, said our Savior.
From this holy love will grow
Humble, true, and right behavior,
That all men their faith may know.

Fellow man, whate'er thy nation,
Trustest thou in Jesus' Word?
Hast thou found that great salvation
Which is given by our Lord?
Let us pray, my Christian brother,
For a deeper work of grace;
That may cleanse us from all error,
And discordant things efface.

Sympathetic feelings, brother,
We should cherish day by day;
But if harsh towards each other,
How can we for blessings pray?
All true hearts have inward longings
For a higher, nobler life;—
Why not cease from bitter wranglings,
Live in love and banish strife?

Henceforth let us aid each other;
It will make your burdens light,
If we kindly walk together
In the path of truth and right.
Since we now confess Christ Jesus
As our Savior and our Guide;
Let not Satan's wiles deceive us,
Till we yield to hate or pride.

We are called to love each other—
Oh for faith and love that we
May our selfish feelings smother,
And increase our sympathy!
While on earth, O may we ever
Walk together hand in hand;
Jesus will forsake us never,
If we heed His new command.

We are pilgrims bound for heaven,
Where the holy ones abide;—
Where true happiness is given,
And no evil can betide.
And by faith we look to Jesus
As the only way to God;
For from guilt He did release us
By the shedding of His blood.

Wherefore then, my Christian brother,
Should we be estranged so long?
Can we not stand up together
In our warfare 'gainst the wrong?
Let no idol gods deceive us;
Hope would all be wretchedness
If we could not trust in Jesus,
Who is all our righteousness.

Let us rather provoke each other
Unto love and righteous deeds,
And assist our weaker brother—
Thus we'll scatter precious seeds,

Which perchance may grow and flourish
In what else were barren land;
And ourselves and others nourish
Through the Savior's new command.

This would be a world of beauties
Like unto the world above,
If all men would do their duties
From the motive of true love.
Peaceful glories, pure and holy,
Would descend our homes to bless,
If all men both high and lowly,
Were but freed from selfishness.

E'en the peaceful homes in glory,
Homes of angel hosts above,
Would be filled with battles gory
If they were not filled with love.
God is love, and He abideth
Only with the pure in heart;
Where no party strife divideth
Anxious souls with cruel art.

While we pray the Lord of heaven
For the thing of highest worth—
That His Kingdom may be given,
And His will be done on earth—
Let us not forget, dear brother,
That pure charity is rare:
And in love now walk together
Lest we strive against our prayer.

We should zealous be to labor
For the good of all mankind;
By our actions lead our neighbor
To the fount of love refined:
By our walk and conversation,—
By the fruit the tree is known.
Hence without dissimulation
Must true Christian love be shown.

Many wrongs would soon be righted,
Many errors truth remove,
Were the hearts of men united
In the bonds of Christian love.
For the wicked world's salvation
Let us labor then and pray;—
May Christ's fold in every nation
Gain in number day by day.

First I'd say to every brother,
Let us do the Master's will;
And as Christians love each other—
Thus at once the law fulfill.
From the throne of grace above us
Then rich blessings will descend;
Hosts celestial then will love us,
And our holy cause defend.
—Sel. by Henrietta Coopridge.

THANKSGIVING DAY

By D. L. Christophel

For the Gospel Herald.

The first Thanksgiving day was celebrated by God Himself, in honor of His finished work which He had made, and He rested on the seventh day from all His labors (work) which He had made, and finished His creation of heaven, earth, man and beast. Then notice the significance of God blessing the seventh day. God set apart the seventh day and hallowed it; made it holy and exalted it and sanctified it to the praise of His glory, and commemorated it and distinguished it by a solemn ceremony (Gen. 2:1-3) and rested and called it a day of rest.

The Sabbath rest and a finished work of God is a type of the believers' rest in the finished work of the redemption of Jesus Christ.

Again, take notice of the first Thanks-

(Continued on page 732)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Nov. 29, 1936.—CHRISTIAN BROTHERHOOD.

Lesson Scope.—The book of Philemon.

Lesson Text.—Phil. 4-20.

Time and Place.—About 62 or 63 A. D.; Rome.

Leading Characters.—Paul, Philemon, Onesimus.

Golden Text.—There is neither bond nor free . . . for ye are all one in Christ Jesus.—Gal. 3:28.

Points for Meditation.

1. Praying for one another.
2. Recognizing merit.
3. The ministry of intercession.
4. All one in Christ.
5. Opportunities for the lowly.
6. Distinction between servants and brethren.
7. Free men in Christ Jesus.

Introductory Thoughts.—Three types of Christians are found in this lesson: (1) Paul, the talented missionary, actively engaged in working for the Lord, even though at this time a "prisoner of the Lord;" (2) Onesimus, a servant, wayward and disloyal before his conversion, completely changed afterwards; (3) Philemon, a rich man, who apparently had his all upon the altar. Onesimus is usually referred to as "a slave" belonging to Philemon; but the Bible is absolutely without proof on this point. It is hard to conceive of a real Christian holding any one in the shackles of slavery. A man may be a servant without being a slave. Let us notice briefly a few of the striking things brought out in this lesson:

LESSON COMMENTS

The Change in Onesimus' Life.—He had been a wayward, disobedient boy, a fugitive from service. Through the preaching and influence of Paul he was converted. He was completely changed. So clearly had he proved his worth that Paul keenly felt the need of him; so much so that he ventures to write to Philemon, telling about the faithful help that Onesimus had been giving him, and begging that Philemon might forgive him and give his permission for Onesimus to stay with Paul. Real conversion makes a new man out of the wayward sinner, though his past record may have been ever so crooked or unworthy. The grace of God can make a saint out of the vilest of sinners—provided the sinner repents of his sins and turns to God.

Paul's Plea for Onesimus.—It helps us to make a special study of the book of Philemon, for it not only contains Paul's request that Onesimus be allowed to remain as a helper to Paul, but it shows Paul's tact and intense earnestness in pushing whatever cause he espouses. Even if Philemon had been inclined to be selfish and to refuse to let Onesimus go, the way that Paul puts the case it would have put Philemon on the defensive. Of course, that was foreign to the man, and we have no doubt but that Philemon gave his consent readily and dismissed his former unworthy servant with his warmest benediction.

The Common Brotherhood.—As stated before, there are three types of Christians typified here in the persons of Paul, Philemon, and Onesimus; yet they were one in Christ, devoted to the same Cause. Paul's outstanding talents, Philemon's riches, and Onesimus' youthful vigor of body were all upon the altar of the Lord. But let us not jump at the hasty conclusion from this statement that the old catchy statement about "The brotherhood of man and the Fatherhood of God" is scripturally sound. We become brethren of the Lord and children of God only as we yield ourselves fully to God, accept Christ as our Savior and Lord, repent of our sins, and are adopted into God's happy family. Of the rest of humanity it must be said, "Ye are the children of your father the devil." "The brotherhood of man" consists of those whose sins have been washed away in the blood of the Lamb. But all who have been thus blood-washed belong to the common brotherhood, the children of the heavenly King, without any reference to wealth, talents, race, color, or any other human condition. To both rich and poor, intelligent and ignorant,

old and young, strong and weak, white and black, there comes the assurance, "Believe on the Lord Jesus Christ, and thou shalt be saved."

The Supreme Issue.—What was it that bound these three men so completely together in a common Cause. It was the fact that the great overshadowing issue before all people of all generations is that of salvation. Had Philemon insisted on taking care of his wealth and adding more to it; had Paul devoted himself to maintaining his own reputation before men and used his splendid talents in winning for himself a great name; had Onesimus spent his time and energies in building for himself a future in this world's affairs the three might have succeeded in their ambitions; but many who through their efforts were brought to Christ and salvation would have been left in darkness and reaped the terrible retributions of sinners in a sinners' hell. But they were wise in that they "set their affection on things above" and devoted the energies of their lives to the great work of salvation. Let us profit by their example and dedicate our lives to the same Great Cause. Travel this road, and at the end of life's journey you will hear the welcome plaudit, "Come, ye blessed of my Father, inherit the KINGDOM."—K.

BIBLE MEETING TOPIC

OUR MISSION IN TANGANYIKA, AFRICA.—Psa. 72

Topic for November 29

MOTTO

"Let the whole earth be filled with his glory."

OUTLINE STUDY

- I. Stations Opened.
 1. Shirati Station, Musoma.
 2. Bukiroba.
- II. Kinds of Work.
 1. Preaching.
 2. Sunday school.
 3. Personal and evangelistic.
 4. Medical.
 5. Industrial.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Saviour."
2. Helping the People of Africa.
 - a. By praying.
 - b. By giving.
 - c. By sending or going.
3. A Sunday School in Africa.
4. A Class Learning to Sew.
5. Little African Children Learn of Jesus.
6. The African Church.

For Seniors.

1. The Stations in Africa.
2. Opportunities of the Mission in Africa.
3. The Present Progress of the Work.

PERSONAL THOUGHT

God give us strength to use the opportunities of our day in reaching more souls with the Gospel message.

SEED THOUGHTS

"What can you do to help us? Keep on praying for us in definite terms and claim

blessings. These open doors are for your encouragement and establishing of stronger faith, together with continued availing prayer."—E. Stauffer.

"I do not ask to see the way,
My feet shall have to tread.
But only that my soul may feast
Upon the living bread.
'Tis better far to walk with Him
By faith close to His side,
I may not know the way I go,
But oh, I know my Guide."—Selected.

"There's a dear and precious Book,
Tho' it's worn and faded now,
Which recalls those happy days of long ago;
When I stood at Mother's knee,
With her hand upon my brow
And I heard her voice in gentle tones and low.

"As she read those stories o'er,
Of those mighty men of old,
Of Joseph and of Daniel and their trials;
Of little David bold,
Who became a king at last;
Of Satan with his many wicked wiles.

"Then she read of Jesus' love,
As He blest the children dear,
How He suffered, bled, and died upon the tree;
Of His heavy load of care,
Then she dried my flowing tears
With her kisses as she said it was for me.

"Well, those days are past and gone,
But their memory lingers still,
And the dear old book each day has been my guide;
And I seek to do His will,
As my mother taught me then,
And ever in my heart His words abide."
—M. D. Williams.

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, NOVEMBER 19, 1936

Field Notes

The third annual Sunday school conference at the Kansas City Mission is to be held Saturday and Sunday, Nov. 28 and 29. M.

Bro. S. M. Kanagy of Blair, Ont., is laboring among the congregations in the Kishacoquillas Valley, Mifflin Co., Pa., for an extended time. D.

Bro. J. A. Liechty of Orrville, Ohio, favored the congregation worshipping in Scottsdale Mennonite Church with a helpful sermon last Sunday evening.

Request for Prayer.—A mother, burdened for the spiritual welfare of her wayward son, requests the prayers of God's people for his return to the fold.

"Had a very nice communion service at Martin's Church Sunday, Nov. 8," writes a brother who was present at this service in Martin's Church near Orrville, Ohio.

Bro. N. E. Troyer of West Liberty, Ohio, is being used of the Lord and the Waterloo, Ont., Church in an effective revival. Souls have already confessed Christ. D.

Bro. Frank Raber of Detroit, Mich., is at this writing conducting a series of meetings in the Mennonite Church at Strasburg, Ont. He is being assisted by local brethren. D.

Bro. Milton Brackbill of Paoli, Pa., has recently served the congregation at Nampa, Idaho, in a series of meetings, with good interest and a number of public confessions. L.

Sunday, Dec. 6, is the time set for communion services at the Mennonite Gospel Mission in Kansas City, Kans. A week-end revival is to precede the communion service. M.

The Oak Grove Church near Smithville, Ohio, has arranged for a series of meetings during Thanksgiving week, Nov. 23-29, with Bro. C. F. Derstine of Kitchener, Ont., in charge.

Bro. Harry Mumaw and family of the Salem congregation, Wayne Co., Ohio, are looking forward to spending at least part of the coming winter with the brotherhood at Tuleta, Texas.

Bro. E. W. Kulp of Bally, Pa., who is spending November and a part of December in the Pacific Coast district, recently conducted a series of meetings at Filer, Idaho, with encouraging results.

Bible Meeting.—We are in possession of an interesting program of a Bible meeting to be held at Ephrata, Pa., Dec. 12 and 13, with Brethren E. F. Hartzler and J. L. Horst as instructors.

A Bible meeting is to be held at Cross Roads Church near Richfield, Pa., on Thanksgiving day. An interesting program has been prepared. Instructors: C. Z. Martin and John W. Weaver.

If present plans are not changed, a series of meetings will be held Nov. 19-26 at the Sharon Church near Plain City, Ohio, in charge of Bro. I. S. Mast of Casselton, N. Dak. Pray for these meetings. Cor.

The brotherhood of the Crown Hill congregation near Marshallville, Ohio, is busily engaged in erecting a new house of worship, the old one having been severely damaged in a storm some time ago. M.

Bro. Oscar Burkholder of Breslau, Ont., closed a stirring meeting at Columbiana, Ohio, Nov. 10. He filled several appointments at New Wilmington, Pa., Nov. 11 and 12, before returning to his home.

A very interesting all-day meeting was held at Bremen, Ohio, on Sunday,

Nov. 8. Besides the home congregation there were those present from surrounding counties. "A very good meeting," says one who was there.

The Executive Committee of the Ontario Conference has named a Relief Committee to send clothing, shoes, and bedding to eight townships in drought-stricken southern Manitoba, among the Old Settler Mennonites. D.

Bro. N. A. Lind of Tangent, Oreg., has been spending several weeks in Idaho recently, conducting communion services at the several Mennonite churches in the state and otherwise looking after the interests of the Cause.

The Lord willing, a Bible instruction meeting will be held at the Oak Shade Mission near Quarryville, Pa., on Sunday, Nov. 22, followed by a week's series of meetings with Bro. C. Z. Mast of Mountville, Pa., as evangelist.

The sixth annual meeting of the Franconia Mennonite Historical Society is to be held at the Salford Mennonite Church, near Harleysville, Pa., on Thanksgiving day. An interesting and instructive program has been prepared.

The Lost Creek and Delaware congregations, Juniata Co., Pa., are looking forward to an ordination service Dec. 1, for a minister to fill the vacancy since the passing of Bro. Ammon G. Brubaker. May the Lord have His own way. B.

No Name.—We are still receiving that kind of letters; some containing articles, others intended for the Question Drawer, others for other purposes. These we usually place into the "No Name" corner, awaiting further information.

Bible Conference.—The annual Bible conference in the Johnstown, Pa., district is being held this year in the Pleasant Grove Church near Salix, Pa. Instructors: Elmer Moyer, J. M. Nissley, assisted by a few of the local ministering brethren.

An ordination service was held at Steinman Church near St. Agatha, Ont., Nov. 2, at which time Bro. Moses O. Jantzi was ordained a bishop. Two brethren were in the lot. May the Lord sustain him and give him grace to carry out His will. S.

The workers in the Publishing House were pleased to have with them a group of brethren and sisters from the vicinity of Maugansville and Hagerstown, Md., on Tuesday of last week. Remaining with us a few hours, they returned the same day.

Bro. Markley Clemmer of Spring City, Pa., is the new superintendent and minister in charge at the Mennonite mission in Norristown, Pa., having recently been ordained (Nov. 10) for that place. May the blessings of the Lord rest upon his labors.

Bro. E. F. Hartzler and wife of Marshallville, Ohio, accompanied by their two youngest children, worshiped with the Walnut Creek (Ohio) congregation on Sunday morning, Nov. 8. In the afternoon they worshiped with the Longenecker congregation. M.

There was a meeting of the Executive Committee and bishops of the Southwestern Pa. Conference held at Thomas Church on Monday of last week. It was a helpful meeting, the object being the promotion of the welfare of the Cause in this district.

A ministerial meeting and nonconformity conference, to be held Dec. 1 and 2, has been arranged for by the Oregon brethren (probably in the Albany community), to be in the hands of the Oregon ministers and the visiting evangelists at that time in the state.

If previous arrangements were carried out, a series of meetings was begun at the Bethel Church near Garden City, Mo., on Tuesday evening, Nov. 10, with Bro. E. M. Yost of Greensburg, Kans., in charge. The prayers of the brotherhood in behalf of the meetings are desired.

The annual Thanksgiving and mission meeting at the Mennonite Gospel Mission, Reading, Pa., is to be held this year as heretofore, on Thanksgiving day. An interesting program has been arranged, with Brethren Richard Danner, Henry Garber, and Noah Sauder as instructors.

Bishop Ernest Schwalm of the Brethren in Christ Church recently gave effective addresses on "Experiences in Prison during the World War" before large crowds in the Hespeler and Kitchener, Ont., Mennonite churches. These addresses were strengthening to our peace testimony. D.

Communion services were held at Tuleta, Texas, on Sunday, Nov. 8. Among those present was a family from San Antonio, 81 miles distant. A program in our possession indicates a stirring missionary meeting at the same place on Sunday, Nov. 15, with Hersheys, Hallmans, Reists, Yoders, and others on the program.

During the past summer, Millwood A. M. Church near Gap, Pa., has been torn down and a new brick church,

94 x 50 ft., erected. The Lord willing, dedication services will be held Sunday, Nov. 22, and a Bible Instruction Meeting will be held Nov. 27-29, with brethren Noah Risser and A. A. Landis instructors. Everybody welcome. J. G. K.

Bro. Norman Hobbs of the Iowa City Mission sends us the following: "Communion planned for Nov. 15. We are expecting the all-day Thanksgiving meeting for southeastern Iowa to be at the Mission this year. Also Bro. William Jennings of Concord, Tenn., is to be here at that time to begin a series of meetings. We solicit the prayers of God's people."

Bro. H. B. Keener of Harrisonburg, Va., has been secured as conductor of a number of singing classes in the vicinity of Marion, Pa., and other nearby points. His schedule of appointments is as follows:

Wednesday evenings, Maugansville, Md.

Thursday evenings, Marion, Pa.

Friday evenings, Pinesburg, Md.

Saturday evenings, Lewis Martin's.

Brethren Aaron Mast of Belleville, Pa., Milton Brackbill of Paoli, Pa., and E. W. Kulp of Bally, Pa., who have spent the past few weeks in evangelistic work in Idaho, will probably be in Oregon by the time this reaches the eye of the reader, conducting meetings at the following places.

Brother Mast at Hopewell.

Brother Brackbill at Portland Mission.

Brother Kulp at Molalla.

A very impressive ordination service was held at Hammett, Idaho, Nov. 8, at which time Bro. Paul Miller was ordained a deacon to serve that congregation. The meeting was in charge of Bishops N. A. Lind of Tangent, Oreg., and Aaron Mast of Belleville, Pa., who had been conducting revival meetings at Indian Cove Church near Hammett. May the Lord abundantly bless our young brother in his responsible position, and the congregation which he has been called to serve.

Bro. T. K. Hershey writes us from Corpus Christi, Texas, under date of Nov. 10: "Here are many Mexicans. En route we stopped at Taft, where nearly half the population are Mexicans. From there we found large ranches, where they live in houses built for them. Some have as high as 50 Mexican houses built in and around the farm buildings; a regular colony of Mexicans. We have not visited any of these as yet, but we hope to do so on this trip."

Among recent visitors at the Publishing House are the following: A. M.

Showalter and wife and son Roy, George M. Keener and wife, Cora Showalter, Hagerstown, Md.; Adam R. Martin and wife and daughter Betty Jane, Emma C. Martin, Maugansville, Md.; C. F. Derstine, Kitchener, Ont.; Uriel S. Zook and wife, Melvin S. Zook, Mill Creek, Pa.; Willard Myer and wife and daughter Almeda Jean, Bird-in-hand, Pa.; Mabel Esbenschade, Richard Shertz, Lancaster, Pa.; J. A. Liechty and Marcus Lehman, Orrville, Ohio; Charles Coffman, Emma Townsend, Masontown, Pa.

Bro. C. F. Derstine favored the workers in the Publishing House with a pleasant visit one day last week. He was on his way to Johnstown, Pa., where he was expecting to labor for a few days. He expects, in the near future to take a trip to Oregon for evangelistic services. On this trip he will be accompanied by Bro. G. S. Nice of Harleysville, Pa. Their address, while in Oregon, will be Albany, Oreg., Dec. 3-13. They expect to stop with other congregations going and coming, as time permits. During Bro. Derstine's absence, his place in the First Mennonite Church in Kitchener will be filled, D. V., by Bro. Elvin Snyder, missionary on furlough from South America.

Correspondence

Nappanee, Ind.

(Salem congregation)

Dear Fellow Pilgrims:—God is still on the throne. He is now, and forever will be, supreme. May His name be praised.

We are looking forward to holding our communion service on Nov. 8.

On Oct. 20 Sunday school officers were elected to serve for 1937 as follows: Supts., Charles Snyder, Aaron Wyse; Chors., Elizabeth Bontrager, Ethel Christophel; Secys., Vergil Welty, Lovina Garber; Mission Board members, Sam Metzler, Serenous Baer, Bernard Suderman; Ushers, Nelson Welty, Noah Bowman. Pray for these that they perform their duties according to the will of God.

The Lord willing, we expect Bro. Ed Schrock of Montgomery, Ill., here Nov. 19 to conduct a series of meetings at this place. Pray for the work, that the Word of God may reach out in the hearts of sinners and that they may be brought to God. Cor.

New Hamburg, Ont.

(Biehn congregation)

Dear Gospel Herald Readers:—We indeed cannot praise the Lord enough for the wonderful things He has done in the last ten days for the church at (Continued on page 732)

Miscellaneous

A SONG OF THANKSGIVING

By Edith B. Kennel

For the Gospel Herald.

Sing a song of glad thanksgiving
For the blessings, rich and free,
From God's great storehouse in heaven
Showered down on you and me.

Let all hearts unite in chorus,
And our thankful voices raise
To the God of earth and heaven
For His gifts which fill our days.

For the brave, strong hearts of fathers,
And a mother's tender love;
For a happy home to dwell in,
And the hope of one above.

For the hoary heads of wisdom,
And the young child's innocence;
For the happy recollections,
Which our childhood's days dispense.

For the glory of the sunrise,
And the sunset's golden glow;
For the great and mighty ocean,
And the babbling brooklet's flow.

For the days of toil and labor,
And the nights of sweet repose;
For the sunshine and the showers,
And each stormy wind that blows.

For the great majestic forests,
And the valleys and the plains;
For the gardens and the orchards,
And the fields of waving grain.

For the pure, white snow of winter,
And the blush of summer's rose;
For the tender life of springtime,
And the glory autumn knows.

For the love of Christ our Savior
Who will hear and answer prayer;
For a full and free salvation,
And the guardian angel's care.

O, with mighty praises laud Him!
All who dwell beneath the sky!
'Til our song of glad thanksgiving
Chords with angels' songs on high.

SPECIAL PRAYER FOR REVIVAL

By T. K. Hershey

For the Gospel Herald.

November 22 is Sunday before Thanksgiving Day. A special plea has gone forth that God's people everywhere should pray for a **NATION WIDE REVIVAL**. We wish to call upon our Church to not only thank God for material blessings received but call upon Him mightily for a **spiritual revival**. It was Dr. Dodds who said that one of three R's our nation will experience—**REVIVAL, REVOLUTION, or RETURN OF OUR LORD**. Let us pray that it be either the first or last!

Revival of 1857

The revival of 1857 gave us the evangelistic movement under D. L. Moody and his spiritual successors. It brought into existence camp meetings, summer conferences, Bible institutes and Bible colleges. It was this revival

that brought us scores of Gospel hymn writers and composers whose inspired songs have blessed thousands of Christians. Through it the Sunday school movement received a new impulse and the Uniform Sunday School lessons were adopted.

Through prayer, the revival of '57 gave us scores of well known preachers and evangelists—men of spiritual power. Great missionary enterprises were undertaken. Family altars were erected, and men in all walks of life were convicted of sin and with a contrite heart turned to God. These were some of the forerunners that preserved our nation from corruption that threatened the period following the Civil War.

Revival Today

Conditions today in the world are such that call for **Prayer for a Revival**. Liquor, the movies, the dance, sports, and other popular amusements have caused people to forget God. Divorce, free love, gambling, robbery, murder, kidnapping, mob-spirit all run wild in our nation which call for a **Nation-wide Revival**.

Communism, Socialism, Fascism, Nazism, Atheism, and the many false isms that exist under the cloak of religion as Russellism, Adventism, Spiritism, Mormonism etc., are vices and cults that are taking our nation by storm. They are sweeping the 130 million people off their feet in a most rapid way. Nothing under the sun will stem the tide and change the thoughts and hearts of nation leaders and call forth men of dynamic power for God like a **revival**.

On the 22nd of November, sermons should be preached on Prayer and Revival. Organized prayer groups should be arranged for in all our Churches. Let every Child of God be aflame for a Revival. If the leaders of our Churches will be aflame for a Nation-wide Revival, their members will also be of the same mind.

In the revival of 1857, aged sinners, hardened skeptics, whole families, even of Jews and foreigners were brought to Christ and dealt with by the Holy Spirit. May God give us a revival that will sweep the country from East to West, from North to South, and from the center to the circumference.

Brother, Sister, organize a prayer group in your home! Brother pastor, have many not only one, but many groups on their knees calling for a revival! Let us pray that it may start with us, going through our Churches and on out into the community and nation! Let not this plea be a passive get-together place to visit and have a social hour, but a time of calling on and waiting for God to give us a real Revival.

May God bless us in this effort and may the 22nd of November, 1936, be the day that our children may point to and remember that it was then a Nation-wide Revival swept our coun-

try. God is on the throne and He says, "Call upon me and I will answer thee and show thee great and mighty things that thou knowest not." These mighty things will come about if we are in earnest. Let us have a prayer day as never before.

We again plead that the whole Church on this day, pray for a Revival, a Revival that will save the country from the isms that threaten our religious privileges. What would happen if all the 52,000 Mennonites would take heed to this plea: Brother pastor, do not let this plea go by unnoticed.

Tuleta, Texas.

SOME SUGGESTIONS

By M. C. Lehman

For the Gospel Herald.

In a recent issue of the Gospel Herald Bro. T. E. Schrock raises a question of vital importance to the Mennonite Church at the present time. Reference to his article under the title, "Teachings in our Nonconformity Program," in the issue of Nov. 5, makes this clear.

Since our last General Conference at Kitchener, Ont., all sections of the Church have been discussing the scriptural base and application of nonconformity as a doctrine of the Church. Letters and conversation with brethren where attention has been given to this subject reveal the following:

1. A uniform desire to have the bases of the doctrine in God's Word expressed very explicitly and uniformly in the Church's credal statements.

2. A conviction that the application of the doctrine has too frequently stopped with simple attire.

3. Anxiety lest this vestige of the doctrine still remaining be also lost unless a heroic program to expand the application of the doctrine to all phases of living be undertaken in all areas of the Church.

4. Bewilderment because of varied interpretation implied by the use of such different terms as, separation, nonconformity, and simplicity.

5. The urgent need of much praying for Spirit guidance and complete consecration to the example of Christ and command of God in the living of this doctrine in all parts of the church.

Might it not be well for brethren who have spoken or written on this subject, and other interested persons in the brotherhood, to write their ideas to the secretary of General Conference so as to place in the hands of the Executive Committee necessary data for guidance in case they see fit to arrange for further discussion of this doctrine in the session of General Conference to be held next summer. Meantime we should take the suggestion of the editor of the Gospel Herald by ordering copies of the pamphlet containing the addresses on Nonconformity at our last

General Conference and read these carefully. This would be beneficial to us all.

Goshen, Ind.

PROMOTING SCRIPTURAL STANDARDS OF LIFE

By Wm. M. Smith

For the Gospel Herald.

Some time ago I spoke of the subject, "Capital and Labor". I asked different ones to write out briefly their idea of living. I received many different answers. I suppose if this method had been taken on this subject we would have various answers and ideas of "Standards of Life".

But my subject refers to Scriptural Standards. I think the Bible standards briefly consist of: A Word-filled Life, a Spirit-filled Life, and a Love-filled Life.

Again, the Christian life should be:

1. A life of holiness.
2. A life of prayer.
3. A life of self-denial.
4. A life of separation from the world.
5. A life of consecration.
6. A life of service.

How to promote or lift up this Standard of Life among our Sunday School Pupils.

To promote this Standard I would divide it under three heads: (1) By Life or Living Examples; (2) By Prayer; (3) By Teaching.

1. By Life—Lived Before the World.

Our lives influence others, more or less. Some one is either lifted to a higher plane or dragged down by our lives. Perhaps we are not aware of just how much others are influenced by our lives. I am thinking of some Bible characters:

Abraham.—Though he came from idol-worshipping parents, his life was a life of obedience to God. I know he was a great help to Lot, and I hear this of Abraham, from God: "I know him that he will command his children and his household after him, that they shall keep the way of the Lord." How? By a living example. Can God say of us, "I know him"?

What a contrast in Lot's life. We remember when he gave warning of the destruction of Sodom he seemed as one that mocked.

Joshua.—In the first chapter of Joshua I hear God talking to and encouraging Joshua. "Only be strong and very courageous." It was evidently his life (to a great extent) that got the response from the people like this, "All that thou commandest us we will do, and whithersoever thou sendest us we will go."

Joshua was first encouraged by the Lord, therefore he was able to encourage others. We can only help and lift up others as we ourselves have been helped by the Lord.

The Rechabites.—In Jeremiah 35 we read that they refused the wines given to them. (Our father commanded us saying, "Ye shall drink no wines".) In verse 8, thus: "We have obeyed the voice of Jonadab, our Father."

I believe their obedience was due in a large measure to the example of their father before them.

I heard a man say, "If I ever catch my boy smoking cigarettes, it won't be good for him." Yet he, himself, smoked them before the boy.

Peter and John.—"They saw that they were unlearned and ignorant men" (Acts 4:13). But they also saw that they had been with Jesus. Do our pupils and others see in us—one that has been with Jesus?

It was something in the life of Philip that caused the people to say, "Sirs, we would see Jesus."

The life of Jesus influenced others, and is still influencing lives to a higher standard of living.

A friend of mine was sick in a hospital away from home. His son visited him, and made this remark, "Father, get well, go home, and influence other lives for Christ as you have mine."

2. By Prayer.

Prayer changes things.

Pray for them in secret prayer, by name.

Pray with them. Have them pray, it will help them to grow.

A young brother handed me a slip of paper one day with this question on it, "Why don't the ministers call on us young boys to lead in prayer?"

Paul prayed for the church at Rome (Rom. 1:9). "I make mention of you always in my prayers."

Jesus prayed for Peter that his faith fail not.

Paul and Silas prayed in jail, and I do not think the object of their prayers was themselves. (I believe the jailor was a definite object of their prayers.)

The Early Church prayed, and the house was shaken.

When was the last time the house was shaken in answer to our prayers?

Lives are influenced by prayer. My mother (though not a Mennonite) said one time, "I love to hear Bro. — pray." This brother's prayers (though unknown to him) had a great influence for good with my mother.

Do our prayers get through to God, or like the Pharisees, are we praying with ourselves?

James M. Gray said the greatest thing any one can do for God or man is to pray.

3. By Teaching.

To grow one needs food, and the right kind. To promote a scriptural standard of life, one needs the right kind of spiritual food. What are we teaching? What is the objective of our teaching? The curse of our land today

is due largely to the lack of Bible knowledge.

I have before me a clipping from the Kansas City Star, 1931, entitled, "Counterfeit Religions in Russia" which reads in part—

"On May the first, 1937, there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and every conception of God will be banished from the Boundaries of the Soviet Union."

In the first year it is proposed to suppress all religious schools. In the Capitals all churches and prayer houses are to be closed May 1st, 1934.

This article was written in 1931. 1934 is history, and we know that churches have all been closed in blood-thirsty Russia.

God help us that we lift up and hold up a standard of teaching that will lift men and women, boys and girls, to a higher plane of life in Christ Jesus.

What are we teaching?

In looking over news of churches and subjects of different churches, I notice one minister in Kansas City with a large following would speak on the subject—"Green Pastures." (Now if you do not know what the Green Pastures are, you are better off not to know.)

The subject from this same pulpit, at a later date, was "Mary Astor and her Child".

I overheard a boy that was visiting in a certain Sunday school, when asked what the lesson was about on the Sunday before, answer, "Andy Gump". I was not surprised when later I read the following announcement in the paper: "Dr. X— will speak on his favorite comic strip next Sunday morning."

I have given these illustrations that have come to my notice to show the lack of teaching the Word of God to our pupils. After all, God's Word is the only thing that will promote a higher Standard of Living.

"Thou shalt love the Lord thy God with all thine heart. And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children."

"Talk about them in thy house or when thou walkest by the way. Bind them for a sign upon thine hand, write them on the post of thy house and on thy gates" (Deut. 6:6-9).

Jesus opened His mouth and taught. The purpose of His teaching was that man might be lifted to a higher plane and that God would be glorified. He used different methods, yet with the same goal in view. His method of teaching Peter was different from that used with Nicodemus, yet with the same view in mind.

To promote a scriptural standard of life we need to give something that will last—the Word of God. Jesus

says, "Heaven and earth shall pass away, but my word shall not pass away."

Kansas City, Kans.

THANKSGIVING DAY

(Continued from page 726)

giving by man to God by man giving an offering to God as an expression to God as their Superior and Maker; and as evidence of a compassionate love to God. Now notice Cain's offering (thanksgiving). It was an offering of the fruit of the field, but was not accepted by God. But Abel brought an offering of the firstlings of the flock, a blood-offering, and God accepted it. And Abel was blessed thereby, and Abel gave his body as a blood-washed sacrifice, and was justified by God. God in the offering up of His Son, made the sacrifice once for all and propitiated (atoned) for the sins of the whole world. Therefore it is worth while to have a Thanksgiving day.

Every day we should praise the Lord. May He be honored and glorified each day and thereby accomplish a real daily prayer, and a daily thanksgiving. Through a faithful life we may have hopes to receive an inheritance, incorruptible, undefiled, to His honor and glory, and a united fellowship with the brethren, telling truth in all things, abiding in love, and united; kneel together each day. The Holy Spirit will intercede for you to Christ, the Lord Jesus Christ. Christ will intercede for you to the Father. Then you will experience a glorious time to have thanksgiving in the presence of the Father, and the Son, and the Holy Spirit in a holy cause.

Again, in the foregoing we notice that it requires more than merely speaking a few words and then half-hearted in order to have a whole-hearted thanksgiving. We should very reverently offer a whole-hearted thanksgiving twice daily, or three times, for Jesus Christ's cause. He made it possible for us to receive salvation, and be redeemed from sin.

Are we glad for the Church? Yes, we are surely glad in these days, for the support of our strong Christian saints which are so faithfully laboring in the church, and we are glad also that we can do something. The Church was started through the Holy Spirit by a risen "Christ," and we have our home in the Church.

Thanksgiving for material things

The Pilgrims realized that the protection was not of their own hands, but that there was a loving God which created heaven and earth, and all things. They realized their unworthiness and need, so they turned to the Lord and brought a real thanksgiving, (not dinner but) a real praise and thanksgiving devotion for the preservation of their lives and health, and the happiness of children coming into their homes, and growing up, and to help

to do with the animal and vegetable kingdoms. God says, "Every beast of the forest is mine." "And the cattle upon a thousand hills are mine." Yes, God is the sole Owner and Proprietor. Did we realize that God possessed the whole earth and the contents of it? this summer when we snarled about the great heat. Then again with the rain. When God owns it and could do with it just as He pleased, can we give God the praise, honor, and glory for all the changing scenes since Jan. 1, 1936, and rejoice over it from the bottom of our hearts.

Then again we are indebted to our God for (1) a loving Savior, and all that He accomplished, and that He laid down His precious life and paid the enormous price to redeem our souls. God has given us a heavenly calling: Can we be thankful to the Lord? "Today is the day of salvation, harden not your hearts," you that are out of Christ.

We praise the Lord for all the blessings bestowed upon us in the past; also in advance for future blessings we praise Him for all the rich blessings of grace. Amen.

Tiskilwa, Ill.

CORRESPONDENCE

(Continued from page 729)

this place. We were privileged to have with us Bro. Henry King of Harper, Kans., who brought to us the Word of God forcibly with power, truth, and in love. The sinner was warned to flee from the wrath of God, and those who had not been faithful to God in their Christian life realized the Word of God to be "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit." Confessing their sins, they got right with God. Let us take this as a warning. "Be ye therefore ready, for ye know not at what hour the Son of man cometh." The Church as a whole was greatly strengthened, revived, and encouraged. The presence of the Holy Spirit was felt among us, as we heard the Word proclaimed in power. Some of the messages were: The Abiding of the Holy Spirit, Prayer, Three Steps in Getting Back to God, etc. The church was well filled each evening and a desire to hear God's Word was in every heart, we believe.

On Sunday morning, Oct. 25, almost sixty children gathered at Sunday school for children's meeting. Another children's meeting was held on Thursday. We are sure they all enjoyed the services. The visible result of these meetings was twenty-one confessions and reconsecrations. The Lord indeed sent His messenger to us, using him mightily in the furtherance of His cause. May His name ever be praised and His servant blessed.

Nov. 2, 1936.

Cor.

Albany, Oreg.

(Albany congregation)

Dear Herald Readers, Greetings:— During the summer we have had many visitors from the East, among whom were quite a number of ministers who broke to us the Bread of Life which was greatly appreciated by all; also three missionaries who sailed for India from the Pacific coast. We have enjoyed all these visits and welcome them all back again. We hope to see many more next year when General Conference is to be held in Oregon.

We have also been blessed in a wonderful way in the natural things of life, for which we give God all the praise.

On Oct. 25 we again held our communion services. A large number partook of the sacred emblems. We were again made to remember Christ's sufferings for us.

Bro. and Sister Hershberger, Bro. and Sister Stutzman, all of Milford, Neb., worshiped with us on Sunday evening.

On Nov. 11 we will enjoy, D. V., an all-day Armistice Day meeting with the Fairview congregation.

We are looking forward to having Bro. C. F. Derstine with us to conduct our evangelistic meetings, starting Dec. 3. Will God's people pray for the congregation at this place for a great revival among us, and that many sinners may be brought to Christ? To this end let us all pray.

Nov. 2, 1936. Orpha Brenneman.

West Point, Neb.

(Beemer-Plum Creek congregation)

Dear Herald Readers, Greetings:— We were again permitted to commemorate the suffering and death of our Lord in a very impressive communion service today, Bro. Peter Kennel of Shickley, Neb., officiating. Bro. Kennel also preached another sermon in the evening. May the Lord bless him and reward him abundantly for his labors of love among us. We have passed through one of the driest summers known to this community, but we had some nice rains early in the fall. "Hitherto hath the Lord helped us." We are looking to Him to supply all our future needs. May you remember us in your prayers.

Nov. 8, 1936.

Sam Oswald.

La Junta, Colo.

Dear Herald Readers, Greeting:— Again we are reminded of the promise of God to Noah in Gen. 8:22—"While the earth remaineth seed time and harvest and cold and heat and summer and winter and day and night shall not cease." Farmers are busy with the sugar beet harvest at this writing and some are starting to gather the corn crop. Crops were good in this section of the country, which is under irrigation.

On Sept. 26 and 27 the annual Christian Workers' Conference of the Colorado Mennonite churches was held at this place. Attendance and interest were good considering the weather, as we had the first snow of the season which made it unpleasant and dangerous driving, especially for those coming from distant points. Among the visitors from other states were: Protus Brubaker, Edwards, Mo., and S. C. Yoder of Goshen, Ind., both taking part on the program.

On Oct. 11 Bro. E. E. Zuercher of Nampa, Idaho, stopped here on his way to Ohio and preached for us. We are always glad to have visitors to stop and worship with us.

Nov. 5, 1936.

Cor.

New Hamburg, Ont.

We have been made to rejoice that again we have a shepherd for our church at Wilmot. Votes were taken and two brethren were in the lot, which fell to Bro. Moses O. Jantzi. Bro. Nevin Bender of Farmington, Del., assisted by the neighboring bishops, had charge of the ordination held on Monday evening, Nov. 2. Prayers have now been answered and the Lord has given us a shepherd for our flock.

Bro. Nevin Bender, wife, mother, and two children arrived here Oct. 23, and he labored most faithfully in our churches. On Oct. 25 he had charge of baptismal services, when ten young people upon the confession of their faith were received into the Church by baptism. In the afternoon of the same day we had preparatory services and the Sunday following we had communion. The suffering of our chief Shepherd, Jesus, was again brought to our minds.

A series of meetings was also held at our churches Oct. 10-22. Bro. Edwin Albright of Flint, Mich., labored faithfully in preaching the Word in simplicity and purity. One young soul accepted Christ as her Savior, saints were built up in the most holy faith, and sinners were warned to flee from the wrath to come.

As we again have a shepherd for our flock at Wilmot, we want to do our duty toward our bishop and also his co-workers. We realize the great responsibility that has been placed on Bro. Moses in shepherding the flock. And yet there also rests a weight on the Church as a whole, because the eternal destiny of souls depends upon our faithfulness. It is interesting to know the part Andrew had in bringing his brother Simon Peter to Christ, who afterwards became such a powerful preacher although Andrew himself remained quite insignificant. The Lord needs your life and mine placed on the altar for service if we would win souls for Christ. Let us at all times lighten the load of our dear brother. "Bear ye one another's bur-

den and so fulfil the law of Christ."

We have some wonderful exhortations to the bishops in I Pet. 5:1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Our wish and prayer is that when Jesus Christ, the chief Shepherd shall appear Bro. Moses Jantzi will also receive a crown that fadeth not, and also all that love the appearing of our Lord and Savior Jesus Christ. Dear fellow-laborers, we crave an interest in your prayers in behalf of our bishop, ministers, and members.

Nov. 9, 1936. Verna L. Wagler.

Cullom, Ill.

Dear Herald Readers:—"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he comes" (I Cor. 11:26).

On the evening of Oct. 18 Bro. J. A. Heiser and Bro. A. H. Leaman ministered to the congregation with communion and feet washing. One member was received into church fellowship by water baptism. Bro. Ashenbrenner, Sister Heiser, and Brethren Heiser and Massanari were also present.

We are thankful for these meetings, and thank all who have an interest in this place for their prayers and ask that they may continue to pray that we may grow in grace and the knowledge of our Lord and Savior Jesus Christ.

Nov. 10, 1936. Ethel Thorndyke.

Peabody, Kans.

(Catlin congregation)

Dear Herald Readers, Greetings:—This fall season we feel thankful to God, the Giver of all bountiful gifts. After one of the hottest, driest summers on record in this country, we were again blessed with much rain through the latter part of September and most of October, making fall feed crop fairly good.

On the evening of Sept. 27 occurred the wedding of Edna Horst and Allen White of the Pennsylvania congregation at our church. We are happy to receive Bro. White into fellowship with us here.

On Nov. 15 we are planning to have a short missionary program. On Nov. 22 we are planning to celebrate our fiftieth anniversary with an all-day meeting.

Bro. Lester Beck and family and Bro. Herman Massels are visiting at Garden City, Mo., and enjoying their celebration at present.

Bro. Lawrence Horst is attending school at Hesston this winter. He drives home nearly every Sunday morning and often brings students along. We enjoy these visits which help our small attendance.

We hope to hold revival meetings in the near future. Pray for us that these meetings may be a great success for Christ.

Bro. Floyd Good expects to start for California next week to spend the winter. Pray for us as a small body of believers at this place.

Nov. 8, 1936. Melvin J. Horst.

Newton, Kans.

(Pennsylvania congregation)

Dear Readers of the Gospel Herald:—We have many reasons to praise our heavenly Father for His bountiful blessings, both temporal and spiritual.

On Sunday, Nov. 1, we were again permitted the privilege of "shewing forth our Lord's death until he come," in communion service. The week previous to this our local pastors conducted a series of meetings, which were very well attended, and we are thankful for these encouragements. While we meet things that look discouraging in life's battles, the Lord provides for all our needs if we just take His Word in faith believing.

On Sunday, Nov. 8, Bro. Lawrence Horst of Peabody brought us the message.

We are made to realize that time is passing and these bodies will not remain here always; when we laid our Bro. Martin Zimmerman in his last resting place. Only one more of the charter members remain in this congregation. May those who follow after them be true to the Lord and the teachings of His Word.

Next Sunday evening the primary department will give a missionary program, at which time their offerings and quarter earnings will be given.

We are earnestly praying for a continual revival of the Lord's work in our hearts, that His name may be glorified in this part of His vineyard.

The people of Newton and surrounding communities were wonderfully moved since yesterday evening, by the news of a lost child (a little girl three years old), lost from her home. Hundreds of people searched all night seining ponds and streams; searching under culverts, bridges, ditches, hedge fences, and rubbish heaps; in search of some traces of the little girl but darkness again comes on and she is not found. After a day's search also her parents are almost distracted in their loss.

Nov. 11, 1936. Emma Fenton.

Southwestern Pennsylvania Conference

REPORT OF THE SUNDAY SCHOOL CONFERENCE

The delegate body of the Mennonite Sunday School Conference of the Southwestern Pa., District was called to order by the chairman at 6:15 P. M., at the Kaufman Church, Somerset Co., Pa., Aug. 18, 1936.

In the absence of our conference chorister the singing was conducted by Myron Livengood, Roy Otto, I. B. Witmer, and A. N. Blough.

Following prayer the minutes of our past year's Executive Committee meetings were read and accepted.

The actions of the delegate body, which must be presented to Church Conference for further action, are given under a separate report.

Six bishops, fourteen ministers, seven deacons, twenty superintendents, and twenty delegates of the district answered to the roll call.

The following ordained brethren and superintendents from other conference districts were accepted as honorary members of this conference: I. B. Witmer, Columbiana, Ohio; A. B. Burkholder, Harrisonburg, Va.; J. S. Lehman, Lancaster, Pa.; Paul Mininger, Norristown, Pa.; S. Jay Hostetler, Goshen, Ind.; Abner G. Yoder, Parnell, Iowa.

The Executive Committee appointed Norman S. Yoder, Oscar N. Mishler, and Henry S. Hartman as a Nominating Committee.

Kenneth R. Thomas was appointed assistant secretary.

The Tuesday evening session following the meeting of the delegate body was opened with Scripture reading and prayer by I. B. Witmer. The Chairman then presented the objectives of this conference with its theme of Christian Education. The following subjects were then considered: What is Christian Education? Paul Mininger; Scriptural Basis for Christian Education, Abner G. Yoder.

The delegate body met for the second meeting at 8 A. M., Wednesday. After the devotional period in charge of J. M. Nissley, the following subjects were considered: Missions in Christian Education, S. Jay Hostetler; Proper Organization in Christian Education, Paul Mininger; Opportunities in Christian Education, Abner G. Yoder.

The Summer Bible School Director then gave a report of schools. A tabulated report is given separately.

After the noon intermission, following the song service, the devotional period was in charge of John L. Horst.

The themes for the afternoon were as follows: Christian Education in Missions, S. Jay Hostetler; Christian Educational Agencies, Paul Mininger; Co-operation in Christian Education, Abner G. Yoder.

Following this the secretary gave a report of 34 Sunday schools. A tabulated report is given separately.

An open conference was held, at which time problems were discussed and additional thoughts were presented.

At 6 P. M. the last delegate meeting was held, and the work for this body was completed. A short business session followed this meeting.

Following the devotional service, in charge of Paul Mininger, S. Jay Hostetler told us of the Results of the Lord's Work in India. This was followed by a sermon on Nonconformity in Education, by Abner G. Yoder.

An offering of \$41.45 was lifted.

Report of the Sunday School Conference Delegate Body

The following action was passed by the delegate body of the Mennonite Sunday School Conference of the Southwestern District of Pa., at the Kaufman Church Aug. 18, 19, 1936.

Moved and passed that visiting members be welcomed into our delegate body.

Treasurer's report was read and accepted.

Moved and passed that we adopt last year's budget for financial support of missions. This \$600.00 budget was divided as follows: Native evangelist in Argentina, \$200.00; Altoona Mission, \$100.00; Support of Lloy A. Kniss, \$300.00.

Motion that we approve the action of our treasurer in dividing last year's surplus of \$61.00 as follows: Lloy A. Kniss, \$32.20; S. A. Evangelist, 22.80; Altoona, \$7.00. Passed.

Motion that any balance to our budget for the coming year be disposed of as the delegate body shall decide. Passed.

Motion that the matter of a Summer Bible School Director be taken care of on Wednesday evening. Passed.

Motion that we as a delegate body favor having a Summer Bible School Conference with amendment that the matter of holding it be left to discretion of Executive Committee. Passed.

Moved and passed that the Executive Committee study the question of cradle roll and send recommendations to our Sunday schools.

Moved that we appoint S. G. Shetler as Summer Bible School Director for another year. Passed.

A special request came from the Secretary for each Sunday school superintendent to keep each year's report carefully filled out on his pink sheet.

Moved that we adopt the following schedule of offerings: First Sunday each month, S. S. Conference Mission fund; Spring, Johnstown Bible School; Fall, General and Dist. Ex. Com. offering. Passed.

The Library Committee presented the two following books to be read in our S. Schools: Menno Simons by Horsch & Bender and Prayer by O. Hallesby.

Motion that the above-mentioned books be adopted into our reading course for the coming year, and that the first named book be read and reported to the Secretary before January first; the last-named book to be reported July first. Passed.

Moved and passed that the Chairman of the Executive Committee be responsible for appointment of a Library Committee.

Sanford G. Shetler was elected moderator for the coming year.

C. F. Yake was elected treasurer for three years.

Executive Committee for the coming year: A. J. Metzler, Chairman; Paul M. Roth, Secretary; C. F. Yake, Treasurer; Sanford G. Shetler, Moderator; Chester M. Helmick.

Special Note:—The offerings from our Sunday schools for Sunday School Week of Johnstown Bible School are to be sent to C. F. Yake the first convenient Sunday this coming September.

Treasurer's Report

Balance on Hand July 1, 1935	\$ 36.02
Total receipts for the year	2168.58
Total receipts	\$2204.60
Paid Out:	
Africa	\$ 5.00
Altoona Mission	44.00
Mill Run (Altoona)	19.60
Children's Home (Kans. City)	21.75
Expense Fund (S. S. Conf.)	66.85
General S. S. Committee	50.47
India	
Bible	50.00
General Fund	134.98
Mark Allen Kniss	150.00
Paul George Kniss	39.20
Medical Work	40.00
Orphan Support	188.70
Widow Support	22.00
Jews' Evangelization	39.60
Johnstown Bible School	96.57
Mission Fund (S. S. Conf.)	662.00
Orphans' Home (West Liberty, O.)	20.00
Quarter Fund	253.70
South America	
Bible Readers' Fund	105.75
General Fund	40.01
Missionary Children	4.61
Native Evangelist	50.00
Orphan Support	42.90
Total disbursements	\$2147.69
Balance on hand June 30, 1936	\$56.91

C. F. Yake, Treas.

Report accepted.

The report of the auditing committee was read and accepted.

Summer Bible School Report

There were schools in every organized congregation, except one, and a few in mission stations. Following are some of the increases along different lines: Teachers, 34; total enrollment, 483; mission offerings, \$87.82; expenses, \$144.91. The expense was 22 cents per pupil. Since 1930, the schools have increased so that this year there are five times as many schools and more than ten times as many pupils.

Twenty-nine denominations were represented in the different schools.

The tabular report of the various schools appears elsewhere.

S. G. Shetler, S. B. S. Director.

Through the aid of the Holy Spirit the speakers gave us very practical information, which has inspired us to do more and better work in Christian Education.

Paul M. Roth, Secretary.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I Timothy 3:16.

Married

Weaver—Mast.—On Sept. 12, 1936, Bro. Roman Weaver and Sister Ida Mast, both of Holmes Co., Ohio, were united in marriage at the home of the officiating bishop, Bro. O. N. Johns. May the blessing of God be upon this union.

Nussbaum—Gerber.—On Oct. 18, 1936, at the home of the bride's parents, Bro. and Sister Rufus Gerber, Bro. Gilbert A. Nussbaum of Apple Creek, O., and Sister Olive Ruth Gerber of Dalton, O., were united in marriage, Bro. O. N. Johns officiating. May God richly bless them as they journey together.

Schulz—Wagler.—At the home of the officiating bishop, Bro. Daniel Jutzie of East Zorra, Ont., Bro. Erie Schulz and Sister Vera Wagler, both of the Wilmot congregation, were united in the holy bonds of matrimony on June 16, 1936. May God's blessing attend them.

Wagler—Wagler.—On Sunday, July 26, 1936, Bro. Jonas Wagler of the Wellesley, Ont., congregation and Sister Laura Wagler of the Wilmot, Ont., congregation were united in holy wedlock at the Wilmot church by Bro. Daniel Lebold. May the Lord richly bless and prosper them through life.

Leis—Roth.—On Oct. 28, 1936, Bro. Abner Leis of the Wellesley, Ont., congregation and Sister Viola Roth of the Poole, Ont., congregation were united in holy marriage at the Poole congregation, Bro. Christian Schultz officiating. May God's rich blessing be theirs all along the pathway of life.

Cassel—Cressman.—On Oct. 5, 1936, at the home of the bride's parents, Preston, Ont., Bro. Kenneth Cassel of Preston, Ont., and Sister Aleda Cressman of Breslau were united in holy marriage by their pastor, Bro. Oscar Burkholder. May God's richest blessings attend them through life.

Unruh—Metzler.—On Sunday, Nov. 8, 1936, at the home of the bride's parents near Martinsburg, Pa., Bro. J. Lee Unruh of the Pleasant Valley congregation near Harper, Kans., and Sister Lois Metzler of the Martinsburg, Pa., congregation were united in holy marriage, Bro. A. J. Metzler, uncle of the bride, officiating.

Obituary

Hertzler.—Isaac D., son of Isaac and Mary (Kanagy) Hertzler, was born Dec. 14, 1852, in Baltimore Co., Md.; died June 23, 1936; aged 83 y. 6 m. 9 d. He was sick only a few days. On Saturday morning before his death was the first that he was not able to do his daily chores, and he peacefully fell asleep on Tuesday morning. He was married on March 17, 1881, to Fannie Nafzinger, who preceded him in death about twenty-five years. To this union were born 7 children, 5 of whom survive. They are: Mrs. J. H. Yoder, Henry, Elsie, Moses, and Leroy, all of Denbigh, Va. He is also survived by 32 grandchildren and 2 great-grandchildren. In 1897 he moved to Denbigh, Va., and assisted in starting a colony which was the beginning of the first Mennonite Church in eastern Virginia. In his youth he united with the Mennonite Church and at the age of forty-two he was ordained to the ministry and served faithfully until his death. When the church was built at this place he was one of the largest donors. The Lord had blessed him financially, and he was never too busy to go whenever there was a call in the Lord's work. Funeral services were held at the Warwick River Mennonite Church June 25, conducted by Bro. Daniel Shenk, assisted by Bro. Truman Brunk. Text, Heb. 9:27. Burial in the adjoining cemetery. By the Family.

Roth.—Amanda Ramseyer was born near Paris, Ohio, Sept. 18, 1871; died at her home near Harrisburg, Ohio, Oct. 25, 1936; aged 65 y. 1 m. 7 d. She was married to Michael Krabill on Jan. 8, 1891. To this union were born 4 daughters (Ella, Clara, Mary and Emma) and 1 son (Harvey). Her husband and the son preceded her in death. On Oct. 5, 1908, she was united in marriage to John Roth. To this union were born 3 children (Florence, Bertha, and one which died in infancy). She united with the Beech Mennonite Church in 1885 and continued faithfully in the same. She is survived by her companion, 6 daughters (Ella, Canton, O.; Mrs. David Schmucker, Mrs. Harvey Maurer and Mrs. David Schloneger of Louisville, O.; Mrs. Basil Saunier, Louisville, O.; Bertha at home), 2 stepsons (Norman Roth of Pa., and Andrew Roth of Canton, O.), 1 stepdaughter (Mrs. Jonas Glick, Reedsville, Pa.), 6 grandchildren, 1 brother (Daniel Ramseyer), 1 sister (Mrs. Mary Schloneger), and many other relatives and friends. Four sisters and 3 brothers with her parents and 1 grandchild also preceded her in death. She endured many trials and burdens in life. She was very devoted to her children. Death resulted from a diseased coronary artery. Funeral services were held at the Beech Mennonite Church, in charge of Bro. O. N. Johns, Bro. Wm. Detweiler assisting. Text, Heb. 11:16. Interment in the adjoining cemetery.

"The room is quiet, all is still,
Her place is vacant, 'tis God's will;
So long she waited for her rest,
Our blessed Lord knows what is best."

Miller.—Eli, son of the late Michael and Barbara Miller, was born near Freeburg, Ohio, July 9, 1865; died at the home of his sister, Mrs. Jos. Kauffman, on Oct. 20, 1936; aged 71 y. 3 m. 11 d. At the age of seventeen he accepted Christ as his Savior and united with the Beech Mennonite Church, in which he continued unto the end. He spent practically his entire life in Stark Co., and was well known in the community. He was a diligent and hard worker and enjoyed doing things for others. He took sick with pneumonia on Oct. 12, and although he was very sick, yet death came rather suddenly and somewhat unexpectedly. He leaves 5 brothers (Christian, David, Samuel, Joseph and Amos), 3 sisters (Mary, Mrs. Joseph Kauffman and Mrs. Leah Linder, all of Louisville, O.), 11 nephews, 16 nieces, and many other friends and relatives. Three brothers, two sisters, and his parents preceded him in death. Funeral services were held at the Beech Mennonite Church in charge of O. N. Johns, assisted by J. S. Gerig, Alvin Hostetler, and John D. Miller. Text, Rev. 7:9, 10. Interment was made in the adjoining cemetery.

"Rest on, dear brother, your labors are o'er,
Your willing hands will toil no more;
A faithful brother, true and kind,
Few friends like you on earth we'll find."

Hunsberger.—Anna (nee Culp), beloved wife of Joseph Hunsberger (deceased), was born in Clinton Tp., Lincoln Co., Ont., Aug. 9, 1842. Her husband, Joseph Hunsberger died in 1872. She reared her family of 3 sons and 1 daughter: Byron of St. Catharines, Ezra of Jordan Station, and Samuel (deceased) of Jordan, with whom she resided for a number of years. Her daughter Anna (deceased), was married to John High, of Jordan Station. She maintained her faith as a member of the Mennonite Church, Old Order, in a faithful and quiet devotion, leaving the blessed hope as a consolation to those whom she has left. She passed away on Oct. 15, 1936; aged 94 y. 2 m. 6 d. She is the last surviving member of both the Culp and Hunsberger families. Many friends and relatives were present at the home where funeral services were conducted, on Oct. 17, by S. F. Coffman, assisted by the ministers Albright and McFee of neighboring churches. Text used was Psa. 91:16. Interment was made in the old burying ground at the Moyer Church, Vine-land.

Schloneger.—David Schloneger was born in Stark Co., Ohio, May 7, 1858; died in the same county on Oct. 25, 1936; aged 78 y. 5 m. 18 d. On Feb. 19, 1885, he was united in marriage to Nancy A. Zook. To this union were born 5 sons and 3 daughters. Surviving are his companion, 5 sons (Reuben of Albany, Oreg.; Norman of Archbold, O.; David Jr. of Louisville, O.; Chauncey of Columbiana, O.; Melvin of Louisville, O.), 2 daughters (Mrs. Eldora Sommers of Louisville, O., and Mrs. LeRoy Rhine of Canton, O.), 25 grandchildren, 3 great-grandchildren, 2 brothers (Jacob and Samuel of Louisville, O.), 1 sister (Mrs. Peter C. Graber, Canton, O.), and many other relatives and friends. One daughter (Lydia), 1 grandchild, and 1 great-grandchild preceded him in death. In 1876 he confessed Christ as his Savior, was baptized and united with the Beech Mennonite Church, in which he continued faithfully until the end. His body was failing for a number of years, but death followed a short illness of bronchial pneumonia. Funeral services were held at the Beech Mennonite Church, in charge of O. N. Johns, assisted by John D. Miller. Text, Jno. 1:35. Interment in adjoining cemetery.

Kauffman.—Levi R., son of Andrew and Frances (Rhodes) Kauffman (deceased), was born Dec. 5, 1867; died Oct. 24, 1936; aged 68 y. 10 m. 19 d. He lived all his life on the farm near Martinsburg, Pa., on which he was born. He united with the Mennonite Church in 1907. He was united in marriage in 1893 with Alice Stoner who survives with 1 daughter (Gertrude, wife of Ezra Bender), and 2 grandsons (Byron and Jon Lee Bender). He is also survived by 1 sister (Sadie) and 2 brothers (Fred R. and Albert R. Kauffman) all of Martinsburg. He was preceded in death by the older daughter (Helen), who died almost twenty-two years ago. Funeral services were held in the Pleasant Grove Church Oct. 26 in charge of Brethren I. K. Metzler of Accident, Md., and A. J. Metzler, Scottdale—formerly near neighbors and always close friends of the family. Interment in nearby cemetery.

Huebner.—Robert Huebner was born Nov. 18, 1926, in Wayne Co., Ohio; died at the same place from the effects of diphtheria on Nov. 6, 1936. He leaves his sorrowing parents, 2 brothers (Richard and Peter Eugene), a cousin in the home (Marilyn Zimmerly), 5 uncles (Hiram and David Zimmerly of Miami, Fla.; Elam and Simon of Orrville, Ohio; Jacob Huebner of Canada), 1 aunt (Helena Dyck in Russia), besides a host of other relatives and friends. He was of a quiet disposition, loving and helpful to all, obedient, and always seeking the good of others. Because of this he will be greatly missed by all. After eleven days of tremendous suffering his greatest desire was to go to Jesus, and we feel sure that he is resting safe in the arms of Jesus, where we hope to meet him some day when we go to meet our Savior. Because of the disease the funeral service was private, short services being held at the home by Louis Amstutz and Jacob Neuschwander.

Shelly.—Fannie B., daughter of the late John and Rebecca (Brubacker) Earhart, was born near Manheim, Pa., April 7, 1849; died at the Old People's Home near Lancaster, Pa., where she lived the last few years; aged 87 y. 6 m. 23 d. Her husband (Samuel Shelly) died 18 years ago. She is survived by 1 daughter (Fannie, wife of John Hossler), 9 grandchildren, and 21 great-grandchildren. She was a faithful member of the Mennonite Church for many years. Funeral services were held Nov. 2 at the Manheim Mennonite Church, in charge of Noah Risser, Joseph Boll, and Samuel Lehman. Burial in Hernley's Cemetery.

"Into heaven's mansions she's entered,
Never to sigh or to weep;
After long years with life's struggles
She has fallen asleep."

By a Niece.

(Continued on next page)

The Gospel Herald

In these days of unrest the unity of the Church needs to be preserved. An effective means of maintaining this unity is through our official church periodical, the GOSPEL HERALD.

It is dedicated to the cause of (1) making the Gospel known; (2) turning the light of truth upon the issues of the day; (3) strengthening every individual member in the faith; (4) keeping its readers in touch with every scriptural enterprise in the Church.

We greatly appreciate the co-operation and support of a large part of our constituency, some having made real sacrifices in their efforts to advance the cause of Christ and the Church through the instrumentality of our Church periodicals. Your contribution in the way of renewals, articles and items of interest for publication, constructive suggestions and efforts to get the Gospel Herald into other homes are greatly appreciated. There are still several thousand other homes where the Gospel Herald should be found and would fill a needy place, and any help you may render along this line will be welcome. Sample copies are sent out free upon application.

The regular price is \$2.00 per year. But we have a **donation price** of \$1.00 per year for the benefit of those who cannot afford to subscribe for themselves, but where another interested individual or a congregation want to make it possible for them to get the church paper. Congregations would do well to make an organized effort along this line for the benefit of their members and others who are worthy of this consideration.

The Publishing House makes a real donation in this offer. Wherever there are worthy poor in need of the paper, or disinterested ones who might be awakened to a warm spiritual life through the agency of one or more of our Church periodicals; where there are interested members or congregations or mission boards that are moved to make donations to this cause, the Publishing House meets them half-way by making all donation subscriptions half price.

Another special offer of the Gospel Herald is a copy free for one year to newly married couples who are establishing a Mennonite home. Ministers who perform the ceremony will please report on all those who desire to accept this offer, giving the correct address.

Ministers, bishops and their widows receive the **Gospel Herald** at half price.

A sixteen-page weekly with a sixteen-page monthly Mission Supplement and a sixteen-page quarterly Doctrinal Supplement, totaling 1088 pages per year. Price, one year \$2.00; three years in advance \$5.00. Subscriptions solicited.

In the interests of the Master in the disseminating of Gospel literature, we are,

Your servants,

MENNONITE PUBLISHING HOUSE,

C. B. Shoemaker, Secy-Treas.

OBITUARY

(Continued from page 735)

Brenneman.—Clarence Henry, son of Samuel and Elizabeth Brenneman, was born near Elida, Ohio, Nov. 19, 1907; died of peritonitis at Cherrington Hospital in Logan, Ohio, Oct. 8,

1936; aged 28 y. 10 m. 19 d. In his youthful days he accepted Christ as his Savior and united with the Mennonite Church near Elida. In 1931 he was united in marriage to Laura Good of Bremen, Ohio. To this union one daughter was born, who survives him. He is

also survived by his companion, father, mother-in-law, 2 brothers, 1 sister, and other relatives and friends. He was a young man of strict integrity, devoted to his home, a faithful member of the Church, one who made friends wherever he was known. His cheerful voice will be missed in the neighborhood, in the Church where he was a regular attendant, but most of all in the home. We have every reason to believe that our loss is his eternal gain. Services were conducted at the home and church near Bremen by E. B. Stoltzfus. Text, Job 14:5. Interment in the cemetery near by.

SPECIAL BIBLE TERM

Three weeks of special Bible instruction will be given at Allensville, Pa., from Dec. 14, 1936, to Jan. 1, 1937.

Faculty and Courses

Chester K. Lehman, Harrisonburg, Va.: Gospel of John, Apostolic History, Man, Sin, and Salvation, Christian Ordinances and Duties, Music I and II.

Elmer E. Yoder, Allensville, Pa.: Methods of Bible Study, Methods of Teaching, Hebrews, Hosea, and Mennonite Church History.

Remarks

During the week of Dec. 28—Jan. 1 there will be special Bible instruction given to the pupils of our public schools.

Those desiring further information address either of the undersigned,

Chester K. Lehman, Principal,
Eastern Mennonite School,
Harrisonburg, Va.
Paul M. Roth, Secretary,
Allensville, Pa.

YOUNG PEOPLE'S INSTITUTE

Young People's Institute will be held at the Pleasant View Mennonite Church near Hydro, Okla., Dec. 28, 1936—Jan. 2, 1937. The Institute is under the direction of Bro. Milo Kauffman, Hesston, Kans. The program will appear later.

F. R. Swartzendruber.

The Bible is the only Book suited to all people of all ages and to all conditions of men from the cradle to the grave.—Sel.

We can not walk in Christ unless we first receive Him. —S. E. Allgyer.

Some one has made this statement: "Adopt the program of God, and you have a right to the resources of God."—J. D. Mininger.

To walk with Jesus, and to trust fully, means to solve all our problems that we are facing day by day.—Nelson Litwiller.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life has made me free from the law of sin and death."

* * * *

How do we know that we are in Christ Jesus? The evidence which Paul here gives us is this: "who walk not after the flesh, but after the Spirit." How do we know that we are walking after the Spirit and not after the flesh? Turn to Gal. 5:19-23 for the answer. If in our daily life we manifest "the fruit of the Spirit," we know that we are in the Spirit and the Spirit in us. But if, instead, our life is marked with "the works of the flesh," it is an evidence that our professed Christianity is not genuine.

* * * *

Another thought that arrests our attention is that of freedom; "The law of the Spirit of life hath made me free from the law of sin and death." There is no real freedom outside the freedom of the Cross. "If the Son therefore shall make you free, ye shall be free indeed." Much of that which the world calls freedom is the most abject kind of slavery. If you are looking for real freedom, begin with a freedom from the bondage and thralldom of sin. This you will find by a complete consecration to God, through whose grace we are adopted into His happy family and thus become free-men and free-women in Christ Jesus.

* * * *

The most important moment is the one in which we are now living. The past is gone. Like Pilate we can say, "What I have written I have written;" but we can not change a single line, for the past is gone forever. As to the time ahead, we may plan for it now, but we must wait until it arrives before we can turn it to good account. But both past and future may be made of use if our meditations on the past and our plans for the future help us to make the right kind of use of the present. Your record in life depends wholly on what kind of use you make of the present moment. Each moment rightly spent will mean a commendable past and a glorious future. Therefore "TODAY, if ye will hear his voice"

Meditations on the past may help us to improve the opportunities of the present. Meditations on the possibilities of the future ought to be an incentive to us to make proper preparations to meet the future. But in each case it centers the responsibilities on the present.

FACING THE DRIFT

When we speak of "the drift" we speak of the general drift away from Bible to world standards. Not only is this noticeable in religious circles but also in morals, in domestic affairs, in the social realm, in business methods, in every other realm where conservatism and liberalism are opposing factors. The world today is experiencing what the Bible clearly teaches should come in the days previous to the return of our Lord. That there is a general drift, all along the line, is so generally recognized that a discussion of this fact is not necessary.

How shall we face this drift? An attempted answer to this question is the burden of this message. But first let us notice by way of contrast two very positive and emphatic systems of standards that stand at the opposite ends of the pole:

Two Standards Contrasted

The Bible Standard

There is a personal God.

"In the beginning God created the heaven and the earth In six days the Lord made heaven and earth All things were made by him; and without him was not anything made that was made."

There is a personal devil.

"All scripture is given by inspiration of God and is profitable" The Infinite God being its Author, the Bible is therefore authentic and reliable from beginning to end.

God instituted the Church as the earthly home of His people. The Gospel of Christ is its rule of life for this dispensation, Christ is its Head, and its mission is to "preach the gospel to every creature."

"Remember the Sabbath day, to keep it holy."

"Pride goeth before destruction, and an haughty spirit before a fall."

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

"Thou shalt not kill."

"Love your enemies; do good to them that hate you; pray for them which despitefully use you and persecute you."

"Glory to God in the highest, and on earth peace, good will toward men."

"Modest apparel."

"Be not conformed to this world."

The Atheistic Standard

"There is no God."

No recognition of God in the creation. The evolutionary hypothesis accepted as the most plausible theory of the beginning and development of things, our present status being the outgrowth of a process of development covering untold millions of years.

Every man is his own devil.

The Bible, like every other book, was gotten up by men, and, like other books, contains many errors.

The Church, like every other organization of human beings, is man-made, and the idea of its being directed by a super-human Wisdom or Power is but mere superstition or a fabrication.

The Sabbath day may be all right as a holiday, but there its importance ends.

The man without at least a little pride is a contemptible nobody.

Keep "a stiff upper lip" and fight for your rights.

Killing has been one of the chief occupations of man since the fall.

"Fight the devil with his own fire. Pay a man back in his own coin."

No recognition of God except to blaspheme His holy name. The record of fallen man is largely a record of carnal strife.

Immodest apparel.

"Better be out of the world than out of fashion."

The Bible Standard

Faith in the living God.

"Obey God."

"The wicked shall be turned into hell, and all the nations that forget God."

In heaven "shall the righteous shine forth as the sun in the kingdom of their Father."

The Atheistic Standard

Faith in world heroes.

Do as you please.

All the hell there is, is what we make for ourselves in this life.

Death ends all.

Now please do not refer to these two opposite standards as "the two extremes." If you do, you will give somebody the idea that the proper place to occupy is about half-way between and call that "the golden mean." Both of these systems of standards are one hundred per cent: the first, a hundred per cent with the Lord; the second, a hundred per cent with "the god of this world." They who walk somewhere in between are sure to fall into the fathomless abyss—unless they repent and turn to God.

To the extent that we drift away from the Bible standard—whether an inch or a mile—we are just that much nearer to the atheistic standard. Our purpose in stating the complete atheistic standard is to call attention to the fact that this is the final landing place of all who drift away from the hundred per cent Bible standard—unless they repent and turn to God.

Evolution, for example, is but the half-way house towards complete atheism. We are not saying that all evolutionists are atheists; but they are on the way that leads in that direction. Among the various kinds of skeptics, few of them would care to be classed as atheists; but the seeds of atheism are in their philosophy. So-called modernists today are saying things that they would not have thought of saying a generation ago. Many who resent being called atheists are on the atheistic track in most things. The longer they travel on the liberalistic road the bolder they become to proclaim anti-Biblical doctrine, the more nearly identical their philosophy with that of atheism. There is but one safe place to occupy, and that is in the place upholding Bible standards from beginning to end. "Who is on the Lord's side?" is a question as vital today as it was when it was first submitted as a test of loyalty to God. We can not afford to swerve from this position; no, not one inch.

Similar illustrations may be given along other lines. Get shaky on one of the points of separation between the Church and the world, and it will be only a question of time until you get shaky all along the line. Some of our good people have in times past professed to get "higher light" on some supposed-to-be "little things"—like hats for women, life insurance, Sunday work, labor unions, the unequal yoke with unbelievers, etc.—but later on it proved that these "little things" were large enough to wean them away completely from the whole line of "distinctive doctrines." They who are standing somewhere in between these two systems of standards should look both ways—then remember that they can not long remain in their present position without drifting completely into the lowest system of standards. For the drift invariably takes us down hill—we never drift upward. Allow nothing to make you satisfied with anything short of complete submission to the hundred per cent Bible standard.

Stemming the Tide

Now as to the question, How face the drift from Bible to world standards? The preceding paragraph gives us the opening thought. Here are a few more:

1. Let our Christian experience include more than a mere acceptance of the commandments of our Lord as to our outer life. We ought to comply with the form, but we must by all means have the life. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature." Remember that while "the letter killeth," it is the Spirit that "giveth life." "Except a man be born again, he can not see the kingdom of God." "If any man have not the Spirit of Christ, he is none of his."

2. Let us never be deceived into the delusion that outward obedience to God constitutes formalism, or that the more spirituality we have the less we have in forms. Listen to our Lord: "If ye love me, keep my commandments." Disobedience in our outer life is a sign of a rebellious heart. "Obey God" means the outside as well as the inside.

3. There are two ways of encouraging the drift: (1) by following the popular current, which Paul calls walking "according to the course of this world;" (2) by discrediting those who are champions of the loyal life. Paul admonished the young man Timothy, "Be thou an example of the believers." "Approved unto God," not approved unto the world, is the goal of every consecrated child of God. Let us therefore, instead of discrediting loyalists, be loyalists ourselves—in speech, in true Christian piety, in purity, in appearance, in humility, in faithful service, in complete separation from the world, in obedience to "all things whatsoever" our Lord commanded.

4. In looking for leaders—whether in class, Church institution, or congregation,—look for those who are "faithful, and able to teach others also." We often emphasize the quality, "Apt to teach." It is well that we should. Capable leadership means much in any organization. But if this is all you can say of a leader, you may be sure that he is also apt to lead people astray. Look for faithfulness first; and after you are sure of that quality, look for ability to furnish capable leadership. Happy the congregation, Sunday school, Church institution, and all other organizations in the Church, where it can truthfully be said of the leaders that they are both "faithful" and "able" to furnish God-honoring leadership and service.

5. The wise man says that "a merry heart doeth good like a medicine." Let not this saying encourage us to close our eyes to the fact that "the mouth of fools poureth out foolishness;" but it ought to be a continual reminder that we do our best work when we maintain a uniform attitude of cheerfulness, hopefulness, having our hearts filled with "good will toward men," radiating heavenly sunlight wherever we go. Grumbling, scolding, fault-finding, gossiping, complaining, murmuring, looking on the blue side of life, etc., unfits any one from doing his best for the Lord. Let us never fall for the idea that soberness, seriousness, and cheerfulness do not go together. In all your battles for the Lord, "Rejoice in the Lord alway; and again I say, Rejoice." Be cheerful, hopeful, straightforward, a hundred per cent loyal, and press on.

6. "Put on the whole armour of God." If this is not clear to you, read Eph. 6:10-18, placing especial stress upon the weapons of "the Sword of the Spirit" and Prayer. God wants real soldiers. The issues before us call for real battles. The livery of this world is no substitute for "the whole armour of God."

7. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is **not in vain in the Lord.**"

OUR LORD'S RETURN

By Katie Swartz

For the Gospel Herald.

In the book of Malachi we have a picture of present-day conditions. Malachi was the last of the minor prophets. This book contains promises of the coming of the Messiah, or Messenger of the Covenant. Malachi lived after the Temple had been rebuilt and the worship restored, but he found the people sinning in various ways and his ministry was addressed to their consciences to turn them to God.

This book tells us of the coming of our Lord in judgment. The Lord was here and went back again to heaven. He came in humility and bore the sins of the world. His second coming will be in triumph; only the apostles saw Him ascending to heaven, but all shall see Him come again. Two angels said His coming will be just like His ascension. The Scriptures mention His coming about 320 times. A subject of such great importance, occupying so much space in God's Word, should receive more consideration in writing, conversation, and meditation.

Time

When will He come again? This is one of God's secrets. It may be in the evening, midnight, morning, or noon. No one knows when He shall come. Hear what Jesus says in Matt. 24:36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." It is better the world does not know; it may help the unbeliever to decide for Christ.

Proofs of Christ's Coming

Scoffers predicted (II Peter 3:3-5), "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." We believe the time is near.

The double prophetic picture of Christ's coming is another proof. We must look into the past to see the one and into the future to see the other. The Scriptures significantly and inseparably link together the two comings, Gen. 3:15, the seed's heel and serpent's head.

The great proof today—the signs of the times. These signs tell us the time is near, false prophets, many being deceived, wars and rumors of wars, earthquakes, abounding iniquity, missionary activity, unthankful, unholy, despisers of those that are good, (II Tim. 3:3-4) empty forms of worship, congregations turning away from sound doctrine to false.

These signs indicate the approach of the coming of Christ. "And this gospel of the kingdom shall be preached in all the world for a witness unto all na-

tions; and then shall the end come" (Matt. 24:14). This is being done more vigorously than ever. Many of these signs may become more glaring in the future, but there is perhaps not another new sign to appear before, "the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken, and then shall appear the sign of the Son of man in heaven." Perhaps the very next thing on God's program for this age is the descent of the Lord from heaven and the end of this age.

The nations of the world are at present in distress; statesmen are trying all the means at their disposal to solve the problems, and yet the perplexing problems exist. Man does not know what to do. Some nations have tried dictatorship while others are trying communism. Our own land is experimenting. There is no man, nor any number of men, whose vision of conditions and whose ability of suggesting a solution and of executing it, equal to the needs of this old world; only the One who sets up earth's rulers and overthrows them when they fail to carry out His will. The Lord is the only solution.

The conditions in the religious world are even worse. In some nations severe persecution of Christians has been their lot. This condition is steadily increasing and is spreading to other lands. Nations are trying to regulate the Church. A world war far more severe than the last one is brewing. The Christian can not help but feel sad that these conditions exist but from the Word we have learned to expect such things; we see the certainty of Christ's return. How comforting it is to the child of God to look forward by faith as Abraham did. The Christians are waiting for more than improved economic conditions, they are awaiting a state of separation from evil where Christ reigns supreme.

The great question we must ask ourselves is, "Are we ready?" The lamp shall be oiled, trimmed, and turned high to shine afar for others. Are our friends ready—the unsaved in the community, possibly our neighbors? I know of several families right near our church who are non-Christian. Let us pray definitely tonight for those we know. Set a special time each day for prayer for the unsaved about us; speaking, writing to them, giving tracts, if that is not possible, mail them. Praying for them, asking others to do the same often results in conversion—expect great things from God. Let us join in praying for a yet greater passion for souls lest we be faced with the words of the hymn, "Must I Go And Empty Handed." There will be no time for preparation when we see Him coming.

He will come quickly, like a flash, as the lightning darts from east to west across the heavens, so will it be. Coming suddenly with all the glory of heaven will turn the night into day. All nations shall see His coming. Silence shall not reign then. There will be a shout from heaven that will awake the dead and strike terror into the hearts of the unprepared. Jesus will come with a shout, the archangels voice will be heard, the mighty trumpet of God shall be sounding, shouts of victory on the one hand, cries and mourning on the other; combining a sound now inconceivable to the human mind.

Fearing tells us we are not ready. Why should we fear the coming of our best friend if we are ready. There were some who prayed, waited and looked for the Lord the other time He came, so it will be again.

Some think the world is growing better. It is a mistake. Luke 18:8, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" That day shall not come except there come a falling away first; a departure from the faith.

In the last days perilous times shall come. The time will come when they shall "not endure sound doctrine" (II Tim. 4:3) "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13). In the latter times some shall depart from the faith, and because iniquity shall abound the love of many shall wax cold. A few Christians in the world are the means of continued opportunity for the unconverted to prepare to meet the Lord. There will be a separation at His coming, some taken, others left. The fan is in the Lord's hand; the chaff and filth will be purged out, and the wheat elevated into the garner of heaven.

Effect on the Righteous

Joy shall crown the righteous. God shall bless His people with freedom from sorrow forever when once their feet are lifted from the earth. Before the living go up, the righteous dead rise from their graves. They shall start first and the living shall join them and travel with them in the clouds to meet the King of Glory. We shall be changed in the twinkling of an eye. This body will be substituted with an immortal one in the image of the glorious body of Christ. Corruption and mortality will be unknown forever.

* * *

Here we draw the veil. The human mind cannot conceive what God has prepared for those that love Him. The last message of Jesus is, "Surely, I come quickly." And the heart of the redeemed responds, "Even so, come Lord Jesus."

Turner, Michigan.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Dillerville Mission)

Dear Herald Readers, Greetings:—"Go ye into all the world and preach the gospel to every creature." This surely is a great privilege of ours, that we can go to those with the gospel, even if they are not willing to come out to hear. We also have the opportunity to pray for those who will not even let us bring the message into their homes. We thank the Lord for the many blessings He showers down upon us.

Since the winter months are here we are thankful for more open doors for our cottage prayer meetings. We have great spiritual feasts at our cottage meetings, held every Thursday evening. Come and dine with us.

Our home ministers from East Chestnut Street are faithful every Sunday night in bringing the message to us. Bro. Joseph Lehman also preached for us. We are always glad for visitors and kindly remember the work and workers in prayer. In His name,

The workers,

Nov. 13, 1936. Per. Emma S. Sauder.

Hannibal, Mo.

(1417 Broadway)

Greetings in the name of the One in whom is no variableness neither shadow of turning. We praise God for all His benefits to all the children of men. The fact that God is still on the throne is proved to us many times. We've tested and tried His promises, and we know that they are true.

God is blessing and prospering the work here in a wonderful way. Just now Bro. Kauffman is conducting a series of revival meetings at Harper, Kans. Although his absence is very keenly felt, we are willing that the Lord lead in His own way, and we pray that the congregation there might be benefited by his being with them.

We want to thank each individual and group of persons who have been sending in provisions. Everything is greatly appreciated. We know that the Lord is with us, and that He surely takes care of His own.

Bro. and Sister Henry Yoder, from Parnell, Ia., trucked provisions here which different Iowa congregations donated.

Bro. and Sister A. R. King and daughter, Beulah, spent the week end of the fifteenth with us. They also brought a truck load of provisions from Parnell, Ia.

Bro. Samuel Freyenberger of Wayland, Ia., is spending a few months laboring here in the field. We are truly grateful that people are still willing to give their time and talent to the Lord in service for Him.

Bro. and Sister D. G. Kauffman, of Minot, N. Dak., spent a week here visiting their son, Bro. Nelson Kauffman, his wife, family, and workers in the home. We were glad to have this older brother and sister with us. The fellowship with Christian people is encouraging and strengthening.

Bros. A. R. Miller, Cleo Mann, Charles Shantz, and Merle Pletcher, all of Elkhart, Ind., spent two days here installing the furnace in the church building which is being erected. Sisters Fannie Shantz and Esther Miller, also of Elkhart, accompanied their fathers.

The work on the new church building is continuing, for which we praise Him. Sunday school and church services were held in the basement for the first time, Sunday, Nov. 15.

Yours for the broadening of the borders of the kingdom,

Nov. 18, 1936. Aline Sommerfeld.

New Holland, Pa.

(Welsh Mt. Mission)

Dear Readers, Greetings in the Master's Name:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Truly the Lord has been good to us. He has supplied our natural needs bountifully, and spiritual needs to overflowing. Since the last report the brethren who gave us the messages were Aaron Weaver, Eli Sauder, George Good, and Park Booke.

The Sunday-school attendance is as usual. In this community as in other places, they are indifferent towards Sunday school and seldom come.

The health of the inmates here is good. Two inmates have left us to go to their home folks. We also welcomed two new inmates into our number.

Oct. 25, a group of singers from Bowmansville was here to sing for us. The singing was greatly appreciated.

We are looking forward to a group of singers on Dec. 6. Our communion service is to be held on Nov. 22.

Pray for us that our labors here may not be in vain and that we might do His will. Your presence is always welcome.

Workers together for Christ,
Nov. 18, 1936. A. M. M.

York, Pa.

(N. Harman St.)

"The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved" (Psa. 93:1).

In our recent trip this passage

brought to my mind the majesty of our great God. Through the kindness of Bro. and Sister Sem Eby of Inter-course, Pa., we enjoyed a trip to the Virginias. On our way we had sunshine, rain, and storm. The streams were so swollen so as to be impassable at some places. A singing was heartily enjoyed in a camp close by the Roaring stream with a group of workers from the vicinity of Harrisonburg, Va., including Bro. Joe Brunks who accompanied us on our way.

We were very glad to visit the workers at the mission stations, Roaring, Whitmer, and Job. May God abundantly bless them as they endeavor to plant humanity's feet on "higher ground." Fond memories linger as we think of the kindness of fellow laborers in His vineyard.

On the evening of Oct. 31 preparatory and baptismal services were held at York. Two Sunday-school boys were received into church fellowship. Pray for them and others, too, that many more may come. Communion services were held Sunday morning, Nov. 1. Bros. Mack and Danner officiated at this service.

Bro. and Sister Menno Miller and Sister Miller's parents, Bro. and Sister Stauffer, all of Millersville, Pa., visited us on the morning of Oct. 25. We were very glad for their visit and enjoyed Bro. Miller's talk to the children. We extend the invitation to come again, as well as invite others.

In His glad service,
Nov. 19, 1936. Anna K. Leaman.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' Name:—"In everything give thanks: for this is the will of God in Christ Jesus concerning you." Communion services were held Sunday morning, Oct. 25, with Bro. W. W. Graybill, Juniata Co., officiating. Nearly all the members were present.

The sewing school has again started for another season. Thus far we have 119 girls enrolled. We still have dates not taken yet and we would appreciate hearing from a few circles who have always helped us in the past. The Lord richly bless each sister who gives one Saturday afternoon in a season for the sewing school. The quilts and comforts are being given out, one each week to the girls who sewed the patches last season. Words fail to express our appreciation to the various circles, Groffdale, Weaverland, Landis Valley, Millwood, Weavertown Jr., and Sister John B. Mumma and Miss Naomi Hershey who finished them. They will be a real need supplied in the home. Also we appreciate the faithful help of the sisters who are cutting patches (three inch square), Elizabeth Kise, Eva L. Yost, and Sister John W. Weaver.

Sisters Mary Nolt and Ellen Millhouse, Mountville, are again helping to direct the girls on the sewing machines.

The Lord willing, our next monthly Bible Conference will be held on Saturday and all day Sunday, Dec. 5 and 6 with the brethren S. G. Shetler and his son, Sanford, Johnstown, Pa., as instructors. Pray for the meeting and plan to spend some time with us.

Boys' meeting will be held on Tuesday evening, Nov. 24, when Bro. Amos Brenneman will talk to the boys. Sister Ruth Hess plans to be with us in our next girls' meeting on Tuesday evening, Dec. 8.

Death has claimed one of our members, Sister Strauser, recently. We know that our loss is her gain.

The brethren, John K. Charles and Martin Metzler, preached for us in the absence of Bro. Martin who was holding meetings at Garber's Church, York Co.

Yesterday, Nov. 18, a crowd of 23 brethren, sisters, and friends gathered at the Mission and the church had its annual house-cleaning. We have the addition of a nice cement walk from the porch up through the yard to the driveway which will prove a real blessing for when it is muddy out especially in the spring. Also a sister who before has given us donations for various things has again helped us to get a bureau for Sister Eleanor's room.

During October we made 68 contacts in visitation work with the folks here. Sister Lizzie Garber, Donorville, has been going with us on various afternoons. Twenty-two men stopped for something to eat in October.

Bro. Martin's son David is improving, being able to be downstairs and go away. Continue to remember our shut-ins in prayer and to visit them.

Only five weeks and Christmas will be here again with all its usual activities. Going out singing on Christmas morning and giving out the Christmas baskets will be on the program. All donations such as you have always faithfully given in the past will again be gratefully received. Plan to spend some time, if only a few hours, here and see how the work goes. It will be good for your Christian experience. "He that hath pity upon the poor lendeth unto the Lord." "He that giveth unto the poor shall not lack."

We praise God for your interest in the work at Columbia and we earnestly desire your continued support. "Thanks be unto God for his unspeakable gift." Yours "Till He Come,"

Gertrude M. Lefever.

Nov. 19, 1936.

Lima, Ohio

(Mennonite Mission)

Greetings in the name of Jesus:—At the present time we are engaged in a revival service with Bro. O'Connell

in charge. Our intentions were to hold them in some other part of the city but no suitable building was found. It was then decided to hold them at the mission. We are pleased with the interest shown on the part of people who are not members. Will you pray that God may call some souls to serve Him.

Yesterday the funeral of a young lady, nineteen years old, was held at the mission. She had formerly been a member, often serving on our programs. Her death was very sudden. We hope it will be a warning to others not to neglect salvation.

While Bro. O'Connells were holding meetings in Canada, we were fortunate in having Bible studies in the book of Malachi by J. B. Smith, Perry Smith, and Menno Troyer. We enjoyed the messages after the Bible study, also.

Bro. Leonard Hoover with his wife and other friends from Markham, Ont., were with us in our prayer meeting a week ago, and took part in the service. We are always encouraged when we hear the testimonies of other Christian friends.

The time of the year is again approaching when we give out the Christmas treat and also Bibles for rewards for perfect attendance. We appreciate the nice group of children that are in our Sunday school. Most of them are from homes that are not Christian. All they know about God is what we can teach them in the short time they are here. Will you help us encourage them by giving of your means to buy the treat and the Bibles?

We are making plans to paint the interior of the church. The woodwork and the benches are very much in need of paint. Will you help us make the building look clean and more inviting by helping us buy the paint. We wish to thank those that have already donated for this fund, Olive Elston, Mrs. Rutter, and Paul Smith.

We wish to thank our friends of West Liberty for the provisions they sent us. The Lord of the harvest has given us the things that we were needing. We also received an order of flour from an unknown source. Perhaps in this way we can thank the giver.

Will you especially remember us in prayer at this time that souls might yield themselves to the Lord.

In His service,

Nov. 20, 1936. The Workers.

OUR INDIA LETTER

Greetings in the Name of our Lord and Savior:—From the time of year we know that autumn is near but it would not seem like autumn to you. There are not the change of leaves on the trees or the frosty mornings that we enjoyed in the homeland. Instead, the rainy season is over, the ground is getting dry, some of the grass has be-

come parched, the rice in the fields is beginning to ripen and housecleaning is the order of the day. The nights are a little cooler but the days are warm. Clouds form and look a little threatening for rain and may rain some before the final close of the monsoon season. We have had the hardest and longest rainy season for years. Over 65 inches of rain fell, which is considerably above the normal average for this part of the country. In other parts there were great floods and strange to say in still other parts famine conditions prevailed.

The Lord is blessing our Mission family with a good measure of health and strength. Sister Kniss recently had an attack of heart and sympathetic nerve reaction, but has fully recovered again.

The Christian Workers' Institute is on at the present time. For the first three days all teachers, evangelists, medical workers, and Bible women were present and the following items were presented in addresses and discussion:

1. Subjects for the respective days: Friday, Oct. 16, The Vision; Saturday, Preparation; Sunday, The Call.
2. Subjects,
 - i. "The Vision of God," John Haidar.
 - ii. "The Vision of One's Self," A. C. Brunk.
 - iii. "The Vision of One's Responsibility," Mukut Bhelwa.
 - iv. "Meeting with God," J. M. G. Ram.
 - v. "Emptying One's Self of Self," Fannie H. Lapp.
 - vi. "Holy Living," Prem Singh.
 - vii. "My Responsibility in Giving," G. J. Lapp.
 - viii. "How God Calls us," Sivraj Singh.
 - ix. "How I was Called," (5 minutes each) Hijkiel, Purain Bai.
 - x. "Obeying the Call," Isabaksh.
 - xi. "Results of Disobedience," Samuel Raghwa.
 - xii. "The Challenge to Service," J. D. Graber.

In addition to the above mentioned items there was a special song period each day when Christian songs were taught which were especially suitable for village evangelistic work. The most of them were in the local village dialect called Chhattisgarhi and for the most part were composed by local talent but were of a very high order. Brother Daniel Agnu served as the main leader on these occasions.

Evening revival services were also conducted by Bro. L. A. Kniss.

Following the three-day meetings, the two weeks Institute for the Evangelists and Bible Women is in session. Bro. Kniss has charge. The following items are on the program, which includes periods both in the forenoons and afternoons of six days each week and evening services. They are as follows:

1. Early morning prayers conducted by different workers.
2. 8:00 A. M., Devotion.

(Continued on page 748)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

THE BEAUTY OF PURE GIRLHOOD

The writer, having been deprived of a Christian home and a Christian mother's training, realizes why she is stressing this phase of purity so strongly. It is hard to retrieve the past. Many of us know the awful results of discovering alone the experiences of girls developing into womanhood. Prize highly, therefore, dear girls, your chastity and purity. It is the greatest treasure God has given woman to preserve. "Her price is far above rubies."

Let us, as mothers, carefully safeguard our girls before habits have been formed which, aside from God's help, can never be broken. Though the evil be overcome, the scar is still there.

I am thinking just now of a certain girl who was misled by a young man who had no intention of marrying her. This girl said to one in whom she confided, "My mother always thought that ignorance was bliss, and more than that, was innocence. Oh, if my mother had only believed in talking these things over with me in the right way; if she had only told me what it meant to be a girl!" So, rather than bring suffering to an innocent one, she took her own life. This poor girl learned of life's great lessons by bitter experience.

How sad that any girl should need to learn this lesson because of lack of proper teaching! Should there be a girl of somewhat similar experience reading these lines we are glad to say that God does have a way out. If we repent and confess our sins He forgives and removes our transgressions from us as far as the east is from the west.

Man, of course, is not so ready to forget; neither can the guilty one forget. Here we are made to realize that "the bird with the broken pinion never soars so high again." With man this is true, but not with God. "He knoweth our frame, and remembereth that we are dust."

Character is not given by birth, nor is it bought—it is built. Girls whose lives are guarded by Christian parents have a far better opportunity for character building than those who must live down unchristian and immoral heredity. It is possible to rise above our evil tendencies and environments, but it is hard.

The beauty of pure girlhood. This subject is not foreign to girls. In fact, it is very much discussed—too much, perhaps along certain lines, but certainly not along right lines.

The girl who cares nothing at all about personal appearance will not likely make a favorable impression upon any one. Carelessness in this matter does not emphasize piety but rather the contrary. Nevertheless the beauty we speak of is not primarily surface beauty, but heart beauty.

It is important that we cultivate this kind of beauty. It is not unwomanly to try to be truly beautiful; but remember, girls, the drug store does not possess the making of, nor the ingredients for, the beauty of the heart. If God has made you beautiful, receive His gift gratefully and use it to His glory. This beauty you remember is only skin deep, "beauty is vain, but a woman that feareth the Lord she shall be praised." Even the most homely face may be beautiful or vice versa.

Several high school girls were one day discussing beautiful hands. One said, "Washing dishes is harmful to hands;" another, "The sun and wind make my hands ugly;" still another, "You must observe manicuring methods;" a fourth, "You must use a certain cold cream." The teacher, without the girls' knowledge, overheard the conversation. She said, "I think Jennie's hands the most beautiful." The girls were very much amazed. "Why, they are so rough and red. How can they be beautiful?"

"I'll tell you why," said the teacher; "those hands carry wood and water for her mother, food to the sick, wash dishes, and, in fact, they are never too tired or too busy to help some one." The beauty of this girl's heart was brought out by service. This is the beauty that should be desired by every girl, and is worth more than a beautiful face or beautiful hands. And, best of all, this kind of beauty is possible for every one.

The power of pure girlhood. What an asset to the moral stamina of a community! The writer recently had a heart-to-heart talk with a certain young man. This perhaps accounts for the emphasis here of the power of pure girls among their boy friends.

This young man revealed the fact of how different types of girls will cause entirely different thoughts to arise in the minds of young men. Even though a young man wants to be pure in mind and action he may fail because of the influence girls wield, perhaps ignorantly and unconsciously.

Girls, do you know you are absolutely setting the moral standards of the boys in your community? If the boys are not what you think they ought to be, notice the girls with whom they associate; perhaps their moral ideals are too low. Some girls are deceived into thinking that boys admire a frivolous type of girls. This usually is not true. Most boys prefer a pure life companion. Girls have the power to contribute much to the ability of their

boy friends to remain pure and true.

This thought should be emphasized to our girls. They may not mean to be bad, but they too often forget when they buy or make a new dress to be sure they have a modest model. "Oh!" we hear you say, "that has nothing at all to do with purity!" But listen, let me give you just a few illustrations. A certain man says, "What is a fellow going to do? We don't go around looking for sensual things, but we can not help seeing them. No matter how much one may respect a girl, it is an effort to keep his thoughts from straying when he sees the exposure of a girl's body."

Another says, "It is the clothing that neither reveals nor conceals, that brings the imagination into play and does the havoc. If girls are going to wear clothing at all, why don't they wear enough to cover themselves? A young man has trouble enough trying to keep himself pure for the sake of the woman he expects to marry, without his sister throwing a monkey wrench into his moral machinery."

Yet another says: "I am twenty-five years old, and have kept myself clean. Mentally I am unclean. Why? Because the women I know will not let me be clean. They are good girls, they mean well, but they constitute my moral problem. Bad literature we can let alone, we can avoid going to shows, but we have no way of escaping our girl friends in immodest attire."

I hope that some girls, at least, who read this, and may have had the wrong idea about dress, may realize that dress has a great deal to do with the problem of moral purity. We often hear people say that young girls are not safe on the streets of our large cities, especially at night, and yet they tell us that Salvation Army lassies are always safe in those places. Do you know why?

In conclusion: plant roses in your garden of life, girls. Plant them early, so that as your memories take you back to that beautiful time of girlhood, the sweet fragrance of roses may cheer you. Then you need not fear the prick and sting of the thorns. "Whatsoever a man soweth, that shall he also reap."

Girls, never sell your purity for a mess of pottage. **Strive to keep pure.** First, because God demands it; second, because you owe it to yourselves and to your posterity; third, because your friends will appreciate it; and fourth, in order that your conscience may be clean before God and your life strong before man.

"No man or woman of the humblest source can be really strong, gentle, pure, loving and good, without some one being benefited by the existence of that goodness."—Compiled by the General Sewing Circle Committee of the Mennonite Board of Missions and Charities.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE SPREAD OF CHRISTIANITY**

OUTLINE STUDY

Lesson for Dec. 6, 1936.—**PAUL'S PARTING COUNSELS.**

Lesson Scope.—I Timothy 6; II Timothy 4; Titus 2.

Lesson Text.—I Tim. 6:6-16; II Tim. 4:16-18.

Time and Place.—Between 62 and 68 A. D.; Macedonia, Rome.

Writer.—Paul.

Golden Text.—I have fought a good fight, I have finished my course; I have kept the faith.—II Tim. 4:7.

Points for Meditation.

1. "Godliness with contentment."
2. Covetousness.
3. "The good fight of faith."
4. Perfect obedience.
5. Immortality.
6. The sustaining grace of God.

Introductory Thoughts.—The warm fellowship between Paul and Timothy is inspiring to us. In personal characteristics they were far apart; but in the Spirit they were one; their lives dedicated to the same great Cause. In this lesson we have, through Paul's own testimony, a glimpse into what he suffered for Christ's sake; also a few glimpses into the loyalty or disloyalty of others among his fellow-workers. It is a good opportunity to study human nature. In our

LESSON COMMENTS.

we shall confine ourselves to a discussion of a few of the more striking thoughts presented in this lesson:

1. "Godliness with contentment is great gain." Contentment is a virtue greatly to be prized. But without godliness it is a snare and a delusion. You meet up with many people who are content to live on in sin without a profession of Christ as our Savior and Lord. Such people are worse off than if their conscience were disturbed by the knowledge of the guilt of sin. But when a person, like Paul, having yielded his all to God, is perfectly content with his lot though it means all manner of sufferings, he has something that far transcends all riches or material gains. In times of trial or temptation, remember that "Godliness with contentment is great gain."

2. "They that will be rich fall into temptation and a snare." How true! Practically every community furnishes examples of the truth of this statement. While a life of economy and thrift is to be commended, is encouraged in Scripture, we should not forget to set our "affections on things above, not on things on the earth." It is true, as Paul says, that "the love of money is the root of all evil" ("at the root of many evils." R. V.) The ambition to get rich has meant the undoing of many people. If we commit our all to God, He will see to the rest. Let our money, as well as the rest of us, be kept wholly upon the altar of the Lord.

3. "Fight the good fight of faith." The secret of how this is done is found in what immediately follows: "Lay hold on eternal life." Without the

latter, all efforts to put the first into effect will end in failure. To be of worth to the cause of Christ and the Church, it is necessary to be a good soldier of the Cross. Only let us remember that in all our conflicts "the weapons of our warfare are not carnal."

4. "Thou . . . hast professed a good profession before many witnesses." In this Timothy gave a practical illustration of what Christ meant when He said, "Ye shall be witnesses unto me." Timothy was a faithful witness for Christ. He was the kind of a man who never hides his identity. He was not afraid to let his light shine. He was "not ashamed of the gospel of Christ." Let us also stand "in defence and confirmation of the gospel." In the home, in the social circle, in business life, in religious contacts with fellow men, at all times and under all circumstances, let us never fail to carry "a good profession before many witnesses."

5. "Keep this commandment without spot, unrebukable." Paul was still talking about the "good profession." The same should be kept in mind in connection with every other commandment. He closes the thought with the words, "until the appearing of our

Lord Jesus Christ;" meaning that we should continue to be faithful witnesses for Jesus, in testimony and in life, to the very end.

6. "The Lord stood with me, and strengthened me." Paul was recounting some of his experiences. When brought before the authorities to answer for himself, he tells Timothy, "No man stood with me." Reason: "All men forsook me." Human nature asserted itself there, just as it did among the disciples when Jesus was brought before the Jewish and Roman tribunals. We can only guess at what was the moving motive here, but the facts are as stated. After we have gone over the list of possible reasons, we do well to turn the searchlight upon ourselves, not only to reflect upon what we would do under similar circumstances but more especially upon what we ought to do. But here are two things that we should never lose sight of: (1) The Lord stood by His faithful follower, even if men did forsake him. (2) The sustaining grace of God was sufficient to turn Paul's persecutions into a power for good. Thank God for His assurance to every soldier of the Cross: "I will never leave thee nor forsake thee."

7. "The Lord shall deliver me from every evil work." It is true of God's faithful ones today, just as it was in the case of Paul. Read II Tim. 4:6-8.—K.

BIBLE MEETING TOPIC

KEEPING OUR EDUCATION CHRISTIAN.—II Cor. 10:1-10

Topic for December 6

MOTTO

"Every thought to the obedience of Christ."

OUTLINE STUDY

I. By Maintaining Christian Standards.

1. Of Christian motives for an occupation in life.—Matt. 6:33.
2. Of courses taught to further Christian motives.—Col. 3:17.
3. Of teachers exemplifying Christian teaching.—Tit. 2:7, 8.
4. Of boards and directors acting upon Christian principles.—Luke 16:10-12.
5. Of churches who continue in the faith.—Eph. 4:1-16.

II. By Individual Students Who Keep Themselves Loyal to Christ and the Church.

1. By having a good conscience.—II Cor. 1:12.
2. By the experience of genuine conversion.—I Pet. 1:18-23.
3. By properly nourishing a Christian experience.—I Pet. 2:1-5.
4. By espousing the standards of the Christian School and Church.—Heb. 13:7.
5. By presenting the life for the service of God.—Rom. 12:1, 2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Jesus Christ," or "Christ."

2. Being a Christian in School.
 - a. Being truly a child of God.
 - b. Confessing Christ before companions and teachers.
 - c. Let your light shine in word.
 - d. Let your light shine in study.
 - e. Let your light shine in unselfishness.
 - f. Let your light shine in obedience to rules.
 - g. Keep your prayer life clear.
 - h. Keep up daily Bible study.
 - i. Be true to the Church.

For Seniors.

1. The Standards of a Christian Education.
2. Keeping the Standards in Our Own Life.
3. Keeping Them in Our School.

PERSONAL THOUGHT

We must keep in touch with Christ if we want to hold fast to spiritual power in our training.

SEED THOUGHTS

The beginning of greatness is to be little, the increase of greatness is to be less, and the perfection of greatness is to be nothing.—Selected.

"Oh, to be nothing, nothing,
Only to lie at His feet,
A broken and empty vessel,
For the Master's use made meet.
Emptied that He might fill me
As forth to His service I go;
Broken that so unhindered,
His life through me might flow."

—Selected.

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, NOVEMBER 26, 1936

Field Notes

Bro. Daniel Strite of Hagerstown, Md., filled the regular appointment at Franconia, Pa., Sunday morning, Nov. 15. L.

An all-day Sunday-school meeting on Dec. 5 and 6 will open the Evangelistic Meetings at Miner's Village, Pa. Bro. D. S. Krady will be the evangelist. L.

Bro. I. W. Royer of Orrville, Ohio, is expected to be with the brotherhood at the Casselman Church near Grantsville, Md., Nov. 23-25, and at Pinto, Md., Nov. 26-Dec. 5.

Bro. Amos Martin and John Diller of Maryland recently worshiped with the Kauffman and Salunga congregations, Lancaster Co., Pa., the former bringing the message. L.

Bro. Abram Burkholder, aged 86, brought the message at the Eastern Mennonite School morning service on Missionary Sunday (Nov. 15), quoting verbatim much Scripture. L.

Bro. John F. Grove of Greencastle, Pa., who was seriously injured in a fall from a wagon recently, is reported on

the way to recovery. May the recovery be speedy and permanent.

Bro. J. C. Clemens of Lansdale, Pa., will spend the month of December, (D. V.), in evangelistic work with the Metamora and Peoria congregations in Illinois and then in Fulton Co., Ohio. L.

The residence alongside the Philadelphia Mission has been purchased by the Eastern Board of Missions and Charities and will be temporarily changed for Sunday-school purposes. L.

Bro. Frank Leaman of York, Pa., closed a series of meetings at Melling's Church near Lancaster, Pa., on Sunday evening, Nov. 15, with 26 public confessions as one of the visible results.

Bro. Isaac Kulp of Lansdale, Pa., filled very acceptably the regular appointment at Landis Valley, Sunday morning, Nov. 15, and aided in the Melling S. S. meeting in the afternoon. L.

Change of Address.—All mail for Bro. and Sister P. A. Friesen should be addressed to Jamgaon, via Drug, C. P., India, instead of the old address which was Ghatula, Sihawa, via Dhamtari, C. P., India.

There were 6 bishops, 20 ministers, and 13 deacons present at the Bible instruction meeting held at the Weaverland, Pa., Mennonite Church last week. Among them, they represented four conference districts.

The first baptismal and communion services at the new Mennonite mission in Steelton, Pa., were announced for Nov. 21 and 22. There were seven or eight applicants for baptism. Long live the work at Steelton.

Bro. Mahlon Witmer of New Holland, Pa., has faithfully served the Phila. Mission group for six months nearly every Sunday evening. Bro. Marcus Swanenberg will supply same for the next month. L.

A Bible meeting is announced to be held at Columbia Mission, Columbia, Pa., beginning Saturday evening, Dec. 5, and continuing all day Sunday, Dec. 6. The instructors are Bros. S. G. Shetler and Sanford Shetler.

At this writing (Nov. 19) a series of meetings are being held at Bowmansville, Pa., with Bro. Elmer Martin of Lancaster, Pa., in charge, and at Indian-town, Pa., Church with Bro. James Hess of New Danville, Pa., in charge. Good interest is reported from both places.

Baptismal services are announced for Cottage City, Md., to be held Saturday, Dec. 5, and communion services at the same place the day following. These meetings, D. V., will be in charge of Bro. N. W. Risser of Hershey, Pa.

A Thanksgiving Day meeting will be held at the Leo congregation, Leo, Ind., on Nov. 26. The theme for the morning is "Thanksgiving" and the theme for the afternoon and evening is "Nonconformity."

Special Offer.—New subscribers for the Gospel Herald will get the paper (including back numbers if so desired) until January 1, 1938, for the regular subscription price of two dollars. Sample copies sent free upon request.

Wednesday evening and all day Thursday, Nov. 18 and 19, were spent in a Bible meeting by the congregation worshipping at the Weaverland, Pa., church. A goodly number were present from neighboring congregations.

A series of meetings will begin Dec. 13, the Lord willing, at Habecker's Church near Mountville, Pa., with Bro. Richard Danner of Hanover as evangelist. All invited to come. Pray for a revival, and for the salvation of the lost. C.

The evangelistic meetings which have been going on at Hanover, Pa., with Bro. N. H. Mack of New Holland, Pa., in charge, are expected to close on Sunday, Nov. 29. The prayers of God's people in behalf of the meetings are solicited.

The Deep Run congregation, Bucks Co., Pa., is looking forward to a Bible meeting, to be held Nov. 28 and 29, with Brethren Claude Myers, Jacob Moyer, J. F. Bressler, and Abram Yoder as instructors. An interesting program has been arranged.

Sunday, Nov. 22, was the date set for the beginning of a series of meetings at East Chestnut St. Mennonite Church, Lancaster, Pa., in charge of Bro. John S. Hess of Lititz, Pa., and at Metzler's Mennonite Church in charge of Stoner Krady of Lancaster, Pa.

Good interest and attendance have been reported of the two weeks' series of meetings held from Oct. 18 to Nov. 1 at Job, W. Va., and the one-week series of meetings held at Orkney Springs, Va., from Nov. 8-15. Bro. J. A. Heatwole of La Junta, Colo., was the evangelist.

A series of meetings beginning Nov. 19, 1936 and continuing until Nov. 29 are to be held (D. V.) at the Ft. Wayne Mennonite Gospel Mission. Bro. Floyd Weaver from the Burr Oak congrega-

tion, Rensselaer, Ind., is to be the evangelist. May we remember these meetings in prayer.

An interesting missionary meeting, held Nov. 15, is reported from Martins Church near Orrville, Ohio. Among the speakers on the program were Bro. and Sister Elvin Snyder, missionaries on furlough from South America, and Bro. Harold D. Groh of the Mennonite Mission in Toronto, Ont.

Bro. Daniel Kauffman, editor of the "Gospel Herald", has been engaged in Bible conference work during the latter part of last week at Weaverland and Conestoga, Pa. From Wednesday evening to Friday evening of this week, Nov. 25-27, he will be engaged in similar work at the Slate Hill Church, Shiremanstown, Pa. Z.

An inspirational baptismal and communion service was held at Nampa, Idaho, on Nov. 15, 1936, at which time ten were received into church fellowship by baptism. The meetings conducted by Bro. M. G. Brackbill of Paoli, Pa., were marked by fine attendance and good interest. The new church building is also progressing nicely. L.

The Book Department of the Mennonite Publishing House stands ready to fill your orders for books and supplies. A copy of the 1937 Illustrated Catalog was mailed to all Gospel Herald subscribers several weeks ago and we suggest that you carefully examine this catalog and place your orders at an early date to be assured of prompt and complete service. Your patronage of the Publishing House in your seasonal purchasing is appreciated and is mutually helpful.

The Weaver Book Stores at Lancaster and New Holland, Pa., are doing a good work and are having a commendable patronage. As is known by many of our readers, these stores are branch stores of the Mennonite Publishing House, and those patronizing them are thereby patronizing the House. We suggest that those desiring to purchase supplies for the Christmas holidays do so at their earliest convenience, as it may be necessary to send to other publishers before these orders be supplied in full.

A letter from Canby, Ore., dated Nov. 12, informs us: "Next week we will have four evangelists in our Valley: Bro. Milton Brackbill in Portland, Bro. Aaron Mast at Hopewell, Bro. J. S. Neuhauser at Sheridan, Bro. E. W. Kulp at Fairview." Our brother also mentions two other evangelists from a distance; namely, Bro. James Bucher at Harrisburg and Bro. C. F. Derstine at Albany, to be in the district during the fore part of December, adding: "This is the largest evangelistic pro-

gram ever put on in our district, and time will reveal results."

The following bishops were present at the recent ordination of Bro. Markley Clemmer to the ministry at the Franconia, Pa., Mennonite Church: Jonas Mininger, A. O. Histan, Arthur Ruth, Abram Clemmer, and Warren Bean of the Franconia Conference; Noah H. Mack and A. S. Horst of the Lancaster Conference; J. L. Stauffer of the Virginia Conference. The sermons were preached by Brethren Mack and Stauffer, and the ordination service conducted by Bro. Bean. Bro. Clemmer, the newly ordained brother, is to take charge of the Norristown Mission.

Correspondence

Shipshewana, Ind.

(Forks congregation)

Greetings to all Herald Readers:—As we are again approaching another Thanksgiving season, we have abundant reason to thank and praise our heavenly Father for the wonderful way He has provided for His children during the past year.

Our revival meetings began Oct. 31, with Bro. S. J. Hostetler as evangelist.

On Sunday, Nov. 1 we held our communion service. On Nov. 8 we had an all day Mission meeting, with Bro. S. J. Hostetler and S. C. Yoder as speakers. At the same time the children brought their returns from the quarter investment fund. In the evening, the closing message of our revival meetings, Bro. Hostetler faithfully preached the Word. We believe the messages were a means of strength to the church and we are hoping the seed sown will yet bring forth greater results.

There were 3 who confessed their Savior during these meetings. As a congregation we need the prayers of God's children.

Nov. 11, 1936.

Cor.

Oronogo, Mo.

Oct. 25, Bro. D. D. Miller of Protection, Kans. came to begin meetings for the White Hall congregation. Meetings continued two weeks, closing on Sunday evening, Nov. 8. The attendance was good, for a small congregation, some driving many miles to be present at each service. There were several reconsecrations and one sister reclaimed. We all felt encouraged. On Sunday, Nov. 8, an all day service was held, with communion in the afternoon. Nearly all members communed.

The following thoughts were gleaned at the next mid-week service after the close of the meetings.

"Our salvation means not only our own hope but our lives should be a drawing-power for others. We do not

need to discard the old-fashioned Gospel in order to create interest. Use your Bible every day. Those who are saved and then turn away seldom are renewed. We are near the last days. The political unrest of the present indicates the fulfillment of prophecy. We should hold all we have gained, for in the coming struggle all grace possible will be needed, but we know that God can take care of His own."

Bro. Miller did not shun to declare unto us all the counsel of God. He does not observe caste. He showed us that there is joy in the Christian life. We could not bear life if it were all sorrow and trouble.

Bro. LeRoy Cowan, of Birch Tree, Mo., was with us over the last Sunday, preaching one sermon and assisting in communion service. On the following day he and Bro. Miller returned to the Berea congregation near Birch Tree, Mo., where meetings were announced for this present week.

Nov. 12, 1936.

Myrtle Shenk.

Thurman, Colo.

(Thurman congregation)

Greetings in Jesus' name.—We as a small band have many things to thank our Father for. Each blessing that we receive takes us to the wonderful promise found in Phil. 4:19.

During the month of July we had the privilege of having in our midst Bro. Jesse Kauffman from Holbrook, Colo. During this season of revival meetings there were four who confessed Christ and others who reconsecrated their lives to Him who is able to forgive and forget.

On Oct. 11 our bishop, Bro. N. M. Birky, held baptismal services. The following Sunday we took counsel and on Oct. 25 we were blessed for having observed Communion.

Nov. 7-11 Bro. I. G. Hartzler of East Lynne, Mo., and Bro. Harry Dienner of Hutchinson, Kans., had charge of our Bible Conference. We enjoyed their messages immensely but wish they could have lasted much longer.

We ask an interest in your prayers in behalf of our labors for the Master at this place.

Nov. 12, 1936.

Edna Schultz.

Wolford, N. Dak.

(Lake View congregation)

Dear Herald Readers, Greetings in Jesus' name:—At this writing we are enjoying nice weather after a cold spell which left us some snow, but it is almost gone now.

On Oct. 11 we had our communion with a goodly number present, again reminding us of God's atonement for us and looking forward to His coming again.

Our Bible school at this place is to be held from Nov. 30 to Dec. 18, with Bro. J. C. Gingerich of Detroit Lakes,

(Continued on page 748)

Miscellaneous

A THANKSGIVING

For beauty of the blossom-laden spring,
The promise shrined in every budding thing;
For sunshine, song of birds, and summer rain,
For autumn's fruitage, and for garnered grain,
And of harvest, we give thanks.

For latest days whose wealth we fain would hold,
Those radiant days of glory and of gold;
Each one a tender benediction rare,
With something mystic trembling in the air,
Author of beauty, we give thanks.

The memory of such days will linger still,
Round lonely firesides, when in cold and chill,
The wintry shadows gather, and the light
Fades swiftly and more swiftly into night,
O pitying Christ, help us give thanks.

For happier homes where firelights brightly burn,
And love awaits the wanderer's return;
For song and laughter, and for household cheer,
For brotherhood of man, and human ties so dear,
Our Elder Brother, we give thanks.

For loyal hearts which still beat true and strong,
For victory over self, and triumph over wrong;
For hopes of years to come, for trials past,
For infinite love that takes us Home at last,
Our Heavenly Father, we give thanks.

—The S. S. Banner.

OLD TIME REVIVAL

By T. K. Hershey

For the Gospel Herald.

A Mistaken Idea

There was a missionary who once said, "I have always desired to have a spiritual awakening in my Church, but my work is so far from the center of civilization that it is impossible to obtain the services of an evangelist." As if the Spirit of God was limited to a few chosen ones. I firmly believe that a revival can be realized when and where we desire it.

Charles G. Finney and The Revival of 1857

Charles G. Finney said, "I believe any people of God can have a REVIVAL on condition that they obey from the heart and unconditionally do the will of God." Finney drew his message straight from the Bible. He preached a full Gospel that Christ died for all men and that all are commanded to repent. He called on men to flee from the wrath to come. Hell is no myth but a terrible reality, and he preached it as such. The result was that men and women were cut to the heart by his sermons. They often fell to the ground as men stricken by a sharp sword. Indeed, it was sharp, sharper than any two-edged one. Finney believed with all his heart in the leading of the Holy Ghost. Prayer became a passion with him.

An illustration is told of Finney that shows how he depended on prayer and the leading of the Holy Spirit. Once he was asked to preach in a village where religious services were unknown. On arriving, he found a school-house filled with wild looking men, most of whom were in their shirt sleeves. After the singing or yelling out of a hymn, he threw himself on his knees in prayer. God then and there gave him this text: "Up, get you out of this place, for the Lord will destroy this city." He arose and told the story of Sodom and righteous Lot. These men cast a wild look at him as he developed the story, and wondered whether he may have meant them. The village was known as Sodom, for its depth of wickedness, and the old man who had invited Mr. Finney was nicknamed Lot. The Spirit began to use the double-edged sword. Soon an intense solemnity came upon that group of tough-hardhearted men, and we are told that before two minutes had passed, almost the entire congregation fell upon their knees or faces, and there cried for mercy. In the meantime, old Lot with a surprised look stared at the audience. That meeting continued until the next morning. Finney, to fill another appointment, had to leave; but old Lot, the righteous, had the joy of leading wounded souls to Jesus, and old Sodom was really saved through the righteous man, Lot.

A Spark of Fire

The northern part of Pennsylvania was known as the "lumber region" in the time of Finney. There a great many households were scattered and lived almost like heathen. Finney was in Philadelphia when a great awakening took place under his ministry. Some of the lumber men went to the city with their wood, heard the message and carried a SPARK of the fire back to the lumber camps. There it caught and spread in an amazing manner. Now, you who believe that because your Church is isolated, you can't have a revival, please note this—There in those great forests without a single resident minister, 5,000 were converted in a comparatively short time.

Listen to this: Dr. Lyman Beecher, speaking of the great awakening that spread over New York, said, "It was the greatest work of God and the greatest revival of religion the world has ever seen in so short a time." It was, doubtless, one of the most remarkable spiritual awakenings in the history of the Christian Church. It was said that 100,000 united with the churches as a result of this REVIVAL.

During the revival of 1857, 40,000 souls in Rochester, N. Y., surrendered themselves to the Lord Jesus Christ. In many other cities (for the revival fire swept from city to city) there were no halls, tabernacles or meeting houses

large enough to hold the people assembled for prayer. Can you understand why such a mighty revival under Finney? It was not his excellency of speech, but it was his preaching the Word in the power of the Spirit and the united prayers of hundreds of thousands of believers.

Keep and Do

Remember the words of Finney, "Any people of God can have a revival on condition that they obey from the heart and unconditionally do the will of God." This, coupled with consecrated living and Holy Ghost preaching will bring to you, your Church, your community the much desired spiritual awakening. Note the word "because" in I Jno. 3:22. Here we have a most glorious promise coupled with a most emphatic condition—"And whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in his sight." Brother, sister, never expect God to answer your Prayer for a **world-wide revival** unless you are willing to **keep** and to **do** what He asks of you.

In this connection in I Jno. 5:14, 15 we have, "And this is the confidence that we have in Him, if we ask anything according to His will, He heareth us." And if we know He hears us whatsoever we ask, we know something else, "we know that we have the petitions that we desired of Him." **Obeys, keeping, and doing** go together in a spiritual awakening.

Ten Pertinent Questions

1. Have you, dear reader, been led to pray more fervently for an outpouring of God's Spirit?
2. Have you a great desire to lead others to a saving knowledge of the Lord Jesus?
3. Have you felt the need of fuller richer experience with God?
4. Have you fully surrendered your all to God?
5. Have you desired to walk closer to God and have greater power in prayer?
6. Are you reserving something for yourself that God wants you to surrender to Him?
7. Are you fulfilling the conditions of **keeping** and **doing** in I John 3:22?
8. Do you believe that this nation needs a revival, and will you be one of millions who will pray to this end beginning Nov. 22?
9. Do you believe that if similar conditions are met, that the revival under Finney and others in 1857 can be repeated in 1936 and 1937?
10. What sacrifice are you willing to make in helping to bring about such a revival?

Pray, Pray, Pray, Pray.

(To be continued)

Tuleta, Texas.

CANADA'S SABBATH

I think that of all the things I saw in Canada, nothing impressed me so much as the Sabbath. They have a real Sabbath in Canada. Accustomed as I have long been to our pagan first day of the week in the United States I had almost forgotten that it was possible for an entire national community to lay aside

most of its work and all its commercialized pleasure and devote itself to the pursuits of religion and the quiet enjoyment of recreation and pleasure under forms of voluntary self-expression.

No Sabbath papers are published in Canada—even in the largest cities like Montreal and Toronto. The effect of the institutional Sabbath is naturally to create a disposition to attend worship. The distractions of the day are reduced to a minimum. There is, of course, no compulsion or external constraint about church attendance, but people's thoughts and their steps turn more easily toward the church than in our American society. I am impressed, too, with the mood in which they come. The thing is not so casual as with us. There is deliberation and earnestness.

When you face a Canadian congregation you feel that you are always in the spirit of worship. I always suspect as I look into the faces of an American congregation, that most of the worshipers had but a few moments previously reluctantly dropped the Sunday paper and "beat it" as fast as they could to the church. This is not to say that Canadians are nationally more religious than Americans, but it is to say that they give themselves a better opportunity to get the good out of their religion—and to put their best into it. When the worship begins it "goes" with zest. The people's thoughts are on tip-toe. Especially do they sing! It is worth going to Canada just to hear their congregational singing. I do not hear anything like it anywhere in America.

In my judgment if there is any single factor which accounts for the unfavorable disparity between Canadians and Americans in the art of practice of worship, it is the breakdown of the Sabbath.—Christian Century.

"LET NO MAN DESPISE THY YOUTH"

By Eunice Mae Gingerich

For the Gospel Herald.

The Philistines were drawn up for battle on the mountain just opposite the battlelines of the Israelites. Goliath, a giant who had trained in the army since he was a young man and who was wearing a heavy brass helmet and a heavy coat of mail, came out and gave a challenge to Saul's army. If any one would come out and slay him his people would be their servants; but should he be the victor, then the Israelites would serve him. The Israelites were frightened, for they had no one who dared to meet the challenge. When David heard of this man and found out that no one had dared meet him for forty days, he offered to do it himself; for it was a reproach to God that there should not be any one with courage to meet the Philistine.

David's eldest brother thought that he was foolish and was angry with him. When David offered himself to the king he thought the same way, but when David answered that God had delivered him from the lion and the bear and that He would also deliver him from the Philistine, he told him to go.

But still another person was to show his contempt for David, and that was the giant himself. When he saw this young man with his fair countenance he disdained him. He plainly despised his youth. David went ahead and was successful.

It is a very common thing to hear people take this same attitude today. Very often you will hear someone say, "She's just a little girl; she can't do that;" or, "You can't expect much from young people." It is such a common expression that many people believe it to be true. Even young people themselves sometimes have the idea. This causes them to think that it doesn't make any difference what they do until they grow up. It is serious for young people to think this way; for when one thinks he can't, he can't and their attitude actually gives a reason for contempt. Are either of these two reasons—that youth can't be above reproach because of the natural characteristics, or because it is the time for young people to do as they please—right?

Paul wrote to Timothy that he should let no man despise his youth, but he should be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." It is not necessary or right that youth should be looked down upon. Timothy was to be a well-rounded young man, for Paul's admonition included every phase of his life. Christ must be the center of a life that is to be above reproach and everything else must be consistent with Him. There will be loyalty and obedience. The person will be what we call a real Christian, even though he may be very young. Such a life will be above reproach, and the person will be able to go out and slay the lions and bears and even the armed giants. It is a big task for the young person to be an example of the believers, but in the name of the Lord it is possible. We can be "more than conquerors."

By noticing the characteristics of youth it is easier to see why it is sometimes despised and also why it does not need to be; and, more than that, why it should not be. In the first place, youth lacks the stability and judgment that comes as the result of experience. We as young people find ourselves aspiring and yielding, struggling and overcoming. Paul described this period when he wrote, "When I would do good evil was present with me." Young people often find themselves "Dr. Jekylls and Mr. Hydes." Youth is the time of discovery, and of preparation. There is activity, enthusiasm, faith, interest in religion, and a freedom from

the responsibilities and prejudices which hold back many people.

It is a wonderful privilege that we have to be happy by living so that no man can despise our youth. In doing this we will avoid habits that will hinder us later, and the plan that God has for our lives will not be spoiled. I am glad that young people may have a rich Christian experience. The Bible and fellowship with God can mean just as much to us as to anyone. It certainly isn't right to live carelessly, thinking that when we are given a special place in the Church that we will be real Christians. The Bible doesn't say that its teachings are for older people only. Instead, it does say that young people are to live out its principles. We as well as the older people have a definite responsibility in giving the Gospel. Remember the story of Josiah, who was just eight years old. And think of the childhood and youth of Christ. They were active, even though they were young. "Be strong in the Lord."

Today we have a special challenge from the world in which we live. There are tremendous problems today which are peculiar to our age. To the youth of the world they are sufficient cause for despair. To us who have something which will solve these problems they are a challenge to live so that we will be a light to the world. Today we find opportunities which have never before been known. We have educational advantages. We have opportunities for service as the result of the inventions that have been made. For instance, we can now send a message to the other side of the globe in a short while, or by driving a few minutes we can reach people who do not have the Gospel. Another reason for us to live exemplary lives comes from the opportunities and training that the Church gives us. We have Sunday schools, young people's meetings, our own colleges, institutes, young people's conferences, and many other meetings which are especially for us. There are special problems today, but there are also special opportunities. Should we not thank God that we are here today and live so that we will be a living testimony?

There are some things that we must have to live victoriously and to be above reproach. First, there must be a close fellowship with God. Bible study and prayer are as necessary as food, and we must really know how to enjoy them. We, perhaps more than any other group, need faith. There are lots of things that we must take by faith; in fact, most things. We need faith in other people and in ourselves. We need faith in God that He will lead us and give us strength for our work. Another thing that is essential is genuineness. Is there anything more disgusting than sham? How do you feel when you find that someone has tried to fool you on something? We

should be examples in charity and possess a real love within our hearts. We must be obedient. We need convictions and we should live up to them. We certainly should not be timid or hesitant about telling others about something that means as much to us as our religious beliefs. Even if people do not agree with us they will respect us if we live as we think we should. If Christ means anything to us we will speak boldly.

One thing that needs special attention is our speech. Perhaps nothing helps or hinders us more. We give people reasons for criticism by things we say more often than in any other way. Our speech does more than reveal what we are. It affects both us and other people. Christ's speech was clear and vivid. It was entirely free from careless and unnecessary words. Careful speaking clarifies the person's thinking while careless and too much talking do just the opposite. We are largely what our speech makes us; so let us be examples in word also.

Why then should we let no man despise our youth? Because it is a command of God; it will bring glory to Him, and it will enable us to be of service to others. Our lives will be an encouragement to others and there will be power there as the result of the close communion with God. It is a difficult task; but as David in the name of the Lord was able to perform a very difficult task so can we be able to do this. "Let no man despise thy youth."

Hesston, Kansas.

MISSIONS

(Continued from page 741)

3. Study of Micah and Nahum,
Leaders, Beare, Brunk.
4. Bible Doctrine,
Leaders, Brunk, Lapp.
5. William Cary, Village Evangelism,
Leader, Lapp.
6. Studies in Peter and Habakkuk,
Leaders, Kniss, Mukut.
7. General Discussion Period,
Leader, Brunk.
8. Music Period, Leader, Haidar, Sukhlal.
9. Evening Services, Leader, Kniss.

One is impressed with the age, experience, and mature thinking and judgment of the workers and their deepening concern for the souls of the unsaved and the welfare of the Church. During the recitation periods the questions they ask and their discussion prove that many problems which were so difficult for them years ago they have thought through with a thoroughness which fits them for undertaking the heavy responsibilities that devolve upon them both in the Church and in evangelistic organization and service. We in our mission and Church work in India could ill afford to go on without the help and counsel of these worthy leaders in the cause of Christ in India. Praise the Lord for them. We look forward to a blessed future in their fel-

lowship. Their family life is telling on the oncoming generation of Christian children. Some of their sons and daughters are grown and bid fair to follow in their parents' steps in Christian interest, exemplary lives and activity. God is raising up in our midst a still greater army for His service.

A few non-Christians from among the communities that are on the move also visited the special meetings and manifested a keen interest in what was being done. We pray that this may be a definite step in their part and on the part of their community people in the direction of accepting Christ. The general sentiment expressed by the depressed classes of our field is that during the coming cool season definite steps will be taken by the people. Many have openly announced their intention of coming to Christ but are waiting for the mass to move. It is a tremendous challenge to us to live for and to serve their highest spiritual interests that they may be fully brought into the true light as it is in Jesus.

We are awaiting the arrival of Bro. and Sister Vogt and family and Bro. Albrecht. God bless him for the interest he is manifesting in the work in India beside the family interests he has here. We have welcomed the King family in our midst and thank God for them.

Pray for the more intense evangelistic program that will be put on for the next cool season. Pray for all the mission activities. They are all of the Lord and definitely contribute to the furtherance of the Kingdom. Pray for your missionaries and Christian workers.

In Christian love,
"Shantipur," Geo. J. Lapp.
Dhamtari, C. P., India, Oct. 16, 1936.

WEEKLY LETTER FROM EAST AFRICA

Musoma, T. T.,
Mugango Station,

Dear Readers:—Peace be your portion. "Blessed is she that believed for there shall be a performance of those things which were told her from the Lord" (Luke 1:45). "If ye will not believe surely ye shall not be established" (Isa. 7:9). Here lies the secret for much lack of establishment and lack of attainment. A missionary of years' experience says "We live our faith." It cannot be otherwise. Folks do not live things they do not believe for the very fact of what they do and how they do it proves the fact that they believe so. Test it out honestly and see.

We are now living at Mugango Station for a bit more than one month and have made a start toward occupancy. Labor is a bit hard to get, that is at least such as really want to work for all the worthy workmen have already been employed in the nearby ginnery and if they are the worthy kind they

will not quickly leave without good reason. The Lord is faithful and has sent us about as many as we could economically use. Perhaps if we had had opportunity we would have hired more to our own loss but so we have gone on about as fast as we could manage to do.

We are still living under temporary shelter but are nearing the time when we can get behind screens again. In less than another month we shall have ready a few small houses, such as the storeroom and kitchen, which will be screened and be our living quarters until the house proper is ready. We have had very little rain since we are here for which we are happy and I trust by the time in this month that the light rains normally come we shall have moved at least a few yards into better quarters. Another one of our annoyances here is the white ant. Last Saturday a boy passed here and desired to buy a book. When I turned to the boxes where they are kept I was surprised by seeing white-ant tunnels right in with the books and of course like mice, every one of the books was chewed at. We at once investigated further and found they had quietly made inroads into another box and proved a literary taste. We tried to handle the situation as safely as we could for the remaining few weeks but it is difficult to keep after these quiet attackers in every corner. Some of the Majita Christians have already arrived and applied for further training with the view to enter at Bukiroba next year. This adds a bit to the work to start teaching work before one has a home but the need for such workers is so keen that we could not refuse and they built their houses nearby and have returned to get their wives and things. They will be with us again in a week and study half days and work half days. The fields are still white and the reapers still few. Pray ye therefore.

Rejoicing in His services,
Nov. 3, 1936. Elam W. Stauffer.

CORRESPONDENCE

(Continued from page 745)

Minn., and Bro. Noah Landis of Jackson, Minn., as instructors. We invite all who can to attend. At the close of our Bible school we expect to have a few evangelistic meetings with Bro. Archie Kauffman as evangelist.

Health has been good among the brotherhood with the exception of Bro. Daniel Yoder who was stricken with rheumatism. He has been unable to attend church services for a few Sundays, but we are glad to report that he is better at this writing.

People of this district are getting along quite nicely, considering the depression and drouth, with the aid of the government and sewing circles which have sent in clothing. We truly

praise God for this help, and are keenly looking forward to the time when we can supply our own needs.

Pray for us, that we may remain faithful to Him who loved us and gave Himself for us.

Nov. 12, 1936. John H. Stoll.

Pasadena, Calif.

Dear Herald Readers:—We are still enjoying California sunshine and good health, which is a blessing from God. We had nice rains, which make the hills and mountains nice and green. It seems strange to an eastern person to see young vegetables growing in October and November. On Sunday, Nov. 8 as we drove to Los Angeles to the Mission, we saw rows of such. It grieves us to see so many people work on the Lord's Day—a day that God has set apart to serve and worship Him. God is love—I see it in the world about me. God is love—I see it in the world above me. God is love—all nature doth agree. But the greatest proof of His love to me is Calvary. We ought to put God's work first. But as we look around us it seems as though some people have almost forgotten God.

On Sunday, Bro. Heller used as his text Jno. 3:7—"Marvel not that I say unto you, ye must be born again." The same evening the same text was used here in Pasadena by Bro. Book from Kansas. Therefore we know God wants His people to know.

On Sunday Bro. and Sister Ben Swartzendruber of Upland gave us a short visit.

Nov. 12, 1936. Mrs. Jacob Shetler.

Lancaster, Pa.

(Mellinger congregation)

Greetings to All in Jesus' Name:—Since news from this place does not very often appear in these columns I thought it might be of interest to send in a correspondence. The majority will agree that it is very interesting to read the news from other places as well as from the home congregations.

On Oct. 24 we again had the privilege of attending our preparatory services conducted by Bro. David Landis. A goodly number were present, but how much better it would be if all could attend an important service of this kind. There are times when all cannot do so for various reasons. The following Sunday about 650 partook of the Communion and observed the ordinance of Feet Washing. Our home bishop, Bro. Abram Martin, officiated at the service.

Bro. Frank Leaman of York, Pa., labored in this congregation for two weeks, Nov. 1-15, holding revival meetings. His messages were greatly appreciated. Together with the two names handed in before the meetings and the 26 public confessions during the meetings there is now a class of 28 converts. May God's richest bless-

ing go with them as they start out in their Christian life. We wish God's richest blessings upon our brother as he labors for the Lord in other places.

Starting Saturday evening and all day Sunday a Sunday-school meeting was also held at this place. A very interesting program was given. The speakers emphasized the great responsibility of teachers in teaching their classes and in having their lessons prepared. Holy Spirit guidance in directing and guiding the Sunday-school work was stressed.

Together with the spiritual blessings as well as the natural blessings may we give Him all honor and praise this Thanksgiving season.

Yours in the Master's Name,
Nov. 18, 1936. Esther K. Groff.

THE NEEDS OF THE HUTTERIAN MENNONITES IN LIECHTENSTEIN

By John Horsch

For the Gospel Herald.

In the Gospel Herald for October 8 an appeal was made by the Mennonite Board of Missions and Charities for contributions to extend a helping hand to the so-called Hutterian Mennonites in the principality of Liechtenstein in central Europe. This principality constitutes a tiny state located between Switzerland and Austria.

The Mennonite colony is situated in the Alps, about 5000 feet above the sea. The buildings used for dwellings are inadequate for the more severe season of the year, being mere huts built for shepherds and intended to be occupied while the flocks can be pastured in the mountains.

Since the publication of the article mentioned above, further information has been received from this colony. The income of the people is derived mostly from the sale of wooden ware in surrounding villages and towns by brethren who at the same time engage in colportage work. These resources are inadequate, however, for meeting the current needs. Crops (mostly potatoes and vegetables) were meager this year on account of unfavorable weather conditions. Actual winter began with heavy snowfall on October 2 and has continued unabated. There is a great lack of shoes and underwear, and this need is all the more serious on account of the inadequate housing facilities. About twelve persons have no shoes at all; during the warmer season they went barefoot.

In passing it may be noticed that these people are among the very small number of Mennonites in Europe who take a decided stand as regards the principle of nonresistance. They will greatly appreciate any help rendered. Contributions should be sent to the Mennonite Board of Missions and Charities, Elkhart, Ind.

NOTICE

Appeal for Clothing for Western Canada

The following statement of need and appeal for clothing help has recently come to our Committee from Bro. David Toews, Rosethorn, Sask.

"Owing to hot weather and drought, Canada again had a total crop failure in many places, in the southern part this is the sixth crop failure and it will not be very hard to imagine the hardships which many of our people are going through.

"I would not like to impose on any one, but knowing conditions as they are, I would simply state that it would be a great help to many a poor family, if clothes could again be sent for distribution for the needy.

"We certainly appreciate all that has been done in the past along this line, and I certainly would not have asked for help again this year, if a good crop had been harvested. But as it is, I trust you will understand and do what is possible on behalf of our needy families."

Almost every year since about 1924 has such appeal come from Bro. Toews for the help of our Russian Immigrant Brethren in Western Canada. Each time many of our congregations have been glad to contribute. Our Relief Committees again feel that opportunity should be given for such contributions. The Eastern Mennonite Board of Missions and Charities has arranged to gather and pack at Mellinger's Meetinghouse on Dec. 2, clothing contributions which may come together there by that time. All of our eastern congregations are invited to send their contributions to Mellinger's (forwardings should be sent c-o A. W. Denlinger, Lancaster, R. R. 6). Congregations or Sewing Circles west of the Washington and Franklin Co., Conference District, can either forward their contributions in care of John L. Horst, Scottdale, Pa., or the General Mission Board, 1711 Prairie Street, Elkhart, Indiana. Any accompanying money contributions will also be appreciated, and can be used to cover transportation costs to Canada. All contributions to Scottdale or Elkhart should be forwarded prior to December 15.

Mennonite Board of Missions and Charities Relief Committee,

O. O. Miller, Chairman.

John L. Horst, Secretary.

SPECIAL MEETINGS

Altoona, Pa.

Report of the Christian Workers' Meeting, held at the Mennonite Gospel Mission, Altoona, Pa., Oct. 4, 1936.

Program.—The Pupil's Motive and Responsibility in the Sunday School, Geo. Cutrell; How Create a Greater Interest in Bible Reading, Sanford Shetler; Mission Sermon, Daniel Kauffman; The Coming of the Lord an Incentive to Holy Living, Daniel Kauffman; Nonconformity to the World, John S. Hess; Practical Nonresistance, John F. Grove; What the Church Expects of the Mission Congregation, Daniel Kauffman; Witnessing Among the Jews, Martin Miller; Consecrated Church Membership, Emanuel Peachey; Christian Social Standards, John S. Hess; Essentials to a Successful Revival, Sanford G. Shetler; Sermon (Evangelistic), John F. Grove.

Thoughts Presented.—We need to stress the Olivet message as well as the Calvary message. Essentials to a Christian life: (1)

Holy Spirit in the heart, (2) life of prayer, (3) live a pure, earnest, unselfish life, (4) passion to win souls to Christ.

Read other good books with a burning message. Bar all cheap reading. Mark your Bible. Think about the Bible while at work. When unbelief is replaced with faith, all things are possible with God. There is not only the idea of sacrifice and suffering, but the idea of triumph. People must not only be encouraged but must be told of their sins. When there is repentance there is remission of sins. God's people have a hope in Christ's coming, the sinner has a fear. Live for self you live in vain, live for Christ you live again. The soul that has had a living experience of the forgiveness of sins will make an offering. Our garments show that we are the sons of God. If our standard of dress were one what a power we would have. The twentieth century has no improvement in the doctrines of the Bible. The folks who resist the devil most will resist their fellowmen the least. We must stand on nonresistance with both feet. It takes a brave man to refuse the uniform. If we help to elect the President of our country we must help defend him in a crisis. We expect members to be loyal regardless of age or standing. The Jews are ignorant of the real meaning of their Bible. They have a desire to know the truth, when will we awaken to our responsibility? J. Irvin Brunk, Sec'y.

Carstairs, Alta.

Report of the Sunday School Meeting held at West Zion Church Oct. 25, 1936.

Organization.—Mods., Alvin Steckley, H. O. Stauffer; Secys., Edna Shantz, Marjorie Snyder; Chor., O. O. Hershberger.

Program and Speakers.—Sunday School Lesson, discussed by Ezra Stauffer; Early Memories of Sunday School Work, Joe Weber; Factors in Effective Sunday School Work, John Harder; Essay, Mrs. J. B. Snyder; Sermonette (Acts 8:4), O. O. Hershberger; Devotion, Abe Riest; Children's Meeting, Mrs. John Harder; Ways of Encouraging Mission Activity in the Sunday School, Boyd Stauffer; Essay, Mrs. Martin Brubaker; Teaching of Christian Principles as a Means of Holding Our Identity as a Mennonite Church, M. D. Stutzman; Devotion (I Jno. 3), H. J. Harder; What has the Summer Bible School Meant to Me, Francis Riest; What has Winter Bible School Meant to Me, Ermina Gingrich; What Has the Christian Workers' Band Meant to Me, Vieta Good; What Has the Junior Investment Meant to Me, Paul Brennehan, Paul Voegtlin; What Has Young People's Meeting Meant to Me, Glen Hershberger; Nonconformity (Rom. 12:1, 2), C. J. Ramer.

Thoughts Gleaned.—The Holy Spirit moved certain men to start Sunday school and the result was a mighty turning to God among the young people. The young people wanted more Christian activity; so prayer meetings, Sunday schools, and young people's meetings were started. The purpose of the Sunday school is to teach the Word to the unsaved and to encourage and strengthen those who are saved. Teachers and officers must be consecrated; they must know the value of prayer and of souls. They must have a good knowledge of the Bible and have an appealing method of teaching. It is not what people expect of us, but what God expects of us that counts. We must have the love of Christ in our hearts, and then we can bring people face to face with the fact that they need to accept Christ. The effectiveness of the evangelist's message depends solely on his experience with the knowledge of the Gospel of Christ. We can encourage mission activity in the Sunday school class, at home and in our groups. We need to ask God to give us a vision of lost souls. We as a church should be one in hope and doctrine. We need to study the Word in connection with our differences and discuss them with one another. To the ex-

tent of our teaching our identity will be held. We must teach the whole doctrine of God, not emphasizing some points and ignoring others; all are important. Summer Bible schools help us to learn more about Bible characters and bring us into closer relationship with God. The Christian Workers Band is a great help to young people. It gives us experience in serving on programs, memorizing Bible verses, and we get practical experience in handing out tracts. The Junior investment gives us an opportunity of helping children less fortunate than we are, and we can be missionaries at home by helping to support those on the field. Thus we have a part in helping to spread the Gospel. May our lives be a real testimony for Christ. Secretaries.

Portland, Oreg.

Report of all-day program and a day of prayer and fasting held at Mennonite Gospel Mission, Portland, Oreg., on Sunday, Oct. 18, 1936.

Organization.—Mods., Chester Kauffman, Chester Hartzler; Secys., Myrtle Miller, Alice Gingrich; Chor., Milton Martin.

Program and Speakers.—Sermon (The Importance of Fasting), G. D. Shenk; Devotion, Henry Yoder; "If my people, which are called by my name shall humble themselves and pray," Glen Whitaker; Why so Many Unanswered Prayers, John Snyder; The Elements of True Prayer: (1) Adoration, Melvin Mishler; (2) Confession and Restitution, Milton Martin; (3) Unity, Melvin Shrock; (4) Faith, Russel Allan; (5) Submission, Joe H. Yoder; Thanksgiving and forgiveness, (Speakers absent); Getting Things From God, Paul N. Roth; Open Meeting, Testimonies of Answered Prayers, Mrs. Henry Yoder, Paul Roth, Henry Yoder, Russel Allan, Henry Lehman, Chester Kauffman; Dedication of Prayer Room, address by Fred Gingrich; Children's Meeting, Milton Martin; The Growth of Our Prayer Life: (1) Learning to Pray, Henry Yoder; (2) Ways of Developing Our Prayer Life, Bernice Widmer; (3) The Ideal Prayer Life, Fern Whitaker; Sermon (Rev. 4), Glen Whitaker.

Thoughts Gleaned.—Since God's hand is so much bigger than ours we must pray with the same assurance that God will fulfill His promises. Many prayers are unanswered because some prayers are not asked, the time is not ripe, we ask amiss and we have not enough faith. In coming to God in prayer through the name of Jesus we must have a meek spirit and know Him well enough to adore Him. Righteousness brings unity. Pray daily and keep coupled up with the power house, that there may be more unity. The submission we show to each other spells our submission to God. Get the devil on the run by submitting to God. God has full charge over the storehouse of our supplies. Therefore we must come to Him in order to receive our needs. Our prayer life may be developed by having a definite place to pray, being willing to agonize in prayer and intercede for others. We must give prayer first place in our lives, as Jesus did.

Secretaries.

Married

Ebersole—Schiffler.—On Aug. 30, 1936, Bro. Albert Ebersole and Sister Mary Ann Schiffler were united in holy marriage, Bro. Norman Hobbs of Iowa City, Iowa, officiating. May the Lord's richest blessings attend them through life.

Shover—Charlton.—On Nov. 11, 1936, Bro. David E. Shover and Sister Mary E. Charlton were united in marriage at the home of the bride, Newville, Pa., Bro. W. F. Charlton officiating. May the blessing of a kind heavenly Father and the abiding presence of Jesus be with them.

White—Horst.—On Sept. 27, 1936, Bro. Allen White of the Pennsylvania congregation near Newton, Kans., and Sister Edna Horst of the Catlin congregation near Peabody, Kans., were united in holy marriage in the Catlin Church, Bro. E. M. Yost of Greensburg, Kans., officiating. May the Lord bless them throughout life's journey.

Riemenschneider—Proops.—On Nov. 5, 1936, at the home of the bishop, Bro. N. M. Birky, Flagler, Colo., occurred the double wedding of Bro. Simon Riemenschneider and Sister Esther Proops, and Bro. Aaron Riemenschneider and Sister Emma Ruby. May the richest blessings of God attend them through life.

Bachman—Nafziger.—On Oct. 18, 1936, Bro. Earl Bachman of the Pleasant Grove congregation near Tremont, Ill., and Sister Lucile Nafziger of the Hopedale, Ill., congregation, were united in marriage at the home of the bride's parents, Bro. and Sister Asa Nafziger, Bro. Simon Litwiller officiating. May God's blessings attend them through life.

Obituary

Huebner.—Robert, son of Peter and Selma Huebner, was born in Wayne Co., Ohio; died of diphtheria Nov. 12, 1936; aged 9 y. 11 m. 24 d. He suffered greatly, but he bore it all with patience. He leaves his parents, 2 brothers (Richard and Peter Eugene), and 4 uncles. Funeral services were held at the home by Louis Amstutz. Burial at the Sonnenberg Cemetery.

Dolly.—Gordon Dolly was born near Mouth of Seneca, W. Va., March 8, 1909; died Oct. 15, 1936; aged 26 y. 8 m. 8 d. He leaves his parents, 9 brothers, and 3 sisters. He became seriously ill about two weeks before his death. Realizing the seriousness of his illness he requested to be received into the Church and on Oct. 9 he was received into Church fellowship by water baptism. Funeral services were held from the home of his parents in charge of Paul Good. Interment in the family cemetery near by.

Landis.—Arlene, infant daughter of Titus and Amanda (Landis) Landis, was born July 17, 1936; died Oct. 10, 1936, after a few days' illness of gastritis; aged 2 m. 23 d. She leaves to mourn her early departure the parents and 2 brothers (Harold and Arden). Funeral services were held Oct. 13 at Towamencin Mennonite Church and were conducted by Bros. Isaac Kulp and Warren Moyer. Text, Job 1:21. Interment in nearby cemetery.

"Dear little Betty, too pure to stay,
Our loving Father has called you away,
Out of this world of sorrow and care,
To wait till we join you over there."

Harper.—Virgil Harper was born in Pendleton Co., W. Va., Aug. 29, 1910; died Nov. 12, 1936; aged 26 y. 2 m. 14 d. On May 4, 1931, he was united in marriage with Goldie Mallow. To this union were born 2 sons and 1 daughter. He is survived by his wife and 3 children, his parents, 6 brothers and 5 sisters. He united with the Mennonite Church June 7, 1936, and shortly afterwards was admitted as a patient at Hopemont Sanitarium, in which institution he died. Funeral services were conducted from the home of relatives on Spruce Mountain by Paul Good. The body was laid to rest in the Mallow Cemetery near by.

Gerber.—Nola Victoria, youngest daughter of Menno and Anna Gerber, was born Mar. 31, 1927, near Kidron, Ohio; died of diphtheria Oct. 28, 1936; aged 9 y. 6 m. 28 d. She leaves her sorrowing parents, 4 sisters (Goldie of Goshen College, Pauline of Kent, Mabel of Wooster, Iona at home), 1 brother (Clarence at home), 1 grandfather (Jacob S. Moser), 2 grandmothers (Fanny Moser and Barbara Ger-

ber), also many other relatives. She was a bright and obedient scholar in school, very active at home, and a beautiful singer. Private funeral services were held at the home by Simon W. Sommer of Millersburg, Ohio. Burial in Sonnenberg Cemetery.

Brubaker.—Samuel H., son of the late Moses and Phoebe Hearold Brubaker, was born Nov. 20, 1875; died Nov. 6, 1936; aged 60 y. 11 m. 14 d. He died at the home of Ralph Busser, Manheim, Pa., of a complication of diseases. He was a member of the East Chestnut St., Mennonite Church, Lancaster, Pa. Besides his wife (Emma Kulp Brubaker) he is survived by two daughters (Phoebe L. Brubaker of Lancaster City and Theodora, wife of Ralph Keener, Manheim) and 1 son (Samuel William) also of Manheim; also 3 brothers (John of Duchess, Alta., Jacob of Port Trevorton, Pa., and Thomas of Royersford, Pa.). Funeral service was conducted Nov. 9 at the East Chestnut St. Church by Jacob Brubaker and Ross Goldfuss. Burial in Melinger's Cemetery.

Brubaker.—Lizzie, widow of the late Deacon John B. Brubaker and daughter of the late Joseph and Martha (Buckwalter) Stauffer, was born Oct. 15, 1851, near Sporting Hill, Pa.; died of complications; aged 84 y. 10 m. 23 d. She was bedfast only one week at the home of her sister, Amanda Rohrer. She was preceded in death by her husband eight years ago, 2 sons (Henry S. and Menno S.), 1 daughter (Amanda, wife of Deacon Herman Metzler), 2 brothers, 1 sister, 2 grandchildren, and 1 great-grandchild. She is survived by 14 grandchildren, 14 great-grandchildren, 1 son-in-law, 1 daughter-in-law, and 1 sister. Funeral services were held Sept. 11 at the home of her sister by Bro. Sam Lehman with further services at the Manheim Mennonite Church by Bros. Henry Lutz and Joseph Boll. Text, Rev. 14:12, 13. Burial in Hernley's Cemetery.

Yoder.—Jacob Yoder was born in Johnson Co., Iowa, Jan. 9, 1857; died at the home of his son near Fairview, Mich., Oct. 24, 1936; aged 79 y. 9 m. 15 d. In his young manhood he accepted Christ as his Savior and united with the Amish Church. In this faith he lived and died. On Jan. 26, 1879, he was united in marriage with Magdalena Bontreger. To this union were born 11 children of whom 3 preceded him in death. There remain to mourn his departure 4 sons (Joseph, Daniel, Moses, and Gideon), 4 daughters (Mrs. Amos Hostetler, Mrs. John Gerber, Mrs. Joseph Kropf, and Mrs. Enos Cross), also 45 grandchildren and 15 great-grandchildren, 2 brothers and 3 sisters. The body was brought to Nappanee, Ind., for interment, where a large concourse of sympathetic friends, neighbors, and relatives gathered at the home of Daniel Hostetler's where the funeral services were held and burial was made in the Weldy graveyard.

Bomberger.—Lizzie, oldest daughter of the late David and Susan Weidman Bomberger, was born Aug. 6, 1864, near Manheim, Pa.; died in the General Hospital, Lancaster, Pa., Sept. 19, 1936; aged 72 y. 1 m. 13 d. Her death was caused by burns she received while melting paraffin when it ignited and set her clothing on fire on Friday morning. She suffered until Saturday morning when she fell asleep. She was a member of the Manheim Mennonite Church and was the last of a family of five children to pass on: Catharine who died in infancy; Lavinia, married to Henry S. Brubaker; Peninah, and Annie. She is survived by 3 nieces (Ada, Emma, and Lizzie Brubaker), 1 aunt (Mrs. Annie Hershey), and many cousins. Funeral services were held from her late home on Sept. 21 by Bro. Sam Lehman. Further services were held at the Manheim Mennonite Church by Bros. Henry Lutz and William Heisey. Text, Matt. 25:13. Burial in Kauffman's Church Cemetery.

Near.—Milton Hiram Near was born at Plattsburg, N. Y., Sept. 23, 1854; died Oct. 20,

1936, at his home at Denbigh, Va.; aged 82 y. 27 d. At the age of ten he moved with his parents to Waverly, Iowa, and from there to Joplin, Mo., where he lived fifteen years. He then moved to Osborne Co., Kans., where he was united in marriage to Barbara Neuschwanger. To this union were born 5 children: Fronee (Mrs. Elmer Wiese) of La Junta, Colo.; Martha, at home; Rebecca (Mrs. Hugh McLaughlin) of Plainview, Tex.; Lucy (Mrs. Henry Landis) of Chambersburg, Pa.; John Henry, who died at the age of two. In 1909 he moved with his family to Plainview, Texas, where they lived until 1920, when they moved to Denbigh, Va. Here his wife preceded him in death. He united with the Mennonite Church while living in Kansas and was a man of prayer; calling his family to the altar morning and evening. Funeral services were held at the house by Bro. Geo. R. Brunk and at the Warwick River Mennonite Church by Truman Brunk, Geo. R. Brunk Jr., and Daniel Shenk. Texts, Rev. 14:13; Ps. 116:15.

Gerber.—Sarah (Bixler) Gerber was born near Dalton, Ohio; died Nov. 1, 1936; aged 68 years. She had not been well for several months, but was seriously ill only one week. She was baptized and received into the Sonnenberg Mennonite Church near Dalton, Ohio, in her youth and remained a member until death. She was married to William I. Gerber Dec. 15, 1891. She is survived by her husband, 6 sons (Clyde of Dalton, Melvin and Willard of Massillon, Dennis of Brewster, Glen and Lyman at home), 3 daughters (Mrs. Esther Souer of Kidron, Mrs. Grace Kirchofer of Massillon, and Lina of California), 6 grandchildren, 2 brothers (David Bixler of Excelsior, Mo., and Daniel of Dalton), 3 sisters (Mrs. Elizabeth Amstutz of Orrville, Mrs. Barbara Loganbill of Texas, and Mrs. Lina Moser of Dalton). Four sisters and two brothers preceded her in death. She was a devoted mother, a kind and loving neighbor, always ready to lend a helping hand to the sick and needy. Funeral services were held Nov. 4 at the Salem Mennonite Church by A. R. Kaiser and at the home by A. J. Steiner of North Lima, O. Interment in adjoining cemetery.

Zimmerman.—Martin M. Zimmerman, youngest child of Joseph and Nancy Zimmerman, was born in Lancaster Co., Pa., Oct. 1, 1856; died at Bethel Hospital, Newton, Kans., Nov. 4, 1936; aged 80 y. 1 m. 4 d. He had suffered a lingering illness due to cancer of the stomach. On Sept. 16, 1877, he was married to Anna S. Martin, at New Holland, Pa. To this union were born 2 sons, both surviving: Reuben M. and Clayton M. There are 7 grandchildren and 1 great-grandchild. Three years after their marriage Bro. Zimmerman and his family moved to the new prairie country northwest of Newton, Kans. Here he spent his life, a loved neighbor, an exemplary Christian, and a worthy citizen. Two years before coming to Kansas he confessed Christ as his Savior and became a member of the Mennonite Church. He was a charter member of the Pennsylvania Mennonite Church, near Zimmerdale, which he faithfully served for a number of years as trustee. His passing removes from our church and community one of the few remaining pioneers. Funeral services were conducted November 6. Bro. J. G. Hartzler preached the sermon from the text, "I am now ready." The brethren Paul Erb and Earl Buckwalter assisted. Interment was made in the adjoining cemetery.

Kurtz.—Frank, son of Daniel and Susanna Kurtz, was born in Lancaster Co., Pa., Nov. 29, 1854; died Oct. 17, 1936; aged 81 y. 10 m. 18 d. His death was due to an accident. He was struck by an automobile as he was walking across the Lincoln Highway at Gap, and was instantly killed. He is survived by 3 daughters (Ruth at home; Lydia, wife of Lloyd Weaver of Ronks; Cathryn, wife of Walter Harring of Philadelphia), 2 grandchildren, 3 brothers (Daniel, Martin, and Benjamin), and 2 sisters (Mrs. Mary Livingston and Mrs. Annie Groff).

His death was a great shock for the family and community, as he had been very active and was husking corn a few days before his death. This should be a warning for us to be ready for our heavenly home when God calls us. He was a member of the Hershey Church for many years and his place was seldom vacant when health permitted. Funeral services were held at the home in charge of Martin Hershey and at Hershey's Church by Abram Martin. Text, Josh. 1:11. His body was laid to rest in the adjoining cemetery.

"Dear father, how we miss thee,
Thy toils and cares are o'er;
We hope again to meet thee,
Over on the heavenly shore."

Eby.—Susannah, daughter of the late Moses and Susannah Shantz and widow of the late Henry B. Eby, was born on the old homestead north of Waterloo, Ont., Feb. 15, 1861; died at the home of her son (Edwin S. Eby) on Sunday, Oct. 18, 1936; aged 75 y. 8 m. 3 d. She passed away rather suddenly from an attack of pneumonia following a week's illness. She is survived by 3 sons (Oliver of Guernsey, Sask.; Edwin S. and Irvin S. of Kitchener), 4 daughters (Mrs. Edwin Bowman of Guernsey, Sask.; Mrs. Gordon Weber and Florence, Kitchener; Ella, R. N., of Woodstock), and 17 grandchildren and 1 great-grandchild. She is also survived by 3 sisters (Mrs. Christian Brubacher and Mrs. Frank Shuh of Waterloo, Mrs. Benj. Horst of Breslau) and 4 brothers (Menno of Kitchener; Aaron, Amos, and Allen of Waterloo). She was predeceased by Mrs. Henry Groff, Minnesota; Mrs. David Hoffer, Elmira; Tilman Shantz, and Frank Shantz of Waterloo. She was a faithful member of the Sterling Avenue Mennonite Church. The funeral was held from the home of her son (Edwin Eby), thence to the Sterling Ave. Menn. Church, Kitchener. Services were conducted by U. K. Weber, pastor of the church. Interment in the First Mennonite Cemetery.

"In our hearts her memory lingers,
And we know 'tis vain to weep;
Tears of love can never wake her
From her quiet peaceful sleep."

Yoder.—The death angel called Truman Myrl Yoder to join the heavenly family Sunday morning Aug. 16, 1936, at the Axtell Christian Hospital, Newton, Kans. Myrl never complained of illness, so that those dearest to him scarcely realized his condition. During the last few weeks of his life it was noticed that he was not so well and medical aid was sought. On Friday morning the doctors recognized his illness as typhoid fever and he was admitted to the hospital where he was a patient only two days. Just ten days less than a year ago, Myrl suffered the loss of the close companionship of his mother. Now his grief is allayed, for he has joined his mother and baby brother, Mervin, in that pearly white city where neither death nor sorrow come. Half of this family has now left this world to abide above. He was dependable, quiet, and conscientious, and endeared himself to his family and to his friends. His interest in his father's work was revealed by his responsibility he manifested in the home. He was the oldest son of E. Amos and Cora Zimmerman Yoder, born July 11, 1918, in McPherson Co., Kans. His father, 2 younger sisters (Rhoda Madeline and Matilda Maxine), Grandfather and Grandmother Zimmerman, Grandmother Yoder, with a host of near relatives remain to mourn his early departure at the age of 18 years. At the age of eleven he united with the West Liberty Mennonite Church. At that time he expressed himself to his mother that he wanted to be ready to meet Jesus should death come. Funeral services were conducted by Bros. J. G. Hartzler and M. M. Troyer at the West Liberty Church, Aug. 18, 1936.

"Why should our tears in sorrow flow,
When God recalls His own,
And bids them leave a world of woe
For an immortal crown?"

ITEMS AND COMMENTS

As a result of the recent elections, Charles E. Coughlin, the famous radio priest of Detroit, Mich., decided to quit politics. It is a good example for all other political clergymen to follow.

The ranks of Fundamentalists suffered a distinct loss in the recent passing of the well known missionary, Jonathan Goforth. His name typified the character of the man. "Goforth" was his name; **go forth** was the unvarying rule of his missionary labors.

The automobile industry, one of the giant industries of America, has recently been made more conscious of its size by the fact that the taxation of the industry has mounted to a total of about \$1,330,000,000. In other words, this one industry is paying a larger tax bill than it used to take to defray the expenses of the entire nation.

The Bible in Russia—The British and Foreign Bible Society reports "the impossibility of any circulation of the Scriptures in Russia. It is illegal to either print or circulate the Bible, or indeed any religious book, in the Soviet Union." Quoted from "Europe's Unevangelized Millions."—The Gospel Minister.

David Lawrence, the well known writer and editor of "The United States Daily," is out in an editorial proposing a concerted attack on poverty. It is not a new thought, as that seems one of the leading topics of conversation and public discussions ever since the financial depression struck the nations several years ago. But it is an impossible task so long as covetousness is allowed to displace the Golden Rule in business and politics. Then when we think of poverty, let us not forget that spiritual poverty is infinitely more deplorable than financial poverty, that leanness of soul is far more distressing and destructive than leanness of purse.

December 1 is to mark the beginning of The Inter-American Peace Conference, twenty-one American nations participating, at Buenos Aires, Argentina, in which the principles of peace and good will among the American nations is to be promoted. The object is to establish peace as founded upon good will rather than force. Whether their conclusions will be respected more than the terms of the world-famous series of Kellogg—Briand peace treaties have been, remains to be seen. But we can certainly encourage all efforts for peace upon an enduring basis. The only perfect basis, however, is that found in the teachings of Christ the Prince of Peace. Peace societies, to build upon an enduring foundation, should give Him full recognition.

The "National Voice News Bulletin," published at Los Angeles, Calif., reminds the reading public that a decided step forward was taken in the recent elections toward the return of prohibition. Among other things it calls attention to the fact that Oklahoma, by a majority of approximately 125,000 retained prohibition in its state Constitution; that as a result of a number of local option fights in Massachusetts, one-third of the cities and towns in that state are now in the "dry" column; that Texas rejected a plan for liquor control that would have made that state wetter than it now is; that in Ohio, where over half the townships are already in the "dry" column, 100 additional townships were added to the list. One thing to bear in mind: If the fight for temperance is to succeed permanently it will be necessary

for the people to clean up morally along a number of other lines. Even temperance can not exist permanently as "an oasis in the desert."

BIBLE SCHOOL

A two weeks' Bible School is announced to be held at the Bowne Mennonite Church, Elmdale, Mich., from Dec. 7 to 18, 1936.

Instructors: S. G. Shetler, Principal, Johnstown, Pa.; D. A. Yoder, Elkhart, Ind.

Courses: Christian Principles, Sunday School Administration, Personal Evangelism, Bible Survey—New Testament, Bible Doctrine—The Church, Numbers, I and II Kings, Ecclesiastes, Nahum, Habakkuk, Zephaniah, John, Ephesians, Philippians, Vocal Music.

Remarks: Tuition is seventy-five cents per week. All are cordially invited to attend. For further information write or call

T. E. Schrock, Secretary,
Clarksville, Mich.

ANNOUNCEMENT

(The Cutting Room)

Many of our Sewing Circles have been ordering cut garments from the cutting room at Ronks, Pa. While the cutting room remains in the same place the address has been changed, so if you send for cut garments please note that the address is Gordonville, Pa., R. 1. The cutting room is still in charge of Sister Anna E. Mellinger.

HESSTON SPECIAL BIBLE TERM—1937

Time: January 5 to February 12.

Instructors: J. C. Gingerich, Detroit Lakes, Minn., J. D. Mininger, Kansas City, Kans., Paul Roth, Albany, Ore., S. J. Miller, Pigeon, Mich., M. M. Troyer, Conway, Kans. Also Regular members of the Faculty.

Courses: Bible, Bible Doctrines, Public Speaking, Music, Sunday School Teacher Training, Summer Bible School Work.

Special Features: Revival meetings, Christian Life Conference, Summer Bible School Conference, Missionary, musical, and literary programs, and lectures.

Special Ministers' Courses: Homiletics and pastoral theology, Ministerial problems, Bible study, and other inspirational classes.

Six weeks chuck full of good times in Christian fellowship, Bible study, prayer and inspiration. **COME, BRING OTHERS.**

PRAY FOR THE SUCCESS OF THE S. B. T.

For information and free bulletin write,
Milo Kauffman, Hesston, Kans.

MINISTERS' WEEK AND CHRISTIAN LIFE CONFERENCE, GOSHEN, INDIANA, FEB. 10-15, 1937

The eleventh annual Ministers' Week and Christian Life Conference will be held at Goshen College Wednesday, Feb. 10, to Sunday, Feb. 15. The ministers' program has been shortened to three days, to make it possible for those who cannot leave home for a longer time to attend every session. Sessions will begin at 9:00 A. M. and close at 3:30 P. M. The subject matter has been varied this year to make the best possible program, with one series of doctrinal subjects, one book study, two subjects dealing with practical personal problems of the ministry, and one of general Church interest. All the subjects will be discussed by instructors who have a wide experience and are familiar with their fields. The instructors are J. B. Smith, A. J. Metzler, C. F. Derstine, J. N. Kaufman, Aaron Mast, and C. F. Yake.

The Christian Life Conference begins Friday evening and closes Sunday evening. The general theme for the entire meeting is "Christian Holiness". Under this head various phases of the subject will be discussed.

Speakers at the conference are John C. Wenger, C. F. Derstine, J. N. Kaufman, A. J. Metzler, Aaron Mast, Ira S. Johns, S. F. Coffman, A. J. Steiner, and J. D. Mininger.

A large attendance is anticipated. Meals and lodging will be provided free of charge for ministers.

The prayer of the Church is solicited in behalf of these meetings.

S. C. Yoder, President.

BOOK REVIEW

CHRIST THE HEALER OF BROKEN HEARTS

By Joseph T. Larson

This is the title of a 64-page booklet, bound in paper cover, by the well known Baptist evangelist, Joseph T. Larson. The message is divided into seventeen chapters, setting forth Christ, the Holy Spirit, the knowledge of sins forgiven, spiritual joy, hope, sympathetic friends, etc., as sources of comfort and joy to the true believer. The book retails for 25 cents, or 10 for \$1.50. Send all orders to the author, Joseph T. Larson, 3033 Columbus Ave., Minneapolis, Minn.

You don't have to have a law-suit to collect the wages of sin.—Emma R. Denlinger.

Send your orders now for FAMILY ALMANAC FOR 1937 (English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, 10 cents. Dozen copies, 85 cents. \$6.00 per hundred. Postpaid in each instance.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness)
Established 1905

SCOTSDALE, PA., THURSDAY, DEC. 3, 1936

(Herald of Truth)
Established 1864

No. 36

EDITORIAL

"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare."

It is a consolation, and a reason for thanksgiving, that in the midst of misfortune and adversity we can look beyond the afflictions of earth and "know that all things work together for good to them that love God."

It is still more of an occasion for thanksgiving when we can recount the blessings of God, unmixed with experiences that sadden the heart or vex the soul. For illustration: if deliverance from sickness is an occasion for thanksgiving, why should not continual robust health be still greater occasions for thanksgiving.

Two men, of whom one was D. L. Moody, were sitting together on a platform during a testimony meeting. Among the testimonies was one from a former rake who confessed to all manner of vile sins and then told how wondrously God had delivered him and taken away all desire and inclination for sin. "I'd give the world if I could give a testimony like that," said Moody's companion. "I thank the Lord that I have no such sinful record to confess," was Moody's rejoinder. Moody was right. People who have been delivered from vilest sins have great reasons for thanksgiving. People who from childhood have had a good bringing up, so that awful sins are no part of their record, have still greater reasons to thank the Lord.

This reminds us of the admonition given by the wise man: "Remember NOW thy Creator in the days of thy youth." In so doing, they are saved from the scars of many a putrefying sore, of many a dark blot in their lives. Let parents and teachers do their best

in bringing up the rising generation in a way that they will never have to account for the awful things that have blackened the records of some who have gone before. Let us do our best in the bringing up of children to the end that they will early turn to the Lord and thus escape the corruptions of a sinful career. The more sinful corruption in any one's record, the more of a cripple he will be after his repentance and turning to God—to say nothing of the fact that comparatively few of such people ever turn to God after they get old.

The Christian's Hope.—Paul defines it as "an anchor of the soul." It has been the means of saving many a Christian soldier from despair and defeat. Christ said to His disciples, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Paul, on the brink of eternity, looking back over a courageous and hopeful career in the midst of the most determined opposition, was able to say, "I have fought a good fight, I have finished my course, I have kept the faith." What was it that accounted for his overcoming life? Hope. Looking ahead with the same steadfast hope, he added: "Henceforth there is laid up for me a crown of righteousness." Not only is hope an important factor in living the victorious life, but it is also an incentive to a pure and holy life. Here is John's testimony: "Beloved, it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." What is the Christian's hope? In the language of the poet, "It is the hope, the blessed hope which Jesus' blood hath given; the hope when days and years are past, we all shall meet in heaven."

"Blessed are the merciful: for they shall obtain mercy."

EFFICIENT LEADERSHIP

The greatest leaders known to man are Christ "the head of the Church" and Satan "the god of this world." This fact suggests the idea that leadership may be good or bad, depending upon which direction it takes the followers. It is a fact so generally recognized that it needs no discussion.

The importance of capable leadership is also generally recognized. In the business world, the success or failure of any business enterprise depends very largely upon the capacity of those who are at the head. And whether you speak of business or anything else pertaining to this world, of the Church and all things of man pertaining to the world to come, by far the larger share of the responsibility of success or failure rests upon the leadership. If this point is not clear, watch any business enterprise or Church institution or congregation until you are convinced.

Keeping these facts in mind, we want to say a few things about leaders in the Church. Here are a few things that it would be well for us to keep in mind:

1. **Real leaders are "born, not made."**

The qualities of leadership, like all other talents, are God-given. They may be cultivated and strengthened through training, but they must be in the system before they can be developed. Watch children at play, and it is soon apparent who are the leaders. The same is apparent as we observe the activities among the lower animals. Men have aspired to become leaders who never realized their ambitions because the qualities for leadership were lacking in their makeup. The fad of training people to become leaders is about three-fourths wasted energy. Nevertheless,

2. **The more careful the training, the better the leadership.**

As said before, the qualities of leadership, like all other human talents, are

capable of being developed. And while we are talking of training, it is not absolutely necessary that we think of leadership while this training is in process. If the home training, the school training, the Church training, is what it ought to be, the God-given qualities will shine out and, as a rule, it will be apparent as to what the trained young people are best fitted for as they come to maturity. "Train up a child in the way he should go; and when he is old, he will not depart from it." Whatever training our children may get in school, it is important that the directive part of this training should be in the hands of the home and the Church.

3. It takes a good follower to make a good leader.

We think of Paul's admonition to the Corinthians: "Be ye followers of me, even as I also am of Christ." The same spirit that prompted him to be a faithful follower of Christ was manifest also in his readiness to accept the suggestions of James and others among the apostles whom he considered his peers in experience in Christian service and responsibility. You never saw a man who was generally recognized as a capable leader who was not just as ready to respect constituted authority when others were in the lead as he was to exercise authority over others. The spirit of loyalty to leadership must be as clearly established in our own hearts as we have reasons to expect loyalty from others.

4. A leader, to be efficient, must know his business.

When the blind assume to lead the blind, "both fall into the ditch." The preacher who doesn't know his Bible, the teacher who is not familiar with the studies he attempts to teach, the boss who knows less about his business than the people he tries to boss, the superintendent who is not familiar with the institution or enterprise he is supposed to superintend, are all handicapped in their work. Let the preacher study both his Bible and the needs of his congregation, the superintendent of a Sunday school or institution familiarize himself with everything that belongs to his job, the teacher do likewise with his sphere of responsibility, and each will accomplish more than if he made little or no effort to acquaint himself fully with his task.

5. Complete consecration to God is the prime essential to successful Church leadership.

We need knowledge, but we need consecration more. Mere knowledge, without the other, we are told, "puffeth up." Men who have accomplished great things for God were not, as a rule, noted for their great scholarship. They knew their business, of course; but the secret of their success was the fact that every inch of them was upon

the altar of the Lord. They were not of an aspiring, ambitious nature; but their constant prayer was, "Lord, what wilt thou have me to do?" The most dangerous man you can meet is the man who is otherwise well equipped for his task but who lacks in faith, consecration, and true Christian piety. Other things being equal, the most successful leader is the one who is fully given up to God.

6. There is no Bible support of a high standard for ministers and a comparatively low standard for laymen.

The ideal for ministers, as stated by Peter, is that of "ensamples to the flock." In other words, spiritual leaders should adhere to a very high standard in faith and life that the rest of the membership may be encouraged to do and to be likewise. For example, there is a mistaken idea that ministers should be clothed in a way that people may recognize them as clergymen. Now if we were living under the ceremonial law, and having a priesthood as distinguished from the rest of the people, then it might be all right to have a priestly robe for the spiritual leaders. But under the priesthood of Christ we are all priests. In dress, as well as in all other things, preachers should be "ensamples of the flock." That is, they should prayerfully study the Word of God, and just as prayerfully and conscientiously seek to obey it in every particular (dress and all other things) and then say as did Paul, "Be ye followers of me." This is impossible so long as we expect a different standard for ministers from what we do for laymen. To be "ensamples to the flock" means to take the leaders to obey "all things whatsoever" the New Testament teaches, expecting that the whole membership make an honest effort to rise to the same standards.

7. All members may and should have a part in strengthening the leadership of the Church.

"The effectual fervent prayer of a righteous man availeth much." This is true in praying for ministers and other Church leaders as well as in praying in behalf of other causes. Other things being equal, the more frequent and fervent our prayers in behalf of our leaders, the more efficient the leadership of our church. And then, it helps a minister when he can see and feel that he has the loyal backing of the members under his charge. A warm handshake, a word of encouragement, regular attendance at public services, and hearty support of any worthy cause undertaken by our leaders, will mean much in the way of advancing the interests of the Cause. "We then as laborers together with him" have a wonderful opportunity in strengthening the hands of our leaders through prayers and scriptural sup-

port—thereby not only strengthening them but also promoting the cause of Christ and the Church. In helping others we help ourselves.

DANGER AHEAD!

A man said the other day, if you were more like Jesus you would preach more about heaven and less about hell.

Let us have the truth. Jesus spoke in description of hell while on earth 13 times, of heaven only once. You would think by the way some people talk that they had more love for their fellowmen than the Lord Jesus Christ had. He who was love itself, for God is love, so loved that He gave Himself for man's salvation. Is it a mark of love to hide the truth from men because it is awful?

Listen, dear reader, to these words from the Son of God, who came all the way from heaven and died on the cruel tree to save you from hell.

Of the wicked He said: "Them which do iniquity, he shall cast into a furnace of fire; there shall be wailing and gnashing of teeth" (Matt. 13:41).

To the careless and indifferent He said: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment" (Matt. 25:41, 46).

To unsaved-professors He said: "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 25:30).

To religious hypocrites He said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell" (Matt. 23:33)?

To those who permit the affairs of this life to hinder them He said: "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm (accusing conscience) dieth not, and the fire is not quenched" (Mark 9:43, 44).

Of the rich who forgot God He said: "In hell he lifted up his eyes, being in torments, and cried, I am tormented in this flame" (Luke 16:22, 24).

"Because there is wrath, beware lest He take thee away with His stroke; then a great ransom can not deliver thee" (Job 36:18).

Would I be faithful to you, dear reader, if, knowing the awful hell of fire that awaits every unsaved soul, I neglected or refused to warn you? Listen to what God says to such: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand" (Ezek. 3:18).

A Graphic Illustration

Suppose an excursion train was going out from this town. I was on the rail-

way, and as I walked I came to a bridge and found it broken. I knew the train with its hundreds on board was about due; in fact, I could hear it coming. I think for a moment I will warn them of their danger and stop them. But then I think again, it would be a pity to spoil their holiday by such terrible news. Some people might get scared, and maybe some of them would faint, some who are sickly might get very much worse. I love them very much and want them to have a good time, so I wave them farewell with best wishes.

The train rushed on and all on board were killed or wounded. The whole town was deluged in sorrow. I came among them and told them I knew the bridge was down, but I loved the people so much that I could not think of warning them and spoiling their pleasure. And besides that I feared that some of them would not believe my report and make light of me.

Would You Call That Love?

How long would they let me live in that town, or even live at all? What are we to say, then, of men who stand before their fellow men whom they know are rushing down to hell, unsaved, without Christ, and yet never warn them of their danger?

GOD SAYS:

"The wicked shall be turned in hell and all the people that forget God" (Ps. 9:17).

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7, 8).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

"Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

"He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

How Shall We Escape?

Jesus says: "I am the Way, the Truth and the Life; no man cometh unto the Father but by ME" (Jno. 14:6).

"Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

Jesus says: "He that heareth my word, and believeth Him that sent me, hath everlasting life, and shall not come into condemnation" (Jno. 5:24).

There is no way to get out of hell and only one way to keep out.—Tract Published by Indiana-Michigan Menonite Mission Board.

"BE NOT CONFORMED TO THIS WORLD"

(German translation, "Stellet euch nicht dieser welt gleich.")

By John H. Mosemann

For the Gospel Herald.

There should be no trouble as to the meaning of this short message. However, there are always those who look at things through the glasses of others rather than be their own judges. But look at these words what can be their meaning? Surely not "Be conformed to the world"—and yet that is exactly the way some would interpret. The German rendering is, "Be (YE) not conformed to this world," or "Be (yourselves) not conformed to this world."

The word "conformed" means, "fashioned the same way." Keeping that in mind, or rather both truths will give us the correct meaning of the passage, "Be (ye) not fashioned in the same way as this world." How clear that makes the passage, meaning that the person is not to be fashioned after the worldly pattern. It is their own person that is referred to. Get a man or woman to see these truths and he or she is forever done with the fashions of the day. The child of God is more occupied with what pleases the Lord than with what the world calls "fashions." It is written, "The fashion of this world passeth away" (I Cor. 7:31). "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I Jno. 2:15-17).

Another Scripture that bears looking at here at this point is Jas. 4:4, which reads thus:—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God." Here is a plain portion of Scripture that should need little explanation. There is such a thing as physical adultery, mental and spiritual adultery. The sin mentioned in Jas. 4:4, is evidently spiritual adultery. All are wrong and sinful. The mental adultery was referred to by Christ in the Sermon on the Mount when He said, "He that looketh on a woman to lust after her committeth adultery with her already in his heart" (Matt. 5:28). God's Word exposes sin wherever it is found; in the heart or outside of it. The adulterers in Jas. 4:4 were evidently not physical but spiritual adulterers. The spiritual adulterers are lovers of the flesh, following its lusts, lovers of the

world and its vanities, and lusting after the pride of life. But people can be professors of religion and yet guilty of all these things. Let us then examine ourselves and see if there be any wicked way within ourselves, that the Lord may lead us in the way everlasting. Sinner in the Church or churches, flee from the wrath to come! "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon" (Isa. 55:7).

"Come out from among them, and be ye separate, SAITH THE LORD, and touch not the unclean thing; and I will receive you; and I will be a Father unto you, and ye shall be my sons and daughters, saith THE LORD ALMIGHTY" (II Cor. 6:17, 18). "This I say and testify in the Lord, that ye henceforth walk not as other Gentiles walk, after the vanity of their mind" (Eph. 4:17). "AS obedient children, not fashioning yourselves according to the former lusts in your ignorance" (I Pet. 1:14).

God grant that these truths may appeal to every heart who wishes to fear and serve the Lord in a faithful way.

Lancaster, Pa.

FOOLISH FALLACIES

Following is a paper sent out by the editor of "The National Voice" of Los Angeles, Calif. We are passing the message on to our readers for their sober reflection. It reminds us of the warning written in the language of inspiration: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." We are wise when we practice total abstinence from all intoxicating drink; total abstinence from patronizing all dispensers of booze.—Editor.

Young John Barleycorn is a chip out of the old block. "Old John" was a "murderer from the beginning and abode not in the truth," and his young offspring—the relegalized liquor trade—is just like him.

Repealists enticed the voters with many fancy promises about the great benefits to accrue to the nation following the return of the beer and whisky traffic. Let's review these promises.

What about unemployment?

The secretary-treasurer of the International Union of the United Brewery Workers says the number of wage earners in the breweries are 45,925 in the United States—a small showing. The Christian Century says that there are more people out of employment now than at any time in the last five years.

What about crime?

There are now 1000 more federal prisoners than at any time in the nation's history. Liquor is crowding the prisons.

(Continued on page 763)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

Iowa City, Iowa

Greetings in the name of our dear Lord, who gave Himself for us and saved us by His great love and supreme sacrifice. The Lord's blessing is manifest, and His love is proclaimed to all that will hear.

We are looking forward with great anticipation to our coming all-day Thanksgiving service, and the revivals to follow. Bro. Jennings from Tennessee will be with us, the Lord willing, and we again expect a great spiritual feast.

We have bought two dozen folding chairs, the purchase of which was made possible by donations for that purpose by the congregation in Roseland, Neb., and a number of brethren and sisters at other places. May the Lord bless the givers, and the gift to His purpose.

Our local board presented to us a school bus, capable of hauling 30 or 35 people to and from services.

Our membership is quite scattered, and our building is at the edge of our field of labor.

We need a new larger and more comfortable building and we are pleased to say that the local board has been authorized to investigate into the possibility of changing locations and building anew if they deem it advisable.

Our regular meetings include Sunday-school and church services on Sunday morning, regular young people's meeting and preaching in the evening, teacher's meeting, cottage prayer meetings on alternate Tuesday evenings, and prayer service at the church on Thursday evenings.

Bro. and Sister Hobbs are working hard to spread the Gospel, and with the many perplexing problems need the prayers of all of God's people. We as Sunday-school officers also feel that need.

May we put our confidence in the Lord, and trust His wisdom and guidance in all things, for "where sin abounded there grace did much more abound" (Rom. 5:20).

Brethren pray for us in all things and may the Lord add His blessing.

A. Lloyd Swartzendruber.

Nov. 20, 1936.

Coatesville, Pa.

(625 Walnut Street)

Dear Fellow Travelers toward the Heavenly City:—"For here have we no continuing city, but we seek one to come." We are strangers and pilgrims on the earth. As we see the increasing

wickedness and depravity of mankind, and the signs which point to the return of our Lord, we look forward to the time when we shall be ushered into the presence of our Savior and King, to be with Him throughout an endless eternity. Why does He tarry? In love and mercy that more souls might have the opportunity to escape eternal damnation.

Once more the Thanksgiving season is approaching. To the worldling it means football, turkey, feasting, a trip. What does it mean to you? We should not be guilty of ingratitude, but daily, continually, we should have our hearts filled with thankfulness, for "The Lord hath done great things for us, whereof we are glad." One of the blessings for which we are the least thankful oft-times is the privilege of worshiping God unmolested.

We rejoice to tell you of victories in the lives of several of our sisters who have had severe struggles and testings along spiritual lines. Someone has been praying—that is a way in which all can help. Will you pray that Christ might help them to be daily conquerors and give them peace and happiness as they witness for Him?

A group of young folks is again preparing to sing carols in Coatesville and vicinity on Christmas morning. This year for the first some of the young sisters from the city are planning to help in this, and we are glad for this opportunity for them to witness by song. May the hymns, as they go out on the night air, convey to troubled hearts the sweet message of salvation and pardon.

The Sunday-school attendance has dropped considerably, the average for the past month being 96. We can report very good interest in sewing school, although the group is not so large. It has been held six Saturdays this fall, the lowest number being 42 pupils and the highest 58.

The following visiting ministers brought to us the Word of Life during November—George Good, Melvin Bishop, John W. Weaver, and Daniel Kauffman. On Sunday evening, Nov. 22, Bro. John Byler, from Mattawana, worshiped with us and brought us a message following the workers' meeting.

"Be thou faithful unto death, and I will give thee a crown of life," includes a command and a promise from our heavenly Father.

"Oh, for faith and strength to win
Every battle we begin!
Oh, for patience to put through
Every task we plan to do!"

"The lives of truest heroism are those in which there are no great deeds to look back upon. It is the little things well done that go to make up a successful and truly good life." Let us as Christians be faithful in performing

the many little tasks that come our way!

May the Church of the Lord Jesus Christ remain true "til He come."

In Christian love,

Nov. 23, 1936.

Edna Mast.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—We are rejoicing that the Mission Board has finally acquired the property next door. Settlement was made last Monday, Nov. 16 and then following some work of tearing out two partitions and plenty of cleaning the first service was held in it Sunday, Nov. 22. Plans are to use it as it is for a while until they hoped for building operations begin. The Juniors to the adult folks meet in this new building while the Primaries meet in the Mission building. Missionary day was observed last Sunday with Brethren Elias Nice of Souderton and Elmer Mack of Collegeville giving short talks. Bro. John W. Hershey, who for more than four years superintended the adult department of the Sunday school, resigned because of advancing years and disability. For the past four years the adults had met separately.

Tomorrow evening, Nov. 25, Brethren Merle Eshleman and Noah Mack will speak in young people's meeting the topic being "Our Mission in America." Thanksgiving evening Bro. Arthur Ruth will preach. Over Sunday the 29th, communion services will be held.

Week-day Bible schools, here and at the Colored Mission, started a few weeks ago.

Through the summer and fall different brethren and sisters have brought or sent in foodstuffs. We want to say that this is very much appreciated. About a week ago some Juniata County folks sent some things—a good way for our country folks to help our city missions to keep down expenses. And don't forget to pray for us. Three applicants are under instruction.

Bro. Mahlon Witmer of New Holland, who had charge of the evening services since last May, closed his work with us on Nov. 15. We thank him for this willing labor. We also appreciate what brethren have done in so kindly conveying him here. Bro. Mar Swanenburg is taking up the work for the present month.

With the approach of the Christmas season we are again looking to you and to the Lord to supply our needs at that time. About 100 families will be looking this way during the coming weeks. Cash and foodstuffs will be appreciated. Goods should be here by the 23rd.

Your Brother,

J. Paul Graybill.

WEEKLY LETTER FROM EAST AFRICA

Katura, Musoma, T. T.,
B. E. Africa, Nov. 4, 1936.

Dear Herald Readers:—"Not by works of righteousness which we have done but according to his mercy he saved us."

Bro. and Sister Shenk have been with us now for almost two months. We folks here at Shirati were very glad to have them with us until this past week. They have now gone to Bukiroba to pay a visit to the folks there and also help out some at Mungango, where Bro. and Sister Stauffer are busy in starting that new station. But we are expecting them to return here soon, that Bro. Shenk may assist with the building of the new church and a few other things that are yet to be done and give Bro. Mosemann opportunity to get out some out-station visitation work.

The space for the new church is being cleared and stones for the new foundation are being hauled from the plain about two miles from here. This will be a mud brick structure with grass roof and mud brick benches.

School has been in session for a month with quite good interest. Some children have been quite irregular in attendance, but a few have shown very good interest by working enough to earn slates. Today one little boy came with a new slate that he earned by taking milk to the separator for a certain number of days. This was a little unusual, for he must have had the consent of the folks at his village and most of the others do not have so much initiative to think of a plan of their own but just come here for work. There is probably an average attendance of fifty in the day school.

Dispensary work has been about as usual. A severely burned baby was brought in last week. Again it is a case of the child rolling into the open fire while the mother was out. A man was thrust with a spear entirely through his arm and several inches under the skin on his chest while out with a hunting party. The latter is getting along splendidly, but the baby is very ill.

We are very appreciative of the absence of mosquitoes during the past few months. By the Lake there are many, but we are far enough away that they do not come here. Our Father is so good to give us this rest from them for it is a comfort mentally and physically not to have them.

The home for the girls is almost completed and they will probably be moving in some time this week. One more has joined their number, so there are five girls and the widow and her two children. The Roman Catholics are showing some opposition by placing native teachers in one or two

schools near here. One little girl who was here for some months has sent word to us that she is now going to the Catholic school. The prayers of the other girls ascend daily, and we feel the Lord will demonstrate His power and might. We know too we would not be doing the Lord's work if there were no opposition.

We have been sorry to hear of the passing of Bro. Ressler, but we all know it is another staunch defender gone home to his reward. It was quite interesting this afternoon to teach the native class in school some about our heavenly rewards and we must praise the Lord it is not only one reward but many. We could not mention them all for we could not even think in our human way all that heaven will mean and bring to us.

We are conscious of your prayers and intercessions for us, and continue to find great comfort in this that we are going on in the work with the strength of your prayers.

For His glory,
Elma Hershberger.

THE WORK IN HARRISONBURG

To all Christian friends in Him, Greetings:—For many years prayers have been ascending in behalf of the lost in Harrisonburg. There were those who had convictions for a permanent mission. Now these prayers are being answered, and the convictions are realities.

Last spring the Young People's Christian Association of the Eastern Mennonite School, under supervision of the Virginia Mission Board, rented an old store building on the corner of Gay and Federal Streets. In this building Sunday school was conducted in the morning for the white folks and in the afternoon for the colored. Interest grew, and the work was continued during the summer.

At the beginning of this school year, a group of students from the Eastern Mennonite School were appointed as regular workers. The two sessions of Sunday school have been held weekly, and each Sunday evening since September 27 there have been preaching services for the whites and the colored alternately. Children's meetings also are held regularly. The average Sunday school attendance of the white folks is thirty-five; of the colored, thirty-six.

It was felt, however, that the work would make greater progress if there were separate places of meeting for the two groups, and again there was much prayer. Now a small church on the corner of Chicago Avenue and Green Street has been rented, in which services for the white folks will be conducted, leaving the first mission for services for the colored.

The low spiritual understanding of some of the people with whom we have come in contact is almost alarming. One woman, who can neither read nor write, and who has been inside a church possibly twice, was spoken to about her soul. Her ignorance of Biblical truths was pathetic. She said that she knows there is a God; she knows, too, that she is a sinner, for something tells her that when she does things that are wrong. Then she was asked whether she knows about Jesus, and she replied very simply, "No, I don't believe I do. What about Him?"

One of the young men for whom we were greatly concerned was struggling under deep conviction. He knew that he was lost; yet he would not yield. We visited in his home and gave him opportunity to confess, but he wanted one more week's time to consider before making a final decision. When the next week came, again he pled for one more week. He knew that we could not promise him that, he knew that life is uncertain, yet he continued to harden his heart and said that his decision was postponed until the next week. During that time an accident occurred, and almost miraculously he escaped injury and death. He recognized it as a call from God, and several days later he accepted Christ as his own Savior. There was a double victory that day, for one of his friends, a young man who had at first been very indifferent, yielded his heart to God at the same time.

We have reason to rejoice in the Lord, for there have been nine confessions in the past several months. To hear the testimonies of these newly-saved souls is a real inspiration, and with renewed zeal and earnestness we press on. This work has just begun, and it needs the prayers of all who know Him and who have a passion for souls. It has begun under His guidance; under Him it must continue. Let us pray earnestly, for only prayer avails.

Mildred L. Kauffman.

Nov. 18, 1936.

One thing that I rejoice in the Lord for in connection with the brethren in South America is the way those brethren love to pray for one another when they are sick.—T. K. Hershey.

OUR BLESSED HOPE

By Edna C. Schlosser

For the Gospel Herald.

Jesus lover of my soul
Thou the One who made me whole
On Thy faithfulness rely:
Ever more myself deny;
Ever looking unto Thee
Until Thy blessed face I'll see,
When in the clouds Thou shalt return
And my poor heart no more shall yearn
Nor from Thy presence be denied,
For then shall I be satisfied.

Lederach, Pa.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

A CORRECTION

The poem that appeared in the Shut-in Page a few weeks ago with the title, "God Bless You," and the authorship ascribed to the late Cora Kauffman, was a mistake. It had better been stated that it was a favorite poem and its thought was appreciated by her.—H.

WHAT GOD HATH PROMISED

God hath not promised skies always blue,
Flower-strewn pathways all our lives through.
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

But God hath promised strength for the day,
Rest for the laborer, light on the way;
Grace for the trial, help from above,
Unfailing sympathy, undying love.

—Selected.

GOD'S SUNLIGHT TAKES GLOOM AWAY

By Irene E. Witmer

For the Gospel Herald.

'Twas a day in late September, not as cool as
in November,
And I now can still remember how I watched
the raindrops fall;

Oh it was so dark and dreary and my heart
was sad and weary,
How I wished for someone cheery on a day
when raindrops fall.

Thus I pondered while there sitting as I
watched the raindrops fall,
How they splashed on the street and wall.

But the sun so soon was shining and my
heart then ceased its pining,
When I saw the silver lining on the pretty
silver clouds;

Everything was all gleaming where the sun-
rays were seen streaming,
And I then was almost dreaming that I lived
above that cloud.

Oh it was a glorious evening after many a
gloomy cloud,
And to think they come from God!

As the sun was slowly sinking, I again was
wondering, thinking
Of the many dark and cloudy days we've had
all summer long,

Like the clouds those days were dreary and
our sickness made us weary,
But the Lord sent some one cheery who
could fill our hearts with song,
And those dear ones made us cheery; sick-
ness has no part in song.

Oh to sing with God's own throng!

Oft our hearts are filled with sadness, but a-
gain they're turned to gladness
When we think of all the bright clouds sent
from Him whom we adore.

I am hoping, yes believing, that the Lord is
still relieving,
And is many souls receiving over on that
yonder shore.

He will take His own to Heaven where 'tis
bright forevermore.

Clouds will be ours never more.

Martindale, Pa.

WHEN WE DO NOT UNDER- STAND

By Mabel Weaver

For the Gospel Herald.

I know not why His hand is laid
In chastening on my life,
Nor why it is my little world
Is filled so full of strife.

I know not why, when faith looks up
And seeks for rest from pain,
That o'er my sky fresh clouds arise
And drench my path with rain.

I know not why my prayer so long
By Him has been denied:

Nor why, while others' ships sail on,
Mine should in port abide.

But I do know that God is love,

That He my burden shares,
And though I may not understand,
I know, for me, He cares.

I know the heights for which I long
Are often reached through pain,
I know the sheaves must needs be threshed
To yield the golden grain.

I know that, though He may remove
The friends on whom I lean,
'Tis that I thus may learn to love
And trust the One unseen.

And, when at last I see His face
And know as I am known,
I will not care how rough the road
That led me to my home.

—Grace Troy.

Even though we do not understand,
we have the assurance that God does.
How often in this world of disappoint-
ment and trouble we would go under
in the overwhelming difficulties had we
no Father. How good, when we can
say with David, "Surely in the flood of
great waters they shall not come nigh
unto (me). Thou art my hiding place;
thou shalt preserve me from trouble;
thou shalt compass me about with
songs of deliverance."

We chafe when others' ships sail in-
to seas of usefulness while ours must
stay in port. Perhaps the reason God
allows this is that He may load us with
a greater cargo of love and goodness.
God puts His children into places
where spiritual graces will best de-
velop. Often our afflictions are in an-
swer to our prayers. We long for pa-
tience and He sends us sickness, for
"Tribulation worketh patience." We
pray for love and He puts us into se-
clusion that we may absorb His love.
We want to weep with them that weep
and He gives us suffering that we may
be better able to sympathize.

As God leads through this valley of
trouble, let us take comfort in the
knowledge that Jesus has gone the
way before and even now is at our side
as well as on the right hand of God.
That all these things work to the one

purpose, that we may be more like
Him.

How sad is the lot of those who go
through these earthly troubles with-
out the assurance of a heavenly Fa-
ther's presence. To such this world
truly is a world of woe without even a
hope of relief farther on. To you who
are not resting in this heavenly Fa-
ther's arms I would implore you, come
and receive rest and hope.

If you have fully given yourself into
His keeping you can rest assured that
what He does now is well done even
though it calls for suffering. And you
can have this hope that He is leading
you the nearest and best way into a
blissful everlasting rest.

So whether we understand or not,
may we always say, "His way is the
best way."

Ephrata, Pa.

POINTED PARAGRAPHS

Contrasts

Life is made up of light and dark-
ness, of sunshine and shadow, of fair
and cloudy weather. Uninterrupted
sunshine would soon cause all vegeta-
tion to wither and die. Great faith is
born of great trials, and strength of
character is found only in those who
have endured hardness as a good sol-
dier.

Life's Lessons

Our trials and troubles are no doubt
often allowed to come upon us to teach
us patience and sympathy with oth-
ers; but when we allow our troubles
to make us selfish and morbid, and we
become impatient because others do
not keep their troubles hid from us, or
do not consider them of little account
compared with ours, the afflictions
which were intended for our good only
harden and contract us, and we lose
their true meaning and the lesson
which God meant to teach us. "All
things work together for good (not to
all, but) to them that love God." "For
our light affliction, which is but for a
moment (compared with eternity)
worketh for us a far more exceeding
and eternal weight of glory;" while we
look not at the things that are seen but
at the things that are not seen.

—Selected from "Thoughtful Para-
graphs." S. Y.

"Blessed are they which do hunger
and thirst after righteousness: for they
shall be filled."

The Cross in the Christian's life is
at the gateway to Christian experi-
ence.—P. J. Hooly.

The form of the family worship can
never take the place of the atmosphere
that should be in the home.—Paul
Mininger.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE SPREAD OF CHRISTIANITY**

OUTLINE STUDY

Lesson for Dec. 13, 1936.—**JOHN'S VISION ON PATMOS.**

Lesson Scope.—Rev. 1:1-3:22.

Lesson Text.—Rev. 1:4-18.

Time and Place.—Probably about 95 A. D.; The Isle of Patmos.

Writer.—The apostle John.

Golden Text.—Fear not; I am the first and the last: I am he that liveth.—Rev. 1:17, 18.

Points for Meditation.

1. The personality of John.
2. The seven churches of Asia.
3. Revelations, genuine and spurious.
4. The work of angels.
5. The Lord's day.
6. The Divine Voice.
7. The living Lord and Redeemer.

Introductory Thoughts.—The first impulse, in beginning the study of this lesson, is the feeling of regret that so little time is available for so vast a subject. The entire book is a thrilling narrative, which may or may not be studied with profit. The part covered in this lesson is but a mere introduction to the whole subject. This is followed by a special message to the seven churches of Asia.

LESSON COMMENTS

Introduction (1-7).—After giving us an idea as to where this message comes from ("a revelation of Jesus Christ"), John begins his salutation to the seven churches of Asia: "John to the seven churches which are in Asia: grace be unto you, and peace, from him which is, and which was, and which is to come." In other words, it is John the evangelist who is writing, bringing to the seven churches of Asia a special message to each church, messages which are as profitable to us in our day as they were to the seven original churches to which they were addressed. We are therefore to infer that the message of Revelation is a message from Christ our Lord. In his introductory message John gives a few things to think about with reference to the work of Jesus Christ our Lord: "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." He goes on to say: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen."

Vision of Jesus in Glory (9-18).—Having completed his introductory message, John proceeds to give us a vision of the Christ as He appeared to John on the Isle of Patmos. Christ began His revelation to John with a declaration concerning Himself. "I am Alpha and Omega," He says, "the beginning and the ending," revealing Himself to John as "the Lord, which is, and which was, and which is to

come, the Almighty." In other words, it is "Jesus Christ, the same yesterday, and today, and for ever."

John now begins to speak of his own experiences: "I John, who am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." He went on:

"I was in the Spirit on the Lord's day, and heard . . ." The reason why so many people fail to hear the message from heaven, either on the Lord's day or some other day, is because they are not in the Spirit. Being in the spirit of this world, they hear only the message of the world. But John, being in the Spirit, heard a message which not only thrilled his own soul but through him the souls of multitudes of other people. Thank God for this message; and thank God that here was a man who was in the Spirit and therefore in a position and condition to pass the message on to others.

The Son of God, as He appeared to John on this occasion, was glorious. But let us not forget that this being but a vision, was typical of the still more

glorious sight that the people of God will behold when in the fullness of glory they will see the real Lord as He will appear in the eternal and glory world. In this we see the value of presenting truth in figurative language.

The effect which this had upon John was marvellous. We will let him tell it in his own words: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last." You remember a similar statement which Christ made at the beginning of this lesson. So saying, He proceeded to make a still more remarkable declaration telling of His marvellous power. Let this fact never pass from our minds.

After Christ declared Himself "the first and the last" He added: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of death and hell." This latter testimony, we hold, is the climax of the whole lesson. Space will not permit an exposition of all the facts contained in this declaration. But the kind reader is hereby encouraged to take up the truths here presented by our Lord one by one, and meditate upon them. Eternity, infinite Power, endless grace, eternal life for: whosoever clings to Jesus Christ as Savior and Lord, are here set forth in emphatic form. "Praise ye the Lord."—K.

BIBLE MEETING TOPIC

BIBLE MEMORY DRILL (Jr.).—Psa.
119:9-16

Topic for December 13

MOTTO

"Thy word have I hid in mine heart, that I might not sin against thee."

OUTLINE STUDY

I. The Importance of Remembering the Word of God.

1. That we might keep from sin.—Psa. 119:11.
2. To stir up to a holy life.—Num. 15:38-40.
3. To bring delight to the soul.—Psa. 119:16.
4. To bring comfort in trouble.—Psa. 119:82, 83, 141.
5. To make one wise unto salvation.—II Tim. 3:14, 17.

II. Helpful Portions to Remember.

1. The Ten Commandments.—Ex. 20:3-17.
2. David's Song of the Bow.—II Sam. 1:19-27.
3. The Excellent Name.—Psa. 8.
4. The Heart Speech of the Fool.—Psa. 14.
5. The Shepherd Psalm.—Psa. 23.
6. God's sovereignty.—Psa. 24.
7. The Lord my Light and Salvation.—Psa. 27.
8. Boasting in the Lord.—Psa. 34.
9. Forgiveness.—Psa. 32.
10. Security.—Psa. 91.
11. Blessing the Lord.—Psa. 103.
12. The Lord our Preserver.—Psa. 121.
13. The Omniscient, Omnipresent God.—Psa. 139.

14. Due remembrance of the Creator.—Eccl. 12.
15. The suffering Servant.—Isa. 53.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Remember."
2. Use the outline suggestions for assignment of memory work. According to the ability of the juniors, let them memorize whole passages and recite them in the meeting.
3. If you have already some course outlined for memory work, use the occasion to drill on the work in hand.
4. If the memory work is done as thoroughly as possible there can be more time used in enjoying the thought-treasure in the passages committed. This is the ideal of the meeting.—Imparting the treasure of the memory to those who hear.

For Seniors.

1. The Importance of Memorizing the Word of God.
2. Use time in perfectly repeating treasure portions of the Word, and in a way that will impart its message.

SEED THOUGHTS

Thy Word is a lamp to my feet,
A light to my path alway,
To guide and to save me from sin,
And show me the heavenly way.

Thy Word have I hid in my heart,
That I might not sin against Thee;
That I might not sin, that I might not sin,
Thy Word have I hid in my heart.—Sel.

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THURSDAY, DECEMBER 3, 1936

Field Notes

Bro. Clayton Graybill of Martinsburg, Pa., preached for the congregation worshipping in Goodville, Pa., Mennonite Church on Sunday evening, Nov. 22.

At this writing an interesting series of meetings is going on at the Kinzers, Pa., Mennonite Church with Bro. John H. Gochenaur of East Petersburg, Pa., in charge.

Bro. William Brenneman, who at this time is conducting a series of meetings at Masontown, Pa., preached for the congregation worshipping in Scottsdale Mennonite Church on Thanksgiving morning.

The brotherhood in Mahoning and Columbiana counties is looking forward to a nonconformity conference to be held with the Midway congregation near Columbiana, Ohio, Dec. 18 and 19. Fuller particulars will be published later.

It was the editor's privilege, recently, to worship with the brotherhood at the Mennonite mission in Coatesville, Pa. Our people there are doing a commendable work. Long live the work in Coatesville.

Sunday, Dec. 13, is the date set for the dedicatory services at the new mission building in Hannibal, Mo. The work is proceeding satisfactorily at that place. May the Lord add His blessings.

Thirteen public confessions are reported from Bethel Church near Garden City, Mo., as a result of the recent series of meetings at that place, conducted by Bro. E. M. Yost of Greensburg, Kans.

A new missionary has lately arrived at the home of Bro. and Sister Fred Brenneman, missionaries to India, all doing well. The news is sent us by one interested, who thought it might also be of interest to others.

Bro. J. M. Nissley of Altoona, Pa., writes encouragingly of the work at Rockton, Pa., where he spent a week recently in a series of meetings. May the abundant grace of God abide upon the work at Rockton.

The brotherhood in Rockingham Co., Va., is looking forward to a Bible conference at Zion Church near Broadway, Va., Dec. 24-30 with Brethren Hiram Weaver, R. W. Benner, S. H. Rhodes, and J. L. Stauffer as instructors.

The tenth quarterly Bible instruction meeting at the Paradise, Pa., Mennonite Church is to be held on Saturday evening and Sunday, Dec. 12 and 13. An interesting program has been prepared and a profitable meeting is in prospect.

The recent nonconformity conference at the Conestoga Church near Morgantown, Pa., closed on Saturday evening, Nov. 21, with a crowded house. Among those who attended during the meeting were 5 bishops, 12 ministers, and 6 deacons.

A brother writes us from Lansdale, Pa.: "Preacher Henry Clemmer of the Salford congregation answered the heavenly summons at the ripe old age of eighty-seven." May the comforting grace of God abide with the bereaved family and congregation.

Communion services were held last Sunday at the Rawlinsville mission station in the southern part of Lancaster Co., Pa., Bro. Amos S. Horst of Akron, Pa., in charge; and at the Philadelphia, Pa., mission, with Bro. A. L. Martin of Intercourse Pa., in charge.

Bro. Chris Snyder of Canby, Oreg., writes encouragingly of the recent meetings held by Bro. J. S. Neuhouser at the Bethel Church in that community, by Bro. Milton Brackbill at the Portland Mission, and at Hopewell Church by Bro. Aaron Mast.

A brother writes us from Lima, O., under date of Nov. 24: "Meetings in progress here. Interest is good. Four public confessions thus far; all heads of families. Many reconsecrations. Bro. Maurice O'Connell in charge of the meetings. Pray for the work."

The dedicatory services at the Millwood Church near Gap, Pa., on Sunday, Nov. 22 attracted a large crowd, the house being crowded most of the time. May this be typical of the number of souls won for the Master during the lifetime of this congregation.

Bro. J. A. Heatwole of La Junta, Colo., filled the pulpit in the Scottsdale Mennonite Church on Wednesday evening of last week. He was on his homeward journey, after a number of months of service in the Evangelistic field in Virginia and other points in the East.

The Lord willing, an all-day Bible meeting will be held at the Mill Run chapel, Altoona, Pa., on New Year's day. Instructors, A. A. Landis and Hiram Wingard. The same evening Bro. Landis will begin revival meetings, to continue until Jan. 17. Your prayers are solicited.
J. M. N.

Those interested will please note what those responsible for the work at the Welsh Mountain Samaritan Home and Industrial Mission have to say concerning the present needs; found on last page. It is a worthy institution and merits the hearty support of the brotherhood.

Bro. Samuel Hess of Shiremanstown, Pa., now past 82 and in the ministry for more than half a century, is still hale and hearty at his advanced age, and takes an active interest in the affairs of the Church. May his last years be full of heavenly sunshine and effective labors for the Lord.

"I am expecting good things at our coming ministerial meeting," writes a brother from Canby, Oreg., concerning the nonconformity conference scheduled to meet at the Hopewell Church Dec. 1, 2. If the program in our possession is an indication, we believe that our brother was not disappointed.

Communion services are announced for next Sunday at the Rowe Church near Shippensburg, Pa., at which time Bro. Amos Horst of Akron, Pa., is expected to be present and have charge

of the services. Steps are also being taken looking to the ordination of a minister at the same place in the near future.

The annual Bible meeting at the Slate Hill Church near Shiremanstown, Pa., was held from Wednesday evening until Friday evening of last week. There was a live interest from beginning to end. Besides the local attendants there were those present also from congregations in the adjoining counties.

A brother writes us from Los Angeles, Calif.: "Three of the evangelists from the East and who are at this writing holding meetings in Oregon will begin meetings among us Dec. 6, as follows: Bro. J. S. Neuhausner in Los Angeles, Bro. Aaron Mast at Winton, and Bro. Milton Brackbill at North Pomona."

Owing to the illness of Bro. J. K. Bixler, who was to have begun a series of meetings at the Clinton Frame Church near Goshen, Ind., on Sunday, Nov. 29, these meetings have been postponed until such time as Bro. Bixler will be able to take charge. May the blessings of the Lord be with both the evangelist and the coming meetings.

A refreshing communion service was held at the Masontown, Pa., Mennonite Church last Sunday. It was part of a revival meeting now going on at that place. These meetings started on Wednesday evening of last week, with Bro. W. J. Brenneman in charge. The first four days were taken up in Bible conference work with Brethren Brenneman and M. H. Shantz as instructors.

Brethren Elmer Yoder, Eli Zook, and J. D. Byler of Mifflin Co., Pa., were among those who attended the nonconformity conference near Morgantown, Pa., Nov. 20 and 21. On Sunday morning, the 22nd, they allowed themselves to be used at the several churches in the community, and in the afternoon they attended the dedicatory services at the Millwood Church near Gap, Pa.

Superintendents' Meeting.—We are in possession of an interesting program of the Sunday school superintendents' and workers' meeting at the Millwood A. M. Church near Gap, Pa., Dec. 16. These meetings have proved quite inspirational and helpful in the past, and we believe that the coming meeting will prove likewise. Besides workers from Lancaster County, we also notice the name of Bro. C. K. Lehman, Harrisonburg, Va., on the program.

Mission Supplement.—This week would have been the regular time for the monthly Mission Supplement. But for a number of reasons—a rush of work and Thanksgiving time—it was decided to postpone the publication of it a week. Some of it is already in type, and we believe the reading matter will be as valuable to our readers next week as it would have been this week.

A brother writes from Elida, Ohio: "Bro. J. A. Heatwole, La Junta, Colo., preached the Thanksgiving sermon at the Central Church, and that evening began a series of meetings. Pray for the success of the meetings, that souls may be saved." The same letter enclosed a program of an all-day meeting at the Central Church, to be held Dec. 6, with Brethren Heatwole, S. E. Allgyer, and J. Y. King as the principal speakers.

Among recent visitors in the Publishing House are the following: D. L. Gingerich and wife, Canby, Oreg.; M. H. Shantz and wife, New Dundee, Ont.; David Shantz and wife, Baden, Ont.; J. A. Heatwole, La Junta, Colo.; W. J. Brenneman, Chicago, Ill.; Paul Miller and wife, Salisbury, Pa.; Carl Stephen, Alton Miller, Rhoda Brenneman, Accident, Md.; Jacob Hess, Sarah Hess, Pearl Kimmel, Pittsburgh, Pa.; D. D. Troyer, Goshen, Ind.

As this is being written (Monday morning) members of the Executive Committee of the Publication Board are coming in to begin a committee meeting this afternoon. The following are either present or expected to be present in time for the meeting: M. H. Shantz, New Dundee, Ont.; D. D. Troyer, Goshen, Ind.; O. N. Johns, Canton, Ohio; Amos S. Horst, Akron, Pa. (proxy for Henry Hershey). We welcome them into our midst and hope and pray for a profitable meeting.

Bro. C. F. Derstine of Kitchener, Ont., expects, D. V., to spend the greater part of December on the Pacific coast and points farther east. Mail may be sent to him as follows:

Dec 3-13, Albany, Oreg., c-o M. E. Brenneman.

Dec. 14-16, Los Angeles, Calif., c-o P. A. Heller, 151½ W. 73d St.

Dec. 17-20, La Junta, Colo., c-o Allen H. Erb.

Dec. 21, Hesston, Kans., c-o Milo Kauffman.

Dec. 22, Kansas City, Kans., c-o J. D. Miner, 2409 Farrow Ave.

Bro. T. K. Hershey, missionary on furlough from South America and at present engaged with Sister Hershey in opening up work among the Mexicans in southern Texas, has recently suffered from what the doctors pro-

nounce a case of gallstones and malaria. May the Lord speedily restore him to normal health. His ailment is not serious enough to keep him from all of his labors, but if the doctors' diagnosis is correct it is serious enough to call for the prayers of God's people. "With God all things are possible."

Correspondence

Dalton, Ohio

Dear Readers, Greetings:—Since our last letter appeared in the Herald quite a number of things have happened, some pleasant and some not so pleasant. Nevertheless we feel thankful for the many blessings God has bestowed upon us, both temporal and spiritual. Bro. Aaron Mast of Belleville, Pa., faithfully served us, and also many other ministers fed us with the Word of life and pointed us to Jesus, who is our true Savior. We are glad that God is still on the throne.

Nov. 8 Bro. Aaron Eberly of Martins Church and Bro. O. N. Johns of Canton, Ohio, were with us. Bro. Eberly had the opening and Bro. Johns preached for us. His message was timely and powerful.

Nov. 1 Bro. Wm. Detweiler of Canton, Bro. I. W. Royer of Orrville, and Bro. A. J. Steiner of North Lima came into our midst, favoring us with two sermons. Bro. Royer preached an impressive sermon in the afternoon and Bro. Steiner in the evening. Bro. Ezra Bender, principal of the Johnstown Bible School, gave a talk to the Sunday school.

On Oct. 18 Bro. Aaron Mast of Belleville, Pa., worshipped with us, giving a timely message to a large and attentive audience from Heb. 11.

On Sunday evening, Oct. 11, Bro. A. J. Steiner preached for us from Gal. 6:1-8, making it clear to us to carry life's burdens with patience.

On the evening of Nov. 8 some of our members gave a program at the Orrville Young People's Meeting.

On Saturday, Oct. 10 our young people's chorus went to Belleville, Pa., and gave a program in the Mennonite Church that evening and worshipped with the same congregation Sunday forenoon. In the evening they gave a program at the Johnstown Mennonite Church. All came home well pleased and were delighted to see the beautiful scenery among the mountains. On Oct. 4 the same chorus gave a program at our own church to a well filled house.

Of late a number of families in our community were under quarantine on account of diphtheria. One girl and a boy were victims of the disease, their obituaries appearing elsewhere in this paper.

Our last sewing circle meeting was held Nov. 5 at the home of Bro. and

(Continued on page 764)

Miscellaneous

CHOICE

We choose the right or choose the wrong,
And thus succeed or fail;
Although our life be short or long
This truth we can't assail;
For thus it is and so it goes
By which we gain or lose;
The way will open up or close
According as we choose.

If we will choose the Lord of life
And do His Holy will,
However hard the battlestrife
He'll lead us up the hill,—
The hill of manhood fine and grand.
And womanhood sublime;
The hill of life where nobles stand
Who had a will to climb.

But if we choose the way of sin
And go with giddy crowds,
There'll be no laurels we will win
Nor crown beyond the clouds;
But rather sorrow, gloom and night
When life is wasted here;
For in the world of bliss and light
No sinner shall appear.

Then choose today the Lord of truth,
The blessed King above,
And walk with Him from early youth
The way of peace and love,
And leave your impress as you go
Upon the lives of men;
When you've accomplished this we know
You'll be successful then.

—Walter E. Isenhour, Sel. by
R. S. Burkholder.

OLD TIME REVIVAL

By T. K. Hershey

For the Gospel Herald.

Now What?

November 22 is history. Did you make it a day of prayer? Did you, fellow minister, preach a sermon on prayer? How did you answer the questions of this series in last week's Gospel Herald? Were there any results? What, no visible results? Well then, I fear that either you or your Church have not fulfilled the conditions described in God's Word or the Old Book is not true, and this I know you do not think to be true. Keep on praying. Meet the conditions, read and reread all the promises that you can find on Faith and Prayer. Now what, give up? Never. "Ask and it shall be given unto you." Let God be true and every man a liar. God says it, I believe it and that settles it.

God says, "I will give thee the desire of thine heart." What is your burden? Do you feel discouraged and feeble in your prayers? Read Jer. 33:3, I Jno. 3:22 and I Jno. 5:14, 15. Claim the promises, meet the conditions and pray on.

World Evangelists and Prayer

John Wesley's regular custom was to pray from four to five in the morning, and from five to six in the evening.

Read his life and see what he accomplished.

William Bramwell spent half the night in prayer. Results: great spiritual awakenings. Charles G. Finney depended more on the prayers of Daniel Nash than on his own personal logic. Read again last week's article to see what Finney was able to do. Jonathan Edwards for eight years gave himself to prayer and to the ministry of the Word. It was a long time to be in the school of prayer—results, untold. William McCulloch was not a popular preacher. His delivery was slow and cautious, but his message was intensely Biblical. This man of God rose at five that he might find out the riches of Divine truth. He was a great man of prayer. He loved the secret place. He forever was urging his people to unite in prayer groups, and to make the chief burden of their petitions the revival of God's work. Can you imagine the results? Thousands were brought to the foot of the Cross.

William Chalmers Burns commenced his work as a parish minister in 1821 in a town of about 3,000. Its morality was very low. One of his first acts was the launching of a prayer meeting. We are told that like a trail of holy fire this prayer meeting stretched out through a hundred years. A great revival was the result. Burns like his Master was accustomed to spend whole nights in prayer. What followed? In one service alone, 500 souls gave their heart to the Lord Jesus Christ.

Robert McCheyne, a mighty man of prayer, an expounder of the Scriptures, was asked one day whether he was not afraid of running short of sermons. He replied, "No. I am just an interpreter of the Scriptures in my sermons, and when the Bible runs dry, then I shall." Like Epaphras, he "labored fervently in prayers." While he lay sick and at the gate of death, he agonized for his flock. It was at one of these times of agonizing prayer while on the brink of eternity that a great spiritual awakening fell on Dundee. Being restored to health and to his Church, one of the first things he did was to organize 39 prayer meetings. All of these held weekly meetings in connection with his Church. Five of this number were carried on wholly by children.

It was while Moody was kneeling in prayer with that class around their teacher that the unspeakable joy and glory of soul-winning was revealed to him. He cried out, "O God, let me die rather than lose the blessings received tonight." From that day on, money, talents, learning and things in general had lost their attraction to D. L. Moody. They only appealed to him as he could use them in the all important work of soul-winning.

Revival Around the World

The world-wide awakening which dates from 1902 had its beginning in a little group of praying people who in 1898 began to meet Saturday evenings from nine to ten in the Moody Bible Institute of Chicago. The attendance increased until 300 people weekly cried out for a great awakening. So heavy became the burden in prayer that Dr. Torrey and a few others would continue in agonizing prayer and intercession until the early hours of the Sabbath. One morning he was to pray definitely that God would send him around the world with the message of salvation. Did God answer that prayer, born of a conviction for a world-wide revival? He most certainly did.

Within a week at the close of his Church prayer meeting, two strangers came up to Dr. Torrey and invited him to Melbourne, Australia. These two men had been sent out months before in search of a man who would lead them in a forward movement. They found that man in Dr. Torrey. That sounds like Jer. 5:1, "Run to and fro—and seek in the broad places if you can find a man"—etc. God will find the man if we are mightily engaged in prayer,—the man that He can use to usher in a Church-wide, a Nation-wide revival.

What was the result of that prayer of Torrey's and the invitation to go to Australia? In 1902, he and Charles M. Alexander began in Melbourne what proved to be the first of a series of revivals that girded the world with heavenly flame. 15,000 tried to pack themselves in a building that would seat only 8,000 and before the four weeks meetings closed in Melbourne, 8,000 confessions had been recorded.

Dr. Torrey's preaching creed was: "I preach the great truths. I preach the whole Bible from cover to cover. I accept everything and expect nothing. I preach the power of the blood of Jesus Christ to save—the atonement. I preach the personality of the Holy Spirit. I preach the power of prayer." Is this your preaching creed, brother minister? (Yes; including some of the unpopular Scriptural doctrines which Torrey and other popular evangelists did not preach.—Ed.)

For six months, these two men of God went from town to town, where whole communities were evangelized. Dr. Torrey, so convinced that the secret of success was in the prayers of the thousands holding him up to the Throne, wrote a book on Prayer. In it he says, "Is not prayer like boring a tunnel, and is not the great assurance that while we bore through on our side, God is at work on the other?" When the importunate prayer of faith and the infinite yearning of love have prayed through, what a way is open for the power of God!

Results of this Awakening

In Melbourne, a lady read this book on Prayer and being deeply impressed, organized her friends into prayer circles. The movement spread until 1,700 bands, or groups of believers were meeting regularly "to pray through". This revival fire spread into Britain, Ireland and other countries. In 1904, 30,000 of God's children were enrolled in daily prayer groups. Their prayer was, "Revive Thy work, O Lord." These prayers resulted in the outpouring of the Holy Ghost in 1905 in Wales, in Britain, in America, in India and in China. In Calcutta alone, 8,000 souls were added to the Church. In Liverpool, multitudes flocked to the Philharmonic Hall in such large numbers that it was necessary to hold double meetings. At Birmingham, 8,000 conversions were recorded in thirty days. Here buses and tram cars were at times turned into inquiry rooms, so eager to win souls were the workers and so troubled were the sinners. One entire Foot Ball Club publicly confessed Christ. The Welsh campaign, too, found itself in a great awakening. In Cardiff, a tabernacle seating 7,000 was erected. It was here that the ministers of all Churches got on fire for God, and carried the flame of revival back to their respective congregations. London had a five-month evangelical campaign. The organization was carefully planned. Alexander with four thousand voices enrolled made people wonder what music must be like in Heaven. The Holy Spirit in His fullness overflowed all bounds and swept multitudes into the kingdom. The "Glory Song" and "Tell Mother I'll Be There" not only captured London but the world, and led thousands to the foot of the Cross.

It is estimated that the Torrey-Alexander evangelistic tour around the world resulted that more than 100,000 people confessed the Lord Jesus Christ as their personal Savior.

Why should we not have a repetition of such nation-wide, yea world-wide, revivals? I believe we will experience a similar outpouring of the Holy Spirit the moment we **obey** and **do** all God's Word requires. To this end let all our churches organize prayer groups. I do not mean prayer meetings where a few Church leaders might assemble to talk and pray, but many groups for united prayer in behalf of nation-wide revival. We are convinced that we will then see and experience similar blessings.

Tuleta, Tex.

The two methods for building up a church or congregation are (1) growth from within; (2) gathering in from without.—Paul Mininger.

PRAYER LETTER

By O. D. Yoder

For the Gospel Herald.

Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.—Psa. 107:31, 32.

And he that sent me is with me: and the Father hath not left me alone, for I do always those things that please him.—Jno. 8:29.

It seemed good to the Holy Ghost and to us . . . they delivered them the decrees for to keep . . . and so were the churches established in the faith, and increased in number daily.—Acts 15:28, 16:4, 5.

"I am determined to follow Jesus,
Walking the narrow way;
Finding my greatest joy in serving,
Faithfully every day.
I am determined to do His bidding,
Whatever that may be;
Knowing whatever He desireth,
Always is best for me."

How wondrous the consciousness of the constant presence of the Father in the life and labors of our Lord! How wondrous the progress of the early Christian Church, the active body of Christ! With Christ it was because He always sought to do the things pleasing to His Father. In all His life and effort, He sought not His own but the glory of His Father. Even when dark Calvary faced Him, He chose not His own but the will of the Father; He spake not His own, but the words of His Father; and the mighty works that He did, bringing blessings to multitudes of souls, were not His own but the Father working through Him.

The Early Church grew and prospered because they who owned to be followers of this same Jesus, always sought to keep the words of Christ and sought to be directed by the counsel of the Holy Spirit rather than their own.

Now the question remains, can this still be possible today? And do we as representatives of the same Jesus, and of the same Church which He established, still seek to do the things that are pleasing to our Father, and do we still seek to be guided by that which seems good to the Holy Spirit? Or have conditions with God changed that we do not need to do thus today in order to have the blessing of our God and His presence with us as we endeavor to work for Him?

As we are nearing the time of our coming Annual Conference, will it be worth while for every reader of these lines and for every one wishing God to prosper this work to the good of the church and to many souls, to survey our past proceedings, our present conditions and seek to make our ideal for the coming events of conference, "the things which always please" our Father in Heaven and what will always seem good to the Holy Ghost?

If our will, our works, our words, or our glory rather than that of the Fa-

ther has hindered the work of the Lord in the past, may we seek forgiveness from God and our fellowman, or from our brother and sister, through the great mercy of God that is ever waiting to heal all our infirmities, and bless us still with power, courage, and joy such as the followers of Christ enjoyed when the Church first began.

We today are not beyond the power and presence of Him who said, "Lo, I am with you alway." Our God today is still waiting to honor His people who will meet together and seek His help by prayer and fasting, whenever a special need or crisis demands divine help. The Holy Spirit is waiting still to fill with the same power for service, the same wisdom to know the right, and the same courage to stand for the right at any cost. If we today have anything worth while either for the Church or for a lost world, it is the same crucified, risen, glorified and returning Lord Jesus Christ that the apostles of the early Church preached to souls that day. Will we believe it and pay the same price for it as did those saints of that day? Will we take time to read God's Word and to give a listening ear to the voice of the Holy Spirit now, that He may teach us to pray that God may enable all of us to meet the conditions for experiences similar to those named in God's ideal Church? As representatives of the future destiny of our church, and of immortal souls, will we "let go" and "let God" that His will and blessing may be ours?

Will we pray for the mission work of our district, especially for Portland Mission? Will we pray for each meeting to be held in connection with Conference? Will we pray for our General Mission Board meeting, and other spring conferences? May we remember the coming commencement exercises of our Church schools, and those who go out from our schools. Pray for our government, for the lost Jews, and for "all men" (I Tim. 2). God bless you all.

Portland, Oreg.

FOOLISH FALLACIES

(Continued from page 755)

What about youth?

To add "moral atmosphere" to our drinking, we adopted the noble British institution of barmaids. The New York Times says: "The old saloon had its faults, but at its worst there never was any chance that you would have to fight your way through school girls to get to the bar."

What about dry state protection?

The Internal Revenue department has been issuing licenses to wholesalers in dry states. In one state alone, Alabama, seventeen wholesale beer dealers have been licensed. This

same department has also stated that there are 980 retail whisky dealers and 328 retail beer dealers in Alabama.

What about lowered taxes?

The taxes of most of our citizens are mounting, but the President recently signed a bill reducing by fifty percent the taxes on still wines and other beverages. This action is not conducive towards "balancing the budget" from liquor sales.

What about bootlegging?

A congressman from North Carolina, Mr. Doughton, appropriately describes the condition in relation to bootlegging when he exclaims, "This country is now a 'Bootlegger's Paradise' ". An editorial in the Commercial Appeal says: "It is estimated that but 15% of all liquor being used in this country is tax paid."

What about loss of property and life?

Toll for the year 1935: dead 36,400; injured 1,277,000; permanently disabled 107,000; losses and property damage, \$1,600,000,000. Was liquor the primary influence in this disastrous situation? The Pennsylvania State Safety Department has issued a card upon which the words appear: "Drunk-en driving doesn't pay. The states sell the driver the stuff, and he gets drunk, and then the state warns him to be careful. Consistency, thou art a jewel."

What about reducing the sale of intoxicants?

The consumption of liquor was to be reduced under repeal, especially "hard liquors." The supply of whisky in the bonded warehouses of the United States is the greatest in the nation's history. The first seven months of the fiscal year showed an increase of \$53, 695,812 in Federal revenues from intoxicating liquors. Steadily the consumption of liquor mounts.

What about prosperity's return?

We are feeding more men and women in our jails than ever before. The money that liquor started circulating is finding its way into the pockets of the doctors, the nurses, the hospitals and the undertakers, and the coffin manufacturers. "Prosperity" is not in the right direction. The grocery stores, the shoe manufacturers, and the clothing merchants should be getting this money.

What about the "no saloon" promise?

Chicago has 21,000 liquor selling places, three times the number in the old days. The nation's capitol has 490 more liquor licenses than ever before. There are 437,000 liquor places in America. The fat saloon-keeper, with his white apron, has been removed, and the young sons and daughters, our fairest, have taken his place. "Barflies" and "beer-hustlers"—more women bartenders now, than men.

What about "moderate" drinking?

The drunkards of 1945 are beginning to take their places in the parade. Hundreds of thousands of young girls and boys are taking their places in the procession. During the last "Three long years," there has been a 183% increase in youth made uninsurable by drink. In the words of Bishop Robert McIntyre, "How shall we step over the tiny graves of little ones slain by drink to face the ire of Him who 'loves the least of these' "?
—Ethel Hubler.

CORRESPONDENCE

(Continued from page 761)

Sister Levi Lehman, which was largely attended.

We ask an interest in your prayers in behalf of our church.

Nov. 14, 1936.

Cor.

Filer, Idaho

Dear Readers of the Gospel Herald, Greetings in Jesus' precious name:— We have had the privilege of enjoying many spiritual blessings the past few weeks. Surely we can say with Paul, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ." On Oct. 30, Bro. Elias Kulp, Bro. Aaron Mast, and Bro. Milton Brackbill of Pennsylvania and Bro. N. A. Lind of Oregon, came into our midst and on Saturday and Sunday a ministerial meeting and nonconformity conference was held. Some of the brethren and sisters from Nampa and Cove congregations were present. On Monday Bro. Mast departed for the Cove and Bro. Brackbill for Nampa while Bro. Kulp remained with us for a series of evangelistic meetings. Each evening Bro. Kulp presented a Bible subject or held a children's meeting preceding the sermon. Visible results were two confessions and five re-consecrations; many were strengthened in their spiritual life, while many were under conviction, but were not ready to yield.

Bro. Lind remained with us until Friday. Then he journeyed to the Cove and Nampa. The Lord willing he expects to return here tomorrow, Nov. 17, and on Nov. 18 communion and baptismal services will be held.

We are pleased to have Bro. and Sister George Kauffman laboring with us yet. Bro. E. S. Garber's parents and sister, and her small daughter from Minnesota are planning to spend the winter here at Filer. We are glad that they can remain with us.

Our hearts were saddened by the passing away of Grandma Kauffman; but we can rejoice in the hope and promise of meeting our loved ones over there.

Remember the Christian workers here in your prayers, and pray espe-

cially for those who have started in the Christian life that they, and those who have reconsecrated their lives, might remain faithful.

Nov. 16, 1936. Wilma Gilmer.

Kenmare, N. Dak.

Dear Christian Friends, Greetings in Jesus' Name:—"Watchman, what of the night? . . . The morning cometh and also the night." "Weeping may endure for a night, but joy cometh in the morning." So as Christians we can look forward to a joyful morning when our Lord will return to claim His own. But for the world who are unprepared it will be a dark, dark night. What will it be to you?

It has been quite a while since we sent in a correspondence from this place. The Lord has blessed the small congregation here with health and has also been supplying our material needs. We have received a shipment of clothing from a Junior sewing circle in Pennsylvania which certainly showed diligence, neatness, and an interest in the work. May the Lord richly bless those Juniors. We also received a shipment of clothing from the General Sewing Circle Secretary. We have also been informed from the district secretary of the Pacific Coast sewing circles that we can be expecting help from that district. I hope the words of Jesus will prove true where He says, "It is more blessed to give than to receive." If so, they will certainly receive a blessing. Times like this draw us nearer together in Christian fellowship, I am sure.

During the latter part of September Bro. L. S. Yoder of Lyman, Miss., was with us for a week and brought us some timely and helpful messages. He has given the Dakota-Montana Conference district much help the past summer. May the Lord reward him for his faithful labors and his interest in the work.

We have had our fall communion service under the supervision of our bishop, Bro. E. G. Hochstetler, Wolford, N. Dak.

At present we are enjoying lovely weather and, are we glad? Yes, indeed. The feed and coal situation, etc., will be much more agreeable to us in the Northwest if we are blessed with an open winter.

Wishing all God's richest blessing, we remain,
Yours in Christ,
Nov. 16, 1936. Archie Kauffman.

Garden City, Mo.

(Bethel congregation)

Greetings:—The fiftieth anniversary of the Bethel Church was celebrated with a Home-coming Nov. 7, 8, with nearly 400 people present.

Saturday evening Bro. J. G. Hartzler of Windom, Kans., spoke on "The Christian According to Christ," and J. E. Hartzler of Wooster, Ohio, spoke

on "The Contributions of the Mennonites to the World."

Sunday morning at the close of Sunday school, Bro. John M. Yoder of Cherry Box, Mo., spoke on "Promotion of Spiritual Life in the Sunday School." In the absence of Bro. D. Y. Hooley, J. E. Hartzler delivered the sermon of the morning on "The Cross of Christ."

At the noon hour a basket dinner was served in the basement of the church.

During the afternoon program "A History of the Bethel Church" was written and read by Miss Lois Hartzler. An open forum was then conducted at which former members expressed themselves and letters in reply to invitations sent out to each former member were read. W. W. Oesch of Bristol, Ind., spoke on "A Sure Foundation for Peace."

The evening service consisted of two sermons, the first, "Conservation of Our Young People," by Bro. J. G. Hartzler, and "Christianity a Challenge to Youth" by J. E. Hartzler.

Special music consisting of octets and quartets was supplied by Sycamore Church and the home congregation.

A large number of former members came for the home-coming from Indiana, Ohio, Kansas, Colorado, Iowa, and various places in Missouri.

Bro. E. M. Yost of Greensburg, Kans., conducted a revival meeting from Nov. 10 to 18. Bro. Yost preached very inspiring messages to the large crowds that attended. A number confessed Christ.

Communion services were held Nov. 15.

Nov. 17, 1936. Cor.

Kitchener, Ont.

(Strasburg congregation)

Dear Herald Readers, Greetings in our Savior's Name:—"Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." We feel that the Spirit of God has been with us in a special way the past two weeks. Bro. Frank Raber of the Detroit Mission was with us and conducted a series of meetings, beginning Nov. 3 and ending the 15th. During this time six souls stood for Christ, while many more expressed their desire to renew their covenant with God and live only for Him. We praise God for the many blessings received, and yet our hearts are made sad when we think of the number round about us that should have come to Christ and neglected to do so. Truly we who are His children need to walk carefully and prayerfully, as lights in this dark world that, "the beauty of Jesus might be seen in us," by our unsaved neighbors and friends.

Sunday, Nov. 8, we had a Bible Conference and Nov. 15 a Missionary Day

Program. On both days helpful and inspiring messages were given.

Bro. Raber could not be with us over the last Sunday so Bro. O. Burkholder gave us our last evangelistic message.

Will you who are interested remember the work at this place?

Sincerely,

Nov. 18, 1936. Lydia Martin.

York, Pa.

(Stony Brook congregation)

Dear Herald Readers, Greetings:—It has been some time since the Herald readers have heard from this place. On Oct. 25 we had our all day Gospel meeting. The speakers were Bros. J. Paul Graybill, Stoner Krady, and Christian Lehman. The day proved a blessing to all, and many beautiful truths were brought out at this meeting. The speakers brought the messages in spirit and power. Our revival meetings also opened the same evening. Bro. Noah Mack of New Holland was the evangelist. Nov. 8 brought our meetings to a close with two souls coming out on the Lord's side. Will you pray for them that they may be willing to go all the way and follow where He will lead? We also had observed Communion and Feet Washing the last day of our meetings.

We surely can rejoice, for our aged brother gave some very helpful lessons out of the dear old Book. Each sermon helped us to understand God's plan better than we had before. We have been awakened to some precious truths found in God's Word. May God continue to bless our brother as he labors for Him. May many days be added yet to his life. Our prayer is that God may raise others to hold on to the "Faith of Our Fathers."

Our young people's meeting was organized a few months ago at this place. We are yet new in this work, but we are enjoying it. Come to visit us and may you continue to remember us at the Throne. In His glad service,

Nov. 18, 1936. Cor.

Alpha, Minn.

Gospel Herald Readers, Greeting:—How swiftly time passes, and just so the activities of our lives are recorded, and finally we will be remembered by what we have done.

We were blessed together as Bro. Simon Gingerich was with us for communion services. Some did not avail themselves of the blessed opportunity of showing forth the death of Christ till He comes. Pray for the church here that we all may have a great concern for the manifesting of His wonderful salvation to others. Bro. Gingerich left here on Wednesday the 18th for Manson, Iowa. May the blessing of God abundantly bless as he labors in behalf of establishing the saints and calling sinners to repent.

Sister Beth Stoebe is again at home after four and a half weeks in the Bethel Hospital at Mt. Lake, where she underwent an operation for appendicitis, and seemingly is steadily recovering. Bro. Landis expects to leave presently for Bible school work in Dakota and Montana. In His blessed service,
Nov. 19, 1936. C. J. Garber.

South English, Iowa

(Liberty congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On Sunday evening, Sept. 27, Bro. Edward Deiner of Wellman, Iowa, preached for us using for his text Matt. 9:37, 38.

Oct. 4 and 5, Bro. L. S. Yoder of Lyman, Miss., brought to us three helpful messages.

On Nov. 8, Bro. Dan Fisher of Iowa City, Iowa, was with us and we again had the privilege of partaking of the sacred emblems thus remembering the suffering and death of our Lord and Savior.

Nov. 19, 1936. Leda Grove.

Linn, Mo.

Dear Readers of the Gospel Herald, Greetings in the precious name of Jesus:—We are thankful for the beautiful fall weather of the last few weeks, after being blessed with bountiful rains. The Lord is very good to us.

We enjoyed a week's visit with our Cass Co., Mo., folks while Bro. J. N. Kaufman of Peoria, Ill., was conducting meetings at the Sycamore Grove Church.

We were glad for the privilege of bringing Sister Bowman's father and mother home with us for about a ten days' stay here till Bro. and Sister Harvey Roth accompanied by their little daughter, and Bros. Glen and Lawrence Greaser favored us with a short visit and took them home again.

On Nov. 12 Bro. and Sister J. M. Kreider of Palmyra, Mo., came into our midst. Bro. Kreider favored us with six acceptable sermons and conducted Communion and Feet Washing services while here.

One of our members who had forfeited his membership by indulging in sin was reinstated into church fellowship. An old man of about 76 years of age, with whom we have been laboring for several years, became willing to surrender to the will of God, was baptized, and received into church fellowship.

Bro. and Sister Kreider returned home on Monday, Nov. 16. We are glad for all these visits and invite others to come.

Nov. 19, 1936. E. C. Bowman.

The teacher's influence extends beyond Sunday. His devotional life should be in evidence at all times.—Roy L. Kinsinger.

SPECIAL MEETING

Schoeneck, Pa.

Report of a Sunday School Meeting at the Cocalico Church Oct. 18, 1936.

Program.—(Afternoon Session) Song and Devotions; Children's Meeting, Christian Lehman; Signs and Seals of the New Life, John W. Hess; The Christian Home, John W. Weaver. (Evening Session), Song and Devotions; Our Young People, Their Problems, Christian Lehman; Sermon, John S. Hess.

Organization.—Mod., Jacob T. Harnish; Chors., John Wentling, Titus Horst.

Thoughts Gleaned.—The Spiritual life is a new life. Several signs of the new life are a desire for worship, a pure heart, obedience, and honesty. We are kept by the power of God. Getting hold of a child's heart is the only thing that can keep down crime. "The hand that rocks the cradle rules the world." Every home should have a family altar. It is important that we maintain a standard in our homes and uphold the sanctity of marriage. The problem of our young people is, "How to live a life separate from the world." In all activities their conduct should be irreproachable in God's sight. Their friendships should be among God's people. In our daily walk and occupation we should be an example. Young people, in collective groups, would spend their time profitably by learning Bible truths. Christ came that we might be saved. There is no middle ground; "Ye cannot serve God and mammon." No matter how black the sin, if you let Jesus in you will get relief. Keep Him in your heart and the powers of sin will be taken away. The greatest word of all is Jesus.

Grace Mosemann, Sec'y.

Married

Herr—Brumbach.—On Nov. 25, 1936, Bro. Elam H. Herr of Gantz's congregation and Sister Susan K. Brumbach of the Hammer Creek congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May the Lord richly bless them through life.

Frey—Rhodes.—Sunday morning, Nov. 8, 1936, Bro. Fred Frey of La Grange, Ind., and Sister Katie Rhodes of the East Union congregation, Kalona, Ia., were married at the home of the officiating minister, Bro. D. J. Fisher. May God's blessings be theirs through life.

Leatherman—Bolton.—On Nov. 14, 1936, at the home of the bride's father, Bro. John Bolton, Bro. Daniel D. Leatherman and Sister Ruth C. Bolton, both of the Plain Congregation near Lansdale, Pa., were united in marriage, Bro. John E. Lapp officiating. May God's blessing attend them.

Miller—Shetler.—On Sunday morning, Nov. 8, 1936, at the home of the officiating hishop, Bro. D. J. Fisher, Bro. Dennis M. Miller and Sister Elsie Shetler were united in marriage. Both are members of the East Union congregation of Kalona, Ia. May the Lord's blessings attend them through life.

Miller—Ropp.—Tuesday evening, Nov. 24, 1936, Bro. Gordon Miller and Sister Rozetta Ropp, at the home of the bride's parents, were united in marriage, Bro. D. J. Fisher officiating. Both are members of the East Union Mennonite Church, Kalona, Iowa. May the Lord's blessings attend them through life.

Hamilton—Gingerich.—On Aug. 23, 1936, Bro. J. Oliver Hamilton and Sister Verda Gingerich, both of the Tuleta, Texas, Mennonite Church, were united in holy marriage at the home of the bride's sister near Olds, Iowa, Bro. Simon Gingerich of Wayland, Iowa, officiating. May God's blessing accompany them through life's journey.

Obituary

Brenneman.—John Brenneman, son of David and Elizabeth Brenneman, was born in Wayne Co., Ohio, Nov. 24, 1860; was found dead in his cabin near Funk, O., Nov. 18, 1936; aged nearly 76 years. He spent the last years of his life alone in a portable cabin used in connection with his saw mill. Funeral services were held Nov. 20 at the Buchwalter funeral parlor, Smithville, O., by I. J. Buchwalter, Dalton, O. Burial in Martin Cemetery near Orrville, Ohio.

Keim.—Noah, son of the late Christian and Nancy (Layman) Keim, was born March 30, 1851; died Oct. 20, 1936; aged 85 y. 6 m. 20 d. He is survived by 3 sons (Mahlon of Ferndale, Harry of Hollsopple, and William), 1 brother (Josiah of Salix) and 1 sister (Eliza Lint of near Boswell). He was a member of the Mennonite Church for many years. Funeral services were held at the home of his son Mahlon, by Pastor Bungard of the Brethren Church assisted by Bro. Harry C. Blough; and at the Blough Mennonite Church by Bro. Harry C. Blough. The body was laid to rest in the adjoining cemetery.

Yoder.—Robert Roy, infant son of Bro. and Sister Caleb Yoder, Columbiana, Ohio, was born Oct. 27 and died Nov. 15. He appeared to get along quite well until the day before his death when he took seriously ill and soon passed into the presence of Him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Funeral services were held at the home Nov. 16 in charge of Bro. A. J. Steiner.

"A sweet little blossom too frail to stay,
God in His wisdom has taken away;
Not from our hearts, nor from our love,
But to dwell with the angels in heaven above."

Sommers.—Mary Sommers, daughter of the late Joseph and Barbara Sommers, was born in Stark Co., Ohio, Mar. 17, 1866; died at the Stark County Home Nov. 9, 1936; aged 70 y. 7 m. 22 d. She was a life-long resident of Stark County. She was a member of the Beech Mennonite Church. She is survived by her two brothers (John and Jacob, both of Louisville, O.), 3 nephews, 1 niece, and many other relatives. Besides her parents, 1 brother (David) preceded her in death. Funeral services were held at the Beech Mennonite Church and were in charge of Bro. O. N. Johns. Text, Ps. 17:15. Interment in the church cemetery.

Eash.—Shirley Louise, infant daughter of Glen and Lavanda Eash was born in Wellman, Iowa, on Oct. 10, 1936; died Nov. 15, 1936, after one week of serious illness at the Children's Hospital at Iowa City. She died of bronchial pneumonia. Seemingly all that loving hands could do, nothing appeared to help, until the loving hand of Jesus came and took our little darling. She leaves to mourn her departure, her parents, 1 brother (Gene), 2 sisters (Phyllis and Mary Kate), 2 grandmothers, 2 grandfathers, and a host of relatives and friends. Funeral services held at West Union Church, Nov. 17, conducted by A. G. Yoder and W. S. Guengerich. Text, II Sam. 12:23. Interment in cemetery near by.

God needed one more angel child
Amidst His shining band,
So with His loving arms He reached
And clasped our darling's hand.

Stonesifer.—Robert Edwin, infant son of James and Edith (Stief) Stonesifer died Oct. 22, 1936; aged 1 month. Death was due to a stroke. He was put to bed after his morning bath and was found lifeless at 11:30 o'clock. We realize that God's ways are best so we humbly submit to His will. He leaves to mourn his early departure his grief-stricken parents, 3 sisters (Betty, Joan, and Jane), and his 3 grandparents (Mr. and Mrs. E. S. Stief and Mr. James Stonesifer). One sister (Fern)

and 1 brother (Richard) preceded him. Funeral services were held at the home by Bro. Ira Landis. Burial at Salunga Mennonite Cemetery.

"Friends may think we have forgotten
When at times they see us smile;
But they little know the heartache,
That the smile hides all the while."

Rhodes.—Charles N. Rhodes was born in Rockingham Co., Va., March 7, 1874; died Aug. 21, 1936; aged 62 y. 5 m. 14 d. He was the son of Henry L. and Delilah Rhodes. At the age of 12 years the family moved to Fauquier County. He united with the Mennonite Church at the age of 21 and lived a consistent Christian life until death. In 1896 he was united in marriage to Jannie Ruffner. To this union were born 6 children, 4 of whom died in infancy. His wife died 7 years ago. Heart trouble was the cause of his death. He had been in failing health for several years. Part of the last six months was spent in the hospital. Everything was done for him within the hands of earthly power but the Lord called and he said he was ready to go. He leaves 1 son, 1 daughter, 2 sisters, 3 brothers, and a host of friends to mourn; but our loss is his eternal gain.

Heaven retaineth now our treasure,
Earth the lonely casket keeps;
And the sunbeams love to linger
Where our sainted brother sleeps.

Reher.—Mary Ann Reher, wife of John J. Reher, was born in Howard Co., Ind., Dec. 20, 1867; died of pneumonia at her home at Fairview, Oscoda Co., Mich., Nov. 8, 1936; aged 68 y. 11 m. 8 d. She was the daughter of Jacob J. and Catherine Smucker Burkholder. She was but 10 years of age when her mother passed away. Her father, step-mother, 3 children, an infant son (Christian), and Emma Rouner also preceded her in death. Surviving are her sorrowing husband, 10 children (Elmer, Esther Stahl, Lizzie Ann Kaufman of Fairview, Michigan; Willis and John of Wellman, Iowa; Mahel Rouner and Eva Lena Douglas of Iowa City, Iowa; Ida Clark, Wellston, Ohio; Katherine Chester, Flint, Mich.; Matilda Young, Loma, Colo.), 1 sister (Susanna Schletyhaum, Hutchinson, Kans.), 2 half-sisters (Ida Miller, Yoder, Kans., and Carolina Leitzel, Hutchinson, Kans.), 1 half-brother (Jacob R. Burkholder, South Bend, Ind.), and 48 grandchildren. She was a member of the Fairview Mennonite Church, having given her heart to the Lord in her youth, remaining faithful until death. Funeral services were held at the Fairview Mennonite Church Nov. 11, conducted by Bros. Menno Esch and M. S. Steiner. Text, II Tim. 4:6-8.

Miller.—Mary Anne, daughter of Solomon L. and Mattie (Christner) Miller, was born in Lane Co., Oreg., Aug. 9, 1887; died Nov. 11, 1936; aged 49 y. 3 m. 2 d. At the age of 10 years she moved with her parents to Hubbard, Oreg., in which vicinity she resided until death. On Aug. 9, 1908, she was married to Clarence I. Kropf. She leaves her husband, 7 children (Herman, Etta, Milo, Leland, Lorene, Lawrence, Delbert), her father, 1 brother, 3 sisters, also many other relatives and friends to mourn her departure. She suffered much during the greater part of her long illness but was almost entirely relieved of pain the last four months of her earthly life. She accepted Christ in her youth and became a member of the Mennonite Church in which she continued in faith unto the end. Her greatest burden was the welfare of the church of her choice, especially the young people for whom she yearned much even unto the end. Services were conducted at the Zion Church by the home minister, E. Z. Yoder, assisted by C. B. Yoder. Text, II Tim. 4:6-8. Interment in adjoining cemetery.

"A precious one has left us,
Gone with Jesus to reign,
Leaving us very lonely;
But 'tis comfort to know
That our loss is her gain."

Shank.—Emma A. Shank, oldest daughter of Daniel F. and Sarah (Branner) Driver, was born in Rockingham Co., Va., June 29, 1863; died Nov. 8, 1936; aged 73 y. 4 m. 9 d. She came with her parents to Missouri in 1870, and grew to womanhood here. She was married to David Shank of Virginia July 24, 1890. To this union two children were born, a son dying in infancy; a daughter, Icie, wife of Coffman Shenk, who passed away 14 years ago. She was converted and united with the Mennonite Church in 1883. When health permitted she was seldom absent from services. Her life was always ready to testify of the saving power of Christ. In her death we commit her to God who knoweth all things and judgeth righteously. Those who are left to mourn her passing of the immediate family are 4 brothers (Lewis M. Driver, Dayton, Va.; Joe C. Driver, Garden City, Mo.; C. B. Driver, Versailles, Mo.; D. Arthur Driver, Findlay, Ohio), 3 sisters (Ida, wife of W. M. Lingli; Fannie, wife of J. S. Dettwiler; Maggie at home), a grandson (Stanley C. Shenk), and a number of nieces and nephews, with other relatives and friends. She was preceded in death by her husband, a son, a daughter, father, mother, and 3 brothers. Funeral services were held at the home and at Mt. Zion Church, conducted by L. J. Miller of Garden City and J. R. Shank of the home congregation. Text, James 4:14. Burial in church cemetery.

"Deep in our hearts lies a picture,
Of a loved one laid to rest;
In memory's frame we will keep it,
Because she was one of the best."

Miller.—Joseph D. Miller, Sr., was born in Belfort, France, April 10, 1852; died Nov. 24, 1936; aged 84 y. 7 m. 7 d. He with his parents immigrated to this country in 1854 and settled in the vicinity of Canton, O. At the age of 18 he accepted Christ as his Savior, was baptized and united with the Mennonite Church, in which he continued faithfully until the end. On Mar. 12, 1874, he united in marriage with Anna Conrad, who preceded him in death June 1, 1908. To this union were born 10 children, 3 sons and 7 daughters. He spent practically all of his life in the vicinity of Canton, and was engaged in several business enterprises. He was a regular church attendant while health permitted it. He also served the church in various capacities, such as Sunday school teacher, cemetery trustee, local mission board member and as a member of the building committee when the church was remodeled in 1908. He was in ill health for a number of years. Death was due to old age and other complications. He is survived by 5 daughters (Mrs. Esther Graber and Mrs. Christian King, Canton, O.; Mrs. Aaron Schmucker, Louisville, O.; Katie and Susan at home), 2 sons (Jos. D. Jr. and John J., both of Canton, O.), 9 grandchildren, 1 sister (Mrs. Susan Conrad of Canton, O.), and other relatives and friends. Besides his parents and companion, 3 children (2 daughters and 1 son), 1 grandchild, 3 brothers, and 3 sisters preceded him in death. The one brother, John C., who had made his home with him most of his life, died the same year, 1936. Funeral services were conducted in the home by Aaron Frey, pastor of the Reformed Mennonite Church and at the Beech Mennonite Church by the bishop, Bro. O. N. Johns, the brethren J. S. Gerig, Alvin Hostetler, and J. A. Liechty assisting. Text, Gen. 5:24. Interment in the Westlawn Cemetery in Canton.

Lehman.—Moses H. Lehman was born in Somerset Co., Pa., Jan. 27, 1862; died in Lagrange Co., Ind., Nov. 12, 1936; aged 74 y. 9 m. 15 d. He was married Feb. 12, 1885, to Barbara M. Bontrager, and lived in matrimony 51 years. To this union were born 8 children. He leaves his bereaved wife, 2 sons (Jonathan and Manasses), 6 daughters (Lydia, wife of Joseph S. Bontrager; Pollie, wife of Emanuel Hershberger; Annie, wife of Benj. Raber; Katie, wife of Joseph D. Miller; Mary; Amelia, wife of Levi D. Mast), all of Lagrange Co., Ind.; 48 grandchildren, 8 of whom preceded him in

death; 7 great-grandchildren; 3 brothers (Joseph, Levi, and John), and many relatives and friends to mourn his departure. His death which was caused by heart trouble was a shock to the family and community. He was bothered with heart trouble for the last few years, but was in his usual good health and ate a good supper and went to bed about 9 o'clock. At 11:30 he peacefully passed away. We can see God's ways are not our ways. We feel confident that he had set his house in order and that our loss is his eternal gain. He united with the Old Order Amish Mennonite Church in his youth. May 21, 1897, he was ordained a minister, an office he served for 29 years. Oct. 17, 1926, he was ordained bishop, which place he filled for 10 years faithfully in his great weakness. He is the first in the home family to go. The funeral, held Nov. 16 at Levi Masts, at the home was conducted by Bros. John Lambright, Joseph Yoder and William Bontrager in the big house; and Bishops John Swartz and Nathaniel Miller in little house; and Alvin Yoder and Bishop Jacob Miller in the summer kitchen. Text, Rom. 5 and Rev. 21. A large number of people paid the last respect to the departed one. Burial was made in Yoder Cemetery.

"Father dear, of you we are thinking,
Since you left us lonely here;
While our hearts indeed are saddened,
We know you are happy there!"

Ulrich.—Christian K., son of Peter and Magdalena (King) Ulrich, was born near Goodfield, Ill., June 7, 1870; died at Davenport, Iowa, Oct. 30, 1936; aged 66 y. 4 m. 23 d. He was a sufferer of rheumatism for several months, being bedfast 9 days. The day before his death he had a hemorrhage, caused by a bleeding ulcer of the stomach. Growing weaker, we realized there was no hope for his recovery. Other hemorrhages hastened his death the following day. He accepted his Savior in his youth and kept the faith until the end. On Jan. 30, 1897, he was united in marriage to Emma Unzicker of Fisher, Ill., who preceded him in death Mar. 22, 1919. This union was blessed with 5 sons and 5 daughters (Mrs. Rosa Hostetler, Mrs. Velma Hostetler, Elmer, John, Raymond, Solomon, Clarence of Shelbyville, Ill.; Mrs. Freida Kennell, Mrs. Ruth Hostetler and Mrs. Nettie Zoss of Roanoke, Ill.). On June 7, 1928, he was again united in marriage to Mrs. Ellen Ulrich, who remains to mourn his departure with his 5 sons and 5 daughters, 28 grandchildren, 5 step-children, 3 brothers and 5 sisters (Peter of Low Point, Ill.; Andrew and Dave of Shelbyville, Ill.; Mrs. Anna Keller of Eureka, Ill.; Mrs. Kate Kennell, Lena Ulrich, Mrs. Barbara Unzicker of Roanoke, Ill.; and Mrs. Sarah Eash of Shelbyville, Ill.). His parents, 2 sisters, and 1 brother preceded him in death (Mrs. Lizzie Springer, Joe, and Mary Ulrich). He was a loving Christian companion and as a father very much concerned about the Christian life of his family. In his last days of suffering he found much comfort in the reading of God's Word and in prayer.

In silence he suffered,
With a smile his pains he bore;
Until God's angel whispered,
"Come home and suffer no more."

Funeral services were conducted at the home of his daughter, Mrs. Freida Kennell, and at the Roanoke Mennonite Church by Bros. Ezra Yordy and Joseph Kennell. Text, II Tim. 4:6-8.

Kaufman.—Sarah, daughter of Jonathan and Maria Troyer, was born near Kokomo, Ind., Mar. 16, 1859; died Nov. 2, 1936, at her home; aged 77 y. 7 m. 17 d. At the age of 20 years she united with the Amish Mennonite Church, the church of her parents. On April 12, 1880, she was married to Jacob J. Kaufman of Holmes Co., Ohio, and about 15 years later they united with the Mennonite Church where together they walked hand in hand in faith and practice through 56 years. To this union were born 12 children. Though beset by all the cares attendant to a mother in a home of this size, she

professed a living faith in a sustaining Savior, Lord and Master, and often said the joys of home far outweighed the care. Besides caring for her own family she also reared to manhood a grandson. She had a great concern for all. She learned many Scripture verses in her earlier life and during her declining years when her eyesight was failing she found much comfort in repeating these verses, the last of which was John 3:16. From Indiana they moved to Nebraska in a covered wagon in 1899. The last 6 years they lived in Filer, Idaho, where most of the children now reside. Four of the 12 children preceded her to the glory world. Surviving her are her husband, 8 children (Mrs. C. S. Lichti, Shickley, Nebr.; J. E. Kaufman, Mrs. D. B. Slatter, Mrs. J. E. Slatter, Mrs. Wm. M. Weaver, Mrs. Pete Slatter, Mrs. Lee Stepp, all of Filer, Idaho; Mrs. C. W. Snyder, Albany, Oreg.), 1 brother (Hiram B. Troyer of Amboy, Ind.), 44 grandchildren, 14 great-grandchildren, and a host of endeared friends. Funeral services were conducted by Bros. Norman Lind of Albany, Oreg., and E. W. Kulp of Bally, Pa. Text used by the brethren by request of the family was Phil. 1:21. Remains were laid to rest in Filer Cemetery.

"Mother dear, we miss you so,
But God has called thee hence;
We bow to Him and say, 'Well done,'
Thy will—kind providence."

The Children.

Glick.—David B., of Smoketown, Lancaster Co., Pa., son of Isaac N. and Rebecca (Beiler) Glick, was born Dec. 22, 1898; died suddenly Oct. 3, 1936, at the Baker Hospital, Lancaster, Pa., following an operation for appendicitis; aged 37 y. 9 m. 11 d. He accepted Christ as his personal Savior in his youth, and was a consistent member of the Weavertown Amish Mennonite Church. David took an active interest in the work of the Church and Sunday school, and was much concerned about the spiritual welfare of the rising generation. He was much concerned about the spiritual welfare of the rising generation. He was of a meek, unassuming nature, "esteeming others better than himself," and always eager for an opportunity to be helpful to someone. He appeared to be in normal health until about two days before his death he spoke of not feeling so well, but kept on working most of the time up to the last morning. Later in the day the doctor said an operation was necessary. David was taken to the hospital towards evening, where he died about 10:45 P. M., shortly after the operation, without recovering from the effects of the ether. His sudden departure was certainly a shock to the family and also to the community, but we bow in humble submission to our heavenly Father, believing this also to be one of the "all things that work together for good to them that love God." He was united in marriage with Barbara E. Smoker who survives him. Also 6 children (Elsie, Mary, Elma, Elmer, Lena and Daniel), his father (Isaac N. Glick and wife), and the following brothers and sisters survive: Malinda (wife of Aaron K. Riehl), Daniel, Mary, Aaron, Jacob, and Dorothy all of Lancaster Co., Pa. Funeral services were conducted at his late home Oct. 8, by Eli Tice, M. M. Beachy, and Norman D. Beachy, all of Somerset Co., Pa., and at the Weavertown Amish Mennonite Church by Samuel W. Peachey of Mifflin Co., Pa., in German; John A. Kennel (text, Jno. 14:1) in English, and John A. Stoltzfus (text, I Jno. 3:1-3) in German. The following also took part: Elam B. Kauffman, George W. Beiler, and Aaron B. Stoltzfus of Weavertown congregation; and Levi Bontrager of Greenwood, Dela. Interment in adjoining cemetery.

"All that we loved shall live, only the best;
He has but laid down his weapons to rest;
He has but put off the armor of strife;
Faithful to death, God hath crowned him with life.
Purified, glorified, fit for the sky,
All that we loved in him, never can die."

ANNOUNCEMENT

We, the local board of the Welsh Mt. Samaritan Home, have come to the point that we feel we need more room to accommodate inmates, that have been turned away heretofore on account of lack of room.

The financial situation seems to be the problem. We have decided to make it known, that if any one feels burdened to help in this way, either by donations or by the annuity plan, it will be highly appreciated. By the annuity plan you pay certain amount, we pay you interest for same, as long as the party is living and at their death, the principal remains and will be a help to the Home as long as it is in existence. For further information apply to

Jos. S. Grabill,
Sem Eby,
Martin Souder,
Harry Reeser,
Martin Hershey, Sec'y.

BIBLE SCHOOL

A two weeks' Bible School is announced to be held at the Bowne Mennonite Church, Elmdale, Mich., from Dec. 7 to 18, 1936.

Instructors: S. G. Shetler, Principal, Johnstown, Pa.; D. A. Yoder, Elkhart, Ind.

Courses: Christian Principles, Sunday School Administration, Personal Evangelism, Bible Survey—New Testament, Bible Doctrine—The Church, Numbers, I and II Kings, Ecclesiastes, Nahum, Habakkuk, Zephaniah, John, Ephesians, Philippians, Vocal Music.

Remarks: Tuition is seventy-five cents per week. All are cordially invited to attend. For further information write or call

T. E. Schrock, Secretary,
Clarksville, Mich.

HESSTON SPECIAL BIBLE TERM—1937

Time: January 5 to February 12.

Instructors: J. C. Gingerich, Detroit Lakes, Minn., J. D. Mininger, Kansas City, Kans., Paul Roth, Albany, Ore., S. J. Miller, Pigeon, Mich., M. M. Troyer, Conway, Kans. Also Regular members of the Faculty.

Courses: Bible, Bible Doctrines, Public Speaking, Music, Sunday School Teacher Training, Summer Bible School Work.

Special Features: Revival meetings, Christian Life Conference, Summer Bible School Conference, Missionary, musical, and literary programs, and lectures.

Special Ministers' Courses: Homiletics and pastoral theology, Ministerial problems, Bible study, and other inspirational classes.

Six weeks chuck full of good times in Christian fellowship, Bible study, prayer and inspiration. COME, BRING OTHERS.

PRAY FOR THE SUCCESS OF THE S. B. T.

For information and free bulletin write,
Milo Kauffman, Hesston, Kans.

ANNOUNCEMENT

By the Peace Problems Committee

One of the current concerns of our Peace Problems Committee is what further could and should be done to preserve and make available to present and coming generations, the record of the Church's experience during the 1914-18 World War. The committee is convinced that without special effort on the part of some one, valuable papers and letters in this respect, in the files of some of our older leaders, will be destroyed or lost at their passing. We are happy to announce that Bro. Guy F. Hershberger of Goshen, Ind., has agreed to undertake this service. Will any one who has any such record of war experience or who has access to such or knows of such communicate, please, with

Bro. Hershberger? The committee is arranging for the custodianship and safekeeping of the material being gathered and will direct any use to be made of same. It is hoped that those approached for any help they might give to this project will therefore feel free to respond and willing to assist in this service.

Mennonite Peace Problems Committee,
Orie O. Miller, Sec'y.

ANNOUNCEMENT

Who Should Attend Special Bible Term at Eastern Mennonite School?

1. Those thirsting for more Bible knowledge.
2. Those in need of a spiritual revival.
3. Those desiring help in the solution of spiritual problems.
4. Those craving for the enriching influence of Christian fellowship.
5. Those to whom school privileges were denied years ago or who are able to attend school for a brief period only.
6. Those determined never to cease growing.
7. Christian workers and missionaries who need an infilling.
8. Ministers who are diligently seeking to be approved workmen of the Lord.

Dates: Jan. 6 to Feb. 16, 1937. Write for room reservation.

Eastern Mennonite School,
Harrisonburg, Va.

GOSHEN COLLEGE WINTER BIBLE TERM 1937

1. Regular six weeks Bible Term, Jan. 4—Feb. 12.
(a) New Material each year for 3 yrs.
(b) Teachers: D. A. Yoder, I. W. Royer, and several college teachers.
(c) Courses in Book Study, Doctrine, Sunday School Work, Church History and Young People's Activities.
2. Seven days study course for ministers, Feb. 1-5, 8-9.
3. Ministers' Conference, Feb. 10-12.
4. Sunday School Workers' Institute, Jan. 27-28.
5. Christian Life Conference, Feb. 12-14.
6. Many young people will spend six weeks in Bible study and making friends. Present interest points a good enrollment. Come on Monday morning, Jan. 4, 1937, and be ready for work. If rooming at the College bring bed linen and towels.
7. For information write D. A. Yoder, Elkhart, Ind., Route No. 4.

ANNOUNCEMENT

(The Cutting Room)

Many of our Sewing Circles have been ordering cut garments from the cutting room at Ronks, Pa. While the cutting room remains in the same place the address has been changed, so if you send for cut garments please note that the address is Gordonville, Pa., R. 1. The cutting room is still in charge of Sister Anna E. Mellinger.

JOHNSTOWN BIBLE SCHOOL

Jan. 4 to Feb. 19, 1937

Courses Offered.—Book Studies, Bible Doctrine, Teacher Training, Missions, and Music.

Sunday School and Ministers' Week.—The last week of the Bible School, Feb. 14-19, will be devoted to the interests of Sunday School workers, missionaries, and ministers.

Expenses.—Thirty dollars for full-time boarding students; twenty-six dollars for boarding students going home every weekend; eight dollars for non-boarding students.

Bulletin.—For further information write for descriptive bulletin. Address all correspondence to E. C. Bender, Principal, Martinsburg, Pa.

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Besides our Beds of Pain, a \$1.00 book for35

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Young Converts' Problems, Dixon .35
An Assortment of loose Christmas Greeting Folders, Scripture Texts, Regular .05 value—.40 per dozen, 2 doz. for .75.

Our number 10 is a box containing 21 fine Christmas Folders all Scripture Texts; a regular \$1.00 box for .60. Five boxes for \$2.50.

Weaver's Book Store,
New Holland, Pa., and
40 South Duke St., Lancaster, Pa.

Send your orders now for FAMILY ALMANAC FOR 1937 (English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, 10 cents. Dozen copies, 85 cents. \$6.00 per hundred. Postpaid in each instance.

Order from
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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 10, 1936

(Herald of Truth
Established 1864)

No. 37

EDITORIAL

"It is appointed unto men once to die, and after this the judgment."

In other words, this is the time of opportunity. After death, opportunity is superseded by the judgment—which means either eternal damnation in "the place prepared for the devil and his angels" or eternal bliss and glory in the presence of the Holy Trinity and in fellowship with saints and the holy angels.

"As we have therefore opportunity, let us do good." Having made our "calling and election sure," let us do all we can for the election of others. Christ followed this rule: "I must work the works of him that sent me while it is day; the night cometh when no man can work." In the language of Peter, "We should follow his steps." One of the greatest reasons for unceasing thankfulness to God is the fact that He has made it possible for us to spend our lives in His fellowship and service.

Before the memory of Thanksgiving day has passed from our minds, the thought of Christmas looms before us. Many (both individuals and congregations) have already laid their plans for spending the Christmas holidays. Others who have been planning have not yet completed their plans. Whatever our plans (completed or in the making) let us be sure that they are in harmony with the Gospel standard of "Do all to the glory of God" and of making the thought of our Savior's coming to earth for the eternal well being of man the center of all our Christmas joys. Our holiday record, when completed, should be a part of the glad acclaim by the heavenly host: "Glory to God in the highest, and on earth peace, good will toward men."

The Executive Committee of the Mennonite Publication Board met at

the Publishing House on Monday and Tuesday of last week. There was considerable business of importance transacted during the day and a half in which they were in session, and some things considered that were not fully concluded, but will be finished and the conclusions published later. It is always a pleasure to the House workers to have these brethren come around, as we feel that their active interest and counsel and directions will help strengthen the Cause. They left Tuesday night and Wednesday morning for their respective homes.

Winter.—Winter is at our door. The Lord made no mistake when He provided for the changing seasons. Winter, like the other seasons, adds to human well being, and happiness, provided the proper use is made of the opportunities it affords. Besides the material advantages which it brings, it affords an opportunity for certain kinds of service that would probably be neglected had not the Lord prepared for this rest period. We are pleased to hear of the unusual religious activities reported in these columns week after week. Let the winter months also be marked for unusual activities in the way of Bible reading and research work that are not so convenient during the busy months of summer. We thank the Lord for the opportunities which winter brings.

Our Life and Testimony.—One of our workers hands us this bit of testimony:

"Today many of us do not go so far as to deny the crucifixion and resurrection of our Lord—only as we do not bear the Cross for His name's sake, or deny the new life by keeping silent for fear of reproach."

Our loudest and most effective testimony is our life. A failure to bear the Cross for Christ's sake is a confession that we think more of ourselves than we do of Christ. Silence on our part, when we ought to speak for the right, is a confession that we value popularity more than we do the cause of

Christ. When in our life and testimony we line up with God and His Word, we say in action what Paul said in words: "I am not ashamed of the GOSPEL of Christ."

3:16.—To most people these figures suggest at once the idea of John 3:16; often called "the golden text of the Bible." This verse is perhaps more frequently quoted than any other verse in the Bible. The reason is apparent. The love of God, made manifest in the sacrifice of His Son; and the grace of God in making it possible that "whosoever believeth in Him" should be spared from an endless hell and enjoy the blessings of "everlasting life," is a gracious provision that calls forth the warmest praises from those who have experienced this love of God in their hearts.

But this is not the only "3:16" that is peculiarly charming and impressive to the children of God. Take for instance that "other John 3:16" or, to be more exact, I Jno. 3:16 and you have the statement concerning Christian obligation coupled with the love of God which makes it quite as impressive as the first reference cited. If you are interested in more 3:16's, turn to I Tim. 3:16, II Tim. 3:16—and perhaps you could find a few more references bearing these figures that would bring you much food for reflection and holy meditation.

"That Form of Doctrine."—It is natural for people to refer to Church regulations that are not to their liking as being "mere form," "empty forms," or "dead formalism." We shall not attempt to argue this question, for people given to such criticisms are not readily convinced. But here are a few Bible teachings which, in the light of such philosophy, are decidedly formalistic:

"That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair,

or gold, or pearls, or costly array" (I Tim. 2:9).

"Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12).

"Greet ye one another with a kiss of charity" (I Peter 5:14).

"Wash one another's feet. For I have given you an example . . ." (Jno. 13:14, 15).

"Is any sick among you? Let him send for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (Jas. 5:14).

"Whosoever shall smite thee on the right cheek, turn to him the other also" (Matt. 5:39).

These illustrations might be continued indefinitely. Take them in the spirit in which they were given, and the formalism will disappear. They are formalistic to those who are not willing to comply. To those who accept them with an obedient heart, God would say, through Paul, "God be thanked that . . . ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17).

"Wars and Rumors of Wars."—We clip the following from a recent letter sent out by the World Peace Union, New York City:

TEN BILLIONS A YEAR

In 1930, we thought it appalling to be told that the world was spending five billions annually in getting ready for war. We are now informed that it is spending ten billions. In six years, the world's expenditure on armaments has doubled. Statesmen mutter pious platitudes to the effect that this money is spent for security of life and property. It ought to be said that every bomb-dropping aeroplane built adds that much to world insecurity. Every warship now constructed by nations in the name of peace is provocative of war. Statesmen dare not say this, however. They must count on the people to furnish the wherewithal for the use of governments and of military contractors, for the erection of these mighty war machines for the furtherance of excessively nationalistic ends.

The nations of the world are still talking peace but preparing for war. While this professed peace propaganda is going on armies and navies are being enlarged, the air is being filled with air planes equipped with powerful and destructive explosives which may be dropped at any time upon defenceless cities, compulsory military training is being made more rigid, and the crushing burden of militarism is continually becoming more oppressive upon the backs of war-weary nations. We are

having a taste of what our Savior prophesied would come previous to the second advent of our Lord. Let us not forget (1) to pray for our rulers and (2) to draw nearer to God, that we may be able to stand as the "perilous times" draw nearer.

BABBLING OF WORDS

To his son in the faith, Timothy, the apostle Paul wrote, "Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred" (II Timothy 2:16-18).

We doubt if there is anything that is as harmful to the soul as the indulgence of foolish talk, vain babbling. What is needed these days is the pure unadulterated Gospel of our Lord and Savior, Jesus Christ. To Titus Paul wrote, "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." We are at present living in a time when lawlessness and iniquity abound. The cry of the majority is, "Down with truth and righteousness and up with lawlessness and iniquity." In Bible language it is put this way: "Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us" (Isa. 30:10, 11).

Not many months ago the writer happened to be in the same coach with several others. In the course of a conversation that was going on between two parties we overheard the speaker say to a friend, "I am so glad I have gotten over believing in the old-fashioned orthodox way of being a Christian," etc. These words were spoken by one who claimed she had gotten hold of something more modern and more satisfactory than the old-fashioned orthodox way. While these words were spoken by one who knew what it meant to be saved by faith in Christ and the blood of the cross, they conveyed to us the exact meaning of the Bible words just previously quoted, "Speak unto us smooth things, prophesy deceits."

There is a universal turning away from the Bible standard and a universal cry of getting rid of Christ. "Drop Jesus," was the catchword of a short article in a magazine some years ago. This article stated how a certain church in New York city had decided to drop Jesus from their church creed. What are we coming to? Where are we drifting? The predicted latter day apostasy is upon us in brazen form. Higher criticism is ravaging the rank and file

of Christendom and many have erred from the faith. Many are being deceived by their pernicious ways and manner of doctrine. It is high time that the Church awakes out of her lethargic condition and sounds the note of warning. Can we wonder at the apostle John warning the children by saying, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

Is it possible to know these false prophets? Is there some mark of distinction by which they can be detected? Listen! "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come and even now already is it in the world" (I Jno. 4:2, 3). Beware of those who deny the Deity of Christ. Beware of those who deny the efficacy of the shed blood of Christ. Beware of those who deny the substitutionary death of Christ. Beware of those who deny that Christ is God come in the flesh and the virgin birth of Christ. Beware of those who deny the inspiration of the Bible. Beware of those who do not love the Lord Jesus Christ in all His Godhead. Beware of antichrist. Remember this, that in the last days perilous times shall come. They are here. They are upon us now.

Remember, "when they shall say peace and safety, then sudden destruction cometh." "Now we beseech you, brethren, by the coming of our Lord Jesus Christ" (this is the believer's hope) "that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you . . . The mystery of iniquity doth already work" (because they received not the love of the truth that they might be saved). "And for this cause God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness."

"Let us who are of the day be sober, putting on the breastplate of faith and love, for an helmet the hope of salvation by our Lord Jesus Christ." Wherefore comfort yourselves together until He comes to receive you unto Himself.—Selected by Peter Zehr.

There is no body of people that can sing like the church. There is no other body of people whose lives shine out "in the beauty of holiness." And out of the depth of their hearts that the soul bursts forth in singing praises to Him. Over yonder we will sing a new song: the song of Moses and the Lamb.—J. C. Clemens.

A TREMENDOUS EVIL

Someone says, "Hair bobbing is the worst fad there is today." But the world is so desperately wicked that we do not know "what a day will bring forth." Before tomorrow's sunset, if Jesus does not come before that time, the devil and the fashion managers may have a fashion out that beats, in hideousness if possible, hair bobbing and shingling and the other immodest fashions.

Another one says, "What harm is there in hair bobbing?" Well, it is following the vain and sinful fashions of the world; it is aping after man; it is "unsightly", "undignifying", "unseemly", "shameful"; it is womanhood-robbing, man-disrespecting, Bible-disobeying and God-dishonoring. Christian workers, superintendents and officers of institutions and schools corroborate this sweeping statement, and the Word of God clinches it. Even if the bobbed hair were more convenient and sanitary, as some claim, bobbing would be "doing evil that good may come". A certain doctor predicts for bobbed women bald heads and a lot of other ills.

Those who have the hair-bobbing spirit should read I Cor. 11, of which I shall give a few passages: "But if it be a shame for woman to be shorn or shaven, let her be covered." "Does not even nature itself teach you, that if a man have long hair it is a shame unto him? But if a woman have long hair it is a glory to her; for her hair is given her for a covering." A commentator says on this chapter: "As woman's hair is given her by nature as her covering, to cut it off like a man, all admit, would be indecorous; therefore, to put away the head-covering, too, like a man, would be similarly indecorous." A lady superintendent of nurses in a city hospital suspended several bobbed-hair nurses until their hair is grown long. She maintains abbreviated hair is not only unsightly, but undignifying and unworthy of those engaged in the sober work of administering to the ailing. In another hospital a dozen nurses, shingled and bobbed, the papers say, were discharged. What noble examples these superintendents gave to those in authority and to parents to imitate. In some schools, teachers with bobbed hair do not get as high wages as others. The officials and parents maintain that pupils do not respect teachers who have their locks shorn like they respect those who respect themselves enough to preserve their comeliness by wearing the beautiful long hair modestly, which the Lord has given them for a glory and for a token of womanhood. "Woman is striking for masculinity. Watch her conduct, her sphere in which she seeks to move; her speech, dress, short hair, and head gear; she is aping after man.

When she will have descended she will lose her respect for herself and man." How she would realize and enjoy her blessed sphere in which God placed her, and her right relation between man and woman! if she would read and put to practice such scriptures as Deut. 22:5, I Tim. 2:9-15, I Tim. 5:14, 15, I Pet. 3:1, 7, with the chapter mentioned above.

Doctors say the death rate of women is alarmingly on the increase and the cause of it is bare head, nude breast, nude limbs and short dress. "In the year 1680 the women of England went on such a short hair debauch as to reduce their men folks, and even royalty, to a state that was almost frantic. The king gave it out straight that 'If pulpit admonitions will not reform, then I will proceed by another course.' Ever since the time of Adam and Eve, through that cycle of hair bobbing debauch, up to the present time of hair abbreviating fad, the world has always been galloping after the devil."

This "galloping-after-the-devil" fashion with a lot of concomitants as the "silly, rotten" women beauty contest "thrilled" from the crown of the head to the tip of the toes, immodest dress, all hitched to the tremendous evil of the amusement craze, are some of the devil's most efficient tools which he uses in his angelic garb to blindfold and deceive the unwary and lead them down in the maelstrom of worldliness and degradation to the regions of everlasting perdition. The amusements and fashions, in the homes, in the resorts, in the schools and in the churches—including the movie, the dance, and the theater—are so tremendously prevalent and vile and ungodly, so indecent and profane and lewd and shameful, that Christian parents are grieved and alarmed, and they "fear and tremble" and pray for the tremendous responsibility of bringing up their children "in the nurture and admonition of the Lord"; and the devil is reaping an awful harvest of precious souls for the garners of hell. Think of this, lovers of sinful pleasure. Even church members declare, when they are requested to participate in Christian service, they cannot get their thoughts on religion. Many amusement and fashion devotees are so absorbed and worked up in the craze—like drunkards and misers are frantic for booze and pelf—that they cannot think on noble things. "God is not in all their thoughts." God cannot use them; the devil uses them.

—Tract by Joseph Metzler.

(To be continued)

There is no surer way to wreck the Church than for the ministry to uphold one set of standards in their preaching and the Sunday school teachers to uphold a set of standards that is contrary to that upheld by the minister. —Abner G. Yoder.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is the lot the only way to ordain ministers? T. M.

The extreme positions on this question might be stated after this fashion: (1) The lot is the only way. (2) The lot should never be used. In this we do well to follow the apostolic method; i. e., use the lot where it is not absolutely clear as to who is the God-chosen one. But whether the lot is or is not used in ordinations, let the scriptural qualifications as set forth in Acts 6:3; I Tim. 3:2-12; II Tim. 2:2; Tit. 1:5-9 be clearly in evidence on the part of all who have been proposed for the ordination. The Church, while holding to the idea that ordinations may, under certain circumstances, be proceeded with without the use of the lot, is safe when it chooses either of these two methods: (1) the lot; (2) the practically unanimous voice of the Church—provided the above named scriptural qualifications are clearly in evidence.

"If a man desire the office of a bishop he desireth a good work." Does this justify a man to be ambitious for that place? A brother.

It does not. It does commend the work, and the work of the bishop is too sacred to be spoiled by any one who hankers after the office.

Why is the Lord's Prayer, which is plainly taught in Matthew's Gospel, no more taught or used in our winter Bible schools, or even in some of our Church services? Is it no longer necessary to be taught in these latter days? —A brother.

The Lord's Prayer is one of the outstanding documents in the Gospel of Christ. The fact that it has been abused is no reason why it should not be used. We understand, of course, that our Savior's "after this manner therefore pray ye" points out the proper spirit in which prayers should be offered rather than the exact words that should be used when praying. Even those who insist on using the exact words while praying in public, seldom, if ever, use these words while asking the blessing upon the meals at the table. It is also worthy of note that the recorded prayers in the Bible, outside this sample prayer, do not include the exact words of this prayer. Yet we should never depart from our Savior's "after this manner;" and even the use of the exact wording as used in this prayer, when offered in the right spirit, will bring a blessing to the petitioner. We consider this not only a model but also a perfect prayer.

Please explain what is meant by trusting in the Lord. J. A. H.

The oft-repeated scriptural admonition to trust in the Lord needs obedience more than explanation. When we take God at His Word, no matter what man may or does say to the contrary; when we believe Him in all that He says, as recorded in both Old and New Testaments—believe Him to the extent that we put His precepts into practice; when we apply His whole Gospel to our own individual lives, even though it may mean persecution or possible death—then it is that we give practical demonstration of the fact that we are trusting in the Lord. The many thousands of Christian martyrs who sacrificed their lives rather than deny their Lord or prove traitor to His Word are witnesses to what it means to trust in the Lord. When we literally accept the divine admonition, "Preach the Gospel to every creature," and go as far as it lies within our power to do so, we are thereby showing that our trust is in God. And may we never forget that "it is better to trust

in the Lord than to put confidence in men."

We are commanded to pray for our rulers, also to obey them. Why then is it wrong to vote? H. W.

There is no necessary connection between praying and voting. But there is a necessary connection between voting and law enforcement. The first is a manifest duty, scripturally enjoined, and should never be called into question. The second is an adjunct of the question whether it is right to enforce the decrees and authority of government by force of arms or the use of carnal weapons. Legislation, to be effective, must be backed up by law enforcement. Under existing conditions, attempted law enforcement is a farce without the occasional use of carnal weapons whether in the hands of the constable, the policeman, the sheriff, or the soldier wearing the state or national uniform. The question of voting therefore hinges upon the question of nonresistance.

2. There should be simplicity in speech and prayer.
3. There should be a citation of scripture memorized.
4. The singing of many choruses.
5. All these tend to make the MID-WEEK services a Social Center.
 - a. Not necessary to have pies and cakes, or ice cream, but a place where young people desire to be to engage in social and spiritual intercourse with other members.
 - b. So spiritual should they be, that outsiders would want to be present, but feel out of their element when present.

VIII. Spirited (Mid-week services)

1. Secure promptness in beginning the services, and in introducing the various parts.
2. The leader must be alert and active, and have an aim.
3. New hymns may be learned and special musical features introduced, where this is not objected to.
4. We get our preachers, Sunday-school teachers, and missionaries from the active members of our MID-WEEK services. There they get experience.
 - a. This shows the importance of the Mid-week Meeting.

Tuleta, Texas.

A FEW SERMONETTES

Collected by A. C. Good

For the Gospel Herald.

"Folks are wrong with one another, because they are wrong with God."

"I am not so sure that His Coming is imminent. Have we labored enough, have we prayed enough, have we lived enough? There are yet many souls unsaved, for whom Christ died."

"Some people are very orthodox in their profession, but very unchristian in their practise."

"The present day ministry needs a warming up with Holy Spirit power. The laity could profit by a similar experience."

I am more concerned about the spiritual condition of the Church than I am about the political condition of the world.

Sterling, Ill.

SERMONETTES

(The Cross)

Collected by J. G. K.

The death of Christ on the cross is the most vital truth of the Bible.

Beware of a religion in which there is no cross. Merely knowing Christ's name will not suffice, it takes the power of the blood shed on the cross.

Christ crucified is God's grand ordinance for imparting life and salvation to fallen man.

"Salvation belongeth unto the Lord." It is His purchase obtained by Christ's death on the cross.

The death of Christ on the cross showed two outstanding characteristics: great humiliation and great exaltation.

The only means by which men are

PREACHERS' PAGE

THE PASTOR AND HIS MID-WEEK SERVICES

By T. K. Hershey

For the Gospel Herald.

(An outline study.)

I. Should there be such Services

1. What should be the nature of them? How should they be conducted? are questions for preachers.
 - a. Should it be a prayer meeting service? a studying of the Sunday-school lessons? teachers' meetings? or teacher training classes? or what?

II. Why such a Lessening of Interest and Attendance in the MID-WEEK Services

1. Complex character of modern life its haste and absorption.
2. Because of waning faith in the efficacy of prayer.
 - a. Ill. How lifeless in some places.
3. Often because a very few take part, and often the same ones.
4. Tired when they do come, come late, and then fix themselves for a nap.
5. Did not study topic beforehand.
6. There is no carefully and prayerfully prepared program.
7. The pastor is seldom present. That does not inspire others to be present.

III. Pastor must be Present

1. The degree of success will largely depend upon the time and effort the pastor is willing to spend on the MID-WEEK services.
2. Not necessary that he should do all the talking. His presence is what counts.

IV. Is it Worth so much Time and Energy, Expense for Fuel and Light?

1. It surely is, as it is where the spiritual side of the members is developed.
2. It increases the fellowship of the members.
3. Cultivates habit of Bible study.
4. Stimulates the prayer life, and increases faith.
5. Arouses interest in Missionary activities.

6. Enables the church in the ministry of intercession.

V. Preparation for the Mid-week Services

1. There must be serious and prayerful preparation for the Mid-week services.
2. In the selection of THEMES and TOPICS, and the arranging of the program.
3. Announce or publish the intended program for the season. This arouses interest.
 - a. Plans should be definitely made for weeks and months or even a year in advance. Have a goal. (A mark set)
 - b. Announce from pulpit, without rebuking congregation of poor attendance.
 - c. Should be made so interesting that members will want to be there.

VI. Suggestions to Create Interest

1. Send letters to absent members, tell them what they have missed, or better still, call on them personally.
2. Aim to get members to offer public prayer.
3. The pastor should begin with young people of the Church.
4. Pastor himself should be well prepared, and be ready to ask questions that would stimulate discussion. Not answer always his own questions.
5. Pastor or leader might have individuals ready to lead out in discussion, so that the meeting does not drag.
 - a. Pastor may have to help some the first time, but do that. Make all feel free to come to your home for help.
6. Have room properly heated and ventilated at the same time; also plenty of light.
 - a. All these things aid in making the meeting a success.

VII. Social Side

1. They should be made so interesting that all members look upon them as a family gathering, informal, and in the spirit of friendliness.

able to forsake sin is by way of the cross.

Faith and the cross are inseparable. The cross is the shrine of faith, and faith is the light of the cross.

The only safe spot on earth for the sinner is behind the cross of Christ.

No one can carry the cross of Christ on one shoulder and the pleasures of the world on the other.

It is easier to take up the cross of Christ and bear it than to drag it along.

Crosses in our pathway are ladders leading to heaven, if we accept them as such.

God has so purposed that whosoever will wear a crown must reach it by way of the cross.

If you truly feel the sweetness of the cross of Christ you will be constrained to confess Christ before men.

We are horrified at the suffering and humiliation of our Lord Jesus Christ, but are many times not willing to bear even the appearance of contempt.

Heaven or hell, happiness or misery, life or death, blessing or curse in the last day—all hinge on this one theme; namely, whether we accept the atonement on Calvary's cross or reject it.

Atglen, Pa.

GETTING READY TO MOVE UP HIGHER

The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even a light wind causes it to tremble and totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned, and from him I learn that it is beautiful beyond description—language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in what others would call making a sacrifice.

Another, whose love to me has been proved by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After tasting them, all food here seems insipid.

Two or three times I have been down by the border of the river that forms the boundary, and have wished myself

among the company of those who were with the King on the other side.

Many of my friends have moved up there! Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight.

Often I am asked to make some new investment here, but my answer in every case is, "I am getting ready to move."—Unknown. Sel. by a sister.

THE SIN OF UNBELIEF

The following excerpts are taken from an article which appeared recently in "The Moody Bible Institute Monthly," written by Arthur Hedley of England. In reading this pointed message it will be a help to bear a few things in mind. The writer of the message addressed himself to a different class of readers from the class to which most of our readers belong. When he speaks of "The Sin of the Church" he means a church that tolerates outspoken Modernists in its communion. He is right in his position that unbelievers should not be tolerated in any orthodox Christian church. Another thought worthy of our notice is the fact that when a church becomes liberal in its discipline, it is liable also to become liberal in its theology. If we would keep the Church free from unbelief in the fundamentals of the Christian faith, we must also keep it free from worldliness.—Editor.

The Sin of the Church

How slow the Church is to realize that the greatest sin of today, both within and without the Church, is that of unbelief. We attribute the present deplorable religious declension to anything but want of faith. Yet in so many pulpits there prevails the same spirit of unbelief as existed in Christ's day. Ministers and the laity are more ready to believe the word of the scientist, philosopher, essayist, journalist, than the Word of Christ. Because it is the word of man and not the Word of God which abides in their hearts, it is impossible for them to accept the revelation of God in Christ. When we seek the root cause of the impotence and decline of the Church, we find it is the same as in the case of the Jewish church of our Lord's day—the sin of unbelief.

Christianity is either faith in the revelation of God in Christ, or it is nothing at all. From this faith it derives its name, history, message, and power. The great sin of Modernism is not that it belittles sin, but that it disbelieves Christ. It does not accept His pre-existence in glory, although He spoke on several occasions of the glory which He had with the Father "before the world was." It rules out His greatest miracles, denies His atoning sacrifice for the sin of the world, and despises His eschatological teaching as Jewish "old clothes."

Modernism denies the Saviorhood and Lordship of Christ. It reduces Him to a mere teacher, religious genius, revealer of the highest moral code, the example of the purest religious and ethical life, the "Good Companion." "If

Jesus is merely a teacher," says Dr. Brunner, "an example genius, it matters little whether He lived or not, whether the world remembers or forgets Him. Unless Jesus is the Christ, the incarnate Word, the eternal Son of God, He can no more help us than Buddha, Confucius, or Ghandi."

Why Man Disbelieves

The modern antagonism to faith in the revelation of God in Christ may be attributed to man's implicit faith in his own imperfect and uncritical reason. He sets himself up as God and makes his own mind the measure of all things. Revelation for him constitutes the results of his own reasoning. He refuses to be humiliated by accepting Jesus Christ, the lowly carpenter of Nazareth, as being the incarnate Word and God's final revelation regarding sin, atonement, judgment, and the consummation of history. "The source of antagonism is not science, because many renowned scientists have kept the faith, but the pride of reason."

It is futile for the Church to denounce the sins of society until she deals with the sin of unbelief within her own ranks. How can the Church make progress when so many do not believe that "Jesus Christ has come in the flesh" in the sense that the apostle used that phrase. Unless the Christian Church can proclaim with certainty the deity of Christ, His Saviorhood, and the assurance of His risen presence and friendship, few will heed her message. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8). Because such a note of uncertainty and skepticism prevails in the preaching of today, the Church goes backward rather than forward, and the work of those who hold fast to the revelation of God in Christ is made doubly harder.

New Truth

In orthodox circles we need to guard against the desire to say a new thing concerning the Scriptures. There are some who seem ready to sacrifice truth to be considered original. They wish to be recognized as great Bible students. Any one who will not accept their new discoveries, just does not know the Bible!

Spurgeon must have met this specie in his day, for in writing of soul-winning, he says:

"Another qualification that is essential to soul-winning is great simplicity of heart. I do not know whether I can thoroughly explain what I mean by that, but I will try to make it clear by contrasting it with something else. You know some men who are too wise to be just simple believers. They know such a lot that they do not believe anything that is plain and simple. Their souls have been fed so daintily that they can not live on anything but Chi-

(Continued on page 780)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

SUBSTITUTING SANTA CLAUS FOR CHRIST

A Christian Woman's Protest

At the close of Christmas night last year I solemnly promised myself that another Christmas would not pass without a protest from me to the parents and teachers—the grown-ups of our land against the substitution of Santa Claus for Christ at Christmas time, both in the home and in the Sunday school.

May I say a word or two with regard to my own childhood in this connection? I was brought up in a home where I believe all the adults were church members. I never recall any talk of Christmas as the birthday of our Lord. I do recall many times being asked what I wanted Santa Claus to bring me, and long stories about his wonderful workshop somewhere back of the North Pole. Had it not been for Sunday school I might not even have known that it was His day, or that any save that genial looking, red-faced gentleman had anything to do with it; that genial old man who would, if I were good, bring me a Christmas tree and fill my short stocking to overflowing.

When I was seven a little girl of nine (and there is always a little boy or girl of nine somewhere in the neighborhood) told me she had seen our Christmas tree come up our front stoop. Rank heresy! My tree came down the chimney! She insisted, and I protested. Finally I went into the house and asked one of the big people there about it.

"Is there a Santa Claus?" I queried.

Back came the answer, immediate and convincing: "Certainly there is a Santa Claus, and any little girl who says there is none is a naughty little girl."

I was triumphant, and with all the exultation of the I-told-you-so I started down the stairs to tell that little girl, but my foot slipped, and when I looked for the cause, there under my small shoes lay pine tree needles where the Christmas tree had been dragged upstairs!

No number of exclamation marks can express my emotions. Some one had lied. A lie was one of the seven things God hated. I was not allowed to tell even a teeny weeny bit of a lie, —like saying I had only eaten one piece of candy when I had eaten two,—without being punished or at least reproved

for it. My feet lagged. I cannot remember what I said to my neighbor.

Nearly forty years have slipped by since then, but I can still feel the sickening sensation of that moment, and the distrust of the certain lies of grown people. Today I realize those grown people thought it was a harmless delusion calculated to make a little child have a merrier Christmas than without the delusion. They meant well, these precious big people, and never dreamed that the discovery of their deception would create in my mind something which it would take years to undo.

Time passed. I was a teacher in the Sunday school, the place of all places where truth should be taught, and here I had to fight the other teachers who insisted that Santa Claus was necessary to the full enjoyment of a Christmas festival. When I served on the Christmas Entertainment Committee and examined programs prepared by leading denominations, I found the picture of the patron saint on one-third of the programs I handled. A shack at the back of the North Pole was substituted for the inn and the manger of Bethlehem, the noise of the prancing reindeer for the music of the angels' song, and a big, fat, mythical Santa Claus for the One whose coming gave us Christmas Day, "Very God of Very God, begotten not created."

As superintendent of the Beginners' Department in the Sunday school I found that the thoughts of my little people were so full of Santa Claus they could not but talk about him. History was repeating itself, and their big people were substituting him for the Christ of Bethlehem.

As soon as my niece was old enough she was told about Santa Claus, a real man with a real house amid ice and snow. If she were not a good little girl, there would be no presents for her. If she were good,—well, there was very little she might not expect from this jolly old man. The many representatives on the street corners with their keep-the-pot-a-boiling were, she explained to me, assistants to Santa Claus; but the real one always went to her house, slid down the two-by-two-six chimney, and brought with him a six to ten foot tree.

Oh yes, she knows about the Babe of Bethlehem. She sings "Away in a manger," while she puts on her shoes and stockings these cold winter mornings, and loves what she used to call the "sadorum" song: "Oh, come, let us adore Him"; but Santa is more imminent and if one is good, really awfully good, one may have pretty nearly everything one wants when Christmas morning comes.

My little nephew wanted an ice cream cone one Sunday. His mother was trying to make him understand why we didn't buy on Sunday, and one

thing we told him was that God gave us six days and took just one for Himself. Little Bill was perfectly quiet for about five minutes and then came out with: "But Mother, Santa Claus has just one day in the whole year, and yet he lets us do what we want and buy anything we want on his day."

Last year, in Christmas week I had dinner in a home where we were discussing this and a guest there whose veracity cannot be questioned told me that a friend of hers had two children who had been brought up to believe in Santa Claus. On Christmas Eve they were sent up to bed a bit earlier than was customary in order to give the big people time to trim the tree. These grown people got to laughing a bit too loudly over some mechanical toy and the children crept about a quarter of the way downstairs to learn what it was all about. There through half-open doors they beheld a sea of tissue paper, tinsel, balls, pop-corn strings, peppermint canes, and—their parents trimming the tree.

In their little pajamas they watched in silence, shivering; then as someone approached the half-open door, they fled upstairs.

"Let us say our prayers quickly and get in bed, I'm 'bout frozen," said the little girl, the younger of the two.

"Nothing doing," said the boy, "there isn't any Santa Claus and there isn't any God."

Oh, you big people who have enjoyed the fun of having the children believe in Santa Claus and who have laughed at their innocent remarks about him—I know you have meant well, I know you have meant to add to their merriment, but I do beg of you this Christmas-tide to restore Christ to His rightful place. Suppose He had never come! But He has. Let us tell them so, these little people He has entrusted to our care and teaching.

This is a day when every woman's magazine and some others are waging war on substitutes. The label of can, jar, box,—whatever it is—must declare the contents of each package. If Santa Claus were analyzed what would be read? SANTA CLAUS, SUBSTITUTE FOR CHRIST OF BETHLEHEM. ARTIFICIAL "THROUGH-OUT."

I come to you with the word of the Greeks of old: "We would see Jesus"; and in every home where tiny hands hold toys, and little girls rock their newborn dollies to sleep, may they know that, because "God so loved the world that He gave His only begotten Son," we remember Him on this day and give gifts one to the other.—Sel. by Wm. B. Smith. Anna Andreas in S. S. Times.

One who is able to attract children unto himself is able also to influence others.—J. R. Mumaw

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE SPREAD OF CHRISTIANITY**

OUTLINE STUDY

Lesson for Dec. 20, 1936.—**THE SUPREME GIFT OF LOVE.**

Lesson Scope.—I Jno. 4:7-19.

Lesson Text.—I Jno. 4:7-19.

Time and Place.—Probably between A. D. 90 and 100; Probably Ephesus.

Writer.—John the evangelist.

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

Points for Meditation.

1. The love of God.
2. The love of God's people.
3. Relation between love and life.
4. Confession and possession.
5. Perfect love.
6. Why we love God.

Introductory Thoughts.—We call this a "Christmas lesson." It is an old and very familiar theme, given under a new title. It is love that prompts all voluntary gifts, whether great or small. "God so loved the world that he gave . . ." We manifest our love to Him when we lay down our lives for the same Cause for which Christ gave His all. Let us notice briefly a few of the striking sentences found in this lesson:

LESSON COMMENTS

1. "God is love."

Love is one of His outstanding characteristics. Close your eyes to this fact, and you close your eyes to the existence of God. As an Example of perfect love, He stands without a parallel. Foremost among all the demonstrations of His love is the gift of His only begotten Son.

2. "Let us love one another."

We and our brethren are among the beings for whom Christ died. If God loved our brethren to an extent that He gave His only begotten Son for their sake as well as for ours, there rests upon us the obligation to "love one another." More than this, by this love for the brethren we give practical evidence of being the children of God. As John puts it, "We know that we have passed from death unto life, because we love the brethren." He then proceeds to tell this same truth negatively: "He that loveth not his brother abideth in death." Agreeing with John on this point, Peter admonishes us, saying, "See that ye love one another with a pure heart fervently." Therefore, "Beloved, if God so loved us, we ought also to love one another."

3. "The Father sent the Son to be the Savior of the world."

Notice, the Son was not sent into the world as a demonstration of the fact that God loves us, but rather to bring about the salvation of sinful, fallen men. God is as practical as He is loving. Christ says expressly that "He came to save his people from their sins." Salvation, not demonstration, was the all-absorbing motive that brought Christ into the world.

4. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

This is one of the evidences that we are the children of God. With this statement of John's agrees the statement of Paul that "with the mouth confession is made unto salvation." But let us not wrest this scripture out of its real meaning. Even devils confessed Christ as the Son of God. What John had in mind here was the confession that springs from a truly consecrated heart. As "faith without works is dead," so is a lip-confession without experience of salvation a mere repetition of so many words. But when a man has fully surrendered to God, believes in God and has the courage of his convictions, then an outspoken confession of what he really believes is an evidence that he has been born again. There is an inseparable connection between confession and possession.

5. "There is no fear in love."

The reason: "Perfect love casteth out fear." As an illustration, let us notice that Christ hesitated not to go to Jerusalem, though He knew that painful persecutions and certain crucifixion

were before Him. In a similar way, Paul, constrained by the love of Christ, feared not to go to Jerusalem, though he knew beforehand that it meant "bonds and afflictions." When the love of God is shed abroad in our hearts by the Holy Ghost, judgment has terrors for the wicked but none for the righteous. The greater our love for God, the more boldness we have to live for Him. When John heard the words, "Surely I come quickly," his prayer was not, "Rocks and mountains, fall on us," but, "Even so come, Lord Jesus." Because "fear hath torment," it follows that "he that feareth is not made perfect in love."

6. "We love him, because he first loved us."

We do not understand this to mean that our object in loving God is to return the love that He manifested toward us, but rather that because God so loved us that He made the Supreme Sacrifice for our sakes He thereby won us to Himself and our gratitude flows out to Him because His work of love for us made it possible for us to have the experience that causes our hearts to go out to Him in gratitude and praise. Had there been no manifestations of God's love toward us, this lesson of love would never have been written. God paved the way; thereby making it possible for us to follow after.—K.

BIBLE MEETING TOPIC

UNTO YOU IS BORN A SAVIOR

Luke 2:1-20

Topic for December 20

MOTTO

"Christ, the Lord."

OUTLINE STUDY

I. The Deity of the Savior.

1. The witness of Isaiah.—Isa. 9:6.
2. The witness of the heavenly host.—Luke 2:10-14.
3. The witness of His works.—Jno. 10:37, 38.
4. The witness of the Father.—Matt. 3:17.
5. The witness of Peter.—Matt. 16:16.
6. The witness of resurrection power.—Rom. 1:4; Heb. 1:3.

II. The Salvation He Brought.

1. Redemption from all iniquity.—Tit. 2:14.
2. Deliverance from Satan's power.—Col. 1:13; I Jno. 3:8.
3. Victory over the world.—I Jno. 5:4, 5.
4. Power to fulfill the law of righteousness.—Rom. 8:3-13.
5. Deliverance from the wrath to come.—I Thess. 1:10.
6. Inheritance of eternal glory.—Rom. 8:16, 17; Phil. 3:20, 21; I Pet. 1:3-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Saviour."
2. The Wonderful Savior.
 - a. The wonderful name.—Isa. 9:6.

- b. The wonderful words.—Jno. 7:37-39, 40-46.
- c. The wonderful works.—Matt. 4:23, 24; Luke 7:22, 23.
- d. The wonderful love.—Jno. 10:14-18.
- e. The wonderful glory.—Matt. 17:1-8.
- f. The wonderful power.—Luke 24:36-43.
- g. A wonder forever.—Rev. 22:3-5.

For Seniors.

1. The Son of God in the Flesh.
2. The Work of Salvation.
3. The Blessings of Salvation.

PERSONAL THOUGHT

A Savior who is ours! Each individual may claim Him as a personal Savior. No people are excluded unless they exclude themselves by refusing to own Him.

SEED THOUGHTS

Hail the blest morn when the Great Mediator
Down from the regions of glory descends;
Shepherds go worship the Babe in the manger;
Lo! for His guard the bright angels attend.

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Vainly we offer each ample oblation,
Vainly with gold would His favor secure;
Richer by far is the heart's adoration,—
Dearer to God are the prayers of the poor.
—Reginald Heber.

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THURSDAY, DECEMBER 10, 1936

Field Notes

All interested ones will please notice the announcements found on last page of this number.

Bro. Jacob G. Brubaker of Cocolamus, Pa., filled the regular appointment in Rohrerstown, Pa., Mennonite Church on Sunday morning, Nov. 29.

Request for Prayer—in behalf of a sister, that she may be willing to yield her all to the Lord; that God may at all times have first place in her heart.
L. H.

A series of meetings has been announced to be held at the Millwood Church near Gap, Pa., Dec. 14-20, with Bro. E. F. Hartzler of Marshallville, Ohio, as evangelist.

Bro. Louis Amstutz of Apple Creek, Ohio, spent the week-end over Nov. 29 with the Pike and Salem congregation near Elida, Ohio. His messages were appreciated.
K.

The Lord willing, a series of meetings will begin at the Mount Joy, Pa., Mennonite Church Dec. 20 with Bro. John H. Gochbauer as evangelist. All are invited to come. Pray for the work.
H.

The seventh quarterly instruction meeting at the York, Pa., Mennonite Mission is to be held on Saturday evening, Dec. 19, and all day Sunday, Dec. 20. Instructors: John D. Risser, Jacob G. Hess, and Martin G. Metzler. L.

The Bible school at Wellesley is in progress. Good interest under the blessing of God. Bible teachers are Brethren Jacob Bender, Tavistock, Ont., and J. B. Martin, Waterloo, Ont.

Bro. Sam Shultz, Wellesley, Ont., has charge of the music. M.

Bro. M. H. Shantz of New Dundee, Ont., preached for the congregation worshipping at Sand Hill Church near Clarence Center, N. Y., on Wednesday evening of last week.

Bro. Levi Headings of Yoder, Kans., worshiped with the Pike and Salem congregation near Elida, Ohio, on Sunday morning, Nov. 29. His assistance and words of encouragement were appreciated. K.

Following are among the recent visitors at the Publishing House: Byard Shank, Annie G. Shank, Mt. Crawford, Va.; Mabel Powell, Elida, Ohio; W. B. Stoddard, Washington, D. C.; Hazel Berkshire, Masontown, Pa.

November 17-20 was the time set for the annual business meeting in the American Mennonite Mission in India. A program in our possession indicates not only careful preparation but also that a profitable meeting was held.

Change of Address.—Bro. Paul N. Roth and family, from Albany, Oreg., to Canby, Oreg. Bro. Roth expects, the Lord willing, to serve the Cause as a minister in the Zion congregation near Hubbard, Oreg.

Brethren Noah Swartzendruber and Martin B. Yoder of Greenwood, Del., worshiped with the Providence congregation near Oyster Point, Va., on Sunday, Nov. 29, the former delivering the Gospel message both morning and evening. E. S.

The series of meetings at Mason-town, Pa., conducted by Bro. W. J. Brenneman of Chicago, Ill., closed on Sunday night, Dec. 6. Twelve young people made the good confession and the congregation feels greatly strengthened. May the good work go on.

Here is a thought, taken from "The Missionary Prayer Link," published by Bro. L. J. Burkholder of Markham, Ont., that is worthy of our consideration this time of the year: "As the festive season approaches, may we seek the Jesus who saves from all sin."

Those who have not yet sent in their orders for goods that they expect to get before the holidays will do well to send them at once. It may be that some of the books ordered may not be in stock at the time, and if in stock there may be a delay in transit through the mails. We mean to fill all orders promptly as they come in.

Bro. John R. Mumaw of Harrisonburg, Va., one of the instructors in the recent Bible meeting in Slate Hill congregation near Shiremanstown, Pa.,

spent the week-end over Nov. 29 with the brotherhood in Lancaster Co., Pa. Among other services rendered, he preached for the congregation at Mel-linger's Church on Sunday evening.

Young People's Institute.—We are in receipt of a carefully prepared program of the young people's institute to be held at the Pleasant View Mennonite Church near Hydro, Okla., Dec. 28, 1936, to Jan. 2, 1937. Instructors: Milo Kauffman, J. C. Gingerich, Protus Brubaker.

Quite a few letters from mission stations came in after the Mission Supplement was on the press. They will appear in next week's Gospel Herald, the Lord willing. In the meantime, may all who are interested in the work at these missions remember the needs wherewith to fill their mission baskets which will be sent out this year as usual.

Johnstown Bible School.—We are in possession of a neat little folder announcing time and other details of the forthcoming Johnstown Bible School. It is a seven-week term, beginning Jan. 4 and closing Feb. 19. Instructors: E. C. Bender, William Detweiler, L. L. Swartzendruber. For further particulars, write to Bro. E. C. Bender, Principal, Martinsburg, Pa.

A brother writes from West Liberty, Ohio, under date of Nov. 30: "Our meetings closed last night with splendid interest and a number of confessions and reconsecrations." These meetings were in charge of Bro. N. E. Troyer of the home congregation, save a part of the time when Bro. I. S. Mast of Casselton, N. Dak., was in the community, he relieved the home ministers.

That this is the season between Thanksgiving day and the Christmas holidays is evident from the amount of news material that reached our desk during the past week. Those who failed to find their contributions in this week's paper will please bear with us. You will read it in next week's paper. And don't be scared out of sending in the news. Most of it will "keep" at least a week. Thanks for your kindness and interest.

Bro. Donald Lauver is the new minister at Lost Creek Church, Juniata Co., Pa. He was ordained on Tuesday of last week. The following bishops were present and took part in the services: N. L. Landis, D. T. Martin, N. W. Risser, H. E. Lutz, W. W. Graybill. The two last named had the principal part of the service. May the Lord bless our young brother in his responsible calling, and make him a blessing to his congregation or wherever called to serve.

Bro. S. E. Allgyer of West Liberty, Ohio, who has been appointed solicitor for the proposed new Old People's Home near Marshallville, Ohio, reports commendable progress in the matter of contributions. He wants to get in touch with interested ones as soon as he can find time to do so. In the meantime, let those who are interested in seeing this building start in the near future get in touch with him and send him the contributions they feel in their hearts they should contribute to this cause. In the language of our Lord, "What thou doest, do quickly."

Religious Census.—The Department of Commerce, Washington, D. C., is at present conducting the regular decennial religious census. Blanks are being sent out to pastors or deacons of local congregations. We urge all our church officials receiving such blanks to fill them out promptly, according to instructions, so that an accurate census may be taken. Unless we co-operate the government will not be able to obtain accurate records of the churches and membership of our denomination and the census will fail in its purpose of obtaining and giving complete figures of religious bodies. H.

Correspondence

Birch Tree, Mo.

Dear Readers of the Gospel Herald, Greetings:—We again have many reasons to give thanks to our Creator for the blessings showered upon us, both temporal and spiritual.

We were indeed glad to have Bro. D. D. Miller of Protection, Kans., with us Nov. 9-15. He preached the Word with power, not shunning to declare the whole Gospel, and his messages were very effective and strengthened the brotherhood. Each evening after the first he gave a Bible lesson before the message, which was also appreciated.

On Sunday morning, Nov. 15, we had our fall communion service. We are thankful for these meetings and thank all who have an interest in this place for their prayers. We ask that you continue to pray that we may grow in grace and the knowledge of our Lord and Savior Jesus Christ.

Bro. Cowan spent Sunday, Nov. 8, with the White Hall congregation near Oronogo and visiting our aged bishop who has spent his life in service for the Church and for us. We praise God for his untiring efforts put forth in the work at Birch Tree.

May God bless you all.
Nov. 17, 1936. Mae Cowan.

Mummasburg, Pa.

(Mummasburg congregation)

Our help is in the name of the Lord, who made heaven and earth. Psalms 124:8. The work at this place is going on as usual. Sunday school and preach-

ing services every Sunday morning. The brotherhood at this place have arranged for a series of revival meetings with Bro. Elmer G. Martin of Lancaster in charge. The Lord willing these meetings will start Sunday evening, Dec. 6. We ask an interest in your prayers in behalf of these meetings so that sinners may be warned and the brotherhood encouraged. Come if you can.

Nov. 23, 1936.

L. D. M.

High River, Alta.

(Mount View congregation)

Dear Readers of the Gospel Herald, Greetings in Jesus' name:—We have had a hot dry summer resulting in very short crops. Garden vegetables are not plentiful, although there will be sufficient for the winter. The potato crop was smaller than usual. Feed is scarce this year and some farmers either have to sell surplus cattle very cheap or buy more feed.

We had snow and zero weather a few weeks ago, but at present it is warm and the roads are dry.

On Oct. 30 Bro. Milo Stutzman and Ezra Stauffer of Tofield, Alta., were with us conducting a ten-day Bible study class. Some of the main topics were: Why Study Prophecy; The Plan of Salvation; The Book of I Corinthians. The Holy Spirit revealed many truths to us through the speakers. Services were held every afternoon and evening. A short time was spent each evening in music.

Sunday morning, Nov. 1, Bro. Stutzman gave a sermon on "They Made Ready the Passover," reminding us to prepare ourselves for Communion which was held the following Sunday.

Sunday evening Bro. Stauffer explained from Scripture, "Why Study Prophecy," followed by a sermon from Bro. Stutzman who took his text from II Tim. 2:5. His theme was "The Crowning Day."

Nov. 8 after Sunday school Bro. Stauffer gave a talk to the children explaining why we keep the Passover. Bro. Stutzman took for his text Matt. 26:26-28, after which we partook of Communion. Bro. Miller was unable to be present on account of sickness. We are glad he is better again. Sunday evening Bro. Stauffer illustrated on the board the topic of "World Ruler." A sermon followed by Bro. Stutzman on I Tim. 4:16.

We were glad to have Myrtle and Gordon Buschert, also Edna Shantz of Carstairs, with us during Bible study.

On Nov. 11 Bro. J. G. Hostetler of Montana and Bro. N. E. Roth of Tofield stopped in on their way through and held evening services. Bro. Hostetler read from I Jno. 2 and encouraged the Christians to press on even though surrounded by snares on every hand. Bro. Roth preached to us from Jno. 14:1.

On Wednesday the Sewing Circle was held at the home of Sister Isaac Miller.

Sister Echo Good is in Calgary hospital taking treatment for nose and throat. An operation may be necessary. We hope she will soon regain her health.

A junior program was held on Sunday evening, Nov. 22, when the children brought in their missionary quarter returns.

Barbara Guengerich.

Hollsopple, Pa.

(Blough congregation)

Dear Herald Readers:—We praise God from whom all blessings flow, both temporal and spiritual. We just closed a very interesting revival with Bro. S. G. Shetler in charge from Nov. 12-22. The attendance was very good except a few evenings on account of the weather. We saw many new faces from other denominations and other communities, and the order was excellent inside and outside.

Each evening a very interesting children's meeting was conducted. We know the children appreciated them by their action and attendance.

After the children's meetings queries were explained and instruction services were held for the converts, twenty in number, to be baptized in the near future, and four to be reinstated. The seven steps of man's life from childhood to the evening of life was much appreciated.

On Sunday forenoon, Nov. 22, Bro. John A. Lehman gave the message because of the absence of Bro. Shetler. We were very glad for the visitors from Reading who attended the meetings over the week end.

Our prayer is that God will bless Bro. Shetler as he labors for the Lord from place to place. Pray for the work of the Lord.

Nov. 23, 1936. Oscar N. Mishler.

Hammett, Idaho

(Indian Cove congregation)

Greetings in Jesus' Precious Name:—On Saturday, Oct. 31, and Sunday, Nov. 1, a goodly number from our congregation had the privilege to attend the ministerial and nonconformity meeting at Filer, which was much appreciated. The Lord brought us many precious truths through the dear brethren, the evangelists from the East and our bishop from Oregon.

Monday evening, Nov. 2, Bro. Aaron Mast of Belleville, Pa., began evangelistic meetings here at the Cove, which continued until Wednesday evening, Nov. 11. During the meetings before the sermons our brother gave lessons on the book of Romans until we had finished the book. This was inspirational and upbuilding and much appreciated by the congregation. The

(Continued on page 780)

Miscellaneous

"IT USED TO COME IN BOTTLES, BUT NOW IT COMES IN CANS"

By Edith B. Kennel

For the Gospel Herald.

(Written by request of John Kauffman, who suggested the title).

It is getting mighty handy,
For drinkers, nowadays,—
Old sots can get their whiskey,
Whene'er their stomach craves;
And beer—why it's so plenty,
In the stores like food it stands!
For it used to come in bottles,
But now it comes in cans.

The bottle used to stand for
Old toppers, sin, and shame;
Some people would not touch it,
To save their moral name.
So the devil, sly and cunning,
Introduced another plan;
For the brew he put in bottles,
Now he's selling in a can.

Since it doesn't look so harmful,
(Folks its color cannot see)
Satan fast is catching many
Who before from drink would flee;
But it's not one atom better,
Nor has changed its moral ban,
If instead of from a bottle,
Now you drink it from a can.

So, beware of sin's enticement!
Do not let yourself be caught,—
Losing heaven, home, and honour
For the cursed, shameful draught.
For "no drunkards enter heaven,"
And God's curse forever stands,
On all strong drink, glass or bottle,
And the beer that comes in cans.
Coatesville, Pa.

OLD TIME REVIVAL

By T. K. Hershey

For the Gospel Herald.

IV. Prayer

"Prayer is the soul's sincere desire,
Unuttered or expressed—
The motion of a hidden fire
That trembles within the breast."

In connection with a revival, there is no factor more powerful than prayer. It is the purpose of this article to state a few of the promises in God's Word with respect to prayer, and then mention some of the hindrances to the answering of prayer.

Promises Concerning Prayer

Does God answer prayer? Let us see what the Bible says. Let us read and reread the following Scriptures from both the Old and New Testament:—

Psa. 91:15—"He shall call upon me and I will answer him."

Isa. 58:9—"Then shalt thou call and the Lord shall answer; thou shalt cry, and He shall say, Here am I."

Isa. 65:24—"And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear."

Jer. 33:3—"Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not."

Matt. 7:7-8—"Ask, and it shall be given unto you . . . For every one that asketh receiveth."

Matt. 21:22—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Mark 11:24—"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Jno. 14:13—"And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it."

Jno. 15:7—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Jas. 1:5, 6—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

I Jno. 3:22—"And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight."

I Jno. 5:14, 15—"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Thus we see that the promise in God's Word is that we shall receive if we ask, but that the conditions laid down—which usually accompany the promise—must be met. Now the question arises, Does this work out in actual experience? Some one may say, "I know the Bible repeatedly says He will answer prayer, but these 'great and mighty things' and the 'whatsoever things ye ask and desire' have not come to me in such an abundant way as the Scripture assures us." If not, brother or sister, I ask, Who is to blame? Surely not God. We all believe that God will do exactly what His Word says. Then why do we not see greater visible manifestations of answered prayer? There is a reason. Let us see if we can find the cause.

Hindrances to Prayer

1. **Indulging in known sin.** **Psa. 66:18** says, "If I regard iniquity in my heart, God will not hear me." What does "regard" mean? It means close attention, look upon attentively, care for. Now if we regard sin in this way, how can God answer our prayers? He says, "He will not hear." Sin separates from God. **Isa. 59:2** we read, "Your iniquities have separated between you and your God, and your sins have hid his face from you that He will not hear." Thus we see why some prayers are not answered. Sin separates the one engaged in praying, from God. Indulging in sin causes God to hide His eyes. **Isa. 1:15**—"And when ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear: your hands are full of blood." What a terrible calamity! Notice the picture of earnest pleading, "spread forth your hands," but, they are full of

blood. Seeing this, God simply hides His eyes and stops His ears, "I will not hear." Thus we see that indulging in sin separates us from God. He hides His face from us and closes His eyes and ears to our desires and petitions.

2. **Wilful disobedience to a known commandment** is a hindrance to prayer. **Prov. 28:9**—"He that turneth away his ear from the hearing of the law, even his prayers shall be an abomination." We are living in an age when men say "this does not matter," or "that does not matter, but we are to live out the spirit of the teaching." Jesus says, "Why call ye me Lord, Lord, and do not the things that I say?" Again our Lord speaks; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Thus wilful disobedience to a known commandment hinders prayer and in God's sight is an abomination.

3. **Selfishness.** In **James 4:3** we read, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." The Revised Version puts it "spend it on your pleasure." Here we note the motive, and the text clearly shows why some ask and receive not. It would be wise to analyze our requests to see whether we are asking for some thing to satisfy ourselves only. If so, we ask amiss and receive no answer. Selfishness hinders prayer.

4. **Idols in the heart.** **Ezek. 14:6-8** Here is the essence of these verses. God said, "Repent, and turn from your idols and turn your faces from all your abominations." "If one will not turn from the idols of his heart and will go to a prophet to inquire concerning me, I myself will answer him by myself. I will set my face against that man and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord." Many people's prayers are not answered because some idol is stored away in the heart. Idols must be destroyed. If not, the way God will answer such prayers is to set His face against that man.

It is useless to name things that might be idols in the heart. Here is a good rule to go by: anything we love more than God becomes an idol to us. What do you, dear reader, love more than God? Idols must be gotten rid of if we want our prayers answered.

5. **Doubt** is another hindrance. **Mk. 1:24**—"Therefore I say unto you, whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." In **Jas. 1:6** we read, "But let him ask in faith, nothing wavering" (R. V. doubting). And that familiar text we do not want to forget, "According to your faith, be it unto

you" (Matt. 9:29). So we see we receive if we doubt not. The order is **Believe, Ask, Receive**. Many a person has hindered his own prayers by doubting. God wants faith, not doubt. How many of us have asked for something and at the same time have doubted the receiving of an affirmative answer. Why? Well, the conditions may be such that a miracle would have to take place to bring the desired results. Seemingly, we doubt and question God's power. "Whatsoever things ye desire when ye pray, **Believe that ye Receive them and ye Shall Have Them.**" What can be plainer than this text? Oh the blessed assurance we have, or ought to have, when we pray.

6. **Restitution.** The last obstacle, or hindrance, that we shall refer to at this time is a lack of restitution. Let us all read the story of Zaccheus anew—Luke 19:1-10. Notice particularly the 8th verse, "If I have taken anything by false accusation, I restore him fourfold." There is no use of claiming that God will hear us as long as sin is in the heart. Therefore make restitution and then go to God in prayer.

Many illustrations could be given how some had lost their testimony and had no power in prayer, simply because they were not willing to restore that stolen article, or its equivalent in money. Last fall I came in contact with a man who said he had lost out with God. He had no testimony. On being questioned, he said that about 18 years ago he had killed a neighbor's hog. Every time he prayed, that old hog worth about 8 or 10 dollars would come before him. On being convinced that restitution was the only way back to God, he went to the person wronged and paid 12 dollars for that dead hog. What was the result? The owner was not a Christian but became converted as a result of this incident. This man's testimony returned, and because of making restitution he became a soul-winner, and although a laymember he led four souls to Christ in less than two weeks. He again had power in prayer.

There is no use in praying for a revival unless we get rid of sin in all its forms. Make a clean sweep of things, as does the mother in the home. She sweeps out the corners, takes up the rugs and carpets, washes off the woodwork, cleans the windows, etc. The father comes in and is happy on seeing things cleaned up. Things look better and he is pleased. Exactly so it is with you and me. Get rid of the hindrances mentioned and others, too. Clean house and the Holy Spirit will return to that temple of yours and will be happy to again dwell there. You will then have regained your first love, former experience and testimony. You will have joy and peace in your heart and power in prayer.

Tuleta, Texas.

FINE GOLD

For the Gospel Herald.

(Collected from messages given at revival at Chestnut Hill, Pa., Bro. Stoner Krady evangelist, and reported by an interested listener.)

Themes and Texts.—Prayer (I Chron. 7:14); Sin (Rom. 6:23); More Sin (Jonah 1:6); The Cross (Jno. 3:14); The Blood (I Pet. 1:18, 19; Acts 22:16); Why men will not come to Christ (Jno. 5:40); Grace (Tit. 2:11); Repentance (Luke 15:17, 18); Faith (Mark 2:5); Regeneration (II Cor. 5:17); Justification (Rom. 4:25); The Value of a soul (Matt. 16:26); Hell, and Who Goes there (Psa. 9:17); Christian growth (II Pet. 1:5-7); The second coming of Christ.

Spiritual victories are won by prayer. When we're in the will of God, He prepares the way.

The Son has settled the sin question; we must settle the Son question.

God has made provision in Christ for victorious living.

There is no one who is not included in the will of God.

There's a common meeting place for every sinner at the foot of the cross.

Work as though all depended on you, and pray as though all depended on God.

Man at his best is just man.

If God's love won't reach us His judgment will.

We can hold on, but God does the holding out.

"Let go—Let God!"

It isn't the great amount of faith that counts, but a little faith in a great God.

Jesus Christ took the world in one hand and with the other took God and brought us together at the cross.

Not what I do, but what I allow Christ to do.

As God set forth His perfect love at the Cross, so also He set forth His hatred for sin.

Put the best thing in the best place for the best purpose.

Just as soon as the last stone has been placed in the building the Lord will come.

OUR MOTTOES

By M. B. Fast

For the Gospel Herald.

Perhaps most of the readers know that 45 States in our Union each have a motto? Will mention a few of them.

South Dakota: "Under God the People Rule." That's one of the best ones.

Arizona: "God Enriches." Not all those that have lots of money are rich.

Colorado: "Nothing without Providence." Wonder how many of the readers are willing to be advised by Providence?

District of Columbia: "Justice to

All." Our capitol has a motto which is sufficient in all dictatorship. But if we read our own history—even of the last years, that motto has not always been practiced. We have too many lawyers (and perhaps too many Israelites) there dictating for the people.

Florida: "In God We Trust." The very motto you find on all our silver money. When Theodore Roosevelt was president of the United States, he tried to do away with that motto and mint our coins without that; but the people of the U. S. wanted it back, and it came back on again.

Iowa: "Our Liberties We Prize, and Our Rights We Will Maintain." Most people want liberty, but many fail—Many don't know what real liberty is.

Kentucky: "United We Stand, Divided We Fall." The K. M. B. conference has adopted that motto for their constitution. The truth of that motto has been proved again and again. That's not only the course of a government, but also in Church affairs, in Sunday schools, and in families. Did you ever notice it? Can you fully trust in God?

Louisiana: "Union, Justice, Confidence." That should be practiced by all of us.

Pennsylvania: "Virtue, Liberty, and Independence." O, would every state, every church in each county have more real virtue! When I was editor of the Mennonite Rundschau, in Elkhart, Ind., one night I was in the program in Y. P. meeting, and the subject that was given to me was Virtue. If you have your Bible handy, look up that word.

Vermont: "Freedom and Unity." I have been in 42 states of our United States but never been in Vermont, so I don't know if the people there live up to their motto.

Kansas: "To the Stars Through Difficulties." We all should aim not to go only to the stars, but far above that. We read in Isa. 14:13, I will exalt my throne above the stars of God. Please turn to that verse and read the whole chapter.

California: "Eureka." The learned people tell us that the meaning of that one word is: "I have found it." Whether that word Eureka is Indian or English, I don't know. Perhaps it is Spanish.

We Mennonites have a motto too. How many readers of the Gospel Herald know that motto by heart?

My desire is that we may all have a motto for our present, and especially for our future life to come, that we know the way to the hereafter is clear. Jesus loves you.

Reedley, Calif.

What does self-denial mean? It means to make yourself behave. That is, you yield yourself to God and do His will, regardless of what the flesh may crave after.—N. H. Mack.

CORRESPONDENCE

(Continued from page 777)

Word was faithfully taught and preached and the visible results were that a family (with the exception of the father) confessed Christ. May we pray much that the father may yet come with his family and take that all-important step. We should pray too for the mother, daughter, and three sons, that they may faithfully stand in this new experience.

Our bishop, Bro. N. A. Lind was also with us several days during the meetings, and since our congregation had asked and received permission of conference to ordain a deacon, the voice of the congregation was taken for candidates and two brethren were almost equal with votes. So after much prayer the lot was used which fell upon Bro. Paul Miller who was then ordained by Bro. Lind, Bro. Aaron Mast assisting. May God abundantly bless our deacon brother and his faithful wife in their new responsibilities, and I'm sure we all want to make their work as light and pleasant as we can.

We as a congregation have been abundantly blessed through these meetings, for which we rejoice and give praise to our kind heavenly Father.

Any one passing through are cordially invited to visit our congregation in Indian Cove. In Christian love,
Nov. 23, 1936. P. J. Hooley.

Creston, Mont.

Greeting in the Master's Name:— Since our last writing the Lord has brought sorrow into our community through the taking away of our deacon, Bro. J. W. Oesch. The brother and neighbor took his bed during our conference. We miss our brother in the church.

On Oct. 11 Bro. S. G. Shetler was with us. We were glad to have him with us again. On Oct. 21 our Bible school started with a nice enrollment. Bro. Shetler and our home minister, Bro. J. G. Hochstettler, were the teachers. Bible school closed Nov. 7. We had school Saturday instead of Monday. Then those from the sixth grade and up through high school could take advantage of a special course that was arranged for Saturdays. There were many who took advantage of Saturday school.

On Nov. 4 Bro. N. E. Roth, our bishop, came and held our revival meetings which closed on Sunday the 8th. One young man confessed Christ. He was taken into church fellowship by water baptism on Sunday morning. Pray for this young man that he may remain faithful and be a shining light for Jesus.

Sunday morning, the 8th, Bro. and Sister Sam Hoylman and two children from Iowa were received into this congregation by letter. We are glad that our little flock is growing. The same

forenoon we were privileged to commemorate the suffering and death of our Savior by partaking of communion. The service was in charge of Bro. Roth.

Bro. and Sister Joe Mast of White Sulphur Springs, Mont., are spending the winter in the community. We are glad for them.

Bro. J. G. Hochstettler has been gone over two Sundays. He has been holding meetings at Duchess, Alta. He is expected home today.

Bro. J. M. Birky and family have been having a real siege of sickness. The latter part of August two of the older boys took down with typhoid fever and have pretty well recovered. But since the first of this month the father and one of the youngest boys have it and are getting along as well as can be expected. Pray with us that they may be restored to health again.

We are hoping that Bro. C. F. Derstine and Bro. G. S. Nice will stop with us on their way to or from Oregon. We are always glad when some one stops with us.

We ask an interest in the prayers of God's people, that we may be true to Him.

Nov. 24, 1936.

Cor.

Westover, Md.

(Holly Grove congregation)

Dear Readers of the Gospel Herald:—Bro. George Hostetler is conducting a series of music lessons. These classes are held every Tuesday and Friday evenings. May the Lord bless the efforts that our talents may be developed to His honor and glory.

The Holly Grove literary society will meet at the home of Bro. Dan Yoder.

On last Thursday we had our regular Thanksgiving service and business meeting. The officers for next year are as follows: Trustee for three years, Ira M. Zook; Church Chors., Menno Detwiler, Mary Miller; Cor., Carrie Zook. May the Lord bless each that they may perform their duties according to His will.

We have again been refreshed in another series of meetings. Bro. Nevin Bender conducted a very interesting and instructive Bible conference at this place Nov. 27-29. We wish to express our hearty appreciation and sincere thanks to him in the efforts he so willingly put forth. May God's richest blessing rest upon him in his future endeavors to proclaim the precious words of our Savior. May the seed sown bring forth much fruit.

Those visiting here during the Bible conference were Sister Irene Zook, Bro. and Sister Nevin Bender and four children of Greenwood, Del., and Bro. Sam Kurtz of Fentress, Va. We wish to extend a hearty invitation to them and all others to visit our church at this place.

We beg a special interest in your prayers for the work at this place, that we may grow in the knowledge of our Lord and Savior Jesus Christ.

In the service of the King,
Nov. 30, 1936. Carrie Zook.

A NEW PUBLICATION

Handbook for Young People's Bible Meeting Workers

Prepared by a Committee Appointed by the Young People's Bible Meeting Topics Committee

This new book is written to fill an obvious need, for there are great possibilities for improvement and enlargement of the sphere of usefulness of the Young People's Bible Meeting.

The Young People's Bible Meeting Topics Committee has for some time been making a study of this work with a view of helping to increase its efficiency and usefulness. As a result of this study a committee, composed of three brethren, has prepared a forty-eight page, paper-bound Handbook for Y. P. B. M. Workers dealing with practically every phase of the work and discussing in a helpful and practical manner the problems which confront Y. P. B. M. workers.

We believe this little booklet will be the means of promoting better organization and unification of the work, of giving new inspiration to our corps of faithful Y. P. B. M. workers, of extending this arm of the Church into new fields, and of generally increasing its sphere of usefulness. Every worker should have a copy. Send in your orders now.

Prices: Single copies\$.10
Dozen copies90
100 copies 5.00
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Mennonite Publishing House
Scottsdale, Pa.

THE SIN OF UNBELIEF

(Continued from page 773)

nese birds'-nests, and such luxuries. There is no milk that ever came fresh from a cow that is good enough for them. They are far too superfine to drink such a beverage as that. Everything they have must be incomparable. Now God does not bless these exquisite, celestial dandies, these spiritual aristocrats When they select a text, they never explain its true meaning; but they go round about to find out something that the Holy Ghost never intended to convey by it, and when they get hold of one of their precious 'new thoughts'—oh! What a fuss they make over it! Here is a man who has found a stale herring! What a treat! It is so odoriferous! Now we shall hear of this stale herring for the next six months, when somebody else will find another one. What a shout they set up! 'Glory! Glory! Glory! Here is a new thought!' A new book comes out about it, and all these great men go sniffing round it to prove what deep thinkers and what wonderful men they are. God does not bless that kind of wisdom."—Moody Monthly.

The Gospel Herald

In these days of unrest the unity of the Church needs to be preserved. An effective means of maintaining this unity is through our official church periodical, the GOSPEL HERALD.

It is dedicated to the cause of (1) making the Gospel known; (2) turning the light of truth upon the issues of the day; (3) strengthening every individual member in the faith; (4) keeping its readers in touch with every scriptural enterprise in the Church.

We greatly appreciate the co-operation and support of a large part of our constituency, some having made real sacrifices in their efforts to advance the cause of Christ and the Church through the instrumentality of our Church periodicals. Your contribution in the way of renewals, articles and items of interest for publication, constructive suggestions and efforts to get the Gospel Herald into other homes are greatly appreciated. There are still several thousand other homes where the Gospel Herald should be found and would fill a needy place, and any help you may render along this line will be welcome. Sample copies are sent out free upon application.

The regular price is \$2.00 per year. But we have a donation price of \$1.00 per year for the benefit of those who cannot afford to subscribe for themselves, but where another interested individual or a congregation want to make it possible for them to get the church paper. Congregations would do well to make an organized effort along this line for the benefit of their members and others who are worthy of this consideration.

The Publishing House makes a real donation in this offer. Wherever there are worthy poor in need of the paper, or disinterested ones who might be awakened to a warm spiritual life through the agency of one or more of our Church periodicals; where there are interested members or congregations or mission boards that are moved to make donations to this cause, the Publishing House meets them half-way by making all donation subscriptions half price.

Another special offer of the Gospel Herald is a copy free for one year to newly married couples who are establishing a Mennonite home. Ministers who perform the ceremony will please report on all those who desire to accept this offer, giving the correct address.

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In the interests of the Master in the disseminating of Gospel literature, we are,

Your servants,

MENNONITE PUBLISHING HOUSE,

C. B. Shoemaker, Secy-Treas.

Married

Mast—Stoltzfus.—On Nov. 12, 1936, Bro. Levi Mast and Sister Miriam Stoltzfus, both of Narvon, Pa., were united in marriage at the Conestoga Church, Bro. John S. Mast officiating. May the blessing of God be upon this union.

Groff—Sauder.—On Nov. 21, 1936, Bro. Jonas S. Groff and Sister Anna H. Sauder were united in marriage at the home of the officiating bishop, Bro. John M. Sauder of East Earl, Pa. May God's blessing attend them through life.

Yost—Stoltzfus.—On Nov. 26, 1936, Bro. John Yost and Sister Verna Stoltzfus, both of Elverson, Pa., were united in marriage at the

Conestoga Church, Bro. John S. Mast officiating. May the blessing of God be upon this union.

Umble—Umble.—On Nov. 8, 1936, Bro. Samuel Umble and Sister Eda Umble, both of Parkeshurg, Pa., were united in marriage at the home of the officiating bishop, Bro. John S. Mast. May the blessing of God be upon this union.

Groff—Burkholder.—On Nov. 28, 1936, Bro. Chester W. Groff and Sister Esther M. Burkholder were united in marriage at the home of the officiating bishop, Bro. John M. Sauder of East Earl, Pa. May God's blessing attend them through life.

Kurtz—Fisher.—On Nov. 14, 1936, Bro. Joseph Kurtz and Sister Susan Fisher, both of Morgantown, Pa., were united in marriage at the Conestoga Church, Bro. John S. Mast officiating. May the Lord bless them as they journey through life.

Stoltzfus—Petersheim.—On Nov. 5, 1936, Bro. Mast Stoltzfus and Sister Mahle Petersheim, both of Elverson, Pa., were united in marriage at the Conestoga Church, Bro. John S. Mast officiating. May the blessing of God be upon this union.

Weaver—Martin.—On Nov. 21, 1936, Bro. Victor F. Weaver and Sister Edith Martin, both of Weaverland, Pa., congregation, were united in marriage at the home of the officiating bishop, Bro. John M. Sauder. May God's blessing attend them through life.

Schlegel—Miller.—On Oct. 18, 1936, Bro. Max Schlegel and Sister June Miller, both members of the Milford, Neh., A. M. congregation, were united in holy marriage by Bro. L. O. Schlegel, father of the groom. May the abiding presence of Jesus be with them.

Hoover—Buckwalter.—Oct. 1, 1936, Bro. Lester Hoover of the Groffdale congregation and Sister Mae Buckwalter of the Paradise congregation were married at the bride's home, Bishop Ahram L. Martin of Intercourse, Pa., officiating. May the Lord bless them through life.

Horning—Binkley.—On Nov. 26, 1936, Bro. Willis Horning and Sister Mary Binkley both of Martindale, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. John M. Sauder of East Earl, Pa. May God's blessing attend them through life.

Weiler—Musser.—On Nov. 21, 1936, Bro. Roland H. Weiler and Sister Edith W. Musser, both of Martindale, Pa., congregation, were united in marriage at home of the officiating bishop, Bro. John M. Sauder of East Earl, Pa. May God's blessing attend them through life.

Hartman—Shriner.—On Oct. 1, 1936, Bro. Earl Hartman and Sister Irene Shriner, both of the Olive congregation near Elkhart, Ind., were united in marriage at the home of the bride's father, Bro. Clarence A. Shank officiating. May the blessings of the Lord accompany them through life.

Freeman—Ehy.—On Oct. 10, 1936, Bro. Marvin N. Freeman of the Groffdale congregation and Sister Mae I. Ehy of the Ephrata congregation were married at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in this new relationship.

Miller—Leakway.—On Nov. 26, 1936, at the home of the bride's parents near Lancaster, Pa., Bro. Amos N. Miller and Catherine S. Leakway, both of the Rohrerstown, Pa., congregation, were united in marriage by Bro. N. L. Landis. May God's richest blessings attend them through life.

Metzler—Snively.—On Nov. 25, 1936, Bro. Abram L. Metzler of the Erb's congregation and Sister Jennie E. Snively of the Hammer Creek congregation were united in holy matrimony by Bro. N. L. Landis at his home at Neffsville, Pa. May God richly bless them as they journey through life.

High—Spence.—On Nov. 28, 1936, Bro. David High of the Willow Street congregation and Sister Charlotte M. Spence of the Willow Street congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them through life.

Bare—High.—On Nov. 28, 1936, Bro. John S. Bare of the Stumptown, Pa., congregation and Sister Nettie H. High of the Willow Street, Pa., congregation were married at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in their new relationship.

Slagell—Nunemaker.—On Nov. 15, 1936, at the home of the officiating minister, Bro. George H. Summer of Ashley, Mich., occurred the marriage of Bro. Ollie V. Slagell to Sister Iola Fern Nunemaker, both members of the Bethel Mennonite Church near Ashley. May the blessings of God attend them through life.

Gish—Hess.—On Nov. 26, 1936, Bro. Martin Gish of Bossler's congregation near Elizabethtown, Pa., and Sister E. Mae Hess of the Strasburg, Pa., congregation were united in marriage at the home of the bride's parents, Bishop Abram L. Martin of Intercourse, Pa., officiating. May the Lord bless them through life.

Groff—Denlinger.—On Oct. 29, 1936, Bro. Lester Groff of the Stumptown, Pa., congregation and Sister Pearl E. Denlinger of the Kinzers, Pa., congregation were married at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the rich blessings of God attend them through life.

Graybill—Brubaker.—On Oct. 6, 1936, Bro. Eli S. Graybill of the Delaware congregation, Thompsonstown, Pa., was united in marriage to Sister Alma E. Brubaker of the Lauver congregation, Cocolamus, Pa., at the home of Bishop Wm. W. Graybill who officiated. May the Lord bless them and make them a blessing.

Saner—Phenneger.—On Oct. 14, 1936, Bro. John A. Saner of Lost Creek congregation near Richfield, Pa., and Sister Anna E. Phenneger of the Paradise, Pa., congregation were married at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them on their journey in life.

Burkholder—Brubaker.—On Wednesday, Nov. 25, 1936, Bro. Daniel M. Burkholder and Sister Carrie B. Brubaker, both of the Duchess, Alta., congregation, were united in holy matrimony at the home of the officiating bishop, Bro. Isaac Miller, Mazeppa, Alta. May the blessings of the Lord be theirs through a long and happy life.

Miller—Schrock.—On Sunday afternoon, Nov. 22, 1936, at the Mennonite Church near Greenwood, Del., Bro. Jacob Miller and Sister Sylvia Schrock, both members of the above named congregation, were united in the holy bonds of matrimony, Bro. Nevin Bender officiating. May God's richest blessings attend them through life.

Denlinger—Hess.—On Oct. 24, 1936, Bro. Lloyd B. Denlinger of the Paradise, Pa., congregation and Sister Elizabeth H. Hess of the Strasburg, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them as they journey on through life.

Snyder—Kempf.—On Nov. 29, 1936, Bro. Andrew Snyder and Sister Dora Kempf, both members of the East Union congregation near

Kalona, Iowa, were united in holy marriage at the East Union Church near Kalona, Iowa, Bro. Joe C. Brenneman of Kalona officiating. May the Lord richly bless them throughout life's journey.

Hess—Leaman.—On Nov. 21, 1936, Bro. Amos M. Hess of the Byerland, Pa., congregation and Sister Alma M. Leaman of the Mellinger congregation near Lancaster, Pa., were united in marriage at the home of the bride's parents, Bishop Abram L. Martin of Intercourse officiating. May the Lord bless them in their new relationship.

Horst—Cordell.—At the home of the officiating bishop, Bro. Wm. W. Graybill near Richfield, Pa., Bro. Leroy D. Horst and Sister Helen A. Cordell, both members of the Marion, Pa., congregation, were united in holy marriage on Nov. 21, 1936. May the blessing of the kind heavenly Father and the abiding presence of Jesus be with them.

Miller—Eicher.—Bro. Milton Miller of the East Fairview congregation near Milford, Neb., and Sister Verdella Eicher of the West Fairview congregation near Beaver Crossing, Neb., were united in holy marriage on Oct. 4, 1936, at the home of the bride's parents, Bro. W. R. Eicher, father of the bride, officiating. May the Lord bless this union.

Smucker—Ramseyer.—Bro. Paul Smucker, son of Bro. and Sister P. J. Smucker of Smithville, Ohio, was married to Sister Ella Pearl Ramseyer, daughter of Bro. and Sister John Ramseyer. The wedding took place at the home of the bride's parents, with Bro. C. F. Derstine, cousin of the groom, officiating. May the Lord's blessing be upon them.

Arment—Newswanger.—On Nov. 26, 1936, Bro. Isaac M. Arment of the Hershey congregation, near Kinzers, Pa., and Anna Newswanger of Old Road congregation near Gap, Pa., were married in their newly furnished home at Blue Ball, Pa., by Bishop Abram L. Martin of Intercourse, Pa. May the blessings of God rest upon them throughout life.

Diller—Good: Good—Diller.—At the Pike Church near Elida, Ohio, on the evening of Thanksgiving day, Nov. 26, 1936, occurred the double wedding of Bro. Ralph Diller to Sister Esther Good, and Bro. Harold Good to Sister Clara Diller; Bro. B. B. King, assisted by Bro. Otho Sherk, officiating. May the blessings of the Lord rest on them in their journey through life.

Ebersole—Lehman.—On Thanksgiving morning, Nov. 26, 1936, Bro. Jacob R. Ebersole of the Good's congregation near Bainbridge, Pa., and Sister Martha H. Lehman of Stauffer's congregation near Bachmanville, Pa., were united in holy marriage at the home of the officiating bishop, Bro. N. W. Risser, Hershey, Pa. We wish them God's blessings and guidance through life.

Brubaker—Graybill.—On Aug. 11, 1936, at the home of the bride's parents near Richfield, Pa., occurred the marriage of Bro. J. Norman Brubaker of the Lost Creek congregation, Mifflintown, Pa., and Sister Lena E. Graybill of the Cross Roads congregation, Richfield, Pa. Bishop Wm. W. Graybill, father of the bride, officiated. May the Lord's rich blessings be theirs through life.

Sheaffer—Shelley.—On Nov. 22, 1936, at the home of the bride's parents, Bro. and Sister Teston Shelley of near Richfield, Pa., occurred the marriage of Bro. William L. Sheaffer of the Susquehanna congregation, Port Trevorton, Pa., and Sister Celestia S. Shelley of the Cross Roads congregation, Richfield, Pa., Bishop W. W. Graybill of Richfield, Pa., officiating. May the blessings of heaven be theirs through life.

Obituary

Lambert.—Curlin Hiram, son of Bro. and Sister George Lambert was born Sept. 28, 1926, in Randolph Co., W. Va., on the Lambert homestead; died in the Davis Memorial Hospital, Elkins, W. Va., Sept. 18, 1936; aged 9 y. 11 m. 20 d. A ruptured appendix was the cause of his death. He attended the Mennonite Sunday school at the Lambert schoolhouse. He leaves his parents, 3 grandparents, 5 sisters, and 2 brothers. He was preceded in death by 3 brothers. Funeral services were conducted from the home by Hiram Weaver. The body was laid to rest in the family cemetery near by.

Carr.—James B. Carr was born near Harman, W. Va., Sept. 15, 1853; died Oct. 13, 1936; aged 83 y. 28 d. About 57 years ago he was married to Mahala White. To this union were born 10 children. He leaves his wife, 4 sons, 2 daughters, 1 brother, 3 sisters, a number of grandchildren, and some great-grandchildren. He was preceded in death by 1 brother, 2 sisters, and 4 children. He was a member of the Mennonite Church years ago, then was out for some time, but in the last year he was reclaimed but was unable to attend Church services on account of ill health. Funeral services were conducted by Hiram Weaver at the Amby White Cemetery, where the body was laid to rest.

Dodson.—Irene, daughter of Warren C. and Nannie (Kauffman) Dodson, Altoona, Pa., was born Dec. 11, 1926; was struck by an auto and died Nov. 12, 1936; aged 9 y. 11 m. 1 d. She had recently accepted Christ and was under instruction for Church fellowship. Funeral was held at the First Mennonite Church, Altoona, Pa., Nov. 15, in charge of Bro. James Saylor of Johnstown, Pa., and Bro. Joseph M. Nissley. Text, Luke 12:40. Interment at the Kauffman Cemetery near Martinsburg, Pa. Surviving are her parents and brothers (David, Clarence, Cletus, Daniel Warren Jr., Paul and John Mark), and sisters (Grace, Esther, Sarah Katherine, Ella May, Mrs. Wildord Cashman, Mrs. Harold Ritchey, and Mary).

Sellers.—Sarah, daughter of the late John G. and Rebecca (Waller) Sellers, was born at Wabank, Pa., Aug. 28, 1860; died at the Oreville Mennonite Home (of which she was an inmate for 21 years) Nov. 13, 1936; aged 76 y. 2 m. 15 d. On Aug. 11, 1936, she had a stroke which left her entirely helpless. She was bed-fast for three months. She is survived by 1 sister (Emma, wife of Henry B. Ament), 1 brother (Davis), and 18 nieces and nephews. She was preceded in death by her parents, 3 brothers, and 3 sisters. She was a member of the Millersville Mennonite Church since 1890. Funeral services were conducted at the Oreville Mennonite Home by Brethren D. N. Gish and Landis Shertzer. Text, Jno. 14:1-3. Interment in the Millersville Cemetery.

"Another link is broken in our household band,
But it is forming a chain in that better land."

By her sister.

Goode.—John H., son of Samuel and Rosalee (Hewitt) Goode, was born Dec. 11, 1853, in Charleston, W. Va.; died at the home of his daughter near Stuarts Draft, Va., Aug. 21, 1936; aged 83 y. 8 m. 10 d. On Dec. 4, 1879, he was united in marriage to Nancy V. Snead who preceded him in death March 2, 1935. This union was blessed with five girls, two having preceded him in death (Mrs. Nora Coffey and Bessie Goode). Those left to mourn his departure are 3 daughters (Mrs. Nettie Henderson and Mrs. Macy Arnold, Lyndhurst, Va.; Mrs. Martha Coffey, Stuarts Draft, Va.), 17 grandchildren, and 7 great-grandchildren. He was a member of the Brethren Church for many years, and it was his heart's desire to go to church whenever his health permitted. He won the sincere friendship and deep affection of all who knew him. His illness lasted only a few hours, and by the grace of God he bore it pa-

tiently. His favorite hymn was "In the Sweet Bye and Bye." Funeral services were conducted by Bro. U. S. Campbell. Text, Jno. 14: 1-14. Burial in the cemetery near by.

"Our dear father and grandfather,
So suddenly passed to yonder shore;
Here on earth we shall greet him no more.
Though our hearts do ache till they nearly
break,

For one whom Jesus saw fit to take;
But we humbly to God's promises cling,
Which to our lonely hearts do comfort bring."

By his granddaughter.

Betzner.—Moses B. Betzner was born at Breslau, Ont., July 22, 1855; died at the home of his daughter (Mrs. Elmore Hofstetter, Baden, Ont.), Nov. 20, 1936; aged 81 y. 3 m. 29 d. On Dec. 21, 1883, he was united in marriage to Leah Kolh, who preceded him nine years ago. To this union were born 2 children (Leona, Mrs. Elmore Hofstetter, and Herbert of Grimsby, Ont.) who survive. He is also survived by 2 brothers (Samuel of Dawson City, Yukon, and Aaron of Kitchener, Ont.), 1 sister (Mrs. Susannah Cressman, Kitchener, Ont.), and 4 grandchildren. In his early manhood he united with the Cressman Mennonite Church, Breslau, being converted through the labors of J. S. Coffman. He was always ready to give his testimony for the Lord, and in his last hours expressed himself resigned to the will of his Master whom he was privileged to serve so long. The funeral was held on Tuesday, Nov. 24 at Breslau in charge of Oscar Burkholder. Text, II Cor. 5:10.

Shoup.—John Shoup was born near Mt. Eaton, Ohio, Aug. 14, 1865; died in the Massillon City Hospital Nov. 26, 1936; aged 71 y. 3 m. 12 d. On Jan. 16, 1901, he was united in marriage to Sister Myrtle Slidel. To this union were born 6 children (Wilmer, Floyd, and Mrs. Mable Moser of Dalton, Ohio; Mrs. Edith Rowe, Nelson, and Lois of Orrville, Ohio). Besides these he is survived by 3 grandchildren, 1 brother (Emanuel), and 2 sisters (Susan and Barbara). Soon after their marriage they moved to Wayne Co., Ohio, and located on a farm north of Dalton. Since the death of his wife five years ago he has been living with his children. He united with the Longenecker Mennonite Church in Holmes Co., in early life. He transferred his membership to the Martin Church and remained faithful until death. Funeral services were held Nov. 28 at the Martin Church near Orrville, Ohio, by I. J. Buchwalter, assisted by R. G. Pinkeston and A. R. Keiser. Interment in cemetery near by.

Stoltzfus.—Eli Earl, son of Elam M. and Rachel (Yost) Stoltzfus, Cochranville, Pa., was born Dec. 25, 1917; met instant death in a motorcycle-automobile collision at Atglen, Pa., on the morning of Sept. 8, 1936; aged 18 y. 8 m. 13 d. Three years ago Earl confessed his Savior and was baptized at the Millwood A. M. Church, in which faith he died. He has left for us many bright flowers in memory's garden, and we believe that our great loss is his greatest gain. Surviving him are his parents, 3 brothers, and 1 sister (Chris, Edward, Ruth, and John), and many relatives and friends. An infant brother (Marvin) preceded him in death. Services Sept. 11 at the home by Bro. John M. Stoltzfus and at Maple Grove church by Amos B. Stoltzfus, John S. Mast, John A. Kennel, and M. S. Stoltzfus. Interment in adjoining cemetery.

"Good-morning up there where Christ is the
Light,
Good-morning up there where cometh no night;
When we step from this earth to God's heaven
so fair,
We'll say, 'good-night' here but 'good-morning'
up there."

Ebersole.—Maria C. Ebersole was born Jan. 15, 1868; died Aug. 22, 1936, at the home of her son and daughter-in-law, Harvey Ebersole's; aged 68 y. 7 m. 7 d. She was married to Martin

Ebersole. To this union were born 4 sons and 3 daughters. Her husband and 1 son preceded her in death. Those who remain are Jacob and Harvey, Palmyra, Pa.; Clyde, Central Hershey, Cuha; Mrs. Robert Clendening and Mrs. Aaron Bricker, Hershey, Pa.; Blanche Ebersole, Palmyra, Pa. She is also survived by 13 grandchildren, 2 brothers (Jacob Fasnacht, Harrisburg, and Edwin Fasnacht, Annville, Pa.), 5 sisters (Mrs. Alice Kulp, Millersville, Pa.; Mrs. Abram Kurtz, Denver, Pa.; Mrs. Abram Ellinger and Mrs. John Tintz, Hummelstown, Pa.; Mrs. Agnes Hummer, Hershey, Pa.). She united with the Mennonite Church in her early life to which faith she remained true until death. Funeral services were conducted Aug. 25 at the Bordemay funeral home by Harrison Hostetter and at Stauffers Mennonite Church by Noah Risser. Text, Psa. 23. Burial in adjoining cemetery.

"Deep in our hearts lies a picture
Of a loved one laid to rest;
In memory's frame we will keep it,
Because she was one of the best."

Zehr.—Earl Eugene, son of Harold and Lena (Overholt) Zehr, was born near Alden, N. Y., Sept. 12, 1928; died in the Children's Hospital, Buffalo, N. Y., Oct. 21, 1936. On Wednesday afternoon, coming home from school, he with other playmates had gone in the barn to play, where he fell from a step-ladder, striking his head on the cement. His father found him and helped him into the house and called a doctor. He seemed to be unhurt, and was able to be around all day Thursday. On Friday noon he complained of severe pain in his head and went to bed and fell asleep. At supper time his mother tried to waken him but could not, as he was then unconscious. He was rushed to the hospital where an x-ray showed a fractured skull and ruptured artery. An operation was performed but at three o'clock the angels came to take him home. He leaves his parents, 2 brothers (Duane and Abram), 1 sister (Aleta), grandparents, and others to mourn his early departure. Funeral services were held at the home Nov. 2, conducted by Joe Roth and Lewis Eichorn. Interment at County Line Cemetery.

"Go to thy rest, fair child!
Go to thy dreamless bed,
While yet so gentle, undefined,
With blessings on thy head."

Ebersole.—Jacob Rutt Ebersole was born at Elizabethtown, Pa., June 13, 1851; died of nephritis and endartitis, at the home of his son Edwin of Elkhart, Ind., Nov. 23, 1936; aged 85 y. 5 m. 10 d. He became a member of the Mennonite Church in his youth and remained a faithful member until death. On Jan. 30, 1873, he was married to Sarah Ebersole, who survives him. To this union were born 7 children. Two children (Wm. Harvey of Newton, Kans., and Malinda Carper of Ayr, Neb.) preceded him in death. There remain to mourn his departure, besides the widow, a brother (Dr. J. R. Ebersole of Monmouth, Ill.), a sister (Anna Ebersole of Sterling, Ill.). Four sons and 1 daughter (Edwin E. of Elkhart, Ind., Noah E. of Peahody, Kans., Anna of La Junta, Colo., Reuben J. of Filer, Ida., Roy A. of Elkhart, Ind.), 24 grandchildren, and 15 great-grandchildren. Funeral services were held at the Prairie St. Mennonite Church in charge of Bro. J. S. Hartzler, and burial was made in the Prairie St. Mennonite Cemetery. Text, Rev. 2:10 (latter clause), a text often quoted by him in giving his testimony for the Lord. On Saturday evening he bade all those by his bedside goodbye, admonishing them not to go back to the Lord, and to meet him in heaven. He then went to sleep and did not regain consciousness afterward.

Dettweiler.—Bessie Catherine, wife of John Dettweiler, died at the Elkhart General Hospital, Oct. 27, 1936; aged 37 y. 6 m. 23 d. To Sister Dettweiler was born a son on Oct. 16 which was dead. The body of the infant was kept at the funeral home and laid to rest with the

mother who gave her life for it. She was born near Elkhart, Ind., April 4, 1899, the daughter of Irvin and Priscilla Long, and all of her life was spent in this vicinity. Bessie was of a likeable disposition and made many friends in the community where she lived. On June 10, 1919, she was married to John Dettweiler. Surviving her are her husband and parents, 4 children (Priscilla, George, Ruhy, and Vivian), 1 sister (Mrs. Elgie Hushand of Wakarusa, Ind.), 1 brother (George B. Long of Elkhart), and a foster brother (Forest E. Holdeman of Elkhart). A daughter (Ruth) died May 20, 1935. Mother will be greatly missed by the husband and children in the home and she often in the last few weeks expressed a desire that she might remain with them but was ready to depart if the Lord saw best. At the age of 12 years she gave her heart to the Lord and united with the Olive Mennonite Church. Funeral services were held Oct. 30 at the Olive Mennonite Church in charge of John Gingerich and Clarence A. Shank. Text, Eph. 3:14, 15. Her body was laid to rest in the adjoining cemetery. May the Lord comfort the bereaved family.

Zehr.—Mary M., daughter of Joseph and Rosa Zehr, was born near New Haven, Ind., Jan. 27, 1920; died very suddenly on the morning of Oct. 26, 1936, of a heart attack, at the home of Mr. and Mrs. Peter Yoder of Harlan, Ind. She leaves her parents, 2 sisters (Mrs. Daniel Stauffer of Hicksville, Ohio, and Betty at home), 3 brothers (Emanuel at home, Menno of Woodburn, Ind., and Amos of Grabill, Ind.), besides a host of relatives and friends. She gave her heart to Jesus and united with the Amish branch of the Mennonite Church and remained loyal to the faith until God chose to call her hence. On Monday morning at about 4 o'clock she got up and told Mrs. Yoder she was very sick, but in about 10 minutes before a doctor could be summoned she passed from this life to her reward. Her sudden departure was a great shock to the family as well as the whole community. But we rejoice in the hope we have through Jesus Christ our Lord and Redeemer. Funeral services were conducted by Bro. Eli Wagler at the house; interment in the Amish Cemetery near Grabill.

"The days seem long, time slowed its pace,
Morning or noon there's a vacant chair
'Cause someone's missing from her place.
When twilight brings the evening prayer
Her place is empty, alas, she's gone
To await her crown in the Great Beyond."

—A brother.

King.—Clara Pearl, daughter of Joseph and Barbara (Nafziger) Roth, was born May 5, 1898, in Hickory Co., Mo.; died Nov. 21, 1936, at her home near Detroit Lakes, Minn.; aged 38 y. 6 m. 16 d. In 1909 she moved with her parents to Cass Co., Mo., where she accepted Jesus as her Savior in early youth, uniting with the Sycamore Grove Mennonite Church. On Aug. 8, 1918, she was united in marriage to Emery D. King. To this union 2 sons and 1 daughter were born. Surviving her are her companion, 2 sons (Wellman I. and Guilford M.), her father, 2 sisters (Ella, wife of J. P. Yoder, Lawrence, Kans.; Essie, wife of Fred Stutzman, Harrisonville, Mo.). She was preceded in death by an infant daughter (Vera Frances), her mother, and one sister. In February, 1929, she moved with her family to Detroit Lakes, Minn., which has since been her home. On Feb. 21 of this year she had a severe heart attack and a lighter one on June 4, after which she slowly gained. On the evening of her departure she was suddenly seized with another attack and was soon gone to be with her Savior whom she loved to serve. Her smiling face will be missed in the home, the Church, and the community. She was always ready to lend a helping hand to those around her as long as health permitted. Services were held Nov. 25 at the home by J. C. Gingerich and at the Lake Region Church by E. D. Hershberger assisted by J. C. Gingerich. Text, Rev. 14:13. Burial in adjoining cemetery.

ANNOUNCEMENT

We, the local board of the Welsh Mt. Samaritan Home, have come to the point that we feel we need more room to accommodate inmates, that have been turned away heretofore on account of lack of room.

The financial situation seems to be the problem. We have decided to make it known, that if any one feels burdened to help in this way, either by donations or by the annuity plan, it will be highly appreciated. By the annuity plan you pay certain amount, we pay you interest for same, as long as the party is living and at their death, the principal remains and will be a help to the Home as long as it is in existence. For further information apply to

Jos. S. Grabill,
Sem Eby,
Martin Souder,
Harry Reeser,
Martin Hershey, Sec'y.

HESSTON SPECIAL BIBLE TERM—1937

Time: January 5 to February 12.

Instructors: J. C. Gingerich, Detroit Lakes, Minn., J. D. Mininger, Kansas City, Kans., Paul Roth, Albany, Ore., S. J. Miller, Pigeon, Mich., M. M. Troyer, Conway, Kans. Also Regular members of the Faculty.

Courses: Bible, Bible Doctrines, Public Speaking, Music, Sunday School Teacher Training, Summer Bible School Work.

Special Features: Revival meetings, Christian Life Conference, Summer Bible School Conference, Missionary, musical, and literary programs, and lectures.

Special Ministers' Courses: Homiletics and pastoral theology, Ministerial problems, Bible study, and other inspirational classes.

Six weeks chuck full of good times in Christian fellowship, Bible study, prayer and inspiration. COME, BRING OTHERS.

PRAY FOR THE SUCCESS OF THE S. B. T.

For information and free bulletin write, Milo Kauffman, Hesston, Kans.

ANNOUNCEMENT

Who Should Attend Special Bible Term at Eastern Mennonite School?

1. Those thirsting for more Bible knowledge.
2. Those in need of a spiritual revival.
3. Those desiring help in the solution of spiritual problems.
4. Those craving for the enriching influence of Christian fellowship.
5. Those to whom school privileges were denied years ago or who are able to attend school for a brief period only.
6. Those determined never to cease growing.
7. Christian workers and missionaries who need an infilling.
8. Ministers who are diligently seeking to be approved workmen of the Lord.

Dates: Jan. 6 to Feb. 16, 1937. Write for room reservation.

Eastern Mennonite School,
Harrisonburg, Va.

GOSHEN COLLEGE WINTER BIBLE TERM 1937

1. Regular six weeks Bible Term, Jan. 4—Feb. 12.
 - (a) New Material each year for 3 yrs.
 - (b) Teachers: D. A. Yoder, I. W. Royer, and several college teachers.
 - (c) Courses in Book Study, Doctrine, Sunday School Work, Church History and Young People's Activities.
2. Seven days study course for ministers, Feb. 1-5, 8-9.
3. Ministers' Conference, Feb. 10-12.

4. Sunday School Workers' Institute, Jan. 27-28.
5. Christian Life Conference, Feb. 12-14.
6. Many young people will spend six weeks in Bible study and making friends. Present interest points a good enrollment. Come on Monday morning, Jan. 4, 1937, and be ready for work. If rooming at the College bring bed linen and towels.
7. For information write D. A. Yoder, Elkhart, Ind., Route No. 4.

BIBLE SCHOOL

A two-weeks Bible School to be held D. V., at the Maple Grove Church three-fourth mile north of Atglen, Pa., Jan. 4-15, 1937.

Instructors.—S. G. Shetler, Principal, Johnstown, Pa.; Harvey E. Shank, Chambersburg, Pa.

Courses.—Judges; Ruth; Exodus; Joel; Amos; Jeremiah; Lamentations; Psalms; Mark; II and III John; Jude; I Peter; Romans; Bible Survey; S. S. Pedagogy; Christian Principles; Bible Geography, O. T.; English; Bible Doctrine; Plan of Salvation; Teacher Training; Summer Bible School.

Remarks.—Tuition is, 75 cents per week; Board and room, free to students from a distance. All are cordially invited to attend. For further information, write to

Isaac G. Kennel,
Parkesburg, Pa.

ILLINOIS SUNDAY SCHOOL NORMAL

If the Lord permits present plans to materialize, the Illinois Sunday School Normal will be held at the Hopedale Mennonite Church, Dec. 28 to Jan. 3. Plans are being made to offer both Group A (Child Study and New Testament Survey) and Group C (Sunday School Administration and Old Testament Poetry and Prophecy), in order that any who wish to do so may complete the work necessary for their diploma, if they have had two years work previously. It will be possible for any student to take only one Biblical and one extra-Biblical subject. Brethren M. C. Lehman of Goshen, Ind., Paul Erb of Hesston, Kans., and L. C. Hartzler of Chicago, Ill., have been secured for instructors. There will be a public program each evening and an all-day meeting on Sunday. An enrollment fee of one dollar is charged, and a small charge for text books. Lodging is furnished free. A nominal charge will be made for meals. For further information, write

Harold Zehr,
Foosland, Ill.

ANNOUNCEMENT

Attention Students Coming to Ontario Mennonite Bible School

The opening date for Bible School is Dec. 28, 1936. Will you please correspond with Sister Helen Betzner, 9 Cameron St., Kitchener, Ont., for rooms? Any questions about the school should be addressed to J. B. Martin, 187 Erb St., Waterloo, Ont. The best way to bring money is by money order, draft, or check. We notified the immigration officials, so there should be no difficulty in crossing from the United States to Canada. M.

ANNOUNCEMENT

A Nonconformity Conference sponsored by the Ohio Mennonite and Eastern A. M. Joint Conference, will be held at the Midway Mennonite Church near Columbiana, Ohio, beginning on Friday evening, Dec. 18, and continuing with a morning, afternoon, and evening session the following day, Dec. 19, 1936. A number of timely subjects in keeping with the nonconforming life and principles endeavored to be upheld by the Mennonite Church will be discussed by able bishops and

ministers from Ohio, Pennsylvania, and Indiana. Any one desiring a program or other information can get the same by addressing the undersigned. In order to save labor and expense, it will be appreciated if laymembers coming from the neighboring congregations will bring their lunches with them. A cordial invitation is extended to ministers, Sunday school workers, and laymembers as well.

A. J. Steiner, Chairman of Com.,
North Lima, Ohio.

SPECIAL BIBLE TERM

Three weeks of special Bible instruction will be given at Allensville, Pa., from Dec. 14, 1936, to Jan. 1, 1937.

Faculty and Courses

Chester K. Lehman, Harrisonburg, Va.: Gospel of John, Apostolic History, Man, Sin, and Salvation, Christian Ordinances and Duties, Music I and II.

Elmer E. Yoder, Allensville, Pa.: Methods of Bible Study, Methods of Teaching, Hebrews, Hosea, and Mennonite Church History.

Remarks

During the week of Dec. 28—Jan. 1 there will be special Bible instruction given to the pupils of our public schools.

Those desiring further information address either of the undersigned,

Chester K. Lehman, Principal,
Eastern Mennonite School,
Harrisonburg, Va.
Paul M. Roth, Secretary,
Allensville, Pa.

God calls and directs in two ways: (1) Direct from the Lord; (2) through the Church.—J. C. Clemens.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

December 10, 1936

EDITORIAL

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

We gather two things from this message from the Almighty: (1) If we would accomplish anything for the Lord, we need to bring the matter before the Lord in sincere and faithful petition. (2) The Lord is very generous in His answer to the prayer of faith.

Many of our problems would be solved, or at least very much lightened, if we would make it our practice to bring them before the Lord. We try to do for ourselves what the Lord could and would do for us easily if we would only ask Him. Even the things which God intends we should do could be done so much more easily if we did them in the strength of the Lord.

What is the difference between the work of the ordinary missionary and that of other Christian workers? It is very much the same. We understand, of course, that their spheres of service are different, just as the minister's and the ordinary layman's spheres of service are different. But we are all supposed to have a part in the great work of making the Gospel known to all people; to bring as many people as we can into the fold of Christ, and to keep them in touch with Christ after they are in the fold.

Whatever may be our sphere of service, let us remember that we are at our best when we are but servants of God and fellow men. There is but one overlord, and that is the Lord of heaven. Even Christ, when on earth, was but a servant, giving His whole time and service to the one supreme object of saving "His people from their

sins." Stationed at the foot of the Cross, armed with the "full armour of God," commissioned "to teach all nations . . . all things whatsoever" our Lord commanded, knowing only "Christ and him crucified," having made yourself "of no reputation," you are fully equipped to do mighty works for God. If you would kill giants, stay little.

One of the chief dangers in pioneer missionary work, whether in home or foreign lands, is that of being too easy in yielding points for the sake of not offending others. These may be points of doctrine, or of discipline, or of methods of work. They may seem trifling at the start, but after awhile it develops that some vital points of faith are affected. The way to guard against such consequences is to hold firmly to the standards of the Gospel, even if it does mean to offend some would-be friendly people who are wishing us well. In this we have an impressive example in Nehemiah. It is probable that Christ had just such situations in mind when He included "all things whatsoever I have commanded you" in His Great Commission to the Christian Church. Every missionary, from the very beginning of the work in his community, should be able to say with Paul, "I have not shunned to declare unto you all the counsel of God."

Unchurched People.—It is said that there are 60,000,000 unchurched people in the United States. Many thousands of these are so completely weaned away from religious influences that they can not even be persuaded to go inside of a church building. Thousands of others, while they occasionally attend church services, are among the people represented in that part of Christ's parable of the sower where He speaks of the seed falling by the wayside and the devil snatching it away before it has time to germinate. It is a real problem as to how the Gospel may be

brought to these people. Greater still is the problem as to how bring these people to consider seriously the Gospel messages that may occasionally fall on their ears. If any of our readers have any plans or methods to present whereby these people may be reached by the Gospel and saved for Christ and eternity, we will be glad to hear from you. It is the mission of the Christian Church, not only to "preach the gospel to every creature" but also to get these people within reach of the power of the Spirit to "compel them to come in."

In touch with God.—Paul tells the Romans that "with the mouth confession is made unto salvation." That does not mean, however, that a mere lip profession makes salvation sure. It is a little like the comparison between faith and works. The Bible makes it clear that "by grace are ye saved through faith;" that "all that believe are justified;" that "Whosoever believeth in him (Christ) shall not perish but have everlasting life." But here comes the practical-minded James and assures us that "Faith without works is dead." Faith does all that the Bible says that it does; but faith that is not accompanied by and productive of works does not qualify as a saving faith. Likewise we need not only a lip profession but also a heart possession to make our "calling and election sure." As Paul says, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature." And even after we have become new creatures it is important that we keep in touch with God to retain our experience—important for two reasons: (1) that our life may continue to be "hid with Christ in God," and (2) that the power of God may be communicated through us to our fellow men, that they also may be won for Christ and His salvation and spend their lives in His service.

In touch with the Church.—Next in importance of keeping in touch with God is that of keeping in touch with the Church. There are a number of reasons why we should: (1) We never saw anybody who was negligent in the matter of keeping in touch with the Church that was not weaned away, sooner or later, from the scriptural standards of the Church. (2) By maintaining a living touch with the Church, the Bible doctrines for which the Church stands become more real to us, and we are worth more to the Church in maintaining its standards. (3) There is a power in co-operation (another name for active Christian fellowship) that is lost through habitual isolation from the Church. This means a distinct loss, both to the individual and to the Church. Whether it is in mission work, educational work, or any other form of activity, in which we may be engaged, we should never allow ourselves to be drawn into occupations, or positions, or fellowships, which would take us out of fellowship and active touch with those "of like precious faith."

In Touch with the World.—This at first sight would seem to be contrary to our Savior's reference to His disciples that "They are not of the world, even as I am not of the world." But He follows right up with the petition, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Herein lies the secret of the Christian's relationship with the world. Let us take Christ for an illustration. He moved among Jews, Gentiles, publicans, sinners, Pharisees, Sadducees, Herodians, Greeks, Romans, etc., yet He never once lost His identity as the Son of God from heaven, and in no case did He compromise or modify the truth for the sake of winning doubtful characters or classes. As Peter says, "We should follow his steps."

How can we go "into all the world and preach the gospel to every creature" without coming in touch with the world? And how can we let our "light so shine before men" if they never have a chance to see us at close range? What the world needs, more than any one other thing, is men and women in every walk in life—domestic, business, social, religious — whose daily walk is an exact interpretation of the Gospel of Christ; whose daily life is so far above that of the ordinary

worldling that the world can see that they are in possession of something that the world does not have; who are missionary enough that the constant appeal of their lives is equivalent to "Come thou with us, and we will do thee good." It takes a continual touch with the world to make inroads among worldlings and win them to Christ—remembering that a touch with the world without a closer touch with God and the Church makes shipwreck of faith.

COUNTING THE COST

By Viola M. Good

For the Gospel Herald.

(A paper read before the Canadian Provincial Sunday School Conference at Kitchener, Ont., Aug. 30, 1936.)

Naturally enough, when a subject is assigned to us, we begin to look for a Biblical basis. It is a part of the fourteenth chapter of the Gospel according to Luke that has presented itself to me as a basis for this subject.

According to the beloved physician, Jesus was on His final journey toward Jerusalem. He visited cities and villages along the way, performing miracles and teaching by means of numerous parables. As a result of this ministry, great multitudes went with Him. The multitudes were composed of many whose motives in going with the Master differed widely. Some followed because their curiosity had been aroused; some, possibly because they had eaten of the loaves and were filled; others, because they were attracted to this young Leader who, at intervals, gave promise of becoming very popular. There were those also who sought to entangle Him in His talk in order to bring some accusation against Him and some, comparatively few, who followed with sincere motives.

It was to such a multitude that Jesus turned and said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple; and whosoever doth not bear his cross and come after me cannot be my disciple."

Jesus repeated here the cost of discipleship which, in principle, is to love the Lord personally, passionately, and devotedly beyond all the closest ties of earth.

Why did Jesus bring this to the attention of the multitude? He had a very definite reason. After He had stated the cost of discipleship He continued His teaching with a parable reminding them of the fact that they would not begin to build a tower without first counting the cost. To lay the foundation and then not be able to finish the building would be an in-

dication of a lack of the principles essential to successful business. They undoubtedly agreed to this. The implication is, that if they considered it essential to give such consideration to a material project, and rightly so, it is only reasonable and absolutely necessary that they should consider even more seriously, the cost of discipleship. He was inviting them to become disciples with the cost fully exposed.

Would any who were following merely because their curiosity had been aroused pay this price? We can even now see them turning back one by one. Only the genuine will continue at such a cost. Thus, one reason why Jesus urged the multitudes to count the cost becomes very evident.

Unworthy motives will not stand the test ultimately.

Dr. A. T. Pierson's daughter laid down her life on the mission field. In a letter to her brother, a prospective missionary, she made this statement: "There is a romance and a halo about being a missionary which disappears when one gets to the field;" and then she reminded him of the cost involved—to discourage him? No! but in order that he might be shaken in all there was to be shaken that that which cannot be shaken might remain at the rock of ages.

There are other reasons for counting the cost.

In the material realm, counting the cost of an undertaking leads us to take stock of our resources—What we have to build with determines whether or not we are going to build.

Is it for this reason that we are considering the cost of possessing the rural fields? We have just been reminded that this undertaking is our responsibility. Therefore we conclude that in this realm of Christian service we do not count the cost to decide whether or not we are going to build.

The question then arises,—why do we count the cost in Christian service? Not merely to reveal unworthy motives, though this is one purpose. Counting the cost in the discharging of our responsibilities as servants of the Lord makes us conscious, as a church and as individuals, of the demand which will be made upon us.

If we are sincere, this consciousness will stir us to make the necessary preparation of heart and mind to meet those demands. We don't want to discover after we have laid the foundation that we have not sufficient to finish the building and thus bring dishonor upon Him whom we represent.

Having noticed a few reasons for counting the cost in the realm of Christian service, we turn now to the rural field and the cost involved in possessing it.

The rural field is a part of the world into which Jesus has commissioned us to go preach and teach; a part of which, in many cases, is not so far removed

from us; where language barriers are practically unknown and climatic conditions not so trying. It is a part of the world to which, as a rural people, we are especially adapted because of our intimate knowledge of rural life and problems. The simple life which we emphasize as the expression of true Christianity makes its strongest appeal to the rural people. There are other reasons why we should consider ourselves called, not exclusively but nevertheless definitely, into the rural fields. This part of the world is still waiting in many instances for the Gospel.

Having enumerated a number of advantages to be gained in rural work, let us not imagine that rural work is not a costly undertaking.

What are some of the costs involved in any missionary undertaking? A statement of a few facts may help us to appreciate them.

When we enter into any unevangelized territory we enter a territory which is under the control of Satan. This is so because man originally transferred his allegiance from God to Satan. This act on the part of man called for Christ who became man and by allegiance to God defeated Satan. Satan, however, refuses to acknowledge the defeat. He yields only **what** he must and **when** he must. He has man's consent to his control. Because of the victory of Christ, he has control **only** by man's consent. God could, if He chose to do so, take the defeated prince off the territory, but He chooses to win each individual will back to Himself. He has delegated us to have a part in winning for Him the will that is yet antagonistic to His own.

In entering upon this service, we come into contact with the mighty power of Satan. The initial cost, then, in possessing any field is the enlistment in the spiritual conflict which is involved in driving the pretender prince off the territory which he is holding by man's consent.

It is a secret service. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Gordon says with regard to prayer, "It is winning the victory over the chief while service is taking the field after the chief is driven off" and further, "We can do **more** than pray **after** we have prayed but we cannot do more than pray **until** we have prayed."

The cost of this service cannot be borne by a few of God's children. It is a cost which comes to the church as a whole. "The effectual fervent prayer of a righteous man availeth much." Such prayer causes Satan to retreat step by step and life by life. Human wills, though warped and degraded, can be influenced by prayer—yes, must be influenced by prayer.

After we have prayed and while the church is praying, the rural field will cost us workers. While prayer is so great a factor in winning souls, the personal touch is also a necessity. God has planned that men shall be reached by man.

The Lord will undoubtedly lay His hand upon some one in your community whom you think you need there. Someone who is doing a great work where he is will, like Philip, be called to leave that work and go out into the neglected rural fields.

Furthermore, the rural field will cost us prepared workers. There is a price to be paid in this respect. It is a price that, for the greater part, must be paid by the individual worker. Yet the Church can and does make provision for the preparation of her workers.

As one of the reasons for counting the cost in missionary work we mentioned the fact that it makes us conscious of the demands which will be made upon us. If we are sincere, this consciousness will stir us to make the necessary preparation to meet those demands. For instance, if we stop to realize that when we go into the rural field we will be isolated from other Christians, we will be constantly giving out with no opportunity to take in except as we are prepared to draw upon the Word, we become aware of the necessity of preparation.

It is the realization of the demands which will be made upon us that will enable us to withstand the temptation of dispensing with the needed preparation because the field is already white to harvest and the laborers are so few. I am inclined to believe that our Lord Himself, who was thirty years preparing for three years of public service, was tempted at times, because of His zeal and the condition of the world, to enter upon the work which He knew was His before God's appointed hour. He, of course, never yielded to the temptation but paid the price in preparation and at the close of His earthly life He could say, "I have finished the work which Thou gavest Me to do." Yes, there is a real price to be paid in the preparation of heart and mind which we often fail to realize because we underestimate the cost.

As a spiritual preparation the rural worker must love the Lord personally, passionately, and devotedly beyond any of the closest ties of earth. Like Isaiah he must have had a vision of the Lord and of himself and the needy world. "Lord, what wilt thou have me to do?" is a prayer which should be on the lips of every worker.

There are many ways in which God prepares His workers. It is not always within the four walls of an institution of learning but it is quite often there. There is no circumstance which He permits us to be in which He cannot use for our preparation.

Paul sitting at the feet of Gamaliel was being prepared by God to be a chosen vessel to bear His name to the "Gentiles and kings." Paul's intellectual equipment gained very largely through the intensive study of the Old Testament scriptures proved to be a remarkable asset in Christian service. The logical exposition of Christian theology set forth in his epistles is a result not only of a surrendered will and heart but also of a trained mind illuminated by the Holy Spirit.

It is a great privilege to lay at the feet of Jesus one's life. It is a greater privilege to lay at His feet in addition to this, a trained mind.

Because there are so many whose trained minds are anything but an asset to Christianity, we sometimes fail to realize the value of intellectual preparation. Sometimes I fear it is because we are not willing to pay the price.

In order to lead others into the deeper truths of God's Word and thus continue the building after the foundation is laid we must be prepared to go beyond the surface intellectually and spiritually.

Having noted some of the costs involved in possessing any unevangelized field, the rural field included, we realize that God's work requires our very best. We become exceedingly conscious that were we to depend upon our own resources, no matter how thoroughly prepared, we would fail utterly. Then comes the comforting thought that our resources are not in ourselves but in Him who said, "All power is given unto me in heaven and on earth . . . and, lo, I am with you always, even unto the end of the world."

With the assurance of His presence and power we can go forth in the discharging of our responsibility and find our strength in quietness and confidence.

MOSLEM ALBANIA

The Gospel was first heard in Albania from the lips of the apostle Paul. "From Jerusalem," he wrote, "round about unto Illyricum (Albania) I have fully preached the gospel of Christ" (Rom. 15:19). For centuries the Albanians remained a virile Christian people. Then came the early heresies and dissensions with the Church of Rome. Later came the Moslem invasions—Albania was overcome at the fatal field of Janina in 1431, and Turkish rulers were set over the country. Strangely, too, it was not the sword which induced the people to turn Moslem; the sword indeed conquered the body, but the pocket-book conquered the heart! They submitted to Islam in order to evade a "heretic" tax of one-half dollar a year for each male adult, or to obtain a permit to carry firearms, or to gain a government office from the pasha.—Moody Monthly.

INDIA MISSION PAGE

INDIA MISSION NEWS

Ghatula

The last week in September Bro. Kniss was with us for a series of meetings. His doctrinal teaching and his messages on peace and war were very much appreciated by the community, as well as the Gospel messages he brought in a very forceful way.

This seems to be the worst month of the year for malaria. There is much suffering in the villages as well as in the Christian community on account of it. Our wards are full three times over. The surplus make themselves comfortable on the verandah and cook their food out in the open. One inpatient has a broken arm. We are glad to have the patients come and stay awhile. This gives us a better opportunity to tell them of a living Savior.

Just now we are busy house cleaning and getting the bungalow ready for the Vogts who are expected to arrive on the field very soon. After January 1st we shall be moving back to Sankra where we have spent most of our time in India. After December 1st all mail should be addressed to us at Jamgaon, Via. Drug, C. P., India.

Florence C. Friesen.

Dondi

The evangelists are at present at the Christian workers' normal and that makes our group here smaller.

Dr. Troyer spent a day in Dondi performing some operations and giving medical advice.

The size of our family has been considerably increased by the coming of Bro. and Sister King into our home. We are glad to have them and they are company for Sister Brunk when I am away from home so much.

October 25 Bro. and Sister E. E. Miller spent Sunday with us. Bro. Miller preached for us in the morning service. In the afternoon the children of the congregation gave a program.

Will you pray for the evangelistic services to be held this cold season?

A. C. Brunk.

Mohadi

During the past month work has gone as usual at the dispensary. There were several village calls and roads are not very good yet. To one near-by village I went part way by cycle and walked on rice banks the remaining distance. The last call was to a village about 12 miles away, where I went by horse back along the rice banks—a trip of four hours each way. Often we are not able to save the patients on these village calls because so often they have waited too long. But to go and do all we can wins their good-will and gives us an opportunity to tell of Jesus the Great Healer.

Dora Shantz.

Drug

Not long ago a young Brahman man came to our bungalow saying he wanted to be a Christian and that he wished to be baptized. It wasn't long until his opposers did all they could to have him change his mind. In the face of persecution he gave his sincere testimony before several hundred people, Christian and non-Christian, in a near-by mission church. He disregarded all signs of his caste by shaving his long hair and eating from the same plate with Christians. The day of his baptism came, and with it his enemies increased in number and anger. Three hours before the appointed time the young Christian suffered for his new faith, as you and I know nothing of. He was by force sent here and there, till the missionaries had seemingly lost all trace of him. But God was his protector and guide. God has again delivered him into the hands of the missionaries a few hundred miles from here. He has suffered and has been tested. He is a living witness of the "new Faith," the "God of Love" and the peace and joy of salvation through Christ. There are others near us who have told us they want to be Christians. Are you praying for them?

This week, in a near-by village, we are opening a Mothers' class. They seem to be very interested. What an opportunity we have with the children through their mothers.

Yours for the sake of others,
Irene Weaver.

Shantipur

On October 4 we held communion and also a baptismal service at Shantipur, at which time eleven souls were received into the Church. Again there are others who have applied for admission and are under instruction.

On October 5 we were favored by a visit from Major Makund, director of health, Central Provinces, who manifested a keen interest in the welfare of the lepers and in any Christian effort to rid the country of this terrible scourge. No one but those who have to live among these lepers realizes what a terrible disease it is.

On October 6 we were favored with a visit by Dr. Lowe, leprosy specialist from the College of Tropical Diseases, Calcutta. He also is greatly interested in leprosy work and for years was in medical service at Dichapali a large leper center of the English Methodist Mission in the Nizam's Dominions, South India. He is now medical adviser for the Mission to Lepers.

On October 7 the inspector of schools for the Chhattisgarh Circle, accompanied by his assistant and the deputy inspector of the Dhamtari subcircle, visited our little Shantipur school. We appreciated the careful inspection and his constructive suggestions re-

garding the improvements in the school which he felt were necessary.

So many lepers from the Ooriya country southeast of our Mission field, toward the coast, have found their way here and have come into the leper asylum. It seems that this is the way the Lord is bringing them to Himself. A number of them have been baptized and more are ready to come and are under instructions. While this asylum is intended to be a home for lepers of this area, yet no one is refused if there is room. They have come from the Marathi country to the west, the Ooriya country to the southeast, and from villages in our own mission field. We are grateful to God for His work of grace in our midst.

We are constructing septic tank toilets for the different sections of the leper home which will greatly add to the sanitation of the place. We are also awaiting orders to construct more buildings.

Each day also finds us enjoying the fellowship of our Christian workers in the Workers' Institute which is held at Balodgahan. We are thankful for these times of refreshing when we together can study the Word, think through difficulties concerning the Lord's work, and also become built up in spirit and courage to go on in His service.

G. J. Lapp.

Sankra

Only two weeks more until our welcome visitor, Father Albrecht arrives from U. S. A. We expect to meet him at Drug 42 miles from here and bring him straight home with us. We trust his stay with us will be one of mutual joy and inspiration both to him and to us. We thank the Lord for making his coming possible.

Christian workers are off at Normal these days. We are busy looking after the medical and other work, such as, white-washing, cleaning up, annual house cleaning, inside and out.

A girl who was married as a child and whose mother is still a Hindu recently wanted baptism. The mother objected as the boy husband wanted her for his wife, and wanted to take her in about four months or so. The girl declared she would not go, and so secretly at first, and later on openly, ate food at another house (Christian house). The man who is head of the caste she had belonged to said that now they don't want her. We don't know how it will turn out. There is some talk that a large sum of money will have to be paid back to reimburse the boy's parents for expenses connected with the child marriage. Others say that they can ask only a nominal sum. The older brother in the family who is a Christian teacher teaching in Ghatula has been sent for, and we are expecting him any day now. Also some moral questions have arisen in the

home. This home needs your prayers. Pray for Mantora the girl, and her mother and unmarried grown brother.

Pray for a class of four children, and one mother who should also join the class. This class will be baptized sometime before Christmas, the Lord willing.

R. R. Smucker.

Balodgahan

The Christian Workers' Normal

The Christian Workers' Normal is being held here at Balodgahan from October 16th to 31st. Nearly all, with the exception of a few who are sick, are present. There are 52 evangelists and Bible women enrolled. The first three days most of the schoolteachers, compounders and nurses also attended and took part. The general subject was "Vision" (Isa. 6:1-8) which was divided into the following parts:—Vision of God; Vision of One's Self; Vision of One's Responsibility; Meeting with God; Emptying One's Self of Self; Holy Living; How does God Call Us; How I Was Called; Obeying the Call; Results of Disobedience; The Challenge for Service.

The Christian workers meet together in classes each day and review with their teachers the course which they studied during the year. The course of study was Micah, Nahum, Habakkuk, I and II Peter, Bible Doctrine, Life of William Carey, and Homiletics. There is also a period for questions and a period for singing. The teachers are Brethren A. C. Brunk, G. H. Beare, G. J. Lapp, L. A. Kniss, and Mukut. The workers have come together from all directions, some as far away as 50 to 70 miles, from lonely out-of-the-way places, on ox carts, bicycles, bus, and on foot.

We trust that all will receive much encouragement while being together, and return to their villages, and work with new zeal in bringing the Gospel message to their people.

Sarah Lapp.

Balodgahan

The other evening we heard weird music, so we knew the priest had come to remove an evil spirit from the house of Amoli, one of our more well-to-do Hindu farmers. Amoli had consulted the priest because he was having a great deal of sorrow in his family, and was told that an evil spirit in his house was the cause of his sorrow. It was the presence of the evil spirit that caused his daughter, two brothers, two wives, and a sister-in-law to die within the last few years. Immediately preparations were made to rid themselves of the evil. Evidently the spirit

knew what was to happen to him for they heard him say, "I have been here for a long time and I have brought you wealth now you want to get rid of me." This however did not change the farmer's mind.

Two months later when Amoli had things ready the priest came to remove the spirit. A great many strange superstitious rites had to be performed. At the family worshiping place a small light was lit and rice was put out for the gods. The priest then told the family to take out all cooking vessels and left over food, and all other small articles in the house. He then swept the house and darted after the spirit from one place to another. Finally the spirit was supposed to have entered the priest. He then nailed the door of the house shut and placed thorns around the door, so no one could enter. The family went to live in another house until the priest returned and removed the thorns. Before the family could live in it they had to clean the house thoroughly.



Going to Church at Sundarganj

The priest then started for the jungle where he was going to release this evil spirit. The village people were anxious to have him leave because they were afraid of this spirit. With the priest went the men who made this weird music, a few other men, several goats, a pig, chickens, an ox and plenty of food. This was all supplied by Amoli. Besides this, he gave the priest a great deal. All together it cost about thirty dollars in U. S. currency. The people do not feel that the spirit is really gone. They say the priest accepted the money, but they are not convinced that he removed the spirit.

Pray with us that the devil's chains may be broken and these people may be relieved from such superstitions.

Ida Beare.

Dhamtari

During the latter part of October a series of evening preaching services was held in the Aama Para ward of the

Sundarganj congregation. A temporary pandal of bamboo poles covered over with split bamboo mats was erected and nightly meetings were held under this very temporary cover. Bro. Isa Baksh, the pastor of the congregation, assisted by Bro. Graber, did the preaching, while Bro. Sim had charge of the singing. Interest and attendance were good, and many people heard the preaching of the Gospel who would not otherwise have had opportunity. It is planned to hold further series of this kind in other wards of the community.

A class of applicants for baptism is at present under instruction in the Sundarganj congregation. Sister Troyer is responsible for the teaching of the girls, while the pastor teaches the boys.

A number of the sisters of the congregation have been making regular trips to the leather workers' section of Dhamtari for teaching and visitation among the women of that caste. This is one of the depressed castes of India, and these people are particularly open to the Gospel in these days.

Mr. Claridge, who has long been inspector of industrial schools for the Central Provinces, recently spent three days in and about our Carpentry School. He gave helpful criticism and suggestions for the improvement of the work of the school. There are at present 28 in years I, II, and III, of the carpentry course, learning carpentry as their life's occupation. Half of these are Christians, while half are Hindus by religion.

The Mission family was gladdened recently by the arrival of Bro. and Sister S. M. King with their infant son John David. Most of the missionaries and a few of our Indian brethren gathered

at Graber's bungalow for a welcome service for them on the morning of Oct. 5. Immediately afterwards Bro. and Sister Brunk took them along out to Dondi, where they will be located for language study.

Within a few days we are expecting the arrival of the Vogt family with Bro. Henry Albrecht of Tiskilwa, Ill., father of Sister Smucker. We are indeed glad for these new recruits, for the return from furlough of old workers, and for Bro. Albrecht's visit. This is his second trip to India. He came first in 1924.

J. D. Graber.

Dondi

The past few days have been busy ones for the workers here at Dondi as well as being interesting ones for us new-comers. Bro. Brunk being away, Sister Brunk is very busy, as the medical work requires much of her time.

(Continued on page 790)

SOUTH AMERICA MISSION PAGE

A UNIQUE EVANGELISTIC CAMPAIGN

For some time we all have been feeling the need of a general revival in all our stations, and especially an ingathering of unsaved souls. But since all our pastors are tied down to their respective stations, we had no evangelist available for such a campaign, hence we had to use some other method. Our local board decided to ask each one of the pastors to spend two weeks in evangelistic efforts outside of the town where he is located. We were all to spend one week each in two different towns. This work was realized very largely throughout the month of October, although there are still a few appointments to be filled during the present month of November. From the financial standpoint the campaign was not very expensive, but we trust that the spiritual results have been considerable.

One of the spiritual fruits of these special efforts was the closer fellowship we could enjoy amongst ourselves as pastors. Some of us were asked to labor in towns where we had never even visited before, and thus were able to know the brotherhood better, as well as the leaders of the flocks. We can now enter more sympathetically with them into their particular difficulties and problems, and consequently pray more intelligently for the progress of the work. It also made us aware of the fact that our little groups were not the only believers in this vast field, but that there are faithful, militant groups in the other towns. It was very encouraging for some of us to note how well some of the newer converts and members already know their Bible. In one of the towns a young convert, a girl of 13, can recite over 200 Bible texts from memory. Aside from this she knows more than a score of Gospel choruses. We also found some working men who always carry a New Testament in their pockets to read in their idle moments, and to talk about it to their fellow-workmen. When we see these definite results it gives us renewed inspiration to keep on in our daily testimony. In fact, we were made to realize anew that "in unity there is strength," and that a number of small groups of faithful witnesses when joined together in the same worthy cause make a mighty force in the hands of the Lord for the evangelization of this morally misguided republic.

Other fruits of the special campaign were the strengthening of the local forces in each town, and the salvation

of a number of lost souls. We are not able to give glowing statistics for each of the towns, nor do we deem it the most essential factor in the Lord's work. Many times the Lord has worked definitely and perhaps more profoundly where the figures were not kept too much in view. We know that even in the churches where no public confessions were recorded there has been a real revival of spiritual life among the members, which will no doubt produce fruit in the coming months. It is encouraging, however, that in a number of our stations quite a number decided definitely and personally to leave all to follow Jesus. We trust that all of these may be sincere and that they actually will become true believers in the Lord Jesus and messengers of His cross. We trust that the soil that has been prepared by this interchange of pastors may be a



The Lantz Auto Coach on an Evangelistic Tour

fruitful seed bed for another evangelistic campaign during the summer months.

The Bible Coach

Arrangements have just been completed for a tour with the Bible Coach in a number of the out-stations of the Bragado district. This work will be under the supervision of Brother Litwiller who will have Brother Pascual Feula and perhaps one of the Bible school students as assistants. In addition to preaching in the towns the purpose is to sell Bibles and Testaments and distribute Gospels and Christian literature. We crave a prayer interest in this important work.

A Trip to Cosquin, Cordoba

At the request of Bro. and Sister Lantz, and by appointment of the Executive Committee of the Argentine Mission, the brethren Shank and Swartzentruber are leaving today, November 5, for a visit to the new work in Cosquin. It will be the purpose of

the brethren to observe the progress of the work, its present needs, and the possibilities for future developments. The results of their visit will be reported in the usual way in the near future. At this time of the year there are special excursions to Cordoba with greatly reduced rates, hence the travelling expense of this trip will be insignificant. We invite our many friends in the homeland to remember constantly this new work in Cosquin in order that the will of the Lord be done in every detail. This we also desire for the mission efforts in general in this vast republic. Brethren, pray for us.

INDIA NEWS

(Continued from page 789)

You will be interested in a recent experience of hers which shows the opportunities and difficulties this work often necessitates. One Sunday afternoon she was called to attend the wife of a wealthy man in a village eleven miles away. An ox cart was the only means of transportation and soon she was riding away in this springless two-wheeled vehicle. She had to sit flat on the floor over the axle, for it is the only place to sit. The oxen were rather speedy and as we watched we could see the cart bouncing over the rough roads. A ride in such a cart compares rather favorably to one in an ordinary farm wagon, provided you are sitting on the floor over the axle. After spending a sleepless night there, Sister Brunk returned by noon the next day tired, much shaken up, sleepy and hungry. Even though this

was a wealthy home, there was neither a clean bed nor clean food to be had; at least, according to our way of measuring cleanliness. Thrice later in the week she was called to attend this same patient who is now well on the way to recovery. Even though there are hardships in such experiences there is a marvelous opportunity to witness to the love of the Master who not only healed the body but also ministered to the needs of the soul. We are praying that this opportunity may have helped to create within these people a desire to really know the pure and holy one.

At this time we are all well. We are now studying Hindi and are looking forward to the time when we will be able to speak it well enough to converse with those about us.

Nellie King.

The Sunday school can not compete with the world in supplying carnal pleasure for entertainment.—Milo Stutzman.

AFRICA MISSION PAGE

A FEW GLIMPSES OF MEDICAL
WORK AT SHIRATI

By Lillie S. Shenk, M. D.

For the Gospel Herald.

Monday

As we approach the Dispensary about seven-thirty, approximately twenty patients are seen sitting on the ground near the building. Some have come for the first time and think they can get their medicine at once, but soon they are told they cannot get medicine until after worship. Usually, a native Christian has charge of this service, as the patients understand a native better. After worship patients are given tickets so those who are on time are taken care of first, the in-patients having been visited.

A bell is tapped to call the patients. After the greeting "Misawa", the patient's name is asked. Some give the name, while others have their mind on their illness, or are so astounded that a white person can speak their language that they do not hear the question asked at first. Replies to the inquiry of the name therefore are as follows: "I want an injection," "My stomach aches," "My head aches," or "I have come far." After they understand they smile and answer properly. Often the first demand on entering is to be "measured," as they say in Dholuo. Some even, like some patients in America, say what kind of medicine they want. I was surprised this week when a patient asked for "castor ale". I wondered where he had been. After the patient has his prescription, he is sent to the next room for treatment. Most understand, but sometimes one is very stupid. One afternoon a man called at our house and said he was tired waiting for his medicine. He had kept his prescription and sat out somewhere until 4 P. M.

Here comes a mother with a baby clad in an old rag and a few charms about its neck, wrists, waist, and ankles. It is so difficult to get these mothers to believe that medicine will not help unless they keep the babies warm. Often the morning air is quite chilly for babies, and these mothers must start early to get here on time. Many patients say they start out when the roosters begin to crow. The natives know the time amazingly well. They try to fool us sometimes by saying they have no clocks, but observation has shown differently.

One patient was carried today on a native bed by six men. She was able to walk some. This was a surprise; as usually when patients are carried they are very ill. The husband of the patient is very sympa-

thetic and industrious. He does the cooking, carries the baby, gets in wood, food, and water.

We have no diet kitchen connected with the hospital work. The patients are supposed to provide their own food. If they come a long distance, food is sold to them. They are also provided with a pan and a few other items while here. Their stove consists of three stones arranged to hold the pan, campfire style all the time. Some patients bring food in exchange for medicine. Such food is often sold to other patients. During the rainy season the patients are furnished with water for all purposes, but in the dry season they get their water in a nearby stream. Of course, very ill patients are given special diet and tank water for drinking. Most



Going to Market in Tanganyika, Africa

are not fond of our food, but all like tea with sugar. Sugar and salt are luxuries to natives.

Tuesday

This morning patients come from far and near, as it is one of the days when the "all-powerful" injections are given. To the native all injections are good, and any will help any disease. The needle itself seems to have the same results as a remedy, as does the mysterious stethoscope. Some have even asked to have the stethoscope used on their heads. This reminds one of the patient in America who asked to have her blood pressure taken again, saying nothing had helped her like that had.

If the intramuscular injections do not become swollen and painful the natives think they are no good. The cheaper preparation of bismuth acts this way, so it is made up to supply

the demand as well as the better and milder form for those who see fit to accept, all for the same price of one shilling for adults.

Wednesday

There were three patients quite ill today. One man who has been here for sometime helping to take care of his wife went hunting a few days and got very warm. He developed severe earache in both ears in addition to a bad cold. He is a Catholic, but he attends our services regularly. Another of the ill patients was brought in last night with bruises, being almost unable to walk. He had been beaten by natives who blamed him for having caused a young girl's death. There is so much witchcraft that it seems anyone can be blamed for another's misfortune. The third patient is a maternity patient who walked here with pleurisy and acute bronchitis. Her tiny baby had careful watching and stimulants all day, but finally succumbed during the night. This is the first baby born here that died before going to the village.

Besides the above, there were a number of patients with the usual ailments: colds, worms, indigestion, and wounds. One man with dyspepsia insisted that he be operated on, saying his brother would bring ten shillings. He said he had taken native medicine for years without relief, now he wants an operation. Finally, he was persuaded against his will to try some medicine first.

In the afternoon a short little man with a sore toe arrived. He said he hurt it three years ago and it would not heal. He is a queer-looking specimen. He wears an old sun helmet covered with fur, an old coat, piece of blanket, and a skin; on his feet, sandals made from auto tires. He has a short beard too, something not many natives are able to produce. This is perhaps another sign of their backwardness.

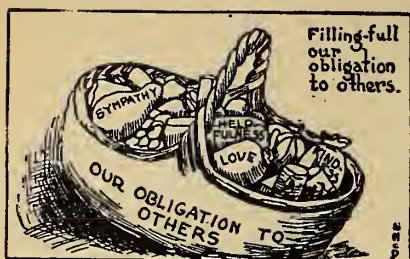
Thursday

There are usually fewer patients on Thursdays than other days, but today there was a large group. Many of the crops have been harvested and there is little to do in the villages now, so people have time to bring their sick for medicine.

Odiema, the patient who had attempted suicide last fall because his infant baby died at his village, returned with his wife who is the patient this time. When he was here as a patient he had an old blanket as his clothing, but now he wears a heavy overcoat and a piece of old blanket wrapped on his head on the order of the Mohammedan headgear. Odiema is rather demanding, acting as if he had part ownership of the place, since he was a patient

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SEWING CIRCLE CORNER



"I press toward the mark for the prize of the high calling."

* * *

Paul had the upward, forward look. This should be the look of every Christian. Perhaps if we had this more definitely our work would not become discouraging at times.

* * *

We all know the annoyance and worry of unfinished work. In our Sewing Circle work, however, we should be able to plan so that the work at the regular meetings will have sufficient variety so that each member may have something to do. Buttonholes left over from the last meeting are often a good start for those who do not run machines. Quilt piecing and even the making of carpet rags or bandages may be kept in stock from month to month. If these things are classified they will help to keep the workers busy while the sewing machines are turning out new supplies.

* * *

Have you noticed the announcement about the cutting room? The address has been changed from Ronks, Pa., to Gordonville, Pa., R. 1. Sister Anna Mellinger will continue to have charge of the cutting room. This work has been a blessing to many of our circles when we need quantities of cut garments.

* * *

Many of us have been interested in our people in the West who have suffered from the effects of the dry weather. Some circles have made garments for those who needed them. Nine boxes of clothing donated by the Southwest Pennsylvania Circles have been sent to different places in the West. We are grateful to those who so kindly made these shipments possible. May the Father continue to bless you in your work.

NOTE

The Towamencin Mennonite Sewing Circle is one of our newer organizations. The sisters here have been organized for less than a year. Sister Mininger writes: "I think it is a very worthy cause as we know the poor we have always with us. It is a great blessing to live for the good of others. We not only sew for home and foreign

missions but we can do mission work at home by making others happy and relieving suffering. We have an average attendance of about twenty-seven. It is our prayer that Christ might be brought to these homes and that people might be drawn closer to Him through our work. We want to give God all the honor and glory and 'press toward the mark for the prize of the high calling of God in Christ Jesus' (Phil. 3:14). 'As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith' (Gal. 6:10)." —The Workers per Mrs. Henry Mininger.

CONFIDENCE

I cannot always trace the onward course
My bark must take;
But looking backward, I behold afar
Its shining wake
Illumined with God's Light of Love; and so
I onward go
In perfect trust that He who holds the helm
The course must know.

I cannot always understand
The Master's rule;
I cannot do alone the task He gives
In life's hard school;
But I am learning with His help to solve
Them one by one;
And when I cannot understand, to say,
Thy will be done!—Selected.

A REMARKABLE DELIVERANCE

(A True Account)

The street was shrouded in darkness. Late travelers had some time since found the warmth and shelter of home. But still we sat together under the glittering, diamond stars of the Southland—he talking, I listening—as some of the early chapters in the great evangelical adventures in Mexico were made alive for me by one who in his youth had lived them.

"Yes, I knew him personally; his name was Brigido Sepulveda. He was a great big patriarchal-looking man with a beard flowing half way down to his waist. He was a colporteur in those early days when it was dangerous to have even a copy of the Word of God, or to speak as a witness for Jesus in my land of Mexico. But fearlessly he went about the country. He had a mission and he purposed to fulfil it.

"One day he came into the town of Fresnillo, in the state of Zacatecas. He had a very good sale of Bibles and Testaments that day, for it was all new and strange to the people. As they listened to the story contained in these books and heard the words read from its sacred pages, they found their hearts stirred and were glad, and they purchased Bibles and Testaments to take home to their families.

"It was not long before the local Catholic priest learned that a hated

Protestant had been in town, and that this most dangerous of all condemned books, the Bible, had been sold to some of his own parishioners. Quickly his messengers went about through the town warning the people of their danger in possessing copies of this heretical book, and ordering that they all be brought to him to be burned in the plaza of the church. So here were heaped together copies of the Word of God, and the torch was applied to them. Other of the people who were a little more cautious, returned to Brother Sepulveda, and asked for their money back, which he gladly gave them in return for their Bibles.

"Next morning the aged warrior of the cross left town, going on to the next place on his route, and trusting God that somehow good would come of his visit to Fresnillo. There was a long, long road ahead of him where for miles he would be threading his way among giant cactus, much like traveling through forest lands. And as he rode along that morning on horseback, accompanied only by the faithful mule, loaded with his books, Bibles, and Gospels, he did not know of a plot which had been formed to end this danger to the faithful by doing away with him. But his heart was lifted to God in prayer, and in confidence that according to the promise His Word should not return unto Him void.

"The priest had called together groups of men whom he felt could be trusted for the task, and had said to them, 'Of course I do not tell you to kill this heretic, but at the same time if he should be killed, it would be a great blessing!' That was all that he need to say. Four men on horseback at early dawn could have been seen going out along the same way which Brother Sepulveda was to take a little later. They were armed with Winchester rifles, and they had upon them the sanction and the blessing of the local priest, whose craft was as greatly threatened, as had been, in a long-ago day the worship of Diana.

"Many leagues out from Fresnillo, in one of the loneliest bends in the road, suddenly four men on horseback darted out from behind the cactus clumps. 'Halt!' they cried. 'Get thyself down off that horse! Get thee ahead of us into this cactus thicket, until we tell thee to stop! Thy work, O accursed heretic, shall soon end!'

"The faithful and aged brother got down from his horse as he had been ordered, and quietly started walking ahead. When they reached a very secluded spot, one of the leaders called to him and said, 'Stop! We are now going to shoot you for the work of evil which you are doing among our people.'

"The venerable old man turned to them and said, 'There is just one thing I should like to ask of you; that is,

that I may kneel here and pray. When I have finished, then you may do that for which you have been sent.'

"Who knows just what that prayer was! But of this we can be sure, God was there hearing, and He was answering, too. At last Brother Sepulveda said 'Amen!' and expected to hear the crash of the guns which would be sending death to him. He paused just a moment; there was nothing. He opened his eyes and looked toward the four executioners seated on their horses about him. To his surprise tears were running down their cheeks.

"After a moment or two of silence the leader said to him, 'It is not possible for us to shoot you. We have not been told the truth concerning you. It must be a good work that you are doing. Instead of shooting you, here is a little money that may help you on your way, and may God bless you!'

"Quite as much astonished as was Peter of old when he found that an angel of God had opened the prison doors and set him free, Brother Sepulveda went on his way, knowing that God was caring for him."—B. H. Pearson in *Light and Life Evangel*.

GO YE THEREFORE

Since the world is dead in sin, **go ye therefore**; since the Cross has power to win, **go ye therefore**; since the Devil and his host madly vaunt and ever boast, warring to the farthest coast, **go ye therefore**. Brief the years of mortal life; **go ye therefore**. Timeless issues end its strife; **go ye therefore**. Men are passing, early, late, passing to eternal fate, and the season will not wait; **go ye therefore**. Christ has come, the crucified; **go ye therefore**. To the souls for whom He died **go ye therefore**. All His words, His toil, His pain, once are given—not again; let them not be given in vain; **go ye therefore**. Yours the power to do the work; **go ye therefore**. Yours the order, do not shirk; **go ye therefore**. Christ your comrade goes

with you, ever able, ever true; He will see the journey through; **go ye therefore**. Yours will be a high reward; **go ye therefore**. Yours the "well done" of the Lord; **go ye therefore**. Yours the blessed, sweet renown of the jewels in your crown, yours the home in Glory Town; **go ye therefore**. GO!—The Sunday School Times.

AFRICA PAGE

(Continued from page 791)

here for about a month. His wife has many patches of scar tissue on her body intended for decoration. One of them has become infected.

Friday

Today there were forty-seven patients. This is a few more than have been treated here in one day. One little boy is brought by his father by bicycle from Mahura, a distance of about fifteen miles. He has a large Tropical ulcer which is responding very well to the elastoplast bandage. He needs to return only every ten days for new treatment. His name is Elijah and his father's name is Isak. They are Seventh Day Adventists.

A typical response when a patient is asked in what way he is sick is for him to ask "I?". A patient does so when there is no one else in sight. Some reply with the bright remark, "Measure me and see." When asked if they have the money for treatment, some reply they have and then sit as motionless as a stone. After being told to put it on the desk, a search begins, at last the cents are released from one of the following locations: an old string around the patient's neck, in a knot in corner of an old cloth or blanket, an inside pocket, a skin pocket-book, or rarely a bill folder. If a patient has waited several hours, the same procedure takes place. There is no train to catch nor have they had practice in getting change ready for a streetcar conductor.

Saturday

There was a light shower of rain last

night which cooled the air, so not many patients were expected, however twenty-six were treated. They sat by a fire until nearly nine o'clock. The in-patients are all improving. The poor old man with the bruises and swollen jaw is able to speak, but is still quite miserable. He must have had some severe blows.

When the afternoon rounds were made at four-thirty, a new couple with a baby arrived for the week-end. The wife was very scantily dressed in a dirty red cloth. The husband had on an old felt hat and a very nice large new blanket. He said, "Won't you give the sick woman medicine, please?" I asked, "Won't you please give her a blanket?" She also needed soap and water. Some natives get grey when dirty and some get blacker, perhaps from their smoky fires. This one was black dirty. A few patients have been sent home to get washed before being examined. So this one was asked to get cleaned up before returning. The husband in astonishment asked, "Ugh, a sick person wash?" "Yes, that helps them to get well." He replied, "Sick person washes, he dies." However, the patient was clean when she came back and made sure that it was noticed.

Sunday

The in-patients are seen and cared for and a few patients that live nearby who happen to need treatment about eight o'clock, and again at four P. M. The work is cut down as much as possible on Sundays. Some ask for medicine after Church services, but they are beginning to learn that they had better come on Saturdays, as complaints on Sunday are not a welcome nor lofty indication. Today, there were about one dozen patients morning and evening. And thus another week has flown by with the hope that some may remember the Word given in the daily devotional period, that their physical conditions may be better and they cheered along life's way.

THE GOSPEL OF CHRIST, THE ONLY AND ALL-SUFFICIENT REMEDY FOR A SIN-SICK WORLD

J. C. Clemens

I. World Conditions Defined

The topic before us presents a true diagnosis of the world condition today; sin and sickness go hand in hand, while we cannot place every particular disease to every individual sin it remains that the sum total of the maladies of the world are the result of sin.

The world has a different diagnosis of its condition; it would call it Financial sickness, Commercial sickness, War sickness, Political sickness and while it is all that, they are but symptoms of that universal malady, SIN-SICKNESS.

The disease has taken on complications that are grave and will prove fatal unless the remedy is applied. "The whole head is sick, and the whole heart faint," the vitals are affected and the case looks hopeless. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they

have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6).

The diagnosis further pictures cruelty, fear, loneliness and selfishness. "The dark places of the earth are full of the habitations of cruelty" (Psa. 74:20). People are in fear, and perils and torture. "Where there is no vision the people perish" (Prov. 29:18). Such conditions exist because the "whole world lieth in wickedness" (I Jno. 5:19).

II. Remedies Offered

Many and varied remedies are offered for this world-wide epidemic and they all fail: Medical, Political, Humanitarian and Social. Wonderful discoveries have been made in the field of medicine. We marvel at the success in surgery but an old doctor confessed one day, "My profession is a failure, because all people die." The League of Nations was supposed to arrest the horrors of war but while the league is in session the clamors of war go on. World betterment movements whitewash for a while and make a showing but alas, unless it is washed white on the inside the outside will fade away.

III. The All-sufficient Remedy

One day Jesus went up to Jerusalem and many sick folks were gathered around a pool and expected to be divinely healed when the waters were disturbed by the angel. He picked out a helpless, longing, willing soul and put to him the question: "Wilt thou be made whole?" (Jno. 5:6). At this opportune time this man was healed,—body and soul. In this case Jesus identified sickness directly with sin, for He said, "Go and sin no more."

Beloved, there is a balm in Gilead, there is a physician there, there is an adequate remedy, all-sufficient for the entire world. We notice that Jesus places the importance of healing the soul first and then the body. The paralytic was carried to Him by four and they expected bodily healing, which the patient also received, but He healed the sin-sick soul first, "Be of good cheer, thy sins are forgiven thee" (Matt. 9:12); afterward—"Arise, take up thy bed and walk." Jesus offers a remedy that will be completed, the body will be redeemed in the resurrection when the groaning and travail will come to an end.

IV. This Remedy Has a Vital Effect on World Conditions

All nations are in a pitiable condition, governmentally, commercially and socially. In proportion as the professing Christian church is exercising herself in Christian principles she rules the world. "She is the light of the world and the salt of the earth." We lay the blame to government officials when they must be laid at the feet of the church. "If the desert ceases to rejoice and blossom as the rose" there is something wrong with the condition of the church.

Christ's kingdom is not flourishing as it ought when depressive and sickening conditions exist. "The salt has lost its savour," "the lamps are not properly trimmed," a revival is needed. In this case the Gospel has not failed but the application was not properly made.

V. The Gospel a Powerful Instrument

The early Church demonstrated the power of the Gospel. A few humble fishermen turned the world upside down. Going into all the world, unaided save by the power and demonstration of the Holy Spirit. In a few centuries a heathen world became Christian.

The message has not lost any of its power—if the Gospel does not convince people of a heaven and a hell they will not be convinced if people rise from the dead and preach to them.

The rich man in Luke 16 had Moses and the prophets but didn't heed the warning until he opened his eyes in hell. Millions have not heard and have no chance to be healed. The Word is a living word and will not return void. It is a living message bringing health and happiness, it affects individuals, communities, countries and nations. "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands, instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree" (Isa. 55:12, 13).

VI. The Gospel Triumphant at Last

An innumerable host through an endless eternity will shout the shouts of victory accomplished through Christ the Son of the living God. The battle is on, we are more than conquerors, she (the Church) cannot fail, her Captain knows no defeat, but the work is large, millions must know or we cannot win. Only despair, defeat and death await those that have not the Gospel. May the burden rest heavy while the Lord, the Great Physician tarries.

"Oh, who then will go, in the strength of the Lord,
Uplifting His banners, proclaiming His Word?
Who will help to redeem dying souls from the grave.
In telling of Jesus, the Mighty to save."

THE GREATEST NEED OF THE HOUR

T. K. Hershey

"Without a vision the people perish" (Prov. 29:8). "Go forth into the plain and I will there talk with thee" (Ezek. 3:22).

In order to find the pulse of the Church on the subject of the evening, I have conducted a symposium. I received a number of answers from bishops, ministers and laity. The remarkable thing to me is that the burden of all these brethren seems to center around one word "Revival." Without a doubt, this is the greatest need of the hour. So that the Church may read these answers from representative brethren, they are being published in the Gospel Herald.

Theme of the Evening

The greatest need of the hour may be clearly seen in the theme for this particular session, which is, "The Whole Church carrying the Whole Gospel to the Whole Wide World." In this theme three things are visible. Namely:

Whole Church.....Agency
Whole Gospel.....Message
Whole Wide World.....Objective

This is the great need of the Church today as it embodies in it the Church at work. We want to speak on this theme, reversing, however, the order. First we want to think of the Whole Wide World, then the Whole Gospel, and finally, the Whole Church carrying the Gospel to the World.

The Whole Wide World

To see this, needs the vision of the wise man Solomon and the experience of Ezekiel. "Without a vision the people will perish." To spend time alone with the Lord in some isolated place, Ezekiel had to go to the plains. Later he was told "to shut himself within his house" there to be alone with God.

"The world is the field," and Jesus said: "Lift up your eyes and look on the field." It is painful indeed when our vision is entirely localized. I fear that we as a Church are inclined too much that way. There are many people who see nothing outside of the four walls of their church, or of their town, or of their denomination. It is with many people the spirit of "me and mine." Peter, the apostle, had to have a World Vision, for he saw only the Jews. I believe in my own denomination but my prayer is this, and always has been, that I may see beyond it—beyond the town, city, state or province in which I live. Thank God that there are those whose vision is not localized but who have the world for their parish.

Nothing less than a World Vision will put us in line with the divine plan. That Church that fails to think in terms of the World will have, I fear, little influence with its own constituency. Paul said, "I must see Rome." That city was farther from Jerusalem in his day than the North Pole is from the South Pole in our day. He had planned to visit Spain. He had a World Vision. You could not keep Paul in Palestine just because there was work to be done there. He was a spiritual explorer, a traveler for God. He lifted up his eyes and saw the need of that field—the World.

Jesus saw the "other sheep," the other villages, the needy, and the distressed. He saw not a single city but a needy World. Persecution had to scatter the believers until they, too, had a World Vision. When Wesley said that the World was his parish, he had the same vision that Jesus, Peter, and Paul had—a World Vision.

The World's Needs

Let us consider together for a moment the World's needs. We shall discover that there are about 3000 languages and dialects in the world and that the Gospel is propagated in less than 1000 of them. We shall find four hundred tribes of Indians along the Amazon River in South America. And only nine or ten of these tribes have been touched with Christianity. Let us look at Spain with her twenty-three million people. There are less than five thousand Protestants and only one hundred missionaries. Then, take a glance at Russia with her million and a half people with atheism as the state creed. Add to this picture the seething masses of India, of Africa, and of South America together with "the islands of the seas," with their teeming millions on the way to destruction. With all of this we have only a small view of the needs in other countries.

The United States

Coming home, let us look at the needs of our own country—at the "isms" that are sweeping us off our feet. Dr. Biederwolf who has made Communism a study says:—that there are three million Communists now in the United States. That is twice as many as there are in Russia. There are six times as many here now as there were in Russia at the time of the bloody Bolshevik revolution. He also says that there are six hundred Red newspapers circulated in America. Also, that the Communists have three hundred organizations through which they spend annually six million dollars to create the revolutionary spirit, and to incite civil war. He further declares that they have forty-nine summer camps where 20,000 boys are taught to hate everything American thus implanting in these young lives the spirit of nation-wide revolution. As you add to this terrible Communist

Propaganda that of Socialism, Fascism, Nazism, Catholicism, and all the false religions of the day as Russelism, Adventism, Spiritism, Mormonism, Theosophy, and the like, you have a dark picture. No wonder we have such a falling off of religious fervor in America.

A Religious Look at America

Here in the "land of the free" we find that two-thirds of the people go nowhere to church. One half of the remaining one third go very irregularly. In Los Angeles, California, where census was recently taken the above statement was found to be true. In that city on a certain Sunday night, at a certain church with a membership of 240, there were 39 present—37 men and 2 women. In six other churches with a membership of 8000, there were 240 present. In a good size town in Pennsylvania, in a large church of 1500 members, the attendance on Sunday evening is at times less than 50. We are glad to know that these are not Mennonite churches—yet we are taking a look at Christian (?) America.

Twelve million children in the United States between the ages of 6 to 18 years receive no religious training whatsoever. Dr. Henry Cope in his Week-day Church School declares, after twenty years of study, that "the present system of religious institutions in the Protestant churches reach not more than one-fourth of their children." This means that three out of every four children are without religious instruction. But what can be expected when we consider the following statistics. It has been revealed that the percentage of ministers and students that believe in the following doctrines is:

	Ministers	Students
Evolution	61%	90%
Creation account	47%	5%
Existence of devil	60%	9%
The Virgin Birth	71%	25%
Resurrection	84%	42%
There is a heaven	57%	11%
There is a hell	53%	11%

No wonder we have such a dark picture religiously in America when preachers and students believe as above. Many ministers work out all sorts of schemes to get people to attend their services. For example, a certain minister in Oregon advertised dancing to hymns in their regular Church services. Another substituted beer for the cup at the time of the Lord's Supper, and still another consented to side-shows of all sorts.

Undoubtedly these facts moved Dr. Dodds to make the statement that one of the three "R's" must take place in America—REVIVAL, REVOLUTION, or the RETURN OF OUR LORD. Which shall it be? Let us pray that it be either the first or the last of the three. Oh, the masses at home and abroad who are without the Gospel! Look at the millions of foreigners that come to our shores. Is our God interested in these people?

If God is influenced by numbers, then He must be four times as much interested in China as He is in America for there are four times as many Chinese as there are Americans. If God is influenced according to numbers, then He must be interested three times as much in India as in us, and much more interested in Russia than He is in our so-called Christian nation.

Have we caught the vision? Is it world-wide? Do conditions move us? **WHOLE WIDE WORLD**, that is it.

The Whole Gospel

I believe in the Whole Gospel, do you brother, sister? Is it not true, that we act sometimes as though we did not? We believe in the "all things," and there are those who add more and make it "all things plus." There are those who come to believe that these "plus" things are in the Book, if not in words, they are there in principle. Let us not add to or take from, for this will hinder us from getting the whole Gospel to the whole world.

If we believe the whole Gospel is for the whole world, then we should see that the whole world gets it, using every means possible to accomplish it. Don't let us say, "It used not to be so." We used not to have lights in the church; we used not to have Sunday school; nor Young People's Meeting nor Literary Societies; we used not to have preaching every Sunday but every four weeks, later Sunday school every two weeks; we used not to have automobiles, we drove

to Church in buggies; we used not to preach in tents, nor on street corners. No it used not to be that way. But that is not an excuse for using any legitimate method at our disposal for getting the whole Gospel to the whole hungry and sin-sick world.

Whole Church Carrying the Whole Gospel

Not some, but every member should be at work. First, "Go out to the plain, and there I will talk with you." Stay there, dear fellow-worker until you have a vision of the whole world's needs, then carry it the whole Gospel. Every member should be active and unless they are willing to be so, they should be denied membership. A woman wanted to join a certain Church, but did not want to be active, and made this as a request to the minister. This wise shepherd replied, "God bless you, sister, but we cannot use you. Go down the street two blocks and you will there find a Church that will receive you." Which of the two Churches, does yours represent, dear brother? We should be actively engaged in carrying the whole Gospel to the whole world, or there would be no good reason for its existence.

What, then, is the Greatest Need? It is nothing less than a revival that will move the entire Church toward the goal of carrying the Whole Gospel to the Whole World. The greatest need of the hour is a REVIVAL, the second greatest is a REVIVAL, and the third is a REVIVAL. If there are any other great spiritual needs, they can all be remedied by a REVIVAL. I am not talking about a series of meetings. We have many of them, but not enough old-time Revivals—a down-on-your-face Revival, there sobbing out your sins, making restitution, then going out to the world with the whole Gospel. A revival is needed in the Church. I wish to refer to an answer to the question, "What is the Greatest Need of the Hour?" This brother minister wrote thus:

"The greatest need of the hour is such a spiritual state among the professed children of God that the Holy Spirit may work as He did in the Apostolic Church.

"A world-wide revival is needed. The conditions are such that God has not raised up any evangelists who are able to stir continents. Knowing therefore the possibility of a world-wide conversion in a few years, provided every Christian brought one sinner to Christ each year, the greatest need of the hour is a vision of the meaning of the **Great Commission**."

This, then, represents the challenge to you and to me—**every member to bring one or more souls to Christ this year**. Will you enlist in this spiritual crusade? Nothing will bring this condition about like a real passion for souls. Has "the love of Christ constrained you," brother, sister? Do you believe that lost souls are condemned already? Do you believe that if you and I do our part that sinners can be snatched from the burning, and thus they need never experience the everlasting fire prepared for the devil and his angels? Do you believe all this? Do you act as though you believed it? Honest, do you? Would you not hasten to rescue a person from a burning building? How much more should you do it to rescue one from perdition?

Are we moved by the spiritual condition of people around us, as we see them going down the broad road to hell, are we moved? Consecration is needed to bring about a real Revival, a real passion for souls:

The Whole Church — God's Agents.

The Whole Gospel — God's Message.

The Whole World — God's Love for It.

Conclusion:—Have we caught the vision? Do we feel now a passion for souls? Have we decided now to make an effort to win at least one soul during this present year? All this is possible when we lift up our eyes and look on the fields white to harvest, which is the world, then decide to go to it with the Gospel. "Without a vision the people perish." How true! Arise, Church of God, "go forth to the plain, God will there talk with you." The result will be a Revival, a Revival, a REVIVAL! All this is only possible when we can truly pray the words of the poet:

"Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world,
Stir me to give, to go, but most to pray,
Stir till the Blood-red Banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, O stir me, Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-beloved One,
Even to the dreadful cross that I might live,
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.

"Stir me, O stir me, Lord, for I can see
Thy glorious triumph day begin to break
The dawn already gilds the eastern sky.
O Church of Christ, awake, arise.
O stir us, Lord, as heralds of that day,
For night is past—our King is on the throne!"

THE MISSION BOARD MEMBER WHO MAGNIFIES HIS OFFICE

S. E. Allgyer

We have come to the last meeting of the thirtieth annual meeting of the General Mission Board and the last theme of the program: "The Whole Church carrying the Whole Gospel to the Whole World." Let me say right here that if the whole Gospel is to be carried to the whole world it must be done by those that believe the whole Gospel. This brings a tremendous responsibility to the church, since many people apparently do not believe in the whole Gospel. They cannot be depended upon to carry it to the uttermost parts of the world.

In the Mennonite Church we have a number of Boards, the Publication Board, the Educational Board, and the Mission Board, together with other organizations, such as the Sunday school, Young People's Meetings and so on, all working for the same great purpose, of making Jesus Christ known to the world, and the salvation of souls.

The Mission Board, as it is now constituted, consists of nearly sixty members who are appointed in various ways by the church for the purpose of creating missionary intelligence, and directing the missionary activities, and the charitable or institutional work of the church.

This organization is made up of three members-at-large appointed by General Conference; the Board itself appoints eight members-at-large; the district conferences each appoint one member, and the Presidents of the District Mission Boards, and the Chairmen of the Local Boards are members by virtue of their office; therefore, the Board consists of representatives from eastern Pennsylvania, to the Pacific Coast, India and South America.

Yesterday evening one of the speakers referred to Pentecost. I was wondering what would happen if each one of the representatives of the Board would become inspired with the spirit of the meeting and become filled with Pentecostal power, as they go back to their conferences, and boards and various fields of labor. Certainly much would be accomplished.

In the early Christian church, when more workers were needed, the apostles called the people together, and said it was not reason that they should leave the Word of God and serve tables. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." There were finances to handle, souls to care for, and decisions of various kinds to make. Therefore, these qualifications were very essential. My point is, ought we not look for the same qualifications in selecting Mission Board members?

In magnifying any office, whether it is ministerial, mission, or superintendent, he must be faithful. The Bible only commends and rewards faithful service. In connection with this he must be honest in every respect, and sound in the faith once delivered unto the saints, if he is to represent the church aright. He must do more than believe in the doctrines and principles of the church. He must contend for them and defend them.

A certain missionary was surprised when she discovered how much she knew, and how much she could teach, and yet how little she really believed. If folks are to believe in the regenerating power of the Lord Jesus Christ, they must be taught regeneration; if they are to believe in separation from the world, and implicit obedience to the whole council of God they must be taught that way.

If the Mission Board member is to magnify his office, he must have a conviction that he is in the service of the Lord, and that he must give an account of his work to the Lord and to the church. If a man builds hay, wood and stubble, his work will not stand the test of fire.

If he is to magnify his office he must make sacrifices. He must be congenial with those he has to work. He must be exemplary in life, he must be dependent on the Holy Spirit for his guidance, and he must not be covetous or greedy of filthy lucre.

The prophet Samuel is an example of one who magnified his office. He was a Prophet, Priest, and Judge, and the Lord gave him this testimony that none of his words fell to the ground. Even though he was faithful he was not wanted as judge, because Israel wanted a King. Samuel said to the people, "Testify against me if I have taken any man's ox, or taken a bribe from any man." He was too great to allow human sentiment or opposition to turn him away from what he thought was his duty. Righteousness was of too much value to set it aside to escape trouble. He was one who held his office too sacred to yield to the demands of an unrighteous people.

Paul is another example of one who magnified his office. With all the persecution, and the discouragement he met with, he went right on in his missionary activities. Later he made the second and third tour to establish the brethren. When he no longer was permitted to continue his missionary efforts, he wrote letters to Timothy. He wrote, "Take heed unto thyself and to the doctrine," and to Titus, "Teach the aged men to be sober, grave, temperate, sound in faith, in charity, in patience." At the close of his life he could say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Possibly very few realize the tremendous responsibility there is resting on the Board members, especially on the officials of the Board. When we consider that more than a million dollars worth of property and funds are to be cared for every year, we realize the task is not small. The financial task, however, is not the greatest, in my mind, but the selection of workers that are devoted, consecrated, Spirit-filled, sound in the faith, congenial and apt to teach. Placing them where they may render the most efficient service also means serious consideration.

Jesus said "Lift up your eyes, and look on the fields." If you will look with me to India you will see from twenty-five to thirty workers that are foreign missionaries, and a number of natives, all busy in their respective corners, endeavoring to save some. Then we look to South America, and we see from sixteen to twenty foreign workers and a group of native workers, all working for the same great purpose—winning souls for whom Jesus Christ died. Then we have the city missions, our institutions, and hospital, all of which are looking after the care and attention of the sick and needy, and must be managed and given financial support.

Therefore, let us muster all our resources to carry on the work of the Lord and win souls for Him.

During the World War I went to St. Louis, Missouri, in behalf of a young man who was in camp at that place. I spent about two hours with a captain in his home. He wanted to know about Mennonitism, of which I was glad to tell him all I could. Some things he was not able to get or comprehend. He was clever but a bit harsh at times. During the course of our conversation he made this statement, that if he had his way he would have every man in uniform, farmer and all, working for Uncle Sam. I am sure we are all glad he did not have his way, but I want to apply his method to the church. What would happen if every member, every missionary, every worker was as intensely interested in the work of the Lord as he was in the work of the army?

In conclusion, I want to say that I have been connected with the Mission Board for over twenty-five years, as a member and as Field Worker, and in all these years I have very greatly enjoyed the splendid fellowship of the Board Members, and also with the workers. I can look back with fond recollections of the past, not for what I have done or tried to do, but for the grace which God bestowed, and for the fellowship of believers with whom I came in contact. I again want to praise the Lord for His goodness and for His wonderful work to the children of men.

FROM OUR MISSION STATIONS

Chicago, Ill.

(1907 S. Union Ave.)

Dear Christian Friends:—We pray God that you all may have had a very profitable Thanksgiving season. How we thank God for you all and the way you have supported the Lord's work in Chicago during the past year. Let us join in David's note of praise, "O give thanks unto the Lord; for he is good: for his mercy endureth forever" (Psa. 136:1). Our hearts overflow as we think of all the blessings we enjoy as the children of God. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psa. 107:8). "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name" (Psa. 100:4).

We expect to have a Thanksgiving service on Thanksgiving morning. Let every believer in our great country thank God for rulers who set apart one day a year for thanksgiving to God. Let us pray for those in authority that wisdom may be granted them to rule our country well.

During the past month we have received canned fruit and provisions from the Sterling congregation, Ill., the Tiskilwa congregation, Ill., the Lower Deer Creek congregation, Iowa, and from Bro. and Sister S. E. Graybill, Freeport, Ill. Clothing was sent in by the Plum Creek Sewing Circle, Beemer, Neb., the Detroit Lakes Sewing Circle, Minn., the Metamora Sewing Circle, Ill., and the Hopedale Sewing Circle, Ill. May God bless each giver and gift to His glory.

With the Christmas season rapidly approaching, plans are being made for our regular Christmas activities. The annual Christmas dinner will be held, D. V., Dec. 17, at 4:30 P. M. It will probably be followed by the Young People's program at 8 P. M. The Sunday school children's program will be held on Sunday evening, Dec. 20. We invite our friends in to these services.

At our December workers' meeting, to be held Dec. 2, we expect to re-elect officers for the Sunday school. Will you not pray that the Lord's will may be done in our Sunday school reorganization?

Remember the work among the Spanish-speaking people in your daily devotions.

Yours for the lost in Chicago,
Nov. 24, 1936. L. C. Hartzler.

Altoona, Pa.

(2504 Fourth Ave.)

We thank the Lord for the many blessings given us. On Thursday evening, Nov. 12, when the telephone rang, we were shocked to receive the

message that Irene Dodson, daughter of Bro. and Sister Warren C. Dodson, one of our members' family 10 years old, while crossing over the highway in front of their home, was struck by a passing automobile. Unconscious, she was rushed to the hospital but died two hours later—the first death in the family of fifteen children. We rejoice in the fact that Irene had recently accepted Christ and was in the instruction class looking forward to be received into Church fellowship in the near future. Services were held on Sunday afternoon, in charge of Bishop James Saylor of Hollsopple and J. M. Nissley, in the presence of a large audience.

The writer has recently held a series of meetings with the Rockton congregation and five-day Bible conference at the Salix congregation. In our absence Bro. Jonas D. Yoder of Belleville, Pa., was called to serve the congregation. Bro. Yoder receiving a heart attack, and not able to come our deacon, Bro. Charles H. Weyandt, served the congregation. The next Sunday Bro. Eli K. Zook of the Allensville congregation filled the regular appointments. He was accompanied by Sister Zook and Sister Mattie Glick, mother of Sister Mina Glick the worker of Mill Run.

The Lord willing, we are planning for an all-day Bible meeting to be held at the Mill Run chapel near Altoona, on New Year's day, Jan. 1, 1937. Instructors: Hiram Wingard of Johnstown, Pa., and A. A. Landis of Ephrata, Pa. The same evening Bro. Landis will begin revival meetings and continue until Jan. 17. We solicit your prayers in behalf of these services.

Christmas time is again approaching. It has been our custom to supply our members and other needy families with whom we are in touch, with a basket of eatables for a Christmas dinner; such as meats, dressed fowl, vegetables, groceries, cookies, etc. We trust that the rural congregations will gladly furnish the same to fill this need to fill the baskets. Those desiring to send money for same, specify for Christmas Basket Fund. We thank you in advance for the same.

At our communion services, held Nov. 15, there were two souls reclaimed in Church fellowship.

Cash Contributions

Cash Contributions, Nov.	
S. W. Conf. Dist.	\$49.57
Allensville Cong.	16.78
Thomas S. C.	2.00
Bethel S. C.	2.00
	\$70.35

Cash Value Clothing from Sewing Circles

Bethel, Ohio	\$7.06
Cross Road & Lauvers	8.95
Allensville & Belleville	8.75
Reid	8.25
Hershey Jr.	4.80
Beech, Ohio	5.50
	\$43.31

Many thanks for your support. We beg a continued interest in your prayers.

Nov. 30, 1936. Joseph M. Nissley.

Los Angeles, Calif.

Three of the evangelists that have come out from the east and are at this writing in Oregon will begin the meetings Dec. 6—Bro. J. S. Neuhouser in Los Angeles, Bro. Aaron Mast at Winton and Bro. Milton Brackbill at North Pomona. Pray for the work here in California. Last week Bro. P. A. Heller asked me how many Mennonite churches were in the city or if I knew. He told me a certain man called him up and wished to find out. I went to the office building and to the room of the address Bro. Heller gave. I had the names of several preachers of different Mennonite organizations that I had taken out of the Almanac. I met the man and he told me he did not care for the names but wanted to know where the churches are. I could tell that he was no Christian. It was a rough looking place. I did not want to look around too much. We need to get our eyes open and fall on our knees and win the lost for Jesus.

Russia had thirty-six thousand communists when that country went bad and there are millions in this country. I heard that there are twelve communistic schools in Los Angeles. I know where three of them are. The presidents of some of our universities and colleges in this country are at least sympathetic toward communists. Two weeks ago a number of preachers of the Federal Council of Churches stopped in Los Angeles for several days and a number of preachers of southern California whom we have known to be modernists worked with them in eastern New York. I heard an evangelist say yesterday that in Russia eighty thousand churches were destroyed in one year.

Let us hope and trust that Jesus may come soon for His waiting Bride, or will He try us to see how many will stay true? May we pray that the Holy Spirit will bring such conviction upon the unsaved, whether in the churches or outside the church. And water baptism will not save us. We must be born again.

A. R. Kurtz.

OVERHEARD IN AN ORCHARD

Said the robin to the sparrow:
"I should really like to know
Why these curious human beings
Rush about and worry so."

Said the sparrow to the robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."
—Elizabeth Cheney.

As Paul teaches us, if we walk in the Spirit we will not fulfill the lusts of the flesh.—J. S. Shoemaker.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For October, 1936

GENERAL

A Brother Md	100 00
Mount'n View Cong Mont	11 30
Salem SS Alta	60 18
Sharon Cong O	7 20
Forks Cong Ind	23 30
Gulphaven SS Miss	15 00
Sue F Landis	5 00
A Sister Mich	10 00
A & W Ind	5 00
O Gr & Pl Hill Congs O	82 24
A Bro & Fam Pa	14 00
An Ohio Family	10 00
Sonnenberg SS O	69 41
A Sister Pa	10 00
Sugar Crk Cong Ia	71 76
E Union Cong Ia	25 26
Sug Crk Cong Ia (Sept)	58 93
Manson Cong Ia	42 68
Ira A Kurtz	25 00
Mt View SS Mont	6 75
Moses Stoltzfus	44 96
Kitchener SS Ont	
H Snider Cl	7 75
E Brubacher Cl	2 15
Zurich SS Ont	4 50
S Union Cong O	150 33
Martins SS O	40 71
Bethel SS O	24 40
Leetonia SS O	17 64
	945 45

INDIA

General

Mr & Mrs Paul Kortemeier	10 00
Sharon Cong Sask	12 90
Detroit Cong Mich	2 07
Sue F Landis	5 00
P L Rohrer	25 00
Mattawana SS Pa	7 50
Canton SS & Cong Ohio	8 89
Coalridge Cong Mont	5 00
Morrison Cong Ill	9 91
Goodfield Cong Ill	16 00
Zion Cong Ore	10 32
E Chestnut St SS Lanc Pa	29 04
Gehman SS Pa	13 00
Landisville SS Pa	32 74
Two Sisters Pa	10 00
Wood Riv Cong Neb	10 00
E Fairview Cong Neb	52 53
Roseland Cong Neb	25 00
Wood Riv Cong Neb	10 00
Pl View SS Okla	18 37
Palmyra Cong Mo	4 67
LaJunta Cong Colo	8 93
Allensville SS Pa	23 18
Hagey SS Ont	8 70
Mt Clinton SS Va	19 40
Filer Cong Ida	14 25
Providence Cong Pa	10 00
W Clinton SS O	40 45
Orrville Cong O	25 85
	468 70

Missionary

Salem SS Alta	75 00
O Gr SS Mrs P J Hartzler	
Cl O	9 50
Holdeman Cong Ind	28 00
Lockport SS O	37 71
Maple Gr Cong Pa	25 75
Mr & Mrs A S Hamsher	10 00
Willow Spgs Cong Ill	62 88
Lanc Dist Conf Pa	75 00
E Fairview Cong Neb	53 74
Sugar Crk Cong Ia	112 50
Manson Cong Ia	6 00
Manson Lit Soc Ia	15 00
Manson Quar SS & YPM	
Mtg Ia	56 67
Daytonville Cong Ia	21 35
Spq Val Cong Kan	25 00
Dora Roupp	1 00
Penna Cong Kan	8 48

Goshen Col Cong Ind	39 66
SW Pa SS Conf Dist	
Miss Fd	28 50
Perkasie SS Pa	112 50
Blooming Glen SS Pa	112 50
Plain SS Pa	71 52
Deep Run Cong Pa	46 10
Martins Crk SS O	25 00
Bethel SS Girls Cl O	3 00

S C Contributions:

Manson SC Ia	11 00
Fairview SC Mich	25 00
Bethel SC Mich	25 00
Levi Sauder SS Cl Pa	4 50
Lydia Sauder SS Cl Pa	4 50
Hazel Miller SS Cl Pa	4 50
Emma Shank SS Cl Pa	4 50
Mrs John Harnish SS Cl	
Pa	4 50
Susanna L Musser	4 50
	88 00
Total India Missionary	1,150 36

Missionary Children

Cornie G Fleming Jr E	1 50
Mr & Mrs Glen E Yoder	25 00
Masontown SS Pa	10 93
	37 43

S C Contributions

Chambersburg Cheerful	
Workers Jr SC Pa	5 00
Total India Miss Children	42 43

Evangelist

Manheim Bible Study Cl	
Pa	25 00
Millersville SS Lydia	
Sauder Cl Pa	22 00
Middlebury SS Ind	25 00
Markham YPM Ont	22 00
A Brother Pa	15 00
Matt 6:3 Pa	5 00
	114 00

Bible Women

A Sister OO AM Cong Ind	10 00
Salem SS Ohio	12 50
O Gr SS Willing Workers	
Cl O	10 00
Peter Garber	12 50
Kans City Miss Cong Kan	14 19
How-Miami SS Cls Ind	11 00
Blooming Glen SS L D	
Hunsicker Cl Pa	10 75
Bethel SS Old Sis Cl O	12 50
	93 44

S C Contributions

Martinsburg SC Pa	11 00
Midland SC Mich	15 00
	26 00

Total India Bible Wom

	119 44
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Educational

A Bro & Sister Mich	25 00
A Bro & Sister O	5 00
Lydia Oyer	5 00
Portland YPCLS Ore	8 61
Mellinger SS Fd Pa	45 00
Landisville SS Mens Cl 7	
Pa	45 00
A Bro & Sis Lanc Pa	5 00
St Jacobs SS Ont	25 00
Kitchener SS Ont	
M C Cressman Cl	4 35
G A Weber Cl	8 05
Blooming Glen SS Pa	
T K Moyer Cl	25 00
Beech Cong & SS O	60 00
	261 01

Orphan

Forks SS Ind	19 66
No Pomona SS Calif	11 00
A Bro & Sister Ind	9 00
Kans City Miss Young	
People Kan	9 00
Sue F Landis	5 00
Conestoga SS Raymond	
Mast Cl Pa	9 00
Blooming Glen SS Young	
Mens Cl Pa	5 58
Chic Home Miss SS Ill	
Primary Dept	5 10
Beginners Dept	3 00
Sand Hill SS Girls Cl NY	11 00
A Bro & Sister Kan	9 00
Bro & Sis G Monroe Miller	22 00
O Gr SS Helping Hand	
Cl O	18 00
Berlin SS O	11 00
Peter Garber	11 00
Albany Cong Ore	25 46
The Sisters Mt Joy Cong	
Pa	9 00
Bossler SS YMB Cl Pa	9 00
Strasburg SS Pri & Begin	
Cl Pa	9 00
W Union SS Pri Dept Ia	16 46
Alpha SS Minn	10 00
Mt View SS Alta	11 00
Paradise & Miller SS Md	66 00
Cherry Box Cong Mo	13 85
Middlebury SS Ind	9 00
Shore SS Ind	15 06
Clinton Fr SS Ind	72 00
Altoona SS Pa	4 69
Mill Run SS Pa	5 99
Allensville SS Pa	11 00
Kitchener SS V Good Cl	
Ont	12 00
Blooming Glen SS Cl 4 Pa	9 00
Bethel SS O Cl 2	11 00
Cls 3, 5, 6, 10	11 00
Class 4	9 00
" 7	11 00
" 8	11 00
" 9	11 00
Martinscreek SS Cls 8, 9, 10	
Ohio	44 00
	574 85

Widow

Sharon Cong Sask	16 50
Wal Crk SS Cl 12 O	22 00
Sue F Landis	5 00
Mr & Mrs Marcus Lind	5 50
Salunga SS Cl 3 Pa	11 00
Penna SS Sis King Cl Kan	7 00
Kitchener SS C C Cressman	
Cl Ont	1 36
Bethel SS O Cl 1	5 50
Mothers Cl	5 50
	79 36

Medical

Mr & Mrs T S Cripe	10 00
A Sister O	15 30
A Bro Ind	50 00
A Strasburg SS Teach Pa	10 00
W Union SS Mrs Noah G	
Yoder Cl Ia	40 00
A Sis E Union Cong Ia	35 00
Catlin SS Kan	10 00
	170 30

S C Contributions	
L Deer Crk SC Ia	11 98
Markham SC Ont	6 00
	17 98

Total India Medical	188 28
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Ministers' Support

G G Marner	10 00
A Bro & Sister Ind	13 00
Bloom Glen SS Robert	
Nase Cl Pa	8 00
	31 00

Lepers

Sue F Landis	5 00
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New Missionary

Schertz Brothers	50 00
A Bro & Children Ia	5 00
	55 00

Brenneman Auto

Mountain View Cong	
Mont	10 00

Training of Bible Woman

Simon C Hartzler Family	5 00
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Hospital Room

Menn Gen SC Com Treas	20 00
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Building

Mrs C D Yoder	5 00
E H Wideman	5 00
W Zion SS Alta	10 15
Hagey Cong Ont	3 00
	23 15

S C Contributions

Ont Dist SCs	25 00
Total India Building	48 15
Total for India	3,172 58

SOUTH AMERICA

General

Detroit Cong Mich	2 08
Milford AM Cong Neb	30 00
Sue F Landis	5 00
Canton SS & Cong O	8 89
Freeport Cong Ill	61 40
Fairview Cong Ore	28 38
E Chestnut St Cong Lanc	
Pa	22 45
Two Sisters Pa	10 00
Landis Val SS Harry L	
Diffenderfer Cl Pa	5 00
E Fairview Cong Neb	30 62
Wood Riv Cong Neb	10 00
W Fairview Cong Neb	14 19
Pl View SS Okla	18 37
Palmyra Cong Mo	2 33
LaJunta Cong Colo	8 93
Blough Cong Pa	13 45
L Salford SS Pa	60 05
Orrville Cong O	15 30
Medway SS O	12 99
Midway & N Lima Congs	
O	33 50
	392 93

Missionary

Conestoga Cong Pa	75 00
Lanc Dist Conf Pa	150 00
Good Cong Pa	54 00
Bossler SS Pa	36 92
Syc Gr Cong Mo	45 45
Bethel Cong Mo	21 90
Pl Val SS Kan	20 00
LaJunta Cong Colo	12 51
Laura Kulp SS Cl Va	7 06
Souderton SS Pa	37 50
	460 34

S C Contribution

Marion SC Pa	1 00
Total S Am Missionary	461 34

Missionary Children

Elizabethtown SS Pa	
Mary Rutt Cl	6 25
Dora Aungst Cl	6 25
Mary Keener Cl	6 25
Herbert Maust Cl	6 25
	25 00

Evangelist

A Bro & Sister Ind	10 00
A Sis OO AM Cong Ind	10 00
E Chestnut St SS Lanc Pa	
Mrs O G Hess Cl	12 50
A Bro & Sister Mich	25 00
Schertz Brother	50 00
A Bro & Sister O	5 00
Mattawana SS Pa	7 50
Lydia Oyer	5 00
E Union Cong Ia	72 56
SW Pa SS Conf Dist	
Miss Fd	19 00
	216 56

Bible Readers

Oak Gr SS J S Yoder Cl	O 9 00
E Scottdale SS Teachers	
Pa	17 50
	26 50

Orphan

Ira & Johanna	
Birmingham	17 07
A Bro & Children Ia	5 00
Toronto Miss SS Ont	5 45
	27 52

Bragado Church Bldg.

Paradise SS Emma Denlinger	
Cl Pa	10 00

Bible School

Sue F Landis	5 00
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Publication

A Bro & Sis Lanc Pa	5 00
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Personal

W Zion SB School Alta	2 58
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Orphanage Furnishings

Ont Dist SCs	25 00
Total South America	1,197 43

AFRICA

Sue F Landis	5 00
Harrisburg Cong Ore	30 00
Palmyra Cong Mo	2 00
Deep Run Cong Pa	34 85
	71 85

S C Contribution	
Garges SC Pa	10 00
Total for Africa	81 85

CITY MISSIONS

Altoona, Pa.

Blough Cong Pa	20 20
Pinto Cong Md	8 02
Tressler Cong Dela	70
Spring Cong Pa	4 70
Kaufman Cong Pa	11 25
Glade Cong Md	1 00
Casselman Cong Md	3 60
Allensville Cong Pa	16 78
	66 25

Canton, Ohio

O Gr & Pl Hill Congs O	20 00
Beech YPBM O	18 45
Salem Cong O	18 33
Ella Smucker	2 00
A Brother Pa	2 00
Canton Cong O	7 73
Canton SS O	6 35
Pl View Cong & YPBM O	5 55
	80 41

Chicago, Ill.

Rhoda Beery	1 00
A Friend	50
A Friend	10 00
Sanford Imhoff	1 00
Mrs H R Schertz	1 50
Paul Schertz	2 00
Esther Imhoff	1 00
Mildred Schertz	1 00
Wilma Schertz	75
Miriam Schertz	3 00
Ruth Imhoff	50
Chris Miller	1 00
E W Kulp	3 00
Milton Brackbill	2 50
Telephone Rental	5 75
Chic Home Miss Cong Ill	3 10
A Bro & Children Ia	5 00
Metamora SS Ill	36 05
Peter Garber	5 00
Yellow Crk Cong Ind	17 06
	100 71

Mexican Work, Chicago, Ill.

Chic Home Miss Cong Ill	7 20
Metamora SS E R Schertz	
Cl Ill	39 89
	47 09

Detroit, Mich.

A Bro & Sister Mich	5 00
Mich SS Mtg	11 00
Maple Gr Cong Ind	25 61
	41 61

Fort Wayne, Ind.

A Sister Nappanee Ind	2 00
Sister Hartman	1 00
Sylvester J Miller	5 00
Berea Cong Ind	10 50
Leo Cong Ind	15 22
	33 72

Hannibal, Mo.

Fairview Cong N Dak	10 00
Syc Grove Cong Mo	17 30
Cherry Box Cong Mo	4 60
Penna Cong Kan	13 66
Greensburg Cong Kan	14 00
Pl Valley Cong Kan	30 00
	89 56

Iowa City, Iowa

Wood Riv Cong Neb	10 00
W Union Cong Ia	57 43
Salem Cong Neb	8 50
Manson Cong Ia	40 72
Alpha Cong Minn	9 00
E Union Cong Ia	29 00
	154 65

Kansas City, Kans.

Barbara Hostetler	5 00
A Brother	5 00
Ella Ebersole SS Cl &	
Carrie Lehman	2 25
Harry E Hartzler	5 00
Esther Beachy	3 00
Allen L Amstutz	10 00
Winfield M Ruth	5 00
Edith Egli & SS Cl	1 00
Conestoga SS Pa	7 50
Harry Kauffman	1 00
Anna Showalter SS Cl	3 00
Sam. Rogers	1 00
Young Sis SS Cl O	2 55
Peter Garber	5 00
E Fairview Cong Neb	21 64
W Clinton SS O	40 00
	117 94

Lima, Ohio

A Bro & Sister O	5 00
Bethel Cong O	45 00
Beech Cong & SS O	34 20
Logan & Champaign Co	
Miss Mtg O	40 75
	124 95

Portland, Ore.

Harrisburg Cong Ore	30 00
N Pomona SS Calif	16 64
Portland Cong Ore	11 24
Bethel Cong Ore	2 00
L Angeles Miss Conf	
Calif	20 91
101st Quarterly Miss Mtg	
Indian Cove Cong Ida	1 09
	98 24

Peoria, Ill.

Metamora Cong Ill	32 75
Henry Stalter	3 00
Mrs Wade	1 00
Ed Pyles	2 00
Peoria Menn Church Ill	8 89
Mollie Schrock	3 00
Peter Garber	5 00
Roanoke Cong Ill	24 50
	80 14

Toronto, Ont.

Weber Cong Ont	6 56
Cressman Cong Ont	8 35
Blenheim Cong Ont	9 08
Latschar Cong Ont	17 50
Hagey Cong Ont	8 00
Biehn Cong Ont	18 50

Waterloo Cong Ont

	24 50
	92 49
Total City Missions	1,127 76

CHARITABLE INSTITUTIONS

Children's Home, K. C.

Special Support	153 50
Hochstetler Family	6 00
A Sister Kan	6 00
Bro E L Witmer	2 50
Sis OO Weaver SS Cl	4 00
Bro J Coopider	2 00
Bro W Nice	2 00
K C Cong Kan	1 78
Sis Mary Detwiler	5 00
Daytonville Cong Ia	3 25
Bro J S Detwiler	1 00
Willow Spgs Cong Ill	7 12
Peter Garber	5 00
Yoder Reunion Birthday	
Offg Mo	8 51
	207 66

Orphans' Home, Ohio

A Bro & Sister O	5 00
A Bro & Children Ia	5 00
L Deer Crk Cong Ia	55 60
Yellow Crk Cong Ind	17 06
Toronto Miss SS Ont	6 30
Schellsburg Cong Pa	1 00
Morrison Cove Congs Pa	2 80
Scottsdale Cong Pa	17 28
Logan & Champaign Co	
Miss Mtg O	81 60
Pl View Cong & YPBM O	6 50
A Bro W Liberty O	50 00
A Bro W Liberty O	60 00
Willard Bontrager	2 14
A Bro Fulton Co O	5 00
Farm Income	44 00
Special Support	10 00
	369 28

Millersville Orphanage, Pa.

Souderton Cong Pa	17 58
Sue F Landis	5 00
	22 58

Home for Aged, Illinois

Special Support	323 00
Contribution	3 84
Maple Gr Cong Pa	13 00
Willow Spgs Cong Ill	7 12
Peter Garber	5 00
	351 96

Home for Aged, Lancaster, Pa.

Sue F Landis	5 00
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Children's Home Refrigerator

Manitou Cong Colo	24 00
A Bro K C Kan	1 00
O O Miller	5 00
	30 00

La Junta Hospital, Colo.

Peter Garber	5 00
Schellsburg Cong Pa	1 00
Morrison Cove Congs Pa	1 40
Scottsdale Cong Pa	8 65
	16 05

La Junta Hospital, Nurse

Menn Genl SC Com Treas	1 00
E Union SC Ia	20 00
	21 00

Total Char Institutions	1,023 53
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OTHER FUNDS

Mexican Border Work

Mr & Mrs Paul	
Kortemeier	15 00
Norman Weaver	10 00
A Bro & Sister Mich	25 00
Donna E Yoder	1 00

Matilda Lambright

Rocky Ridge Miss Cong	15 00
Pa	
Conestoga Cong group of	
Young Sisters Pa	6 00
A Bro & Sister O	20 00
A Bro & Chil Ia	5 00
A Sister Pa	10 00
Metamora SS Ill	100 00
N Pomona SS Calif	24 46
Bethel SS Ore	4 00
Philadelphia Miss SS Pa	31 60
Chestnut Hill SS Cl Pa	10 00
An Invalid Sister Pa	2 00
A Bro & Sister Pa	16 00
J M Swartzendruber	5 00
Penna Cong Kan	14 47
N Scottsdale SS Pa	8 25
Dorcas SC Pa	20 00
	355 78

Personal

Vine St Miss Lanc Pa	12 00
Goshen Coll Cong Ind	25 65
Spg Val Cong Kan	12 50
	50 15

Hesston College

Kans City Miss Cong Kan	17 48
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Board of Education

Hagey Cong Ont	5 00
Pinto Cong Md	3 74
Kaufman Cong Pa	7 00
	15 74

Rural Missions

Mich SS Mtg	22 00
Holdeman Cong Ind	36 32
Salem SS Ind	10 18
Leo Cong Ind	12 50
Spg Val Cong Kan	10 00
Pl Grove Cong Pa	2 75
Weaver Cong Pa	5 34
	99 09

S C Contributions	
Asso SCs of SW Pa Conf	
Dist	10 00
Total Rural Missions	109 09

District General

Weaver SS Va	28 80
East Menn School Va	7 73
Pinto Cong Md	4 25
Tressler Cong Dela	1 44
Weaver Cong Pa	5 18
Stahl Cong Pa	9 07
Casselman Cong Md	4 00
Hopewell Cong Ore	5 39
Bethel SS Ore	1 73
Albany Cong Ore	18 86
N Pomona SS Calif	21 00
Portland Cong Ore	65
Bethel Cong Ore	2 20
Crystal Spgs Cong Kan	18 50
Syc Gr Cong Mo	8 50
Spg Val Cong Kan	20 40
Limon Cong Colo	3 00
Bethel Cong Mo	10 90
Maple Gr Cong Ind	20 00
Shore Cong Ind	51 90
Clinton Fr Cong Ind	32 02
Emma Cong Ind	17 11
How-Miami Cong Ind	28 82
Middlebury Cong Ind	15 74
Burr Oak Cong Ind	4 55
Clinton Br Cong Ind	10 88
L Lexington Cong Pa	100 00
Vincent Cong Pa	100 00
Limerich Mission Pa	38 34
Doylestown Cong Pa	14 28
Finland Miss Pa	40 43
Finland Evangelistic Mtgs	
Pa	52 65
Edward Stoll	45 41
Rocky Ridge Miss Pa	26 92
Springmount Miss Pa	3 00
Lakeview Cong N Dak	5 60
Spg Val Cong N Dak	10 00
Coalridge Cong Mont	1 70
L Region Cong Minn	3 12

Paradise Cong Wis 6 00
Fairview Cong N Dak 12 00

812 07

S. W. Pa. Conf. Fund

Morrison Cove Congs Pa 2 75
Blough Cong Pa 6 75

9 50

Eastern Menn. School

Pinto Cong Md 1 87
Kaufman Cong Pa 3 50

5 37

General Conference Fund

Blough Cong Pa 4 50
Sheridan Church Bldg.

N Pomona SS Calif 40 21

Northern Ontario Miss. Fund

Sand Hill Cong NY 10 00
Wilmot Twp SS Mtg Ont 15 95

Kitchener SS Mrs J

Cressman CI Ont 15 00

Kitchener SS Ont 25 00

Geiger Cong Ont 12 80

Snyder Cong Ont 6 00

84 75

Evangelistic Fund

E Holbrook Cong Colo 20 25

Northern Bible Society

Sugar Crk Cong Ia 5 91

No. Goshen Church Bldg.

A Bro & Sis Olive Cong Ind 5 00

Rural Evangel

Middlebury Cong Ind 4 00

Dak.-Mont. Dist. Summer Bible School

L Region Cong Minn 13 07

Dak.-Mont. Dist. Funeral Expenses

Fairview Cong N Dak 10 00

Spg Val Cong N Dak 5 00

15 00

Dak.-Mont. Dist. Home Support

L Region Cong Minn 4 50

Ulen SS Minn 4 05

Bloomfield Cong Mont 15 28

Coalridge Cong Mont 7 18

Fairview Cong N Dak 26 22

Lakeview Cong N Dak 28 00

Red Riv Val Cong N Dak 17 81

Spg Val Cong N Dak 8 78

Paradise Cong Wis 12 00

Bloomfield Cong Mont 12 12

135 94

Dak.-Mont. Dist. Ministerial

Red Riv Val Cong N Dak 8 00

Paradise Cong Wis 3 00

Fairview Cong N Dak 10 00

21 00

Literature Fund

Spg Val Cong N Dak 2 22

Total Other Funds 1,727 03

RELIEF FUNDS

General

Friends Ia 10 00

Berea Cong Mo 50 00

Mrs Susie Gilmore 3 00

A Sister Pa 10 00

Ira & Johanna

Birmingham 19 22

Martha F Zehr 10 00

Chestnut Ridge Cong O 30 00

Pl Grove SS Ill 9 26

Hopewell Cong Ind 25 25

Ira A Kurtz 25 00

Pl View Cong Okla 39 00

Hesston Coll Cong Kan 17 55

248 28

Ind.-Mich. Conf. Relief

Yel Crk Cong Ind 29 42

Drought Sufferers

A Bro & Children Ia 25 00

Mr & Mrs Oliver Yoder 15 00

Mrs A P Schertz 25 00

Providence Cong Pa 20 00

Towamencin SS Pa 25 00

Lockport Cong O 206 66

W Clinton Cong O 132 83

Upper Dist Va 15 00

Eastern Board Pa 150 00

614 49

Russians in Paraguay

A Sister Ore 20 00

Total Relief Funds 912 19

SUMMARY

Alta-Sask Dist Bd (Sept) 138 38

Alta-Sask Dist Bd 77 98

Dak-Mont Dist Bd 248 76

Franconia Dist Bd Pa 1,063 38

Illinois Dist Bd 427 63

Ind-Mich Dist Bd 594 26

Ia-Neb Dist Bd 1,051 03

Lanc Dist Bd Pa 723 75

Mo-Kan Dist Bd 484 60

Ohio Dist Bd 1,173 76

Ont Dist Bd 292 85

Pacific Coast Dist Bd 265 01

SW Pa Dist Bd 173 97

SW Pa SS Conf Dist Bd 129 04

Virginia Dist Bd 62 99

Wash Co Md & Franklin

Co Pa Dist 66 00

S C Contributions 268 98

Menn Bd of M & C 2,945 45

10,187 82

India 3,172 58

S America 1,197 43

Africa 81 85

City Missions 1,127 76

Char Institutions 1,023 53

Other Funds & Gen 2,672 48

Relief Funds 912 19

10,187 82

Respectfully submitted and

Gratefully acknowledged,

D. D. Miller, Gen. Treas.,

1711 S. Prairie St.,

Elkhart, Indiana.

GLEANINGS

"Cleansing Services"

"When a family becomes interested in Christianity and wishes to affiliate with the Church," writes an Episcopal missionary at Changshu-Ku, "we go to the home and hold what we call a cleansing service. All the idols, superstitious pictures, etc., are carried out and burned, even the ancestral tablets are removed. In place of all these are installed things of a Christian nature; a picture of Christ occupies the most important position on the wall; then there are pictures illustrating family unity, and attractive scrolls with Scripture passages written on them. We must not leave the walls bare, so things suggestive of the Christian life are substituted. It is important that a Christian atmosphere be created in the home. After these preliminaries, an altar is set up in the guest room and a service is conducted, with an appropriate talk to the family and friends who have assembled for the occasion. Bible women visit in these homes as often as possible and try to carry on a definite program of instruction for the women. Families are urged to attend the short term schools, to become familiar with Bible ideals."—The Living Church.

Religious Outlook in Ethiopia

World-wide interest in Ethiopia draws attention to religious conditions there. "The Indian Witness" states that among the estimated Ethiopian population of slightly more than 10,000,000, there are 5,000,000 Coptic Christians, 150,000 Jews, 3,000,000 Mohammedans, 2,000,000 pagans, 16,000 Roman Catholics and 12,000 Evangelical Christians.

During the 300 years that followed the meeting of Philip with the eunuch a large part of Ethiopia became Christian. Then came the long theological controversy over the question whether Jesus had a single or dual nature. For nearly 1,000 years the church in Ethiopia was isolated from the rest of Christendom. About the year 1500 Catholic missionaries again entered the country. In 1830 the Church Missionary Society of England sent two missionaries. From that year may be dated the modern work of missions. The Bible has been translated and is now available in 20 languages. Until the war compelled the evacuation of some stations, Protestant missionaries totalled 184 at 35 stations, while Roman Catholics had a force of 45 foreign priests and 30 native priests. The largest American mission is that of the United Presbyterian Church.

A large increase in Roman Catholic converts is anticipated under Italian domination. In fact, the Catholic population seems already to have gained by 400,000, for Mussolini has announced that 400,000 Italian soldiers and laborers would remain permanently to colonize Ethiopia.—Missionary Review of the World.

Child Marriage

It is more than sixty years since Malabari, Parsee reformer, introduced a bill to deal with child marriages. When nearly accepted it had to be withdrawn to placate Hindu opposition. A Miss Sorabji in a letter to the "London Times," sets forth some of the grave difficulties that would arise even if amending legislation to make the 1929 Act effective were placed on the statute book. The difficulties embrace such points as these: how could such legislation be enforced by police meth-

ods? How could reliable evidence of age be secured? How could evidence of intended marriages be obtained? Miss Sorabji considers that the only possible sound reform must come from within, and that without the cooperation of the Hindu priests little can be done. She suggests that Sanskrit scholars should be set to work upon textual examination of the Hindu religious books in the expectation that the doctrinal sanction of child-marriage can be found to be based upon uncanonical interpolations or erroneous transcription, as in the case of suttee. Meanwhile, as the legal approach is, at best, uncertain, Christian preaching and teaching on this evil must continue.—Missionary Review of the World.

World Statistics

The Statistical Institute of the League of Nations estimated the world population at approximately two billion. The population is increasing annually at a little more than eighteen millions or about 50,000 a day. Figures for the continents are as follows: Asia, Russia not included, 1,710,000,000; Europe, fifth in size, 382,000,000; Russia, alone, 164,000,000; Africa, both white and black, 143,000,000; North America, 135,000,000; United States, alone, 127,000,000; South America, 85,000,000; Central America, 35,000,000; Australia and Oceania, 10,000,000. Population in Russia is increasing faster than any place else on earth, 4,000,000 a year or at the rate of 2 per cent.—Missionary Review of the World.

My brother, my sister, if you are not faithful in testimony and life, what will be the result?—S. E. Allgyer.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 17, 1936

(Herald of Truth
Established 1864)

No. 38

EDITORIAL

"In the beginning God created the heaven and the earth."

The last words in the Bible read as follows: "The grace of our Lord Jesus Christ be with you all. Amen."

Corresponding with the full recognition of God in the beginning and ending of this wonderful book is everything that is written in between.

And this reminds us of Paul's tribute to Christ: "He is the head of the body, the church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence."

Peter, also points out our highest duty and safest course in life, when he says: "Sanctify the Lord God in your hearts: and be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear." In the language of God through Peter, "If ye do these things, ye shall never fall."

Next week will be the Christmas number of the Gospel Herald. That the paper may reach our readers before Christmas day, arrangements have been made to mail it a day earlier than usual. If you are interested in what is really "the spirit of Christmas" you will find it illustrated by what occurred among the angel of the Lord and the heavenly host on the night of our Savior's birth in Bethlehem.

We thank our patrons for the promptness in which they sent in their orders for books and other supplies needed for the holidays. We trust also that the things sent are satisfactory. If not, we want to hear from you. It is one of the rules of the House to give satisfaction if possible, especially in the

case of defective books. Our guarantee that the books and supplies we send out are as good as represented. Orders will be filled promptly, as they come in.

Repentance.—We copy the following from a letter received recently:

"I was 'born again' but was overthrown in 'the wilderness.' Would you please pray that Jesus will give me peace and repent of my sins, which are many? Also, thank Him for the many blessings He has bestowed upon me."

As to the exact situation of this man, we know absolutely nothing. It seems, however, that he has reached the stage of "O wretched man that I am" without being willing to make the full surrender to God, whatever may be the cost. His description of his own case would hardly warrant the conclusion that he has committed the unpardonable sin. He (and all others like him) has three things to do to get right with God: (1) Repent of his sins (which means forsaking them and making restitution for them as far as he is able to do so); (2) accept Christ as Savior and Lord; (3) "obey the gospel."

It is right that he should call on others to pray for him. But the three things mentioned can be done only by himself; and until he does them the prayers of his intercessors will not reach him. The edict of our Lord has gone forth: "Except ye repent, ye shall all likewise perish."

No one can get rid of sins without repentance. And no one who has not yielded himself to the Lord and forsaken his sins can lay claim to real repentance.

The theory that repentance consists merely of a change of mind is not adequate. But when one who has a smitten conscience because of sin heeds this call of the Spirit, yields himself unto God and turns away from his sins, makes his wrongs right and walks "in newness of life," this man is a living example of the work and results of repentance.

NONCONFORMITY

Sixty years ago it was quite a common thing to hear ministers in the Mennonite, Dunkard, River Brethren, and other plain churches preach emphatically on the Dress Question. Then there came a time when the ringing, warning note on this problem changed somewhat—not that any of these denominations had changed its attitude on scriptural attire, but some one had given them the idea that they could make a deeper impression if they preached about "Nonconformity to the World." So we heard that theme discussed quite frequently, with the fond hope on the part of some, that this would settle the age-old question of scriptural and unscriptural attire.

That the Bible does emphatically teach against Christian people being conformed to the world, few people will deny. Here are a few scriptural references throwing light on this doctrine of separation that would carry greater weight if our limited space would permit writing them out in full: Jno. 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Pet. 2:9; 3:3, 4; 4:3, 4; I Jno. 2:15-17. The reason for these pointed teachings becomes all the more apparent when we remember that the dominating personality and highest authority in the Christian Church is Christ the Head of the Church, while Satan "the god of this world" holds a similar position of authority and leadership in the world. Hence the oft-repeated admonition (in word or in substance) to the people of God: "Be not conformed to this world." Since the true Church follows Christ while the world follows Satan (the arch enemy of Christ), the two bodies can not consistently "walk together" (Amos 3:3). They are as opposite from each other as day is from night.

How may the Church be sufficiently indoctrinated on this great theme that

the entire body of members will be completely upon the altar of the Lord, completely "unspotted from the world?" Considering the past history of the Church, together with the fact that all members are human and liable to err, perhaps this question is too sweeping; but it is the scriptural standard (Eph. 4:11-16), so we shall not attempt to weaken the question. Here are a few things that will help us move in that direction:

1. **Let every minister be a devout student of the Gospel, a consistent "ensample to the flock," a faithful expounder of the Word.** Notice, we said nothing about talent or ability. But the ideal is not only such as all ministers (weak or strong) may and should strive after, but also a standard of faith and life which the Scriptures enjoin upon every leader. So long as we have not attained to the station in which we can honestly say, "I have not shunned to declare unto you all the counsel of God;" "Be ye followers of me, even as I also am of Christ;" we are not where God wants us to be. Our part is that of faithfulness; God will take care of our ability (or the lack of it). Paraphrasing the language of another, God and the Mennonite Church expect every Mennonite preacher to do his duty.

2. **Let the standard of complete consecration to God and complete separation from the world be enjoined upon every believer.** We understand that the average laymember, like the average preacher, is an imperfect human being. But the standard as herein set forth is the standard of Scripture, and should therefore be held forth as the goal for every Christian. For reference, see the texts noted in a preceding paragraph. Speaking of consecration, we weaken the idea if we attempt to confine it to but one or a few things pertaining to the Christian's walk and conduct. Consecration affects our home life, our business life, our social life, our religious life, our dress, our associations, our aspirations, our vision of both the present and the future. Let the Word of God, pertaining to all these things, be the rule of our lives.

3. **Let there be scriptural discipline in every home, in every congregation, in every conference, in every Church institution.** In all the things mentioned in the preceding paragraph, the Bible tells us what to do and what not to do. That these Bible instructions may be carried out in every life, it is needful that careful instructions be given all along the line of cleavage between the Church and the world. This includes business integrity, sound speech, social purity, apparel, amusements, the unequal yoke with unbelievers, marriage "only in the Lord," and everything else concerning which Bible standards and world standards differ. The church that ig-

nores scriptural discipline for violations in any of these things is on the way to the spiritual graveyard. The scriptural rule in all of these things is embodied in these two words: "OBEY GOD."

4. **Let those in charge of our nonconformity conferences remember that this is but one of the means whereby the scriptural standard of nonconformity may be maintained in the Church.** We all recognize that our people have as good a right to hold nonconformity conferences as they have to hold Sunday school conferences, Bible conferences, workers' conferences, Christian life conferences, peace conferences, or any other special conferences for the promotion of special causes. We should remember that these special meetings are but one among a number of ways whereby the desired ends may be attained—including preaching, personal work, distribution of Gospel literature, discipline, special prayers, missionary endeavor, proper home life, etc. All these are good; but neither of them, alone, is good enough to bear the whole load of responsibility. We need them all. Let us make full use of all of them.

5. **Let our conferences be awake to the fact that upon them rests the chief share of responsibility for maintaining the standards of the Gospel and of the Church.** So far as we know the Mennonite Church, all of the standards which it endeavors to uphold were upheld for centuries before the word Mennonite was known. Conferences (whether General Conference or district conferences) like individuals, should not weaken because of opposition or unwillingness on the part of some to co-operate in maintaining our Gospel standards. If our printed disciplines in all of our conferences are so nearly alike in our expression of loyalty to the standards of the Gospel, why should not our actual discipline in all our congregations be equally as nearly the same? To our conferences, our congregations, our Church institutions, as well as to our individual members there comes the divine admonition: "... endeavoring to keep the unity of the Spirit in the bond of peace."

For a Bible example of the whole Church working together as a united whole in the face of menacing difficulties, read the fifteenth chapter of Acts. Only let us remember that the constructive work of that Conference was accomplished after they had passed the stage of "much disputing" (V. 7) and got to the place where they began earnestly to consider their problems in the light of "What saith the scripture" (Vv. 7-22).

What we need today is personal evangelism; with every individual member of the Church an active personal worker, a missionary.—T. K. Hershey.

HEAVEN

By Noah H. Martin

For the Gospel Herald.

The teaching about Heaven is not a fabulous narrative or myth, more than a condition or influence. It is a reality, "a prepared place for a prepared people." Jesus told His disciples, "I go to prepare a place for you." In Hebrews it is spoken of as a place of rest. "There remaineth therefore a rest for the people of God." In Revelation we read, "Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

This was spoken of those who die in the Lord. We do not believe the saints will be unoccupied in heaven. We will have rest from the labors that God commands of us caused by the sin of our first parents, rest from Satan's allurements and temptations, also rest from those who persecute and speak evil of us. There is a host of evil-doers, who will not enter heaven unless they repent.

In Revelation we read where John while upon the Isle of Patmos was carried by the Spirit to a great and high mountain. He saw the holy Jerusalem descending out of heaven from God. John describes it with the most precious substance or materials of the earth. The foundation of the wall of the city was garnished with all manner of precious stones, twelve in number. Only a small set of stone in jewelry are very expensive. In heaven they are used as foundation stones—also twelve gates of pearl, very rare and precious in this world. The streets of the city are pure gold, as it were transparent glass. John could only faintly describe its beauty, for it surpasses anything on the earth.

In Hebrews we read that if the wicked spoil our goods we have in heaven a better and an enduring substance. Therefore we should lay up our treasures in heaven.

No finite mind can fathom, conceive, or comprehend the grandeur, splendor, and the brilliancy, beauty, or its glittering brightness and purity, or the glory that will be revealed when we behold that city. No wonder the poet expresses himself, "How beautiful heaven must be." Paul also experienced the beautiful Paradise of God when he was caught up into the third heaven. He said whether in the body or out of the body (God knoweth) he heard unspeakable words not lawful for man to utter. He had no words to express what he heard and saw. In I Corinthians Paul teaches: "It is written, Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

In Revelation John gave the measure of the Holy City. It is four square, a

cube of over 1800 miles or more than eight worlds like the earth. We are sure God is not hampered for room or space, for the astronomers tell of some planets many times larger than the earth. They tell us there is one universe above the other, or "worlds without end." In Isa. 45:17 he teaches, "Ye shall not be ashamed nor confounded, world without end, for thus saith the Lord that created the heavens."

Perhaps some may ask, Where is heaven? When Jesus ascended from Palestine into heaven "a cloud received him out of their sight." Looking up into heaven from Palestine would be opposite from America. How can we look up for heaven from every country? Jesus told His disciples that with men some things seem impossible, but with God all things are possible: There is nothing too hard for God. May we believe this in faith. In Isaiah 14 he teaches about Satan exalted himself and said "I will sit also upon the mount of the congregation in the sides of the north." "He stretcheth out the north over the empty place" (Job 26:7). "On the sides of the north the city of the great King" (Psa. 48:2).

Astronomers tell us there is an empty space in the north where we can see only the north star. This perhaps may be the way to heaven. We can look up north from every country. We believe God has a place called heaven large enough to accommodate all who were born, and yet to be born, until the end of the age.

To the saints the coming of the Lord to take them to heaven will be a blessed sight. We believe we shall know each other in heaven in the Lord. We shall know the Old Bible saints and prophets; also New Testament saints, apostles, and martyrs, those who gave their lives for their faith. We will know Jesus best of all. We will not be limited in knowledge in heaven, as we are upon earth, to know only in family relation, but know as we are known in the Lord. Our occupation will be singing endless praises, worshipping God and our Savior who made it possible for us to triumph and obtain great victories over Satan. We shall shout Alleluia for joy at our success, and join the angel choir and glorify God for our jubilation. We will thank the Holy Spirit for His guidance and the holy angels for their protection wherever we went. We shall praise our Christian parents for their teaching and training, the Sunday school teachers for their instruction, our pastors for their watchfulness. We will possess infinite glory, have great riches and infinite knowledge. Our traits of character will be perfect love, holiness, and everlasting peace. There will be no sight of rest in heaven because none are weary, no nursing for none are sick,

no terror for there are none to molest or make afraid.

May we all strive to enter heaven.
Hagerstown, Md.

THE OLD-MAN CHARACTERISTICS

(Alphabetically arranged)

The old man is:

Adulterous, anxious, avaricious, argumentative. He gets angry, is

Bad, boorish, blatant, a backbiter, blind to God, blasphemous, bigoted and narrow regarding with condemnation all who are not in his own circle. He has the only "Simon pure" work and fights all others. He is boastful, bitter, bargain-loving.

Corrupt in speech, curt, critical, conscience-seared, clamorous, cringing, cross, comfort-loving, cold, curious, cowardly, covetous, contentious for his own way, will and views;

Crafty, changeable, conceited, compromising;

Deceitful, disobedient to God, parents, and rightful authority, despairing, given to discouragements; dishonest (does not pay his debts), disbelieving, disagreeable, discontented, dog-gish, depreciative of others, disrespectful, degenerate, dogmatic (unduly);

Envious, "eyes full of adultery," eye servant, extreme, given to exaggeration; is extortionate, effeminate, enemy of God and His truth;

Formal, fault-finding, frivolous, false, flighty, fierce, furious, fashion-loving, fretful, flattering, fawing, foolish, faint hearted, fanatical; exalts faults, instead of virtues.

Gainsaying, giddy, gossipy, gluttonous, greedy, gain-loving, grudging, gloats over others' failures.

Hateful, hater of good, hasty, harsh, highminded, highhanded, heady, heartless, hard, hypocritical, haughty, heretical, hobby-rider.

Impatient, implacable, impetuous, injurious, indifferent to righteousness, holiness, others' welfare and truth; indecent, impolite, idolatrous, inhospitable, ignorant of God, inconsistent, irritable, indolent, irreverent, impenitent, impervious, immodest;

Jealous, jesting, judging;

Lying, lazy, lecherous, loud, legal, lover of pre-eminence.

Mean, gets miffed, miserable, money-loving, miserly, man-pleasing, moody, morose, man-fearing;

Nurses wrongs and troubles; nagging, niggardly, news loving and telling, nasty, negligent;

Opinionated, glories in organizations (unduly).

Peevish, proud, pedantic, provoking, prying (into others' affairs), partial, pleasure-loving, prejudiced, a breaker of promises; loves prominence and pre-eminence. He gets pouts, praises

self, and parades his performances, has party spirit, (unduly) passionate, persecuting.

Quick tempered.

Reviles, rails, revelling, resentful, restless, raspy, respecter of persons, rash, reckons up evil, rebellious, reprobate in mind;

Shiftless, slovenly, shoddy, sly, selfish, sullen, suspicious, self-righteous, self-sufficient, self-exalting, sarcastic, stirrer up of strife, stingy, self-assertive, self-justifying, self-pitying, stubborn, sectarian, given to secrecy, spares instead of judges self, sensitive (over), self-satisfied, swift to speak, slow to hear, slanderous;

Talebearer, thinks too highly of himself, thrusts.

Unbelieving, unkind, unholy, unpleasant, unfair, untidy, unreasonable, unyielding (when shown to be wrong), unforgiving, unteachable, unhappy, underhanded.

Vain, vacillating, variable. He

Worries, is wretched, wasteful, whining, wrathful (thinks it righteous), without peace, without natural affection.

The only way out of any of these 224 characteristics of the Old Man is through full surrender to and faith in the Lord Jesus Christ.—P. R. Nugent. Sel. by John E. Kauffman.

JACOB'S LADDER

(Gen. 28)

By Barbara Cripe

For the Gospel Herald.

Jacob's ladder, how I love it!
As he lay that starry night
On the ground,—a stone his pillow
In distress,—no joy in sight.

God to him was still a stranger,
Deceptive Jacob needed Him;
For his life was now in danger,
And his heart was full of sin.

Sleep o'ertakes him, and a vision
That a ladder doth extend
From the earth unto the heavens,—
Angels ascend and descend.

"I am with thee, I will keep thee,"
God is speaking from above;
Jacob fears, but he accepts Him,
His father's God,—the God of love.

Wondrous ladder, it is Jesus,
He unites the heavens and earth;
Through Him peace with God the
Father—
Through Him peace and a new birth.

On Him angels are ascending,
Ministering to all our needs;
"I am with thee," He is saying,
"Turn to me," He daily pleads.

I accept Thy precious promise,
Be Thou with me, this my plea;
Jesus Christ, my Rock, my Savior,
Jesus Christ who died for me.

Delavan, Ill.

Holy things are to be used in a holy manner, or else they are profaned.—M. Henry.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Iowa City, Iowa

(Mennonite Gospel Mission)

Dear Brethren, Greeting:—

There is much for us as a congregation in Iowa City to be thankful for; as Paul of old would say, "For the grace of God that bringeth salvation hath appeared to all men." Let us praise His name. "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints—cease not to give thanks for you, making mention of you in my prayers."

We were privileged to have the Daytonville and the South English congregations give us a program in the past month to a full house. Much good was accomplished. The all-day Thanksgiving program was of the greatest inspiration to many. It was the first opportunity for quite a number to attend a program of such a nature. It was indeed a Holy Ghost service.

Bro. Wm. Jennings is now engaged in a series of revival services, for which we ask you to remember at the throne of grace.

Our Local Board thought it best to continue giving Christmas baskets to the needy of Iowa City and we are writing in the interest of this now and invite all who are led to do so to help again this year. Such as you have given before is fine: cakes, cookies, jelly, vegetables, beans, rice, fruits, dressed chickens, butter, lard, pop corn, and anything that goes to make a good Christmas dinner—such as the Lord has blessed us with. If you can an offering for Bibles, and Testaments for homes that do not have them or as you may feel the Lord would have it.

Sincerely yours,

Nov. 28, 1936. Norman Hobbs.

Detroit, Mich.

(15559 Curtis Ave.)

Greetings in the name of Jesus:—May the God of heaven be pleased to bless each one of you.

It has been some time since a letter from this place has appeared in these columns. But we are glad there are many who are praying for the work in Detroit and God surely is blessing their interest and prayers. May the Lord be praised.

We here have had a busy summer. The extension of the church building along with the regular work—such as Bible school, revival meetings, etc.—and several weeks of the writer being away, has made it a bit strenuous; but,

bless God, the little group had done splendidly. The men of the church doing practically all of the work on the church Building has saved much money, and we are all pleased to save money as well as to give. The new furnace is doing its work well and we are surely glad for it, as the old furnace was causing trouble and was hardly adequate to heat the building before being made larger. While as a church here we are bearing the responsibility of the cost of the furnace, we will surely appreciate whatever help anyone or any church may see fit to give us. And thanks for the same. May God bless you, if not in this life, then in the life to come.

The meetings which continued all through the month of October with Bros. Wm. Jennings of Concord, Tenn., and Homer North of Nappanee, Ind., were a very definite blessing. The crowds were not large, but interested. Over the week ends there was good attendance, and much good was done. Many reconsecrations were made and some accepted Christ for the first time. We all enjoyed the privilege of having these two brethren in our midst, as well as the many from out-of-town churches. They have been a real blessing to us here and many have expressed themselves to the fact of being encouraged by their fellowship. Some of the visitors have said they have been blessed for having been here, having learned to know several of the folks here, also through being encouraged in seeing the extent of the work. May they be better able to pray for the Mennonite Church in Detroit.

Sunday, Nov. 22, we observed communion, with a very blessed and spiritual time indeed. Most of the members were present, and the day meant a great deal to all who partook. It was greatly enjoyed by those who were baptized just previous to the communion service. In the evening a splendid Thanksgiving program was given by the young people, followed by a sermon.

As we approach the Christmas season we are again interested in bringing the season's greetings to all our friends and readers of these columns. Also do we wish to make known to folks who do not know Christ as a loving Saviour and friend the great love and mercy of God. Will you pray that we as a small group of Mennonite Christians in a large and wicked city may truly reflect the spirit of Jesus. If you wish to help with this special effort over the Christmas season, your dollar or five dollars will be greatly appreciated—if you send your prayers along God will richly bless it.

There are many ways in which your money if sent here will be used. A poor family may be given Christmas remembrance and Christmas spirit which otherwise may have none. Coal may be bought where it is greatly needed.

Bibles or Testaments can be supplied where needs are felt. These and many other ways which might bless some one or some home and help them to appreciate the Lord as their Saviour.

Last Sunday, Nov. 29, Bro. Albert Wyse and wife, his son, Ray and wife and little son were with us for the morning service, Bro. Wyse bringing us a fitting message. We invite others to worship with us.

We wish to publicly state our appreciation of the provisions furnished by the various churches in Michigan and elsewhere. Thank you, and may God bless you.

Dec. 3, 1936.

Frank B. Raber.

West Liberty, Ohio

(Mennonite Orphans' Home)

Greetings in Jesus' Name:—We have many reasons to bless the name of the Lord. "He satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." We have enjoyed a lovely time over Thanksgiving. The Lord gave us good health, so that we could all attend the evangelistic meetings in the community, and also the special Thanksgiving services. There were a number of confessions among our group. As usual, the South Union congregation near West Liberty supplied us with an abundant Thanksgiving dinner. About forty children enjoyed it on Friday; for we attended church on Thanksgiving day. A number of our children from this community were here also. There have been very few changes here at the Home, with the exception of a few returning from country homes to attend school from here again, and just a few going out.

During the fall months we have received many items of favor at the Home from local people: help in filling silo, help in butchering, opportunities to pick tomatoes from other fields, and many other similar items of assistance.

May we make special mention of the acceptable cash contributions which were sent in. This is always very acceptable at all times, for that is where the need is greatest in the way of material support.

You will note from the following report that the brethren and sister from various communities have been very liberal in sending in provision this fall. The following items have been contributed here since our last letter to the Herald:

Central S. C., Elida, O., clothing	\$8.00
Jr. Girls' S. C., Elida, O., clothing	4.80
G. College S. C., Goshen, Ind., clothing	15.00
Topeka S. C., Topeka, Ind., clothing	9.40
A Bro. & Sis., Midland, Mich., eatables	1.50
Jr. Girls' S. C., Fisher, Ill., clothing	2.50
Jr. Girls' S. C., Archbold, O., clothing	35.00
A Bro. & Sis., Fulton Co., O., eatables	7.40
A Bro., West Liberty, O., eatables	2.00
Sonnenberg Cong., Wayne Co., O., eatables	46.00
A Bro., West Liberty, O., eatables	7.00
S. C., Flanagan, Ill., & Mrs. John Stalter, clothing	4.00

E. Bend S. C., Fisher, Ill., clothing	7.70
Jr. Girls' S. C., Elkhart, Ind., clothing	4.00
Orrville S. C., Orrville, O., clothing	7.50
Mrs. C. W. Leininger, Elkhart, Ind., clothing	6.00
A former boy in the Home, West Liberty, O., eatables	4.00
A Bro., La Junta, Colo., eatables	10.00
Brethren & Sisters, Fulton Co., O., eatables	192.95
Martins & Pl. View Congs., Orrville, O., Eatables	14.00
Clothing	9.85
Sonnenberg Cong., Kidron, O., eatables	73.63
Sonnenberg Cong., Dalton, O., eatables	137.38
Cr. Hill Cong., Wayne Co., O., eatables	47.83
A Bro., W. Liberty, O., potatoes	1.25
A Bro., W. Liberty, O., potatoes	1.75
A Bro., W. Liberty, O., potatoes	2.25
A Bro., W. Liberty, O., potatoes	1.25
A Bro., W. Liberty, O., potatoes	3.30
S. Union Cong., Thanksgiving dinner, PLUS	28.55
A Bro., W. Liberty, O., eatables	3.00

We crave an interest in your prayers in behalf of the work here, and want to thank you again for your many kindnesses in supporting the work during the past year.

Very gratefully yours,

L. L. Swartzentruber.

Dec. 3, 1936.

Lancaster, Pa.

(Vine Street Mission)

Gospel Herald Readers:—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

We have many reasons to thank the Lord for His goodness to us. His goodness should humble us and cause us to rejoice in the God of our salvation.

We started week-day Bible school the first Friday evening of November, to be held each Friday evening. "Everybody Welcome." We have an enrollment of one hundred or more, adults and children. We count this a great privilege to teach our city boys and girls the Bible by memory and story. We have a burden to teach the "all things" unto the rising generation. These Bible schools and Bible terms during the winter months should fortify our young people against the evils of the day.

We are approaching the Christmas season again at which time most people have the spirit of giving. We hope to help some of the unfortunate of our city again. The following could be used: potatoes, apples, canned and dried goods, groceries, flour, sugar, bread and meat. Donations of money could be used as well. We have an exchange board in our city to avoid duplicates.

Above all, pray that we may have wisdom to distribute what our kind brethren and sisters bring, to His honor and glory.

These things should be at the Mission by Wednesday, Dec. 23. Baskets will be delivered Thursday, Dec. 24.

We give you a hearty invitation to visit our services. Preaching every Sunday morning and evening, prayer

meeting every Thursday evening, and Bible school Friday evenings.

In Christian love,
Dec. 4, 1936. D. S. Krady.

Fort Wayne, Ind.

(1209 St. Mary's Ave.)

Greetings of Love in Christ's Dear Name:—As the Christmas season draws near and we think of what it cost that we might enjoy this blessed season, our hearts are filled with gratitude to our heavenly Father for His great love in making all these blessings possible to us. "Peace on earth and good will to men," is God's wish for us all, but so many have refused to accept this wonderful gift. Without it there cannot be that abiding peace which Christ came to bring. But how precious it is to those who love and serve Him.

Since the last Christmas season we have been so busy and have gone through many experiences. We were often made happy and again were made sad, but through it all we shall claim that precious promise that "All things work together for good to them that love God, to them who are the called according to His purpose."

We are busy getting ready for our Christmas activities here at the Mission. There are twelve churches which are located in the northern part of the state that are helping us so much in the work here by sending in provisions to be used by the workers as well as give out to the poor ones within our reach. Then at Christmas time they help us in giving out special Christmas cheer to the poorer homes as well as give a dinner to the Sunday school children, which is very much appreciated. When we think of all these people who help us bring Christmas cheer to many hearts here in Fort Wayne, we feel sure that God's richest blessings will rest upon them for their ministry of love.

Bro. Floyd Weaver of Rensselaer, Ind., recently closed a series of meetings with us. We enjoyed the rich spiritual messages and many hearts were blessed and strengthened. Many were under conviction also, but were not willing to yield to the voice of the Spirit. Pray that they may before long make the wise choice.

Remember the work in general in your prayers. As we see the way in which Satan is trying to hinder the Lord's work, we as servants of the Lord should spend more time in prayer in behalf of souls who are lost and held under the bondage of Satan. We have just recently vacated one of the rooms in the mission home and have set it aside to be used as a prayer room. Before our regular meetings those who are interested in the work sufficiently to put forth a special effort gather here for about fifteen minutes for prayer.

Then too this room is open all day for any of the members who perhaps at home do not have a place where they can retire for a season of prayer, can come here and find a place where they can spend some time with the Lord. We feel confident that this will have a good effect upon our work, as well as upon the lives of individuals. May God bless you this Christmas Season,

Yours for the glory of the Babe of Bethlehem,
Dec. 8, 1936. The Workers,
per N. S. W.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Readers of the Herald:—We again wish to remind you readers of some of the happenings about the Knoxville Mission and vicinity.

Another annual Thanksgiving season has come and gone, but not without some fond memories to appreciate; for a group of six from the E. M. S.—Esther Histand, Emma Shank, Mary Emma Showalter, Clarence Fretz, Earl R. Delp, and B. Charles Hostetter—spent the week end Nov. 29 here, giving two programs at the Mission, and one at Concord Church, also helping out in the regular service on the Lord's day. We here at the Mission appreciate these annual visits, and are sure no one is able to tell the good accomplished by them. Let the good work go on.

J. D. Yoder and daughter (Frona), Mrs. Christian Smucker, John K. Yoder and wife Salome, were among the welcome callers at the Mission on Nov. 12. We were a little disappointed that it could not be a real visit and have a message from Bro. J. D., but we say anyway, Call again. Will the next callers from our former home, Belleville, Pa., do a little better?

Irvin Gerber, Dalton, O., was renewing friendships a few days the latter part of November. He was accompanied by Lester Haueter of Orrville, Ohio.

Harold A. Brubaker, Lima, O., spent the week-end of Dec. 6 with the Mission folks. He also worshiped, with others, at the Concord Church Sunday morning. He returned to his home by train, leaving on Monday night.

Daniel Esch, and wife Elizabeth, of Pigeon, Mich., spent over Sunday, Dec. 6 in this part of the Lord's great vineyard, taking an active part in regular worship and renewing former friendships and making new ones as well. They were on their way towards Tampa, Fla., to spend the winter months where it does not get as cold as on the borders of Lake Huron.

Eva R. Burkholder, Waynesboro, Va., arrived at the Knoxville Mission on Friday evening, Dec. 4, as a worker for at least a year, to take the place of Lena Wenger of Harrisonburg, Va., who has been serving here for 9 years plus, and who is now helping out some

(Continued on page 812)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

HIS LOVE AND CARE

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain,
And so, beside the silent sea,
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.
I know not where His Islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond His love and care.

—Sel. by Mrs. Oliver E. Hostetler.

"I MISS MY DEAR, SWEET MOTHER"

The postman called one morning,
One early morn in January,
With a message that my mother
Had been called to go away.
When I reached her silent bedside,
Alas it was too late;
She had gone to meet her Savior;
There at the Beautiful gate.

Cho.—Dear Mother how I miss her,
Since she has gone away;
But I'll meet her up in Heaven,
Some blessed Happy Day.

Thank God she was a Christian
And lived a life so true;
And some day I know I'll meet her,
There above the azure blue.
'Twill be a glad reunion,
When Mother's face I'll see.
We'll sing and shout God's praises
Throughout eternity.—Cho.

—Mrs. Ezra Frey.

A HUSBAND'S CHALLENGE

On the fourth anniversary of their wedding day, a young wife said to her husband: "I have been a very happy woman for four years; but if only one thing else could be true, I would be the happiest woman in the world."

"Well," he said, "what is it? I would do anything for you."

"If you were only a Christian," she replied.

"Are you a Christian?" said the young husband.

"Yes," came the answer.

"Well, I didn't know it," he remarked; and then, after a pause, he put his astonished wife through a series of questions:

"Do you swear?"

"No."

"Neither do I," he responded.

"You don't steal?" he queried.

"No of course not."

"Neither do I."

"You don't gamble?"

"Of course I don't."

"Neither do I," said he.

"You don't get drunk?"

"Why do you ask such questions?"

Of course I don't."

"I don't either," he again responded.

"Now," he said, "You drink wine at receptions?"

"Yes, out of courtesy to the hostess."

"I do, too," he added.

"You go to the theatre?"

"Certainly."

"I do, too."

"You play cards, don't you?"

"Where's the harm in that? I play of course."

"I do, too."

"You dance, don't you?"

"Certainly!" she said, "there's no harm in dancing. I love it. I dance, of course I do."

"Well," said her husband. "I do, too."

"Now," said he, "if you'll show me the difference between the kind of life that you are living, and the kind I am living, I have no objection to my becoming a Christian."

The young wife saw his point; and when her husband unexpectedly returned on an errand, he found her on her knees by the couch, her face buried in her hands, and she was weeping. He asked her to forgive him if he had hurt her feelings.

"No," she answered, "it is I who ought to ask your forgiveness, and with God's help, you shall have a different wife from this time on."

Fourteen months from that time this young man acknowledged in a large religious gathering: "For four months I have been a Christian man, won to God by the earnest, consistent, beautiful Christian life of my devoted wife."

"My dear Christian wife," adds the narrator, W. E. Biederwolf, "if the religion of the Lord Jesus Christ doesn't make any difference between the life you are living, and the life your unconverted husband is living, it isn't worth recommending to him."

"My dear Christian sister, if the religion of the Lord Jesus Christ doesn't make any difference between the kind of life you are living and the kind of life your unconverted brother is living, it isn't worth having as a means of saving and purifying the soul."

As he concluded a public address concerning these hurtful entertainments, Wm. Edw. Biederwolf thus petitioned:—

"O my Lord, smite tonight our selfishness and sin! If we have been in anybody's way forgive us, and give us some conception of what it means to be a child of Thine."

"Leave the message for these young hearts, especially for whom self-denial may be hard, as a guide-post on the path of the best and highest and purest to which the grace of God can lead."

"Give us to know something of the expulsive power of a real affection for

Jesus in the heart until the unworthy, and the indelicate and the suggestive shall have no more place and He who loved us and gave Himself for us shall be all in all."—Selected by Wm. B. Smith.

A TREMENDOUS EVIL

(Continued from last week)

There is a tremendous difference between clean, temperate amusements for recreation, in which the weak who need exercise the most have equal chance with the strong, and amusements for sports, prestige, deviltry and filthy lucre. The former is upbuilding and sanitary, the latter is degrading and ruinous to body and soul. Listen to the sad regret of a noted amusement manager and player, Ty Cobb: "If I had my time over again, I would probably be a surgeon instead of a baseball player. I have only one regret: I shall not have done any real good to humanity when I retire." How about the immodest, shameful bathing exploit with the intermingling of both sexes? It certainly has no tendency to make "lewd fellows" and "lewd women" more chaste, or spectators more pious.

As a sample of what at least some of those who have special opportunities of knowing the present drift of matters are thinking, permit this quotation from an address by Dr. Philip Yarrow: "The amusement life of America reveals an age of general decadence. The stage, the moving pictures, the literature, the dance, reek with unclean conceptions of sex. Degenerate producers have thrust lustful thoughts into the minds of American youth in such a way that never before in the history of our country was there such a wild abandon of uncontrolled impulses as marks the life of this generation. The Japanese declare that the American dance is destroying their country. It is certainly undermining the very foundation of American civilization."

"In old time dancing was a religious act and took place in daytime; and men and women never danced together." If such a thing would come to pass in America the modern ungodly dance would fall to pieces that the devil could not use it. In spite of all the "damnable heresies" which "blind leaders of the blind," and newspaper writers teach and advocate in favor of the dance, arguing "it is an innocent thing" and so forth; and no matter, though unthinkable, how many inconsistent church members and worldly professors and preachers and lawyers and doctors and parents indulge in dancing or attend the dance or ridicule those who oppose it, the unimpeachable fact stands, corroborated by all true, enlightened, thinking Christians and the

(Continued on page 811)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE SPREAD OF CHRISTIANITY

OUTLINE STUDY

Lesson for Dec. 27, 1936.—CONCLUDING THOUGHTS.

Lesson Scope.—Heb. 2:1-4; 11:32-12:2.

Lesson Text.—Heb. 2:1-4; 11:32-12:2.

Time and Place.—Probably between A. D. 61 and 63; Possibly Rome.

Writer.—The apostle Paul.

Golden Text.—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. 11:15.

Points for Meditation.

1. Doers of the Word.
2. "Gifts of the Holy Ghost."
3. Examples of faithfulness.
4. Works of faith.
5. "Let us lay aside every weight."
6. Besetting sins.
7. The race before us.
8. Christ our Example.

Introductory Thoughts.—The title of this lesson, as given in our Sunday school lessons, is "Review." But we noticed so little review, and so much in the way of concluding thoughts as deductions from what we have studied during the past six months, that we took the liberty to change the title to what you see at the head of this lesson. This series of lessons has been rich in practical instructions. Only spiritual indifference could stand in the way of Sunday school attendants profiting greatly during the time we have been going through the lessons in these two quarters. The extracts taken from the book of Hebrews and found in this lesson are especially instructive and inspiring.

LESSON COMMENTS

Accepting Christ as Savior (2:1-4).—The first chapter in Hebrews presents, among other things, the contrast between Christ and the angels. The first verses in chapter two are a conclusion to the argument found in chapter one: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The argument: "If the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape, if we neglect so great salvation?" Jesus Christ, having all power vested in Him, both in heaven and in earth, being exalted far above principalities and powers and infinitely greater than even the angels of God, being the Head of the Church, and of whom even the Father said, "Thy throne, O God, is forever and ever," should be given the pre-eminence in all things. Let us reverence Him "in whom dwelleth all the fullness of the Godhead bodily," and do His holy will. There is safety, righteousness, and wisdom in doing His holy will.

What was Accomplished through Faith (11:32-40).—This is a summary of achievements through the faithfulness of the heroes of faith enumerated in the eleventh chapter of Hebrews.

Beginning with Abel, a long list of men of faith was named, and some of their characteristics and achievements enumerated. Having described enough examples for illustration, examples taken from every age in the Old Testament dispensation, Paul reminds his readers that the list might have been extended indefinitely. This was his conclusion: "And what more shall I say? for time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets." And what did they accomplish? Here is a partial list: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire," etc., etc., etc. Back of these men was the power of God, whose unfailing promise is, "I will never leave thee nor forsake thee."

The Lesson for Us (12:1, 2).—Having completed his recital of the achievements of God through these heroes of faith in the Old Testament, the writer of Hebrews brings the lesson down to those of our dispensation. Hear his inspiring message: "Wherefore seeing

we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Can you comprehend the meaning and the importance of these expressions: "Lay aside every weight?" "the sin which doth so easily beset us?" "run with patience the race that is set before us?" Perhaps a glimpse into the next verse will help us out in this.

In this we find our most conspicuous example in Jesus. Paul's "looking unto Jesus" expresses a sentiment that is much in evidence in the apostolic writings. And what is there about the example set before us by our Lord and Master that is so inspiring? Here is His record: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Speaking of real joy, there is nothing that this world has to offer that can in any way measure up to the ecstatic joy experienced by those who look beyond this vain and sinful world for their ideals and their rewards. To follow in the example set by Jesus Christ in time, means to share His glory in eternity. "And every one that hath this hope in him purifieth himself, even as he is pure."—K.

BIBLE MEETING TOPIC

RIGHTEOUSNESS AND TRUE HOLINESS.—Eph. 4:17-32

Topic for December 27

MOTTO

"Be ye holy in all manner of conversation."

OUTLINE STUDY

- I. The Righteousness and Holiness of God.
 1. In His ways and works.—Psa. 145:17.
 2. Superior in holiness to all.—I Sam. 2:2.
 3. Superior in righteousness.—Psa. 71:19; 36:5, 6.
- II. Man's Holiness and Righteousness.
 1. Commanded and enjoined.—I Pet. 1:16; II Pet. 3:11.
 2. Through separation.—I Pet. 2:9; II Cor. 6:14-7:1.
 3. Through imputation.—II Cor. 5:21.
 4. Through discipline.—Heb. 12:10, 11.
 5. By dedication to God.—Rom. 12:1.
 6. The new man of the regenerated.—Col. 3:10-14.
 7. To be followed.—Heb. 12:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Righteousness," or "Holiness."
2. The Fruits of Righteousness and Holiness.
 - a. The fruit of the Spirit.—Gal. 5:22, 23.
 - b. The grace of the new man—mercy, kindness, humility, meekness, patience, forgiveness, charity, peace.—Col. 3:12-15.
 - c. Heavenly wisdom—purity, peace, gentleness, mercy, good fruit, without partiality, without hypocrisy.—Jas. 3:17, 18.

d. The Beatitudes—poor, mourning, meek, merciful, pure, peacemaker, persecuted for righteousness, rejoicing in suffering.—Matt. 5:3-12.

For Seniors.

1. The Sources of Righteousness and Holiness.
2. Man's Part in Living a Righteous Life.
3. Made Partakers of God's Holiness.

PERSONAL THOUGHT

"Follow . . . holiness." Is that the path of life which we pursue?

SEED THOUGHTS

Holiness is religious principles put into motion. It is the love of God sent forth into the circulation, on the feet, and with the hands of love to men. It is faith gone to work. It is charity coined into actions, and devotion breathing benedictions on human suffering, while it goes up in intercession to the Father of all piety.—F. D. Huntington.

Holiness is the architectural plan upon which God buildeth up His living temple.—C. H. Spurgeon.

A man's life is an appendix to his heart.—South.

Holiness is an unselfing of ourselves.—F. W. Faber.

Help me to be Holy, O Spirit divine; Come, sanctify wholly this temple of Thine Now cast out each idol, here set up Thy throne, Reign, reign without rival, supreme and alone.—A. J. Gordon.

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THURSDAY, DECEMBER 17, 1936

Field Notes

Among recent visitors at the Publishing House are the following: Roy L. Kinsinger and wife, Grantsville, Md.; Ralph L. Martin and family, Spring Grove, Pa.

Bro. C. A. Hartzler of Peoria, Ill., was with the congregation at Peoria on Sunday, Dec. 6, at which time two were received into fellowship there; one by baptism and one by letter. L.

The financial report of the Mennonite Board of Missions and Charities shows a total contribution, for the month of November, of \$18,314.70. Of this \$755.59 was contributed for relief purposes.

Brethren J. T. Landis of Skippack, Pa., and Claude Meyers of Line Lexington, Pa., were expected to worship with the congregation at Landis Valley Church near Neffsville, Pa., on Sunday, Dec. 13.

The monthly Bible meeting at Coatesville, Pa., Mennonite Mission will be held, D. V., on Saturday evening and all day Sunday, Dec. 19 and 20. Instructors, Noah H. Mack and Elmer Moyer. D. G. K.

Announcements have been made for ordination services at Mummasburg, Pa., Dec. 25, and at the Rowe Church near Shippensburg, Pa., at both of which places a minister is to be ordained. May the Holy Spirit direct.

Bro. Oscar Burkholder of Breslau, Ont., writes interestingly of his work at Turner, Mich., where he is engaged in a two-week Bible school. A Con-

servative A. M. Church is located here. May the Lord richly bless the work.

During the recent meetings at Peoria, Ill., conducted by Bro. J. C. Clemens of Lansdale, Pa., there were a number of public confessions; all adults, one being past seventy. "We praise the Lord," writes a brother from that place.

A Sunday school meeting is to be held at Gingrich's Mennonite Church, Lebanon Co., Pa., on Saturday evening, Jan. 2, and all day Sunday, Jan. 3. Speakers: Henry Lutz of Mt. Joy, Pa., and Elmer Yoder of Allensville, Pa. U.

Our readers, especially evangelists, will be interested in Bro. T. K. Hershey's fourth article on "Old Time Revival," which appears elsewhere in this number. While intended especially for evangelists, it is also applicable to all other classes of Christian workers.

Good interest is reported from the series of meetings at Winton, Calif., conducted by Bro. Aaron Mast of Belleville, Pa. These meetings were to have been closed Dec. 16, after which it was Bro. Mast's intention to move in the direction of Los Angeles, Calif.

Baptismal services were held at the Blough Church, in the Johnstown, Pa., district last Sunday, Dec. 13, at which time there were 20 baptized and three reclaimed. The meeting was in charge of Bro. A. J. Metzler of Scottsdale and local ministry. May the Lord add His blessings.

Those expecting to see their contributions to the correspondence page or church news in other sections of the paper in print and failing to see them in this number will please bear with us. The overflow will appear next week, the Lord willing. We hope to catch up in a few weeks.

Sunday, Nov. 13, was the time set for dedicatory services at the new mission building in Hannibal, Mo. Among the out-of-town visitors on the program we notice the names of Levi J. Miller, J. M. Kreider, and H. R. Buckwalter of Missouri and Abner G. Yoder, John Y. Swartzendruber, and Simon Gingerich of Iowa.

As a sidelight on what it costs to keep up a charitable home we quote from a recent letter written by an inmate of an old people's home: "We are fixing to butcher twelve hogs here tomorrow." This is but one of the items connected with table provisions, to say nothing of the other essentials of a well kept home for the aged.

"Africa Calls."—This is the title of the latest book gotten out by our Mission Study Committee. It is a 160-page

book, written by Sister Ada Zimmerman of Ephrata, Pa., setting forth the needs of the African field. Several other books are in preparation, for use in mission study classes, to which we will call attention in later numbers of the Gospel Herald.

Bro. J. L. Horst and wife left Scottsdale on Friday morning for Ephrata, Pa., where Bro. H. was on the Bible meeting program on Friday evening and Saturday, Dec. 11 and 12. Ephrata was Sister Horst's former home. They also expected to attend the annual superintendents' meeting, held at Millwood Church near Gap, Pa., on Wednesday of this week.

We are in possession of a carefully prepared program of the nonconformity conference to be held at the Midway Church near Columbiana, Ohio, on Friday evening and all day Saturday, Dec. 18 and 19. Though centered on one common theme, the subjects listed cover a wide field, and we believe that the meeting will have a strengthening effect as far as the influence of the meeting reaches.

Junior Quarterly, edited by Sister Ruth Mininger Brackbill of Harrisonburg, Va., was laid on our desk one day last week. It is one of our new quarterlies, authorized at the last meeting of the Mennonite Publication Board. The other new quarterlies are on the press. Several of our quarterlies are a little late this time, but we hope to get them all out in time for use at the beginning of the first quarter in 1937.

Mennonite General Conference.—As our readers remember, the next meeting of the Mennonite General Conference is to be held in Oregon. A committee of five brethren, representing both the Executive Committee of General Conference and the churches in Oregon, after a careful investigation decided upon a location near Salem, Ore. The place was selected because of the accommodations afforded and because it is about equally distant from the seven supporting congregations. The location has already been approved by the ministerial body in Oregon, and probably will be approved by the Executive Committee of General Conference. Fuller particulars later.

Sunday, Dec. 6, was a day long to be remembered by the brotherhood in Fulton Co., Ohio. In the forenoon communion services were held in the Central, Lockport, and Clinton churches. Besides the home bishops there were three visiting bishops present: J. S. Mast of Elverson, Pa.; S. E. Allgyer of West Liberty, Ohio; and D. J. Johns of Goshen, Ind. The three churches joined in an afternoon and evening service at the newly erected Central Church, where ordination

services were held in the evening. Bro. Jesse J. Short was ordained to the ministry and Bro. Philip Frey was ordained a deacon. May the sustaining grace of God be with them in their labors.

A very live interest is reported from the Bible school now being held at the Mapleview Church near Wellesley, Ont., with Brethren Jacob R. Bender, Jesse B. Martin, and Samuel L. Schultz as instructors. This school opened Nov. 23 and is to continue four weeks. Following this, similar meeting will be held at the East Zorra Church near Tavistock, Ont., beginning Jan. 4 and continuing four weeks with Jacob R. Bender, Nevin Bender, and Joel Schwartzentruber as instructors; also the Steinman Church near Baden, Ont., beginning Feb. 1 and continuing four weeks with Brethren Jacob R. Bender, Nevin Bender, and N. S. Bender as instructors. "We solicit your prayers in behalf of this work," writes one who is closely connected with it.

Correspondence

Bowmansville, Pa.

(Bowmansville congregation)

"Hitherto hath the Lord helped us." We are always glad for the visiting ministry and laity as well. Recently we had Bros. Abram Clemmer and Menno Sauder of Franconia conference, giving us a live message from Col. 2:6,7. Bro. Moses K. Horst of Hagerstown, Md., very acceptably served the congregation from Rom. 6:14. Deacon Reuben Eby took active part in the service. Bro. C. M. Brubaker of Strassburg vividly portrayed the unchanging Christ (Heb. 13:8). Bro. Aaron H. Weaver comes with a pertinent discourse on "Where are the nine?" reminding us how ungrateful we often are for blessings received. Bro. Frank Martin, also of Weaverland, accompanied the newly ordained brother.

On Sunday morning, Oct. 25, we communed; 366 were present. Bishop J. M. Sauder presided. We were very glad to have with us Bro. Ira Landis of the Landis Valley congregation, who took active part. Bro. Landis served on the Y. P. M. program four consecutive Saturday evenings previous, giving a much appreciated study in Malachi.

We had nightly preaching Nov. 8-22. The messages were life-giving to the hungry soul. Saints were edified, sinners were warned, and 24 made public confession. Others are halting. God says of His Word: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So even where there is no outward sign of

fruitage at present there is hope for a future harvest. For "He will the increase yield." May the children of God pray for these who made the start in Christian living. Let us pray earnestly for such as will "sometime" be a Christian but are blinded by Satan's "more convenient season." Bro. Elmer Martin was used of the Lord to do the evangelistic work these two weeks. The Lord blessed the efforts. May we all continue to serve the Lord in all humility of mind. Gratitude is due to the many ministering brethren and deacons and lay members from surrounding congregations who proved their prayers by their presence in this work. In our regular morning worship, Nov. 22, we were privileged to have with us Bro. Henry Bechtel of Spring City, Pa. Very fittingly the Lord had a message for young and old from II Pet. 3:18. Bro. Bechtel also gave an instructive talk to the converts.

Nov. 25, 1936.

Cor.

Minot, N. Dak.

(Fairview congregation)

Dear Herald Readers, Greetings:—We are enjoying lovely winter weather. Since the last dust storm, we have had a light covering of snow for which we are thankful.

Nov. 22 we enjoyed an all-day mission meeting here. The first session was held on Saturday evening. We were greatly pleased and encouraged by the large number of visitors. There were folks here from Coalridge and Bloomfield, Mont., and from Kenmare, Wolford, and Casselton, N. Dak. We had a real spiritual feast and wish to thank these brethren and sisters for making this meeting possible.

Bro. and Sister David Kauffman returned home Nov. 16. They were gone over three months, visiting in Missouri and eastern states. We are thankful to have them with us again.

Sister Robert Myers is often deprived of the privilege of worshiping with us because of ill health. Sister Mary George is gradually growing weaker from cancer. Will you help us pray for these sisters that they might be healed?

Sincerely yours,

Nov. 26, 1936.

Amy Glick.

Elida, Ohio

(Pike and Salem congregation)

Greetings in Jesus' Name:—Again we remember that the Lord is good, for He has filled our barns and cellars with good things to eat for the winter months.

On Oct. 18 we held our communion services at the Pike Church. The house was well filled, and nearly all present partook of the sacred emblems. Bro. B. B. King delivered the message. We also had a number of visitors from different places who enjoyed the services with us.

Last Sunday, Nov. 1, several brethren

and sisters from Alberta, Canada, worshiped with us. We welcome them back again.

Seventeen were added to the Church by water baptism two weeks before communion. We praise the Lord for souls who feel the need of a Savior and confess their sins while it is yet called today.

On Thanksgiving day we had an all-day meeting. Bro. Louis Amstutz and family of Apple Creek, Ohio, were with us. Bro. Amstutz gave us a message both in the forenoon and afternoon. Their visit was very much appreciated.

Health among the brotherhood in general is good. Pray for God's children in this part of His vineyard, that His will may be done in all things.

Yours in His service,

Nov. 27, 1936.

Ida M. Horst.

Nampa, Idaho

Dear Gospel Herald Readers:—Again another national Thanksgiving day has passed. We had our regular service at 10 A. M.

Nov. 2, Bro. Milton Brackbill of Paoli, Pa., began a series of meetings here which closed on the 15th. Eight young people and one adult accepted Christ as their Savior.

On Nov. 9 our bishop, Bro. N. A. Lind, came and spent a week with us.

Nov. 15 we had baptismal and communion services. From here Bro. Brackbill went to Portland, Oreg., where he is at present holding meetings.

Our new church house is being built, but not ready to move in yet.

Nov. 27, 1936.

Ressie Good.

Harper, Kans.

(Pleasant Valley congregation)

Dear Gospel Herald Readers, Greetings:—This Thanksgiving season has again brought to our minds the many blessings which God has been giving to us. We praise Him for these blessings.

On Thanksgiving morning a praise service was held at the Pleasant Valley church. In the evening the Pleasant Valley and Crystal Springs congregations had a joint praise service at the Crystal Springs church. These meetings were a blessing to those who love the Lord.

Bro. Nelson Kauffman of the Hannibal Mission held a series of meetings at this place Nov. 17-24. Although his stay with us was short, a number of souls were led to a deeper experience with their Lord and have expressed a desire to live closer to Him. We believe that the inspiring messages brought to us by Bro. Kauffman were the means of convicting and strengthening other souls, and that His people have been drawn closer together.

(Continued on page 812)

Miscellaneous

MY JESUS, THOU ART WITH ME

By John D. Burkholder

For the Gospel Herald.

My Jesus, Thou art with me,
Thy love hath saved my soul;
Thy Spirit leads me upward,
Each day toward the goal.
My Jesus, Thou art with me,
Thou art so very near,
Thy fellowship and comfort,
Each day keeps me from fear.

My Jesus, Thou art with me,
My heart and hand I give,
To be of humble service,
Each day while I shall live.
My Jesus, Thou art with me,
Thy love divine and sweet,
Thy peace serene and holy,
Each day is my retreat.

My Jesus, Thou art with me,
To keep and hold me fast,
If I shall love and serve Thee,
Each day while life shall last.
My Jesus, Thou art with me,
So to Thy hand I'll cling,
Until I see Thy glory,
And hear the angels sing.

My Jesus, Thou art with me,
Thy joy makes glad my day,
Thy truth my rarest treasure,
Each day lights up my way.
My Jesus, Thou art with me,
To guide me through life's way,
Until I've crossed the harbor,
Into Eternal Day.

My Jesus, Thou art with me,
Oh take me home to Thee,
Where I can sing Thy praises,
Throughout eternity.
My Jesus, Thou art with me,
To keep me safe for Thee,
Until Thy glorious coming,
Some day will be for me.

Then Jesus, I'll be with Thee,
In heaven there to rest,
With all my friends and loved ones,
Who are forever blest.
Then Jesus, I'll be with Thee,
And I'll outshine the sun,
For I will share Thy glory,
My vict'ry will be won.

Harrisonburg, Va.

OLD TIME REVIVAL

By T. K. Hershey

For the Gospel Herald.

V. Evangelists

In last week's Gospel Herald the burden of our message was the effect sin has on our prayer life, God's attitude toward the individual who sins willingly and then comes to Him in prayer, and the need of getting rid of sin if our prayers are to be answered. In this article, we desire to direct our message to the evangelist, who in a large measure is responsible for an Old Time Revival.

The Bible has much to say with respect to the qualifications and character of spiritual leaders. God can use in an effective way a clean man. He has three outstanding tools with which to

accomplish His work among men; namely, the Spirit of God, God's Word, and a redeemed life. The latter is the instrument of which we wish to write, because it is through the redeemed life that the Holy Spirit functions. We can at once see the need of that life being clean and holy, consecrated to the leading of the Holy Spirit.

In a revival, the evangelist must be a fellow-worker with God. Some one has said, "Any ordinary housewife would not use a dirty pan for milk, nor cook a choice bit of food in an unclean pot." "A farmer," says another, "would find it most difficult to do good plowing with a rusty plow." To do good work, no one would work with unclean tools. Every one desires clean tools to work with, so does God. He uses tools in proportion to the cleansing. It is "that which proceedeth out of the mouth that defileth a man, for . . . out of the heart of man evil thoughts proceed," read all of Mark 7: 20-23.

Many evangelists work hard in evangelistic campaigns and often conclude that there were no visible results because of this, or that, or the other reason that he has manufactured. It is not God's fault that men are not used by Him in a greater way. The fault, more or less, lies with themselves. Perhaps, they have not measured up to God's requirements with respect to cleansing. They are not permitting Him to cleanse them and to keep them clean. Remember what Jesus said in John 15:2, "Every branch that beareth fruit, he cleanseth it that it may bring forth more fruit." God wants to cleanse, but many an evangelist continues to battle with the sins in other people's life, and are not successful because they themselves are not clean, and will not allow God to cleanse them so that they may bring forth more fruit. Those who allow God to "purge them" testify how mighty the power of God is and rejoice at the additional fruit of their labor.

Temples for the Holy Spirit

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Cor. 6:19, 20). When Jesus was in Jerusalem, He saw that the temple of God was being defiled. What did He do? He cleansed it. How much more important that our body be clean, for it is the temple in which the Holy Spirit dwells.

I fear there are evangelists who live on the low level of the people whom they are attempting to lead to Christ; committing as gross and outstanding sins and are as unclean in their temple, thought-life and often in action as the lost in the world are. Such have forgotten the admonition in II Pet. 1:9—

"For he that lacketh these things is blind, seeing only what is near; having forgotten that they were cleansed." Yea, many Christians forget this also, and are as "the sow that was washed returneth to her wallowing in the mire." The result is that the evangelist is powerless and his

Mouth is Sealed

Uncleanness in the life of God's fellow-worker—God's tools—seals their mouth and hinders their usefulness. How can an evangelist tell a slave to sin how to get victory over that particular sin, when he himself is a slave to the same sin? It is impossible to preach with power that Jesus is able to save and to keep from sin, when the preacher continues in sin himself. Let us all remember that Christ so loved the Church that He gave Himself for it. Why? "That he might sanctify it, having cleansed it by the washing of water with the Word." We find in God's Word what pleases and displeases Him. When we see ourselves as Isaiah saw himself, a man of unclean lips, and at the same time we see the holiness of God, it is then we, too, will cry out, "Woe is me!" It is then that we will see the people around us just like we were. Isaiah said, "I dwell in the midst of a people of unclean lips." Why did Isaiah complain about the lips being unclean? Because there lay the besetting sin. I can hardly imagine that he used profane language, or that he soiled his lips with filthy stories but evidently he was not using them to the glory of God. There are people who profess God with their lips but do not honor Him with their life. God wants both. Especially must an evangelist be an example of having cleansed purified lips.

When the live coal from off the altar touched the lips of the prophet, he was a changed man and God used him in a mighty way. Brother evangelist, has the Holy Spirit purified your lips and life? He wants to use you mightily as a spiritual adviser, but cannot because you will not let Him cleanse you. Clean lips come from a clean heart. To have a clean temple in which the Holy Spirit desires to dwell is to drive out the filth and dirt that has been stored there for a long time.

One thing is certain: the Holy Spirit will not dwell in a dirty, filthy temple. "Wherefore brethren, having these promises, let us cleanse ourselves from all filthiness of the flesh." Each one of us has our part in this temple-cleansing. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Do your part, and the Holy Spirit will do the rest.

I repeat that God uses clean tools. Every evangelist who was used mightily in Revival work was a clean man. Study the lives of great Church lead-

ers that you may know of and you will find that they were individuals who were living holy, godly, clean lives.

Bishops, ministers, deacons, evangelists, missionaries, Sunday school superintendents, Sunday school teachers and laity in general, do you want to see a real revival in your Church? This is possible only as we represent—not a filthy, dirty, rusty, impure, corrupt, polluted temple, but—a purified, honest, cleansed dwelling place for the Holy Spirit. If there has not been the desired result in your series of meetings make a self-examination of your own life. Do it now. Look at your own self for the cause.

The fault does not lie with God. It is nine times out of ten because sin reigns in the body of God's fellow-workers. May God help us to be clean tools for Him and for the Church.

Tuleta, Texas.

(To be continued)

WHAT OUR TALK SHOULD BE

By Marie Weaver

For the Gospel Herald.

It is only natural that people talk and converse much in the social contact existing among their special group of friends.

Talk is as natural among friends as sunshine is to the development of beauty among plants. In fact, the thought-life as shown by the talk or conversation of individuals has much to do with the grouping together of the social groups. Where merely fun and laughter and jokes are mutually accepted as the climax of worth while conversation, that is all that will be heard in that group. Where civic views are considered paramount to citizenship, there you will find gathered people who enjoy to talk about general topics of politics and civic betterment. and any other topic of discussion will not thrive in that group. And then, sad to say, there are those, and many of them, who put a premium on filthy talk and foul stories and evil conversations. Amidst such a group any other subject would be a sure sign that the one offering it was of a different type, of different thought impulse, and would show that they did not belong to that filthy minded group.

Now the social standard of a Christian, which should naturally be high, can only be maintained by constant application to the truths of Christianity in thought, in walk and in talk.

Since a Christian is constantly waging warfare against sin, he or she must be constantly thinking good thoughts, constantly walking the narrow way, and constantly talking of Jesus, of salvation, of the power of redemption, and of the glory beyond. Those of like high Christian ideals will be drawn to him or her and thus the group will grow

until all of our talk will be of God, good and pure. That is what our talk should be.

The teaching of the Bible is clear on this point that "out of the abundance of the heart the mouth speaketh." No greater sign of the worth of our inner Christian experience can be shown than the constancy and zeal of our chaste conversation, as shown in Jas. 3:13. "Who is a wise man and endued with knowledge among you, let him shew you out of a good conversation his works with meekness of wisdom." Then there is a blessing to be had of God for right thinking and talking, as in Psa. 50:23. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."

There is a beautiful opportunity open for young people who have a deep desire to glorify God and to serve His Church in the full dignity of the power of Christ, even in their youth. And notice as read, that conversation is stated equally as a virtue with faith, truth, charity and other Christian virtues, as in I Tim. 4:12. "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Then last, our conversation is a challenge of the spiritual progress worked within. May we pray fervently and strive earnestly to fulfill our high calling in Christ Jesus, as in I Peter 1:15 "But as he which hath called you is holy, so be ye holy in all manner of conversation."

Filer, Idaho.

THE COMING OF THE LORD

By Elias B. Martin

For the Gospel Herald.

Watch therefore: for ye know not what hour your Lord doth come.—Matt. 24:42.

But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.—Matt. 24:36.

During the late depression there was much talk of, and much looking forward to the immediate coming of Christ. Much literature to that effect was distributed, and some even set dates for His coming. But the Bible says He will come at a time when we think not. And it is remarkable that since conditions are picking up a little again, you hear very little mention of His immediate coming. Everyone seems to be concerned about making money again, to make up for what they have lost. And the world round about us seems to be bent on pleasure as never before. Truly the days of Noah are being fulfilled (Matt. 24:37-39).

But, dear children of God, brethren and sisters, now is the time to watch and pray, lest we fall asleep by the way, and get cold and indifferent and perhaps be caught unaware and unprepared.

ed. For those who are too deeply engrossed in carnal affairs, and not watching and waiting for Him, might be left behind when He comes. For He will come as a thief in the night. "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh" (Matt. 24:44).

Waterloo, Ont.

A TREMENDOUS EVIL

(Continued from page 806)

Word of God, that the institution of the modern dance belongs to the world and the devil and his emissaries and is carried on by them in hot haste for the gratification of sinful pleasure and the accumulation of filthy lucre, to the destruction of many precious souls. The assertion that "You can put a good man with a good woman (not his wife) into any dancing hall (not to preach to the dancing sinners but to dance with them) and they will emerge from it victorious," is one of the devil's lies which he forges to entrap the unwary and drag them in to hell. "Can a man take fire in his bosom and his clothes not be burned? or can a good man go to houses of ill fame for amusement and come out pure?"

If the people could only be induced to think what relation the amusement craze has to their eternal welfare—how they misuse and waste their precious time and lives which God has intended should be consecrated to His service and glory. Have you ever thought what a glorious change would come to pass in this sin-cursed world if the amusement cranks and those who waste precious time loafing to see them play would turn face about, be converted, then work as hard to save others as they do to enjoy the sinful pleasures of amusement? It is conceded that this subject has no parallel in hideousness in the history of the world, unless perchance in ancient heathendom and idolatry. Think of the tremendous idol worship of the goddess of pleasure; of the gambling and wasting of God-given strength and talent; of the impairing of health, of the accidents and deaths, and the fighting and cursing and yelling and what not? Think of the indescribable Lord's day desecration and the empty churches the amusements bring!

The newspapers are mighty factors in educating and influencing and establishing the people in the amusements and fashions, not discussing the pictures giving the latest improved position of the sexes in dancing; "the very pose of which suggests impurity;" the pictures of women dressed in men's garments, forbidden in Scripture, and the multiplicity of pictures in all types of amusements as near nude as the devil cares to have them (for the present time). It is repulsive to a decent

person to think of the tremendous amount of space which the papers occupy to exhibit and laud the amusements and fashions. They help to function and build up the kingdom of the world and of Satan fitting the pleasure-mad and money-mad world for destruction and for the day of wrath which is speedily coming. "Behold I come quickly." Lovers of sinful pleasure—and all others, for that matter should read I Jno. 2:15-18 and II Cor. 6:14-18.—Tract by Joseph Metzler.

FROM OUR MISSION STATIONS

(Continued from page 805)

of her home friends in a needy way. May the good Lord bless abundantly all the "Good Samaritan" efforts.

The S. S. children did real well in a Thanksgiving program. Plans are now being made to also have a Christmas exercise by the same group.

Any donations to help supply Christmas boxes for the poor of Knoxville, as we can reach them, will be greatly appreciated by us as workers and also by those who will be greeted by the boxes. We have a number among our S. S. scholars who will not have much to remind them of Christmas, unless it comes through friends, blessed of the Lord in a material way.

Sunday, Dec. 6, was a very rainy day, and the attendance at S. S. and services was below normal. At this writing the mercury hangs around the 40-degree mark and the sun is shining brightly.

There is much cold among the people and some sickness, a few members being among the number.

"Oh, that men would praise the Lord for his goodness and wonderful works to the children of men."

In His glad service,
Dec. 8, 1936. L. S. Glick.

Lancaster, Pa.

(Mennonite Colored Mission)

Greetings in the name of Jesus:—Our hearts are filled with comfort as we trust in Christ our Savior.

As we draw near to the time in which we especially remember His birth into the world so that He could become our Savior, we not only rejoice but at the same time mourn and are burdened for those who have not yet accepted Him. Many hear of Him as spoken of by ministers and Christian workers, and still others accept His life as ideal; but how few know Him as Savior and Lord.

The services are well attended at present, for which we praise the Lord. Even though some may be coming for the loaves that will be later shared because of the season, we are glad for the opportunity to give them the Word. Through much prayer and patience we have hope that some will fall on good

ground according to the parable of Jesus.

It is a problem to comfortably seat everyone on Sunday morning on account of lack of room. We are thankful for the assurance from some of the Mission Board members that we can expect a larger building at a future date.

For about two months we have been conducting children's meeting before prayer service. There are some regular attendants among the children, and we are glad for this opportunity of bringing to their hearts and minds the Word during the week; for in this city of wickedness it is surely not enough for men to feed their souls only on Sunday.

We are looking forward to a definite spiritual blessing as we again commemorate our Savior's suffering and death, the Lord willing, Dec. 13, in communion service. There will be one less of our number this time, since Grandma Stewart has answered the Savior's call to be with Him. We have reason to believe her blessing is greater than ours, for we have the assurance that she has gone to be with Jesus.

We are looking forward to two special privileges in which we shall participate, the Lord willing, this Christmas season. The first one will be the packing and distributing of Christmas baskets, as usual, to our Sunday school boys' and girls' homes. Any provisions or donations of money to help fill this need will be greatly appreciated.

The second privilege we look forward to is the singing of hymns of goodwill and peace in the darkness of early Christmas morning among the little streets of the south end of this city in which our Sunday school boys and girls live and where sin has made the souls of men and women even blacker than the darkness of night. No one but Jesus can break the chains by which they are bound and set them free. Will you pray mightily with us that they may be willing to accept Him?

As we are about to be ushered through the portals of another new year we pause for a moment to reflect upon the past. We are thankful for those experiences that have proved a blessing in more ways than one. As for the unpleasant or perhaps at times unprofitable experiences our testimony is as Paul's, "Forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark . . ."

Anna Margie Lehman.

Dec. 9, 1936.

Kansas City, Kans.

(2409 Farrow Ave.)

Dear Herald Readers, Greetings:—The recent Sunday school conference here proved to be real helpful and was

well attended. Out-of-town workers assisting in this conference were Brethren D. J. Fisher, Iowa City, Ia.; M. M. Troyer, Conway, Kans.; J. D. Hartzler, Hesston, Kans.; and Harold Hersherberger, Garden City, Mo. Bro. Fisher served as moderator and Bro. Hartzler directed the singing.

The week-end revival which followed a few days after the Sunday school conference also proved to be a blessing. While the crowds were not so large as sometimes, each evening there were folks present who had never been in our meetings before. The confessions and reconsecrations made, were a real help in preparing for the communion service held the following Sunday morning. Bro. Joe C. Driver conducted both baptismal and communion services, Sunday morning, Dec. 6. He came to the city Friday evening, Dec. 4, and as usual his help and counsel was highly appreciated.

With the approach of winter, we are reminded of the added needs of the poor among us. To promote and maintain Gospel standards of life and doctrine at a city mission is no trivial task, and we crave a continued fellowship and co-operation of God's people. The work of the week-day Bible school is progressing nicely, with good interest and attendance.

Tomorrow, Dec. 11, the Lord willing, we hope to conduct a Gospel service at the Carrie Nation Home, for elderly ladies. Mr. Russel and his wife, who are in charge of this institution, know of our Mennonite people in Ohio, and we always receive a warm welcome.

Wednesday evening, Dec. 16, is the time for the meeting of the Home Department workers. Sunday evening, Dec. 20, is the date for our annual Christmas program, to be rendered by the Sunday school.

Tuesday evening, Dec. 22, we expect to have with us Brethren C. F. Derstine, Kitchener, Ont., and G. S. Nice, Harleysville, Pa.

Friends desiring to co-operate in supplying provisions for the poor, should have their gifts here by Tuesday evening, Dec. 22.

In His precious name,
Dec. 10, 1936. J. D. Mininger.

CORRESPONDENCE

(Continued from page 809)

Our Thursday evenings prayer meetings are being conducted by Bro. John Thut who has been directing a study of prophecy.

On the evening of Nov. 15 a missionary program was rendered at which time the returns of the quarter investments were brought in. The Lord blessed the efforts of the children and the result was very good. These returns are used to help support Grace Elizabeth Freisen of India.

We ask an interest in your prayers for the work at this place.

Nov. 29, 1936. Hannah Hamilton.

Tiskilwa, Ill.

(Willow Springs congregation)

"Rejoice in the Lord alway; and again I say, Rejoice."

Our hearts were made glad when on Nov. 21, Bro. Paul Erb of Hesston, Kans., came into our midst and remained with us for eight succeeding days. Bro. Erb was a busy man while he was with us, for he not only held services 13 times but also visited or called at each home in our congregation. Among some of the topics discussed were, "School Problems of our Young People;" "Consequences;" "The Supreme Offering;" "The Non-conformed Life;" "The Second Coming of Christ." On Sunday afternoon, "The Price of a Happy Home," and the meetings were concluded on Sunday evening with "Why I Am a Christian." The services were well attended. Saints were encouraged and edified, sinners warned. Eight young folks—four boys and four girls—made the good start for a Christian life. While some of them are quite young, our hopes and prayers are that they may all grow up to be noble men and women, working for the extension of Christ's Kingdom. Truly the boys and girls of today are the Church of tomorrow. Part of the success of these meetings may be traced back to the daily Bible school conducted last June for the first time by our congregation. Pray for us that we may ever be found faithful. Many thanks to Bro. Erb for his willingness to be used thus in the Master's service.

Nov. 30, 1936. S.

Jet, Okla.

Dear Herald Readers:—On Sunday, Nov. 29, a number of relatives and friends gathered from a distance and also from around home in honor of Bishop S. C. Miller and wife's sixty-third wedding anniversary. God has been good in letting them travel so many years along life's pathway together. May He continue to bless and guide them in their declining years.

We were privileged to have Bro. R. M. Weaver of Harper, Kans., bring us the message on Sunday morning, Nov. 29. Although we are but few in number here, we are always glad to have others of our faith to worship with us.

Nov. 30, 1936. Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Sunday, Oct. 25, Bro. Roy Koch gave his first message since his ordination to the ministry. His theme was "The Cross of Christ." In the evening Bro. Ernst Schwalm of the River Brethren congregation at Duntroon,

Ont., related a few of his experiences as a C. O. during the World War. He emphasized the New Testament teaching on the separation of Church and state; that each has its own duties to perform, and that it is contrary to the Word for Christians to take part in politics by casting votes.

On Nov. 5 the young people's meeting discussed young people's problems which proved to be very interesting.

On Nov. 22 the officers of the Sunday school were elected to office for the coming year. In the evening a special service was conducted by Bro. Derstine in behalf of those from the community who occasionally have fellowship with us. A male quartet from the Russian Brethren sang several numbers.

The officers for our young people's meeting for next year are: Pres., Vernice Schmitt; Vice Pres., Clifford Snyder; Secy., Laura Sherk; Treas., Gladys Weber; fifth member, Viola Good; Advisory Committee, Charles Kramer, Mrs. Derstine, Rhea Schissler.

On Sunday morning, Nov. 29, Bro. Oscar Burkholder of Breslau spoke in the absence of Bro. Derstine, who is gone for a month in the western states for evangelistic work. In the evening a missionary program was given by the Primary and Junior departments of the Sunday school.

"The Lord bless and keep thee, the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace."

Nov. 30, 1936. Cor.

Freeport, Ill.

Dear Herald Readers, Greetings:—Nov. 15 we had the privilege of attending two very sacred services; when 6 young people were taken into the church by water baptism; also the observance of holy communion. Our bishop, Bro. A. C. Good officiated in both services.

Nov. 22 we observed Missionary Day by having a special all-day program, at which time Bro. Levi Hartzler, Sister Emma Oyer, and Sister Burkey of the Home Mission of Chicago were with us and brought Spirit-filled messages.

In the evening Sister Oyer gave a talk to the children, which was enjoyed by all.

We had our annual Thanksgiving service on Thanksgiving day, in charge of our pastor, Bro. S. E. Graybill. In the evening we held our midweek prayer and Bible study meeting, with a goodly number present, for which we praise the Lord.

Nov. 29, Bro. A. C. Good of Sterling and Bro. Ezra Yordy of Eureka had charge of the morning service, at which time Bro. William Pfile was ordained a deacon. May the rich blessings of God attend our brother.

We ask an interest in your prayers. Dec. 1, 1936. Lucile Gingrich.

Elkhart, Ind.

(Olive congregation)

Dear Christian Friends:—We have many reasons for thanksgiving and praise. Bro. C. A. Shank brought the Thanksgiving message, using as his text Jno. 6:11. Many of those present gave their testimonies of praise and thanksgiving for past blessings, both spiritual and temporal. It is our Christian duty to be thankful to Him each day of the year—giving thanks always for all things.

Nov. 18 our annual business meeting was held. The following S. S. officers were chosen to serve for 1937: Supts., Ivan Stauffer, M. C. Weaver; Secy., Emma Hunsberger; Treas., Fred Bixler; Chor., Owen Martin; Ushers, Ray Weldy and Merl Yoder; Libr. and Cor., Alice M. Housour. Pray for them, that they may do His will in all things.

Bro. D. A. Yoder, our bishop, is slowly improving in health. We are looking forward to our series of meetings which begin during holiday week. These are to be in charge of Bro. A. J. Metzler of Scottdale, Pa. Will you join in prayer with us for these meetings, that much may be done for His honor and glory? In His Name,

Dec. 3, 1936. Alice M. Housour.

SPECIAL MEETINGS

Lancaster, Pa.

Report of the Sunday School Meeting held at Mellinger's Mennonite Church Nov. 14, 15, 1936.

Organization.—Mod., Aaron Weaver; Sec., Lester Weaver; Chors., Mahlon Hollinger, Paul Neff.

Program and Speakers.—Devotion. (Heb. 1:1-2:3), Frank Martin; Our Young People an Asset to the Church (1) Teaching Them, John Ranck; (2) Shepherding Them, Aaron Weaver; (3) Using Them, John Mellinger; Sermon, Frank Leaman; Devotion (Heb. 11:1-17), John W. Hess; Sunday School Lesson, Park Book; Children's Meeting, Ivan Leaman; Sermon (II Cor. 3:5), John W. Hess; Devotion (Psa. 103), Moses Gehman; Benefits and Mission of the Sunday School, Henry Garber; How Create a Worshipful Atmosphere in Sunday School, Martin E. Weaver; The Consistent Life and its Influence, Ira Landis; Effectual Prayer Life, John W. Hess; Devotion (Phil. 4), Ira Landis; A Message to our Young Christians, John W. Weaver; Sermon, Frank Leaman.

Thoughts Gleaned.—A child should be trained while in youth. If we do not teach them the truth some one will teach them the error. There must be a Shepherd. There is one place everyone can work and that is in living a consistent home life. Sunday school teachers should be called by the Holy Spirit. Gossip does not belong to a Christian. We have to feel our utter dependence upon God. A satisfied life comes only when we have God in our lives. The primary object of the Sunday school is to win souls for Christ. God expects parents to teach the children reverence for God's House. Our lives say more than our lips. It is inconsistent to pretend to have nonresistance and still use the law. It is not what man says about our character; it is what God says about us. If our prayer life is right everything else will be all right. Effectual prayer means having

effect in your prayers. All folly and sin will not satisfy the longing soul. The young people are the only hope of the future church.

Secretary.

Sunnyside, Pa.

Report of the all-day Bible Meeting held at the Sunnyside Mission Nov. 28, 1936.

Organization.—Mod., Park Book; Chor., Leidy Hunsicker; Sec., Kathryn Hess.

Program and Speakers.—Devotion (Psa. 100; 103:3), Ira Hershey and David Landis; A Living Sacrifice (Rom. 12:1), Melvin Bishop; Christian Warfare, Enos Hartzler; Devotion (Col. 3:1-17), Sem Eby; "In Due Season We shall Reap if We Faint not," John Bressler; Mission Workers' Zeal for Service, Melvin Bishop; Looking Into Fulfilled Prophecy in the Light of Present Day Conditions, Enos Hartzler; Devotion (II Pet. 1), Jacob Harnish; Children's Meeting, Samuel Longenecker; Sermon, Enos Hartzler.

Thoughts Gleaned.—"What shall I render unto the Lord for all his benefits toward me?" I will take the cup of salvation, will call upon the name of the Lord, will pay my vows and will render thanks and praise unto Him. God cannot dwell in defiled bodies. He is satisfied only with a life that is wholly yielded to Him. We are born to serve. Am I willing to sacrifice my life for Him? If this life is a warfare, then we must have enemies. The first one is self. We have something worth while to fight for, to "earnestly contend for the faith." Put on the whole armor of God and we will be able to stand. It is a battle, but let us be victorious. If we do good only to those who do good to us we may have to wait a long time for the harvest. We may never see the returns of our kindness to the unthankful, yet we believe that some day it will come back to us in good measure. Home is the place where heaven touches earth. After seeing the world in bondage, bound by the fetters of sin, how could a missionary not have a zeal for service? The missionary is first called out of the world, then possessed with the Holy Spirit, then sent back into the world. The large fish are out in the deep, not at home in the house. We must go out where they are. The fields are white, past the golden stage, and beginning to waste—who will go? Jesus is the door. He has opened the way back to God. The only way to meet the Lord is to live a life of service. Sec'y.

Married

Byler—Yoder.—On Oct. 22, 1936, at the home of the bride's parents, Belleville, Pa., Bro. J. P. Byler and Sister Elsie Yoder were united in holy marriage, Bro. J. E. Hartzler officiating. May the Lord richly bless and prosper them through life.

Genge—Gingerich.—On Dec. 6, 1936, following the morning worship service, Bro. Frank Genge of Madison, Wis., and Sister Bonetta Gingerich of Peoria, Ill., were united in holy matrimony by C. Warren Long. May the Lord bless this union to His glory.

Kauffman—Keim.—Bro. John Kauffman of Bay Port, Mich., and Sister Katie Keim of near Kokomo, Ind., were united in marriage on Nov. 8, 1936, at the home of the bride's parents, Bro. J. S. Horner officiating. May the Lord's blessings attend them through life.

Yantzi—Schwartzentruber.—On Oct. 14, 1936, Bro. Henry Yantzi and Sister Lily Mae Schwartzentruber, both of East Zorra, Ont., were joined in bonds of holy matrimony at the East Zorra A. M. Church, Bishop D. S. Jutzi officiating. May God's blessing be upon them through life.

Weaver—Martin.—Saturday, Nov. 21, 1936, Bro. Victor F. Weaver and Sister Edith N. Martin, both of the Weaverland, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. John M. Sauder of Goodville, Pa. May the Lord richly bless them through life.

Baechler—Steinman.—On Dec. 6, 1936, Bro. Arthur Baechler of East Zorra, Oxford Co., Ont., and Sister Idella Steinman of Wilmet, Ont., were united in holy matrimony at the home of the bride's parents, Bro. and Sister Peter Steinman of near Baden, Ont., Bishop Moses O. Jantzi officiating. May God bless this union to His glory.

Kauffman—Snyder.—On Saturday evening, Sept. 19, 1936, Bro. Harry B. Kauffman of the Hammer Creek congregation and Sister Mabel B. Snyder of the Hernley congregation were united at the home of the officiating bishop, Bro. Henry E. Lutz of Mt. Joy, Pa. May the rich blessings of God accompany them as they travel life's pathway together.

Obituary

Wiseman.—George Wiseman was born May 1, 1874, near Grantsville, Md.; died Sept. 23, 1936, at his home near Greenwood, Del.; aged 62 y. 4 m. 23 d. On May 29, 1900, he was married to Anna Hershsberger. To this union were born 4 sons. He is survived by his companion and 4 sons (Marshall, Dorsey, Clayton, and Cortas). He united with the Mennonite Church in his youth, in which faith he died. Funeral services were held at the Greenwood A. M. Church, conducted by Nevin Bender and Eli Swartzentruber. Interment in adjoining cemetery.

Roth.—Magdalene Roth was born in Fulton Co., Ohio, in April, 1859; died at her home in Williams Co., Ohio, Oct. 22, 1936; aged 79 y. 6 m. She was of a family of 3 sons and 3 daughters. She leaves 1 brother (Nicholas J. Roth), 3 nephews, 6 nieces, together with a number of other friends and relatives. She united with the Mennonite Church in her youth. She was a regular attendant at church as long as health permitted and led a quiet and unassuming life to the end. She was ailing for a large part of the last two years. She was bed-fast for the last 12 weeks, but bore her suffering patiently. She was never married, and in her last illness she was under the constant care of her nephews and nieces. Funeral was held Nov. 25 at the Clinton Mennonite Church, in charge of Bros. E. L. Frey and Henry Rychener. Burial in Eckley Cemetery.

"Now her warfare is all ended,
And her armor is laid down;
She her course with joy has finished,
Ready now to wear the crown."

Miller.—Rolland Freeman, son of Joni J. and Charlotte (Kauffman) Miller of Elkhart, Ind., was born Sept. 13, 1921, at White Pigeon, Mich.; killed by a drunken driver Dec. 1, 1936; aged 15 y. 2 m. 18 d. Rolland was riding his bicycle to the grocery store several blocks away from his home. The man came up from behind, driving very fast, and instantly killed him. When he was 10 years old he confessed Christ as his personal Savior. He was full of life, but was a faithful attendant at Sunday school and church, and we are very glad that he answered the call to accept Christ. His desire to be a help to his fellowmen gave him many opportunities to be of use to others. He was a high school freshman at the Roosevelt school. He leaves his parents, 2 brothers (Alfred and Walter), 2 sisters (Carol and Charlotte), 2 grandfathers, a step-grandmother, and many other relatives and friends. Funeral services at the Prairie Street Church on Friday following his death, conducted by Brethren Christian Reiff and J. S. Hartzler. Text, I Sam. 20:3.

Delp.—Martha (Burkhart) Delp was born Dec. 17, 1909; died on the evening of Oct. 9, 1936, following a gall bladder operation at the St. Joseph's Hospital in Reading, Pa. Her sudden passing was a distinct shock to the family. Even now we almost await her return. But we are confident that our loss is her eternal gain. Sure that God doeth all things well, we humbly submit to His will. She is sadly missed by her husband (Oscar L. Delp) and the following children: Willard, Lois, Melvin, and baby Henry. She is also survived by her father (Aaron Burkhart), 3 half brothers (Henry, Lloyd, and Landis), 2 grandmothers (Mrs. David B. Hurst and Mrs. Burkhart). Her mother and a daughter (Alma) preceded her in death. Funeral services were held Oct. 14 at the Plain Mennonite Church near Lansdale, Pa., in charge of J. C. Clemens assisted by Jonas Minger and Joseph Lehman. Text, Psa. 116:15. Burial in the adjoining cemetery.

"Death is a release from all earthly pain,
An act of God for our eternal gain;
Something our finite minds cannot visualize,
But it is the stepping-stone to Paradise."

Krug.—Catherine Isabella, wife of the late Samuel Krug and daughter of the late Pre. Jacob and Mary (Weikert) Hostetter, was born near Hanover, Pa., Nov. 20, 1859; died at her home at Lineboro, Md., Oct. 3, 1936; aged 76 y. 10 m. 13 d. Her life was one of good health and hard work, always willing to lend a helping hand, until the last few years she has had heart trouble. She was confined to her chair and bed for the last five weeks with complications. She confessed Christ as her Savior in her teen age, united with the Mennonite Church, remaining faithful until the end. She had a deep concern for the welfare of her family and the Church, and will be greatly missed by relatives and friends. On Aug. 17, 1879, she was united in marriage to Samuel Krug, who preceded her in death seventeen years. To this union were born 4 sons. Harry died three weeks before his mother, Aaron and Irvin died in infancy. Surviving are Samuel near Lineboro, Md., 9 grandchildren, 1 great-grandchild, 1 brother (Samuel E. Hostetter, Denhigh, Va.), Maggie Burkholder of Ephrata, Pa., and 1 half-sister, Minnie Bittinger. Funeral services were held Oct. 6 at her home and Hostetters Mennonite Church, in charge of Bros. Richard Danner and Harvey Grove. Text, Phil. 1:21.

Bowers.—Magdalena, daughter of Benjamin and Lydia Short, was born near Archhold, Ohio, Jan. 5, 1878. Early in the morning of Nov. 5, 1936, while still asleep she was suddenly called to her reward (aged 58 y. 10 m.) at her home near West Unity, Ohio. She was united in marriage to Frank J. Bowers April 5, 1898. To this union were born 10 children (Myrtle Renz, of Wauseon, Ohio; Lawrence, Jennie Myer, Landel, and Harley of West Unity, Ohio; Cleo, Willard, Clara, John, and Clela at home). She leaves her sorrowing husband, 10 children, 9 grandchildren, 1 brother, 3 uncles, 1 aunt, and a host of near relatives and friends. A grandchild preceded her in death. She was a devoted wife and mother deeply concerned for the spiritual welfare of her family, often giving instructions in Christian living. She bore her affliction and suffering patiently, was resigned to the Lord's will, expressing peace and assurance in the Christ she confessed and accepted many years past. Funeral services were held Nov. 7 at the Mennonite Lockport Church conducted by — Owen and S. S. Wyse. Interment in adjoining cemetery.

"I have made my peace. Farewell to all,
I'll meet those dear ones gone before.
Will you obedient children be,
And meet your mother in eternity?"

Weber.—Ephraim, son of Aaron and Mary Weber, was born near Elmira, Ont., July 27, 1858; died Oct. 16, 1936; aged 78 y. 2 m. 18 d. On March 20, 1883, he was united in marriage to Leah Linder, who predeceased him in June,

1930. To this union were born 2 sons and 2 daughters (Clayton, Allen and Laura at home, and Lucinda—Mrs. Norman Dettwiler, of Breslau, Ont.). Also surviving are 4 brothers (Reuben, Josiah, Sidney, and Israel, all of Elmira), 1 sister (Matilda—Mrs. Reuben Snider) having predeceased him in 1911. Seven grandchildren also survive. In 1913 he was ordained to the office of deacon of the Floradale Mennonite Church, in which capacity he served faithfully, as long as health permitted. Because of ill health he was confined to his home the last few years, and gradually becoming weaker finally passed on to his reward. Funeral services were held at the home and at the Elmira Mennonite Church, conducted by Brethren Reuben Dettwiler and Oliver D. Snider. Burial in adjoining cemetery.

"Passing out of the Shadow into the clearer light,
Stepping behind the curtain, getting a better sight;
Passing out of the Shadow into Eternal Day,
Let us not call this dying, this beautiful passing away."

Hershberger.—Barbara, daughter of Daniel B. and Mary Troyer Miller, was born near Walnut Creek, Ohio, Aug. 5, 1868; died Nov. 25, 1936; aged 68 y. 3 m. 20 d. At the early age of 13 she united with the Walnut Creek Mennonite Church, living a devoted Christian life till death. On Feb. 2, 1890, she was united in marriage to Daniel W. Hershberger. To this union were born 4 sons and 5 daughters, 1 son (Uriah) having preceded her in death. She is survived by a sorrowing husband, 3 sons (William of near Walnut Creek, John and Roman of the home), 5 daughters (Mrs. Otis Sundheimer, Mrs. Lester Mast, Mrs. Harry Gerber, and Mrs. Palmer Zook of Sugarcreek, and Mrs. Walter Oswald of North Lima, all of them uniting with the church of her choice), 21 grandchildren, 3 brothers (John D. and Amra Miller of Sugarcreek and Daniel D. Miller of Smithville), 2 sisters (Mrs. John H. Weaver of Walnut Creek and Mrs. Corsan Mast of Sugarcreek), and a host of relatives and friends. Her father, mother, 2 brothers, and 4 sisters preceded her in death. She was stricken with a stroke of paralysis on Nov. 16, and patiently bore her affliction until death relieved her. She expressed her assurance and hope in Christ, desiring to depart this life and be with her Lord. Funeral services were held at the Walnut Creek Mennonite Church and were in charge of the bishop, Bro. O. N. Johns, Bro. A. W. Miller assisting. Burial in the church cemetery.

"Mother, dear, of you we're thinking
Since you left us lonely here,
While our hearts indeed are saddened,
We know you are happy, dear."

Rupp.—Catharine, daughter of Gottlieb and Anna Beck, was born May 31, 1855, near Archhold, Ohio; died Nov. 2, 1936, at the home of her daughter, Mrs. Jonas Short; aged 81 y. 5 m. 2 d. She was of a family of 12 children, 5 of whom survive her, 1 sister and 4 brothers. On April 23, 1874, she was united in marriage to Henry L. Rupp. This union continued for over sixty-two years, and was blessed with a family of 5 sons (Frank H. of Archhold, Dan L. and Simon H. of Wauseon, Jacob H. and Harvey B. of Pettisville) and 3 daughters (Mrs. Jonas Short of Archhold, Mrs. Aaron D. Frey of Wauseon, and Mrs. Aaron Short of Archhold who preceded her in death nearly seven years ago). She is survived by her invalid husband, 7 children, 54 grandchildren, and 48 great-grandchildren. Five grandchildren and five great-grandchildren preceded her in death. In her youth she accepted Christ as her Savior and united with the Amish Mennonite Church, to which she remained faithful to the end. Her place in church was seldom vacant as long as health permitted. About ten months ago she with her husband, because of ill health, moved to the home of their oldest daughter (Mrs. Jonas Short), at whose home she died. During this time she often expressed a desire to depart

and be with her Savior. Funeral services were held at the Clinton Mennonite Church, conducted by E. B. Frey and E. L. Frey. Text, Rom. 8:18. Burial in Pettisville Cemetery.

"Rest on dear mother, your labors are o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find."

Wenger.—William, son of Daniel P. and the late Annie Heatwole Wenger, was born near Harrisonburg, Va., Nov. 21, 1894; died at Rockingham Memorial Hospital, Nov. 16, 1936; aged 41 y. 11 m. 25 d. He left home at noon on the day of his death, in his usual health, to work in the timber about two miles away. When the first tree was cut down he was struck by a falling tree limb which rendered him unconscious. He passed away the same evening at 10:20 o'clock. There may indeed be hut a step between us and death. "Be ye therefore ready." He united with the Mennonite Church in early life, continuing in this faith to the end. He was a faithful Sunday school worker. At the time of his death he was teaching a class of young men at the Mt. Clinton Church, and he was also a S. S. Supt. at Weavers Church. He had a concern for the welfare of others. The community has lost a friend and neighbor, and the family a devoted companion and father. Just recently he spoke so much of heaven in the home, and we feel that our loss is his eternal gain. On Dec. 26, 1917, he was united in marriage to Mary Weaver. To this union were born Elizabeth Marie and Margaret Virginia. His sorrowing companion and 2 daughters survive. He is also survived by his father and step-mother, 2 sisters (Lena of Knoxville, Tenn., and Marie—Mrs. Fred Ours), 1 half-brother (Oliver R. Wenger), and 4 half-sisters (Annie S., Edna R., Margaret—Mrs. Menno Suter, and Oma F., all of Harrisonburg, Va.). Funeral services were conducted at the house by Bro. Aldine Brenneman and at Weavers Church by Brethren S. H. Rhodes and C. K. Lehman. Text, Heb. 12:1-3. His body was laid to rest in the cemetery near by.

Layman.—Lillie, daughter of Joseph (deceased) and Margaret (Powell) Good, was born near Dayton, Va., Feb. 13, 1889; died of cancer, at her home near Harrisonburg, Nov. 17, 1936; aged 47 y. 9 m. 4 d. A little more than a year ago she underwent an operation. Some weeks later a second operation was performed. She seemed much improved and on the road to recovery, but about six or eight weeks prior to her death she began to go back and continued growing worse to the end. She endured her suffering with patience. About ten days previous to her death, she was anointed, expressing herself as being resigned to the Lord's will. On Monday before her passing on Tuesday night, the family thought she was just about gone, but she rallied, and said, "I was just about gone. I saw Jesus, and He told me, I am safe in His arms." In early life she united with the Mennonite Church, in which faith she died. Unselfishness was manifest in her life, by giving, and in helping others. On Dec. 30, 1909, she was united in marriage to Charles F. Layman. To this union were born Earl J. (now of Pottstown, Pa.), Carl A., Lloyd C., Roy F., and Ward G., at home, who with her bereft companion survive. She is also survived by her aged mother, and the following brothers and sisters: Mrs. Herman Burkholder, Mrs. M. O. Blosser, and Mrs. D. R. Thacker, all of Harrisonburg, and Mrs. Herman Heatwole of La Junta, Colo.; also 2 brothers: Leonard P. Good of Richmond, Va., and Lewis C., of Branchville, Md. Funeral services were conducted from Weavers Church by Bro. S. H. Rhodes, assisted by Bro. R. W. Benner. Texts, Jno. 14:1-6; II Tim. 4:6-8, she having marked the latter in her own Bible. Interment in the cemetery near by.

Kauffman.—Ezra B., son of Levi and Fanny Byler Kauffman, was born in Mifflin Co., Pa., Jan. 10, 1864; died at his home near West Liberty, O., Nov. 15, 1936; aged 72 y. 10 m. 5 d. A complication of diseases, ending in hypostatic

pneumonia caused his death. When a child he moved with his parents to the vicinity of West Liberty, and spent most of his life there. Jan. 1, 1889, he was united in marriage to Katie L. Riehl, of Union Co., Pa. To this union were born 3 sons (Harry J. of West Liberty, Roy at home, and Robert E., of Chillicothe, O.). This union was broken by the death of his wife, Aug. 29, 1897, leaving him with the care of three little children. His mother assisted in the home for three years, until his marriage to Emma R. Lapp, of West Liberty, on Aug. 26, 1900, who remains to mourn his departure. When his family was growing up around him, he was made to feel the need of being a Christian, and confessed Christ as his Savior, uniting with the Methodist Church at Kennard. Later he transferred his membership to the Oak Grove Mennonite Church. Ill health prevented him from attending services during the later years of his life, although he had a great desire to be present. His last audible words were, "I want to go home." Those who remain to mourn his passing are the devoted wife and the 3 sons, 7 grandchildren, 2 brothers (J. W. Kauffman and J. B. Kauffman, of West Liberty), 3 sisters (Mrs. Nancy Rohhins of Sidney, Ohio; Mrs. Elizabeth Courts of Portland, Oreg.; and Mrs. Salina Hartzler of West Liberty), besides many other relatives and friends. The funeral was held at the Oak Grove Church, Nov. 18, in charge of S. E. Allgyer, assisted by N. E. Troyer and I. S. Mast. Burial in the Oak Grove Cemetery.

"Father, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrow,
Tears will all be wiped away."

Yoder.—Barbara Miller Yoder was born near Walnut Creek, Ohio, Dec. 27, 1851; died at the home of her daughter (Mrs. Noah Long at Nappanee, Ind.), Dec. 5, 1936; aged 84 y. 11 m. 8 d. She was of a family of twelve children, all of whom grew to manhood and womanhood. Her parents lived to be 78 years old. Sept. 24, 1871, she was married to Samuel S. Yoder of Middlebury, Ind. They lived on several farms east of Goshen until the death of her husband in 1917, after which she resided with her daughter Elizabeth in Goshen, Ind. Two years ago she moved to Nappanee and was tenderly cared for in the home of her daughter Clara until death came. To this union were born 8 children, all of whom survive their mother except Mrs. William Kitson who preceded her in 1933. In her youth she accepted Christ as her Savior and united with the Mennonite Church. When she moved to Goshen she united with the College Mennonite congregation where she held her membership at the time of her death. Due to failing health, she was unable to attend services for the last number of years, but she continued to read the Bible and sing the songs of Zion. When others were discouraged she would sing. In her passing we are reminded that—

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death,
He enters heaven with prayer."

Death came as she was repeating the Lord's prayer. Truly she entered heaven with prayer. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." She leaves 7 children: Mrs. Albert Huneryager of near Goshen; Harvey M. of Goshen; Mrs. Clara Long of Nappanee; Mrs. Rose Martin of Filer, Idaho; Clyde of Morocco, Ind.; Mrs. Joseph Kies and Miss Elizabeth Yoder, of Elkhart, Ind.; also the following brothers and sisters: Mrs. Susan Miller, Pekin, Ill.; Mrs. Lavina Miller, Huhhard, Oreg.; Abraham Miller, Eugene, Oreg.; Benedict Miller, Walnut Creek, Ohio; Milo Miller, Brownsville, Oreg.; Mrs. Elmira Yoder, San Fernando, Calif.; also 27 grandchildren, 34 great-grandchildren, and a host of more distant relatives and friends. Funeral services were held Dec. 7 at the Clinton Frame Mennonite Church east of Goshen, in charge of C. L. Graher, assisted by G. T. Soldner. The body was laid to rest beside her husband in the cemetery near the church.

ONTARIO MENNONITE BIBLE SCHOOL

Place—800 King St. East, Kitchener, Ontario.
 School Term—Dec. 28, 1936—Mar. 15, 1937.
 Faculty—S. F. Coffman (Principal), O. Burkholder, C. F. Derstine, J. B. Martir (Business Manager).

Courses—Regular Course

Old Test.—Joshua to Esther.

Isaiah to Daniel.

New Test.—Mark and Luke.

Epistles and Methods.

Doctrines—God, Christ, Holy Spirit, Man.

Biblical Introduction—

New Testament.

Geograph Life of Christ.

Sunday School Normal—

Institution and Purpose.

Lesson Study and Presentation.

Christian Work—Y. P. Bible Meeting.

Church History—European Mennonite.

Missions—World Wide.

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Sunday School Lessons.

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Supplementary Courses

General Church History.

Christian Evidences.

Book Analysis.

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Public Speaking.

Distinctive Church Doctrines.

Practical Church Work.

Prophecy.

Expenses

Tuition—Seventy-five cents per week.

Board—One dollar and fifty-five cents for school days. Small charge for week-end meals.

Rooms—From seventy-five cents up per week. (Ministers and their wives and missionaries, tuition and board free. Ministers' children under age, tuition free.)

The Bible School Board invites you to attend school. Plan to be here for the whole term and if that is impossible come part time. We will gladly give further information.

J. B. Martin, Secretary,

187 W. Erb St., Waterloo, Ont.

JOHNSTOWN BIBLE SCHOOL

Jan. 4 to Feb. 19, 1937

Courses Offered.—Book Studies, Bible Doctrine, Teacher Training, Missions, and Music.

Sunday School and Ministers' Week.—The last week of the Bible School, Feb. 14-19, will be devoted to the interests of Sunday School workers, missionaries, and ministers.

Expenses.—Thirty dollars for full-time boarding students; twenty-six dollars for boarding students going home every week-end; eight dollars for non-boarding students.

Bulletin.—For further information write for descriptive bulletin. Address all correspondence to E. C. Bender, Principal, Martinsburg, Pa.

ILLINOIS SUNDAY SCHOOL NORMAL

If the Lord permits present plans to materialize, the Illinois Sunday School Normal will be held at the Hopedale Mennonite Church, Dec. 28 to Jan. 3. Plans are being made to offer both Group A (Child Study and New Testament Survey) and Group C (Sunday School Administration and Old Testament Poetry and Prophecy), in order that any who wish to do so may complete the work necessary for their diploma, if they have had two years work previously. It will be possible for any student to take only one Biblical and one extra-Biblical subject. Brethren M. C. Lehman of Goshen, Ind., Paul Erb of Hesston, Kans., and L. C. Hartz-

ler of Chicago, Ill., have been secured for instructors. There will be a public program each evening and an all-day meeting on Sunday. An enrollment fee of one dollar is charged, and a small charge for text books. Lodging is furnished free. A nominal charge will be made for meals. For further information, write

Harold Zehr,

Foosland, Ill.

BIBLE SCHOOL

A two-weeks Bible School to be held D. V., at the Maple Grove Church three-fourth mile north of Atglen, Pa., Jan. 4-15, 1937.

Instructors.—S. G. Shetler, Principal, Johnstown, Pa.; Harvey E. Shank, Chambersburg, Pa.

Courses.—Judges; Ruth; Exodus; Joel; Amos; Jeremiah; Lamentations; Psalms; Mark; II and III John; Jude; I Peter; Romans; Bible Survey; S. S. Pedagogy; Christian Principles; Bible Geography, O. T.; English; Bible Doctrine; Plan of Salvation; Teacher Training; Summer Bible School.

Remarks.—Tuition is, 75 cents per week; Board and room, free to students from a distance. All are cordially invited to attend. For further information, write to

Isaac G. Kennel,

Parkesburg, Pa.

Send your orders now for FAMILY ALMANAC FOR 1937

(English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

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Weaver's Book Store, New Holland, Pa.

SPECIAL BIBLE TERM

Three weeks of special Bible instruction will be given at Allensville, Pa., from Dec. 14, 1936, to Jan. 1, 1937.

Faculty and Courses

Chester K. Lehman, Harrisonburg, Va.: Gospel of John, Apostolic History, Man, Sin, and Salvation, Christian Ordinances and Duties, Music I and II.

Elmer E. Yoder, Allensville, Pa.: Methods of Bible Study, Methods of Teaching, Hebrews, Hosea, and Mennonite Church History.

Remarks

During the week of Dec. 28—Jan. 1 there will be special Bible instruction given to the pupils of our public schools.

Those desiring further information address either of the undersigned,

Chester K. Lehman, Principal,

Eastern Mennonite School,

Harrisonburg, Va.

Paul M. Roth, Secretary,

Allensville, Pa.

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New Holland, Pa., and

40 South Duke St., Lancaster, Pa.

YOUNG PEOPLE'S INSTITUTE

Young People's Institute will be held at the Pleasant View Mennonite Church near Hydro, Okla., Dec. 28, 1936—Jan. 2, 1937. The Institute is under the direction of Bro. Milo Kauffman, Hesston, Kans. The program will appear later.

F. R. Swartzendruber.

ANNOUNCEMENT

A Bible Institute is to be held at the Sycamore Grove Church, Cass Co., Mo., Dec. 31, 1936, to Jan. 3, 1937. Every one invited.

S. S. Hershberger.

ANNOUNCEMENT

Arrangements have been made for a two-week Bible school at the Central Church near Archbold, Ohio, Dec. 21, 1936 to Jan. 1, 1937. Brethren S. G. Shetler, J. Irvin Lehman, and D. A. Yoder are to be the instructors. Board and lodging will be furnished free to students from a distance. For further information, write to

E. B. Frey, Wauseon, Ohio.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, DEC. 24, 1936

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No. 39

EDITORIAL

"When they saw the star, they rejoiced with exceeding great joy."

What star? The star of prophecy; the star which started the wise men toward the land of promise, but which faded from their sight when they began to look to unfaithful men in high places for directions instead of keeping their eye upon the star of Bethlehem which would have guided them to the right place without the counsel they got in Jerusalem.

Who saw the star? The wise men from the East. They had learned to take God at His Word. And when that star appeared which had been foretold, they started out to find the infant King, the Messiah. What a blessing it would be if all people professing the name of Christ manifested the simple faith in evidence in these men whom we call "wise men" and know no more. It takes the simple faith to bring us into the presence of our loving Savior.

One Way to Spend Winter Evenings.—In a recent letter of a pastor to his congregation we noticed this sentence which attracted our attention:

"We hope that you will spend part of the long winter evenings in reading the Bible."

May our brother not be disappointed in his hopes. If all the time spent by some people in sports or other forms of sinful indulgence were spent in Bible reading, the average reader would read the Bible through in the course of one winter. It would put you in touch with the very highest type of associations and add to your qualities as a Christian worker. We like the suggestion voiced by our brother. May many put it into practice.

Christmas.—Elsewhere in this number of the Gospel Herald will be found a number of timely thoughts on this

subject. We believe that these meditations will be appreciated by many of our readers. And not only this, but that many of you have harbored similar thoughts during the past few weeks. We hear much about "the spirit of Christmas;" about "Christmas joys;" about "gifts." These things were all exemplified in the visit of the Shepherds of Bethlehem and of the wise men from the East to the infant King in Bethlehem, in the messages by the angel of

THE STAR

By Ursula Miller

Undimmed by years of shining,
The Christmas Star sufficed
To shatter gloom and shadows
And reveal the Blessed Christ.

The luster of that Star shines on
Though years have come and gone;
Through dim-lit corridors of time
The Star shines on—and on.

The heaven of heavens could not contain
The sparklings of that Star;
The glimmerings entered every land—
Judea, and afar.

The gleamings of that lustrous Star
From far-off Galilee,
Soothes the sighings of our soul
With a peace deep as the sea.
Protection, Kans.

the Lord and of the heavenly host, and in the "exceeding great joy" in evidence when Simeon and Anna met Him in the Temple. May our experiences during the holiday season be of a similar nature.

Scriptural Qualifications for Sunday School Workers.—Recently there has fallen into our hands a letter written by an aged minister to his congregation concerning the proper selection of teachers having the proper qualifications for their position as teachers. He tells the story so aptly that we believe others will be interested; as it throws light upon a very important question:

"It is time to select teachers for our three Sunday schools for the year 1937. Two ques-

SOCIAL SECURITY

This word has become prominent in the minds of Americans during the past few months. During the past few weeks it has been brought still further into the limelight because of the preliminary steps being taken by the federal government looking to the enforcement of the Social Security Act passed by Congress and signed by President Roosevelt Aug. 14, 1935. The law itself is one of the results of the prevailing trend in the direction of socialism. As the machinery of the law is being brought into action, its defects are becoming more pronounced, and these may or may not be corrected by the Congress soon to begin its work. Perhaps the question uppermost in the minds of many of our readers with regard to this law, is, What should be our attitude toward it? It is this question that calls for this discussion.

1. We see nothing in the law that would justify any law-abiding man or woman to withstand it. Beginning with Jan. 1, 1937, all wage-earners (with certain exemptions) in the United States are required to pay a tax of one per cent of their earnings into the federal treasury, which sum is to be matched by a like sum by the employers of labor. The rate is to be increased by one-half per cent tax each year until the total reaches three per cent tax from each of these two classes, after which the tax is to remain stationary. These taxes are to become the source from which old age annuities are to be paid after people arrive at the age of 65. The states are by this law encouraged to

tions always arise in the minds of your committee at times like this: (1) natural or acquired teaching ability; (2) the way in which the proposed teacher represents God and the Church. No one should teach who does not have some teaching ability, nor should any one teach who cannot heartily teach the doctrines and practices of the Church and manifest the same in his or her life. Of course they should not teach if they cannot be God's true representatives. Do you realize the problem of this committee?"

provide for unemployment insurance, but this is to be borne by the states and not by the federal government. Whatever we may think of the wisdom or unwisdom of the provisions in this law, we see nothing in it that should stand in the way of any conscientious man paying the tax thus levied, the same as he pays all other taxes levied against him.

2. Our submission to any law should not depend upon whether we like it or not. The divine injunction is, "Let every soul be subject unto the higher powers." Only in case a law of man proves to be contrary to the higher law of God, should any one be moved to say, "We ought to obey God rather than men." Should that conflict not be in evidence, our duty is to comply with its provisions as they apply to us. Many unwise laws have been repealed. That responsibility rests with those vested with the responsibility of government. Our liking or disliking a law ought not to figure in the question as to whether we should obey or disobey it.

3. Another question that has occupied the minds of some is that of whether people who are opposed to life insurance should avail themselves of the benefits which this law offers the needy. This question is worth considering; but at this time, when the law is yet in its primitive state and none of these benefits are to be paid over immediately, we believe it would be wise to await a conclusion until the final working out of the law is more clearly evident. As already stated, it is possible (even probable) that the law will be materially changed before its working out will assume final form, and then will be the time to determine finally what should be our attitude toward it. It may be that the basis of the law will prove to be similar to that of a savings bank, in which case there will be no question of the propriety of receiving what is offered you. Or it may prove to be similar to that of life insurance (including its gambling features) in which case we should have the same attitude toward it that we have toward life insurance. For the present we see little to do but to pay the required taxes, as provided for in the law as it exists now, and leave the problems of tomorrow for disposition when tomorrow comes.

Leaving the consideration of present law with its provisions and obligations, let us turn our attention to social security as set forth in the Bible.

It is the promise of God that He will care for His own, both here and hereafter. He has decreed that man should eat his bread "in the sweat of thy face," assuring those who put their trust in Him and obey His voice that "I will never leave thee nor forsake thee." Our material resources may come through one of these three sources:

1. Earnings from our own toil and business acumen.

2. Through the care of the other members of our own household or relatives.

3. Through help furnished by the Church.

These three channels of support are set forth and recommended in Scripture, in the order named. They constitute God's plan for caring for His own; His overruling care and directing providence being added to human efforts. When conscientiously and diligently followed we have the assurance that "my God shall supply all your need," temporal and spiritual. For the people of God we favor this form of supplying our needs, for the following reasons:

1. It is the plan of God, who is infinite in wisdom and love.

2. It centers our thoughts, affections, and trust in God, rather than on people or things earthly.

3. It fosters thrift and economy, strengthens manhood, teaches us self-reliance, and places the emphasis on

helping others rather than on having others help us.

4. We can be our own life insurance company better and cheaper than any earthly corporation or governmental device can. Statistics (taken from official documents) show that of the money paid into insurance companies, scarcely half of it finds its way back into the pockets of policy-holders—to say nothing about interest on money invested. If we are to judge the future by the past, we can hardly expect a larger percentage of returns from money paid in taxes for "social security."

5. The money thus laid up for a "rainy day" can be gotten hold of without "red tape" annoyance whenever that "rainy day" comes.

6. Where God's plan for supplying material needs has been conscientiously and intelligently carried out, it has never been known to fail.

On this last point we do not wish to be misunderstood. Trials will come, even in the lives of the most faithful people; but when they do come, it is not because God has forsaken those who put their trust in Him but because He knows that such trials mean a realization of the fact that "all things work together for good to them that love God." Recognizing the power and the faithfulness of God in making all His promises good, we are committed to the idea that "it is better to trust in the Lord than to put confidence in man."

CHRISTMAS MEDITATIONS

For the Gospel Herald.

STAR OF THE EAST

Star of the East, thy guiding rays,
Has lo! these many years,—
Led us aright through darkest days,
And turned aside our fears.

Though dim that ray, we recognize
Thy gleam is reaching wide;
Far down the ages, we can see
Saints at the manger side.

Saints who have rendered all to Him,
Of wealth, of land and gold;
And even more, themselves they gave
As in God's Word we're told.

And can we any less now give
To God who holds our all?
Or spurn to own His Sovereign power
Or heed His loving call?

"Star of the East," all praise to Thee
Who crowns our days with light;
Praises we give to Christ our King
And serve Him with our might.

—Sadie B. Carr.

AT CHRISTMAS TIME

At Christmas time we make our gifts,
We spend much time and loving thought;
We seek for dainty trifles rare,
With pen, or brush, or needle wrought;
We spend long hours of secret work,
On means and skill and resource call,
Yet He for whom the day was named
Receives from us no gift at all.

At Christmas time we set aside
One day, from brooding worries free,
Forgetting sorrow for awhile,
To join the children in their glee;
We lay our vexing problems by,
We still our sighs and banish care,
But the one Child whose birth it tells
In our rejoicing has no share.

At Christmas time we make our feasts,
Nor grudge to spend a treasured hoard,
But for the One whose day it is,
There is no plate upon the board;
We call our neighbors and our friends,
We bid our distant kith and kin;
But He to whom the day belongs
We do not think to welcome in.

At Christmas time, when He was born,
The Heavenly Hosts gave welcome sweet.

The wise men brought their costly gifts,
And knelt to worship at His feet;
Oh, let our hearts remember Him.
Let us be glad; let joy bells chime
For Him whose birth we celebrate
At Christmas time, at Christmas time.

Sel. by Mary B. Gingerich.

No Room for Christ in the Inn

To think of Joseph, a descendant of the King of David, had to make his bed among the lowing of the cattle; and Mary, who also like Joseph had the royal blood in her veins, who at one time held a conversation with one of the holy angels, who was singled out by God and miraculously filled by the Holy Ghost to be the mother of the Holy Child Jesus the Son of God; and Jesus, of whom angels sang and revealed His birth to the shepherds—and "no room for them in the inn."

But we thank God that this great and wonderful Gift did not remain in the inn; for this is He of whom the prophet Isaiah speaks, saying, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6).

In the light of God's Word Jesus Christ is a manifestation of God in the flesh. Jno. 1:1, 14. Yes, we love to think of Him as a babe in singing our Christmas carols and in other appropriate ways worship Him during the Christmas season. But thanks be to God for the definite assurance we have that He who was a babe fulfilled His mission on earth through His redemptive work on the Cross and became the "King of kings and Lord of lords."

—A. J. Steiner.

* * * *

The Guiding Star

Our first point we want to make is, "We have seen His Star." We may take the east country as a type of the world. We all were sometime living in the east country in sin, away from God and without hope. What a joy it brings to the soul, sick of sin to see this ray of Hope. "And are come to worship Him." The next step is to leave sin and go to Jerusalem, the place of worship. There they were directed to Bethlehem, that lowly city. So we must come from our proud position to humility before we can find the Lord. But what a joy the record gives that from Jerusalem the star went before till they found the Lord.

Our last thought is, that after they had found the Lord, they went home another way, back to live for Christ: "in the world, but not of it."

My prayer is that many souls who are yet in sin may see the light of that guiding star and find the Lord during this Christmas time.

—Daniel H. Weaver.

Christmas Joys

Christmas is usually a joyous time for both old and young. For too many, perhaps, it is receiving gifts. For some it is greater joy to be able to give. With many the homecoming of loved ones brings a great joy, and to others there is joy because of the privilege of visiting loved ones; but how few find the greatest joy in the One great Gift—the Babe in the manger (now our risen Redeemer) as did the shepherds! Let us at this Christmas season pour out the gold of our love to Him as did the wise men of old.

—Clara Shank.

* * * *

The Birth of Christ in Prophecy

The scriptures from the dawn of history to the close of the Old Testament portend the coming of a Savior. The anticipated event, long heralded by patriarchs, poets and prophets is faithfully portrayed by symbol, type, and prophecy. The promise to shattered man in Gen. 3:15, though scarce discernible to the unpracticed reader, brought the earliest rays of hope to mankind. Moses, David, Isaiah, Micah, and Malachi gradually unfolded with increasing distinctness the specific nature of Christ's advent. Though prophet follows prophet, emphasizing by fuller revelation and deeper significance in foreshadowing first the race, then the nation, then the tribe of Christ's lineage, the germ of their predictions are traceable to the initial announcement in Eden.

The unerring exactness of the fulfillment of Isaiah's utterances, as to the manner of Christ's birth—of a virgin, of Daniel's prediction as to time (Dan. 9:25), of Micah's prophecy as to place—Bethlehem, embracing centuries of time, marvellously attest the divine inspiration and accuracy of the Holy Scriptures. Though God spake the world into existence by the breath of His mouth, millenniums of time and divers dealings with mankind were employed in effecting the fulfillment of the promised Redeemer.

—Chester C. Graybill.

* * * *

Our King

His name is Wonderful.

Jesus Christ—Heaven's greatest gift, earth's sweetest joy, Heaven's greatest reward. "Unto you therefore which believe he is precious." Creator, Redeemer, Prophet, Priest and King, well may poets sing, "Christ is All."

O Thou solace of human hearts, Thou bright and morning Star, shine with Thy silvery light on the dark places of this troubled earth. Shine now as once there shone a star for wise men from afar and guided them unto Thy feet. O may the tribes of earth bring royal gifts to Thee, gold, frankincense and myrrh—gifts for the King.

The poor, the contrite, those that tremble at Thy Word, bring love to Thee. The love that Thou hast given and given back to Thee doth satisfy Thy heart and ours. O may this wealth of love that Thou hast given be given back to Thee this Christmas day. Let us adore Thee and worship at Thy feet as wise men did and wise men do. Give us the will to know Thy will and ever pray "I come to do Thy will, O God," as Thou hast prayed. And O, our King, the whole wide world needs Thee, needs only Thee. "Thy kingdom come. Thy will be done in earth, as it is in heaven." Amen.

—Daniel Weaver.

* * * *

No Room in the Inn

When Jesus our Savior was born in Bethlehem of Judea, He was wrapped in swaddling clothes and laid in a manger. Why? Because there was no room for Him in the inn.

I wonder if we have room for Him? Do we open wide the door of our hearts to let Him in or are we too busy? Perhaps the door is only half open or blocked entirely by cares of this world. We are so prone to neglect spiritual things so wouldn't this be an appropriate time to open wide our hearts and let Him in?

As the Christmas season draws nearer, are we in such a hurry and splutter getting gifts and big dinners prepared so that we forget to a large extent the greatest gift to mankind? Is this season of the year a burden to us so that we think, "I'll be glad when it is over," or do we wish it would never end. It should be a great joy to us and the true Christmas spirit should manifest itself in our lives every day of the year because there is room in the inn for the Christ-child.

—Evelyn W. Martin.

* * * *

The Angel's Message

The angel brought the message to the shepherds, "Fear not: for, behold I bring you good tidings of great joy." This message of joy was not for the shepherds alone but for "all people." That includes you and me. God has fulfilled His promise. Into a dark world He has sent light; to a lost and helpless people He has given a Savior and Redeemer. O wonderful love that God should give His only Son that we might live.

What will we do with the message, dear reader? Let us make haste, as did the shepherds, seek to find the Savior while He may be found, and we shall have this great joy of which the angel spoke.

O come, let us adore Him; let us worship Him; let us serve Him. "For this is life eternal, to know the true God and Jesus Christ whom he hath sent."

The angel brought the message, Christ is born. And when the message comes, "Behold, the Bridegroom cometh, go ye out to meet him," then the joy of the regenerated ones will be full.

—Edwin H. Gehman.

* * * *

Christmas Suggestions

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1:21.

This is the greatest gift that ever was given to mankind. Personally, do I realize that He was given for me? Has He been my Savior? Has He been to me altogether lovely? Am I His child? Have I partaken of His nature?

What can I give? Myself; my body as "a living sacrifice" (Rom. 12:1). We are yielded to Him to be used. If we present gifts may they be such that will be of real worth to the receiver; not foolish things or things that are a detriment to their best interests in Christ.

May we have the real joy of coworkers with Christ.

A greeting of love and joy to all Herald Readers.

—Menno B. Brubaker.

* * * *

Christmas Meditations

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known to us." These are the words of the shepherds one to another after the angel from heaven made known to them the birth of the Savior. The shepherds were desirous of seeing this thing made known to them and thus went to Bethlehem. The burden of this short message is that we as children of the most high God might this Christmas season renew our acquaintance with that great event which happened at Bethlehem over nineteen hundred years ago, which God has made known to us in Holy Writ. As we read the record given, of the wonderful condescension of God in coming to earth to live as a man, and as we meditate on the wherefore of these things, how "though he was rich yet for our sakes he became poor, that we through his poverty might become rich," it should cause us to cry out with the message of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men." May our meditations cause us to follow the example of the shepherds in making it known abroad to others who do not know of this great event, and thus fulfill the Master's will for us. May we again this Christmas season go in spirit unto Bethlehem, and there see and renew our acquaintance with that great event, and we cannot but leave that place

with a song of praise on our lips in adoration to the One whose love made it possible for us to have Christmas day, and has given us assurance of eternal life. Blessed be His holy name forever.

—Titus Martin.

A SAVIOR BORN TO SAVE THE WORLD

By D. L. Christophel

For the Gospel Herald.

The child Jesus who was conceived of the Holy Spirit was born of a virgin, Mary. She was so filled with the abundant grace of God that she was willing to abide by the decision of God although she did not know all of His plans. The time had come for God to reveal Himself to the world which had no hope in the future, and God supplied the remedy through His grace because of His great love. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (Jno. 3:16, 17). He not only promised the gift but He gave it. This proves beyond a shadow of a doubt His wonderful love.

Every one of God's children that has a firm, living faith will receive the inheritance which the Father has in store for His children. This has been made possible through Jesus Christ, the Son of God. "The Word was made flesh and dwelt among us." "The same was in the beginning with God." If we are born again we will be brethren in this life, Christ will be our elder Brother, and we will be joint heirs with Him of the heavenly kingdom.

Jesus was born in Bethlehem and laid in a manger. Later the Lord told Mary and Joseph to take the little child to Egypt because Herod sought to destroy Him. They stayed in Egypt until the angels told them to return to Judea. So they returned and made their home in Nazareth.

Not much is written in the Bible about the early life of Jesus. At the age of twelve Mary and Joseph took Him to Jerusalem to the Passover. On the homeward journey they missed the child Jesus, and upon returning to Jerusalem and searching three days they found Him in the temple talking with the doctors. When His mother found Him she said to Him, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." But Jesus answered, "Wist ye not that I must be about my Father's business?" Even at that early age He was conscious of His work for the Father.

In Isa. 9:6 we read: "For unto us a child is born, unto us a Son is given." He was the incarnate Son of God, the expression of God's great love and His longsuffering mercy. He was with God

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSIONARY POEM

Lord, take the life that Thou did'st give to me,

That it may in some way be used for Thee. I have but one, yet if 'tis in Thy care, It will become a blessing, Lord, somewhere.

Lord, take the money Thou did'st to me give, And use it that the many souls who live in darkness

May behold Thy loving face, And light may shine on every darkened race.

Lord, take the time that really is Thine own, That I may know each hour that has flown Has brought some jewel to adorn Thy crown, And helped to spread Thy Word the world around. —Sel. by Ada M. Stoltzfus.

FROM OUR MISSION STATIONS

Markstay, Ont.

To the Gospel Herald, Greetings:— It was my privilege as field worker to spend last week in the north in the interests of our mission at Markstay, some three hundred miles northwest of Toronto. The brethren, Arthur Gingrich and Walter McDowell, are conducting about twenty-five appointments per month. At five points groups of children varying from fifteen to thirty-five gather regularly for Sunday school or Bible instruction. Preaching is regular at four appointments.

In some thirty homes the visits of the boys are welcomed. The sewing circles of the Ontario churches provided a considerable quantity of relief clothing which was shipped north recently, and it was our privilege to help distribute many bundles and receive the deep appreciation of the families provided.

A very definite testimony has been left through the presence of Sister Mary Gingrich for several weeks as nurse of a sick mother who did much to encourage the opening of this work. Bro. Alson Bauman of St. Jacobs will be one of the workers for the winter months. A visitor must be impressed with the manifest hunger for the pure teaching of the Gospel, and with the desire and eagerness on the part of the children in receiving Bible stories and Scriptures.

The outlook is decidedly hopeful

from the beginning, before the foundation of the world. And later He laid down His life, was crucified and rose again, and became the Savior of the world. We as God's children have been made partakers of His grace and how we should praise His name!

Tiskilwa, Ill.

and challenging. Great blessings await those who will go with the message of salvation to our Judeas and Samarias. Other native fields are inadequately provided and children are neglected in their Gospel teaching. Let believers pray for more laborers to enter the harvest.

In the Master's service,
Dec. 10, 1936. J. C. Fretz.

Columbia, Pa.
(Fourth & Mill Sts.)

Greetings of Love to the Herald Readers:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Praise Him from whom all blessings flow. How thankful we should be for the mercies of the Lord are new every morning. Is it because we deserve it?

Sad, sad indeed is it to see the many people, who go on in this world of sorrow and of woe, as if there is no God. Neither do they care about their soul which God has given, but turn their backs to the Lord and follow after their own inclinations. "Except ye repent ye shall all likewise perish."

If the Lord shall tarry till Dec. 21, it will be a year ago when I received the call as a worker in Columbia. Someone may ask, Did it seem like a year? My answer would be, No. The work is interesting, and rich are the blessings. We certainly do learn by experience. We wish to thank each one of you who have remembered us to the throne of grace. It is encouraging to us when we feel that somewhere there are those who are praying for the work.

In the absence of Bro. Martin, the brethren who have brought the message, the glad tidings of salvation, were Ross Goldfuss, J. Lehman, Walter Gable, Elmer Martin, William Heisy, and Noah Sauder.

We were glad for the visit of Bro. and Sister Noah H. Mack. Also Bro. and Sister Rudy Herr of Millersville have called at the Mission. We welcome you, dear readers, to come and see The Columbia Mennonite Mission.

The Lord willing, our next monthly Bible conference will be held here at the Mission, Saturday evening and all day Sunday, Jan. 2 and 3 with Brethren Harvey Shenk and Maurice O'Connell as instructors. Pray for the meeting. Come and worship the Lord with us.

Our next girls' meeting will be held here at the Mission Jan. 12, when Sister Miriam Nolt will talk to the girls.

Our next boys' meeting will be held here at the Mission, Dec. 31, when Bro. Phares S. Wenger will talk to the boys.

"He that believeth on the Son of God hath the witness in himself. He that believeth not God has made him a liar; because he believeth not the

record that God gave of his Son" (1 Jno. 5:10).

The grace of our Lord Jesus Christ be with you. Amen.

Yours in His glad service,
Dec. 16, 1936. Eleanor Wenger.

WEEKLY LETTER FROM EAST AFRICA

Musoma, T. T., E. Africa,
Nov. 27, 1936.

Dear Herald Readers, Greetings of love through Christ Jesus:—"For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). As we meditate upon this truth of God's Word, we feel the importance of being about our Father's business, seeing that there yet remains so much of the harvest still ungathered, although we praise the Lord for the way in which He has blessed the work in this part of His great vineyard.

Sunday morning services are being held at this new station every Sunday. A believers' class has also been started for those who have confessed Christ and wish to be baptized. The second instruction meeting for the believers at this station was held last Saturday afternoon.

It has been the writer's privilege (on Nov. 4) to arrive here in order to help with the work of building. Bro. Shenk also came with me to the work. Since our coming, two buildings have been completed; the one a store room of cement floor, mud brick walls and grass roof 10 x 14 feet in size, while the other is the kitchen and pantry combined, 11 x 16 feet size and corrugate steel roof.

At present we are building the foundation walls for the 35 x 36 ft. dwelling house, and again we are using granite stone which seem to be plentiful on a hill close by. The stone mason work needs to be done entirely by the hands of the missionaries, as we do not have any natives working for us at present who are equal to the work.

A little over a week ago two men came to the mission here in haste, asking that we help them, as a woman at their village was very sick and desired that we come with the car to take her to the hospital at Musoma, 18 miles away. So it was decided to grant the request, and it fell to my lot to make the trip. As I drove to within about one fourth mile of the village I asked the men to carry the sick woman to the car, while I waited. They soon returned saying that it was too late, as the woman was nearly dead. So I went to the village as soon as possible and found the woman to be very sick. After speaking to them they finally decided to put her on the car if I would bring the car close to the village. This I did as soon as possible, and the wom-

an was placed in the rear of the car with three other women to take care of her while we started for the hospital. Even by trying to drive carefully we needed to stop several times because of her condition. We finally reached the hospital, where two doctors were called who gave her immediate attention.

We praise the Lord for good health of the group, and for continued blessings in the work.

In behalf of lost souls in Africa,
C. M. Ferster.

Mungango Station.

"O WHERE ARE THE REAPERS"

By Alice H. Nissley

For the Gospel Herald.

On Sunday, Nov. 15, was a busy day at Altoona. We had communion in the morning. In the afternoon the funeral of Irene Dodson was held.

Brother Nissley and myself started for Rockton at 4:30. It was snowing and sleeting in the afternoon. This made the traveling tedious, the roads being quite slippery. For that reason we did not arrive at Rockton until 9 P. M. We thank the Lord for His protecting care all along the way, as well as while with the Rockton congregation.

Our God is all-powerful, and an ever-present help. We need not fear. Why need we fear man when God is ours? "He is the fairest of ten thousand, the One altogether lovely." "Our God, in him will we trust."

We visited from home to home. We appreciated the open doors both of the saved and the unsaved. At the first impulse some may have wondered what we wanted; but after all, down deep in their hearts they feel glad someone is interested in them.

We are "only remembered by what we have done." There are souls at stake. God's children are held responsible for the spreading of the Gospel. They are to be "wise as serpents, and harmless as doves." Personal work is as important as preaching. The Gospel news must be spread. Only through God's followers can this be done to a dying world.

Rockton is as a flock without a shepherd. How sad to hear the pitiful stories of souls who have strayed from the fold.

Our dear Lord and Master does not want one soul to be lost. He plucks perishing souls out of the fire, as it were, and sets their feet upon the solid Rock.

No matter what Satan has accomplished or is causing to transpire. We are thankful for the dear Son of God who with outstretched arms is willing to take back the wanderer and with renewed courage the penitent souls can go on their way rejoicing.

(Continued on page 828)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

THE CHRISTMAS MESSAGE

By Mary E. Landis

For the Gospel Herald.

O, wondrous, matchless story,
Though old yet ever new,
Of Christ who came from glory
His Father's will to do.

Strains of heavenly singing
Proclaimed His lowly birth;
For He to men came bringing
Peace and good will on earth.

The shepherds heard the message
And to the manger came,
Rendering thus due homage
To Christ their new born King.

Led by a radiant star
To Bethlehem's manger rude,
Whose men from countries afar
Brought gifts of gratitude.

As shepherds of Judea
In awe around Thee knelt,
We worship and adore Thee
With praises all heartfelt.

Holy child, we come today
As wise men did of yore,
At Thy feet our gifts we lay,
Accept them, we implore.

Take ourselves and use us, Lord,
Just as Thou wilt and where,
To be Thine and Thine alone,
Is joy beyond compare.
Wichita, Kans.

TO MOTHERS

By Laura E. Kulp

For the Gospel Herald.

Dear Mothers: The first lesson in our quarterly for nineteen hundred thirty-six was a mother's song and it fell from the lips of the mother of our blessed Lord.

When the angel Gabriel announced to Mary that she should bring forth a son, she accepted the message in faith, saying, "Be it unto me according to thy word."

She was a chaste virgin, and only to one who was of a pure, noble character would God entrust so sacred a trust as the meek and lowly Jesus.

Mothers, that precious little life which God has entrusted into your tender care is a sacred trust, and you are responsible for its training. Child-training should begin early in life; in fact, as soon as they are born. Someone has said it should begin before they are born; and someone else says, a hundred years before. A new-born babe is the most helpless creature of God's creation. It is also humble, innocent, and dependent. In infancy the

affections and mental powers can be moulded into any form by the plastic hand of motherly love. It is then when the child's mind is pliable and impressions are easily made. Then too the foundation of the child's future life is being laid for weal or woe.

Today the lives of many children are blighted and children are being lost to the home and the Church, because of a lack of discipline in many homes in early life.

In these days of pleasure-seeking, hurry, and scurry, and a desire to accumulate wealth, there is little time to give information to the child's inquiries or to guide little feet in the way everlasting. Instead of parents training the little jewels God has entrusted unto them, and for which He will hold them responsible, many leave them in the hands of maids who far too often are more concerned about the wages they receive than they are about the welfare of the child. Results: disrespect for parents, disobedience and lawlessness.

It was God's design that women "guide the house" (I Tim. 5:14). If married women would "guide the house" instead of being on public work, more men would have employment. Parents and children would be more devoted to one another, home life would be more blessed, and there would be less danger of the family becoming estranged one from the other. Blessed that mother whose life is consecrated to the Lord. Blessed that home where God's divine plan is the order of the home. Such a home is indeed "the home beautiful."

The child's character reveals its training and when it comes to the parting of the ways, (a knowledge of right and wrong) its training will determine the course it will take in life which will seal its future destiny in the long, long eternity beyond the shores of time.

The wise man says, "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22:6).

The Bible method for child-training is to teach God's Word diligently; to correct, reprove, and to administer the rod—a thing which is being too much neglected by many in these last days. Temperance should be exercised in administering it, but according to the following scriptures it should not be discarded:

"He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes" (Prov. 13:24).

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

"Withhold not correction from the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod and deliver his soul from hell" (Prov. 23:13, 14).

"Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him" (Prov. 22:15).

"The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. . . . Correct thy son, and he shall give thee rest; yea he shall give delight unto thy soul" (Prov. 29:15, 17).

"And these words, which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

"And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

The child should be taught early in life to speak the truth, to be honest, and to think on that which is pure and lovely. It should also be taught the sacredness of its body and how to care for it. A reverence for God, and for God's house should also be taught in early life.

The child's apparel should be tidy, and modest, which is the Bible standard for Christian adornment. A Christian mother should adorn the body of her innocent child according to the Bible standard rather than to fashion dictators. "How all-powerful the influence of a mother for good or evil!"

Rudolph of Roanoke, minister to France, said he was kept from whirling down the stream of infidelity which was carrying everything before it, by the remembrance that when a child his dear mother would put his little hands together and teach him to say, "Our Father which art in heaven."

"There is something indescribably lovely in a devotedly pious mother."

Dear mothers, your influence will live in the lives of your children long after the sod has grown green over your last resting place. There is an affection which exists between a mother and her child that nowhere else is found. A child has implicit confidence in its mother so long as she does not deceive that trust. Mothers, be positive with your children and hold fast their confidence.

"The love of a mother surpasses all earthly love." Certainly she would love the little life which is flesh of her flesh, and bone of her bone, which she carried under her heart, the fountain of love.

After nine months of anxious waiting, and no doubt like Mary, pondering many things in her heart, she comes down to the very door of death to bring forth a precious little life whose soul shall live through all eternity.

Is it any wonder why a mother's love surpasses all earthly love? Is it any

(Continued on page 826)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE SPREAD OF CHRISTIANITY**

OUTLINE STUDY

Lesson for Jan. 3, 1937.—**THE SON OF GOD BECOMES MAN.**

Lesson Scope.—Jno. 1:1-51.

Lesson Text.—Jno. 1:1-18.

Time and Place.—Probably written about A. D. 85; probably Ephesus.

Writer.—The apostle John.

Golden Text.—And the Word was made flesh, and dwelt among us.—Jno. 1:14.

Points for Meditation.

1. "In the beginning."
2. The Creator.
3. The Trinity.
4. Life and light.
5. The God-man.
6. The new birth.
7. Law and grace.
8. Our source of knowledge.

Introductory Thoughts.—Having spent six months in the study of the work of the Church, we are now back again studying the Gospel of Christ as revealed to us through the apostle John. In this, the opening lesson of the series, we are given to understand that Christ was not merely the Son of God who was born in Bethlehem nineteen hundred years ago but that He was, and is, the very God Himself, having eternal existence. In this lesson we have a view of both the Deity and the humanity of Christ.

LESSON COMMENTS

Jesus in the Eternity of the Past (1-3).—It is fitting that John should give us this vision of Christ before we are given a vision of His humanity, else we might get a vision of Christ the man and lose sight of Christ as God. The Son of God, as the second person of the Holy Trinity, being God Himself as are also the Father and the Holy Spirit, is here credited as being the Creator. Having this vision of His Deity, we are prepared for a study of Christ the man.

Jesus the Light of the World (4, 5).—But first let us get a glimpse of what He is to man. This relationship is very aptly described in the language of inspiration: "In him was life; and the life was the light of men. The light shineth in darkness, and the darkness comprehended it not." Further on we read, "He came unto his own, and his own received him not." In the person of Jesus Christ, God revealed Himself to man more clearly than He had ever done before; yet so blinded was man (even the chosen nation, the Jews) that He was rejected by His own people.

John the Baptist (6-9).—God made every provision whereby man might not be mistaken as to the Son of God being the true Messiah of prophecy. He prepared a forerunner in the person of John the Baptist, as foretold by the prophet Isaiah, whose birth, like that of Christ, was verified by miraculous demonstrations that he was being sent by God. In the narrative before us it is made clear that while John was a remarkable man he was not the Mes-

siah for whom the faithful in Israel were looking. On the other hand, John himself made it clear that he was not the Christ. As the evangelist John puts it, "He was not that Light, but was sent to bear witness of that Light." Christ alone has that place as the only heavenly Light.

Faith and Salvation (9-13).—Jesus being the Light of the world, all the world may receive this Light of Life into their souls—provided, of course, that the scriptural conditions are complied with. Of Old Testament Israel it is said, "They to whom it was first preached entered not in because of unbelief." The same is true of New Testament Israel. As noted before, "He came unto his own, and his own received him not." But a brighter picture follows: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Notice the two words, "believe" and "receive." Both are necessary in present-day salvation. To receive Him means to believe all that He says, to accept Him as Savior and Lord, to yield ourselves wholly to Him, to repent of our sins, to obey His holy will.

The Word Made Flesh (13-18).—Christ is God incarnate; that is, "made flesh." In taking upon Himself the form of man, Christ did not surrender

His Deity. He was both a perfect God and a perfect human being. By this He was able to demonstrate what it means to live the ideal life. He was "tempted in all points like as we are, yet without sin." Peter says that we should "follow his steps." Notice also that when we are born into the family of God we are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This gives us an idea of what it means to be "partakers of the divine nature." Marvellous is the grace of God, who receives such unworthy creatures of the dust as we are, creates within us "a new heart and a right spirit," adopts us into His own happy family, thereby becoming "partakers of the divine nature." Let us never cease to praise and adore Him as our great and faithful Creator from whom all blessings flow. Yea, verily, "grace and truth came by Jesus Christ." Blessed be His holy name.

John goes on: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Here John lays the foundation for the Gospel of faith, a doctrine which holds such a prominent place in the teachings of Christ and His apostles. As Paul afterwards expresses it, "We walk by faith, not by sight." With the same deference to and reverence for Christ that John the Baptist manifested in his life and testimony, let us exalt Him above that of all His creatures, walk in His footsteps, and glorify His holy name. —K.

BIBLE MEETING TOPIC

THE WAY OF SUCCESS.—Josh.

1:1-10; Psa. 1

Topic for January 3

MOTTO

"They shall prosper that love thee [Jerusalem]."

OUTLINE STUDY

I. Success Which Is Not Success.

1. Prosperity and wickedness.—Psa. 37: 35, 36.
2. Worldly prosperity.—Psa. 73:1-12, 16-20; Luke 12:16-21.
3. Success and ignorance of spiritual need.—Rev. 3:17; Mark 8:36.

II. True Success.

1. Eternal gains.—II Cor. 4:17.
2. Heavenly treasure.—Luke 12:31-33.
3. The blessing of the Lord.—Prov. 10:22.

III. The Way to Succeed.

1. Take the Lord's way.—Psa. 18:30.
2. Take the straight and narrow way.—Matt. 7:13, 14.
3. Obey God's Word.—Josh. 1:8.
4. Walk in self-denial.—Mark 9:34-37.
5. Use God's provisions.—Heb. 13:7, 17; Rev. 22:14; Jno. 14:6.

SUGGESTIVE ASSIGNMENTS

For Juniors,

1. Text Word, "Prosper."
2. Men Who Have Succeeded.

- a. Joshua in crossing into Canaan.
- b. Joshua in conquering Canaan.
- c. Joshua in leading Israel.
- d. A man I know.

3. Men Who Have Failed.

- a. Achan.
- b. Saul.
- c. Judas Iscariot.

For Seniors.

1. True Success.
2. Principles in Reaching Success.
3. The Reason for Failure.

PERSONAL THOUGHT

Are we followers of those who through faith and patience reach success?

SEED THOUGHTS

Everybody finds out, sooner or later, that all success worth having is founded on Christian rules of conduct.—H. M. Field.

Success treads on the heels of every right effort.—S. Smiles.

No man is prosperous whose immortality is forfeited. No man is rich to whom the grave brings eternal bankruptcy. No man is happy upon whose path there rests but a momentary glimmer of light, shining out between clouds that are closing over him in darkness forever.—Beecher.

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THURSDAY, DECEMBER 24, 1936

Field Notes

Bro. H. N. Troyer of Hudson, Ohio, expects, the Lord willing, to hold a series of Bible studies from Dec. 31, 1936 to Jan. 3, 1937, at the Bethel Church, near Wadsworth, Ohio. R.

We have on hand a number of reports of special meetings, sent in from various places and reporting interesting meetings. They will be published as soon as we can find room for them.

Following the Bible meeting at Ephrata, Pa., E. F. Hartzler of Marshallville, Ohio, conducted a week's revival meetings at Millwood Church near Gap, Pa. These meetings were to have closed last Sunday night.

Bro. J. R. Shank of Versailles, Mo., spent a few days over the week-end of Dec. 13 in the vicinity of Culp, Ark. He reports a live interest in the work there. Long may the work live and prosper in the vicinity of Culp.

We regret to learn that **Bro. John L. Mast**, the bishop in charge of the Locust Grove Church near Belleville, Pa., has been ailing for some time and at the time of this writing is in the hospital. May the Lord restore him to his former health.

An initial enrollment of 37, with prospects for more, is reported from the Bible school now going on at Allensville, Pa., with Brethren C. K. Lehman of Harrisonburg, Va., and Elmer Yoder of the home congregation in charge as instructors.

Brethren E. F. Hartzler and J. L. Horst were the instructors at the Bible meeting held on Saturday evening

and Sunday, Dec. 12 and 13, at the Ephrata, Pa. Mennonite Church. There was a full house during the latter part of the meeting, and a live interest was manifest.

Revival meetings closed at Albany, Oreg., with the result of a revived church, stirred community, and many decisions for Christ. Bro. C. F. Derstine, the evangelist, expected also to hold short services at a number of places in California, Colorado, and Kansas.

The Mennonite Mission in Columbia, Pa., sends out the following announcement: "The next Bible meeting at this place will be held Saturday evening, Jan. 2, and all day Sunday, Jan. 3. Instructors, Harvey Shank and Maurice O'Connell. Chors., Clayton Erb and Luke Eby."

Those interested in the Young People's Institute held near Johnstown, Pa., last summer, and who are looking forward to a similar meeting at the same place this summer, will also be interested in the announcement of the coming meeting which appears on last page of this number.

Good interest and a full house are reported from the superintendents' meeting held at the Millwood church near Gap, Pa., on Wednesday of last week. There were present several hundred Sunday school workers of Lancaster County, as well as workers from neighboring counties and states.

Bro. Henry Landis, who has been here for several months helping out in the linotype department, had a very pleasant surprise one day last week when his wife and son John stepped in to pay him a visit. They are spending the holiday week in Scottsdale. Their stay here is appreciated by others besides Bro. Landis.

Bro. John H. Mosemann and wife of Lancaster, Pa., are spending the winter in Florida. In company with Bro. and Sister W. B. Rohrer of Lancaster, they arrived at Tampa recently, where they expect to remain for a few months. We trust that this may prove beneficial to our brother's health. Until further notice, mail will reach them at 5610 Suwanee St., Tampa, Florida.

A brother writes from Milford, Neb.: "Brethren Harry Diener of Hutchinson, Kans., and I. G. Hartzler of East Lynne, Mo., have been engaged for five weeks in Bible conference work in Colorado and Nebraska, which came to a close on Sunday, Dec. 13. Many practical and encouraging truths were presented. Bro. Diener is beginning a series of meetings at the East Fairview Church near Milford."

Bro. Nelson Kauffman writes us from Hannibal, Mo., giving us a few notes from the recent dedicatory services at that place: "Bro. J. N. Kaufman preached the dedication sermon. Other ministers and deacons attending the services were L. J. Miller, D. J. Fisher, Norman Hobbs, John Y. Swartzendruber, Abner Yoder, Simon Gingerich, Henry H. Miller, Harry Buckwalter, Ira Buckwalter, J. M. Krieder, Noah Detwiler, John F. Kreider, Henry King, Bro. King is continuing revival services here until Christmas. A quartet from Hesston, Kans., is assisting in the meetings. A large crowd attended the services."

Correspondence

Albany, Oreg.

(Fairview congregation)

Greetings in Jesus' Name to all Herald Readers:—

Materially, we have been abundantly blessed again this year, for which we thank God. Bishop C. R. Gerig is still a regular attendant at church. Bro. Daniel Erb was able to be at the Thanksgiving service, which was followed by a business session.

On Nov. 8 communion services were held, being largely attended.

On Nov. 17 Bro. E. W. Kulp of Bally, Pa., came into our midst for revival and evangelistic services, continuing until Nov. 29. He preached fearlessly, and 22 young souls confessed Christ. Pray with us that these may prove faithful.

On last Sunday Sister Hannah Nafziger was anointed.

Our monthly singings for the aged and shut-ins have been well attended, with resultant blessings to those visited and visiting.

We have had a number of visitors from the East this year, for which we are thankful, and are looking forward for many more next year if the Lord tarries. Pray for us.

Dec. 1, 1936. Urie E. Kenagy.

Goshen, Ind.

(Goshen College Notes)

The peace society of the college sponsored a public meeting on Nov. 13 in token of the anniversary of Armistice Day. At this time Bro. C. L. Graber, business manager of the College, gave an address on the subject, "Not Recommended for Re-enlistment", in which he recounted in graphic detail his personal experiences as a conscientious objector during the World War. He told to an interested audience the story of an experience that was typical of those who with conscientious scruples against war service found themselves involved in the war draft, in training cantonment, and in segregated camps for war objectors.

The annual Thanksgiving season was again homecoming time at Goshen College. A larger company of alumni, ex-students, and friends of the College than usual gathered on the campus this year for the activities of homecoming. Bro. S. C. Yoder preached the Thanksgiving sermon on Thursday morning. The annual dinner followed this service, when 360 persons assembled for a bountiful repast and enjoyed the program that followed. The turkey for the dinner was donated, as in several years past, by A. C. Gingerich of Wellman, Iowa.

The Deutsche Verein on Nov. 21 sponsored a public program of song given by the Gerber Sisters trio of Sonnenberg, Ohio. The program consisted of secular and sacred numbers, including some Swiss folk songs and German numbers.

In the regular devotional meeting of Thursday, Nov. 19, E. B. Steiner, missionary from Nepol, gave an address on the subject, "Opening Fast Closed Doors in Nepol and Tibet." The speaker has had seven years experience in that difficult field of labor and presented useful information as well as inspiration.

Sunday, Nov. 22, a Sunday school meeting was held at the College in the afternoon and evening. This was a regular meeting that the college Sunday school, conjointly with the Sunday schools of three nearby congregations, hold several times a year.

Members of the faculty are frequently called upon to render various types of services in distant or nearby communities. Bro. M. C. Lehman conducted evangelistic meetings at several Mennonite churches of Elkhart Co., recently. Bro. I. E. Burkhardt has been giving lectures on "The English Bible" in the Mennonite literary societies of northern Indiana. Bro. C. L. Graber conducted evangelistic meetings in Wayne Co., Ohio, during one week in November.

The Young People's Christian Association through its extension committees plans again to send out teams of workers during the Christmas recess for conducting meetings and giving religious programs. Four groups, including about 25 young people, expect to give all or a part of their vacation period to this work.

The weekly students' Bible Study periods during November were given to a study of I Peter, conducted by Bro. J. K. Bixler of Elkhart.

Dec. 2, 1936. Edward Yoder.

Harrisonville, Mo.

(Sycamore Grove congregation)

Greetings in the Master's Name:—We were glad to again have the privilege of meeting at the house of God on Thanksgiving day. We have many reasons to thank the Lord for the many

blessings He has showered upon us in the past year both temporal and spiritual. A program also was rendered on Thanksgiving night which consisted mostly of songs.

On Oct. 12, Bro. J. N. Kaufman, returned missionary from India, came and was with us 6 days conducting a Bible conference. Chapter Study was from I Corinthians followed each night by a talk. The subjects were, God; The Bible; Christian Assurance; The Church; The More Abundant Life; Holy Spirit; and some of the Ordinances. Had one day meeting and a couple children's meetings with Bro. Kaufman in charge; were very much enjoyed. One night was given for high school students. One soul confessed Christ as her Savior during the conference.

Our bishop, Bro. I. G. Hartzler, who left over 4 weeks ago, is helping out in Bible Conference work in the churches of Nebraska and Colorado. We expect him to come home some time in December.

Bro. Levi Miller is also gone at present, holding a series of meetings at Peabody, Kansas.

We were blessed with quite a number of visitors: Bro. Noah Ebersole of Peabody, Kans., preached for us the first Sunday of November.

Remember us in your prayers.
Dec. 3, 1936. Laura Hershberger.

Goshen, Ind.

(Clinton Brick congregation)

We are glad to report good interest and attendance in church and Sunday school. We have had the pleasure of visiting ministers coming at different times during the summer, giving us a message from the Word of God which we appreciated very much.

In September Bro. O. S. Hostetler, our bishop, was with us for counsel meeting, at which time Bro. Samuel S. Miller, one of our ministers, gave us the message on "I am not ashamed of the gospel of Christ, for it is the power of God." At this service peace was expressed by all present, and a desire to take a part in the communion service. At the communion service Bro. Hostetler took for his text, John 6:48-51, "The bread from heaven." This message was very encouraging and edifying, and we believe that all that partook of the symbols of His broken body and shed blood were spiritually strengthened.

On Nov. 29 the Sunday school was reorganized, resulting as follows:

Supts., Charles Gardner, Junior Kauffman; Secys., John Wm. Boyer, Frank Gardner; Chors., Ralph Pletcher, Jennie Kauffman; Prim. Supt., Gladys Honderich; Mod. Y. P. B. M., Harold Lehman, Dan Mast.

Will you pray that all the leaders and members of the Sunday school may be faithful in teaching and living

the Word of God which we receive from week to week? Also will you earnestly pray for our revival and instruction meetings which are to be held Dec. 6-13, conducted by our Bro. M. C. Lehman?

Dec. 4, 1936.

Cor.

Garden City, Mo.

(Bethel congregation)

Greetings:—On Nov. 22, missionary day was observed by the Sycamore Grove and Bethel congregations with an afternoon and evening meeting at the Bethel Church. An interesting part of the afternoon program was a children's meeting, and the closing number of the evening program was a sermon by Bro. W. M. Smith of Kansas City. Sister Smith and Bro. and Sister Weaver accompanied Bro. Smith here.

Thanksgiving day we met at the church for another all-day meeting. We had our Thanksgiving service in the morning and our business meeting in the afternoon. The result of the business meeting is as follows: Trustee, J. P. Smith; Treas., L. J. Hartzler; Secy., Louise Zook; Cor. Sec., Magdalene Grove; Chors., Chester Yoder, Walter Yoder; Mission Board Member, J. B. Yoder; Mission News Reporter, Louise Zook; Rep. of Publishing House, Lloyd Hartzler; Ushers, Willie Helmuth and Lloyd Hartzler.

Baptismal services were held on Sunday, Nov. 29. At that time five young people were received into church fellowship by baptism and two upon confession of faith. We welcome them into our church and pray that as we labor together we may all be a blessing to each other and an honor and glory to our Master.

We have had wonderful autumn weather, which has been a great blessing in our various meetings this fall. We have had opportunities to be greatly strengthened in faith and service for Him, and we would remember that with such blessings as these come added responsibilities also.

Dec. 4, 1936.

Cor.

Montgomery, Ind.

(Berea congregation)

Greetings to all Herald Readers:—We cannot thank our heavenly Father enough for the things He does for us from day to day. On Thanksgiving day we had a Thanksgiving program in the morning and evening. I think this day is set apart so we can go together and praise Him for shelter, food, raiment, and many more things which He gives us. All that we have belongs to Him, so we should thank Him every day of our lives.

On Sunday, Nov. 15, we reorganized our Sunday school. The following officers were elected: Supt., Paul Wel-

(Continued on page 828)

Miscellaneous

WHAT MAKES CHRISTMAS

By Martha Stoltzfus

For the Gospel Herald.

My children crowd round me almost every day,
And five wistful voices implore me to say,
"Will you get me a dollie, some dishes and combs,
A cupboard and hankies when Christmas day comes?"

"Will we have a big Christmas tree, high as the door,
With whole lot of packages underneath on the floor?
Will we have a big white cake with candles a shining
With holly and cedar most everywhere twining?
And get boxes of candy when Sunday school's over,
With pictures of reindeer and trees on the covers?"

In astonished alarm I throw up my hands
While "What makes it Christmas," my own voice demands;
Then the sweet, eager voices in unison say,
"It's because Jesus was born that we have Christmas day."

And then we have memories of the time He was born,
And the place and the mother and the cloth's He had worn;
The dear intimate memories of Jesus, the day
He was laid in a manger to sleep on some hay,
And people knelt by Him because He was King
And a star and of shepherds and angels a-wing.

All the intimate memories of Christmases gone,
That will still be as dear when my fledglings have flown.
When the memories are done and I press to my breast
Each dear little form ere they lay down to rest,
My heart fills and o'erflows with the gladdest of praise,
For Jesus who gave us this best of all days.
Martinsburg, Pa.

WHY DO LITTLE CHILDREN SING?

By Ursula Miller

For the Gospel Herald.

So often have I wondered, as I watched little faces at this season why they all smile and sing. Looking at them, without sentiment if that can be possible, and in a disinterested manner, it seems to me some have reason to sing and others to weep. But they all seem to sparkle and sing and beam with happiness, their eyes alight with a marvelous joy. I am acquainted with a great many children and a great many parents; Some are well to do, some are poor, others poorer. Some of the children are aglow with well-kept, well-fed little bodies, clean hands and faces, shining, beautifully brushed hair, warm garments, their well-being expressed in

every grace and charm of childhood, their background a good home. These children, we know, anticipate with the calm assurance of a happy childhood, a plentiful and proper Christmas with gifts, candies, nuts, and so forth.

There are other children not so fortunate. They lack poise and self-confidence. They are self-conscious and frequently make embarrassing blunders. Their shoes are old and not brushed. Their dresses and coats are not pressed. Perhaps their hands are a little dingy and their teeth were not brushed and their hair is not clean and well kept like the other group. Their father, perhaps, is very poor and their mother very, very busy. Neither is their automobile of a late make. Many of things are not so chic and so just right, but even so, these children smile, and sing! They may secretly desire beautiful gifts (Oh a doll with hair that goes to sleep) but they do not anticipate it. And yet!

As I look into their beautiful childhood eyes I see the same urge to sing, to smile, to sparkle, the very same joy, a very ecstasy of joy as the more fortunate child possesses. Why? Why do little children sing at this season? No, let us ask the question another way. Why is it that children cannot help but sing at this time? The poor little child is to all evidence happy, the more fortunate child is entirely happy, so we may gather that the outward condition and the anticipation of gifts is at least not the greatest factor in the case. The outward appeals to joy evidently are of minor importance, this overflowing happiness being a melody from far off shores and from that long-ago time. Can a child hear that beautiful story from Luke and not be thrilled with wonder and delight? That lovely golden stream of blessedness still flows from yonder years, touching our hearts and all the little children's hearts with the divine beauty of the message, "Joy shall be to all people." Could mere years dim God's measure of happiness? Could mere years dim the songs of the heavenly host, the beauty of the angels, the gifts of the wise men, as they lavished their tenderness to our Lord Jesus Christ? Why do little children sing? Because they are so very, very glad that Jesus was born, and somehow they have a share in Him! He, Jesus Christ, is their gift.

Protection, Kans.

CHRISTMAS CUSTOMS AND THEIR ORIGIN

By Elias B. Martin
For the Gospel Herald.

Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with

gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.—Jer. 10:2-5.

Christmas time is here again with its Santa Claus and Christmas tree, with its feasting and giving of gifts and many other customs, many of which are of pagan origin.

I have often wondered if we as Christians ever stop to think of where these customs come from; or what Christ would say if He were here on earth, and would see how professing Christians observe His birthday—especially how the children are brought up to look forward to Christmas on account of Santa Claus and the presents he will bring, and many of them knowing nothing or little of why Christmas is observed.

The name "Santa Claus" is derived from Saint Nicholas, a devout and pious monk of the Roman Catholic Church of probably the seventh century who gave gifts to the poor and needy. This has been so commercialized in our days that merchants decorate their shops weeks ahead. People spend all their means (and some even go beyond them) to buy presents for all friends from whom they can expect like returns. Many dread the approach of the season, and some are almost worn out by the strain on the nerves when the day finally comes, so they are not able to enjoy it after all.

The Christmas tree no doubt has its origin in a custom which the heathens of the northern Europe practiced, especially in Germany. On the shortest day, when winter was setting in, they held a great feast which lasted for ten days. At this feast they would decorate a fir tree, dance around it, and worship it. Because of its evergreen nature they thought that the fir tree had a sort of resurrecting power, that it had power over the seasons. So they prayed to it that it should break the power of winter, and speedily bring about spring again. Soon after the equinox, when winter was breaking up again, they had another feast somewhat similar; and another in the fall when the crops were gathered in.

Germany was so deeply steeped in worshiping its many gods that for 700 years Christianity could not make any headway. About the year 718, Bonifacius (a pious English monk known as the apostle to the Germans) went to Germany determined to win them to Christ. For two years he labored without any results—when at the time of this feast he happened to be at Geismas in Hesson where stood the holy fir tree, where the chief priests of all Germany, for over a thousand years, would come to worship at this tree. This tree was supposed to be especially endowed with power from the gods, on account

of its great age. Bonifacius was so disgusted and enraged at their heathen practices that he threatened to cut down this tree. The priests were so sure that the gods would protect the tree that they challenged him to do so. So he cut down the tree; and when the priests saw that the tree had no power to defend itself, they began to listen to his preaching. In a few years he had won all Germany to Christianity. But it seems the custom of the tree has been handed down to us; even the date for holding Christmas seems to come from this pagan festival season of ancient Germany. And it is certain that the date for the new year also comes from this same source, as they reckoned their new year from the last day of the feast when they thought the power of winter was broken, as the days were getting longer and there was more sunshine.

Students of sacred as well as profane history tell us that they cannot find any record to show at what time of the year Christ was born. Some claim that it is certain that it wasn't in December; as the shepherds of Judaea went out into the mountains with their sheep in spring, after the rains were over. And in the fall, about October, when the rainy season started again they returned with their sheep into the valleys. So the birth of Christ was possibly not later than September or early October.

The old Scottish custom of the yule log also dates back to pagan history. And the old English custom of roasting a boar's head (which is in America entirely replaced by the roast goose) traces even farther back (to the early days of the Chaldeans): perhaps farther back than the days of Abraham, this would be a story in itself.

We have no record of the early Church keeping any of these days, except the first day of the week when they came together to worship.

The keeping of the Church festivals began in the fifth and sixth centuries, after the Church had fallen and the Roman Catholic Church was forming.

During the great Reformation, when thousands left that church under the leaderships of such men as Martin Luther, Calvin, Zwingli, John Knox, Menno Simon, and others, and formed the numerous Protestant churches, they left off most of the idolatrous practices of the Roman church; but they all kept some of the customs of that church, especially the holding of the church festivals or holidays (holy days).

I do not believe that it would be expedient for us as a church to leave off observing them; as they are so deeply imbedded into our doctrine that we might even weaken the faith of some by so doing. But let us worship Christ as the central theme of them; and not Santa Claus, Christmas tree, etc., as

the world does; and let us teach our children accordingly.

If our theme for observing these days is, that we through sin were lost, and separated from God for all eternity, and there was no way to redeem us back to God; but that God Himself, out of His great love, through His only Son who left heaven and came down to this sin-cursed earth and died on the cross for our sins, that we the guilty ones might be pardoned and might be redeemed back again unto Him; if this is the object of our observing these days, and if we teach our children this doctrine, then it will be to the glory of Christ to whom all honor and glory belongs.

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven."

Waterloo, Ont.

THE KING ABDICATES

By A. W. Metzler

For the Gospel Herald.

An anxious, excited, and somewhat perplexed world waits for the final statement. Seemingly all other world news and issues have paled into insignificance until the final news, the King abdicates is announced to the world. As to the king's duty towards his subjects and the right or wrong of his decision, however far-reaching the result of the decision, to the child of God all this pales into insignificance in comparison with the decision every one must make as to his or her choice of who shall be King.

Here we find the situation somewhat reversed. The subject in choosing his King (if he makes the wise choice) becomes joint heir with the King of kings and Lord of lords, with the positive assurance that the King and Kingdom to which he now affirms allegiance is an everlasting Kingdom, with no fear that his King will ever abdicate, or that his Kingship will ever be taken from Him. He was offered the combined glories of all earthly kingdoms with the Satanic pressure that could be brought to bear, but never once did the thought of abdication trouble His mind; although He knew the agony and suffering that He would have to undergo to bring about the fulfillment of God's plan of redemption for the human race. No wonder that with such a manifestation of love for His subjects and loyalty to His heavenly Father there came a voice from heaven, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

Is not this the King whose great and mighty acts ought to inspire His subjects with a love and zeal for things eternal; that will bring about a great

spiritual awakening even to the extent that all things earthly fade into insignificance? Our King is still on His Throne. Paradise, Pa.

TO MOTHERS

(Continued from page 822)

wonder why mother is the first one to whom the child will go when it is hurt or in need of anything? Is it any wonder why a virtuous mother who looketh well to the ways of her household, is the central figure of the home, or the queen if you please, when "her husband's heart safely trusts in her," and "her children rise up and call her blessed"? Truly the price of such a mother is far above great wealth.

A mother's time is well spent in training the little feet in right paths, and in answering truthfully the little querists. If children do not get the desired information from their parents they are going to get it somewhere else and perhaps from the wrong source and in a way which may be detrimental to them, both spiritually and physically.

A business man who was always too much concerned about his business affairs to answer the questions of his little boy discovered his great mistake when it was too late. When that boy grew up to his early teens the father's heart yearned to have a confidential talk with his son, but the son had no time, and the father received the same answer from the lips of his son who was growing into manhood that he had given him when but a little boy.

A consecrated Bible woman was Hannah. She consecrated her son unto the Lord before he was born, and after she had weaned him she took him up to the place of worship in Shiloh and presented him to the Lord, saying, "As long as he liveth he shall be lent to the Lord," and his was a life of faithful service.

If there were more children consecrated to the Lord today as was Samuel, there would be more consecrated workers in the Church, and a larger number of missionaries on the field, both in the homeland and the foreign field.

Happy that mother whose son or daughter is spending his or her life in the Master's service. God bless the mothers and help them to train up faithful men and women for His service, and they too like Mary, the mother of our Lord, will praise Him, and rejoice in the Lord of their salvation.

Harrisonburg, Va.

"Ye are bought with a price." You belong to the Lord. In our business life we are interested in making good bargains. When the Lord bought you, did He make a good bargain?—T. K. Hershey.

MISSIONS

(Continued from page 821)

There were preaching services every evening for 10 days preceded by a Bible subject. We also had children's meeting every evening. The children attended nobly and were very attentive. Praise the Lord for the children's earnestness and interest.

The Lord was gracious in giving two souls during the meetings. One was an aged man who reconsecrated his life. The other soul was a young girl who confessed her Lord.

The Lord doeth all things well. "Blessed be the name of the Lord."

Altoona, Pa.

CORRESPONDENCE

(Continued from page 825)

dy, Elmer Knepp; Chors., Louis Swartzentruber, Alma Schrock; Secy., Rose Yoder; Treas., Ralph Yoder; Paper distributors, Paul Schrock and Alta Miller; Libr., Alma Schrock; Del., for S. S. Conference, Menno Graber. Pray for those who were elected, that as they take their places they may be the means of drawing others into the fold before it is forever too late.

Dec. 6, 1936.

Ida Knepp.

Nappanee, Ind.

(Salem congregation)

We thank God that we have the same message to bring to the world that Paul was so zealous in proclaiming, knowing it is as able to change the hardest hearts in our day as it did in Paul's time.

During the absence of our home minister, Bro. Ray Yoder, the following ministers brought us messages: Ira Johns, Silas Weldy, Virgil Weaver, Warren Shaum, Jacob Bixler, Amos Nusbaum, Alpheus Buzzard.

Counsel meeting was held, when all expressed peace. Nov. 8 communion services were held, and also the example of our Lord when He stooped to wash the disciples' feet was put to practice.

Dec. 8 Bro. Ed Schrock of Montgomery, Ind., began a ten-day series of meetings, during which time the saints were made to feel their need of drawing from the power-house of God through prayer in order to be of use in the Master's service, and sinners were warned to flee the wrath to come. Eleven young people accepted Christ as their Savior. Pray for the work at this place.

Dec. 7, 1936.

Cor.

Shipshewana, Ind.

(Shore congregation)

Greetings to all Herald Readers:—On Dec. 5 our congregation met to reorganize the various activities of the Church for the coming year. The results were as follows: Trustee, Fred

Lambright; Church Chor., Claude Miller; Ushers, Ora Hostetler, Ernest Hooley; Local Mission Board, Percy Miller, Homer Miller, Dorsa Mishler; S. S. Supts., Homer Miller, Dorsa Mishler; S. S. Chors., Sylvester Haarer, Mary Ruth Mishler; Y. P. B. M. Mods., Percy Miller, Aldine Haarer; Mgr. Quarter Fund, Leonard Haarer; Secy.-treas., Arlene Hostetler; Member Libr. Com., Jerry C. Troyer.

On Dec. 6 we had an all-day mission meeting. Our aged Bro. J. S. Hartzler from Elkhart preached in the morning. In the evening Sister Lydia Lehman conducted a very interesting meeting for the children and Bro. Lehman gave a talk on the future of mission work. In the evening Bro. S. C. Yoder spoke on the work among the Spanish. Several local people also gave talks.

A group from the Forks congregation gave the program in our young people's meeting on Nov. 29.

We wish you all God's choicest blessings and ask an interest in your prayers for the work here.

Dec. 7, 1936.

J. E. Nelson.

Waterloo, Ont.

(Waterloo congregation)

Dear Herald Readers, Greetings:—While not all take heed to the Spirit's pleadings, yet we are grateful to God for answered prayer. "Truly our fellowship was with the Father, and his Son Jesus Christ," and with one another during the special evangelistic meetings held Oct. 31-Dec. 12, while Bro. N. E. Troyer of West Liberty, Ohio, preached the Word so faithfully. I fear sometimes that we do not appreciate in these days in a way we should for fearless preachers of the Gospel. God forbid that we cease to pray for them. God's presence was made manifest in convicting men of sin. We were made to rejoice for those who had lost out and were willing to return to the Father's house; also for nine young people who were willing to yield their lives to their Savior and Lord. According to present plans we will have baptismal services Dec. 27.

Our pastor, Bro. J. B. Martin, will leave Dec. 12 for Ohio, where he will be engaged in evangelistic meetings. May God use him for the upbuilding of His Church and salvation of lost souls.

Sunday, Dec. 6, was reorganization for our Sunday school, with following results: Adult Dept., Supts., A. Weber, D. Snider; Prim. Dept., Supt., A. Hunsberger, Mrs. Elmer Brubacher; Sec., N. Beringer; Treas., S. Snider, S. Weber; Chors., E. Brubacher, J. H. Weber. The evening of same date the following were appointed for Y. P. B. M.: Pres., E. Brubacher; Sec.-treas., Roy Bauman; Fourth member, Mrs. E. Brubacher, fifth member, Verna Snider, with pastor as hon. pres. May God be honored through our lives, and

His love made known through these various activities of Christian service till He comes.

Dec. 7, 1936.

D. Snider.

Sheridan, Oreg.

Greeting to all Herald Readers:—We have had the privilege of enjoying many spiritual blessings the past few weeks.

Bro. J. S. Neuhouser of Leo, Ind., held revival meetings at this place Nov. 19-30. Many reconsecrated their lives and several confessed Christ for the first time. We thank the Lord for sending us our brother. May the Lord bless him as he labors in other fields.

On Thanksgiving day Bro. Sam Shrock and family of the Bethel congregation worshiped with us. Bro. Shrock conducted the opening services, after which Bro. Neuhouser preached an inspiring message.

A large number from our congregation attended the ministerial meeting held with the Hopewell congregation Dec. 1 and 2.

Bro. Aaron Mast of Belleville, Pa., preached for us Wednesday evening, Dec. 2.

Our bishop, Bro. G. D. Shenk, is at present in Los Angeles, Calif., on his way to Missouri to visit his parents.

We reorganized our Sunday school on Sunday, Dec. 6 as follows: Supts., Dewey Wolfer, Eldon Hamilton; Treas., Clifford Wolfer; Chors., Lloyd Driver, Margerete Yoder; Secy., Iris Wolfer.

After a long season of dry weather we now have an abundance of rain.

Sincerely,

Dec. 8, 1936.

L. Widmer.

Midland, Mich.

Greeting:—The Lord is doing great things for us in this community, whereof we are glad.

On Oct. 25, five souls were added to the Church, as one result of our revival meetings conducted by Bro. Ray F. Yoder.

The ordinances of communion and feet washing were observed by the church at this place, Nov. 8.

There has been much sickness amongst the membership here, such as scarlet fever, measles, etc., but only a few cases have been very serious.

Reorganization of our Sunday school and young people's meeting takes place Dec. 13.

We expect to have Bro. J. M. Yoder of Cherry Box, Mo., with us Dec. 24-27, after which he will go to Vestaburg, Mich. May the Lord use him in the preaching of the Word while here.

We are already looking forward to the time of our winter Bible school, to be held Feb. 1-12, with Bro. S. G. Shetler and Bro. C. C. Culp in charge. We extend an invitation to all who are interested to come to Midland and enjoy

this short time with us in the studying of the Word.

In these days in which we are living, it is needful that we hide the written Word in our hearts, so that we would not sin against Him.

Remember this congregation, especially the ministry, in prayer, that we would always be a group of faithful witnesses for the Lord.

In His service,

Dec. 8, 1936. F. F. Bontrager.

Shickley, Neb.

As God's children we need to come daily to Him in our prayers, as He showers His grace, love, and Holy Spirit in our lives. We need to depend more upon our heavenly Father and trust Him, for His spiritual and our temporal needs. We should feel grateful for the Church and His Son Jesus Christ.

We were permitted to have a four-day Bible conference at this place. The instructors were Brethren I. G. Hartzler of East Lynne, Mo., and Harry A. Diener of Hutchinson, Kans. Bro. Hartzler gave us lessons upon the 7 ordinances in the Bible. Bro. Diener gave us a few lessons of growing in grace. Also the brethren gave us lessons in book study. They also gave us some inspiring messages. They brought to us very forcibly the Word of God in its power. We were all strengthened, so that we will be more able to fight against sin and the world.

The attendance was good with a few visitors from our neighboring churches and ministers. May the Lord abundantly bless our brethren that they may go forth sowing the precious seed of the Word of Life in their future labors.

Dec. 2, 1936. Cor.

Kokomo, Ind.

(Howard-Miami congregation)

Greetings in Jesus' Name:—"For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." At this season of the year these words are again renewed in our minds.

The Lord still continues His blessings, both spiritual and temporal, for which we praise His name.

From Oct. 24 to Nov. 1 revival meetings were held at the Mission S. S. by Bro. Ray Yoder. There was 1 confession.

Bro. Ira Johns was with us on Sunday morning, Nov. 1, and brought a message on Phil. 3:1-10.

On Nov. 22 Bro. I. E. Burkhart of Goshen, Ind., was with us in the morning and evening services and gave us inspiring messages, and in the interests of Goshen College.

On Thanksgiving day we had a very profitable and enjoyable S. S. meeting with the Kouts and Burr Oak congregations.

On Nov. 29 the S. S. was reorgan-

ized for the coming year: Supts., Delbert Myers, Chester Osborne; Secys., Paul Troyer, Paul King; Treas., Wm. King; S. S. Del., Joe Troyer; Basement Supt., Noah Sommers; Chors., Idella Hostetler, Dan Hershberger.

Dec. 1-13 Bro. S. J. Miller of Pigeon, Mich., had charge of our revival meetings. A Bible lesson was given each evening before the sermon. We have been richly fed with spiritual things. May we as His children meditate on these things and hide them in our hearts, so that we would not sin against God. We feel that the Holy Spirit was with us, for Bro. Miller preached the Word with power. As a visible result there were 6 confessions and several reconsecrated their lives. We regret that there are still those among us who choose to serve Satan, instead of God; who "love darkness rather than light."

May we continue to call upon God that His mercy will be extended, that someone may be willing to accept Christ.

As a congregation, we are looking forward with pleasure to the arrival of Bro. and Sister George Troyer and family from India. Many are the prayers of the home folks for their safe journey home. 1936 will soon be a record of past events. Will our record for the year meet the Lord's approval of "Well done, thou good and faithful servant?"

Dec. 14, 1936. Nellie Frey.

The attire question came into the world in the same day that the sin question did.—Elmer Yoder.

SPECIAL MEETINGS

West Liberty, Ohio

Report of the One Hundred and seventeenth Quarterly Mission Meeting, and 39th S. S. Union held at the South Union Church, Thursday, Nov. 26, 1936.

Program and Speakers.—Thanksgiving Sermon, S. E. Allgyer; (Psa. 103), Jesus the Master Teacher, What is S. S. Teaching, and The S. S. and Character Building, Ezra Bender; Evangelistic Sermon, N. E. Troyer.

Thoughts Presented.—We should be thankful for the removal of our transgressions; for satisfying our mouth with good things; for religious liberty, natural resources; fruitful seasons, our Christian heritage, such as churches, schools, missions. The thoughts given on the subject, "What Constitutes Gratitude" were, The bursting forth with praise from the heart. Giving thanks for all things. Gratitude is a blossom grafted on love. Jesus had a purpose in teaching. He taught out of knowledge from conviction which caused His hearers to exclaim, "Never a man taught as this man." Brought truths in simple language, used simple illustrations, as light, bread, water, seed sower, etc. Jesus taught multitudes, groups of 70, the 12 disciples, the three inner circle of the disciples and individuals. Jesus Christ is food to help spiritual growth, Sunday school is a psychological process, also spiritual. Child training is a growth. We want regeneration, not reformation. Heredity, environment, personality are three forces in character building. S. C. Plank, Secretary.

Lancaster, Pa.

Report of Bible Instruction Meeting held at East Chestnut Street Mennonite Church, Nov. 25, 26, 1936.

Organization.—Mod., John K. Charles; Chors., Leidy Hunsicker, Robert Stetter; Secy., Josie Rehkugler.

Program.—Devotion, Enos Hartzler; Why I Preach the Second Coming of Christ, Enos Hartzler; Gospel Sermon, John S. Hess; Devotion, Jacob E. Brubaker; Thanksgiving Sermon, Enos Hartzler; The Grace of God, Aaron Weaver; The Greatest Question in Life, Christian K. Lehman; Devotion, David Landis; O. T. Types and N. T. Fulfillments, John K. Charles; Things that are Sure, John S. Hess; Things that are Lost, Enos Hartzler; Devotion, David Mosemann; Future Punishment and Future Glory, Enos Hartzler; Gospel Sermon, John S. Hess.

Some Thoughts Gleaned.—An evil life is impossible to those who look earnestly for Him. The promised return inspires the righteous to more efficient service, and disturbs the peace of the wicked. We expect the fulfillment of a promise only in proportion to our faith in Him who promised. To find those who are really thankful in heart we must often go among the unfortunate—as the Scripture says, "He that hath had most forgiven, loveth most." We too seldom feel our "thank you" to God, because we feel we must express it nicely. Have you a home, friends, temporal blessings? You have them through His grace which is as boundless as the illimitable expanse above you. "What think ye of Christ?"—the greatest questions are those whose answers, when determined, mean most to us. To evade problems is cowardly; to face them fearlessly is Christ-like.

The type is beautiful—its fulfillment more so. Christ is foreshadowed to us in Adam, as the beginning of a new creation; in Abel, as one who died not for his own sin; in Abraham, as leader of the faithful; in Isaac, as the uncomplaining sacrifice; in Melchizedec, as the imperishable King-priest; in the Rock, as one smitten for the reviving of the people; in the brazen serpent, as one with the power to save; in the passover feast, as redemption from slavery to Satan. The vicissitudes of life are agreeably tempered by the knowledge that "The Foundation of God standeth sure." The soul that longs for the future world is one who appreciates certainties. He "digs deep" (Luke 6:48)—God's D.D. degree available to all. Our "first love," truthfulness, tenderness to Word, spiritual concern, joyful song, introspective sight, deep conviction, desire for fellowship are all vanishing. The enemy makes us so busy we haven't time to prepare for His business. We too often expect His leading to be dramatic, and fail to note the small stirring impulses of the Spirit. "Will a loving God condemn any soul to torment?" Indeed so. It is in love and justice to the righteous that God sends the wicked to hell. He could not allow them in heaven, else it were no longer heaven. How like the devil his children are! They desire to do wickedly in this world and go to live above the stars in the next. Isa. 14:14, 15. Secretary.

Weaverland, Pa.

Report of a Bible Instruction Meeting held at the Weaverland Church, Nov. 18, 19, 1936.

Organization.—Mod., S. D. Martin; Chor., Milford Hertzler; Secy., Geo. G. Sauder.

Program and Speakers.—Unequally Yoked with the World, Daniel Kauffman; Sermon, Amos Stoltzfus; Christ's Yoke, Daniel Kauffman; In the World but not of It, Amos Horst; The Christian's Privilege in Grace, Noah Risser; Responsibility of Parents to their Children in the Teen Age, Daniel Kauffman; Every-day Religion, Amos Horst; Message to all, "Keep Thyself Pure," Noah Risser; Sermon, Daniel Kauffman.

Thoughts presented.—Nonconformity was a doctrine before there were Mennonites. The secret lodge is a strong power that pulls the other way. Looseness of the marriage bond leads to loose morals. Marry only in the Lord. Christ should be recognized in business. A Christian must be attentive, reverent, and obedient when in the house of the Lord, and when interest lags breathe a silent prayer to God. "See that ye refuse not Him that speaketh." It is next to impossible for a man to stand alone. We choose our yoke partner—either Christ or Satan. If Christ is at the other end of the yoke it is Christ's yoke. If you have Christ's yoke you learn of Him and partake of His nature. The Lord's yoke is heavy only when you have not surrendered. Setting our affections on things on the earth hinders our Christian life. Many people have sold themselves to advance ungodliness. Jesus Christ is our perfect example. Grace is the unlimited favor of God. The more we read the Word, the more we pray. We are here today as ambassadors for Christ. We need to be very careful about our deportment as ambassadors. We need to have true representatives. We owe an obligation to our children long before the teen age. In punishing children, be sure you are not guilty of the same thing. Encourage, restrict, and restrain children in their associations. The Sabbath should guide the trend of life on the other six days, not the reverse. It is a good thing to sit at the feet of godly mothers and grandmothers. If we would not die for the faith, I question if we are worthy of the faith. None of us are able to direct our steps in life; when made pure we need someone to help us. Written Word, Living Word, and Holy Spirit used together will bring success. "Be thou an example" to the youth. We must co-operate with God to receive a blessing. God does not force blessings on unwilling people. What good does the Church of Jesus Christ do if we do not surrender to it? We need more purity, more spiritual life, family altars, a purer conscience, a greater missionary zeal, a fuller knowledge of God's Word, more money on the altar of the Lord, to be "armed with the full armor of God," and have a brighter hope. No power on earth or hell can compel us to do wrong. The soul of man is free in Christ.

George G. Sauder, Secretary.

Tuleta, Texas

Report of All-day Missionary Meeting held at Tuleta Mennonite Church, Sunday, Nov. 15, 1936.

Morning Session, S. S. Classes.

Program.—Opening Remarks on the Annual Missionary Day, Bro. E. S. Hallman; Our Experiences With Mission Work Among Mexicans, Violet Schertz; Recitation of Tenth Chapter of Matthew, four primary boys; The Why of Missions, H. F. Reist; Missionary Sermon, T. K. Hershey; The Past History of Mennonite Missions, H. F. Reist; Present Day Miracles in Missions, Sister Hershey; Missionary Extension, T. K. Hershey; Our Opportunities in the Missionary Program of the Church, Anna Hallman; Scripture Reading, Isaiah's Reforming Vision, by the Moderator; Opportunities for Young People in the Lord's Work, and Effective Methods for Bringing in the Lost and Holding Them for the Church, Esther Stauffer; The Church that Sends Forth Laborers and Individual Opportunities, Sister Hershey; Missionary Sermon, T. K. Hershey.

Remarks.—The morning session was in charge of Bro. Elmer Schrock as moderator, Sister Priscilla Schrock serving as chorister. In the regular Church missionary program Bro. E. S. Hallman served as moderator and Sister Anna Hallman as chorister. The evening session was devoted to a young people's missionary program, with Sister Anna Hallman as moderator and Sister Mabel

Schrock chorister. The talks were interspersed with appropriate songs and recitations. All the sessions were interesting and edifying.

Jessie Yoder, Secretary.

Filer, Idaho

Report of the Ministerial Meeting and Nonconformity Conference held at Filer, Idaho, Oct. 31 and Nov. 1, 1936.

Organization.—Mod., E. S. Garber; Sec., Louis Landis.

Program and Speakers.—Devotion, Amos Shenk; The Unique Place of the Word of God in Message of the Ministry, Elias Kulp; The Unique Power and Authority of the Holy Spirit in the Message of the Minister, Milton Brackbill; Lay Preaching, Aaron Mast; Is God's Standard Higher for Officials Than for Lay Members? N. A. Lind; Responsibilities of Professed Leaders, Elias Kulp; Importance of a Complete Organization in Each Congregation, Aaron Mast; Tragedies and Failures of Present Day Leadership and the Remedy, Elias Kulp; Round Table Discussion—Our Most Acute Problems of the Ministry; Devotion, N. A. Lind; The Minister and the Pastoral Work of the Congregation, Aaron Mast; The Minister and God's Evangelistic Program for the Congregation, Milton Brackbill; Devotion, D. Y. Hooley; Tragedies of the Present Day Worldward Drift of the Church, Elias Kulp; Children's Meeting, Aaron Mast; Old Testament Teachings of Nonconformity, Aaron Mast; New Testament Teachings on Nonconformity, Milton Brackbill; Christian Experience and the Production of Nonconformity, Elias Kulp; The Blessings of Nonconformity and Uniformity, N. A. Lind; The Principles of Nonconformity as Applied to Our Present Every-day Life, Milton Brackbill; The Present-day Challenge of Nonconformity, Aaron Mast; Evangelistic Sermon, Elias Kulp.

Thoughts Gleaned.—The Word of God builds up saints, warns the wicked, makes "wise unto salvation," gives us comfort and joy as His children. It is a lamp, a light, water for cleansing, and food for growth. At our Lord's departure He sent us the Comforter, the Holy Spirit, which stands directly between sin and salvation. To be filled with the Spirit and its power we must have our lives cleansed from all sin and walk in the way of the Lord. The revelation of the Word comes by the Spirit. How empty words can be, and yet how full they can be when filled with power and authority of the Spirit. Laymembers have the same responsibility concerning God's Word as ministers, but the minister has an added responsibility in caring for the flock and in giving it the proper food at the proper time. We should be examples to others and be an encouragement to one another. We as the children of God are responsible for lost souls. If we fail to warn sinners with whom we daily come in contact, if they die in their sins their blood is required at our hands. There is danger of too much organization in a church as well as not enough. Each one has different gifts, and the work should thus be divided accordingly. If the minister does not suffer, his flock will suffer in his stead. He should win the confidence of his members. A pastor is not a lord but a servant. He should feed the flock, even the lambs, and keep the flock together and the enemies away. The saving of souls is the first work of the Church. We need faith that the Gospel can save to the uttermost. Each member of a congregation should be yielded to God, so that everything we do should contribute to the cause of Christ. It takes no effort to drift, but it does take an effort to live a Christian life. If the homes are drifting, so is the Church. We must be anchored on the solid rock, Christ Jesus. When nonconformity becomes no problem, then something is wrong. We must have a vision to have victory. Set yourself loose in the saddle in this world so you will be free to go with Jesus when He comes. Joseph was not afraid of

the pit when he had a vision of the throne. "Be not conformed to this world." We should be strangers to the things of this world, entirely separated from the lusts of the world. We constantly come in contact with the world, but we must not fellowship with it. The Christian standard is higher than the standard of the world. God honors a separated life as we will find by reading the book of Ruth. The tests of this life are blessings to a Christian. We as church members should have enough backbone to stay with the Church in carrying out the principles of nonconformity in attire. Young people in school and social gatherings have a challenge to put on the armor of God and His Word. Our business deals are a challenge to show our separation. Sec'y.

Married

Miller—Byler.—On Sunday, Oct. 25, in the Locust Grove Church near Belleville, Pa., Bro. Harvey J. Miller and Sister Mildred R. Byler were united in marriage by Bishop John L. Mast. May God's richest blessings attend them.

Peachey—Staybrook.—On June 7, 1936, at the home of the bride near Belleville, Pa., Bro. Levi E. Peachey and Sister Lizzie Mae Staybrook were united in holy marriage by their home bishop, Bro. J. L. Mast. May God's choicest blessings rest upon them.

Birky—Miller.—On Aug. 5, 1936, Bro. Harvey Birky and Sister Silda Miller, both members of the Cedar Creek congregation were united in marriage at the home of the officiating minister, Bro. Nick Stoltzfus of Manson, Iowa. May the Lord bless them throughout life's journey.

Yoder—Sigler.—On the evening of Dec. 5, 1936, Bro. Harold A. Yoder and Sister Erma Sigler both of the Middlebury, Ind., congregation, were united in marriage at the home of the officiating minister, Bro. Samuel S. Miller. May the blessings of God attend them through life.

Hartzler—Peachey.—On Dec. 26, 1935, Bro. Harvey Hartzler and Sister Ella Peachey, both members of Locust Grove Church near Belleville, Pa., were united in holy marriage by their home bishop, Bro. John L. Mast. May God's rich blessings be upon them throughout life's journey.

Egli—Wenger.—At the Manson Mennonite Church on Sunday evening, Nov. 29, 1936, Bro. C. B. Egli of the Manson congregation and Sister Lettie Wenger of La Junta, Colo., were united in marriage, Bro. Nick Stoltzfus, Manson, Ia., officiating. May the blessings of God attend them through life.

Peachey—Kanagy.—On May 21, 1936, Bro. Merle W. Peachey and Sister Mary E. Kanagy, both members of the Locust Grove congregation near Belleville, Pa., were united in holy marriage by Bro. John L. Mast of Belleville, Pa. May God's richest blessings attend them through the journey of life.

Ingold—Egli.—On Nov. 26, 1936, Daniel R. Ingold of the East Bend congregation, Fisher, Ill., and Alta Egli of the Hopedale, Ill., congregation were united in marriage at the home of the bride's parents, Bro. and Sister Simon Egli, Bro. Simon Litwiller officiating. May God's blessings attend them through life.

Peachey—Hartzler.—On Sept. 20, 1936, Bro. Thomas E. Peachey and Sister Vesta M. Hartzler, both members of the Locust Grove congregation near Belleville, Pa., were united in the holy bonds of matrimony in the presence of the congregation, Bishop John L. Mast officiating. May Heaven's blessings attend them through life.

Blough—Brubaker.—On Saturday evening, Nov. 15, 1936, at the home of the bride's mother near Rockton, Pa., Bro. Paul Richard Blough and Sister Miriam Laura Brubaker, both members of the Rockton congregation, were united in holy matrimony by Bro. Abram D. Yoder of Perkaspie, Pa. May the Lord richly bless them through life's journey.

Kauffman—Yoder.—On Sunday afternoon, Oct. 11, 1936, Bro. Duane Kauffman of the Clinton Brick congregation and Sister Orpha Yoder of Clinton Frame congregation, both near Goshen, Ind., were united in marriage at the home of the officiating minister, Bro. Samuel S. Miller. May the rich blessing of divine grace be theirs through life.

Shantz—Cressman.—On Nov. 19, 1936, at the home of the bride's parents, Bro. and Sister David M. Cressman, Elmira, Ont., Bro. Mablon W. Shantz of the Floradale congregation and Sister Mary M. Cressman of the Elmira congregation were united in holy marriage, Bishop Jonas Snider of Waterloo, Ont., officiating. The Lord be their portion through life.

Schantz—Yoder.—On Saturday evening, Oct. 24, 1936, at the home of the bride's parents, Bro. and Sister Wm. D. Yoder of Blooming Glen, Pa., Bro. Henry Schantz of the Bally congregation and Sister Stella C. Yoder of the Blooming Glen congregation were united in holy matrimony by Bro. Abram D. Yoder, uncle of the bride. May God's richest blessings attend them through life.

Stutzman—Troyer.—On Thanksgiving day, Nov. 26, 1936, Bro. Henry D. Stutzman and Sister Mabel M. Troyer, both members of the Martins Creek Mennonite Church, Holmes Co., Ohio, were united in the holy bonds of matrimony at the home of the bride's parents, Mr. and Mrs. Samuel Troyer, near Millersburg, O., Bro. Calvin Mast officiating. May the Lord's blessings attend them, as they journey through life, in His service.

Obituary

Buckwalter.—Fanny Buckwalter died at the Oreville Mennonite Home, Nov. 1, 1936; aged 83 y. 11 m. 3 d. She was a daughter of the late Abram and Kathryn Buckwalter. She was at the Home for the last seven years and is survived by nieces and nephews. She was buried in the River Corner Church Cemetery. Bro. Aaron Harnish officiated.

Bemiller.—Doris Ann, daughter of Mr. and Mrs. Morris Bemiller was born April 23, 1936, in Elkhart Co., Ind. After an illness of a few days she passed away Nov. 26. She leaves father, mother, and the following brothers and sisters: Irvin, Robert, Delbert, Carl, Laina, and Eleanor Jane, also her maternal grandparents, Mr. and Mrs. Clayton Caner. Services held at the Olive Church conducted by D. A. Yoder.

"How brief the stay, so beautiful as fleeting,
The time that baby came with us to dwell,
Just long enough to give a happy greeting,
Just long enough to bid us all farewell!"

Kratzer.—Ruth Virginia Kratzer of Dalton, Ohio, was born Aug. 7, 1929; died Nov. 28, 1936, at the home of her parents, Fred and Sallome Lehman Kratzer; aged 7 y. 3 m. 21 d. She leaves, besides her father and mother, 2 brothers (Leland and Mervin), 1 sister (Marie), 1 grandmother (Mrs. Elizabeth Lehman), and many relatives and friends. She was contented and patient in all her sufferings, which were heavy to bear by both the child and loving parents. She has gone to join others whom the Lord has bidden to come to Him. Funeral services were held Nov. 30 at the Mt. Eaton Funeral Home in charge of Bro. A. J. Steiner, assisted by Bro. J. Moser. Interment in the Sonnenberg Cemetery.

Baker.—Millard Fillmore, son of Ephraim and Susan (Levers) Baker, was born in Stark Co., Ohio, Feb. 3, 1872. He came with his parents to Montcalm Co., Mich., locating near Vestaburg in 1885 residing here till God called him from this life to meet Him in glory. After more than two years of suffering he peacefully went to sleep here to awake in the presence of the Lord, Dec. 3, 1936; aged 64 y. 10 m. A little more than a year ago he was baptized into the Christian faith and became a member of the Zion Mennonite Church near Vestaburg. He leaves 1 brother (John) and 1 sister (Ella Lewis), 2 sisters having preceded him in death. Funeral services were held in the home and at the Ferris Church in charge of Bro. Erie E. Bontrager, with burial in the adjoining cemetery.

Yoder.—Gerald Allen, infant son of Maurice A. and Elizabeth G. Yoder, was born Aug. 2, 1936. At the age of four months he took very sick with pneumonia, and after an illness of five days the tender little bud was transplanted to the heavenly garden of the Lord. Besides his parents, 2 little sisters (Marjorie Ann and Doreen) sorrow because they greatly miss him. The maternal grandparents, Bro. and Sister Eli N. Gish of Lancaster, Pa., survive; also the paternal grandmother, Mrs. R. C. Yoder of Hesston, Kans. Funeral services were held in the Hesston College chapel Dec. 10. Bro. Milo Kauffman had charge of the services. He spoke comfortingly from the text, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The little body was laid to rest in the cemetery adjoining the Pennsylvania Church.

Shoemaker.—Charles Clinton Shoemaker was born in Ohio May 23, 1861. He came with his parents to Freeport, Ill., in 1863. Died at the home of his sister (Mrs. Emma Meck), Freeport, Ill., Dec. 9, 1936; aged 75 y. 6 m. 17 d. He was married to Anna Greider of Lancaster Co., Pa. To this union were born 2 children (Mrs. Hazel Wellumsen of Johnsberg, Vt., and Harry Shoemaker of Milwaukee, Wis.). Three grandchildren, 1 brother, and 2 sisters also survive (George E. Shoemaker, Mrs. J. V. Fortner, Mrs. Emma Meck) all of Freeport, Ill. His first wife passed away five years ago. His second wife, formerly Anna Wright Miller, survives. In his early life he was a member of the Mennonite Church. But during the time he lived in the West and in Chicago, he lost his connection with the church. He was again received into the Freeport Mennonite Church Aug. 2, 1936. Funeral services were held Dec. 11 by A. C. Good of Sterling and S. E. Graybill. Text, Gen. 25:8.

Baer.—Martin Baer was born in Fulton Co., Ohio, Oct. 4, 1843; died Dec. 2, 1936, at the home of his daughter (Mrs. Ephraim Grieser) where he was affectionately cared for until death; aged 93 y. 1 m. 28 d. He was united in marriage to Judith Johns of Middlebury, Ind., Feb. 11, 1872, and made their home in Iowa Co., Iowa. In 1900 they with their family moved on a farm near Archbold, Ohio. On Feb. 27, 1906, his companion was called home by death. To this union were born 3 sons and 7 daughters. He leaves 7 daughters (Mrs. Abe Miller of Prattville, Mich.; Mrs. Albert Wyse, Midland, Mich.; Mrs. Ira Baer, Remus, Mich.; Mrs. Joseph Beck, Wauseon, O.; Mrs. Ephraim Grieser, Mrs. Norman Schlonger, Mrs. Emanuel Sauder, all of Archbold, O.), 39 grandchildren, 25 great-grandchildren and a large number of near relatives and friends. Three sons (John, Daniel, and Joseph), 6 grandchildren, and 2 great-grandchildren preceded him in death. He accepted Christ and united with the Mennonite church and remained faithful unto death. He was a kind, affectionate father, a helpful neighbor, and friend. He was of good health until a few hours of intense suffering before the Lord called him home. Short services were held at the home of his daughter, Mrs. Ephraim Grieser, and at the Central Mennonite Church in charge of John Mast of Elverson, Pa., and S. E. Allgyer of West Liberty, O. Text, Job 5:26.

"Farewell, dear father, sweet thy rest;
Weary with years, and worn with pain;
Farewell, till in some happy place,
We shall behold thy face again."

Detweiler.—Nancy, daughter of Joel and Lavina Detweiler, was born in Champaign Co., O., April 7, 1859. The family later moved to Tennessee, where she spent her girlhood days. In 1887 they returned to Ohio, again locating in Champaign Co., and then to Logan Co., locating near Huntsville, remaining there until the death of father and mother. Three children are buried in Tennessee. The remaining brothers and sisters scattered out into various localities. Nancy, with 2 sisters (Arie and Mattie) came to West Liberty and lived together in their home on West Baird St. One sister (Lizzie) died in Glendora, Calif. Nancy cared for the two remaining sisters until their death. In her youth she became a Christian, and was a member of the North Salem Mennonite Church and later at South Union congregation. Many of the older people will remember her for her dependability and economy, as she served in their home as hired help. On the evening of Nov. 25 she was struck by an automobile. Through the kindness of people living near by, and passing motorists she was taken to the hospital in Bellefontaine, where she was treated for skull fracture and broken limbs; but the shock of the accident and her advanced age, was too much for her frail body, and, on Friday morning, Dec. 4, she passed on. She was not rich in this world's goods, but she was willing to help those who were less rich than she. Her Christian life found expression in deeds rather than in words. There remain 2 brothers (Emanuel of West Liberty and Menno of Kingston, Md.). Funeral services were held Dec. 6 at the South Union Church, in charge of Wallace Kauffman, assisted by Marion King. Burial in the cemetery near the church. Text, Rev. 14:13.

"God knew that she was weary,
That the bills were hard to climb;
So He closed her weary eyelids,
And whispered—'Peace be thine.'"

Yoder.—Phebe Ann, oldest daughter of Jonathan and Martha Hartzler, was born near West Liberty, Ohio, Sept. 24, 1865; died Dec. 4, 1936; aged 71 y. 2 m. 10 d. She united with the Amish Mennonite Church in her youth and remained a faithful member to the end. On Feb. 13, 1899, she was united in marriage to Christian B. Yoder. To this union were born 11 children, 10 of whom survive (Milo J., of Duluth, Minn.; Martha M., of Columbus, Ohio; Nancy B., Isiah C., and Phebe Ellen, at home; Mrs. Amy V. Little, West Liberty; Mrs. Carrie R. Richard, Creston, Ohio; Dorothy H., of Springfield, Ben D., West Liberty; Mrs. Grace Alice Buck, Garden City, Mich.). There are 8 grandchildren, 1 daughter-in-law, 3 sons-in-law, and 2 sisters (Mrs. Ben Roth of Bellefontaine, and Mrs. John Z. Kurtz of New Castle, Pa.), and 2 brothers (Archie Hartzler of West Liberty, and Ben Hartzler of Fairview, Mich.). She was preceded in death by her husband, 2 sisters, and 1 brother. She was faithful to her God, her church, her family, and community. She was known as "Grandmother Yoder," in the neighborhood, and was ever ready to lend a helping hand. Her family was never neglected as she went happily about her work. Her ever smiling face was sunshine, not only to those who knew her, but to everyone. Her health has been failing for three years. She was confined to her bed since March, being very patient. She talked of her faith in God, and expressed her desire to go home. She went to sleep on Tuesday morning and peacefully slept until Friday, when she was called to her reward. She will be greatly missed by her family, her wide circle of friends and relatives. Funeral services were held at Betel Church, in charge of Bro. S. E. Allgyer and Bro. Marion King. Burial in Yoder Cemetery.

"I bid farewell to the way of the world,
To walk in it never more;
For my Lord says come, and I seek my home
Where He waits at the open door."

TWELVE DAY YOUNG PEOPLE'S INSTITUTE

Of Southwestern Pennsylvania Mennonite Conference, July 7 to 18, 1937

A Young People's Institute will again be conducted at Arbutus Park near Johnstown, Pa., for twelve days, from Wednesday evening, July 7 to Sunday evening, July 18, 1937, the Lord willing.

Those of you who attended the Institute at Arbutus Park last year will recall with much pleasure the profitable spiritual time spent there. Kindly keep these dates in mind in planning your coming summer's vacation.

Further announcement later.

Young People's Institute Committee,
C. F. Yake, Secy.

YOUNG PEOPLE'S INSTITUTE

Young People's Institute will be held at the Pleasant View Mennonite Church near Hydro, Okla., Dec. 28, 1936—Jan. 2, 1937. The Institute is under the direction of Bro. Milo Kauffman, Hesston, Kans. The program will appear later.

F. R. Swartzendruber.

ANNOUNCEMENT

YOUNG PEOPLE'S BIBLE INSTITUTE
To be Held at the Sycamore Grove Church
near Garden City, Mo., Dec. 31, 1936
to Jan. 3, 1937

Instructors:

J. D. Mininger, Kansas City, Kans.
D. D. Miller, Protection, Kans.
Nelson Kauffman, Hannibal, Mo.
Jesse Hartzler, Hesston, Kans.
Simon Gingerich, Wayland, Iowa.
(Several others spoken for, if Bro. G. can not come.)

Besides other courses, we aim to have a class in advanced training for singing. An invitation is extended to all who can, to attend these meetings. Committee:

J. A. Kauffman,
Mrs. Chester Yoder,
S. S. Hershberger.

ANNOUNCEMENT

Good Things in Store at E. M. S. Special Bible Term.

Christian Life Conference in which those things which are conducive to growth and development of the Christian are presented.
Revival Meetings in which the heart is searched and all are led to a closer walk with the Lord.

Sunday-school Workers' Meeting in which the work of the Sunday school is discussed and inspiration is given to press onward.

Mission Program in which the great task of world-wide evangelism is held forth.

Special Programs and Addresses of vital interest and value.

An Experienced Faculty of faithful and able brethren and sisters.

A broad and varied course of study that will prove helpful to young people, Sunday-school workers, missionaries, and ministers.

Students from Lancaster County who are not able to secure transportation will be assisted if they get in touch with Bro. D. Stoner Krady. Folks who are able to take one or more passengers should also get in touch with Bro. Krady.

THE WINTER BIBLE SCHOOL

Goshen College January 4—February 12, 1937
Courses

Bible Introduction, Methods of Bible Study, Book Study, Missions, Bible Doctrines, Church History, Sunday School Work, Sum-

mer Bible Schools, Young People's Activities, Music, and Chorister Training. Different courses each year for three years. A diploma will be granted to those completing the three terms. The Bible School also co-operates with the General Sunday School Committee in granting Teacher Training diplomas.

Minister's Course

If there is demand, there will be a special two weeks study course for ministers in Sermon Preparation, Practical Church Work, Personal Work, and Bible Studies. The dates are February 1-9. These subjects will offer different material from last year so that ministers who were here can come again.

Objectives

(1) Bible knowledge, (2) Deeper Christian experience, (3) Preparation for service in S. S., Y. P. B. M., Summer Bible School, and Young People's Activities, (4) Acquaintance with history and teachings of the Mennonite faith, (5) Development of loyalty to Christ and the church, (6) Fellowship with young people from various parts of the

Send your orders now for FAMILY ALMANAC FOR 1937 (English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

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Milo Kauffman, President,
Hesston, Kansas.

The preacher is secondary, if God's people come together as they ought to.—C. F. Derstine.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 31, 1936

(Herald of Truth
Established 1864)

No. 40

EDITORIAL

"What I have written, I have written."

Thus spake Pilate when the Jews asked him to revise the superscription above the cross of Jesus. Facts compelled him to write what he did, and he could not have changed them if he would.

We also, during the year that is now coming to a close, have written our records. Some of these things we would not wish to change if we could. But whether we would or would not, we can not change the record we have made. It is there to stay.

But we may, if we will, profit by our past records, whether they be good, bad, or indifferent. As a review of the past year brings our record before us, it is our privilege to cling to our virtues, to repent of our sins, to rectify our errors, and to resolve by God's grace to make an acceptable record before Him during the year 1937.

What the new year has before us is known to God only. During the past year many of our loved ones were laid beneath the sod. The next year, if the Lord delays His coming, this will probably be repeated. But this one thing lies within our power to do: So long as God gives us breath we can breathe our prayers to Him, spend our moments to His praise and glory, and make an unbroken record of loyalty to God and the Church. "As we have therefore opportunity, let us do good."

Applying these meditations to the Mennonite Publishing House and all its publications and workers, it is our desire and our prayer that each may deserve the Master's "Well done" at the close of the year. To this end have

we dedicated our lives, and to this end we ask an interest in your prayers. Your prayers and your co-operation thus far have been greatly appreciated. May this record be continued. Especially do we appreciate your helpful contributions to the printed page, and your support in the way of patronage. May the good work go on; and may the coming year witness a growth in all things that pertain to the strengthening of the Cause and to the glory of God.

On another page the reader will find an illuminating article from the pen of Bro. E. W. Bricker of Calgary, Alberta. It was sent as a letter to the editor of the Gospel Herald, but the nature of its contents is such that we decided to pass it on to our readers. Our aged brother is approaching the sunset of life; and his zeal for the cause of Christ and the Church is all the brighter because he sees beyond the evening twilight of earth and beholds the glorious morning light of eternity. May the sustaining grace of God remain with him, and his message be an inspiration to those of younger generations to "fight the good fight of faith" from the beginning to the end of their earthly pilgrimage.

The age of Man.—This mystery has finally been solved. In a certain religious periodical a writer states positively that the human family is 500,000 years old; and that it is beyond the possibility of a reasonable doubt that man was well established on the earth at least 10,000 years ago.

We had not known this before. As we were not present 500,000 years ago, nor even 10,000 years ago, we did not know any better than to conclude that the writer of Genesis knew what he was talking about, and so concluded to accept his figures—especially so since we were taught that "all scripture is given by inspiration of God" and is therefore to be trusted as absolutely reliable.

Really, if men claiming to believe the Bible would all live up to their claims, this that we call "Modernism" would be unknown among professing Christian people. Voltaire, Paine, Hume, Ingersoll, and others of their school taught these same heresies, but they did it as avowed opponents of Christianity.

New Year's Resolutions.—The first that we care to say about this subject is that they are perfectly in order. We make resolutions on other days; why not on this day also. And even if such resolutions are made from sentimental reasons, if they help some people to a better life, by all means let them not be discouraged from making such resolutions.

Then there are some resolutions that ought to be made on New Year's day because the people that ought to make them then have not had the grace or courage to make them before. Suppose that some one has been given to lying, to profanity, to stealing, to drunkenness, or to some other sin or sins; and has all along been too weak to renounce such sins. Would it not be a fine thing for such an one to say, in effect: "I have been a fool long enough. As this is the beginning of a new year, so may it also be the beginning of a consecrated, spotless, holy, God-honoring life on my part. God help me so to be and lead me in the way everlasting."

Most of what people call "New Year resolutions" are not resolutions at all. They are but a hollow promise by sentimental weaklings who are as fickle after they have made the "resolutions" as they were before. That is not a resolution unless we throw our lives into our promises, determined by God's grace and power to be as good as our word, trusting in the sustaining grace of God to enable us to carry these resolutions into effect.

Then there are some resolutions that ought never to have been made. For

example, those more than forty Jews who bound themselves with an oath that they would neither eat nor drink until they had killed Paul, made a very foolish and sinful resolution. It was a resolution, all right, but it was devil-inspired. We should never attempt to make a resolution unless we are sure that it is pleasing to God and helpful to His Cause. First learn God's will, then resolve.

Some people shrink from making noble resolutions because they claim that they are not able to keep them. In this they are simply "begging the question." If they would only put their trust in the Lord, and take note of the many promises of God to care for His own, they would see at a glance that the only thing in the way of their keeping all the God-honoring resolutions made is their own unwillingness to yield themselves fully to God. Were Noah, Abraham, Joshua, Samuel, Daniel, Nehemiah, John the Baptist, John the apostle, Stephen, Paul, Peter, and other men of God belonging to the same class with themselves, able to carry out their resolutions even though most of them died a martyr's death? No matter what comes, we CAN hold out, make our resolutions a part of our record of triumph, provided we are a hundred per cent willing to hold on to the Lord and trust His promises.

OLD TIME REVIVAL

By T. K. Hershey

For the Gospel Herald.

VI. Humility

In II Chron. 7:14, 15, we read, "If my people which are called by my name, shall pray and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land. . . . Now mine eyes shall be open and mine ears attend to the prayer that is made in this place." All Bible readers know that this was an answer to Solomon's prayer at the dedication of the Temple. I should like to urge all our readers to note several things here that accompany an Old Time Revival.

First, we might ask, What is a revival? It is a quickening of life; a fuller, freer life on the part of those experiencing it. It comes in greater abundance to those who wish it. As seen in the words of the text there are several things necessary.

"If my people who are called by my name shall humble themselves." That is it. "My people," suggests possession. We belong to God. We are called by His name. We should all be conscious of the fact that we are His. He bought us and paid for us. The price paid was the blood of His Son. Yes,

we are His. Now if, as such, we humble ourselves, then God says He will do certain things. As a method for ushering in a revival, humility surpasses all others. But this is not the modern method of advertising a revival. One needs only to study methods of some churches to observe how opposite they are to God's method—humility.

Augustine was asked what the first Christian virtue was. He replied it was **humility**. "What is the second?" Again, he replied, "Humility." "And the third is also Humility." There is no doubt about it but that God is on the throne and is casting down the proud and exalting the humble. We should, therefore, humble ourselves and cry out, "O Lord, revive thy work in the midst of thy years; in the midst of years make it known."

There is, undoubtedly, too much pride in our life and consequently it is in the Church. We are tempted with an apparent satisfaction and pride to look upon our numbers, our wealth, our social position, our flourishing Sunday schools and young people's meetings, our congregations, our self-sufficient selves, and think that these are requisites to a revival. As the result of being self-satisfied, the evangelist comes, works hard and goes again with no visible results. Pride is often the cause. No, a revival needs a humble spirit that is willing to bend the back and the knees and to sob out sin and pride.

A humility is needed that recognizes that it is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Let us therefore humble ourselves, if we would experience a revival.

Prayer

"Humble themselves and pray, and seek my face" says the text cited. Herein lies the secret. Humility is good, but it must be followed by prayer and the seeking of God's will. The intensity of prayer for others, flowing from the lips of a humble man, is seen in Moses' praying for his people, "Oh, this people have sinned a great sin . . . yet now, if thou wilt forgive their sin . . . ; and if not, blot me, I pray thee, out of thy book which thou hast written." What concern for others!

Jesus, burdened for Jerusalem, cries out, "O Jerusalem, Jerusalem! . . . How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not." What a passion for souls!

It was John Knox, who said, "Give me Scotland or I die;" and Whitefield who cried out, "Give me souls or take my life." Such passion flows from the lips of humble people. Sin and wickedness all around us should send us on our knees.

Turn from Their Wicked Way

Humility, prayer, and seeking God's face are necessary; but our text cites one more essential thing that is needed for a revival and that is, "turn from their wicked ways." God says, "If my people will humble themselves, and pray, and will turn from their wicked ways, then I" will do my part.

There has much been said in these articles about turning away from sin. This reminds us again that sin is what hinders answered prayer. God says, "If they turn away," etc. On that it depends the success of the revival desired. Many times because of no humility, no prayer of faith, no seeking of God's face and no turning away from sin in God's people, the Church has been hindered from experiencing an Old Time Revival.

The conclusion reached from our text then is, that if we do four things—humble ourselves, pray, seek God's will, and turn away from sin—God will do three things: He will hear from heaven, forgive our sins, and heal our land. Having written on Prayer, and a willingness on God's part to forgive our sins, suffice it to say that when there is a genuine repentance toward God, there will be humility, prayer, and a turning away from sin. Let us note in particular, the third promise that God makes in II Chron. 7:14.

Land Healed

"And will heal their land"—their land was sick, and so is ours. Without a doubt, there were quack political doctors in Solomon's time as well as in ours, that were ready to suggest remedies. Today, we hear of many methods to usher in better times. Communism, Fascism, Nazism and Socialism would all have us believe their remedy and platform is the best to heal the land. Social gospel advocates declare that what is needed today is **reform**, and so present the social gospel program. They cry for more laws, better laws, cleaner streets, improved sanitary conditions, abolition of existing evils through education, more charitable and relief work, etc., etc.

These outward things and reforms, while good in themselves, will not heal our land. It is an individual and personal affair, and not a gospel collectively for families, or societies, or cities or communities. If the land is to be healed, it must come about through personal faith, personal repentance, and a personal regeneration. We all realize there is a world-need for revival. It is as a whole sick and needs healing. This healing will take place when God's people comply with the condition laid down in God's Word.

In the 12th verse God said, "I have heard thy prayer," and in the first verse, "When Solomon had made an end of praying, the fire came down

from heaven and consumed the burnt offering and the sacrifices and the glory of the Lord filled the house." God will do so today when His people humble themselves, pray, seek His face and turn away from sin.

Tuleta, Texas.

(To be continued)

CONSISTENT CHRISTIAN LIVING

By Isaac R. Herr

For the Gospel Herald.

Let us be thankful to Him who from the earliest dawn of existence of our life and being had the care, custody, and oversight of us. Let us be sure to have a heart of gratitude, of love, and of praise with which to give a full measure of devotion and service to Him, with which to give all honor and praise, all homage and all dues to the God who quickeneth all things; who made Heaven and earth and framed the universe, who gave breath and life to all creatures and an instinct to answer the purpose of their creation. He breathed the breath of life into the nostrils of humanity and endowed them with the light of reason and the strength of good common sense, to discern right from wrong, to eschew evil and learn to do good.

Howbeit the ingrate, the retrograde, the derelict on the high sea of life hangs on to the coat tail of progress and shouts vociferously, "Whoa! Whoa! Whoa!" and endeavors to intercept the plans and workings of God, even to stop them. Notwithstanding the demerits, the defects, and the degeneracy of these men, they enter their names on church records when they are so devoid of the well born, well bred, well disciplined life in Christ Jesus.

Let each one of us live in that liberty and freedom in Christ Jesus with its exponent of strength and power in the fact that we daily cleanse and wash ourselves in the purging, purifying waters of regeneration that make and keep us clean and pure and whole each day.

Lancaster, Pa.

CONQUEST OF THE LOCUST PLAGUE

How It Came to an End in 1877

(Note. This article appeared in the *Herald-Journal*, of Clarinda, Ia. One Governor believed in prayer.—Jacob Hygema.)

(Condensed from "The Book of God's Providence," by Faris.)

Perhaps the worst visitation of locusts was in the years 1873 to 1877. In 1873 a few counties in Minnesota were affected.

In the spring of 1875, locusts again descended, until the whole of southern Minnesota was groaning under the visitation. Efforts were made to kill the insects by coal oil, and a bounty was offered to boys who would gather them. The sum that the counties had to pay soon became enormous. An appeal was made to the governor, asking that the law be suspended.

By the close of the summer of 1876 the situation was one almost to cause despair. But in a hope that a wider discussion of the situation might help, Governor Pillsbury of Minnesota invited the governors of the adjoining states, Iowa, Dakota, Nebraska, Kansas and Missouri. They accordingly assembled at Omaha. Some noted entomologists were also present; it was thought they might advance some plan for the destruction of the grasshoppers. This consultation brought out little that was new. Every remedy that was suggested had already been tried—every remedy but one.

When the conference was drawing to a close, the governor of Dakota suggested that a day of prayer be appointed for possibly relief to the stricken state would come from a higher power than had yet been invoked. This thought was received lightly by some, but found lodgement in the mind of Governor Pillsbury.

In the meantime, suffering among the farmers had become so acute that the legislature appropriated money for their relief. That winter six thousand people were fed and clothed by the state. As the grasshoppers had spread from two or three to thirty-two counties, what could stay them from going on and devouring as many states? Why might there not be 6,000,000 people to feed and clothe instead of 6,000? Everything else had been tried, would the prayers of the people avail when the work of their hands had gone for naught? This was the question that the governor was now asked to deliberate upon.

Many ministers of the state began to importune him to issue a proclamation appointing a day of prayer and fasting throughout the state. Upon this he decided to act, and a proclamation of which the following is a copy was issued:

"State of Minnesota,
Executive Department.

St. Paul, April 9, 1877.

"A general desire having been expressed by various religious bodies in this state for an official designation of a day of fasting, humiliation, and prayer, in view of the threatened continuation of the grasshopper scourge, I do hereby, in recognition of our dependence upon the power and wisdom of Almighty God, appoint Thursday, the 26th day of April, instant, to be ob-

served for such purpose throughout the state; and I invite the people, on the day thus set apart, to withdraw from their ordinary pursuits, and in their homes and places of public worship, with contrite hearts, to beseech the mercy of God for the sins of the past and His blessing upon the worthier aims of the future.

"In the shadow of the locust plague, whose impending renewal threatens desolation of the land, let us humbly invoke, for the efforts we make in our defence, the guidance of that hand which alone is adequate to stay 'the pestilence that walketh in darkness, and the destruction that wasteth at noonday.' Let us pray for deliverance from an affliction which robs the earth of her bounties, and in behalf of the sufferers therefrom let us plead for comfort to the sorrowful, healing for the sick, succor for the perishing, and larger faith and love for all who are heavily laden.

"Let us, moreover, endeavour to deserve a new prosperity by a new realization of the opportunity vouchsafed us, and a new consecration to those things which make for the well-being of men and the glory of God.

"J. S. Pillsbury, Governor."

Among the God-fearing people the proclamation created a profound impression. Though not prepared to hazard an opinion as to the probable effect of their united prayers, they resolved to observe the day in the most devout manner.

On the 27th of April, the day following the day of prayer, the sun shone clear and hot over Minnesota, and an almost summerlike warmth penetrated the moist earth, down to the larvae of the myriads of grasshoppers. Quickened by this genial warmth, the young locusts crawled to the surface in numbers that made the countless swarms of the preceding summers seem insignificant; in numbers sufficient to destroy the crops and hopes of half a dozen states. For a day or two the mild and balmy weather lasted, then it grew colder, and one night the moist earth was frozen and with it the unhatched larvae and the young and crawling locusts above ground. And though the earth thawed in a few days, the locusts, with the exception of a scattering few, had disappeared.—Sel.

How quickly the glory of this world fades away! But look at the despised and hated Hebrew prophet Daniel. They wanted to put him into the den of lions because he was too sanctimonious and too religious. Yet how green his memory is today! How his name is loved and honored for his faithfulness to his God!—Exchange.

No man can be straight with God except he be humble.—N. H. Mack.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio

Dear Gospel Herald Readers:—Our Christmas services have passed. Many are the blessings that God hath bestowed on His people, but none like the unspeakable gift, Jesus.

We are glad that friends of the Mission made it possible to treat our Sunday-school children. We want to thank the following brethren and sisters for their kindness and interest: Lima Mission members, Zelma Stalter, Mary Brunk, Nellie Hagey, L. Messenger, Melvin Hertzler, and others. We also want to thank those who have given for paint and varnish for the Mission: Mrs. Rudder, Paul Smith, Olive Elston, Geo. W. Ross, L. Messenger. We still can use a gift or two for this need. May the Lord lead.

We were given a splendid program Dec. 20 by the Gospel Team from Goshen College. Come again, brethren.

We have three souls under instruction for church membership, also three others counting the cost. Please pray for these souls.

We are looking forward to baptismal services soon.

On Jan. 17, 1937, D. V., we expect to have an all-day missionary program with N. E. Troyer as guest speaker. The Central, Blanchard, Bethany and Lima congregations are taking part.

In March we expect Jesse B. Martin of Waterloo, Ont., to hold a series of meetings here.

Yours in Him,

Lima Mission Workers.

Portland, Oreg.

(2235 N. W. Savier St.)

Dear Herald Readers, Greetings:—"Enter into his gates with thanksgiving and into his courts with praise."

We have much to praise God for. We enjoyed a real spiritual feast while Bro. Milton Brackbill of Paoli, Pa., was with us holding a series of meetings from Nov. 17-29. We are rejoicing that two girls accepted Christ as their Savior. They are from a non-Christian home. The parents are strictly opposed to Christianity and for some time the father refused to let the children attend Sunday school. But through much prayer and repeated visits in the home, the father has at last consented to let the children come to Sunday school and has given his consent to let the girls (Jane and Marcellie) unite with the Church some-

time in the future. We feel that a great barrier has been broken down, but we have only made a beginning to work in that home. We need your prayers, that we may have divine guidance in dealing with the parents that they too may be reached. Pray too for the girls, that they may stand true in spite of opposition and increased demands made upon them in the home since they are Christians.

On Dec. 14, Bro. Elias Kulp of Bally, Pa., brought us an inspiring sermon. His text was taken from I Pet. 2:7. We realize more than ever that Christ truly is precious to us because of what He has done, what He is doing, and what He has promised to do for us.

Instead of the usual Christmas dinner served approximately to 175 persons here at the mission, we are preparing baskets to be taken to the needy homes. Different groups will visit and have a short service in each home as they deliver the baskets. We feel that contacts can be made in this way that would not be possible when the thoughts and energies of a force of workers are centered upon the preparation and serving of a big dinner.

Sunday morning, Dec. 20, the Sunday school children will give a Christmas program, and in the evening of that same date the adults will give the Christmas message in song. We have enjoyed preparing this program, and we hope and trust that through the rendition of this program our Lord may be magnified, and those who listen may be brought nearer to Him.

The Lord has done wonderful things for us by blessing the efforts put forth in the work at this place. There is an increase of interest and attendance in both the Sunday school and church service. Will you join us in prayer that those who are yet lukewarm, indifferent or disinterested may realize the grave danger of neglecting spiritual things to the extent that they will take a new lease on life.

Yours in the Master's service,

Mrs. Glen W. Whitaker.

Dec. 19, 1936.

Lancaster, Pa.

(Dillerville Mission)

Greetings of love:—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

There are many folks here in this Dillerville community of the same type as those of backslidden Judah. They do not care to follow on with the Lord. Have you ever stopped to meditate and consider the way of those who are wandering on and on in sin? Oh, that we might in our meditation see more fully the need of bringing the

message of Christ to them, and the great love that He has shown to mankind. In the children of Christ the love life is shown by the life of love. "Beloved if God so loved us, we ought also to love one another" (I Jno. 4:11).

While approaching the Christmas season and perhaps for a few months afterwards we find a more keen interest in our Sunday-school attendance and children's meetings, also cottage prayer meetings, for which we praise the Lord. We want to take opportunity to thank those that have given in a material way in helping those that have need of natural food to strengthen their bodies.

There are many things we could write about, but there is one thing we want to ask you. Have you continued to remember the work and workers at this place in prayer? If you or I fail, what then? May we enter the new year with a spirit of reverence, thankfulness and praise to Him with a greater desire to do His will. While we live and while we serve may all honor be given to God alone.

Correction.—We would like to correct an error which was in our last letter. Instead of prayer meeting each Thursday evening, as it was stated, prayer meeting is held each Tuesday evening at 8:15 o'clock.

In His glad service until He come,

Dec. 21, 1936. John S. Bechtold.

Los Angeles, Calif.

Greetings in Christian fellowship, through Christ Jesus:—Before this letter goes to press, we will, D. V., have celebrated another anniversary of the birth of our Lord. Just take it for granted that we wish you more than the usual seasonal greetings; we include the rich blessings of God in your life.

We just closed a two weeks evangelistic program. Bro. J. S. Neuhausser was our evangelist. The Word was given and emphasized through the power of the Holy Spirit. The result of the meetings were four confessions, and a number who rededicated their lives to Christ and the Church. Probably four applicants for church membership. A father and mother, with whom we had been working for about three years came out for Christ. There are seven children in this home. One daughter, ten years old, gave her life to Christ Sunday evening, after the rendition of our Christmas program. As you read this breathe a prayer to God for this home. The father has some habits over which he must, through Christ, gain the victory. This family belongs to the class of which Christ remarked, "Ye have the poor always with you."

Our bishop, Bro. G. D. Shenk, of Oregon, has been with us about two weeks, dividing the time with the N.

Pomona congregation. We held our communion service last Sunday morning. A sister was received into the church by baptism at this time.

We had a large number of visitors from our sister churches in the eastern states last Sunday. Tourists and visitors from the eastern states have greatly increased this winter (business must be much improved). We extend a welcome to you. Be sure and call on us while in California.

The brethren, Aaron Mast, Elias W. Kulp, Milton Brackbill, and J. S. Neuhouser, closed their evangelistic campaign on the Pacific Coast, with an all day meeting at the N. Pomona church. We thank the Lord for their devoted service to Christ and the church. We have reasons to know that our lives have been enriched in spiritual things, by the presence and work of our brethren among us.

Bro. C. F. Derstine paid us a short visit also. He delivered a message to us on Wednesday evening, Dec. 16. Bro. D. also spoke to the students at the Bible Institute Thursday A. M. His message was sincerely appreciated by all present.

We take this opportunity to thank our friends who sent us Christmas greetings.

Let the Church arise, and launch forth under the banner of Jesus Christ to victory and new achievements in the Master's vineyard in the year 1937.
Dec. 21, 1936. H.

Hannibal, Mo.
(2213 Market St.)

"Bless the Lord, O my soul; and all that is within me bless his holy name." I am sure this was the expression of each one who was privileged to be present at the dedication services of the new church building at Hannibal, on Dec. 13, 1936. Truly as we beheld the dawn of the beautiful Lord's Day we were reminded of the extension of His love and kindness toward us.

The morning session was opened at 10:00 A. M. with singing and devotion and an address from the chairman of our district Mission Board, Bro. L. J. Miller of Garden City, Mo., who very ably discussed the subject, "Standards for Mennonite Missions." Following this Bro. Abner G. Yoder of Parnell, Iowa, brought us the message of the morning on the theme, "The Secret of Success in Evangelistic Effort." Many suggestive and helpful thoughts were given for collective and personal efforts in bringing the Gospel to the lost.

After the noon meal we met again at 2:00 P. M. for the dedication services. The new building, with a seating capacity of about 250, was filled, and after a Spirit-filled song service and devotional period, Bro. J. M. Kreider of Palmyra, Mo., chairman of the local board and moderator of the meeting,

gave a history of the Hannibal Mission, also a financial report of the building committee.

After this message and report Bro. J. N. Kaufman, President of the General Mission Board, of Peoria, Ill., preached the dedication sermon. As a text he used I Cor. 3:9. Bro. Kaufman very faithfully admonished us that not only were we dedicating a building but our lives anew to the service for which the building stands. A building ever so serviceable and beautiful would be valueless without dedicated hearts and lives to worship there. May we long cherish and remember the faithful and instructive teaching of our brother.

Following this we had a word of testimony from all ministers present, also from a number who had a part in the erection of the building and who furnished plans and materials for the same.

The evening service was one of praise and thanksgiving, especially in behalf of the local congregation for the building and the blessing of God in their souls. I am sure any one who was there and heard and saw the expression of joy and satisfaction on the faces was amply repaid for any sacrifice made to make it all possible. Bro. John Y. Swartzendruber of Kalona, Ia., gave an address on the subject, "Blessings of Unity in Missionary Effort," followed by a sermon, "Power for Service," by Bro. Simon Gingerich of Wayland, Ia. Text, Isa. 41:10. May we fearlessly and boldly go forth in the strength of the Lord till Jesus comes.

Many visitors were present for these services, four states being represented here, with a very helpful and devotional atmosphere prevailing.

The building is very well built, serviceable, substantial, and well planned, and large enough to expand and grow, and our prayer is that the work may continue to grow and prosper in the salvation of souls. Bro. and Sister Nelson Kauffman, who have charge of the work, are loyal and true to the cause of Christ and the church they represent, and have entirely consecrated their lives for the salvation of the lost, especially for the work in Hannibal. At present they have the able help and support of Sister Nora King of Parnell, Ia., and Aline Sommerfeld of Canton, Kans., also Bro. Sam Fryenburger of Wayland, Ia. May the Lord bless the work in Hannibal that many souls may be saved and that the cause of Christ might be established.

Dec. 22, 1936. H. J. King.

Kansas City, Kans.
(2409 Farrow Ave.)

Dear Friends of the Kansas City Mission, Greetings:—This is the night before Christmas. Through the kindness of friends from Iowa and else-

where, it was made possible for us to bring food, both for body and soul, to many needy ones. Had you seen and heard what we did during the last few weeks, your hearts also would have been stirred, same as were ours.

On Monday we were called to conduct a funeral of a little child in a cemetery, because of the nature of the disease which caused the child's death.

Once it meant going behind iron bars to bring a message of comfort and cheer. Also to a basement home of an aged widow (bent over with age) were carried provisions, etc.

To an upstairs hovel, where painful poverty and woeful want reigned, we had the joy of bringing help and cheer.

It is terrible how people become enmeshed in the mire of sin when they are without Christ. What a hallowed privilege to help such to get their feet upon the Solid Rock—CHRIST JESUS!

No wonder the Book of God tells us, "Blessed are they which sow beside all waters." For the high privilege of being workers together with God one more year, we sincerely thank God.

Yours for the lost of Kansas City,
Dec. 24, 1936. J. D. Mininger.

AFRICA WEEKLY NEWS LETTER

Musoma, Shirati, T. T., E. Africa,
December 1, 1936.

Dear Christian Friends, Greetings of Love:—It scarcely seems possible that we are about to celebrate our second Christmas in Africa. For the first workers it is the third, and for the last group it is the first Christmas here. Our thoughts turn to America at this season; also to the other countries where we have kindred and friends, as we all celebrate the birth of our King of kings.

In reviewing the year, there have been many blessings, experiences, and advancements for which we are grateful. Our temporal needs have been bountifully supplied through funds from the home base, for which we thank each of you. As a group there has been very little illness, and for the past three months the mosquitoes have practically deserted Shirati; so that we did not need our nets. This has been a comfort, or nice change. The rainy season is not so far away. When it comes, the mosquitoes will find their way here again too.

Another blessing we enjoy is our communication with you through the postal service. The Church periodicals are a great help in keeping us in touch with what is going on in various sections. It is also one means of fellowship. Our spiritual blessings have not been few, as we passed through both pleasant and some less pleasant experiences.

(Continued on page 844)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

IN MEMORY OF MOTHER

Tonight I am thinking, dear mother,
Of grief that has come to our home,
How you left us in silence one evening—
You left us in sorrow and gloom.

That God would prepare us, dear mother,
For the angel of death that would come,
To bear you away in that mansion,
In your bright celestial home.

Your life work is ended, dear mother,
And you're safe on the evergreen shore,
Where the grief you so often have suffered
Will never be felt any more.

I feel you are freed from all sorrow,
And dwell with the pure and the blest,
In that peace that knoweth no ending,
And the weary are ever at rest.

I will bow in submission, dear mother,
And say, "Let God's will be done,"
And meet you in that bright morning,
When my race on earth is run.

I will wander to your grave, dear mother,
And cherish sweet memories there;
And try to be ready to meet you
In that land that is bright and fair.

—Edith A. Sangrey
Sel. by a sister.

A HAPPY NEW YEAR

We are now on the threshold of a new, unspotted year, bidding adieu to the old with its joys and sorrows. And as we have just stepped out into this New Year we are unaware of what it has in store for us; the outlook may not be so bright and cheerful. Perhaps hope does not soar so very high as we think of the year just ahead, but there is One who knows all about us.

Our Lord Jesus knows and understands every circumstance which we His followers must pass through. It perchance may be poverty, unemployment, illness, wars or rumors of wars, disappointments, sorrows or trials of which our loved ones on earth may not understand but Jesus understands and He is so anxious to join company with us and go through whatever we meet.

As His dear children we can rest assured that His eternal love has planned our path. He has designed the pattern of our lives and His mighty arm will support us. It was Jesus who came to Jairus in his deep distress and sorrow; who walked with the grief-stricken sisters to the grave of the beloved brother Lazarus; who interrupted the funeral procession of the widow's only son at Nain as they mournfully wended their way to the burying

place. And it was Jesus who drew near and walked with the two downhearted travelers on the way to Emmaus.

These two were walking in deep sorrow for they had trusted that Jesus should have redeemed Israel but now their hopes are blasted, their future prospect blighted, uncertain and dark. They are keenly disappointed. As they are thus walking in anguish of spirit conversing with one another of the sad death of Jesus, He Himself drew near and walked with them. What a wonderful Companion. Darkness is turned to light when He is near. He calms the troubled soul and longs to tarry with us and reveal Himself as our Savior and Master.

When we realize His precious nearness our hearts are set aflame with love and faith. What a wonderful condescension of Him to walk with us. The wind and storms may loudly howl and rage and the sun may hide its bright smiling face, but if Jesus goes with you through the storms you need not fear. What a privilege to enjoy His companionship, His sympathy, love, comfort, His almighty power and His everlasting arms underneath.

Dear fellow-travelers to the heavenly home, let us commence our journey through this New Year with this wonderful Companion, place our hand in His crucified hand, our eyes fixed on Him, then our hearts will be filled to overflowing with His praises and our feet will gladly walk in the narrow path which He has designed for us.—Selected by Peter Zehr.

REMEMBER THE AGED

By S. L. King

This is a fine day. We are fixing to butcher 12 hogs tomorrow. There are now 42 of us here in the Home, including the workers. I am enclosing an article from my West Liberty paper on "Old Folks not Wanted."

Old Folks Not Wanted

One of the most tragic spectacles is that of an old member of a family feeling he isn't wanted. The way to treat old people is to truly respect them. When people become old and feel they are neither needed or wanted, their suffering is beyond expression.

Shakespeare in "King Lear" portrays Lear making the mistake of dividing his property among his three daughters before his death. Two of the daughters were villains but Cordelia was thoughtful and sincere. During Cordelia's absence, the other two daughters broke his heart by treating him like a tiresome old bore.

When Cordelia returned and found her father almost insane with grief she proceeded to restore his self respect. She began her conversation with such greetings as "How fares your Majesty?" The attending physician saw signs of returning consciousness and asked that she continue speaking to him with words inspiring confidence appealing to his better self as one who was still King Lear.

This lesson could be well applied today in our treatment of those no longer able to cope effectively with life's problems.—D. Carl Yoder.

It used to be that old people were cared for until death. One old man came here not long ago. Clasp his hands together, he said, "My young people don't want me any more." There are lots of cases like this. Such people are to be pitied. In Ex. 20:12 we read, "Honour thy father and thy mother." People have changed, but not all for good. Many people don't think about the old Bible; perhaps never hear it. It does not all depend upon knowing. We must be up and doing. "To him that knoweth to do good, and doeth it not, to him it is sin."

Eureka, Ill.

THE UPPER ROOM VS. THE SUPPER ROOM

The early church prayed in the upper room, the twentieth century church cooks in the supper room. "Oh, I would like to see the cooking squad put out, and the praying band put in. Let us have less gravy and more grace, less pie and more piety, less soup and more salvation, less ham and sham and more love and life. Let us have less leaven and more heaven, less use for the cook and more use for the Book. Let us put out the fire in the kitchen and build it on the altar. Beans and brown bread are not necessary for those who are "alive from the dead." Let us get up fewer dinners and go after more sinners. Let us have a church full of waiters, and do away with the traitors. A church full of servers, and not so much only observers, but they who are serving God and "waiting for His Son from heaven."—Selected by L. Bontrager.

LIVING THE GOSPEL

I'd rather see a sermon than hear one any day,
I'd rather one would walk with me than merely tell me the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing but example always clear,
And the best of all, the preachers are the men who live their creeds;
For to see good put in action is what everybody needs.

I can soon learn to do if you'll let me see it done,
I can watch your hands in action, but your tongue too fast may run;
And the lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do;
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

—Author Unknown.

Home training furnishes a good foundation to provide the ministry of to-morrow.—C. F. Derstine.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE GOSPEL OF JOHN**

OUTLINE STUDY

Lesson for Jan. 10, 1937.—**NEW LIFE IN CHRIST.**

Lesson Scope.—Jno. 2:1-3:36.

Lesson Text.—Jno. 3:1-17.

Time and Place.—A. D. 27; Jerusalem.

Leading Characters.—Christ and Nicodemus.

Golden Text.—Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.—Jno. 3:3.

Points for Meditation.

1. The character of Nicodemus.
2. The new birth.
3. Essentials to salvation.
4. The uplifted serpent.
5. The uplifted Christ.
6. Purpose of Christ's coming into the world.

Introductory Thoughts.—Our lesson of a week ago may well be considered as an introductory lesson to the one before us at this time. In this little congregation of one listener Christ preached a sermon that has been heard throughout the entire world. Nicodemus was highly favored. So are we, if we give heed to our Savior's teaching on this vital theme of **REGENERATION**.

LESSON COMMENTS

What Christ taught Nicodemus is as vital today as it was in the day when Nicodemus heard this wonderful message. Only a part of this message is given in the lesson before us, but there is enough given to keep us meditating for hours on the vital truths presented. Let us notice a few of them:

1. **"Ye must be born again."** This teaching is given in Vv. 3, 5, 7. Nicodemus was an admirable character. He was honest, sincere, frank, a friend of Jesus, an honorable counsellor among the Jews. Yet his admirable traits of character were no substitute for the new birth. The best of human beings living is not fit for heaven—unless he has been made fit by receiving the new birth. As Paul states this truth: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature." Accept Christ as your Savior, repent of your sins, yield yourself to God, and He will do the work. As unworthy creatures of the dust, saved through the atoning merits of the blood of Jesus, we are monuments of God's grace.

2. **The new birth is inexplicable.** "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Nicodemus was unable to fathom it, though he heard the teaching from our Savior's own lips. But Nicodemus, like ourselves, had access to salvation by receiving it as a free gift. Salvation is based upon faith, not upon knowledge. But the greater our faith the more we know through experience. The new birth is a sure thing for all who accept Christ as the Savior of their souls. The fact

that Nicodemus was "a master of Israel" was no reason why he, without the full surrender to God, should enter into "the deep things of God."

3. **The Uplifted Savior.** The idea of the crucifixion of Christ is frequently held up in connection with salvation through Christ. Here, in this early period in the ministry of Christ our Lord, He tells of His crucifixion. It was probably not understood by Nicodemus, but he afterwards understood when he took a part in His burial after crucifixion. He gives us a very striking illustration: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The look of faith saved the praying Israelites as they beheld the brazen serpent on the pole. Even so does the look of faith save us as we, with an eye of faith, look upon the uplifted Savior on the cross, bleeding and dying as a ransom for our sins.

4. **"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."** In this quotation two questions are answered: (1) Why Christ came into the world; (2) upon what condition people are

saved. This declaration by our Savior is one of the basic conditions of salvation. The succeeding declaration, though often overshadowed by this "Golden Text of the Bible," is equally interesting and important, namely:

5. **"God sent not his Son into the world to condemn the world; but that the world through him might be saved."** What the world needed then, as it does now was salvation. So far as condemnation is concerned, it was already condemned. When Christ says, "He that believeth not is condemned already," He gives voice to an important truth that no one should overlook. The edict went forth, "The soul that sinneth it shall die." It is a well known fact that "death passed upon all men, for that all had sinned." It was to save a sinful world already condemned, that Christ came "to save his people from their sins."

In the center of this lesson is the great **LOVE** of God for sinful and lost humanity. God's record has been a continuous record of love; while man's record has been that of ungratefulness to God—a record of sin. As John puts it, "The whole world lieth in wickedness." Sinful man's only escape from the thralldom and results of sin is to escape God's grace, forsake this sinful world, exchange darkness for light, and find shelter under "the everlasting arms."—K.

BIBLE MEETING TOPIC

NOBLE-HEARTED YOUNG PEOPLE—JOSEPH (Jr.).—Gen. 37

Topic for January 10

MOTTO

"And the Lord was with Joseph."

OUTLINE STUDY

I. The Nobility of Joseph at Home.

1. His Trustworthiness.—Gen. 37:2, 13, 14.
2. His enviable qualities and favor.—Gen. 37:3-11.
3. His pleading for mercy.—Gen. 42:21.

II. Nobility in the Place of a Slave.

1. True to God in all his affairs.—Gen. 39:2-6.
2. True to his master in the home.—Gen. 39:7-20.

III. Nobility in Prison.

1. Faithful to the keeper.—Gen. 39:21-23.
2. Faithful to those under him.—Gen. 40.

IV. Nobility When in Power.

1. To the throne of Egypt.—Gen. 41.
2. To his father's house.—Gen. 42-50.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Joseph."
2. Joseph the Noble Youth.
 - a. In his father's home.
 - b. When in slavery.
 - c. When tempted.
 - d. When mistreated.
 - e. When exalted.
 - f. Returning good for evil.

For Seniors.

1. The Secret of Noble Youth.

2. The Blessings of Adversity.
3. A Life after God's Plan.

PERSONAL THOUGHT

Nobility is in the reach of all. Have I taken up the walk of the noble in heart? Does my life shine with the light of one who lives in touch with Jesus Christ?

SEED THOUGHTS

"But the Lord was with Joseph." With him at Dothan; with him in Potiphar's house; with him in prison; and with him in Pharaoh's court. This was the secret of his success. We can successfully battle with temptation if the Lord is with us. We can bear false accusations in patience if the Lord is with us. We can go to jail if the Lord is with us. We can abide in the darkness of misunderstanding if the Lord is with us. We can serve our generation in responsible positions if the Lord is with us. Sin alone can separate us from the Lord.—W. W. L.

The Prince

When Joseph's time of great distress came, he still had his self-respect, his honor, his health, his mind unclouded by any degree of dissipation, and his faith and hope in God. In fact he had those qualities that made him a far greater man than those who had him physically under control. Joseph rising to power from the prison cell was not a mere chance. He had lived for that event for years, and his advancement was only the fruit of those years. Such calm self-control; such confidence in the overruling power of God; such patient waiting; such power to labor at his best even under crushing circumstances; such sheer ability to do wise things are the result of long experience in careful preparation.—Vincent.

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THURSDAY, DECEMBER 31, 1936

Field Notes

Baptismal services were announced for Midway Church near Columbiana, Ohio, on Sunday, Dec. 27, where there were ten applicants for membership.

Brethren J. W. Weaver and J. W. Hess have been secured as instructors at an all-day New Year's meeting at the Mennonite Church in Elizabethtown, Pa.

A Young People's Institute is to be held at the Sycamore Grove Church, near Garden City, Mo., Dec. 30 to Jan. 3. Bro. J. D. Mininger of Kansas City, Kans., is director.

Christmas Day services were held at the Scottsdale Mennonite Church on the forenoon of this great holiday, when Bro. A. J. Metzler delivered an appreciated sermon.

The many religious meetings held in our churches during the holiday week, especially on Christmas day, ought to be a help in preparing us to begin the new year in a God-honoring way.

If previous arrangements were carried out, Bro. John A. Lehman of Boswell, Pa., preached last Sunday for the congregation worshipping in the Mennonite Church at Masontown, Pa.

The brotherhood at the Blenheim Church, New Dundee, Ont., are expecting to have a program rendered by the Goshen College Gospel team on the evening of Dec. 31, when a watch night service is also planned for.

Brethren S. E. Allgyer of West Liberty, Ohio, and S. C. Yoder of Goshen, Ind., were among the worshipers at

Kidron, Ohio, on Sunday afternoon, Dec. 20, bringing the Gospel message.

A Gospel team, composed of five brethren from Goshen College, rendered appreciated programs at the Masontown and Scottsdale churches on the evenings of Dec. 21 and 22 respectively.

Bro. S. E. Allgyer of West Liberty, Ohio, preached in Martin's Church near Orrville, Ohio, on Sunday morning, Dec. 20, where there was one applicant for baptism to be received into the Church.

Steps are being taken looking to the ordination of a minister, in the near future, in both the Walnut Creek and Martins Creek churches, Holmes Co., Ohio. May the Lord have His full way in both these ordinations.

A well arranged program which fell into our hands indicates that the brotherhood in Columbiana and Mahoning counties, Ohio, enjoyed an edifying all-day meeting in the Leetonia Mennonite Church on Christmas day.

We regret to learn of the recent illness of Bro. Frank Herr, for many years a faithful minister in the Brick Mennonite Church, Lancaster Co., Pa. We hope to hear of his substantial improvement in health in the near future.

Bro. S. C. Yoder preached for the congregation at the Mennonite mission in Canton, Ohio, on Sunday morning, Dec. 20. In the afternoon he accompanied Bro. and Sister W. G. Detweiler of the Canton Mission to Kidron, Ohio.

A live interest, from beginning to end, was manifest at the recent non-conformity conference held at the Midway church near Columbiana, Ohio. Three states and three conference districts were represented on the program.

The quarterly mission meeting at the Mennonite mission in Reading, Pa., has been announced for Dec. 26 and 27, beginning on Saturday evening, Dec. 26. An interesting program has been prepared. Instructors: Elmer Martin, Harvey Shank.

A letter from Bro. T. K. Hershey, Tuleta, Tex., states that his health is better, for which he praises the Lord. He much appreciates the prayers that have ascended in his behalf. May we continue to remember him and the work in which he is engaged.

A marked interest was manifest at the week-end meeting held at the Oak Grove Church near West Liberty,

Ohio, over last Sunday. Similar meetings are to be held at the Bethel and South Union churches in the same community, some time during the next six weeks.

We are in receipt of an interesting program of a Christian life conference to be held on Saturday evening, Dec. 26, and all day Sunday, Dec. 27, at the Allensville, Pa., Mennonite Church. Besides local talent, Bro. C. K. Lehman of Harrisonburg, Va., is to serve as one of the instructors.

A letter from Versailles, Mo., dated Dec. 24, says: "We are having Bro. J. C. Gingerich and family of Detroit Lakes, Minn., in our midst this week. Bro. G. is preaching helpful sermons at Mt. Zion Church each evening. He is to be at Hydro, Okla., next week for the young people's institute at that place."

January 28, 29 is the date set for a Christian education institute at Goshen College. A constructive program has been carefully prepared, and quite a few Sunday school and summer Bible school workers are placed on the program, including workers from the home field as well as workers from a distance.

The Ninth Annual Sunday School Meeting is announced to be held at the Elizabethtown Mennonite Church, Jan. 1. An interesting program has been prepared. Evangelistic meetings were begun at the same place on Christmas Day and continue on through the period of this meeting. Bro. J. W. Hess, Akron, Pa., has charge of the meetings.

The Intermediate and the Junior-Intermediate Teachers S. S. Lesson Quarterlies will reach the Sunday schools a little late for the beginning of the first quarter 1937. We are sorry for this delay, due in part to the extra work involved in the rearranging of the series and the new titles added. If you will bear with us for this quarter, we have assurance from the editors, typesetters, printers and management that second quarter will be on time. S.

Following are among the recent visitors in the Publishing House and with friends in Scottsdale: Mabel L. Weaver, Anna S. Horst, Ada M. Zimmermann, Esther Mellinger, Carrie Martin, Ephrata, Pa.; Anna M. Mellinger, Brownstown, Pa.; Melva, Rhoda, Elizabeth, Melvin and John Landis, Chambersburg, Pa.; Sister B. B. Stoltzfus, Eli Stoltzfus, Lena Stoltzfus, West Liberty, Ohio; Kenneth Berkshire and family, Masontown, Pa.; George Smoker, Wheaton, Ill.

Correspondence

Petersburg, Ont.

(Geiger congregation)

Dear Herald Readers, Greetings:—“We love him because he first loved us.” The Lord hath done great things for us whereof we are glad. We enjoyed a series of evangelistic meetings the latter part of November. Bro. and Sister Moses H. Roth have recently sold their farm and have moved into our district close to the church. Thus we were privileged to have as our evangelist our pastor, Bro. Roth. Very instructive and helpful messages were brought. May God bless these messages and the messenger as he breaks to us the Bread of Life.

Pray for the work at this place and for those who are still outside the fold, that they may accept Christ before it is too late.

We wish all Herald Readers God's blessing through the New Year.

Irene Good.

Parnell, Iowa

(West Union congregation)

Dear Herald Readers, Greetings:—The Lord has done great things for us whereof we are glad.—Therefore we His children owe Him faithful obedience and loyalty to His cause.

On Sept. 20 Bro. Jesse Martin of Waterloo, Ont., began a 10-day series of meetings, which resulted in a number of reconsecrations, and of confessions, and a strengthening of the brotherhood, for which we praise His Holy Name.

During the last few months many of like faith have worshiped with us, from many near and distant places. Those who were ministers bringing us inspiring messages which were appreciated, and may His blessing rest upon them.

Sunday, Dec. 6, 17 young souls sealed their vows by water baptism. Remember them at the Throne of Grace that they may be valiant soldiers of His.

Winter is upon us, as the temperature has been a steady cold with 4 inches of snow since Dec. 5.

Sickness is again amongst us. Bro. and Sister John Y. Yoder are confined to their home and Bro. John Reber remains as usual.

Yours,

Dec. 12, 1936.

A. R. King.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greeting:—Another year has about passed into history. When we consider the trend of the times we wonder if we fully appreciate the many blessings we are permitted to enjoy in freedom of worship. The time may come when these privileges will be denied us. We may feel

secure and think such conditions can never come to the United States, but when we see how the Communists are trying hard to undermine our government, and were even allowed to have their ticket up at the last election, it goes to show that the seed is being sown and unless checked will some day mean the downfall of the United States.

Sister Rebecca Miller, who has been sick for some time, is still quite low; but she never complains and endures her affliction very patiently and looks forward to the time God will call her home. Bro. D. J. Johns is well and is still active in the Lord's service. Bro. D. D. Troyer is also very busy looking after his many duties.

Our reorganizations resulted as follows: Sunday school Supts., William Miller, Ordo Yoder; Chors., Leland Byler, Lulu Stutzman; Sec.-treas., Verl Hoffman, Berdene Byler; Libr., Mary Johns; Prim. Supt., Gideon Miller; Y. P. M. Supt. and Com., Etril Leinbach, Clarence Byler, Amos Yontz; Chor., Dorothy Wenger; Church Chor., Ordo Yoder; Treas., Vernon Stutzman; Mission Treas., Era Stutzman; Mission Bd. members: Ordo Yoder, Verlin Shrock, David Yontz; Cor. Sec., Jesse Smucker; Church Secy., David Yontz. Church usher, Clarence Byler.

The mission program given on the 13th given by the returned missionaries, Bro. and Sister M. C. Lehman, Bro. and Sister Jay Hostetler, assisted by Sanford Yoder and some home talent, was appreciated and many truths presented. We request your prayers in our behalf for the work at this place.

Dec. 14, 1936.

J. E. S.

Milford, Nebr.

Our annual Bible conference from Dec. 10-13, was a time of spiritual refreshing. Brethren Isaac Hartzler of Missouri and Harry Deiner of Kansas labored faithfully to bring us the message from the book of Ephesians. “The Church, its Ordinances and Restrictions,” formed a basis for discussion in conference, supplemented by appropriate sermons.

Bro. Hartzler returned to his home, but Bro. Deiner remains for a week's revival meetings.

We are grateful to the brethren for the effort they put forth in bringing us the Gospel message, and to God that He has not permitted His Word to return to Him void, but that it has accomplished that which He pleaseth.

May God continue to bless abundantly the brethren in their labors for Him.

Dec. 15, 1936. Wm. H. Kremer.

McBride, Mich.

(Zion congregation)

On the evening of Nov. 1, we again had the privilege of partaking of the

sacred emblems of the broken body and shed blood of our Lord, reminding us of God's great love in sending His Son to die for us to save us from our sins.

Bro. T. E. Schrock from the Bowne congregation was with us in this service.

Thanksgiving day was spent in a Thanksgiving and missionary program. The Bowne and White Cloud congregations were with us in this service. Bro. Edward Jones gave the Thanksgiving message, using for a text, II Cor. 4:15.

On Dec. 13 we reorganized our Sunday school as follows: Supts., Otto Beach, Roy Snyder; Secy., Leta Beach; Chor., Virginia Bontrager; Libr., Naomi Buskirk. Bro. Erie E. Bontrager was chosen moderator of Y. P. B. M., with Bro. Roy Snyder as assistant, and Neil Buskirk third member. Four of these workers are less than 18 years of age. We are pleased to note their willingness to do the part assigned to them.

We are looking forward to our evangelistic meetings to begin Dec. 28. Beginning on the 29th, we expect to have Bible conference forenoons four days. Bro. Jno. M. Yoder, Leonard, Mo., who was pastor of our congregation for a number of years previous to 1920 is to have charge of our meetings this year.

We are always glad to have visitors worship with us.

Dec. 16, 1936. Erie E. Bontrager.

Culp, Ark.

Dear Herald Readers, Greetings of Love to All:—Our children are anxiously looking forward to Christmas and its program. We will reach a new bunch of children more handicapped than we are at Culp. To them we take the mottoes made by folks at Hesston, Kans., what toys we can get, candy and some clothing, such as the Lord sees fit for us to have to spare them. At home we exchange gifts made at home.

Our circle of nineteen women and girls have had a Christmas program already. We feel we have accomplished a few things this past year. We look forward to better service next year by this circle. We are reviving the spinning wheel, teaching spinning of thread, knitting sweaters, caps and hose. We hope to get a small loom for rug making, etc. Sister Holsopple presented us with several sets of knitting needles for which we were grateful. A dozen thimbles were bought for the girls to teach them to use thimbles while sewing. We let each choose what she wanted to learn most for the coming year, which includes cooking, sewing, care of the home, chicken raising and gardening, also canning.

Because we live so far apart in cold

(Continued on page 844)

Miscellaneous

THE NATIVITY

Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches forth
Her silver-mantled plains;
Celestial choirs from courts above
Shed sacred glories there;
And angels with their voices sweet,
Make music on the air.

The answering hills of Palestine
Send back the glad reply,
And greet from all their holy heights
The Day-spring from on high:
O'er the blue depths of Galilee
There comes a holier calm;
And Sharon waves in solemn praise
Her silent groves of palm.

"Glory to God!" the lofty strain
The realm of ether fills;
How sweeps the song of solemn joy
O'er Judah's sacred hills!
"Glory to God!" the sounding skies
Loud with their anthems ring:
"Peace on earth; good will to men,
From heaven's eternal King."

This day shall Christian tongues be mute,
And Christian hearts be cold?
O catch the anthem that from heaven
O'er Judah's mountains rolled,
When burst upon that listening night
The high and solemn lay,
"Glory to God; on earth be peace:"
Salvation comes today.

—Edmund H. Sears.

A LETTER FROM BROTHER BRICKER

Dear Editor of the Gospel Herald:—
Greeting in Jesus' name. With sorrow and a heavy heart I have to tell you know that on account of infirmities of old age I am not able to distribute the Ways that you have so kindly sent me the last four years. My spirit is willing but my flesh is weak. So I thought you will be looking for a report and the results of this work that dear brother, Paul Erb, started here in Alberta four years ago. May the blessing of the Lord be with Bro. and Sister Erb all the days of their life, as the good work that they have done here will never be forgotten. The report I will now give you.

In the four years I took the Ways to 19,200 homes and mailed besides 4800 of the Ways through Alberta. Now you may ask whether there were any results. I did not know of any results, but there may have been many that I did not find out personally. But I trust the seed that I scattered here and there will bring some fruit, and surely the good Lord did bless it, as I found out a few months ago.

As I was going home one evening on the street car a Free Methodist brother came to me and said, "Brother Bricker, I have something to tell you. You remember those Ways and Gospel literature you left at my house? I read them through. I liked them so well I read them through again. Then I gave them to a friend of mine who

was an infidel and he read them through. Then he came and said that by reading the tracts and papers he was convinced that there is a God." I listened to what he had said and then thanked him for telling me. Now I know too that the Lord has blessed, and I am paid for all of my four years' work. Not that I wish any honor. Be that far from me, as I can never repay the Lord for what He has done for me on the cold, cruel cross.

Christ says that one soul is worth more than the whole world. Oh brothers and sisters, let us not forget to pray for that brother that has seen the light at last.

Now I also must report a little about the mission that the Mennonite Church was going to start here in Calgary in 1923. The three-weeks Bible School which Brother Derstine and Brother Hallman had at that time was progressing nicely. Just at the close of the Bible school the people were flocking to the meetings and more were coming every night. If the brothers could have remained here and continued the meetings for six months I am sure we would now have a good congregation. Well, to make the long story short, the good Lord knows why it was so. We poor mortals cannot understand. We had twenty-five members in the city and suburbs at that time, now only five.

I suppose you have heard about this Christian government they are trying to operate here in Alberta. Dear brothers and sisters, when we see these strange things operating in the minds of the so-called Christian people, it reminds us that the good Book says, "By their fruits ye shall know them." Now we see what fruits they are bringing before the poor mortals for whom Jesus died in great agony on the cold cruel cross. To draw them away from the true and living God, they have special meetings all around through Alberta telling people what they are going to do. They are going to make laws so that every man, woman and child will have food, shelter and clothing and give them a dividend of twenty-five dollars a month. That is what put them in power, the promise of a twenty-five dollar dividend every month. And they boast that they are doing the Lord's work. They hold hundreds of meetings every week, explaining their plan. Then after the meetings they have a drive and dance. O brothers and sisters, would you feel like joining an organization like that and wish them well? Well, I am sorry to say the devil is deceiving some of our dear brethren and getting them to yield to that policy. This is a great sign that the coming of our Lord is very near at hand. Let us be glad our redemption is nigh. Christian love to all,

E. W. Bricker.

Calgary, Alberta.

P. S. I also want to thank the brethren of Wellesley, Ont., and Pigeon, Mich., for sending regularly every three months the Gospel Heralds and Youth's Christian Companions. If anyone has any good tracts on the last days, send them on. I also like the Beams of Light, as there are many children that are anxious for them. Perhaps the Lord will give me some health yet, so I can be about my Father's business. So farewell, dear brothers and sisters. I would not be surprised if we will meet the Lord in the air soon.

E. W. B.

OBSERVATIONS

By Bernard B. Kautz

For the Gospel Herald.

We eagerly accepted an invitation to accompany some of our good neighbors to an evening service of evangelistic meetings held at the New Danville Mennonite Church, located about seven miles southwest of Lancaster, Pa.

The atmosphere was clear and snappy on this particular Monday evening in December. It was dark when we left our homes, for the winter days are short around here. As we reached Lancaster, we noticed the many beautiful Christmas decorations of holly and evergreens with myriads of colored lights twinkling on the store fronts and among the evergreen branches which decorate the electric light standards. The star-shaped frames around the regular street lights, with their many small bulbs, were especially attractive. The whole business section was brilliantly lighted.

We turned southward in Lancaster. Reaching the city limits we followed the dark looking Conestoga River, for a short distance. Gradually we wound our way upward over the hills until we reached high ground and the small village of New Danville. Going about another mile further south of the village, we reached the illuminated, red, brick church building and parking grounds, in ample time for the services.

Soon after we entered the building, a brother came and met us, making us feel welcome. We looked about us and noticed the comfortable benches and cleanliness of the inside of the building, which was adequately lighted and comfortably heated and ventilated. It was interesting to watch the brotherhood assembling. Occasionally we'd notice a familiar face, however most of them were strangers to us, as we couldn't recall of ever worshipping at this place before.

At about 7:15 the meeting started with song service, led by the home chorister and some visiting brethren. We enjoyed the singing of appropriate songs of praise, adoration and warning. The home deacon, Bro. Henry Herr, read the fifty-third chapter of

Isaiah, for the devotional, and led us in prayer.

The theme of the message for the evening was 'The Suffering Savior.' Using for a Text I Peter 3:18, evangelist Bro. Park Book, (of the Paradise and Hershey district) earnestly magnified the Lord Jesus, by contrasting His honor and glory in Heaven, as compared to His humiliation and sufferings on the earth. He vividly pictured to us the agony Jesus experienced on Calvary.

He encouraged us to suffer and not to evade the religious persecutions which may be our lot to bear. He told us that "If we are evil spoken of; let it not be true . . . The judges verdict when Christ was tried, was 'I find no fault in this man' . . . If Christ hadn't suffered and died for our sins, we'd have to . . . Can we pass the cross of Christ without reconsecrating our lives? . . . Until and unless we are fully consecrated, we cannot be used to our full capacity. . . . God's grace is sufficient to carry us through every trial and all sufferings." The junior minister, Bro. James Hess, (about 23 years old) led us in the closing prayer.

We were impressed with the good order and the undivided attention given to the evangelist. There was very little 'headnodding' (sleeping). Although it was Monday evening, we were surprised to note that over one-fourth of the three hundred (or more) present, were young people under twenty years of age.

Visible results so far are five public confessions, mostly adults we are told, and as one brother expressed himself, "These meetings are doing much good to us as members."

May these special efforts of gathering in lost souls be a means of grace and blessing to all who attend the meetings and redound to the honor and glory of God.

Lancaster, Pa.

SUNSET

By Amos A. Ressler

For the Gospel Herald.

Of old it was said, "While the earth remaineth—day and night shall not cease." In the morning the sun drives back the darkness and we have twilight, daylight, and sunrise. The great orb traverses our heavens, diffusing light, warmth and comfort, and then—the sunset. Daylight fades into twilight again, and twilight into darkness and night.

In similar cycle we have the recurring seasons—spring time, summer, autumn, winter. Each of these has its own glory—life in spring-time, strength in summer, fruition in autumn, and then the quiet of the dormant winter.

Both the passing days and the passing seasons have been aptly compared to man's life. The psalmist says, "In

the morning it flourisheth and groweth up. In the evening it is cut down and withereth."

But is that the end? Is there nothing in the night but darkness and gloom? Oh yes! To the laborer it brings rest, to the man of God a season of quiet meditation and refreshing sleep; and then, yes, then the morning. That is the thought of the active mind as it yields itself to needed slumber—the morrow with its possibilities.

Poets have sung and artists have endeavored to portray the beauty of the natural sunset, as well as the gorgeously arrayed mountain-side, with its multi-colored autumn leaves. And yet these are but harbingers; the one of the oncoming night with its darkness, the other of winter with its dreary chill. But after the night the morning, and after the winter the resurrection life in the earth.

To the mind of the writer our life, our existence, is just like that.

We all admire the buoyancy of youth and the strength of manhood, but we seem to think with a sense of sadness of somber age. And when that period in life's cycle that we call death comes on we are taught to think and speak of it in terms of sadness and sorrow.

'Tis true there is a class of people (and the pity of it is that this class is so large) that has reason to fear death and look upon it with terror. But we are not just now speaking of that class, but rather of that other class who have taken refuge behind the blood, and who feel assured of the redemptive work of an atoning Saviour. This latter class need not look upon death as a monster to be dreaded, or as an hour of unmitigated gloom.

The natural night offers no special cheer in itself, but we accept it willingly because of the anticipated rest and refreshing of body and mind, the refitting for the duties of another day.

Even so they whose faith carries them beyond death and the grave, think not of the night that is just before them, but of the brightness of the morning—the glory of the waking hour. For do they not rest in the promise that "them that sleep in Jesus will God bring with him?"

And so it would seem inappropriate for friends and relatives of a departing Christian to entertain feelings of sadness and gloom, except as the parting touches and stirs our emotions. Copious tears may flow without any sorrow. The natural sunset often presents a scene of beauty that has not been equalled during the whole course of the day. Even so the passing of a sainted Christian presents to the eyes of his fellow believers an element of beauty that his life could not reveal. Praise God for the home-going of His saints. "Precious in the sight of the Lord is the death of his saints."

Ronks, Pa.

GOD SEES MAN AS HE IS

By Noah H. Martin

For the Gospel Herald.

For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.—II Chron. 16:9.

This teaches us that God can see the whole universe in one glimpse from above. He is eye witness of every transaction in business. He knows the quality in all merchandise. His ear catches every contract between merchant and customer, and buyer and seller, and every bargain between employer and workman. He sees the wealthy oppress the poor, and observes every assessment and income, and if taxes are paid thereon. He sees the innocent suffer wrong and the guilty go free with the applause of men. He also observes every violation of laws, civil or religious. Civil laws relate to all matters of business, commercial enterprises, misdemeanor, crimes, and the rights of persons and their properties. When these are violated we sin against God and He takes notice. There is nothing thought, said, or done without God knowing all about it. Wicked "men love darkness rather than light because their deeds are evil."

But God sees by night as well as day. Night is an emblem of darkness and is always associated with ignorance and error or wandering away from the true way.

The big things of life are not as man sees them, for he cares more for the eyes of his fellows than he does for the eyes of God. Man is ever looking for large estates but needs clearer visions of things pertaining to God. He is anxious about owning large houses and big automobiles, but needs a big satisfaction. The big things of life as God sees them are not luxuries and honors, but contentments; not accumulating wealth, but appreciating what God has done for us. Man is more zealous about seeking the artificial gem than the goodly "pearl of great price." Man tries to hide his evil deeds from his fellow men, but God sees him as he is. Man looks and judges by the outside appearance, but God can see into the recesses of the heart and knows the very intents of the heart.

Many people seem to know of God but are not very well acquainted with Him. If we only could realize how all knowing and seeing God is, I believe we would refrain from many wrongs we commit. It matters not how small a secret sin may be or what is said or done in secret if it all lays before God as an open book and must be repented of before it will be blotted out of the book of remembrance. The sparrows are so plentiful that man has no value upon them. But Jesus teaches us that not

one of them fall to the ground without our heavenly Father's notice; also that the very hairs of our heads are numbered.

If God notices such small insignificant things as these, what manner of persons ought we to be? May we ever remember that "the eyes of the Lord are in every place beholding the evil and the good" (Prov. 15:3). And may we also behold the goodness and the severity of God—goodness to those who fear and serve Him, and severity to those who do not obey nor regard His Word.

Hagerstown, Md.

MISSIONS

(Continued from page 837)

No doubt the greatest advancement has been in the girls' work this year. It has been such a pleasure to see this work develop. The group numbers ten now, and more are expected soon. They are good workers and seem very happy in their life here. Their new quarters are very practical and attractive.

In the medical department it is a joy to report that on Thanksgiving day the chief brought men to begin the building of the leper colony. Men and boys carried sticks and poles for several days. Two lepers are getting treatment now. One leper died recently not very far away.

Last Monday morning, a little neighbor girl was admitted with acute nephritis. She was very ill, but seemed better in the evening. At about eleven P. M. the mother was heard wailing, and soon the father was here to announce that the child was dying. This was unexpected as it appeared to be resting quite well at nine-thirty P. M. The parents have attended services very regularly at times, but lately have been indifferent. They asked for Bro. Mosemann to conduct a Christian funeral, which he did the next forenoon. There was quite a large number present. The child had a nicer burial than any native we have seen in this community. We crave the parents and the two remaining children for Christ's Kingdom.

Our hearts were saddened to get the news of Uncle J. A. Ressler's sudden home-going. He displayed such a keen interest in the African Mission, as in all mission work, and followed its progress very closely. It is comforting to know that the influence and works of such a life live on in the lives with whom contact was made.

Wishing you every joy and happiness that the spirit of Christmas brings, and a bright and prosperous New Year, I remain,

Gratefully yours,

Lillie S. Shenk.

CORRESPONDENCE

(Continued from page 841)

weather our attendance is short. The weather has been favorable so far. We visited upon the mountain top yesterday and found some real live interest for the Cause of Christ for which we give God the praise again. We still feel and believe that God has a few people reserved for His glory here. We trust that more and more will see His goodness and mercies and come before it is too late. May His blessings be added to all those who made it possible for the Word to be sent here and made our stay here more bearable. Praise His name.

Maude E. Douglass.

Dec. 17, 1936.

West Point, Nebr.

(Beemer Plum Creek congregation)

Greetings of Christian Love to all Herald Readers:—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high: to shew forth thy loving kindness in the morning, and thy faithfulness every night."

Our congregation was again blessed abundantly in our recent Bible conference held from Dec. 1 to 4. Bro. Isaac Hartzler of East Lynne, Mo., and Bro. Harry Deiner of Hutchinson, Kans., were our instructors. Following is a list of topics considered: Sanctification, The Word of God, The Christian's Business Methods, Christian Marriage, Christian Sobriety, The Second Coming of Christ, or The Last Judgment, Patience, and Spiritual Life, How Maintained, How Lost.

These were times of real refreshing from the presence of the Lord. Saints were encouraged, sinners warned, and the brotherhood in general was edified and built up in the faith. We very much appreciate the efforts of our instructors and wish them the abundant blessings of God in their service for Him. May their labors not be in vain but bear much fruit to the honor of our Lord.

Dec. 17, 1936.

Cor.

Detroit Lakes, Minn.

Dear Herald Readers:—We are having lovely winter weather with a blanket of snow on the ground.

On the evening of Nov. 15 we had a missionary program. The children rendered a small part of the program and talks were given by older ones.

A Christmas program has been arranged for Christmas morning instead of a sermon.

Bro. J. C. Gingerich has been teaching Bible School at Wolford, N. Dak., for three weeks. He is now on his way to Missouri, Kansas, and Oklahoma for several months.

On Dec. 13, we reorganized Sunday school for the coming year, with the election of the following officers: Supts., Emery King, Ed Kauffman; Sec.-treas., Ruby Gingerich; Chor., Golda Hershberger; Prim. Supt., Fern Stoll.

We were glad to have Bro. Noah Landis from Jackson, Minn., with us recently. On Saturday evening, Nov. 28 and Sunday morning and evening, Nov. 29, he preached for us. He was on his way to Wolford, N. Dak., to teach Bible School.

At present Joyce Wenger is in the hospital at Detroit Lakes. Our prayer is for a restoration to health, if not against the Lord's will.

To all Herald Readers we wish a Happy New Year.

We ask an interest in your prayers.

Dec. 18, 1936. Golda Hershberger.

Hubbard, Oreg.

(Bethel congregation)

Dear Herald Readers, Greetings:—From Nov. 7-18 we enjoyed a series of revival meetings. Bro. J. S. Neuhauser of Leo, Ind., delivered some very powerful messages. We are very grateful to our heavenly Father for these spiritual feasts. Four souls found peace with God during these meetings.

On Dec. 13 our Sunday school was reorganized with the following results: Supts., Aaron Nofziger, Paul Snyder; Sec.-treas., Alvin Rogie; Chors., Alice Rogie, Iva Shrock; Children's meeting leaders, Anna Snyder, Elsie Shrock; Libr., Julius Schultz.

Pray for the work at this place.

Dec. 19, 1936. Alvin Rogie.

Middlebury, Ind.

Dear Herald Readers, Greetings:—"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." Winter is here and we who have again gathered in the fruit of the earth can thank and praise the Lord from whom all blessings come.

On Nov. 29 our bishop, Bro. D. D. Miller, worshiped with us and conducted baptismal services when there were fifteen young people received into church fellowship, some of them being very young in years. May the Lord bless and keep them in His service.

On the evening of Dec. 16 we had our annual business meeting at which time we reorganized the various activities of the church as follows: Church officers: Trustee, Leonard Yoder; Sec.-treas., D. S. Blough; Cor. Sec., Mattie Miller; Chors., Leonard Yoder, Earl Hostetler; Stewards, Elizabeth Miller, Howard Shrock; Ins. Director, David Yoder; Local M. B. Member, Clayton Eash. S. S. officers: Supt., Ira Miller; Pri. Supt., Ivy Eash; Sec.-treas., Velda Pletcher; Chors.,

Paul Lantz, Harley Kauffman; Libr., Nellie Hershberger. Y. P. B. M. officers: Mod., Fred Shrock; Committee Members, Lawrence Breniser, Silas Yoder; Chor., Roberta Lantz.

On Dec. 20 our bishop was again with us and conducted ordination services, preaching from I Tim. 1:5; 4:16; II Tim. 2:16; I Pet. 5:2, about the church, the message, the message bearer and his duty. Bro. Wilbur Yoder was chosen by lot and ordained a minister. May the Lord richly bless him in his high calling. We ask an interest in your prayers in his behalf that he may hold out faithful.

Dec. 21, 1936. Cor.

Dalton, Ohio

(Kidron congregation)

Dear Readers, Greetings in Jesus' name:—The Christmas season is again drawing nigh. May we with the Psalmist say, "Bless the Lord O my soul, and forget not all his benefits." Praise the Lord for the most supreme gift of all, His Son.

On Dec. 6 we reorganized our Sunday school and young people's meeting as follows: Supts., Reuben Hofstetter, George Amstutz; Chors., Delvin Gerber, E. P. Gerber; Sec.-treas., Lloyd Sommer, Clair Hofstetter; Y. P. B. M. Committee, Allen Bixler, Paul Amstutz, Carl Gerber; Ushers, Ira Gerber, Ivan Zuercher, Calvin Lehman, Levi Lehman. On the same Sunday Bro. Stephen Yoder, wife and daughter of Columbiana worshiped with us. Bro. Yoder gave us an inspiring sermon from Isa. 28:16.

On Thanksgiving day Bro. Wm. Detweiler from Canton came into our midst and delivered an appropriate sermon for that occasion.

On Nov. 15 Bro. Albert Steiner of North Lima spoke to us, choosing his text from Matt. 22:9, 10, which was very clearly explained so that all could understand the theme of his discourse. On Nov. 29 he again favored us with two impressive sermons. In the afternoon he chose his text from Luke 15: 20 and in the evening from II Pet. 2:5.

On Nov. 23 Bro. I. B. Witmer and the brethren Leinbach, Metzler, and Ziegler of Columbiana worshiped with us. Bro. Witmer preached for us in the afternoon and evening. His messages were very much appreciated and also the sacred music which they furnished.

On Dec. 13 Bro. Stanford Mumaw of Martins Church delivered an inspiring sermon for us from Heb. 9:24-28. In the evening Bro. J. A. Liechty of Orrville came and also preached with power, choosing his text from Isa. 6: 13 in connection with Gal. 5:22.

Dec. 20 Bro. Wm. Detweiler and family of Canton, Bro. S. E. Allgyer of West Liberty, and Bro. S. C. Yoder

of Goshen College came into our midst. Bro. Yoder brought the message choosing his text from Isa. 61:1, 2. His message was very much appreciated and uplifting.

We are looking forward to a series of meetings to be held the week after Christmas by Bro. Aaron Mast of Belleville, Pa., the Lord willing. Our prayer is that God might be glorified, saints edified and sinners reconciled.

On Christmas morning we expect a Gospel Team of Goshen College to give us a message in talks and sacred songs. In the evening, the Lord willing, a program will be rendered by the children.

Our last Sewing Circle meeting was held at the home of Bro. and Sister Allen Zuercher, on Dec. 2. Comforters, quilts, etc., were made. The young girls also met at the home of Bro. and Sister Allen Bixler on Dec. 11 to make clothing and also comforters and small quilts for the needs as Christmas gifts, which were sent to the Orphans' Home at West Liberty, Canton and North Goshen Mission churches.

May we at the close of this year thank God for all the blessings we received in the past, and at the beginning of another year pray that we might be in the right relationship with God. We wish all a happy and prosperous New Year.

Dec. 21, 1936. Cor.

Marion, Pa.

Dear Herald Readers:—Thanks be unto God for His unspeakable Gift.

At our last two regular morning services we had the privilege of having Bro. W. W. Graybill with us. Nov. 15 he was with us to share communion. Dec. 13 he preached on The Christian's Walk. I Thes. 4:1.

Bro. Henry B. Keener of Harrisonburg, Va., is in charge of a singing class which began Nov. 5 and will continue in January.

Dec. 14, our annual business meeting was held. The following organization took place. Church Chor., Clarence Shank; Ushers, Leroy Horst, John Eshleman; Mission Bd. member, J. Irvin Lehman; S. S. officers: Supts., J. E. Martin, Sr., Paul Shank; Chors., Irvin Baer, John Eshleman; Treas., Clarence Shank; Secys., John Lehman, Chester Shank; S. S. Meeting Prog. Com., David H. Lehman, J. Ira Eshleman, Victor H. Lehman. Y. P. Meeting Prog. Com., Michael Horst, John Eshleman, Paul Shank.

Several weeks ago Bro. John L. Shank, our aged janitor, handed in his resignation after having served in this office for 41 years. He enjoyed the work therefore only asks a very small compensation, since he was doing it for the Church. His resignation was accepted and appreciation shown for his work these many years. The trus-

tees then appointed Bro. Menno H. Lehman as janitor.

Season's greetings to all Herald readers.

Dec. 21, 1936. Lydia R. Hess.

Manson, Iowa

Greetings to all Herald Readers:—On the evening of Nov. 15 an interesting program was given in observance of Missionary Day. The children also brought in their earnings from the quarters.

From the 19th to the 22nd, Bro. Simon Gingerich of Wayland, Ia., was with us again. Services were held on the 19th, counsel meeting on the 20th, baptismal and communion services on Sunday morning. We appreciate Bro. Gingerich's messages and enjoy his fellowship while he is in our midst. May God bless him as he labors in His cause.

Bro. Paul Erb was here on the evening of the 30th in the interests of Hesston College. We were glad for his sermon.

A Thanksgiving program was enjoyed by a well-filled house.

We again reorganized our Sunday school and young people's meeting. The following were elected: S. S. Supts., E. E. Zehr, Jno. Weidman; Prim. Supt., C. B. Egli; Sec.-treas., Luella Summer, Ida Egli; S. S. Chor., V. J. Hooley; Church Chor., E. E. Swartzendruber; Libr., Luella Summer; Y. P. B. M. Supts., E. C. Fletcher, L. T. Egli; Committee member, Ira J. Miller; Sec.-treas., Cora Zehr; Chor., Helen Egli. May each one faithfully fill his or her place in the service of the Master.

On the evening of the 20th we enjoyed a well-given Christmas program. We are looking forward to having the Hesston College Gospel Team with us on Christmas evening.

We wish you all God's richest blessing in the New Year.

Dec. 22, 1936. Freda Zehr.

Sugarcreek, Ohio

(Walnut Creek congregation)

Greeting in our Master's Name:—We are again approaching the season of the year when the birth of our Lord and Savior will be celebrated. We fear that by many it will be celebrated in such a way that it will not be a glory and honor to Him and they will not enjoy a real blessing for their souls. But we pray that the spirit of the season may bring much joy to many who are called from darkness to this wonderful Light.

Sunday, Dec. 13, Bro. Calvin Mast from the Martins Creek congregation preached for us in the morning. His message was on "Heaven." On the same date reorganization of the Sun-

(Continued on last page)

RELIEF NOTES

(Compiled by A. Warkentin and
O. O. Miller)

Franz Fast, Oberschulze, Mennonite Colony, Auhagen, St. Catharine, Brazil:

"As you, of course, already know; of the one hundred families who were originally on Stolz Plateau, Colony Auhagen, only one-third have stayed—or thirty-two Mennonite families. Because of the strong emigration most of these families also lost their courage. Through this period of discouragement and in the hope that they also would be able to settle somewhere else, only very little was planted. Even this turned out poorly. In the whole Colony the maize harvest was very poor.

"If these poverty-stricken families are to have enough bread next year, they will be forced to work on their fields more diligently than they did last year, and not by looking to other fields during planting time. So far most of our colonists have just about been able to get along, but now, with debts piling up, they will find it more and more difficult. Because of this situation, which I explained to Bro. Benj. H. Unruh, he advised in one of his last letters, that I write to you as Secretary of the Mennonite Central Committee to see whether you could help us in the supply of the necessary bread. In as much as you Brethren already have so many problems with the Fernheim Colony, I hesitate very much to ask. However, might it be possible for you to help us to the extent of \$100.00 which would help us very much in taking care of our poorest families.

"Thanking you in advance in the name of the Colonists."

The Mennonite Central Committee passed on word of this need to our co-operating groups. We were happy to be able to send Bro. Fast the \$100.00 requested.

* * * *

Last July at the Holland Conference, a few M. C. C. members met and learned to know two Hutterian leaders of the Bruderhof at Lichtenstein, Austria, and learned through them, as well as from Dr. J. Ter Meulen of The Hague, Holland, of their privations resulting from leaving Germany to avoid military service. Dr. Ter Meulen has several times visited the Lichtenstein group and heads a Committee of Holland Mennonites through which some relief help has been given them. A few folks in this country who have learned of the difficulties of these brethren in maintaining our Peace testimony have also been moved to help them materially. The M. C. C. treasurer has recently forwarded \$71.00 to Dr. Ter Meulen to be used as needed in helping these folks. Anyone else led to give to their need can be assured the cause is a worthy one.

* * * *

The publishers of "Feeding the Hungry," the story of Mennonite Relief in Russia during the Famine of the early 1920's and also of the refugee work in Constantinople, advise that there are still quite a number of these books on hand. A special price of \$1.00 per copy has been announced as an inducement for distributing those still available. Orders should be sent to your own book or publishing concern. A goodly portion of the dollar for each book ordered comes back into the Relief Committee's treasury.

A few months ago the Executor of the Robinette Estate, Phila., Pa. (65% owner of Corporation Paraguay, upon whose land our Fernheim Colony in Paraguay is located) approached the M. C. C. as to whether there would be any interest in making an offer on the Estates interest in Paraguay for the Mennonite Colony. After laying the matter before all the groups who co-operate through the M. C. C., authorization was given to obtain an option (on terms approved by all the co-operating groups), from the Estate until necessary investigations can be made in Paraguay. Such options having been obtained from the Estate as well as from the living 35% co-owner, it has been decided that the secretary of the Committee visit Paraguay in the interest of this matter. Bro. Miller plans to be in the Colony during January. While the foregoing represents the main purpose of the present visit to Paraguay, the Committee has instructed him to enter into the life and problems of the Colony in every way helpfully possible, especially as these apply to the material upbuilding of the Colony and M. C. C. relationships thereto since his 1931 visit. It is also hoped that this visit may open the way for other visits from our several groups where more direct spiritual help can receive the larger emphasis.

SPECIAL MEETINGS

Elizabethtown, Pa.

Report of the Thanksgiving Program held at Good's Mennonite Church.

Program and Speakers.—Devotional (Psa. 34), Simon E. Garber; Thanksgiving Sermon (Text, Heb. 13:15), Nevin Bender; God's Providential Care, Jacob Hershey; Devotional (Psa. 107), Christian Frank; The Christian Home, Nevin Bender; Keeping Alive a Scriptural Peace Testimony, John Gochenaur; Devotional, Martin R. Kraybill; Christian Standards, Daniel Wert; Sermon (II Cor. 11:2), Nevin Bender.

Thoughts Presented.—Continual praise is comely. All things under the blood of Christ fits one for acceptable praise. There is a twofold need of praise—for natural blessings and for our Christian heritage, religious freedom and open Bibles. Growing in grace means progress in praise. We need to care for the natural needs of our offspring. We ought to help our children to make wise choices, in a spiritual way to put "first things first." Do not permit men to sleep on in sin and idleness. We need to be a Christian every day and everywhere. Home is a vital factor in everyone's life. Courtship is the period of foundation home-making. A Christian home is one of the best places on earth. A pure life is a mighty factor in home building. Courtship is for companionship and not for pleasure. Seek God's guiding hand in marriage. The greatest thing in a home is love. Tell the truth to the child. The Christian should be absolutely honest, dependable, and industrious. Slothfulness in business often denotes shiftless Christian living.

Secretary.

Marietta, Pa.

Program of the Bible Instruction Meeting held at the Marietta Mennonite Mission, Nov. 28, 29, 1936.

Organization.—Mod., John R. Kraybill; Sec., Emily L. Kraybill; Chors., Clarence Weaver, Christian Hiestand Jr.

Program and Speakers.—Devotional (Psa. 84), Simon Garber; Children's Meeting,

Christian Charles; Why I am a Christian, John F. Grove; The Devotional Lite of the Christian, Henry F. Garber; Devotional (I Jno. 4:7-21), John F. Grove; Sunday School Lesson (Phil. 4:20), C. Z. Martin; 1 Cor. 15:58, Christian K. Lehman; The Cure for Spiritual Indifference, John F. Grove; Song Service; Devotional (Psa. 46), Christian Frank; Reverence, C. Z. Martin; The Evils of the Tongue, John S. Hess; The Fine Art of Living Together, John F. Grove; Song Service; Devotional (Psa. 91), Jacob Charles; Children's Meeting (Watchfulness), Menno Miller; The Victorious Life, Christian K. Lehman; Sermon (Titus 2:13), John F. Grove.

Some Thoughts Presented.—God calls the busy people. Give your life to the Lord and He can use it to smite Satan's kingdom. The heathen sometimes put us to shame because of their zeal for worship. In our devotion we speak to God and He speaks to us. Every day should have a period alone with God, meditating on His greatness, His creation, reading His Word and praising Him with grateful hearts and a prayer for guidance. Living in the presence of God, having a continual consciousness of His presence, gives a deep sense of joy, and we then have an ideal devotional life. Daniel is an outstanding example of purpose of heart. If we are true and steadfast the enemy cannot touch us. Steadfastness is a wonderful safeguard, as in the case of Daniel. One thing that helps us to be steadfast is to seek lost souls. God takes account of things done in the name of the Lord, whether small or great. A correct vision of the two worlds—hell a place of torment, misery and remorse, heaven in all its splendor, a place of joy and peace and rest—may help to banish spiritual indifference. Here we get a new vision of the beauties of our Lord, His greatness is magnified, He bestows His chiefest blessings. We should always handle His Word with reverence. "The tongue is an unruly member." Some of the evils which pass the lips: boasting, back-biting, flattering, mocking, tale-bearing, lying, meddling, cursing and swearing. And since "the tongue can no man tame" we need to pray as did the psalmist: "Keep the door of my lips." "Great grace was upon them all" because unity and oneness of purpose, namely truth was the ultimate end to be attained. God gave us the Holy Spirit as a monitor or inward guide. The armor for protection was given by Him, therefore it cannot fail. To those who overcome the promise is spiritual food, a new name, authority over the nations, clothed in righteousness of Jesus Christ. We belong to Christ. This means safety. We are made kings and priests of God and finally shall inherit all things. Signs of the second coming of Christ are: nations overturning, world statesmen hardly know what to say to keep peace in the nation, Jews are returning to Palestine, their future home, many departing from the faith and iniquity abounding on every side. The Christian is looking for His appearing, for it will be glory and joy "to be ever with the Lord." Are you ready for His coming?

Married

Miller—Weldy.—On Dec. 2, 1936, Bro. John J. Miller, of the Olive congregation, and Sister Florence Weldy of Nappanee, Ind., were united in marriage at the home of Bro. Homer F. North, who officiated in the service. May God's blessing be with them through life.

Mumma—Weaver.—On Saturday, Dec. 19, 1936, at the home of the officiating minister, Sister Marguerite Blanche Weaver and Bro. Laverne Mumma, both of the Metzler congregation, Lancaster Co., Pa., were united in marriage by Bro. Benj. G. Wenger. May the Lord richly bless them through life.

Boyer—Swartzentruber.—On Dec. 2, 1936, Bro. William Boyer of the Clinton Brick congregation and Sister Della Swartzentruber of the Shore congregation were united in marriage at the home of the officiating minister, Bro. Josiah J. Miller. May the Lord bless them as they journey through life.

Burkholder—Brubaker.—On Wednesday, Nov. 25, 1936, Bro. Daniel M. Burkholder and Sister Carrie B. Brubaker, both of the Duchess, Alta., congregation, were united in holy matrimony at the home of the officiating bishop, Bro. Isaac Miller, Mazeppa, Alta. May the blessings of the Lord be theirs through a long and happy life.

Martin—Horst.—On Sunday afternoon at the Williamson Mennonite Church, Franklin Co., Pa., Bro. Clyde Martin of Reiff's congregation in Washington Co., Md., and Sister Fanny Horst of the Williamson congregation were united in marriage, Bishop W. W. Graybill of Richfield, Pa., officiating. May God bless this union to His glory.

Forry—Kuhns.—On Dec. 12, 1936, Bro. Alvin D. Forry of the Hanover, Pa., congregation and Sister Fannie M. Kuhns of the Chambersburg, Pa., congregation, were united in marriage at the home of the bride's father, Bro. Jos. B. Kuhns, Chambersburg, Pa., Bro. Richard Danner of Hanover officiating. May God's blessing attend them through life.

Obituary

Eichelberger.—Ralph Allen Eichelberger was born Nov. 19, 1935, near Hebron, Ind., and died Dec. 13, 1936. He leaves his parents (Mr. and Mrs. Chris Eichelberger), 2 brothers (Wilford and Clayton), 2 sisters (Mable and Irene), and many other relatives and friends. One sister preceded him in death 13 years ago. He appeared in normal health till Sunday morning, at which time he became seriously ill with pneumonia, dying the same evening. Funeral services in charge of Bro. Dean Birky.

Eigsti.—Lettie Elizabeth, daughter of Christ and Lizzie May Eigsti, was born April 18, 1929; died at her home near Shelbyville, Ill., Nov. 27, 1936; aged 7 y. 9 m. 9 d. Her death was caused by burns received from her clothes igniting from fire in the kitchen stove on Thanksgiving morning. She leaves her father, mother, 4 brothers, 3 sisters, 1 grandfather, 2 grandmothers. Jesus Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Funeral services were held at Mt. Herman Church Nov. 29. Interment in Mt. Herman Cemetery.

Flaming.—Anna, wife of Bro. H. H. Flaming, elder in the Mennonite Brethren Church, died on Nov. 29, 1936, at her home west of Premont, Texas, aged 59 y. 12 d. She had been in failing health for several years but on Thanksgiving day she attended two religious services. Soon after retiring that evening she suffered a paralytic stroke and peacefully passed away the following Sunday. She is survived by her husband, 7 children, and a number of brothers and sisters. Funeral services were conducted at the house by Bro. H. Andres in German and at the Mennonite Brethren Church in Premont by Bro. J. W. Duerksen and Bro. H. F. Reist. Text, Rev. 14:13. Interment in cemetery near by.

Lyster.—Mary E. (Snyder) Lyster, daughter of John and Elizabeth M. Snyder, was born in Pennsylvania on Nov. 10, 1848; departed this life Dec. 7, 1936; aged 88 y. 27 d. On March 24, 1875, she was united in marriage to T. R. Lyster. To this union were born 6 children, 4 sons, 2 daughters: John and Jess Lyster and Mrs. Milo Troyer of Constantine, Mich. 24 grandchildren, 14 great-grandchildren survive, with a host of other relatives and friends. Her husband, 2 sons, and 1 daughter preceded her in

death. Short services at the funeral home in White Pigeon, Mich., and the funeral services proper at the Lutheran Church at Scott, Ind., on Dec. 10, 1936, conducted by D. D. Troyer. Text, Phil. 3:20, 21.

Horning.—Sister Hettie G., daughter of the late deacon Joseph Horning, was born near Bowmansville, Pa., Feb. 21, 1880; died Dec. 12, 1936; aged 56 y. 9 m. 25 d. On April 1, 1897, she was baptized and received into fellowship by Bishop Jacob N. Brubacher. She lived her profession to the end. Because of her modest deportment in life she filled an important place among the believers. Her mother, now 84 years old, survives her. These brothers and sisters remain:—Harry, Barton, George, John, Clara (Good), Lavina (Musser), and Annie (Weber). With the last named sister she and her mother lived by themselves since the death of her father (Nov. 25, 1931). Services were held Dec. 15 in the Bowmansville Church. Bro. I. W. Geigly served at the house. Bro. John M. Sauder preached the funeral sermon on Ps. 16:5-11.

Strausser.—Elizabeth Cora, daughter of John and Susan (Scott) Wilker and wife of George W. Strausser, was born in Wrightsville, Pa., on Nov. 11, 1868; passed away Oct. 11, 1936, at the home of her daughter Edna, 288 S. 5th St., Columbia, Pa., from a complication of diseases; aged 67 y. 11 m. She was a member of the Columbia Mennonite Mission. She had been in ill health for about six years, and for the past eighteen months was not able to help herself much. Since Nov. 19, 1935, she was not able to lie down at all but sat in a chair all the time, where she passed away happy in the Lord. She leaves her husband, 2 daughters (Mrs. Mercie McFadden, Washington, D. C.; Mrs. Edna M. Coover, at whose home she resided till death), 4 grandchildren, 5 great-grandchildren, and a host of friends to mourn her departure. Her last few weeks here on earth were a testimony to those that visited her. Funeral services were held at the Columbia Mennonite Mission Oct. 14, 1936, in charge of Bro. C. Z. Martin. Interment at Habeckers Cemetery.

Her chair, long used, is empty,
Her glasses laid aside,
Her Bible left to others,
She's gone with Christ to abide.

Schrock.—Mary Ann Miller was born in Lagrange Co., Ind., April 5, 1879; died at her late home at Shelbyville, Ill., Dec. 14, 1936; aged 57 y. 8 m. 9 d. She leaves her sorrowing husband, 1 daughter, 5 grandchildren, her aged father (Pre. Y. C. Miller of Shipshewana, Ind.), 6 brothers (Uriah Y. Miller, Topeka, Ind.; Samuel Y. Miller, Falls Church, Va.; George Y. and Mahlon Y. Miller of Shipshewana, Ind.; Perry Y. Miller of Elkhart, Ind.; Irvin Y. Miller of Michigan City, Ind.). Her mother, stepmother, 1 brother, 1 sister, and an infant son preceded her in death. In 1896 she joined the Shore Mennonite Church and remained a faithful Christian until death. On Jan. 22, 1899, she was united in marriage to Arthur Aquilla Schrock. To this union were born 2 children. One son died in infancy and 1 daughter (Mrs. Amandus Hostetler of Shelbyville, Ill.) survives. She was a kind and loving wife and mother, always willing to help wherever help was needed. She will be greatly missed in the home and community. Funeral services were held at Mt. Herman Church on Dec. 16. Interment in Mt. Herman Cemetery.

"All is over, hands are folded,
On a quiet peaceful breast;
All is over, pain is ended,
Now dear mother is at rest."

Liechti.—David J., son of the late Joseph B. and Catherine (Jantzi) Liechti was born in Wellesley, Ont., on April 15, 1870. At the age of 15 years he accepted Christ as his Savior and was received by water baptism upon confession of faith by the late Bishop Jacob Wagler, into the Amish Mennonite Church at Wellesley, Ont., in which faith he remained

faithful until his end. On Jan. 21, 1894, he was united in the bonds of holy matrimony with Barbara Schultz, also of Wellesley. This union was blessed with 5 children, 2 sons and 3 daughters, of whom 1 son and 1 daughter preceded him in death. Together he and his wife shared the joys and sorrows of life for over 42 years. Surviving are his sorrowing companion, 1 son, Samuel on the old homestead where he spent over sixty years, and Lizzie, wife of Mahlon Schultz, of Ellice; and Emma, wife of Erwin Zehr of North Easthope; also 10 grandchildren of whom 2 predeceased him; also 2 brothers, Menno of Millbank, Ont., and Moses of Pavilion, N. Y., and 3 sisters, Nancy (Mrs. Dan Schmidt), Barbara (Mrs. Jacob S. Erb) and Mary (Mrs. Solomon R. Leis), all of Wellesley. On May 13, 1923, he was ordained to the office of deacon in the Maple View Church at Wellesley in which office he served faithfully and conscientiously to the end. On Nov. 28, 1936, he died suddenly in his home at the age of 66 y. 7 m. 13 d. Services were conducted at his home on Dec. 1, by John Wagler and at the church by Jesse Martin, Daniel S. Jutzi, and Daniel Lebold.

Sent in by his son.

Kauffman.—Fanny Baumgartner Kauffman was born in Allen Co., Ind., June 19, 1867; died Dec. 15, 1936; aged 69 y. 6 m. 4 d. Death followed a 10-day illness of pneumonia. Her parents came to this country from Germany and lived in Allen Co., for a time, and later they moved to Elkhart Co. When she was 9 years old her mother died. This experience without a doubt caused her to take a very motherly attitude toward her grandchildren who also lost their mother. On Aug. 3, 1884, she was united in marriage to Henry Kauffman and was permitted to live with him for 52 years. To this union were born 5 sons and 5 daughters. Three of these children died in infancy, and 3 died of scarlet fever and diphtheria, within 10 days, in April, 1904. Those of the family remaining are her husband and 4 children: Mrs. Celesta Hoover, Amsa, Alvin and Carrie, all of Goshen; also 9 grandchildren and a half-sister, Mrs. Lydia Kauffman of Midland, Mich. Mother was a faithful member of the Mennonite Church from her youth and has left no doubt in our minds but that she has gone to be with her Savior. She was quiet and unassuming, always interested in the best things of life. Her regular attendance at church services and the life she lived showed that she was very much interested in spiritual things. During her illness she was patient and very considerate of those who cared for her, and was fully given up to the Master's will. To those who knew her best, she was an unselfish friend who was more interested in others than in herself.

"Beautiful rest for the weary,
Well deserved rest for the true;
When our life's journey is ended,
We shall again be with you."

Funeral services were held at the Clinton Brick Mennonite church and burial in the adjoining cemetery. Services in charge of O. A. Hostetler, assisted by Amos Nusbaum and Daniel Coffman.

Henderson.—G. W. Henderson was born in Nelson Co., Va., Nov. 11, 1864; died at his home near Sherando, Va., Nov. 20, 1936; aged 72 y. 9 d. He was married to Osa Bridge in April, 1891. This union was blessed with 5 daughters: Mrs. A. P. Coffey, Staunton, Va.; Mrs. H. T. Snead, Lynchburg, Va.; Mrs. E. B. Snead, Lynchburg, Va.; Mrs. C. B. Fitzgeralds, Lynchburg, Va.; Mrs. Charles Quick, Lynchburg, Va. There remain to mourn his departure, besides the widow, 2 brothers (J. W. and R. D. Henderson, Lynchburg, Va.), 3 sisters (Mrs. Bell Bridge, Lynchburg, Va.; Mrs. John Campbell, Bryant, Va.; Mrs. Nannie Small, Nellysford, Va.); 3 grandchildren, and a host of other relatives and friends. He was of a quiet disposition and a diligent worker. He was blessed with good health, until 9 months ago, and was seldom absent from church or Sunday school, having a record of not being

NETHERLANDS MISSION

In twelve separate fields gospel work is being carried on by the Netherlands East Indies Mission. Mr. R. A. Jaffray reports great blessing in the four fields in Borneo, where no fewer than 8,000 Dyaks have come to Christ. Nearly 100 students have recently entered the Bible school, and many are already occupied winning souls. The remaining eight fields of the mission present a more difficult problem, for Mohammedanism is strongly entrenched in them all, and there are millions of people in the islands to whom no missionary has yet been sent.—The Missionary Review of the World.

MENNONITE GENERAL CONFERENCE

Since it has been definitely decided to hold our next General Conference, the Lord willing, in Oregon, the Executive Committee has been receiving inquiries as to rates, routes, and plans in going to the meeting. Railroad representatives have been in touch with us and are lending us every assistance in the interests of their roads. At an informal meeting held at Goshen, Ind., a few months ago we decided to try to work out through the moderators of district conferences. Folks who are planning to go will do well to inform their moderators. (Planning this way in good faith should not bind any one in case circumstances do not permit when the time comes.) Moderators, in turn should turn in their information to the moderator of General Conference by Feb. 1. This plan is simply to assist us in working out something more definite as to routes, rates, etc.

The above interests, however, are by no means the most important work of our committee. For some time we have been thinking of the work for our next meeting of General Conference. There is to be a program arranged. It may be that there are a number of good live subjects resting upon the hearts of some in the Church,—Questions or Subjects of vital interest to the Church in general,—if brought to the attention of, or suggested to, the Executive Committee might furnish ample material for our program and could be the means of directing the work of conference in the most helpful channels. I would suggest that any one having a conviction as to questions or subjects forward the same to our secretary, Bro. J. A. Heiser, Fisher, Ill., with the idea that it is at the disposal of the best judgment of the Executive Committee. May the Lord direct so that all our planning may be void of self and selfish interests, but that all efforts may center around the interests of our Lord whom we love and whom we serve.

Simon Gingerich, Wayland, Ia.,
Moderator.

"After transfiguration on the mount of spiritual privilege comes practical work for Jesus on the plain of common living."—Sel.

BIBLE SCHOOL

A two-weeks' Bible School will be held near Amboy, Ind., Jan. 18-29, 1937.

Instructors: S. G. Shetler and J. N. Kaufman.

Tuition, 75c per week.

Board and lodging furnished free to those from other communities.

A cordial invitation is extended to attend. For further information write to

Niles M. Slabaugh,
Kokomo, Ind., R. 4.

CORRESPONDENCE

(Continued from page 845)

day school was held, the following officers being elected: Supts., Ross Gerber, Paul R. Miller; Prim. Supts., Orpha Troyer, Mrs. Harvey Miller; Chors., Carl Hostetler, Sarah Hershberger; Sec.-treas., Miller Hershberger, Richard Mast; Librs., Nettie Glick, Mrs. Ross Gerber. May God use these workers to His honor and glory.

Our older deacon, Bro. Alex. Miller died Dec. 15. The funeral was held Dec. 19.

Continue to remember this place before the throne of grace. We wish you all a Merry Christmas and a Happy New Year.

Dec. 24, 1936.

Cor.

I have felt for some time that we do not exalt Jesus Christ as we should. The world is not slow to exalt its great heroes. "The children of this world are in their generation wiser than the children of light." Christ . . . in all things should have the pre-eminence.—J. R. Mumaw.

The most effective and powerful weapon that the Christian can have is the Word of God. It is the weapon that stands throughout time and eternity.—D. D. Troyer.

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absent for over a year from Sunday school till he was taken to the hospital. He became a member of the Mountain View Mennonite Church Oct. 16, 1904; was ordained as a deacon in 1908, and remained true to his duty till death. On March 3 he was taken to the University hospital and had an operation. He returned to his home June 12, but had to go back for a second operation and grew weaker from that on. He had the privilege of seeing his children join the church of his faith. He also warned people to be ready and not forsake the Lord. He made his funeral arrangements two weeks before he died. We bow in humble submission to our heavenly Father, believing this to be among the "all things" which "work together for good to them that love God." Funeral services were conducted Nov. 22 at the Mountain View Church by Brethren E. C. Shank and Jos. R. Driver. Text, Ps. 90:15-17. Burial in adjoining cemetery.

"Deep in our heart lies the picture

Of a loving father laid to rest;

In silence he suffered until God's angel whispered,

'Come home to the realms of the blest.'"

A Daughter.

TWELVE DAY YOUNG PEOPLE'S INSTITUTE

Of Southwestern Pennsylvania Mennonite Conference, July 7 to 18, 1937

A Young People's Institute will again be conducted at Arbutus Park near Johnstown, Pa., for twelve days, from Wednesday evening, July 7 to Sunday evening, July 18, 1937, the Lord willing.

Those of you who attended the Institute at Arbutus Park last year will recall with much pleasure the profitable spiritual time spent there. Kindly keep these dates in mind in planning your coming summer's vacation. Further announcement later.

Young People's Institute Committee,
C. F. Yake, Secy.

JOHNSTOWN BIBLE SCHOOL

Jan. 4 to Feb. 19, 1937

Courses Offered.—Book Studies, Bible Doctrine, Teacher Training, Missions, and Music.

Sunday School and Ministers' Week.—The last week of the Bible School, Feb. 14-19, will be devoted to the interests of Sunday School workers, missionaries, and ministers.

Expenses.—Thirty dollars for full-time boarding students; twenty-six dollars for boarding students going home every weekend; eight dollars for non-boarding students.

Bulletin.—For further information write for descriptive bulletin. Address all correspondence to E. C. Bender, Principal, Martinsburg, Pa.

BIBLE SCHOOL

A two-weeks Bible School to be held D. V., at the Maple Grove Church three-fourth mile north of Atglen, Pa., Jan. 4-15, 1937.

Instructors.—S. G. Shetler, Principal, Johnstown, Pa.; Harvey E. Shank, Chambersburg, Pa.

Courses.—Judges; Ruth; Exodus; Joel; Amos; Jeremiah; Lamentations; Psalms; Mark; II and III John; Jude; I Peter; Romans; Bible Survey; S. S. Pedagogy; Christian Principles; Bible Geography, O. T.; English; Bible Doctrine; Plan of Salvation; Teacher Training; Summer Bible School.

Remarks.—Tuition is, 75 cents per week; Board and room, free to students from a distance. All are cordially invited to attend. For further information, write to

Isaac G. Kennel,
Parkesburg, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTTDALE, PA., THURSDAY, JAN. 7, 1937

(Herald of Truth
Established 1864)

No. 41

EDITORIAL

"Be ye also enlarged."

These words were used by Paul just after he had recounted his own experiences for Christ's sake and just before he presented the word-picture of the "enlarged" life as recorded in II Cor. 6:14-18.

This word-picture reminds us of the fact that the popular conception of real greatness is the exact reverse of the divine conception of it. In the mind of man, the ideal presented in II Cor. 6:14-18 is very "narrow;" but in the mind of God, as revealed in the writings of Paul, it constitutes the "enlarged" life for which all people should strive.

A similar vision of real greatness is found in Paul's letter to the Galatians (6:14) when he says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." With this complete separation from the world, the child of God can exercise his freedom to the limit without getting on forbidden ground. In the language of the psalmist, the commandments of the Lord are "exceeding broad."

Sunday School Literature.—We are very sorry that we were late in getting out several of our Sunday school quarterlies. The writers were overburdened with much work, which is responsible for these quarterlies being late. This time they are taking an early start, and we hope to have all the supplies for the next quarter ready to send out when the orders come in. At the time this is being written these quarterlies are being printed, and we trust will be on hand in all our Sunday schools by the time this reaches the eye of the reader. We are hoping that the new quarterlies will meet with favor wherever used.

Ordinary Announcements.—We often hear it stated that the size of congregational offerings depend very much upon the way the matter is brought before the congregation. We were reminded of this recently, when we read an item in The Pekin (Ill.) Daily Times, telling of an offering lifted in the congregation at Hopedale, Ill. First, the minister in charge told the congregation of the needs in the drought-stricken regions west of the Mississippi, where the grasshoppers completed the work of cleaning up what little crops the drought had left. After the matter was presented to the congregation, an opportunity was given, without urging or exerting any kind of pressure whatever, to those who felt like sharing with the drought sufferers, and the offering amounted to \$935.13. Whatever the nature of the announcements, financial or otherwise, it means much when they are made in a way that people understand clearly what is meant. As a rule, people respond cheerfully when they have a clear conception of what is needed or desired.

The Gospel of John.—Our Sunday schools are fortunate in having this as the general theme to be studied during this quarter. We believe that you will not only be interested in the "Symposium on the Gospel of John," which appears elsewhere in this issue, but that the reading of the thoughts therein contained will heighten your interest in the series of lessons now being studied in our Sunday schools. That John was specially qualified to write this Gospel is evident from his introductory remarks in the first epistle general to the people of God: "That which we have seen and heard declare we unto you" (I Jno. 1:1-3).

We too often are satisfied to stop at Calvary, and not go on to the tomb: The resurrection is an essential doctrine in the Christian life.—J. R. Maw.

THE SERVICE OF LOVE

There are many portions of Scripture that throw light on this subject, but we will quote just a few:

"By love serve one another."
"The love of Christ constraineth us."
"See that ye love one another with a pure heart fervently."

Christ is often referred to as the greatest and the only One perfect of all servants. Underlying this service was the fact that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That the Son partook of the nature of the Father is this sacrificial love evident from the fact that He voluntarily laid down His life for our sakes. His mission into the world was not to get everything possible out of it, but rather to put into it, all that He could. In other words, "He came to save his people from their sins."

Peter, telling of the great sacrificial love and work of Christ, reminds us that "we should follow his steps." Too many people live for what they can get out of the world, whereas their chief motive should be to put as much into the world, by way of service and helpfulness, as they possibly can. The millionaire tries with might and main to add to his millions. The labor union, with might and main, strives for shorter work days and higher wages. In these two conflicting ambitions we find the secret of the conflict between labor and capital. Covetousness (selfishness) is the cause of at least nine-tenths of their troubles.

Suppose that they would turn this around: so that the millionaire would do his best to advance the interests of the laboring men (making it possible for them to share in his prosperity) while the laboring men would do all within their power to enhance the prosperity of the employers of labor. And this both classes would do if they were obedient to the commandment, "Love

thy neighbor as thyself." The motto for both classes ought to be, "By love serve one another."

It takes the service of love to make our lives fruitful and happy. Remembering that "charity seeketh not her own," it follows that this love for our neighbor as ourselves binds us to a policy of doing what we can to advance our neighbors' interests or, in other words, living for the good of others. More than this, this service of love takes the drudgery out of our labors. Let us illustrate:

Two lovers are spending a delightful evening together. Their delight is not due to the nature of their conversation so much as it is due to the fact that they love each other. Even if the nature of their conversation or work were unpleasant, they would still have a delightful evening because they love each other and therefore delight to be in each other's company. Under such circumstances the disagreeable side of life disappears and life becomes a pleasure. We often sing, "There is beauty all around, when there's love at home."

What is true of the home is true of every walk in life. Selfishness makes a dark and dismal world. Wherever you find it, it stands as a challenge to others to treat you in the same way. On the other hand, where love reigns it serves as a challenge to others to pay you back in kind. It reminds us of the words of the Lord Jesus: "It is more blessed to give than to receive." The love of God shed abroad in our hearts by the Holy Ghost makes us willing servants wherever we go. With us, when love reigns, it is not so much a question of wages, or of hours, or of whether this work is congenial, as it is whether we can be of service to others in any way, and what we may be able to do to advance their interests. Besides this helpfulness, it means also the genuine satisfaction that comes from a sense of duty well performed. The service of love is to be commended because:

1. It is the standard of life upheld in Scripture.
2. It is man's opportunity to follow in the footsteps of our Lord.
3. It is commanded.
4. It is a character-builder, both on our part and on the part of others.
5. It is a sunshine-builder, both in our own and in others' lives.
6. It is an antidote against becoming selfish and self-willed; free from the sins which an idle, selfish life produces.
7. It sets a worthy example for other people to follow.
8. It is a source of genuine satisfaction, in that "it is more blessed to give than to receive."

"If ye know these things, happy are ye if ye do them."

NO CHRISTMAS WITHOUT CHRIST

By Lawrence Kiester

For the Gospel Herald.

The infancy of Jesus is beautiful, as described by Matthew and Luke. It finds us where we live, and never loses its interest and appeal. We look upon the Babe of Bethlehem with reverence and admiration, but we cannot follow Him as we would like because our view is cut off by the unrecorded years of His childhood. Perhaps this is best. Maybe we should not stop at the manger but rather press forward in the life of our Lord till we enter into the busy years of His mature manhood, and we hear Him say to us, "Come unto me."

Paul declares that even though we have known Christ after the flesh, yet now we know Him so no more. We must change over to the spiritual side of His nature and enter His spiritual Kingdom.

But there are many who still look for Christ where He once was and expect to find Him there. They may have some sense of His presence or may think no one else finds Him any better than they do. After His resurrection the angel said, "He is not here"—in this empty tomb; but has any one ever told us He is not in the manger? Our Lord grew up. He did not remain an infant. He passed that way and honored infancy with His presence. To ignore His manhood is to limit His life and teaching and work for humanity by limiting the life of the man who holds this error.

In another place Paul tells of his earnest effort to know Christ. His language tingles with the intensity of interest, "that I may know Him and the power of His resurrection." He looked for Him as He was in life and as He was beyond death. He must know Christ as the spiritual Leader whose horizon was not limited by material things, whose vision transcended human history, who was recognized in the spiritual Kingdom in which God lives and reigns. "That I may know Him" who surpasses human knowledge, who appeals to the best there is in me, who reveals man as he is and as he ought to be, who brings God into human life, who bestows life and hope and all that the spirit of man requires for happiness and well being,—that I may know Him and the power of His resurrection!

John has spoken too in terms we can understand; in terms of our present need. God gave unto us eternal life and this life is in His Son. It is there and nowhere else. But it is safely there, for He is the same yesterday, today, and forever. He belongs to the spiritual world and has undertaken to confer upon men spiritual life, the only life that lasts, the life that is not measured

by days and years and centuries but by personal association with Himself and "the spirits of just men made perfect." The beloved disciple recommends this fellowship as the one thing men need here and now to lift them above the shifting shadows of time and event and the drifting sands of human thinking and worldly practice.

John knew of the manger. He tells us that "the Word became flesh and dwelt among us;" but he does not describe the scenes related to the advent. Why should he? He noted the only place where men in his day could come into personal contact with Christ and there is where he placed the emphasis. The heavens opened when Jesus was baptized, but some there are in our generation who receive this sacred rite with little thought of spiritual things or the spiritual Kingdom they are supposed to have entered. Men and women too are not content with church membership because it means so little to them. Would it mean more if they had passed on from the manger and the empty tomb and accepted Christ as they can know Him in and through the Holy Spirit? Our religion is "the power of God unto salvation to every one that believeth;" an individual matter, a personal choice, a spiritual relation that insures a perpetual inflow of divine power.

If some Christian people would think less of the manger and even the cross and more of the risen Christ and eternal life they could have Christmas with the central Figure present and friends as honest and earnest as shepherds, and who knows but that angels might draw near and sing as once they did.

Scottdale, Pa.

THE QUESTION OF THE BANKRUPTCY OF MODERNISM

By John Horsch

For the Gospel Herald.

Shirley Jackson Case, dean of the Divinity School of the University of Chicago, in his recent book, "Highways of Christian Doctrine", says some noteworthy things concerning the question of the bankruptcy of modernism, owing to the fact that not a few prominent modernists have openly admitted that modernism has failed and some have stated that it is bankrupt. Professor Case expresses the opinion that bankruptcy is possible only in so far as modernism has ascribed finality to any point of doctrine or creed. He holds that to the extent that it has done so, it has ceased to be modernism.

Professor Case freely acknowledges the fact that the liberals do not have positive doctrinal truth to offer. And not only does he make this admission but he says, it is a mistake even to seek finalities. Seeking finalities, he thinks, will only lead to the final ac-

knowledge of error. He is aware that eventually it will be realized that modernists, denying the authority of Scripture, have no valid ground for any doctrinal teaching. Professor Case contends that the remedy for the errors—the bankruptcy—of modernism is **more modernism**. In other words, he thinks that the modernists should cease giving their message the appearance of divinely revealed truth; they should freely and openly admit that they have no finalities to offer. Let us hope that this advice may be heeded.

This book of Professor Case offers convincing proof that the radical religious liberalism, as represented by himself and many other professors in the theological seminaries, is simply religious agnosticism, the denial of the knowableness of things divine. But is not the admission that the message of liberalism is one of religious agnosticism, in itself a striking proof of bankruptcy? Or could any religious value be ascribed to a message of agnosticism? Robert G. Ingersoll, the eloquent agnostic, in passing, never made any claim of religious value of his message. On the contrary, he held that religious agnosticism means the bankruptcy of religion, including liberal religion.

Pity the pretended Christian worker whose message is that of Robert Ingersoll. Pity the preacher who takes the attitude of a religious agnostic, having no message of positive truth; and pity the congregation that is expected to listen to such preaching. Can they be blamed for slackness in church attendance? Pity the portion of the church of America falling under the influence of religious liberalism.

Scottdale, Pa.

CARNALITY, OR SPIRITUALITY?

(Rom. 8:6)

By J. R. Shank

For the Gospel Herald.

Introductory Thoughts

There are two different states of human mindedness. The mind is either subject to the demands of the flesh or is responding to the promptings of the Holy Spirit. There are three spirits with which we deal: the human spirit, the spirit of Satan, the Spirit of God. The spirit of Satan is called the "Prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). The Spirit of God is the third person of the Godhead who dwells in them that obey Him (Acts 5:32). And He "beareth witness with our spirit that we are the children of God" (Rom. 8:16). He "worketh in us both to will and to do of his good pleasure" (Phil. 2:13). When the human spirit is following the dictates and passions of the "earthly, sensual, and dev-

ilish," it is dominated by the workings of "the spirit of the world" who is also called the "prince of this world" (Jno. 14:30), and fulfills the desires of the flesh and of the mind being by nature the child of wrath (Eph. 2:3). But when through grace we are saved and have received the Spirit of God we may become spiritual minded by a walk in the Spirit.

Conditions Among Christians

There are different degrees of spirituality among professing Christians. When Paul found the brethren at Corinth given over to envy and strife and divisions he said, "For ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal and walk as men?" (I Cor. 3:3). He declared that he could not speak unto them as unto spiritual, but as unto carnal, "even as unto babes in Christ" (I Cor. 3:1). From this we may rightly discern that it is possible for the believer to continue in the infancy of their experience in which they do not learn to follow the leading and teaching of spiritual things but fall in with the leadings and dictates of the earthly, sensual and devilish. The results of this, if not checked and remedied, will be certainly what our text has indicated—"for to be carnally minded is death" (Rom. 8:6). Since this is true, what concern there should be on the part of shepherds and teachers that the believer should become spiritual!

The God-planned condition of the children of God is that they should "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). If we do this there must be spirituality. Spirituality means that we are obedient to our anointing (I Jno. 2:27). Obedience to the Spirit will mean that in all our walk we are responsive to spiritual teachers who have the oversight of us (Heb. 13:7, 17), and to the teaching of the Word of God which we have desired as babes desire the milk for nourishment (I Pet. 2:2). The results of this kind of living will be "life and peace" (Rom. 8:6). May we be satisfied with nothing short of such blessed results!

Discerning the Spirits

Ample instructions are given in the Word for the believer on the ways of the flesh and of the Spirit. Those who earnestly desire may be able, by the aid of the Spirit, to understand in which realm we are walking. Such Scriptures as Gal. 5:19-21 which sets forth the works of the flesh, and Col. 3:5-8 which describes a similar condition under the head of "our members which are upon the earth," and Eph. 4:17-19 setting forth the walk of the Gentiles, give us a vivid picture of the carnal conditions of life about us and from whence they emanate. Turning

the picture we find in such Scriptures as Gal. 5:22, 23 setting forth the fruit of the Spirit, Col. 3:10-17, describing the behavior of the "new man," and Eph. 4:1-16, setting forth the progress of the believer in the church, enabling us to see if we will whether we are in the way of the Spirit.

Death or Life

It depends upon which we are as to what the end shall be. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). What is meant by death? We first think of natural death. The wages of sin often ends in that very thing speedily. But we cannot depart from the walk with God one step without marring our fellowship and bringing in spiritual separation from God. So we think of death in the sense of being out of fellowship with God and becoming unresponsive to the teaching of His Word and the fellowship of His Spirit. The end of spiritual separation from God is the second death which means eternal banishment from His presence (Rev. 21:8).

What is meant by life and peace? There is a sense in which we can say that in right living there is life. Righteousness obeys such laws that make for the health of the body and prolongs life. But in a real sense life means fellowship with God through Jesus Christ and by the presence of His Spirit in our hearts. A conscience purified and kept there is not only a spiritual connection with the power of God that brings life but a peace which passes understanding that keeps our hearts and minds through Christ Jesus. And in the fact that those who walk in the way of spirituality shall keep on increasing in their peaceable relation to the end, there is the blessed hope of a resurrection of life and eternal happiness and peace with God in glory. "For to be carnally minded is death; but to be spiritually minded is life and peace."

Versailles, Mo.

THROUGH THE VALLEY

(Psa. 23:4)

By Barbara Cripe

Tho I'm walking through the valley
Of the shadow,—yea, of death,
I will fear no evil ever,
As then comes my latest breath.
Thou wilt lead me, Thou wilt guide me,
Thou, dear Lord, art by my side;
Through the valley into heaven
Where with Thee I shall abide.

For I know that my Redeemer
Is alive forever more,
Yes, He liveth, and He leadeth
Safe into that heavenly shore.

Death has lost its awful terror,
Death has lost its bitter sting;
Christ has conquered death forever,
And salvation He doth bring.
Simply trusting in the Master,
He shall ne'er leave me alone;
But shall lead me through the valley
Safe into my heavenly home.
Delavan, Ill.

PREACHERS' PAGE

SERMONETTES

(Service)

Collected by J. G. K.

To be of service to the Master and our fellow man is the highest calling Christ has to offer.

You will never be able to serve the true as long as you cling to the false.

The real glory of life is to love; not to be loved; to give, not to get; to serve, not to be served.

Moses was given eighty years' training for forty years' service.

God has no use for drones in His service.

Little service for others that we look upon as hindrances—may be most acceptable service in the sight of God.

It is better to wear out than to rust out.

All people usually shine in the image of God or in the image of the gods whom they serve.

What a man does when he has nothing to do oft times determines what he will do when he has something to do.

A willing mind is an important factor in doing acceptable service.

One of the greatest hindrances to effective service for the Lord is the unfaithfulness of professed Christians.

To do effective work for the Lord, one must be entirely sold out to the Lord.

If you have the right kind of religion, and want to keep it, you must keep it circulating.

Happy is he who gets a thrill by doing God's will.

One is not blessed for the amount of service he renders, but as to how faithful he is in rendering it.

True greatness in God's sight is reckoned according to the measure of self-denying service.

When we serve, we rule; when we give, we have; when we surrender ourselves to God, we are His.

The goal of Christian living is Christian faith, Christian character and Christian service.

Atglen, Pa.

"HE THAT OVERCOMETH"

(Written by Tobias A. Unruh, and selected for the Gospel Herald by C. L. Gearig.)

Beloved Readers, and fellow pilgrims to eternity: My earnest prayer to God is that those who read this may derive a benefit therefrom.

The message of the Spirit to the angel of the church at Smyrna became very impressive to me. "He that overcometh shall not be hurt of the second death" (Rev. 3:11). The Spirit of Revelation, speaking through the apostle John, made known to the angels of the

seven churches, their condition; and of the seven, five were told to repent—otherwise they would be punished, for they had not fully overcome. Our eternal happiness or tribulation depends on our victory of faithfulness, for it is written, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Here we are able to see that our final salvation depends on our overcoming power. In Jno. 16:33 Jesus teaches: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." In I Jno. 5:4 we read: "For whatsoever is born of God, overcometh the world, even our faith." The question may arise, "What must I overcome?" Every man is born in sin. Jesus Christ made it possible that through His death whosoever is willing to repent may receive forgiveness of sins, through faith, and can thus overcome the old man, or Adam. Let us now return to the time when we repented, and God through His Spirit revealed to us our lost condition. When we saw that we were lost, and cried to God for mercy, even this took overcoming power, to go and kneel in prayer in secret. We were unworthy, but through the grace of God and with His strength we were able to overcome the world, and ourselves. We were willing to deny ourselves of all things, and to remain faithful unto death, yea, we had to become so poor in spirit that not a spark of self-righteousness remained within us; we became as helpless as a little child.

When we had thus surrendered ourselves, then God was able to establish the Kingdom of heaven within us, as Jesus teaches, "Except ye become as a little child, ye shall in no wise enter the kingdom of heaven." When we had become heirs, then a desire arose within us to be united with the children of God, and we were accepted into the Church by baptism with the vow to remain obedient and faithful to God and the Church unto death. Have we remained true to this vow? If we have denied all the lust of the world, and are willing to be crucified to the world, then we have overcome.

Our text says, "Be thou faithful unto death, and I will give thee a crown of life." Through my experience I have found that we have far more to overcome than we had 30 or 40 years ago. "The lust of the flesh, the lust of the eyes, the pride of life" have become far more grievous. Conformity to the world and unrighteousness are taking the upperhand and the love of many is beginning to wax cold. The fellowship of the Spirit is growing weaker, the greeting of love and peace is waning away, which all shows the coldness of

the heart. This is not befitting to the true child of God; it is humiliating to the worldly mind. Beloved fellow pilgrims to eternity, it is of no avail to have made a start; for the crown is not in the beginning, nor yet at the middle, but at the end—if we are able to say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, and not to me only, but unto all them also that love His appearing" (II Tim. 4:7, 8).

There are many things to overcome now, here in this world; for there is the abominable pride, conformity to the world in the many kinds of latest fashions, which we must overcome, and the great luxury in houses, also machinery and automobiles, which the children of God also should overcome. The children of God should so have denied the things of this world that they could have a few hours in the day, if necessary, to assemble for brotherly counsel, or for services, that it might be during the day; for the salvation of the soul is the most important of all things. But when our minds are filled with the cares of this life, we mostly have time for this in the winter or in the evening, I do not mean by this that I think it is not right to do so in the evening, but it is evidently plain that there is not much time for much spiritual work in the summer time. Here again we must overcome these earthly things, else it is plainly seen that we are overcome of the world. "And the world passeth away, and the lust thereof, but he that doeth the will of the Father, abideth forever."

When a certain man came to Jesus requesting Him to speak to his brother, that he should divide the inheritance with him, the Savior reproved him saying it was covetousness, and He gave the warning: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). In him was a spirit that was striving to gather up earthly treasures. So the spirit of covetousness is brought to light, for this spirit is never satisfied; as James (5:1-6) teaches, that man shall gather great riches in the last days.

Covetousness enslaves a man so that he has no rest, neither day nor night, always seeking the opportunity for gain, even though thereby he offends his neighbor. Seeking his own advantage, he endeavors to sell at the highest price, to buy at the lowest possible price, seeks to oppress the poor and the day laborer. Covetousness causes a man to lie and deceive, for it is the root of all kinds of evil. Also such a one is hard to judge, for he has so many hypocritical works and grounds to justify himself. Paul judges covetousness as one of the grave death sins, calling

it "idolatry," and barring such a person from the kingdom of heaven. And yet there are far too many to whom this abomination clings; not only the unconverted, but also those that have once passed from death unto life.

This spirit of covetousness is such a dangerous sin (the reward thereof is eternal death), yet it binds victims with such strong chains that it is almost impossible to break away. Therefore beware, brethren. The young man that came to Jesus, asking what to do to obtain eternal life, was directed to the commandments. Matt. 19:17.

The young man answered, "All these things have I kept from my youth up. What lack I yet?" Jesus answered, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." This saddened the young man, and he went away, for he had great possessions. These possessions were precisely what he was clinging to. Consequently he failed to obtain eternal life. So it is with so many who once fled from the world, denying all the evil thereof; for it requires much grace to deny all and fully overcome.

One poet makes this so impressive: "Wer uberwindet soll vom Holz geneszen das in dem Paradiese Gottes gruent, etc." Satan is ever on the alert, ready to tempt the Christian with so many alluring things, which must be positively overcome. In the great judgment day when the Lord shall divide the sheep from the goats, many will be found who have partly overcome, but their besetting sins were not overcome; they shall not escape the second death.

No one should think to gain heaven, if he were ruled by a high-minded, haughty, and proud spirit, and that to such an extent as to make an idol of himself, thereby removing the distinction between Sodom and the city of God. We are called to take up the cross, follow in the footsteps of Jesus, thereby convincing our children that it takes great earnestness to walk the narrow way. The children of God should so conduct themselves that their good works might judge the evil world. How shall we free ourselves, when at that day those that are not saved shall cry out in the tribulation of hell to hills, "Fall upon us?" whereas God would have them to be saved, for they have also cost the price of His dear Son.

Is not this a great love that the Savior has manifested by His death, that all men might be saved? This redemption, of which all the regenerated children of God have become partakers, is of great importance. Should we then again desire to walk after the flesh? Should we lead such a life, living in all manner of sinful lusts, and evil examples to those whom the Lord would save, thereby grieving the Holy Spirit whom we have received? If so, then

how can we be found as those that have overcome when we shall stand before the judgment bar of God, so that none might be hurt of the second death, from which there shall be no redemption?

John says, "The whole world lieth in wickedness" and it is growing more wicked. Sad to say, many can not see the great deception and the danger of living in the flesh. The world is so alluring to the young, also the older ones, with the spirit of highmindedness. Yet there are some even among the young, who are striving with all their might to overcome the evil one. I find myself a debtor, and oftentimes cannot overcome as I wish, while not in temporal things, because I have nothing about me (nor would I be able to care for these temporal things, due to my advanced age).

For a minister of the Gospel, seemingly, there is much more to overcome than for a laymember; especially in this present time, when by all signs it appears that the time is short; and Satan knows that his time is short, and that his works shall soon cease. He is doing his utmost to destroy the children of God, and to keep the unsaved from repentance. God has called His servants to watch over the flock, and to warn, to threaten, to admonish, and to place themselves as ensamples to the flock, in all lowliness, denial of the flesh, all meekness, so that they may be able to bear the transgressors.

Such an admonition the apostle Peter gives to the ministers: "Not as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:3). This is especially required in the present time. Worldliness is making such inroads in God's house. We servants are commanded to stand as watchmen, sound the warning to all, and remain examples in simplicity and lowliness that we might be able to say in truth, with the apostle, "Brethren, be ye followers together of me, and mark them that so as ye have us for an example" (Phil. 3:17).

But if we as ministers allow ourselves to possess all the luxuries of life, and manifest a highminded spirit, how can we then reprove such? The ministers are in very grave danger, especially in this time, for the love is waxing cold, the fellowship of the Spirit is diminishing, and the children stand in danger of being destroyed. So the many innocent souls would be cast away, for it is true that some again are choosing the broad road, being in danger of the second death, if they do not repent. Now there arises within me a fear: Will we be free of their blood at that last day?

We as ministers should be united. We should labor in unity, hand in hand, standing shoulder to shoulder, "That ye be like minded, having the same love, being of one accord, of one mind" (Phil. 2:2). I know that Satan is do-

ing his best to promote disunity, and to subvert ministers, but if each one would seek to be the lowest, then this would not be possible. When a minister begins to strive for own honor, that engenders disunity and separation in the spirit; for what one builds another tears down. I have experienced and seen all this, and to a certain extent experienced it myself, when I review my life's journey, and the 53 years of my ministry; then I find that had I remained smaller in my own eyes, and held myself down still more to the lowly, how much more God could have labored through me. Therefore I entreat you, my beloved fellow ministers in the work of the Lord, let us at all times abase ourselves, that we may be exalted in due time, at the time when the Chief Shepherd shall appear, when the Savior comes to execute judgment, that we may attain a blessed reward.

Our text says, "He that overcometh shall not be hurt of the second death." God bestowed upon us power at the time of our conversion. What then is the cause that so many cannot gain the victory? Is it not because we have become slack in prayer? We thereby lose power so that we are not able to deny the lust of the flesh. We look upon the things that are so tempting to the flesh, transgress the promise and fall into death.

O my beloved sheep and lambs, I entreat you for Christ's sake, hold in high esteem that costly pearl, for which you gave all that your flesh loved. God gave the power to deny all, to receive the sweet peace which the world cannot give. Consider your undying soul, which none can destroy, which then must eternally languish in hell and yet not die. I entreat you in Christ's stead, do your utmost to overcome the evil, so that when the Lord calls you away, the blood-bought soul may enter into rest.

I have admonished us as ministers, and have reminded us of our duties, and how we shall watch our flocks; for therein lies our salvation. If we are found faithful, then I feel to address a few words to you as fathers and mothers, as we servants must give an account of our flocks at judgment day. Likewise shall you give an account of your housekeeping with your children, for the government of the children is a strict command from the Lord, and is neglected with many, so that many children who are yet in the hands of the parents, at the age of ten and twelve years, so conduct themselves that it is a shame. They do not regard parents or anyone, but do as they please. I think we can thereby see how such children have been brought up. Eli suffered the judgment of God as a result of his negligence in training his sons, for God judged them in such a terrible way that both father and sons

(Continued on page 859)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

GREETINGS

We welcome shut-ins and their friends to help find material for this page. If we have more than we can use for one page per month, we will ask the editor of the Herald for more room. A short letter will be appreciated by others if you want to pass it on through the page.

To Our Dear Shut-in Friends:—This is a pleasant Christmas Day in this little part of the earth of what we can see. We hope you all can say it the same way. I am happy that I can set aside a few hours this afternoon to think of the many dear ones who are deprived of some of the material blessings others enjoy, and by force of circumstances have about all their experiences of this life within the limits of the four sides that make up the room in which they are confined. Christmas day generally is a time of joy and gladness, when folks try to bring pleasant experiences to each other. We may show our love and appreciation of each other in giving gifts, visits, and other ways that we can show our love. We may not know each other's needs, and if we knew them could not always supply them. This provides a field for service for kinsfolk or others who are near by and are looking for opportunities to exercise themselves in love and helpfulness to others. Gifts and help in other ways are helpful and indeed are a blessing, but do not supply the need for the soul. The bread of heaven can satisfy the hungry soul.

Jesus said of Himself, "I am the bread of life." And the soul that feeds on this bread will be satisfied. "Blessed are they that hunger and thirst after righteousness; for they shall be filled." While Jesus was present at a feast He gave some teaching how folks should do when they are invited. "Blessed is he that shall eat bread in the kingdom of God." Jesus said on another occasion, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." How sad for those shut-in folks who do not appreciate this blessed privilege to satisfy their hungry souls!

By the time you have received this week's Gospel Herald, New Year's Day will be gone too. Many of you have received gifts and noticed the kindness of your friends in other ways in this pleasant season of the year. Already the mail-man brings less mail. Maybe there have been no visitors the

last few days. Now we meet the task that is before us with but little interruption. Days seem longer, nights a bit more dreary. A good plan to keep happy is to keep busy. The question comes as to what to do. Yet, my dear friend, it is remarkable what crippled folks can do. A bit of time to look about you may find an open door; if not to interest older folks, you may find some children that you can help along the way. If you are suffering or ministering, take courage again. The task before us is but one day at a time, and tomorrow will take care of the things of itself.

Let this year be the best, with greatest joy. To be happy in the Lord and in our present circumstances means that we must trust Him. "Whoso trusteth in the Lord, happy is he."

A. S. Horst.

THE WAITING MOMENTS

Mrs. Oliver J. Troyer

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.—Isa. 40:31.

How often these comforting words help us in waiting moments, days and years, while we are waiting for health and strength and waiting to see what the Lord has planned for our life while afflicted. "Wait on the Lord, be of good courage and he shall strengthen thine heart; wait, I say, on the Lord" (Psa. 27:14).

I feel that too often we become discouraged and anxious in our waiting moments, but we know that "all things will work together for good to those that love God." So by the grace of God may we rest in the Lord and wait patiently for Him. While we are waiting we can pray for one another, which may be a great blessing in our lives as we need to pray for God's missionaries continually. This will bring more peace and joy to our waiting souls.

Let us turn our waiting moments into praying moments. Many trials come and confront us, and we sometimes think we have a hard lot in life and wonder why. But we have the precious promises of the presence of Jesus, our Savior, and should trust Him. Take Him at His word, "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Also, "the trying of our faith worketh patience,"

and "whom the Lord loveth he chasteneth."

I have found it true that our faith being tried in the fire purifies it like gold and silver, which becomes more valuable every time the dross is removed, and becomes finer and purer.

Oh how wonderful are the works of the Lord, how exceeding great is His wisdom, and how wonderful is His love to us! Jesus never fails us. Why should not our waiting moments be happy moments? with all these truths meant for us if we but trust Him.

Hutchinson, Kans.

NATURE'S SHUT-INS

Ferns are the "shut-ins" of God's flower kingdom,

Hidden in mossy dells and cool retreats;
Their lace-like fronds uncurl in fresh, green beauty,

Far from the busy world and dusty streets.

They bear no gorgeous flowers of gold or crimson,

No dainty blooms of blue or pearly white;
Their graceful leaves exhale no strong, sweet odor,

Their very seeds are hidden from our sight.

And yet, sometimes, to eyes that tire of brightness,

To senses satiated with a rich perfume,
How grateful is the cool green of the fern-leaves,

Set in the silence of some shaded room.

Can we not learn from them some blessed lesson,

We, who, like them, are growing in the shade?

Their lovely freshness is a constant beauty,
Dewy and sweet when summer blossoms fade.

When others come, who, dwelling in the sunshine,

Have grown a-weary of the toil and strife,
Can we not share with them our calm and quiet—

Show them the beauty of a hidden life?

May we not give to them some tender message,

Some of the garnered peace we hold in store,

Some of the songs He giveth in the midnight,
When sleep flies from us and the pain is sore?

They walk with hurrying steps life's busy highway;

Often the still, small voice they cannot hear;

But we can listen in the restful stillness
Its words of faith and hope and gladsome cheer.

We dwell in safety in our Lord's green pastures,

Our souls at rest the quiet waters by;
Willing to be since we may not be doing,
Living epistles, open to the eye.

Our frail lives hidden in His strength eternal,
Guarded and shielded from the tempest's shock;

The wild winds pass us by—they cannot harm us

Where we are sheltered by our Fortress Rock.

Sometimes, perhaps, the ferns may long to blossom,

Even as we to see our work's reward;
Impatient of the stillness and the shadow,
Envy the roses on the sunny sward.

(Continued on page 859)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF JOHN

OUTLINE STUDY

Lesson for Jan. 17, 1937.—JESUS THE WATER OF LIFE.

Lesson Scope.—Jno. 4:1-54.

Lesson Text.—Jno. 4:7-26.

Time and Place.—A. D. 27, Jacob's Well, near Sychar, in Samaria.

Leading Characters.—Christ and the Samaritan woman.

Golden Text.—Whosoever drinketh of the water that I shall give him shall never thirst.—Jno. 4:14.

Points for Meditation.

1. The Jews and the Samaritans.
2. Jacob's well.
3. Living water.
4. "God is no respecter of persons."
5. The whitened fields.
6. Worship; true and false.
7. Soul-winning.

Introductory Thoughts.—This lesson is very much like the one we studied a week ago. Christ is speaking to but one person, yet the truths He uttered have reached "the uttermost part of the earth." In His estimation the soul of this sinful Samaritan was as valuable as that of Nicodemus the honorable counsellor among the Jews. The fact of so many of the Samaritans owning Him as Lord foreshadowed the world-wide (Jew and Gentile) opportunity for salvation, as given in the Great Commission (Matt. 28:18-20) and the epistolary writings of the apostles.

LESSON COMMENTS

Christ and the Samaritan Woman (1-12).—Christ and His disciples, on their journey from Galilee to Judea, found it convenient to pass through Samaria. While the disciples were out after refreshments Christ sat down by the well of Samaria, Jacob's well, and rested. While He was there a woman of Samaria came after water. "Give me to drink," was the simple and natural request of Jesus of the woman.

The woman was astonished. She had been accustomed to the Jews having nothing to do with the Samaritans. Now here was a Jew who spoke to her, just as though there were no differences between the two classes of people. This was Christ's opportunity to lead her into deeper truth. He said, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." This was a cause for still greater astonishment. Her reasoning was natural: "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob . . . ?"

The Water of Life (13-20).—This opened the way for still greater revelation of truth. Jesus was doubtless thirsty; but He being about His Father's business was interested in greater benefits that anything gotten from natural water. Hear His declaration of truth: "Whosoever drinketh of the water that I shall give him shall never thirst." The woman was so impressed

with His teaching that she asked for this living water. But Christ well knew that she was not yet ready for it. She was a sinful woman, and needed to be brought to repentance. Suddenly the line of conversation changed. "Go, call thy husband," demanded Christ. "I have no husband," was her honest confession. "Thou hast well said, I have no husband," replied the Savior, "for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

More and more did this woman recognize that she was talking to somebody who was most extraordinary, if not super-human. It was afterwards revealed when she said to her fellow Samaritans, "Come, see a man that told me all things whatsoever I did." To Christ she said, "I perceive that thou art a prophet." She then got back to her earlier conversation with Him, calling attention to the difference between the worship of the Jews and the Samaritans.

True Worship (21-26).—This gave Christ the opportunity to get to the heart of the subject. Very forcibly did He remind this woman that while in the Old Testament worship the Jews had the advantage over the Samaritans in that they knew what they worshiped

while the Samaritans were in the dark on this point, He went on to say that the hour was now at hand when "ye shall neither in this mountain, nor yet at Jerusalem, worship the Father;" that "God is a Spirit: and they that worship Him must worship Him in Spirit and in truth." In other words, worship is more than a formal ceremony, but a real spiritual fellowship with the Father, the soul filled with reverence and adoration, the lips sounding the praises of Almighty God, the heart cleansed from every form of sin.

The woman recognized the source of this teaching and began to speak of the coming Messiah. Christ further revealed Himself to her, saying, I that speak unto thee am He.

We may profit by this lesson in two ways. As seekers after truth and light we may take this teaching unto ourselves, apply it to our own individual selves, and thus, like the Samaritan woman, be drawn to our Savior and Lord. This lesson is rich in truth and heavenly light. As Christian workers, we may study the method Christ used in bringing the light of salvation to this sinful woman who immediately became a missionary among her own people. As a personal worker, as well as an expounder of the truth, Christ stands before us as a perfect example. It was a practical application of His rule in life, which He had already proclaimed at the early age of twelve: "I MUST be about my Father's business."—K.

BIBLE MEETING TOPIC

THE NATURE OF GOD.—PERSONALITY, ETERNITY, IMMENSITY.—

Jer. 10:10-16; Psalms 90:1, 2; I Kings 8:27; Acts 17:27, 28

Topic for January 17

MOTTO

"Blessed be the name of the Lord."

OUTLINE STUDY

I. God Is a Personality.

1. He knows.—Psa. 103:14.
2. He purposes.—Eph. 1:9-11.
3. He speaks.—Heb. 1:1, 2.
4. He executes.—Psa. 103:6-12.
5. He fellowships.—I Jno. 1:3-7.

II. God Is Eternal.

1. From everlasting to everlasting.—Psa. 90:1, 2.
2. The beginning and the ending.—Rev. 1:8.
3. Eternal refuge.—Deut. 33:27.

III. God Cannot Be Measured.

1. His way and His work.—Psa. 77:13-19; 104:1-10.
2. Unsearchable greatness.—Psa. 145:3-7.
3. The power of His voice.—Psa. 29:3-9.
4. The glory of His majesty.—Isa. 2:10-17.
5. Incomparable with His creation.—Isa. 40:12-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "God."
2. What Is God Like?
 - a. What God knows.

- b. What God teaches us.
- c. What God does for us.
- d. God and time.
- e. God and eternity.
- f. Greater than all things seen.
- g. Dwelling in our hearts.

For Seniors.

1. Fellowship with a Personal God.
2. Worshiping the Eternal God.
3. Meditating on the Greatness of God.

PERSONAL THOUGHT

"Teach me more about God" (the words of a little child).

SEED THOUGHTS

God said, "Let us make man in our image." Man said, "Let us make God in our image."

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29).

Brethren, the deity was not revealed to gratify our curiosity, or to increase our pride of intellect, but to bring us into relations of affection, submission, and communion with Him.—E. N. Kirk.

O God our help in ages past,
Our hope in years to come,
Be Thou our Guard while troubles last,
And our eternal home.—Watts.

The infinity of God is not mysterious, it is only unfathomable—not concealed, but incomprehensible. It is clear infinity—the darkness of the pure unsearchable sea.—John Ruskin.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JANUARY 7, 1937

Field Notes

Last week was spent by the Olive congregation near Elkhart, Ind., in revival meetings, in charge of Bro. A. J. Metzler of Scottdale.

Bro. J. L. Horst and wife of Scottdale, Pa., worshiped with the congregation at the Masontown, Pa., Mennonite Church last Sunday, where our brother filled the regular appointments morning and evening.

A brother writes us from Landisville, Pa.: "A series of meetings is to begin at the Salunga Mennonite Church Jan. 10, Bro. Christian K. Lehman of Millersville, Pa., evangelist. We solicit the prayers of God's people in behalf of the meetings."

Among recent visitors at the Publishing House, and with friends in Scottdale, are the following: J. D. Hartman, H. F. Brunk, Harrisonburg, Va.; Emma Townsend, Masontown, Pa.; Paul D. Zink and wife, Elizabethtown, Pa.

An interesting program of the fifth semi-annual mission meeting to be held at Allensville, Pa., Mennonite Church Saturday evening, Jan. 9, and all day Sunday, Jan. 10, is before us. Besides

local talent, we notice the names of Brethren Martin Miller and C. Z. Martin of Lancaster County on the program.

A brother writes us from Kitchener, Ont.: "The initial enrollment the opening day of the Ontario Mennonite School, Kitchener, is 105. Among the group is the largest number enrolled for the full term of three months in the 31 years of the School's history. Many more are expected after a near-by agricultural term closes."

A special feature of the services at the Canton, Ohio, Mennonite Mission Dec. 27, was the marriage of Bro. D. Walter Miller to Sister Velma Irene Bender, both members of the congregation and actively engaged as mission workers, Bro. Wm. G. Detweiler of the Mission performing the ceremony. The newly wedded couple have many friends who wish them God's choicest blessings.

In a recent item we noted the proposed trip of Bro. S. C. Yoder, Secretary of the Mennonite Board of Missions and Charities, to the west and southwest, stating that he expected to spend some time in the vicinity of Tuleta, Texas, before returning to his home in Goshen, Ind. We have learned recently that his time was occupied in other quarters, so that he failed to get to Tuleta.

For some reason the material from our three foreign mission fields failed to arrive, hence there is no India Mission Page, African Mission Page, nor South American Mission Page in this week's Supplement. We trust, however, that there is enough other material in the Supplement to hold your interest, and that these pages a month hence will seem all the more interesting because of their absence from this number.

An important meeting was held at the Rowe Church near Shippensburg, Pa., Dec. 26, when Bro. Amos Martin was ordained to the ministry. The following bishops were present: A. S. Horst, Akron, Pa.; N. W. Risser, Hershey, Pa.; D. T. Martin, Paramount, Md.; Richard Danner, Hanover Pa.; H. E. Lutz, Mt. Joy, Pa. May the Lord bless our young brother in his calling, and make him a blessing to the congregation he has been called to serve.

An event that attracted attention in several communities acquainted with the contracting parties was the marriage of Bro. Orrie D. Yoder, formerly of Mattawana, Pa., but more recently of Portland, Oreg., to Sister Anna Weaver, formerly a worker in the Mennonite Mission in Altoona, Pa., on Thursday evening, Dec. 31. The ceremony was performed in the East Chest-

nut St. Mennonite Church, Lancaster, Pa. Bro. C. K. Lehman of Harrisonburg, Va., preached a sermon on Marriage, after which Bro. J. M. Nissley of Altoona, Pa., performed the ceremony. Bro. and Sister Yoder have the good wishes of many friends.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

Dear Readers, Greetings of Love:—On Nov. 17 Bro. Aaron Mast of Belleville, Pa., came into our midst and began meetings which closed on the 28th. He had several lessons on Ephesians nearly every evening, and several talks on other subjects previous to the sermon each evening. He preached the Word with power, not shunning to declare all the counsel of God. While there was only one open confession, his messages were effective and strengthening. There was good attendance nearly every evening.

The ministers' meeting and nonconformity conference on Dec. 1, 2 was well attended. All the subjects were treated with the power of the Lord present. Everyone present seemed to be much encouraged and strengthened. We surely enjoyed the presence of the brethren that were with us from the east—Aaron Mast, Belleville, Pa.; Elias Kulp, Bally, Pa.; Milton Brackbill, Paoli, Pa.; J. S. Neuhauser, Grabbill, Ind.; C. F. Derstine, Kitchener, Ont. May the presence of the Lord go with these brethren as they go forth preaching the Word, as the harvest is ripe and the laborers are few.

Remember the work in the far west in your prayers. God bless you all.

Dec. 15, 1936. Cor.

Kouts, Ind.

(Hopewell congregation)

Dear Gospel Herald Readers, Greetings:—"Rejoice in the Lord always; and again I say, Rejoice."

On Nov. 1, 1936, Bro. Breneman, Bro. Freese, and Sister Cain of Chicago, Ill., worshiped with us, Bro. Breneman bringing us a Spirit-filled message.

On Sunday, Nov. 29, we reorganized our Sunday school as follows: S. S. Supts., Emanuel Birky, Lester Martin; Prim. Supts., Sadie Miller, Lydia Martin; Chors., Willard Sutter, Ralph Birky; Sec.-treas., Ross Good; Cor., Katie Birky; Y. P. M. Supts., Chauncey Birky, Simon Good.

We are again looking forward to Christmas. We will have a program on Christmas Day and a sermon by our pastor.

We wish you all God's choicest blessings and ask an interest in your prayers for the work here,

Dec. 20, 1936. Cor.

Perkasie, Pa.

The annual election of officers of the Deep Run Mennonite Sunday school was held on Dec. 20, with the following results: Supts., Abram M. Myers, Erwin Nace; Secys., Willis Leatherman, Ammon Moyer; Treas., Edwin Myers; Chors., Samuel G. Detweiler, Edwin Myers, Paul Rush, and Elmer Wismer.

Dec. 21, 1936.

Cor.

West Point, Neb.

(Beemer Plum Creek congregation)

Dear Herald Readers, Greetings:—Christmas this year was a beautiful spring-like day. We had our regular Christmas day services and were favored by a visit of a group from Hesston, Kans. Bro. Maurice Yoder of Hesston delivered a timely message which was appreciated very much. The others of the group each gave a testimony on what Christmas means to them. Sister Bertha Nitzsche came with this group to spend her Christmas vacation with home folks.

Dec. 26, 1936.

Sam Oswald.

Albany, Oreg.

(Albany congregation)

Christmas Greetings to you:—This season of the year we are always made to rejoice as we celebrate the birth of the Babe of Bethlehem.

A very fitting program was rendered by our Sunday school on Christmas evening, presenting unto us again the beauty and mystery of that event. The children gave readings, recitations and songs, and the young people rendered a chorus under the direction of Bro. Milton Martin.

We have all been spiritually refreshed again by the reviving influences of the Holy Spirit as a series of messages were brought to us based upon that marvelous portion of God's Word, the Twenty-third Psalm, by Bro. C. F. Derstine. There were a number of confessions and reconsecrations, for which we praise the Lord.

We also enjoyed the fellowship of Bro. Garret Nice, who accompanied Bro. Derstine.

We ask an interest in the prayers of God's people, that we may be true to Him.

Dec. 26, 1936. Orpha Brenneman.

High River, Alta.

(Mt. View congregation)

Dear Readers of the Gospel Herald:—We are on the threshold of another year, and wish every one success and happiness. May God's blessing rest upon all of us.

We enjoyed a beautiful Christmas-tide. The trees and foliage glistened in sparkling frost, showing us that an unseen Hand was mindful of us.

On Christmas eve we had a program, with juniors taking part in songs, recitations, and readings.

We reorganized our Sunday school on Dec. 27. Supts., Joel Reist, Maurice Eby; Secy., Glen Hershberger; Chors., Alice Gingrich and Owen Hershberger. There is an average of 34 pupils ranging from one to twelve years, which were divided into four classes, making a total of eight classes.

Some of our young people are attending winter Bible school, which is being held at Carstairs and Duchess. Pray that the seed which is being sown may spring up and bring forth much fruit. In Jesus' name,

Dec. 27, 1936. Barbara Guengerich.

Pryor, Okla.

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—We have great reason to rejoice and praise the Lord for His love, mercy, and salvation as well as all material blessings.

On Friday, Dec. 11, Bro. D. D. Miller of Protection, Kans., arrived in our midst for a series of meetings which lasted until Monday night, the 21st, when he returned to his home.

During this time the brother faithfully preached the Word, which resulted in five young souls confessing Christ as their Savior, and received into church fellowship by water baptism, as well as the whole body, we believe, being strengthened and encouraged to "press onward." May the Lord bless these young souls, though tender and young, as well as all, with a willingness to be submissive to Him and His Word. And may He also bless Bro. Miller in his future labors for Him.

We are now very near the time when another year will be put down as history and 1937 will be "present." May we as Christian people, in respect to the Old Year, do according to the exhortation of the apostle to the Philipian brethren: "Forgetting those things which are behind" (the things of pleasure seeking and entertainment), and may we "launch out" into the New Year with new zeal and determination to "do the will of God . . . and not to please ourselves."

Yours in His service,

Dec. 28, 1936.

I. J. Hartzler.

Guernsey, Sask.

(Sharon congregation)

Greetings in the Master's Name:—"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work" (Neh. 4:6). This was the text used by Bro. Burton Weber on Dec. 27 the Sunday our Sunday school was reorganized. Bro. Weber delivered a very helpful message, with many thoughts pertaining to Church work and organization.

Bro. Clemens Snider was re-elected superintendent, with Addison Gingrich as assistant, and Bro. Dan Schlabach was also re-elected superintendent of the primary school.

During the month of November we had with us Bro. Clarence Ramer of Duchess, Alta. A two-weeks course was very much enjoyed. Meetings were held in the afternoon and evening, with a study of Exodus and James being taken. We trust that the seed sown at that time fell on fertile ground and will bear fruit. We pray that the Lord will bless Bro. Ramer and all others in the Master's service. Pray for the work of the Lord.

Dec. 28, 1936.

Stanley Shantz.

Wisner, Neb.

(Plum Creek congregation)

On Christmas day a group of young people together with Bro. Maurice A. Yoder of Hesston College en route to Manson, Iowa, stopped and worshiped with us at our morning service. The young people gave short talks on "What Christmas Means to Me," after which Bro. Yoder gave us a brief but impressive and fitting message on "His Name shall be called Wonderful" (Isa. 9:6). The meeting was inspirational throughout and many good thoughts were given that were much enjoyed by both old and young.

May God bless the good seed sown to His praise and to the furtherance of His Cause.

Dec. 28, 1936.

P. O. Oswald.

Harrisonburg, Va.

Dear Readers, Greetings in Jesus' Name:—Bro. Timothy Showalter of Broadway, Va., held a series of meetings at the Bethany Church Oct. 18-31. As a visible result of these meetings four applicants were received into church fellowship at that place by water baptism on Nov. 1. A communion service was also held at the same time.

On Nov. 2 Bro. Showalter began a revival meeting at the Peak Church, continuing two weeks. He preached the Word with power. Sinners were warned and saints were encouraged. There was one confession.

Thanksgiving services were held at Weavers Church, Nov. 26. Bro. J. W. Hess of Akron, Pa., delivered a Thanksgiving message from Rom. 1:21.

A revival meeting began at Weavers Church Dec. 6, continuing to the 17th, with Bro. Ray Shenk of Brentwood, Md., in charge. An interesting Bible conference was held in connection with the meetings Dec. 9-13, with brethren Shenk and J. L. Stauffer as instructors.

As a result of Bro. Shenk's labors, eight precious souls were received into church fellowship by water baptism, and three on confession, at Weavers Church, on Dec. 27.

(Continued on page 860)

Miscellaneous

WE PAUSE TO PRAY

A husband and a wife pause, Lord, today,
Kneeling at the season's end to pray;
To thank You for the blessings of the year:
You have been mindful of us daily here
In this our country home where we abide.
The acres, Lord, are beautiful and wide;
There have been seedtime, harvest, sun and
rain;
There has been food for us, there has been
grain;
The meadows have been green, the ground
been tilled;
Your promises, dear Lord, have been fulfilled,
And we are glad—oh, more than grateful,
Lord,
That there has never failed one single word.
Where we have failed, have pity and forgive.
Strengthen our faith and courage, help us live
Content and happy here, close to the soil,
Sharing our joys and pleasures, sharing our
toil.
Like incense rising from the earth's good
loam,
Our gratitude lifts up for this dear home,
And because we have each other, Lord, today,
Our thanks are more than any words we say.

—Sel. by Irvin and Lillie Good.

OLD TIME REVIVAL

By T. K. Hershey

For the Gospel Herald.

VII. Mennonite Evangelists

Much has been said in this series about evangelists and missionaries of world fame and of some things that were accomplished by them. We now turn to our Mennonite evangelists. It is not our aim to write a biography of them, but to note a few things that made them such successful evangelists.

John S. Coffman

Naturally, the first one that comes to our minds is Bro. John S. Coffman. Doubtless he was the outstanding evangelist in his day, and likely would be so today, if he were with us. Bro. Coffman had a great interest in young people. He did not believe that preaching services should be continued in German, as our children educated in English were not getting the spiritual help they needed. Preaching once or twice a month, he believed, was not often enough to hold our young people. He saw that while other churches were reaping a bountiful harvest, we were losing.

Our young people were leaving us by the score. Many united with no church. As for the future Church, the picture, indeed, looked bad and presented a problem. This situation grieved Brother Coffman and he was made to cry out, "What are we doing for our young people?" It was not enough to have only Sunday school and English preaching, but we must also have series of meetings and indoctrinate our people and go to work in earnest. Because of his adaptability along many lines, especially, his burden for the

young people and his love for the Church, it appears that he was the man chosen of God to start an Old Fashioned Revival movement that swept scores and scores into the Church.

Being a man full of the Holy Spirit and private devotion, he undertook what was then a new undertaking in the Church. At the throne of the heavenly Father, he found grace and spiritual power. Note expressions from the pen of our brother which shows his burden: "For several days, my mind has been much impressed with the necessity of more direct labor for the Church, for her upbuilding and prosperity and promotion of spiritual life." These words he wrote Feb. 1, 1881. The 16th of the same month he writes, "Today I have been thinking much of the necessity of the Church's making a more active effort to make converts. When we see what others are doing and see the success that follow their efforts, we are sorely grieved at the apathy of our members on the subject of evangelization. I sometimes feel like cutting loose and going all the time."

On the 23rd, Brother Coffman fasted and prayed and says that he felt no more hunger that evening than on other evenings. On the 28th, he continues his fast and writes: "Today I fasted again. I did not taste any food since yesterday evening, and do not expect to eat again until tomorrow morning, if my life is spared. A determined will power prevents extreme hunger. I think it is good for me physically and spiritually. I am enjoying a season of much grace."

This burden for a revival continued to grow on Brother Coffman until by April 13 he ate no food for thirty-six hours. This was repeated every two or three weeks. He believed that these fasts were a help to his digestion and general health. He also held that it was an advantage to his spiritual life. We hear him say as a result of these fasts, "My mind is clear and the soul is less fettered with sensuality and can soar higher into spirituality and dwell nearer to the divine nature of the Supreme."

Thus we see how our brother was burdened for souls. He saw the thousands of young people we would lose if direct evangelizing work would be neglected; and he was being called to launch the revival movement that swept many of our strong leaders into the Church. On another occasion he writes: "Today, I have been studying the necessity of laboring for the interests of the Church. I begin to see it as I never saw it before. I am willing to leave all and follow the call of the Lord." Which call to him was sacred and divine.

Many leaders in the Church had known of Coffman's burdens, and it was not long until he received more

calls than he could conveniently fulfill. His first efforts in an evangelistic way were at Bowne, Michigan. This was a new step and did not have solid backing by the whole Church as evangelists do today. The agreeable results at Bowne were followed by an invitation from Masontown, Pa. Twelve were baptized as a result at this place. Cullom, Ill., was the first place in Illinois to begin revival meetings. In February, 1882, we find Brother Coffman at this place laboring against odds. The heavy rains and soft, deep roads made traveling difficult. Some of the services were held in the Methodist church and some in a schoolhouse a mile from town. In spite of the difficulties, people of all creeds flocked to hear this man of God—a plain, zealous, God-fearing man who warned sinners to flee from the wrath to come and who comforted Christians in their pressing on. Here fifteen were baptized as a direct result, but the revival did not stop until twenty-five had found their way into the Kingdom. A congregation was formed at Cullom and a church was dedicated on Sept. 24 of the same year.

In 1883, we find Brother Coffman in Somerset Co., Pa., and in Garret Co., Md. There were few Mennonites living then in these counties; however, several hundred Amish brethren were living there. As a result of these meetings, the Lord found Bro. D. H. Bender for the Church. The congregations began to increase in these parts until today members by the hundreds may be counted in the Mennonite Churches in Southwestern Pennsylvania.

In 1891 Coffman began a series of meetings at Sterling, Ill. Here, too, while there were many difficulties to overcome, both in and out of the Church, many were aroused from their sinful ways through the sound preaching of the whole Gospel and accepted Christ as their Savior. Today there is at this place a large congregation of Mennonites.

Ohio began to call for the services of this man of God. Meetings were begun in a schoolhouse near Wadsworth, where he continued laboring for ten days. Prior to this, the Church had been torn asunder which had been caused by a Church split. Nearly all the members had united with the Wisler, or Old Order Mennonites. A few members had remained true to the Old Church. As a result of the Coffman meetings, many young people, especially married couples, were gathered into the Church.

Brother Coffman, then, received a call to labor in the capacity of evangelist near Versailles, Mo. He responded and preached the Word of God with power. One of the local pastors of that congregation had this to say about the situation prior to the Coffman meetings: "The attendance at

Church service was good, the old people coming to worship and the young people coming to see each other. Something must be done or the young people will be lost to the Church. Five years earlier, many more of Mennonite descendants might have been won, had revival meetings been held. As it was, many of the older children of Mennonite families had drifted out into the world or joined other churches." To help bring in the younger boys and girls, Brother Coffman labored here day and night for three weeks.

M. S. Steiner, in his book "J. S. Coffman, Mennonite Evangelist" (to which I am indebted for much information for this article) has the following to say about the meetings in Morgan County: "There was a young man—the bishop's son—a school teacher, gifted and talented, who had taken to politics, in whom Coffman and the Church were especially interested. He was teaching school at the time and also making stump speeches in his race for the Clerkship of the Circuit Court, and with good prospects for success at the polls. He attended the meetings when not engaged in 'stumping'. Coffman visited his school one day, seemingly taking an interest in his school and pupils, but all the while sizing up the young man with prospects of winning him for Christ. The young man saw this and was made to think on his way. His interest in politics waned as his interest in his own salvation increased. The meetings were about to close, but the young man manifested no outward signs of yielding. Invitations were extended, prayers were offered, hope renewed mingled with fear. The last meeting was closing, the last invitation extended, and the last hymn and the last verse of that hymn was being sung"—and our present editor of the Gospel Herald stood up for Christ.

Tuleta, Texas.

(To be continued)

A SYMPOSIUM ON THE GOSPEL OF JOHN

Compiled by Ellrose D. Zook

The Gospel according to John is the most original, the most important, the most influential book in all literature. It is simple as a child and sublime as a seraph, gentle as a lamb and bold as an eagle, deep as the sea and high as the heavens.—Philip Schaff.

If Matthew corresponds to the Court of Israel, Mark to the Court of the Priests, and Luke to the Court of the Gentiles, John leads us past the veil into the Holy of Holies.—A. T. Pier-son.

It is the unique, tender, chief Gospel.—Martin Luther.

It was the Gospel for the Church, to cultivate and cherish the spiritual life

of Christians, and bring them into the closest relations to the divine Savior.—Smith.

It has induced more persons to follow Christ, it has inspired more believers to loyal service, it has presented to scholars more difficult problems, than any other book that could be named.—Charles Erdman.

It was he who bequeathed to the world in his three works his threefold picture of the life in God: in the person of Christ (the Gospel); in the Christian (the Epistles); in the Church (the Apocalypse).—Godet.

"The peculiarity of this Fourth Gospel is that it is all center. There is nothing in it but the person of Christ; . . . the doctrine of the Kingdom has been swallowed up in the presence and person of the King."

The Gospel is a spiritual biography, a record of the growth of faith on the part of the writer, and of the way in which his eyes were opened to see the glory of the Lord, until his faith seems to have become vision.—James Iverach.

HAVE WE FAILED?

By Sadie B. Carr

This question often arises in my mind when in teaching the distinctive doctrines of the Bible, I meet this response: "Yes if **your church** teaches these things, **you** should do it." Is that true?

If the peculiar doctrines we teach and practice are Biblical, they must also be Christian and are intended for all Christians. Is it not our duty to teach them as such.

I am inclined to take issue with those who say they are "born Mennonites" (or any other church name). I for one had to be re-born to become a Mennonite. It all happened in consequence of a new relation to Christ and the Word. Isn't that in accordance with Rom. 8:7?—"Because the carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be." Then choice, or inheritance, has a minor place in our program of life.

Then again isn't it possible for us to become lopsided and emphasize one point to the exclusion of another? For instance, could we be so absorbed in John 13 that we forget I Cor. 13? Surely they go hand in hand. Methinks the Master would say, "These ought ye to have done, and not to leave the other undone" (Matt. 23:23).

Let us think seriously just how we are representing Christ by our life as well as teaching.

Mountain View, Mo.

It is just too bad that some people try to work out their own salvation, and that without obedience to God.—P. A. Heller.

"HE THAT OVERCOMETH"

(Continued from page 853)

had to die in one day. Now, beloved fathers, teach your children faithfully, for God has entrusted them to you, that you might point them to Him. God will demand the blood of your children at your hands.

And you, beloved sisters and mothers, how shall you justify yourself before God, if you allow pride upon the little lambs that lay upon your breast, and if they live to grow to the years of accountability to live on in sin and the terrible pride of life? Would not the mothers be found guilty? Therefore sow the good seed in the hearts of the children while they are still in your arms, praying with the holy mother that the Lord may give you strength to lead the hearts of the children to obedience, for we have all read how God answered the "Mother's prayer." May the readers of this article examine it carefully, and take it to heart. God grant His blessing.

Beloved let us not become discouraged. The world is growing worse, but the Church is still growing also. Let us not throw up our hands in defeat, but let us go on to victory. The Church is the one body that has no defeat, because Christ our Head never knew defeat. Be sure you are in the Kingdom, give the Gospel a chance, see how you grow, give God all the glory, and the WHOLE shall be leavened, when He comes.

NATURE'S SHUT-INS

(Continued from page 854)

"Foolish!" we say, "the dust and heat would kill them,

That sweet, cool shadow is their very life." Yes—and God knows perhaps our spirit's beauty

Might, like them, wither in the great world's strife.

So He doth keep us, set apart in shadow,
Far from the lovely garden's sunny sod;
And why He does it we shall know hereafter—

"Be still," He says, "I am thy loving God."

Can we not trust our loving heavenly Father
To do the very best that can be done,
Though one be planted in the glowing sunlight,
Set in the silence and the shadow-one?

But be content to say our word in secret,
Content to wear our garb of sober green,
And, while the world is praising other workers,
Our tiny seeds cast out, though all unseen.

We may not show our love and zeal by labor:
Our hands are folded, though they tire of rest;
Fettered the feet that fain would run His errands,
Willing and swift. But yet He knoweth best.

Just the conditions which will suit our growing,
Just the environment we best may stand;
For the green ferns the cool depths of the forest,
And for our shade the "shadow of His Hand."
—Sel. by Mary Kreider.

CORRESPONDENCE

(Continued from page 857)

Christmas services were held at the same place, Dec. 25. Bro. Paul Good of Roaring, W. Va., conducted the devotional, reading for an opening lesson Luke 2:1-20. Bro. Leonard Jones brought the message from Matt. 1:21.

The annual instruction meeting was held at the Bank Church Dec. 26. A feast of good things was presented. Unless we make them practical in our lives they will avail us nothing. "Be ye doers of the Word and not hearers only," is the injunction given by James.

Bro. Paul Good filled the regular appointment at the Bank Church Sunday morning, Dec. 27. The theme of his message was, considering the welfare of others. Phil. 2:4. We were admonished to do this in the spirit of Christ, with unselfish purposes and motives.

The Sunday school superintendents for this district (Middle) have all been appointed for the coming year. May the Lord bless and direct them in their work.

Wishing to all Herald readers a happy, prosperous New Year in the Lord,
Dec. 28, 1936. Laura E. Kulp.

Fisher, Ill.

(East Bend congregation)

Dear Herald Readers, Greetings:—Praise the Lord, for His many blessings and watchful care over us for another year. Trusting Him, we know He will continue His care over us through this new year.

On Sunday evening, Dec. 20, special singing was brought to us by a group of the young people, followed by a message by Bro. Harold Zehr. Our regular Christmas service was held here Christmas morning.

Sunday, Dec. 27, Bro. William Jennings of Concord, Tenn., brought us a very much appreciated message. "She hath done what she could: she is come aforehand to anoint my body to the burying."

Dec. 13, we reorganized our Sunday school as follows: Supts., Amos Heiser, Daniel Tuecher; Prim. Dept. Supts., Albert Heiser, Elmer Springer; Y. P. M. C.: Joseph Heiser, Melvin Greiser, Roy Ingold; Prim. Dept. Y. P. M. C.: Alta Heiser, Martha Birky, Clara Noffziger; Sec.-treas., Robert Massanari, Harvey Stacy; Chors., Joseph Good, Chester Zehr; Cor., Lela Zehr; Ushers, Alvy Cender, Vernon Heiser; Trustee, Alvin Heiser.

Dec. 28, 1936.

Cor.

Leetonia, Ohio

Greetings in the Master's Name:—The Lord has been sending us showers of blessing during the past year, some of which have been "blessings in disguise."

Bro. Oscar Burkholder came into our

midst to hold meetings the fore part of November. Timely and inspiring messages were brought.

On Dec. 25 we had our annual Christmas and Sunday school meeting. Those from a distance bringing messages were Brethren H. N. Troyer and Ivan Lind. Our Sunday school has recently been reorganized, as follows: Supts., Russell Royer, George Mumaw; Prim., Mrs. Stephen Yoder, Mary Zeigler; Chors., Herman Swope, Cora Bair; Secys., Harold Bauman, Dorothy Detrow; Librs., Ella Bauman, Thelma Good; Treas., Walter Royer.

Will we be hearers of the word only, and not doers, deceiving our own selves?

Dec. 29, 1936.

Cor.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings.

A few days, and that before this appears in print, we will be writing 1937. Many who came with us across the threshold of '35 and '36 are not with us today. What will 1937 mean to us? or are we ready for the "change" should it claim us (Job 14:14)?

The Christmas season has again come and gone. It likely meant a busy time for a few days to most of the city missionaries. The Knoxville mission was well remembered by her friends—in clothing, bedding, and a liberal amount of cash. The workers were quite busy for several days and many hearts were gladdened; faces with a smile, and some children even leaped and made a noise with the mouth when they saw some of the toys. Many thanks to all the donors. May God bless you. It brings joy to one to see others being made happy.

The Christmas program by the Sunday school children was given on Christmas night, and enjoyed by all present.

Bro. Jacob Brenneman and wife, their daughter Norma and son Paul, of Tofield Alberta, were with us over Sunday, Dec. 13, both at Concord and at the Mission services. They were making their way toward Florida in behalf of Sister B's health.

In our Bible meeting on Wednesday night, the 16th, the following were with us and took part in the services.

Pre. Wilmer Geil and wife of Broadway, Va., Willis Miller and wife, Ruth, of Fairview, Mich., and Ruth Lantz of Picayune, Miss. All were on their way to the last named place for a short visit with Bro. Willis Miller's sister, Mrs. Harvey Lantz.

On Dec. 20 Bro. Aaron J. Kauffman and wife Hannah L. Yoder, newly weds, arrived with us. (Bro. K. was a nephew of the writer). After seeing every one busy around the Mission, they expressed their desire

to help if they could do anything, over the Christmas rush. But on the 23rd, Bro. Kauffman was suddenly taken down with pneumonia, he was immediately taken to the Ft. Sanders hospital to receive the best of care, but with all that human hands could do the Spirit took its flight on the 5th day, Dec. 28 at 8:45 A. M.

At 9:20 the same day the remains with proper arrangements were started for Lewistown, Pa., by rail, where the body will be laid to rest in the Locust Grove Cemetery. Short services were also held in the Rose undertaker parlor at 8 P. M., in charge of the writer, in the absence of Bro. Wm. Jennings.

The young bride accompanied the remains to her former home. They were married just 15 days.

There is much sickness among our number—bad colds, chicken pox, etc.—but nothing serious now. The workers are all well.

In His glad service,

Dec. 29, 1936.

L. S. Glick.

Cloverdale, Ohio

(Mt. Pleasant congregation)

By the time this reaches the eyes of the reader another year will have taken its flight forever. No opportunity will be given to do things that should have been done in that year. Those things, if they are done, will have to be done in another year, whether the things alluded to have to do with our physical or spiritual life. After all we owe our devotions in the way of thanks and praises to our heavenly Father who careth for all, and is the unseen guest of every soul.

We crave an interest in your prayers in our behalf. The enemy is always busy trying to rob us of our spiritual welfare in some way. He tries by coaxing us to do other than what we are doing in the good cause, and tries to coax us away from our post of duty. He pretends to be kind and working for our good. He tries to get us away from our labors by telling us "there is no interest here," and we need to be on our guard, because his chief method is by deception—pretending one thing, intending another.

One feature of our services last Sunday, the 27th, was the reorganization of our Sunday school with the following results: Supts., Earl Bidsch, Chris Good; Sec.-treas., Fannie Spitnale; Chor., Emanuel Good; Cor., E. E. Zuercher. May the Lord help all to be faithful in their labors.

We would be glad for your visit with us. We would also be glad for any consecrated help to join our ranks here in the service. Would be very glad for ministers who are passing by to stop with us. A few weeks ago there were two young brethren (Hartzler) from Indiana in the service and took active

part in our Sunday school hour. We invite them back, as well as others.

Yours in His service,
Dec. 30, 1936. E. E. Zuercher.

Perkiomenville, Pa.

Dear Herald Readers, Greetings:—As we stand on the threshold of another year we cannot help but stop and look back and see what good things the Lord has done for us. Especially so as we look back on the rural mission field of Perkiomenville. Our hearts are made to rejoice at the number coming to Sunday school each Sunday afternoon. At present the number attending varies from 70 on up to 90.

Dec. 20, the Sunday school gave gifts suitable for the various ages. These were gratefully received and very much appreciated. On Christmas eve some more cheer was brought into the hearts of these rural folks as a group of singers spent a few hours in heralding forth Christmas songs. One old lady remarked to me that her husband said he had never heard anything like it. He does not come to the Mission, but we hope and trust he will sometime.

As we begin the year 1937 we hope for great things. We ask your prayers in behalf of the work in this little corner for Satan also is busy. Come and visit the Mission. We welcome you all.

Dec. 31, 1936. Naomi S. Derstine.

Palmyra, Mo.

Dear Christian Friends, Greetings:—Dec. 27 Bro. and Sister Leroy Gingerich of Versailles, Mo., visited here and Bro. Gingerich favored us with an inspiring message from the text, "So teach us to number our days that we may apply our hearts unto wisdom."

On the afternoon of the same day Bro. Paul Erb of Hesston College called at the J. M. Kreider home.

Dec. 19 Bro. Kreider had the misfortune to be struck by a skidding car while in Palmyra. He was rendered unconscious and badly bruised but no bones broken. He is still unable to be about, but is improving. We wish to thank the Lord for His goodness to him and us.

Sister Emma Bridgman has been quite ill since October. She will appreciate the prayers of God's people in her behalf.

Bro. Paul Buckwalter of Kinzers, Pa., has been visiting his parents, Bro. and Sister H. R. Buckwalter.

Most of our members had the pleasure of attending some of the meetings conducted recently at the Hannibal Mission by Bro. Henry King of Harper, Kans.

A happy and prosperous New Year to all. Let us labor more faithfully and pray more earnestly.

Yours 'til He comes,
Dec. 31, 1936. M. Lena Kreider.

WEEKLY LETTER FROM AFRICA

For the Gospel Herald.

Musoma, T. T., E. Africa,
December 5, 1936.

Dear Helpers in the Gospel:

It is with a good deal of pleasure that we can always report the faithfulness of our Lord. Not a word of His faileth. His people haven't the slightest reason to be afraid of the enemy. It is with amusement as well as a good deal of grief that one reads of the blatant self-confidence of the growing communist-atheist movement in the United States and other nations. Amusement, may I venture? Yes, for all those who know God appreciate the ridiculousness presented by a picture of a little noisy gang of ignorant, puny men planting themselves in the path of the measureless Creator of universes. We were out on a large plain the other day and not so far from us we saw a huge rhinoceros. Because of the reputation these animals have and for other reasons, we made no attempt to interfere with it. Had we done so, there would have been no question as to the outcome. I repeat again that God's people have no reason for fear, because there is no question as to the coming of a terrible day of vengeance for the opposers of God and His Gospel. "The fear of the Lord is the beginning of wisdom," is a fundamental principle of education that can be ignored only at the price of eternal destruction.

The teacher-training work here at the Bukiroba station is progressing quite well. The end of this month marks the end of the first term. There will be no school during January, but it starts again in February and continues until the end of June. Even in the midst of misunderstandings between us and the student teachers concerning their obligations as students, we are cheered at the spiritual understanding they are able to display, and with their ability to witness for the Master, and above all, with the power of the Holy Spirit, we look for a fruitful ministry from them in the near future. Whenever the African is entrusted with a little power or authority he becomes "inflated" to the extent that his manner is overbearing. You might pray for these student teachers that they might acquire the spirit of a true teacher and "become as their Master."

The building progress both at Mugango and here continues good. The brethren are working as rapidly at Mugango as possible in order to get the walls of the first dwelling house up and a roof over them till the end of this month or the beginning of the rainy season. At this station we have just finished the plastering of the out-

side of the new church building and have started painting the outside with palm-oil. The purpose of this is to keep the rain from washing the plaster away. At the end of the month we expect to have our Communion services here and at Shirati. The executive committee will also meet again at which time important problems of policy and procedure on the field will be discussed. Precedents are still being established and it is our earnest concern that everyone of them be Biblical and wise.

Although these lines may reach you a little late, accept our Christmas greetings from sunny Africa.

In Christian love,
John E. Leatherman.

Married

King—Heiser.—On the evening of Dec. 27, 1936, at the East Bend Church near Fisher, Ill., Bro. Hubert King of Harper, Kans., and Sister Alice Heiser of Fisher, Ill., were united in marriage by Bishop J. A. Heiser. May the blessing of God attend them through life.

Sprinkle—Lind.—On Dec. 22, 1936, at the home of the bride's parents, Scottsdale, Pa., occurred the marriage of Jesse J. Sprinkle and Ruth L. Lind, Bro. John L. Horst officiating. May the Lord lead them in paths of "righteousness and true holiness."

Sauder—Nofziger.—On Nov. 14, 1936, at the home of the officiating bishop, Bro. C. R. Gerig near Albany, Oreg., occurred the marriage of Bro. Jacob Sauder of Fulton Co., Ohio, to Sister Martha Nofziger of Linn Co., Oreg. May the blessings of God attend them through life.

Yoder—Chupp.—Bro. Willis Yoder and Sister Elizabeth Chupp, both of the Clinton Frame congregation near Goshen, Ind., were united in the holy bonds of matrimony on Dec. 24, 1936, at the home of the officiating bishop, Bro. D. D. Troyer. May Heaven's blessings rest upon them as they journey through life.

Huber—Heatwole.—On Nov. 8, 1936, Bro. Ira J. Huber of near Harrisonburg, Va., and Sister Hannah Marie Heatwole, of near Dayton, Va., were united in holy wedlock, at the home of the bride's parents, by the officiating bishop, Bro. S. H. Rhodes. May Heaven's blessings attend them through life.

Andrew—Ray.—On Dec. 24, 1936, at the home of the officiating bishop, Bro. S. H. Rhodes, near Harrisonburg, Va., Bro. John David Andrew of Harrisonburg and Sister Mamie Virginia Ray of near Mt. Clinton, Va., were united in marriage. May the Holy Spirit direct them on life's journey.

Benner—Kiser.—On Dec. 24, 1936, at the home of the bride's parents near Dayton, Va., Bro. Williston James Benner, of near Harrisonburg, Va., and Sister Della Mary Kiser were united in holy matrimony by the officiating bishop, Bro. S. H. Rhodes. May the Lord bless this union and make them a blessing to others.

Zehr—Bast.—On Sept. 23, 1936, Bro. Emanuel Zehr of the Poole, Ont., congregation and Sister Clara Bast of the Wellesley, Ont., congregation were united in holy matrimony at the Maple View Church at Wellesley, Bro. Daniel Lebold officiating. May the Lord bless this union to His glory.

Beidler—Metz.—Bro. Willard B. Beidler of the Franconia congregation and Sister Mamie G. Metz of the Towamencin congregation were joined in marriage on Nov. 28, 1936, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May the blessing of God attend them through life.

Boyer—Swartzentruber.—On Dec. 2, 1936, Bro. William Boyer of the Clinton Brick congregation and Sister Della Swartzentruber of the Shore congregation were united in marriage at the home of the officiating minister, Bro. Josiah J. Miller. May the Lord bless them as they journey through life.

Nafziger—Aeschliman.—Bro. Ervin Nafziger, son of Bro. and Sister Wm. H. Nafziger of Wauseon, Ohio, and Sister Marjorie Aeschliman, daughter of Bro. and Sister Enos Aeschliman of Wauseon, Ohio, were united in marriage at the home of the officiating bishop, Bro. E. L. Frey, on March 3, 1936.

Hershberger—Flinner.—On Christmas evening (Dec. 25, 1936), Bro. Clyde Hershberger of Sugarcreek, O., and Sister Elva Flinner of Walnut Creek, O., were united in marriage at the home of the officiating bishop, Bro. O. N. Johns, near Canton, O. May the rich blessings of heaven be upon this union.

Rediger—Roth.—On Dec. 20, 1936, Bro. Stanley A. Rediger and Sister Agnes Roth, both members of the East Fairview congregation near Milford, Neb., were united in marriage at the East Fairview Church, Bishop Jos. E. Zimmerman officiating. May the Lord's blessings be theirs through a long and happy life.

Riel—Zimmerman.—On Nov. 15, 1936, Bro. Herman Riel and Sister Stella M. Zimmerman, both members of the East Fairview congregation near Milford, Neb., were united in marriage at the home of the bride's parents, Bro. Jos. E. Zimmerman, father of the bride, officiating. May the blessings of Heaven be theirs through life.

Birky—Horsch.—On Dec. 15, 1936, Bro. Dora Birky of the Manson, Iowa, congregation and Sister Elsie Horsch of the East Bend congregation near Fisher, Ill., were united in holy matrimony at the home of the officiating bishop, Bro. J. A. Heiser. May the rich blessing of God accompany them as they travel life's pathway together.

Roth—Stutzman.—On Nov. 26, 1936, Bro. Orie Roth of the Sugarcreek congregation near Wayland, Ia., and Sister Wilma Stutzman of the East Fairview congregation near Milford, Neb., were united in marriage at the home of the bride's parents, Bishop Jos. E. Zimmerman officiating. May God's blessings attend them through life.

Evers—Kiser.—On Sunday morning, Dec. 20, 1936, at the home of the bride's parents, La Junta, Colo., Bro. John V. Evers and Sister Velma Kiser, both members of the East Holbrook congregation near La Junta, Colo., were united in holy matrimony, Bro. Jesse Kauffman officiating. May God richly bless their journey through life.

Smith—Rittenhouse.—On Nov. 14, 1936, Levi Smith, son of Bro. and Sister Jacob Smith of Unionville, Ont., and Ina Rittenhouse, daughter of Mr. and Mrs. Aaron K. Rittenhouse, Pickering, Ont., were united in marriage, at the home of Bro. Aaron D. Grove, Ringwood, Ont., who officiated. May God's rich blessings attend them through life.

Detwiler—Riley.—On Nov. 5, 1936, Bro. Jacob Detwiler of the West Fairview congregation near Beaver Crossing, Neb., and Sister Mildred Riley of the East Fairview congregation near Milford, Neb., were united in marriage at the home of the officiating bishop, Bro. Jos. E. Zimmerman, Milford, Neb. May the Lord's blessings be theirs through life.

Hallman—Yoder.—On Christmas day, Dec. 25, 1936, at the home of the bride's mother, Sister Salome Yoder, near West Liberty, O., Bro. Abram P. Hallman of Lancaster, Pa., and Sister Esther Yoder of West Liberty were united in holy marriage, Bro. S. E. Allgyer officiating. May God's richest blessings attend them through life.

Linder—Yoder.—On Christmas morning, (Dec. 25, 1936) at the Beech Mennonite Church near Louisville, Ohio, Bro. Harry D., son of Joseph and Elta Linder, and Sister Esther F., daughter of Fred and Emma Yoder, were united in marriage, the home bishop, Bro. O. N. Johns officiating. May the Lord abundantly bless them in their journey through life.

Obituary

Keener.—Henry S., son of the late George and Fanny Keener of Hagerstown, Md., passed away at his home in Lititz, Pa., Dec. 23, 1936; aged 79 y. 11 d. He is survived by his wife (Elizabeth Leaman Keener), 2 daughters, 6 sons, 37 grandchildren, 2 great-grandchildren, 2 brothers (George S. and Amos S.), 1 sister (Mrs. Samuel W. Martin, Hagerstown, Md.). Funeral services were held Dec. 26 at the Lititz Mennonite Church. Burial in the Hess Cemetery.

Miller.—Alexander I. Miller was born Sept. 3, 1859, near Charm, Ohio; died in Berlin, O., Dec. 16, 1936; aged 77 y. 3 m. 13 d. Although he lived in Indiana and Oregon a number of years, he spent most of his life in Holmes Co., where he was born. He united with the Walnut Creek Mennonite Church in his youth and remained a faithful member until death. He also served his church as a deacon for many years. He is survived by 3 sisters, 3 brothers, and a host of relatives and friends. Bro. Miller was always interested in the welfare of the Church and had the cause of Christ at heart. He was not sick very long, having suffered from a heart attack. Funeral services were held at the Walnut Creek Mennonite Church, conducted by the brethren, Alvin W. Miller and O. N. Johns. Text, Matt. 14:23. Interment in the church cemetery.

Keller.—Lena, daughter of John and Anna Keller, was born Sept. 28, 1898; died at the home of her parents in Eureka, Ill., Oct. 9, 1936; aged 38 y. 11 d. She united with the Amish Mennonite Church in her early years and in her quiet, unassuming way will be greatly missed, especially by her parents with whom she resided. She had not been in good health for some time, but her last illness was of short duration. Besides her parents, she leaves 2 sisters (Mrs. P. S. Kennel of Roanoke and Mrs. Raymond Reber) and 3 brothers (Emanuel, Emil, and John Jr. of Eureka). Funeral services were held Oct. 11 at the Roanoke Mennonite Church, in charge of Bro. Joseph Kennel and Ezra B. Yordy. Burial in the cemetery near by.

"Sister, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond the vale of sorrows,
Tears will all be wiped away."

Martin.—Miriam Arlene, daughter of Enoch and Lizzie Martin, passed away to be with Jesus at the K and W Hospital, Kitchener, Ont., on Thursday, Nov. 12, 1936; aged 5 y. 10 m. 25 d. Prior to this she suffered for five weeks with typhoid fever. Many were the prayers for her recovery, but the Lord's will was to call her home. She is survived by her bereaved parents, 1 sister (Ruth), grandparents (Bro. and Sister Menno Brubacher and Bro. Daniel Martin), and a host of relatives and friends. Arlene's gentle disposition and pleasant smile will be missed on earth, but our comfort is in the God of all grace whose Son Jesus Christ said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." Funeral services at St. Jacobs Mennonite Church Nov.

14, conducted by Oliver Snider and Roy Koch.

"A precious flower to us was given,
To bud on earth and bloom in heaven."

Miller.—Roy Miller was born near Shanesville, Ohio, Oct. 18, 1894; died at his home in Shanesville Dec. 7, 1936; aged 42 y. 1 m. 20 d. He was the younger son of Jacob A. and Malinda (Gerber) Miller. He was married to Minnie Gerber Nov. 27, 1920. Since the death of his mother, about five years ago, they were living at home with his father and brother; moving back to their own pleasant home only two weeks before his death, which was caused by Bright's disease and which was of short duration. He was a member of the Walnut Creek Mennonite Church since 1910. Surviving are his wife; his father and brother Lawrence, also of Shanesville; a sister (Mrs. Lloyd Stutzman of Manua, Ohio) and a host of friends. Funeral services were held at the Walnut Creek Mennonite Church and were in charge of Bro. O. N. Johns, assisted by Alvin Miller. Text, Jno. 1:36. Interment was in the church cemetery.

Myers.—Willis, son of Aaron and Mary Myers of Telford, Pa., died in the Abington Hospital 5 hours after being admitted, on Dec. 8, 1936; aged 16 y. 5 m. He was working on the farm of Harvey G. Leatherman, Deep Run, Pa. He was cutting corn fodder when he became entangled in the belt and was whirled around the pulley several times, breaking his leg and also fractured his skull. He was found unconscious and was removed to the hospital in an ambulance where he died, being unconscious till the end. He was in a class at Deep Run and would have been baptized in several weeks. Last May he worked with a tractor in a field where Claude Leatherman was fatally burned. Willis often said he never wanted to see such an accident. He is survived by his parents, 2 grandmothers, and a number of brothers and sisters. Services were held at Deep Run, conducted by Jacob Rush, Wilson Overholt, Abram Yothers, and Abram Histand.

Lichti.—Leah, wife of Bro. Christian K. Lichti, was born near New Hamburg, Ont., May 24, 1843; died Dec. 18, 1936; aged 93 y. 6 m. 24 d. She was united in marriage to Christian K. Lichti June 11, 1867. To this union were born 4 sons and 2 daughters. Her husband preceded her in death Aug. 3, 1915; also 2 sons (John of Waterloo and Menno of Tavistock). She leaves 2 sons (Christian of Baden and Joel of Tavistock), 2 daughters (Mrs. Ben Roth of New Hamburg and Mary at home), 17 grandchildren, 44 great-grandchildren, 1 great-great-grandchild, and a host of relatives and friends to mourn her departure. She accepted Christ as her Savior in her youth and remained faithful to the end. She was the last of a family of 12 to pass away. Funeral services were conducted at the house by Bro. Ben Gingerich, and at Steinman's meeting house by Brethren Mose O. Jantzi (Text, John 16:5) and Peter Nafziger (Heb. 9:27). Burial in adjoining cemetery. P. Nafziger.

Snively.—John B. Snively was born in Lancaster Co., Pa., Oct. 11, 1864; died of heart failure after a three-week illness; aged 72 y. 20 d. He was married to Louisa E. Gantz Sept. 25, 1887. He was ordained to the ministry on Aug. 13, 1903, and was minister for Gantz's and Hernley's congregations for 33 years. During that time Sunday school was organized at both churches. He was always a staunch defender of the faith. For the cause of Christ he suffered much persecution during the World War. He is survived by his widow, 2 sons (Menno G. and John G.), 1 daughter (Bertha, wife of Abram M. Risser), 5 grandchildren, 1 great-grandchild. Funeral services were held at Hernley's Church Nov. 3 in charge of the brethren Henry Lutz, Noah Risser, John W. Hess. Texts, II Tim. 4:7; Rev. 14:13.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

Noel.—Chester A., son of Mr. and Mrs. John Noel, was born March 3, 1882, near North Webster, Ind. He was united in marriage with Kathryn Weaver June 18, 1924, and later moved onto a farm near White Pigeon, Mich. On April 18, 1934, he was in an auto accident in which one of his vertebra was broken. He was in a cast for several months. In course of time he gained sufficiently that he could walk some and could ride out in a machine with some one else driving the car. While he was improving he became convicted of sin and was received into church fellowship by water baptism in his home. He longed to meet with the brotherhood at the Prairie Street Church, and especially to be present and partake of the communion. His wish was granted, and he was present at the spring communion, 1936. But the effort proved to be too much for him and he gradually lost out in body and mind, and died Nov. 23, 1936; aged 54 y. 8 m. 20 d. Funeral services conducted by J. S. Hartzler at Culp Funeral Home, Gosben, Ind. Burial at the Yellow Creek Cemetery.

Mast.—Nora Ellen, daughter of John and Amanda (Helmuth) Burkey, was born June 11, 1886, in Holmes Co., Ohio; died at her home in Berlin Tp., of the same county, Dec. 26, 1936; aged 50 y. 6 m. 15 d. On June 11, 1911, she was united in marriage to Samuel F., youngest son of the late Bishop Fred Mast. To this union were born 1 son and 1 daughter. She leaves her husband, the 2 children (Mrs. Ruhv Oswald of Berlin, O., and Jay of the home), 1 grandson, 3 brothers, 2 sisters, with many other relatives and friends. She accepted Christ as her Savior in her youth and was baptized and received into the Martins Creek Mennonite Church. She suffered much during the past months, but bore it patiently, bearing witness to the grace of God in her life. Funeral services were held in the Martins Creek Church in charge of the bishop, Bro. O. N. Johns, the home ministry assisting. Interment in the adjoining cemetery.

"Our family circle now is broken,
Since you have gone to rest;
But we our heads do humbly bow,
And say, God thought it best."

Yoder.—Susan M., daughter of Joseph and Maria Yoder, was born in Wayne Co., Ohio, July 24, 1854; died at the home of Mr. and Mrs. John K. Miller Dec. 5, 1936; aged 82 y. 4 m. 11 d. She was a member of a family of 10 children: Manuel, Joseph, Henry, Solomon, Barbara, Katie, Fanny, Maria and Anna. All her brothers and sisters preceded her in death. She is survived by 8 nephews and 12 nieces, with many other near relatives. She confessed Christ as her personal Savior and united with the Oak Grove Mennonite Church, where she served her Lord and Master many years. She was a faithful and devoted sister, interested in the activities and work of the Church. She trusted in the promises of God and looked forward with confidence and a living hope, waiting for the Master's call to come home. Funeral services were conducted by Bro. C. Z. Yoder and Bro. J. S. Gerig. Text, Psalms 55:6. Interment in the Oak Grove Cemetery.

"There's a beautiful, beautiful land,
'Tis the home of the blest;
Where with Jesus a glorified band,
They forever shall rest."

Meck.—Amanda, daughter of the late Henry and Elizabeth (Kreider) Doner, was born in Lancaster Co., Pa., Nov. 29, 1864; died Nov. 26, 1936; aged 71 y. 11 m. 27 d. Stricken in early spring with undulant fever, all that physicians, competent nurses, hospital care, and loving hands could do was of no avail; death was the only relief. On Nov. 26 (Thanksgiving Day) God called her home. She was a member of the Mennonite Church for over fifty years. She was twice married. Besides her husband she leaves 4 children, 2 step-children, 3 brothers, 3 sisters, 18 grandchildren to mourn the loss of a kind and loving mother and grandmother, always ready to help others before herself. We how in humble submission to His will and would say

with John in Rev. 14:13—"Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them." Funeral services were held Nov. 29 (her birthday) at Mellingers Mennonite Church by C. M. Brubaker and Jacob T. Harnish, where many friends and neighbors followed her remains to her last resting place beside her first husband and a little son who preceded her in death.

Strickler.—Clyde E., son of John and Florence Strickler, was born in Wayne Co., Ohio, Nov. 1, 1917; died at the Wooster City Hospital from a wound received from a gun while hunting, Dec. 8, 1936; aged 19 y. 1 m. 7 d. He is survived by his parents, 4 brothers (Ray, Robert, John, Harold), 1 sister (Nettie), 2 grandmothers, 8 uncles, 8 aunts, and other near relatives. He made his home with his grandparents (Bro. and Sister P. R. Musser), where he loved to be, and made their home cheerful and pleasant. At the age of 13 years he confessed Christ and accepted Him as his Savior and Lord. He was a member of the Oak Grove Mennonite Church where he worshiped and served his Lord. During the time of his suffering he expressed peace with God, and while he desired to recover he committed himself to the will of his heavenly Father. Services were conducted by the brethren I. W. Royer and J. S. Gerig. Text, I Sam. 20:3. Interment in the Oak Grove Cemetery.

"Not now, hut in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then sometime we'll understand."

Hostetler.—Elma B., daughter of Henry and Mary Yoder, was born in Wayne Co., Ohio, Feb. 18, 1902; was suddenly hurled into the great eternity in an automobile accident on Sunday morning, Dec. 6, 1936; aged 34 y. 9 m. 18 d. She was united in marriage to Christian A. Hostetler on Dec. 24, 1930. To this union were born 2 children—Vernon and Mary Ann. She accepted Christ as her Savior at the age of 13 years and united with the Oak Grove Mennonite Church. Here she attended Sunday school and church services from childhood. She was a faithful and loyal Christian mother, not only a Christian by profession but living the Christ life in word and deed. Her influence will long remain with those who knew her and came in contact with her daily life. She is survived by her husband, 2 children, mother, step-father, 4 sisters, 1 brother, 5 uncles, 5 aunts, and a large circle of near relatives. By her departure the husband and children have sustained a deep loss, the Church a faithful and loyal sister. May we all humbly submit to Him Who doeth all things well. Services were conducted by the brethren C. Z. Yoder and J. S. Gerig. Text, Mark 14:8. Interment in Oak Grove Cemetery.

"Jesus while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, 'Thy will be done.'"

Bauman.—Ananias M., eldest son of the late Pre. Amos and Lydia Bauman, was born March 8, 1877, in Waterloo Co., Ont.; died at his home near Elkhart, Ind., Dec. 18, 1936; aged 59 y. 9 m. 10 d. He had been in failing health for some time with heart trouble. On Oct. 18 he was afflicted with a stroke of paralysis. He suffered nearly nine weeks with complication of diseases, which caused his death. He accepted Christ as his Savior in his early manhood, uniting with the Mennonite Church in which faith he died. At the age of about 10 years he moved with his parents to May City, Iowa, where he grew to manhood. On Nov. 18, 1900, he was united in marriage to Mary Ann Stauffer. To this union were born 2 sons and 4 daughters. One daughter (Susie) preceded him in death, and his wife (Mary Ann) Sept. 25, 1931. He was again married to Eva (Blosser) Kreider on Nov. 19, 1935; who with the following children survive: Noah, Lydia (wife of Ezra Martin), Esther (wife of John Zimmerman), Amos, Anna (wife of Aaron Martin); also 12 grandchildren

(1 preceding him), 4 brothers and 4 sisters (Mrs. Susie Ortwein, Mrs. Mary Ann Gingrich, Mrs. Rebecca Snyder, Mrs. Hannah Betiger, Noah, Amos, and Menno, all of Albion, Can., and Israel of Ephrata, Pa.). He with his family moved from Iowa to Stanton, Mich., in January, 1913, and resided there till March, 1929, when they moved to Elkhart Co., Ind.

"Father and Mother
Are gone to that clime,
Looking for others
Coming sometime."

Kline.—Nancy Jane, daughter of Harvey and Catherine (Beery) Friesner, was born Jan. 27, 1873, in Branch Co., Mich.; died Dec. 14, 1936; aged 63 y. 10 m. 17 d. On June 20, 1906, she was united in marriage with Peter Kline of Mottville, Mich. In her early girlhood she gave her heart to God and united with the Church of the Brethren and remained a faithful member until death. She had been ill for a number of weeks with cancer of the stomach, and on Nov. 15 was taken to the hospital at Constantine, Mich., but all that kind nurses and loving relatives and friends could do was of no avail. She bore her sickness and suffering with patience and often said, "It will be just as the Lord wills. I am just in His hands." She is survived by her husband, 2 step-daughters (Mrs. Earnest Nelson and Mrs. Forest Nelson, both of Porter, Ind.), 8 step-grandchildren, 2 sisters (Mrs. Frank Blosser of Sturgis, Mich., and Mrs. G. Monroe Miller of Gosben, Ind.), 3 brothers (Will of White Pigeon, Mich.; John of St. Joseph, Mich.; and Dan of Middlebury, Ind.), and many other relatives and friends. Her father, mother, a sister and brother preceded her in death. Funeral services were held on Dec. 16 at the Mottville community church, conducted by Galen Bowman and Noble Bowman, both of the Pleasant Valley Church of the Brethren near Middlebury, of which she was a member. Text, Mark 14:8. Burial in the Mottville Cemetery.

"Dearest sister, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

By a Sister.

Snyder.—Esther Detweiler, beloved wife of Albert Snyder of Bloomingdale, Ont., was born Feb. 21, 1851; died Dec. 12, 1936; aged 85 y. 9 m. 21 d. On April 14, 1874 she was united in marriage to Albert Snyder, with whom she shared the joys and cares of life nearly 63 years. There remain her loving husband, 1 son (Addison D.) at home, 1 adopted daughter (Mrs. Selina Weher of Kitchener), (3 daughters died in infancy); also 1 grandson (John W. Snyder) and 2 granddaughters (Estella and Eileen Weher of Kitchener) and 1 brother (R. B. Detweiler of Ingersoll, Ont.)—the last surviving member of a family of fourteen, who had all grown to see the youngest of the family married before the family circle was broken. She also leaves a large number of relatives and friends. She had a wide circle of friends whom she had made by her always cheerful smile. We mourn, but not without hope; for her desire has been granted and prayers answered to depart this world of care and pain to be with her blessed Savior where sorrow and sighing shall flee away. She was converted in her youth and united with Snyder's congregation, of which she always was a faithful member until God called her home. She always sought the Lord's house when health permitted. The last seven years she was denied this privilege many a time. After one week's illness of pneumonia she passed peacefully on. The home loses a loving mother, the Church a faithful believer, but our loss is her eternal gain. Funeral services were conducted at the home by H. W. Stevanus assisted at the church by Jonas Snider and Simon Martin. Texts, I Pet. 3: 21, 22; Acts 1:11. Interment in adjoining cemetery.

"In silence she suffered,
With a smile her pain she bore,
Until God's angel whispered
'Come home and suffer no more.'"

The Family.

ITEMS AND COMMENTS

In a recent plane crash near Burbank, Calif., twelve persons lost their lives—it is thought, instantly. "Twenty-seven persons are dead or missing as a result of four such December tragedies."

1937 will mark the 275th anniversary of Matthew Henry, the great preacher and commentator. He was born in Wales in 1662, and died in London at the age of 52. He had lectured through the Bible twice and these lectures were the ground of his famous commentaries, which were not published until nearly one hundred years after his death.—International Religious News Service.

A recent news item tells of the state of Pennsylvania bringing suit against two liquor companies, seeking the recovery of \$6,733,867, which the state claims were collected under "illegal contracts." It is one of many reminders that the woes of liquordom were not all wiped away with the repeal of the Eighteenth Amendment. Whether under license or under prohibition, liquor has never been known to obey the law when it was to the advantage of the traffic not to do so.

The expected comeback from the long years of depression is threatened by two forces. First there is the gambling instinct which makes the stock markets soar for the benefit of the speculators who know the game, at the expense of the would-be speculators who are no match for the men who have had years of experience in stock gambling. The second threat comes from the labor unions, under the leadership of John L. Lewis and others, who are engineering a series of strikes that may in the end work to the injury of both industry and labor.

The destructive war in Spain, which most people thought would be over long before this, is still dragging its weary course. However, under such circumstances, nobody

knows what is liable to happen. It may be that before this reaches the eye of the reader a decisive battle will have been fought and the issue decided, so far as Spain is concerned. But whatever takes place in Spain during the next few days or weeks, the bitter struggle going on between Fascism and Communism will not be settled so soon—unless the Lord will come and put an end to the present age. The nations are arming themselves to the teeth, and nothing short of a miracle can prevent a world conflict compared with which the late World War was but a tame affair. Let the followers of the Prince of Peace avail themselves of the opportunity to come before the Throne in behalf of the welfare of the bleeding nations. The greatest need of the times is a revival of genuine Christianity.

A secular paper, the Dallas (Texas) Journal, lately gave a stinging rebuke editorially to the churches on their failure to exercise discipline, thus:—

"It cannot be denied that the tolerance on the part of the church-members has proceeded to the point where the difference between a saint and a sinner is too slight for the world in general to determine by casual observation. The church is usually ready enough to admit as much. But very few churches do anything in particular about it. Being a church-member is considerably easier nowadays than being an Elk or a Democrat or a member of the local bar association. Formerly it was not so."—Selected.

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A two-weeks' Bible School will be held near Amboy, Ind., Jan. 18-29, 1937.

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It is the shepherd's business to care for the sheep and not the sheep's business to care for the shepherd.—J. D. Mininger.

When the Bible is preached people will come to hear it.—S. G. Shetler.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

January 7, 1937

EDITORIAL

"Go ye into all the world, and preach the gospel to every creature."

With this agrees the more modern definition of evangelism: "The whole work of the whole Church for the whole world for the whole time."

Another slogan, which never should pass from our minds, is this: "The evangelization of the whole world in the present generation." In this great work, "Whatsoever thy hand findeth to do, do it with thy might."

If each succeeding generation after the apostolic age had equaled the first generation in faithful evangelism, this world would have a different history. The command, "Preach the gospel to every creature," would not have been impossible in any generation had all who named the name of Jesus been completely upon the altar.

"Beginning at Jerusalem," is the key to successful evangelism. "The uttermost part of the earth" is reached after Jerusalem and the country round about has been evangelized. That does not mean that we must wait until every one in our home community has been soundly converted before we make an effort to reach the regions beyond, but it does mean that those who labor in the regions beyond should first demonstrate their missionary qualities in the home field.

"Christianity on the Increase," is the heading of a news item which we saw in one of our exchanges recently. But it still leaves this question on the mind: Which kind of Christianity does the writer of that item refer to? You know there are two kinds of Christianity; one real and the other alleged. The one is the religion with the real Christ of God as its Author and its life. This kind rec-

ognizes Jesus of Nazareth as the Son of the living God, as the Author of our eternal salvation, as the Head of the Church, as the Savior of our souls. Then there is a kind of so-called christianity with the real Christ of the Bible left out of it; a religion that makes much of Christ the man but either ignores or rejects the idea of Christ the Son of God. It is this kind that seems to be on the increase. It is the promotion of real Christianity that should be the aim of all missionary endeavor.

The Gossiper.—Years ago we read after a writer who was quite severe in his opinions about the gossip. Among other things he gave it as his opinion that when a person came to you and said some biting things about other people's faults you could depend upon it that that person would rail down on you in similar fashion when talking to other people in your absence. The more we have seen about professional fault-finders the more we are convinced that this writer was right. When people are given to habitual fault-finding the more completely their sympathy for fellow men and their regard for the truth evaporates, and nothing suits them better than to gratify their passion to blacken the character and reputation of others. It is a fault that is hard to get rid of, but by the grace of God it can be done. Instead, therefore, of trying to pay the professional gossip back in his own coin, let us rather resort to prayer, return good for evil, and do our best to win them from the error of their way.

What has this to do with missionary endeavor? Much every way. In the first place, the less of vile gossiping there is in a community the better the feeling among the people, the healthier the spiritual condition of the average Christian professor, and the better the condition of the Church for aggressive Christian work, at home and

abroad. Besides this, the sin of gossiping is contagious, so that some very good people become affected by it and their goodness is correspondingly marred. Whoever has contracted that malady at home is liable to take it along with him, should he become a missionary, whether in the city or mission field, whether at home or abroad. Missionary or no missionary, we are at our best when we make the Christian standard of "on earth peace, good will toward men," the rule of our lives. Other things being equal, the less of the quality of the gossip there is about us the more completely the love of God and burden for the salvation of the lost fills our soul, the more effective our service for Christ and salvation. Read Matt. 7:1-5; Luke 6:37, 38; Eph. 4:1-3, 29-32; Col. 3:14-17.

In other words, we strengthen the cause of Christ and the Church every time we strengthen any of its members. When our heart beams with kindness to all people, especially our members; when we are so burdened for the welfare of the Cause that we do our best to advance the interests of every member; when we help each member—bishop, minister, deacon, missionary, superintendent, teacher, and all others—to be his or her best, we thereby help strengthen the Cause. And the more genuine our friendship the more substantial our help.

There is an old saying "Children learn from those they love." The same is true of "children of a larger growth." Cultivate a spirit of good will and of helpfulness among the entire brotherhood, and you thereby encourage something that will tend to melt the entire brotherhood into a closely cemented together body, "endeavoring to keep the unity of the Spirit in the bonds of peace." That means not only Christian unity and good will but also Christian strength and zeal for the advancement of the Cause. With this kind of

a condition in the home field it will help extend it as far as the work and the influence of the Church reaches.

"Gleanings."—This has for a number of years been a regular feature of the Mission Supplement. The gleanings tell at a glance not only the current missionary news of the world but also the current prevailing thought of those who keep in touch with these news. They are clipped from numerous exchanges and other periodicals coming to our desk; at times, perhaps, as many from "The Missionary Review of the World" as from all the other papers put together. Having these world missionary news, we may profit by the lessons which they teach us. They reveal many obstacles to the progress of the work. Ignorance, superstition, sin in numerous forms, temptations of infinite variety, the ambitions of selfish and designing men, numerous heresies masquerading under the name of "Christianity," and other obstacles constitute an array of opposition that are not easily overcome but at the same time they constitute a challenge to the best that is in our missionary forces. Since not all missionaries are supported by churches that are outspoken champions of "all things whatsoever" our Lord commanded His disciples to "teach all nations," it leaves a correspondingly heavier load upon the faithful whole-Gospel messengers of the Cross who have dedicated themselves to this work. Let us hold them up continually before the Throne and give them our whole-hearted support. In so doing we have the divine assurance, "Lo, I am with you always, even unto the end of the world."

Human Sympathy.—There are few things that move people to give of their means so much as human suffering does. Let us cite a few illustrations:

Shortly before our mission work in India was started the news of a terrible famine there stirred our people's sympathy to the extent that a shipload of provisions was sent to relieve them of their sufferings from famine and disease. This aroused sympathy proved to be the beginning of organized mission work in that far-off land.

The Mennonite Relief Commission for War Sufferers, organized soon after the close of the World War, struck a responsive chord in the hearts of our

people, and men and money went to the war-stricken regions of Europe and the Near East to relieve the suffering there.

Just now we have a similar illustration in the way our people are contributing toward the relief of the needy in the drought-stricken regions of the United States and Canada.

These are but a few among many illustrations to show that human suffering invariably calls out the sympathies of fellow men. This is as it

should be. But if the sufferings of the body call out this active sympathy, how much more should our sympathy be stirred at the sight or thought of millions of unsaved souls going down to a sinners' grave and a sinners' hell! Can you think of a more pitiful sight than this? It was enough to move the heart of God to send His only begotten Son to give Himself a ransom for our souls. "If Christ laid down His life for us, we ought to lay down our lives for . . ."

Items of Interest in Missionary Circles

One of the enterprising features of our mission in Africa is that of a monthly mimeographed letter sent to the friends and supporters of the Mission. This monthly publication is composed of letters written by workers on the field and collected and sent out by Sister Mary K. Zimmerman of Lancaster, Pa. "Mimeographed Letter No. 22" is lying on our desk as this is being written. It is an interesting letter, and ought to be a substantial help in promoting the Cause in that part of the Dark Continent.

* * *

During the past few weeks the letters from our mission stations told of the preparations that were being made for the coming Christmas occasion. The letters appearing elsewhere in this issue tell of the results of these preparations. The emphasis placed upon the real purpose of our Savior's coming to earth and what this coming meant to the world makes refreshing reading. In the minds of too many people Christmas services are an entertainment, whereas they should be regarded by all people as an act of worship. Christ "came to save his people from their sins," not to institute an annual series of jollification rallies. The "spirit of Christmas" is identical with the spirit manifested by the shepherds of Bethlehem when they were informed concerning the "glad tidings of great joy," by Simeon and Anna in the Temple, and by the wise men from the East. We rejoice that in at least some of our missions the emphasis was placed on this phase of the work and worship during the Christmas holidays.

* * *

During the past few months the attention of our readers has been directed to the work of Bro. and Sister T. K. Hershey among the Mexicans in southern Texas. Then our minds were more or less disturbed because of reports that the health conditions of our brother were such that it might become necessary for him to go to the hospital for a major operation. We are not opposed to something of that kind when it is necessary. But we thank

the Lord that in this case the matter was submitted to The Great Physician, and latest reports tell of Bro. Hershey's substantial improvement. The Lord be praised. "The effectual fervent prayer of a righteous man availeth much." In this case there were many righteous men and women who went to the Throne with their petitions. May we continue our supplications; not merely in behalf of the complete physical restoration of our brother, but also in behalf of the healing of many souls who are sin-sick and can be healed alone through the atoning merits of the blood of Jesus Christ.

* * *

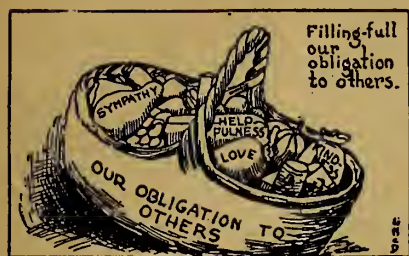
As we read the reports from our mission stations at home and abroad, one of the things which attracts our attention is the new names that are signed to these letters. They who are now bearing "the burden and heat of the day" are not the same ones, as a rule, that we heard from when our first city mission was started in Chicago in 1893. Here and there you find one still living and active who was living and active in the service of the Lord in that early day, but the burden of the work is resting upon younger shoulders. Practically every year sees one or more new men appointed as superintendent of some mission or charitable home, and the greater part of our now active missionaries were born since the beginning of our organized mission work forty-three years ago. We welcome them in our midst. May our prayers ascend daily in their behalf, to the end that they may be faithful exponents and defenders and exemplifiers of the most holy faith "once delivered unto the saints." As the number who bear the complete missionary message (Matt. 28:18-20) is becoming less, the burden resting upon those who are faithful in proclaiming "all the counsel of God" is becoming correspondingly greater.

* * *

Speaking of new missionaries, we are glad also to give attention and recognition to new missions. Have you

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SEWING CIRCLE CORNER



Conducted by Lina Z. Ressler

"Ye have not passed this way heretofore" (Josh. 3:14).

"I know not the way I am going,
But well do I know my guide;
With a childlike trust I give my hand
To the mighty Friend at my side."

As we enter the New Year may we look up and move forward with the courage we receive from Him. It is a blessed experience to feel that when we do not know what to do next we may trust fully in One who does know.

During the winter months the sewing hours at our meetings seem all too short as the daylight lasts for only such a brief time. Perhaps many of us might take a bit of work home. The home sewing machine often works to better advantage for many of us anyway. If we carefully finish the work that we take home those in charge will be sure to appreciate the effort.

How about a room at the meeting place for the children of mothers who cannot leave them at home? Big sisters may find caretakers in a room prepared for them, or one mother may take care of several children leaving the other mothers free to enjoy the fellowship and work with those who are sewing. Perhaps a system of "turns" might be worked out.

And now for the New Year we wish you every joy and blessing from the Father's hand. May we make it the best year in our work that we have yet experienced. Faithful attendance, loving co-operation, earnest study of needs, and united efforts to keep doing our bit in the Master's service. "Let us go on."

A HOSPITAL READING CIRCLE

"Likely about a month."

For a busy woman who was used to doing things the doctor's answer to the question, "How long will I have to stay at the hospital?" was not especially inspiring.

"It won't seem long," he added encouragingly, "because you know you can roll around in your wheel chair after this week."

The Patient sighed, "Please hand me

my book," she said to the nurse as the doctor went out.

"What are you reading?" asked the other Patient in her double room.

"The new Mission Study Book. I was ready to get up a Reading Circle in our Church when I met with this dreadful accident, and now I can't do a thing."

"Cheer up," encouraged Patient Number Two. "I'll join. I was on my way to a Mission Study Class when an automobile struck me."

"Isn't that great!" said Patient Number One, with enthusiasm. "I don't mean the automobile striking you, but the idea of having a Reading Circle in the hospital. It'll work too. People would join anything in a hospital."

That was the beginning of it. There was a rapid succession of events which resulted in two friendly-rival Reading Circles. Missionary books, leaflets and magazines were included. In a few days two wheel chairs were running races up and down corridors, in parlors and out on the sun porch.

Gossip travels fast even in hospitals and soon everyone knew about the Reading Circles. The head nurse kept close watch to see that no patient was annoyed and the staff physicians, noting what an added impetus was being given to the complete recovery of convalescent patients, agreed that a bulletin announcing the daily score should be placed in the hall. Doctors, nurses and other members of the hospital staff became so interested that they joined, and after reading a leaflet, read a book.

The end? Why, the end isn't in sight yet. Two nurses and one doctor decided to go into medical mission work, a number of men and women who had never known anything of missions were interested and half a dozen people decided to have reading circles if they ever got home alive.

"WAIT UNTIL AFTER CHRISTMAS"

Tens of thousands of times will these words be spoken in the days of December. It would be well if they were spoken in answer to the multitude of calls that come for the incidentals of Christmas time. The real tragedy is that we "wait until after Christmas" for the real message and meaning of Christmas—for the celebration of the coming of the King.

"Behold I bring you good tidings of great joy which shall be to all people"—and half the world waits yet for the Christmas message. We feast and make merry and shower gifts upon our friends. We are busy with many things until we have no time for the realities of Christmas.

"Wait until after Christmas" all ye hosts of clamoring social activities. Let

us have Christmas for the celebration of the coming of our King. Let us have time for our children at Christmas, time for our Church, time for the poor and needy, time to center our thoughts and our activities on giving "to all people" the message of Christmas.—Sel.

"IF IT WERE NOT FOR THE CHILDREN"

What officer of a missionary society or Sewing Circle has not heard the tired mother say she would come to the meeting, "if it were not for the children." Here is the challenge of opportunity which one circle met by arranging parallel meetings for children. There were a few volunteer nurses to care for the babies and several teachers to tell stories and direct play and hand work. The eager children soon became the best attendance officers bringing their mothers, aunts, and big sisters with them.

PECULIAR DIFFICULTIES OR UNUSUAL OPPORTUNITIES?

In any average assembly of missionary workers about one hundred per cent could testify that they are laboring under peculiar difficulties.

A few are such masters of fine discrimination that they would say rather that they were having unusual opportunities.

Two men were cast into jail. One sat down in hopeless despair, and surrendered to his peculiar difficulties. The other rose up to meet the unusual opportunity of days and months and years of uninterrupted leisure. He called for pen and paper and gave to the world Bunyan's "Pilgrim's Progress."

Two men were stricken with blindness. One bowed low under his peculiar difficulty, and with placard proclaiming to every passer-by his affliction, and tin cup in his hand, stood at the street corner waiting for sympathetic pennies. The other stood erect lifting his blind eyes to heaven and said, "What is it Lord?" Into his heart came the determination to open the Bible and the pages of history and literature to other blind eyes. He gave to the world the Moon system of reading for the blind with this simple testimony: "It has pleased God to bestow on me the talent of blindness. I have tried hard not to bury it in the napkin of despair and hopelessness but to use it for His glory."

Two women went out from offices of New York specialists with the words of diagnosis of incurable disease ringing in their ears. One became a despondent burden to her friends because she could not face her peculiar difficulty. The other said, "To me, a diagnosed leper, has been opened such a door of oppor-

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SOUL WINNING METHODS THAT HAVE PROVED SUCCESSFUL IN THE HOME FIELD

Harold Groh

Let us, first of all, examine our topic to see what is expected of this discussion. The scope of our study is the home field. We will interpret that to include the work of the church anywhere on this continent; and every department of the church's work which is specifically directed toward soul winning. Of course all of our church activity should aim to lead souls to Christ. But there is a legitimate field of Christian labor which does not have soul winning as its immediate aim. The church has the responsibility of establishing young Christians in the faith, and fitting them for Christian service. The ultimate aim of such effort is to enlarge the borders of the Lord's kingdom even though that is not the immediate goal. We will have to confine our discussion to that part of the church's work which is directly evangelistic; and we will include all branches and departments of church activity in all of our churches and missions in the land.

I am glad the topic does not call for suggestions as to how we may increase our usefulness through new methods and new ways of reaching souls. There is a definite need in the church, of men with visions and dreams, to reach out into new endeavors, and to find new ways of spreading the Gospel; but our topic calls for a discussion of the methods which have been tested and tried, and have proved themselves worthy of continued use. We are not called upon to deal with fancy but fact; not to predict and prophesy but to recall history.

There is a big difference between method and message—a difference which we will do well to always bear in mind. There is one infallible, unchangeable and all-sufficient message for all peoples in all times, places and circumstances of life. To add to or take from that message is to merit the just condemnation of a righteous God, and to render the message powerless to save souls. That is the message of salvation through the finished work of the perfect Son of God—the message which Jesus gave to His followers when He said, "Go ye into all the world and preach the gospel to every creature." The way in which the Gospel is to be preached is not specifically stated. While the message is unchangeable, the method of its presentation is very flexible, and should be adapted to the need and circumstance of time and place. In I Corinthians 9:22 Paul says, "I am made all things to all men that I might by all means save some." He was willing to adapt himself and his manner of presenting the truth to meet the needs of the people, in order that they might be saved. A certain preacher recently said, "There are many who can preach the Gospel better than I can, but there is no one in the whole wide world who has a better Gospel to preach."

The theme for this evening's discussion is, "Fishers of Men." While making no claim to be a fisherman, we believe that in order to be successful in this undertaking, one must have an understanding of the fish he is trying to catch: he must know their likes and dislikes, and use equipment and bait which will not drive them away, but attract them. One man may be casting his line and waiting without any results, while near him is another bringing in the fish in rapid succession. The reason is that one knows his business and adapts his methods to reap results while the other is blindly going through the effort, but not catching anything. The same difference is often seen in fishing for men. One preacher may be working hard without results while near him is another who exerts no greater effort, but is reaping a bountiful harvest of souls for the Lord. The one is using methods which are ineffective while the other picks the bait to catch the fish. We should not be too ignorant or prejudiced to discard our pet methods if they are not effective, and to adopt others which have been tested and found successful; or even to try new ones if they give promise of results. It is constantly necessary to alter our methods to keep pace with the changing times and conditions of the people with whom we work. Because we discard a certain method which has been used for years does not necessarily mean that it has not been a useful one. It may have been very effective in its time and place, but it is not necessary to hold religiously to it if it no longer serves to lead souls to Christ. Within our own church we have recognized the need of adopting new and different methods from time to time. Even the youngest of us in definite Christian service have watched the growth of new organizations and movements within the church; as for instance, the Summer Bible School movement, which is performing a definite evangelistic service among our young people and

the young people of our communities. We have one message to present but there are many ways of presenting it. Someone has expressed this thought in rhyme:

Methods are many; principles are few,
Methods often vary; principles never do.

The failure to distinguish between methods and message is one cause of much trouble, and the reason for many of the sects and denominations within the Christian church. Because someone is working in an entirely different manner from the one which we have been following, which has been handed down to us from our fathers and grandfathers, is no good reason for branding him as a heretic. Yet many church splits have come from such a source. Let us see before criticising whether the difference is one which involves the message, or if it is merely a different method of accomplishing in a more effective way the same results which we are trying to reach by antiquated means. We should be ready to leave the time-worn ruts if by doing so we can win more souls for Christ; and should be slow to find fault with others who are quicker than ourselves to see the advantage of adopting new means and methods of Christian service.

Where are we to find the information necessary for a profitable discussion of this topic? Naturally we turn to the Bible. We can feel sure that any methods outlined or suggested there are worthy of place in our efforts. But unfortunately (or perhaps, fortunately) there is little information of this kind in the New Testament. In the Old Testament there are very definite outlines to be followed in the ceremonies and sacrifices of the Jews, but in the New the emphasis is upon the message which is the hope of the world, and the method of its presentation is left largely to the discretion of the messenger. It would be impossible to give a complete and satisfactory code of rules to be followed in every attempt at winning souls. Every case is an individual one, as we have observed by a study of Jesus' methods, and must be met in its own way. Yet there are certain principles laid down in Scripture which are a guide to us in forming our manner of effort. There are also examples to follow in the missionary efforts of the early Christian church. These guides, together with our own personal experience, and that of others engaged in similar work, should help us to find methods which are successful in soul winning.

As workers in this great cause we must present the truths of the Bible and ask God to do the rest. We cannot give salvation, nor can we force it upon the one whom we are trying to reach. The truth must find an entrance into their minds and hearts before they will yield themselves to God for salvation. The only means by which these truths can enter is through one or more of the five senses—seeing, hearing, feeling, smelling and tasting. Let us examine at least three of these and see how they are channels for the truth which is necessary for salvation.

The sense of feeling may not be commonly recognized as a means of impressing the Gospel on sinners. I once heard of a preacher who, in dealing with a drunkard, sat upon him on the saloon floor and beat him until he promised to accept Christ; and, as the story goes it was a genuine conversion. However, we could not recommend this as a successful method of soul winning. Yet there is a very important place which feeling fills in receiving the truth necessary for salvation. It has been said and, not without a good deal of foundation, that it is hard to win a person with an empty stomach to Christ. Many times the way has been opened for the Gospel by ministering to the physical needs. In this world where greed and selfishness seem to be the dominating forces; where everyone is grabbing all that he can at the expense of someone else, there is a real Christian testimony given by ministering to the physical comforts of the poor and needy. It is so unusual to be given something of real value that the one in need is almost compelled to look upon it as a gift from another world, and not from the one in which he lives, and from which he receives nothing but abuse. I might tell of many homes and hearts that have been opened to the Gospel by a basket of groceries at Christmas time, or some warm clothing.

Perhaps the best recognized method of giving the Gospel is through the sense of hearing. "How shall they believe in him of whom they have not heard" (Rom. 10:14). Preaching is a very important part of Christian ministry. It is commanded in Scripture and was used by the apostles in their work. Our regular church services should aim to present the truth so clearly that a wayward child can find his way to the Father. We are too much inclined to leave the evangelistic part of our work to some outside preacher who is invited

in for the purpose. If our churches are to be lighthouses, casting their rays far out over the troubled waters of humanity to guide men safely to harbor, why should we have that light burning only one week out of fifty-two? We should invite and bring the unsaved into our services regularly and see that the way of salvation is made sufficiently clear that they need not go away in darkness. There are, of course, many people whom we cannot get into a church service. These must be reached through other means. Some will come to a cottage meeting who cannot, or will not come to church. An informal meeting or a song service in a home may appeal to some who are prejudiced against the church and who could not be induced to enter its doors. House to house visitation has been a very fruitful method, particularly in our mission stations. A short visit, a Scripture reading with an explanation of the way of salvation and a prayer have helped to lead many into the kingdom. Street meetings, also, have been the means of giving the Gospel to many who are too busy with the cares or pleasures of life to take time to go to a religious service. Many testimonies might be given of those who were attracted by singing and who stopped to listen to what they thought was the foolishness of fanatics; but as they listened they heard the Word, and became hungry for more, and before they were aware the foolishness of the Gospel had become the power of God for their salvation.

Our Sunday school activity presents to us a method which is comparatively new, especially in some parts of our church; yet it has wonderfully proved its value as a means of reaching the lost, particularly among the young people whose lives have not yet been hardened through the deceitfulness of sin. A large percent of our converts are directly the result of the teaching given in the Sunday school. Mission stations have found this to be one of the most fruitful avenues of service, because it makes use of a large part of the consecrated talent of the church and it opens up a definite avenue of approach into many families of the community, as well as gives an opportunity to give the Gospel to those who attend the Sunday school. The appeal is much more direct in a small class than in a large church service. The opportunity is given to observe the personal response to the teaching, which is not in a larger group.

Another comparatively new method, but one which has already proved its value, is the Summer Bible School. Many of the advantages of the Sunday school can be claimed for this method of evangelism. But its influence in many ways exceeds that of the Sunday school. The continual study, day after day, of a well-planned course of Bible study makes it possible to leave a deep and lasting impression upon the pupil. It also opens the way into many new homes and families in the community which have hitherto been closed to the Gospel and which could not be entered by any other method of approach.

Seeing is recognized as an important means of learning. Some educators tell us that as much as 80% of all that we learn comes to us through the sense of sight. If that be true, we should take advantage of this fact in our Christian work.

The eyes of the world are fixed upon the Christian. Some are looking to learn while others are watching to find fault. Paul said to the believers of Corinth, "Ye are our epistles written in our hearts, known and read of all men." Every person who has confessed Christ as Savior is either a stumbling block or a stepping stone for people of the world. How sad it is that church members should become the tools in the hands of Satan to keep people out of the kingdom, yet such is the terrible truth. The present lack of power in the church and the disrespect with which the masses of the world look upon it, are chiefly the result of insincerity and hypocrisy. The church has failed to show to the world the Christ who is her head. Individual members have not lived as Paul did in the demonstration of the Spirit and of power but on the contrary have been following the leading of Satan in the pursuit of worldly ambitions. The effect of a godly life upon people of the world is often much more powerful in breaking down indifference and hardness of heart than a multitude of flowery sermons. This is a form of evangelism in which every member can take part—yea, a form in which every one must take part.

We are told that the disciples were called Christians first at Antioch. That name was given to them in scorn by the world—but it was very appropriate, and teaches us an important truth. Those who watched their lives saw in them a likeness to that of the lowly teacher from Galilee. Would the world, by watching your life, ever suspect that you were a follower of the Christ?

The printed page is a silent but effective preacher. Church and Sunday school papers distributed to the spiritually blind have often

opened their eyes to the truth. The distribution of tracts, on the street, in personal work, from door to door and in many other ways is an effective piece of missionary endeavor. How would it be to keep a few good tracts handy near your front door and when the butcher, the baker or a peddler calls give him one? Others are trying to peddle their wares; why not distribute ours? Occasionally we hear of someone who has been rescued from sin because he has seen some printed message which made a direct appeal to his heart. No one will ever know the far reaching effects of this form of ministry until the books in heaven are opened and a reckoning is made up there.

One truth which we should impress upon ourselves and those of the Christian brotherhood is the importance of every one who has shared in the blessings of salvation becoming a witness to the truth. It is not a work only for preachers and missionaries. The early Christian church was all active. In Acts 8:1 we read "They were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles;" and in the fourth verse following, we read "they that were scattered abroad went every where preaching the word." It would appear that the work was carried on largely by laymen and not by the apostles or officials of the church. We are not all called to stand behind pulpits and expound the Scriptures, nor to go to foreign fields, nor even to teach Sunday school classes, but each has a responsibility in spreading the Gospel. According to I Cor. 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." In the following verses we see a great diversity of gifts among the brotherhood—apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues, etc. Because we cannot do the work which some one else is capable of doing does not excuse us from Christian service. I am particularly glad the apostle here makes mention of helps. We may not be leaders in the church but we can all help. From among the many types of service which the church is called upon to render we can find some place where we can make our contribution.

Perhaps it will be necessary for the Lord to use us as He did the early Christians to help us find our places. He may have to scatter us through persecution and send us out from the larger churches where we are resting comfortably in order to get us out where He wants us to work. A few years ago we lost some of our members at the Mission in Toronto because depression had forced some families to leave the city. We missed them very much, but the Lord had other work for them. One family moved into a rural community about 15 miles from the city where there were no religious privileges, no church services or Sunday schools. It was a challenge to meet the need. A Sunday school has been organized, services have been held, evangelistic meetings have been conducted and a number of the young folks and their parents have been led to Christ. Some of them are expected to be received into church fellowship at the nearest Mennonite Church. Another family which moved about thirty miles from the city found similar conditions and have met them in much the same way with the same kind of results. Souls have found the Savior.

There are many such communities within reach of our churches, which are waiting for us to accept the challenge. Will we arise to our responsibility or will we sit comfortably in our church pews and allow the world to go on in ignorance of the way of salvation? I am afraid we have educated ourselves to believe that mission work is something which is carried on in foreign countries or in places far removed from our personal gaze, while right at our very doors are opportunities which we are allowing to pass by. Let us find suitable methods of meeting these needs. It matters not how the Gospel is preached providing it be the pure Gospel and put within the reach of those in need. Paul said "Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:18).

LOYALTY IN STEWARDSHIP

J. L. Stauffer

The cause of Christian missions requires about five things in order to insure success. Missions require men who are surrendered to God. A message that comes from God. A method that has God's approval. Might or Holy Spirit power and money that belongs to God. We might call these the five fundamentals of Christian missions. The goal of the world is primarily money and to attain this end, men are

sacrificed, messages and methods are ignored, and human might relied upon to obtain money.

That which the world covets for itself, the Christian should consider as the Lord's money to be held in trust and used as the Owner directs. Mennonite preachers seldom mention money and many do not declare the Biblical teaching regarding it and consequently many of our people seek after and use it as the world does. Much money is used for self and the satisfying of the flesh and does eternal harm to the user. The proper use of money will solve many of our present-day church problems. It is my prayer that a study of the Biblical teachings regarding stewardship will prove a blessing to all, if we will loyally stand by. "Where your treasure is, there will your heart be also" (Luke 12:34).

Loyalty or faithfulness in stewardship is Biblical and Christian and is also essential to the maintaining of a sound home base and a live mission effort among the unevangelized. Most of our discussion will center around the Scriptural teaching on stewardship and then as Christians we should have no trouble to be loyal to that which is the will and revelation of the Most High.

The Christian Is a Steward

A steward is associated with household management. A steward is not an owner, but a trustee. It is required that a steward be faithful (I Cor. 4:2). A stewardship is to be exercised in faithfulness and wisdom (Luke 12:42). We came into this world empty and it is certain that we can carry nothing out with us. Our stewardship relates to things in this present time of probation (I Tim. 6:7). Not only does the Scripture make it clear that we do not own the things that we possess, but that we ourselves belong to God. "Ye are not your own for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). The secret of the liberality of the Macedonian Christians lay in the fact that they recognized divine ownership in their lives and gave themselves to God without reserve (II Cor. 8:5).

Values Belong to the Lord

The apostle Paul must have startled the Corinthians with the query, "What hast thou that thou didst not receive?" (I Cor. 4:7). The prophet Haggai, when speaking for God, declared that the silver and the gold belonged to the Lord (Hag. 2:6-8). The psalmist declared that the earth is the Lord's as well as its inhabitants and contents (Psa. 24:1). Further, he declares that every beast of the forest belongs to God as well as the cattle upon a thousand hills (Psa. 50:10-14). Our life does not consist in the amount or quality of the things that we possess, else life would vanish when values depreciate or are swept away in some misfortune or calamity (Luke 12:15). To the early Christians we owe the truth that "neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32). It would seem that David had great spiritual understanding for his time when he uttered these words: "For all things come of thee, and of thine own have we given thee" (I Chron. 29:14). The parables of the pounds and the talents likewise illustrate the truth that the money was the Lord's and everyone was responsible for the way in which it was used.

The Danger of Riches

There is a danger in unconsecrated wealth. In the parable of the sower we are reminded of this truth when the Lord warned against the "deceitfulness of riches" as making the Word of God unfruitful (Matt. 13:22). The parable of the rich fool shows conclusively that selfishness or unconsecrated wealth is spiritual bankruptcy (Luke 12:21). Those who would be rich fall into many hurtful and foolish lusts (I Tim. 6:9). The rich are charged not to trust in riches with all their uncertainty but on the other hand are admonished to do good with their God-given values (I Tim. 6:17-19). Hoarded wealth, or unused wealth, while poverty, misery, and unemployment prevail throughout the world, will bring upon the hoarders the wrath of God in the coming judgment. Unsundered and unconsecrated wealth will be found to be a barrier to heaven.

The Use of Values

How shall the God-given means be used? is a question that rightly should be considered by the Christian. The Scriptures on this phase of the subject speak with authority. Money should be invested and rightly used (Matt. 25:27). We should labor with our hands so that we can give to the needy (Eph. 4:28). The values are not to be

used in this world (I Cor. 7:31). Fruitful crops should mean liberal distribution to those in need. This truth has been strongly emphasized in the law of Moses and the apostolic injunction is also found in the New Testament to the same end. (II Cor. 9:10-13). The weak are to be supported and wealth should never be used extravagantly. The story of the rich man should be sufficient warning along this line (Acts 20:35; Luke 16:19). Another illustration of hoarded material substance is seen in the parable of the rich fool as found in Luke 12:17-21. The question of tithing comes to the forefront in a Christian's thinking sometimes and a careful study of the New Testament in reference to proportionate giving would lead to the conclusion that it is in harmony with New Testament principles. There would be no scarcity of funds if the stewardship of the Almighty were recognized and the divine principle of tithing were followed out. Ten men could support the eleventh by the tithe and everyone share alike and have nine-tenths left after the tithe, to support himself and his family.

If we would recognize the stewardship of the Almighty in temporal values, it is certain that it would solve many problems. It would mean that we consult the Owner before making sales, investments, purchases, gifts, and business deals. We feel that a recognition of this Biblical truth would be the best insurance that could be obtained. It is an Old Testament principle as well as a New Testament one that if we honor the Lord, He in turn will honor us. Certainly no one could direct our investments as well as He who knows the end from the beginning. Loyalty to the Biblical teaching on stewardship will put the individual Christian in touch with God in a new way and will give the Christian the advantage of the direction of the Omniscient One. The Christian should consult with God and seek His will when the question comes up about the purchase of a property, the trading of automobiles, the planning for a trip, the discarding of old style furniture for new or any other thing that can either glorify or dishonor the Lord. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

It was not the rich, not the liberal giver, not the refined and the cultured, but the poor widow who cast in all her living, thereby recognizing the stewardship principle at least, that received the commendation of the Lord. We learn from this incident that it is not so much the amount as the spirit in which it is given that counts with God. May the Lord help us to recognize in a new way our stewardship to God for the values that are entrusted in our hands and to govern our lives and the distributions that we may make accordingly.

CHRIST, THE MASTER MISSIONARY

Sanford C. Yoder

Text: John 17:18: "As thou hast sent me into the world, even so have I also sent them into the world."

The ministry of Jesus was a ministry of self-revelation. He came to make known His person and His purpose. His purpose was to redeem men from sin and to that end He revealed Himself as the Son of God incarnate and made Himself known to the people of His day and through His believers to all generations until His coming again.

His ministry was brief—only three years in duration—but what a ministry! Never in all human history has any one spoken words or lived a life that so marvelously affected the world as did the teaching and life of this Galilean Peasant. His message has transformed the world into which it came. Civilizations that have come in contact with the truths taught by this matchless Teacher have been greatly modified and have drawn from His message a tenderness, equity, justice and moral tone that is sadly lacking in pagan civilizations everywhere. Individual lives have been touched and men have been made new. Persons who once were too vile and degraded to live unrestrained in society have become changed and were made into new creatures through the transforming power of the Gospel He preached. No ministry ever set in motion such irresistible and far-reaching forces as did the ministry of this humble Teacher. It has come down through the centuries with its power undiminished and the lustre of its glory undimmed.

He died young, even before He had reached the prime of His life, but never in all the world has any one lived a life and given a message that reached as far as did the message of Jesus. This may well lead us to inquire into the source of His grandeur and the power of His life and teaching. What made His ministry so fruitful? How may we account for its potent influence and far-reaching effects?

In the first place, He was deity. In defending Christianity against the inroads of gnosticism, Paul says that "In him dwelleth all the fulness of the Godhead bodily." He was not limited by the boundaries that limit man but His might and wisdom was as wide as the powers of God are wide, and His life as pure as God is pure. He saw as God saw, and knew as God knew.

In the second place, His holy life was in strange contrast with what people of His day called holiness and righteousness. He was holy because He was God, and He was just, and merciful, and loving, and kind because He was holy. As deity, He did nothing to make Himself holy as did the Pharisees and scribes of His day who fasted and prayed and gave alms and kept the law, but He lived and loved and preached and warned and healed because He was holy. His entire life and spirit and teaching was so strangely different from the pretended and formal righteousness of His day that multitudes were swept to His feet saying "We never heard a man speak like this man." In His message all the freshness of heaven was evident and a godly glory flowed from His life wherever He appeared.

He had a knowledge that belongs to deity. He knew God because He was God. From Him no secrets were hid. All things were open to Him from the beginning and He knew the end before it came. He knew the vanity of the religions of His day which cumbered the people with care and fear and with burdens too great for them to bear. To them He called with a voice of sympathy that rose above the tumult and confusion of His time and said, "Come unto me all ye that labour and are heavy laden and I will give you rest." He also knew man. He felt his needs and knew his temptations. He was familiar with his struggles, his failure and his defeats. He was acquainted with the longings and griefs of the human soul. This made His great heart tender with sympathy and in order to minister to the unfathomable spiritual need and heart burnings of humanity, He poured out His soul unto death. He realized that the greatest need and the deepest longings of humanity are spiritual and cannot be satisfied with things material, however necessary those things may be. Consequently, He pled with His followers not to be too much concerned with thought for food and drink and things to wear, and to those who had worship connected with the use of forms and dogmas and places, He announced that God is seeking for people who worship Him in spirit and truth.

He knew what was worth while in the knowledge of His day. He came into a world that was bound with traditions and cluttered up with human ideas until the true concept of God was lost in the rubbish of human thought and speculations. Many of these things He respected in so far as it was possible for Him to do so without interfering with His mission, but He never allowed them to come between Him and His duty. As a result He had many enemies and was much misrepresented and misjudged and finally slain.

He was vested with a power that was irresistible. I do not now have reference to His miracles nor His supernatural demonstrations, but rather to the power of God as it expressed itself through the ordinary functions of His humanity. His miracles had their place—a large place—but it seems to me that it was that calmness, confidence, quietness of spirit, the tender words that fell from His lips and the sympathetic deeds of mercy, that appealed to the masses of His time. The critical, the technical, the fault-finders asked for miracles but were given none, but the needy whose spirits were suppressed and whose bruises were yearning for help were the ones who followed His simple teaching and who sought to pattern after His holy life.

But what has that to do with our ministry? Up till now I have confined myself to the first part of my text—How God sent Christ into the world. Now in conclusion I wish to speak briefly on the manner in which He sent us into the world. He sends His messengers today even as also He hath sent Him.

In the first place, we are clothed with a nature that is like the nature of God. II Peter 1:4. While we do not become God with all the unlimited reaches of power that belong to Him nor do we have the perfections of His holiness in ourselves, yet we have the definite promise that it is possible for us to become God-like in our nature which means a nature that is pure, and righteous and kind like the nature of God.

In the second place, He makes us holy. God does that. We do not become that way by doing things to make ourselves holy. We can no more do that than the Pharisees could. Holiness is a bestowment through divine grace by means of our faith. He will sanctify us and

give us new desires which will lead us into a way of life that discards the things that militate against the soul. He will direct us to a way of life that will include and embrace the things that exalt the spiritual and glorify God.

He gives us access to a knowledge that transcends all the wisdom of men. I am not now speaking of the inspiration that led men to write the Scripture—that day is closed—but I am speaking about the leading of the Spirit that brings to man a knowledge that is not acquired through the ordinary processes of learning or reasoning. Some time ago I visited in the home of a relative of a noted church man who died some time previous. He related an experience that illustrates the point I have in mind. This man, he said, had been seriously ill and one noon while working around home there suddenly came to his mind the scene of his pastor's death. He saw the corpse lying in the casket, he saw the friends standing by and he saw the aged bishop's mantle fall. He hurried to the phone to inquire about his pastor's health and was informed that he was greatly improved, but before the afternoon passed away he was dead. Where did this man get his knowledge? Who painted that scene on the curtains of his mind? What human intellect conceived the hour of this man's demise and revealed it to his parishioner and successor. People can account for it as they will, but I shall always believe that it is a gift from above that came down from the Father of Light with whom there is no variable—neither shadow of turning.

Lastly, He links us to a power that is as great and wide as the power of God. This is what the prophet meant when he said "not by might, nor by power, but by my Spirit saith the Lord of hosts." It is what Paul had in mind when he wrote "I can do all things through Christ which strengtheneth me." It is what the poet was thinking about when he said:

"His love has no limit, His grace has no measure,
His power no boundary known unto men.
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again."

These benefits and heavenly blessings are the missionaries' privileges. Not only do they belong to those who sail the seas and labor in distant lands and in foreign climes, but they belong to every child of God at home or abroad, wherever there is a will to know and to do. May this vast assembly, then, seek at the feet of Christ, the Redeemer, those powers and resources that will make it possible for Christ to send us even as God had sent Him, to make known the glad tidings to all the world.

SOUL WINNING METHODS THAT HAVE PROVED SUCCESSFUL IN SOUTH AMERICA

Elvin V. Snyder

Mission work is sometimes divided up into the following departments: Evangelistic, Educational, Institutional, and Administrative. No one of these is sufficient or efficient in itself. Even the evangelistic department must be seconded and supported by the educational and the administrative. So is the institution work. So we cannot say that because a man is engaged in educational work that he is not evangelistic or soul-winning. He must be a soul-winner or else he is not a Christian missionary. And if our "re-thinking missions" has argued away the evangelistic part of our mission work then it is time for us to "think missions" again in the sense in which the primitive church thought missions.

I want to say that one method is not sufficient, and that is why one man is won by a tract, another by a testimony, others by preaching, some by learning the truth, others by a smile, a loving touch, an act of mercy or by being snatched from the path of sin. The Seventh Day Adventists have employed largely one method—that of letting their literature convince the people. This has resulted in confusion and error.

In the Argentine we have used quite the same methods that our city mission workers use here. Some foundation work has had to be done. The Bible was not an open book even to those who had one for fear of committing a mortal sin by opening their heart to its life-giving pages. But then there was the large majority of people who did not even know what the Bible is, much less possess one. It was necessary first to get that Book into every home. And that is still a great task—a slow but fruitful task.

How often do we find people who say that they have had the Bible for ten years or twenty years, and like the Ethiopian of old, desired that some Philip would come up and sit with them so that they might understand what they had read! Some lone colporteur had passed their way and had given them the Bread of Eternal Life. That's the kind of work that Bro. Zagami loved to do. He went from house to house, and farm to farm, trudging with his book sack over his shoulder and praying that the Lord should help him burn this Word into someone's heart. A colporteur is not merely a book-seller, he is also a personal evangelist.

The men who work in the Bible Coach and Tent also do some work like that. In the towns where they are working and preaching they also sell the Book. Last year 2,683 Bibles or portions were sold or distributed. There is not time to tell of the many happy experiences this work provides, but we should pray that this Word that has been received into so many homes might also reach their hearts.

The printing and distribution of tracts is another method that has contributed to our success. The "Camino Verdadero" (The True Way) has won for itself a good reception and a fine reputation in all of our towns. The town people wait for its monthly message with eagerness. It used to be quite customary for a person to tear up a tract right in front of you to show you his adverseness to religion and Christianity. With the Camino Verdadero that does not happen very much any more. Schoolteachers even encourage their children to take it home to read. They also enjoy the little stories that the evangelical children tell or read from our Sunday school papers.

This method of tract distribution reaches many people into whose houses a missionary could never enter. Someone of the family, though he be ashamed to be seen with a tract in his hand, will go to his room and there read that silent message. Impressed by that word he may even venture to hand the tract to his brother or some other member of the family. Thus the nearly two hundred thousand tracts that were distributed last year may have reached a half million people. We need new and more attractive tracts for this work.

I need hardly mention the Sunday school as an evangelizing agency. Its worth has been proved over and over. It will be sufficient here to say that many of the first boys and girls that came to our Sunday schools are now forming Christian homes, which is testimony enough.

Personal work and visitation work is perhaps the most fruitful method. We can perhaps get a thousand names on our converts list through the tent meetings in one year but they so often do not understand and many do not persevere in the Christian life. The contrast is noticed in those hand-picked souls whose friendship and confidence has been won through personal contacts in their homes and by righteous living among them.

Preaching is necessary to reach the many. And it may be that from year to year some of those who gave their names as "converts" will return and follow faithfully as many have done already. So in our Sunday night meetings and in the outstations many come through the invitation of some one of the members of the church and thus get to know the Lord.

The tent work offers a great opportunity in this respect. It is large, and a crowd attracts more people. It is attractive and freer than a hall or a church. They do not feel as though they were compromising with us when they come to the tent. They can come when they like and go if they do not like it. And in this way many who were merely curious or even malicious in their intentions when coming to the tent have been won for the Lord. The common people come gladly and though there are many socialists, communists, anarchists and Catholics among them, they listen and generally are convinced, though not always converted. One communist in Comodoro Py said to me: "What we need here in our town is that you preach more about Jesus as a wonderful example for our young men and women. We know that we are a bunch of bums." I said to him that shall continue to be my message—in public and in private, but before you can see Jesus as your example and follow Him you must have Him as your Savior and get going in the right direction.

There is finally one more factor that must be mentioned over and above all methods and organization. It is not a method but an unexplainable power that makes our feeble efforts and methods effective. It is the Pentecostal power that makes people hear the Gospel in their own tongue. How many times we as foreigners to them talk and preach, and from a linguistic point of view it is practically impossible

for them to understand us. Our pronunciation, grammar, and idioms are terrible, generally. Perhaps Bro. Hershey remembers the first public prayer I offered in Trenque Lauquen. It was a terrible thing to pray. I prayed that the Holy Spirit might come and DIE in our hearts. The difficulty was in the conjugation of the verbs "morar" (to dwell) and "morir" (to die), and of course I said the wrong one. I am amazed that we have as many converts to Christ as we do. But somehow it must be like that linguistic and spiritual miracle of Pentecost, because some at least understand "every man in his own tongue."

Some of our friends down there tell us that our success is due to our sincerity. That even though we make mistakes in grammar and violate their rigid customs, they see that we are sincere in what we say and do. I hope we are all sincere but I do not believe that sincerity could work that change in their lives. It does not. There is only one thing that can account for that and that is the Pentecostal power of God.

The missionaries, though weak in methods, organization and intelligence, try to be in the center of the will of God. You pray every day and often for them and the Spirit that is with God and in them works out HIS WILL "that they might be saved."

OUR MISSION RESPONSIBILITY TOWARD OUR INSTITUTIONS

Allen H. Erb

To define again institutional work may be helpful. The Bible clearly teaches the duty of the church in her relationship to the needs of men. The Gospel of Christ is not only a social Gospel as some would teach, but it certainly inspires men to the highest possible standards of social practice. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction." If any man "hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." "And Jesus went about doing good." "And all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them." These and other Scriptures teach the duty of caring for the sick, comforting the widows and caring for the orphans. Those who have been made partakers of the divine nature by the Gospel will express the highest possible good works toward their fellow men.

Institutional work is an expression of these good works of the church. It is a grouping of certain responsibilities and meeting them in a collective way. An orphan's home is built and a number of orphans are collected into one place. This permits the focusing of orphan charity in one place. In this manner the organized charity of the church becomes possible. An orphan's home is the church's expression of charity toward the orphans, an old people's home toward the aged, and a hospital toward the sick. We believe this would give institutional work a Scriptural background.

Institutions have been referred to as the windows of the church. Through them the world sees into the church. On my way by auto from La Junta, Colorado to Belleville, Pa., I passed some institutions on the highway. I eagerly looked for a designation identifying the institution. If it was a county home I judged the business condition and enterprise of the county by the appearance of the home. Likewise the institutions of the church are an indication to those outside the Church of the character of the church. They truly become windows through which the church is seen by others. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The institutions under the Mennonite Board of Missions and Charities are—Orphans' Home, West Liberty, Ohio; Children's Home, Kansas City, Kans.; Old People's Home, Eureka, Ill.; Mennonite Hospital and Sanatorium, La Junta, Colo.; and the institutions connected with our foreign mission stations. Those of the Mennonite constituency not under the Board are—Mennonite Orphans' Home, Millersville, Pa.; Mennonite Old People's Home, Mangersville, Md.; Mennonite Old People's Home, Souderton, Pa.; Mennonite Orphan's Home, Grantsville, Md.; and Mennonite Old People's Home, Oreville, Pa.

The four institutions named under the Mennonite Board of Missions and Charities took care last year of a total of 1,350 different people. I do not have statistics in hand for the other institutions but

I estimate a total of at least 400. This makes a grand total of 1950 different persons ministered to by the church through her institutions.

This represents a large task for the church. Our question then is, "What is our missionary responsibility toward these institutions?"

We first think of the three oft repeated but most important and fundamental responsibilities, namely, prayer, workers, and money. We must undergird these institutions with prayer. The church must put these institutions on her prayer list. Workers are needed to fill the needs that always exist. Too often an attitude is taken which reflects upon the institutional worker. Only if they find other lines of work impossible is it thought that some daughters should enter this work. If the church would help to maintain an ideal of many of her sons and daughters spending some time in this work it would help the work and in turn be a blessing to those who engage in the work. Material things are needed to feed and clothe the orphans and aged, and to nurse the sick. These include the always present needs of all mission work in the church:—prayers, workers, money.

There are some more specific responsibilities which apply to our institutions.

From the General Treasurer's report for the year of 1935 we note a total disbursement of \$98,116.77 for the year in our four institutions. I have estimated the expenditures of the Leper Asylum and Widow's Home in India, the Orphan's Home in South America and the five institutions in the United States not under the Board as at least \$100,000 per year. This would suggest that the church bears a distinct business responsibility. It is responsible for high ideals of business efficiency. Careful business methods are not incompatible with high spiritual principles. Sometimes we act as though it were. But the Scriptures say "Diligent in business, fervent in spirit."

Another mission responsibility so often neglected is that of giving and receiving missionary information. The various means available for this purpose should be employed by institutions and their constituency. One of the duties of the proposed full-time Secretary should be to collect and dispense this information throughout the church.

If the church does institutional work in the name of Jesus, that work must be well done or the name of Christ is disgraced. A cup of water given in the name of Christ must be clean water. Since we attempt to do this work it must be done in a way that the world will truly see our "good works" not our slovenly, careless works.

This is especially important in the light of the present social trend of government control. Social security, old age pension, health insurance, etc., are efforts indicating a trend toward government responsibility of the poor and needy. Does this relieve the church of her responsibility? Shall we unload this burden and saddle it onto government agencies? I think the church should shout as one man, "No." We cannot do this because the Lord commands us to do our duty toward the needy and because the work will not be done as well under secular and civil control.

But the main consideration in our mission responsibility toward our institutions is the evangelistic opportunity it affords. The much criticized "Layman's Commission" (and I think rightly criticized) made the statement in their report to the effect that it was unfair for missions to take advantage of a man who through no choice of his own was placed in a mission institution. They argued that to force our religion on him in those situations where he is a victim of circumstances is unethical. But in defense of an evangelistic ministry in institutions it may be argued that the Gospel is not forced on men but earnestly and graciously offered. Also that the thing of greatest and essential value to him is the welfare of his never-dying soul. The question then is not "Are we fair in presenting the Gospel to one who is thrown upon institutional care" but "Are we fair in not doing so."

Many illustrations may be cited of the evangelistic opportunities of institutions under Church control. I will present only one.

A few months ago a sheepherder in Otero Co., Colo., was admitted to the Mennonite Hospital and Sanatorium at La Junta, Colo., as a patient. He was seriously ill with nephritis. The life of a western sheep herder is a lowly, isolated one. He has many hardships and privations to endure. You may see his movable tent, or hut, or wagon out on the open prairies under a blistering sun. He has no human association for miles around. His dog and sheep are his chief companions. His sheep require constant care. He usually does not read. He could not keep a library if he chose. We were told by this man's employer that he was marked for his efficiency as a herder. In our

conversation with him we noticed a tender heart and an intelligent mind. He read much while in bed. He showed a special liking for history. This gave us a point of contact. We introduced the history of the Bible. He talked in a most enlightening way about sheep and his dog. He revealed their habits. Again we had a point of contact. Psalms 23 and John 10 were read and discussed with him. We found he loved the Bible and believed it. But he said he had never accepted Christ and he often wondered why he had put it off so long. When asked whether he would accept Christ now he hesitated because he had high ideals of what a Christian should be and he did not want to be a Christian for fear he could not be a good one. His condition kept getting worse. His need of a Savior was pressed upon him. Finally he gave testimony of a saving faith in the Lord Jesus Christ and a willingness to be baptized. He died a few days later. His dying request was to be buried in Canada beside his Christian father and mother. The events of this story are thrilling indeed. A young boy with a Christian father and mother wandering far away into the Southwest, following the life of an obscure sheep-herder till 39 years of age, becoming ill and by chance falling into a hospital controlled by the church, hearing the Gospel of his salvation and receiving it, being buried and thus reunited with the dead bodies of his parents in the burying ground in Canada, and there awaiting the resurrection when in the glory world he with his parents and all the saints shall praise Him that sitteth on the throne throughout the unending ages of eternity. Did it make any difference whether he came to a world-controlled or church-controlled institution? What then is our Mission responsibility.

OUR RESPONSIBILITY TO OUR CITY MISSIONS

C. Z. Martin

Most of the people of the world live in cities and it is there that we find the great need for the Gospel. Our Master said "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In view of this commission we shall make a survey of our city life. It is a large restless crowd, yet it craves guidance. We find that one hundred years ago only six cities of the United States had a population of 8,000 or over. Philadelphia, New York, Baltimore, Boston, Charleston, and Salem had a combined population of over 200,000. In 1910 the United States had 2,405 cities and towns of 2,500 population or more with a total population of forty-two million five hundred thousand. In 1910 New York, Chicago, Philadelphia had one tenth of the population of the United States. In 15 states the majority of the people live in cities, 229 of which claimed 31% or more than one fourth of the population of the United States. The total population of the United States increased 21% from 1890 to 1900. City populations increased 37%. In 1850 one half of our wealth was rural and in 1910 it turned to cities when three fourths of the total wealth was found there.

The conditions in cities owing to the increase of wickedness and crime, jails, hospitals, asylums and homes are all filled to capacity and many are overcrowded, causing sickness and death and great need for the Gospel. Churches are weakest in numbers where population is greatest, having lost the vision of Christ. In 1900 there was a church for every 441 people in the United States in rural districts; and in cities, one church for every 4,000 people.

Let us take a glimpse into religious conditions of a large city such as New York. If all churches in New York were full there would still be three million who could not get in. We find that less than one third of the population is Christian, one third is Jewish, and more than one third is atheistic. Hundreds of thousands have no church homes and only a very small percentage are Protestant.

In our cities there are millions of people who have not heard the Gospel and millions more who go to the city churches that do not get the real Gospel food because the paid preachers are afraid to give the real message for fear they will lose their jobs; hence the great need for mission work in cities.

How we may help. As individuals we can go to a mission station and through them into lanes and streets and gather the people in. One Sunday afternoon I took my old Model T Ford sedan and went into a lane or street and gathered about nineteen boys and packed them in and drove down to the mission, opened the door and said "There is the mission; go in at the door," but to my surprise the whole bunch of boys made a dart and down the street they went like so many wild

animals and I had no boys for Sunday school that Sunday. Was I to get discouraged and stop? No. By the next Sunday I was ready again, went back to the same place and got the same boys, but this time I had a conductor along, a brother, whom I told all about it and had it arranged that he take the first boy out of the car, and lead him by the arm straight in at the front mission door and all the rest followed and we had our boys in the mission for the first Sunday and many of them came long afterwards. We may also be willing to be used as teachers in our missions, give out tracts and Gospel literature, giving of our money and means, praying for the work and our city missionaries, giving and using our best talents for this work.

How churches may help. Every church that is established and

has means and members ought to look over the field in the nearest town or city for an opportunity to open up a mission. I am glad to see that in the Lancaster Conference quite a few missions have been opened up in this way and the work has prospered and many souls have been brought into the church.

In conclusion we find in Deut. 15:11: "The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Our blessed Lord Himself has said the poor ye have with you always, ye may do them good if ye will, and I am glad to say that the poor of the cities gladly hear the Gospel message. So let us continue till He shall come. Amen.

FROM OUR MISSION STATIONS

Reading, Pa.

(704 North 12th St.)

Dear Christian Friends:—"This is the day which the Lord hath made; we will rejoice and be glad in it." Recently there has been so much for us to rejoice about. We feel as children should feel who haven't written to their homefolks for too long a time. The reason for our silence is not a lack of happenings. On the contrary, so much has happened that it seemed impossible for our hands to pen what our hearts wanted to tell you.

At our last meeting in the Home, the girls and some of their ladies gave us a can shower. It was a pleasure to carry the ninety cans to the basement the next day. Cousins from Bally, Pa., also brought us three dozen jars of canned food, a bushel of potatoes, two baskets of pears and a crock of apple butter. The most of our Thanksgiving dinner was furnished by members of this church. Such fine spirit causes us to feel grateful but very unworthy.

Some visitors during the Thanksgiving season were, Sister Koppenhaver, her son John and Ivan Lind from Philadelphia; Bro. Henry F. Garber's and Rhoda Newcomer from Mount Joy, Pa.; Bro. Richard Danner, our evangelist, Uncle Ben Stouffer's from Hagerstown, Md.; Harry Shenk's, Fannie and Joseph Horst from Elverson; John Shenk and his two daughters (Amanda and Fannie) from East Petersburg, Pa. We appreciated the fellowship which their visits made possible.

Two of our girls, Margaret Gowans and Clara Coffman, have been ill but are improving.

Now the Christmas season is here. How we love the birthday of our Lord! Gifts have already started coming to us. Sweet potatoes, apples, a quilt and a check for ten dollars all show that friends are interested in our Home. We surely do thank those who gave them.

The last girl to be added to our family of sixty-five was Clara A. Smith of Lima, Ohio. We could place fifteen more girls if we had them. Our average wage is \$8.00. If there are some Christian girls who want to earn money while they help in the work of the

Lord here, we will be glad to hear from them.

May God bless you who are serving Him elsewhere. Those who know how to find a solution of problems at the Throne, please pray for us.

Sincerely,

Dec. 22, 1936. Margaret Horst.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Herald Readers, Greetings in Jesus' Name:—Another Christmas has come and gone with its many activities.

How many, many people we beheld rushing around during this season busy with so many interests, but with never a thought of praising God for His great gift to the children of men.

More than ever have we heard Christmas carols ringing from shop windows, schoolrooms, downtown districts, on the streets, etc., etc., that we were made to wonder what prompted the outbursts of song.

Our prayer is that the messages in song may have reached many hearts, and brought them nearer to the Christ of whom they were singing.

We were glad to again have had the opportunity to give a Christmas dinner to about 375 children and grown people. On the day following, 50 baskets were given to the needy.

We thank our kind sisters and brothers in Illinois, Indiana, and Iowa for supplying the food so willingly and so bountifully, and we thank those who sent special gifts for the workers of the Home Mission. A number of sisters from the Roanoke and Metamora congregations helped us in serving the dinner. Also many from the Home Mission congregation made it possible for us to have this dinner, by their donations and help.

Our dinner was given at 4:30 P. M., Dec. 17; at 8 o'clock on the same evening the chorus and the young people gave their Christmas program to a full house.

The children's program was given Dec. 20 to a large audience. The program at the Mexican Mission was given on Christmas evening. May the true Christmas spirit continue through the year.

We were glad for the message

brought to us by Bro. Leland Bachman of Goshen, Ind., and the messages in song by a quartet from the same place, Dec. 6, at our monthly vesper services at 4 P. M.

Bro. L. C. Hartzler, our superintendent, is serving at a Sunday School Normal at Hopedale, Ill., this week.

Remember this work in all its phases in your prayers. There is so little we can do without real true, earnest prayer.

Dec. 28, 1936. Anna Yordy.

Marietta, Pa.

(573 W. Market St.)

Dear Christian Friends:—"And the Lord, he it is that doth go before thee: he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." We thank God for His precious promises which never fail and continually encourage us to press on in His Name and in His fear.

The latest addition to our working force is Sister Blanche Brubaker. We are grateful to the Lord for supplying this need. We welcome her as our new helper.

Our Bible instruction meeting, which was held the week-end of Nov. 29, was interesting and full of helpful instructions. The speakers were Bros. John F. Grove, Greencastle, Pa., Henry F. Garber, C. Z. Martin, John S. Hess, and Christian K. Lehman. Gospel truths were made plain to us and we were encouraged to press onward in the service of the King. The brethren, Christian E. Charles and Menno E. Miller, each conducted an interesting children's meeting. Bro. John Kraybill served as moderator, choristers were Bros. Clarence Weaver and Christian Heistand Jr. and Sister Emily Kraybill Secretary.

An inspiring message was given on Sunday evening by Bro. Grove on The Second Coming of Christ. This great event will be a joyful one for the Christian, but it will be a sad time for those who will not be ready to meet Him. Our hearts are stirred when we think of the great number of souls who continually refuse to accept Him as Savior and Lord. Satan is very busy "seeking whom he may devour," but experience has taught us that our God is the stronger and through Him it is possible to live the overcoming life. We long to

see more folks enjoy this life of freedom from the bondage of Satan.

We have enjoyed another happy Christmas season. Through donations of eatables and money which was contributed by neighboring congregations and certain individuals, it was possible to give a Christmas basket to every home represented in our Sunday school. About forty-six baskets were given out the day before Christmas. To those who made this possible we say a sincere, Thank you, and God bless you. We appreciated the service of those who helped make up the baskets and deliver them.

Sister Martha Leaman's S. S. class of the Landisville congregation furnished a Christmas dinner for a worthy poor family and presented each member of the family—father, mother, and five children—with useful gifts. This was all received gratefully and joyfully. We are sure that the givers received a blessing from the Lord and that their joy was equally as great as those who received the gifts.

The evening before Christmas about thirty of us sang carols at different places in the town. We appreciated the help of some of the Elizabethtown mixed chorus members who helped to sing. We trust that the singing of these hymns brought to the minds of the hearers the real meaning of Christmas and stirred their hearts to "worship the Lord in the beauty of holiness" instead of worshipping idols.

On Sunday morning, Dec. 20, a Christmas program was given by the children and young folks after Sunday school. The program was well rendered and enjoyed by all present we are sure. After the service every one present was presented with a little gift.

Last Saturday evening one of our little Sunday school boys, four years old, was hit by a machine and died shortly afterward. The parents are not Christians. We trust that this sad experience will be the means of bringing them to accept the Lord as their Savior.

We thank you for your prayers and ask you to continue to remember us daily at the Throne of Grace.

Dec. 28, 1936. Ella V. Zook

Altoona, Pa.

(2504 Fourth Ave.)

(Christmas at the Mennonite Gospel Mission, Altoona, Pa.)

The Christmas season has brought real joy to the Mission family and congregation.

The mailman brought Christmas greetings. The parcel post and express men brought in their larger packages, and the trucks and auto the provisions for the Christmas baskets.

The first Christmas services were held at Mill Run Chapel Friday eve-

ning, Dec. 18, a sermon by the pastor. Sunday afternoon the gifts were given out to the Sunday school scholars. A handkerchief was furnished by the Allensville Jr. sisters' sewing circle, popcorn balls by the Springs sewing circle. An offering was taken in giving a gift to Jesus' birthday, amounting to \$5.33. On Wednesday afternoon the Weaver and Mattawana congregations brought in provisions, and on Thursday morning the Martinsburg congregation. The Allensville congregation came with a truck-load of provisions, driven by Alpheus Smucker accompanied by Irvin Roth and Clarence Walters. They remained and assisted in delivering the baskets to the families.

Bro. John Lehman and wife, parents of Sister Beulah Lehman, a worker of Mill Run, arrived on the evening train on Thursday and remained with us until Sunday noon. They furnished the Mission family with a duck dinner. Sisters Thelma and Naomi McConnel spent the day in the city. Sister Mina Glick, worker at Mill Run, spent the week-end at her parents' home, Mifflin County.

Christmas morning the Sunday school met at Altoona and for one hour rendered a program. The presents were presented—a handkerchief by the Thomas Sunday school, a popcorn ball by the Allensville Jr. and Oak Grove sisters' sewing circle. An offering was lifted as a gift for Jesus' birthday amounting to \$11.00. On Saturday afternoon, at Canan station, Sister Katie Wingard, Sister Beulah Lehman, and Sister Irene Lehman gave the Christmas story. A handkerchief was furnished by the Stahl sisters' sewing circle and the popcorn balls by the Scott-dale and Mattawana sisters' sewing circles. The following sewing circles furnished pillow cases which were given out with the baskets: Lancaster Jr., East Petersburg, Mellingers, Beth-el, Locust Grove.

Cash Contributions

Amanda Hershey	\$1.00
Mable Shertzer	2.00
Rutt Sisters	2.00
Clarence Collins and wife	5.00
J. D. Byler	5.00
Upper Strasburg S. Circle	5.00
J. J. Kimes	5.00
A Bro. & Sister	2.00
A Brother, Pa.	10.00
A Sister	.50
A Bro., Pa.	10.00
A Bro. & Sister, Lanc.	25.00
Delaware Sunday school	5.00
Lost Creek Sunday school	5.00
Lauvers Sunday school	15.00
Cross Road Sunday school	15.00
Allensville Cong.	4.00
Weavers Cong.	2.00
No	1.00
	<hr/> \$119.50

We acknowledge with thanks. The least we can say for the appreciation for all those who were willing to share

of their temporal blessings. May the Lord richly bless you all for same.

Wishing you a prosperous New Year, I remain,

Yours in His service,

Dec. 28, 1936. Joseph M. Nissley.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greetings:—The work at this place is continuing as usual. The Lord has been adding His blessing in many ways. Our Bible instruction meeting, held Dec. 19-20, with Brethren Noah Mack of New Holland, Pa., and Elmer Moyer of Souder-ton, Pa., as instructors, was very inspiring.

We all enjoyed another Christmas season. Early on Christmas morning a group of young brethren and sisters from the Maple Grove and Millwood congregations brought the Christmas message by singing carols in the city.

A few years ago the singing of these carols brought conviction to the father in a certain home. He requested that a prayer meeting be held in the home. He being an invalid, could not attend public services. Sometime later he confessed Christ as his Savior and soon was confined to his bed. He passed away about a month later, leaving a bright testimony. Since then the mother and oldest daughter have given their hearts to the Lord, and the second daughter is also an applicant for baptism. Our prayers are that the Lord may continue to bless this work and that more hearts might be touched by these messages.

Dec. 20 each child in the Sunday school was given an orange and a motto, and they were also reminded of the fact that of all the gifts that they received, God's Gift when He gave Jesus Christ to be the Savior of the world was the greatest gift of all.

Dec. 23 a number from this congregation had the privilege of witnessing the marriage of Bro. Alvin Mast and Sister Edna Mast a worker of this place. The wedding took place in the Maple Grove church near Atglen, Pa. Bro. Henry F. Garber of Mt. Joy, Pa., preached the marriage sermon and Bro. John A. Kennel officiated. May the blessing of the Lord be their's through life.

Sister Edith Kennel, of Gap, Pa., has been appointed as a worker for this place. May the Lord richly bless her in her labors for Him.

Another of our members passed to his reward, when Bro. Frank Kennedy, aged 75 years, passed away Dec. 24.

As another year is about to close and a New Year to begin, we look back over the past year and think of our mistakes and of our pleasant and unpleasant experiences. May these ex-

periences be the means of helping us to have new courage to begin the New Year aright. As we make resolutions for the coming year may we look to the Lord for grace and help to keep them.

Dec. 27 Bro. O. D. Yoder of Portland, Oreg., brought us a very inspiring New Year's message. Text, Eph. 5:16.

The average attendance of the Sunday school for December is 102. May you continue to remember the work at this place in prayer for the coming year.

In His glad service,
Dec. 29, 1936. Anna Yoder.

Millersville, Pa.

(Mennonite Children's Home)

We are grateful to our heavenly Father for His Great Gift to the world, whose birthday we celebrated again, in the recent past.

We want to thank the brotherhood for the many donations of cash and provisions sent and brought to us. Two turkeys were donated by a dear brother from this congregation, two ducks from another family, as well as toys, fruit, nuts, candy, etc., etc. The children and workers say, "Thank You," and wish you a Happy New Year.

Two children were returned to their mother and a few others are to be placed into foster homes in the near future. There are twenty-three children in the Home at present. Both workers and children are enjoying good health.

A number of sisters from the Girls' Home at Reading, Pa., visited the Children's Home in November and the Willow Street Chorus, under the direction of Bro. Milton Hershey, visited us during the month of December. We are glad for the many Sunday school classes that came to the Home with cash contributions for maintenance. The classes who contributed one dollar per month for maintenance, are continuing through the next year. Are there not a number of other classes who could spare one dollar per month for these needy children? May the Lord bless every contributor and lead you on into a larger field of service for Him, is our prayer.

Yours for the needy,

Dec. 30, 1936. The Workers,
per Levi Sauder.

Lima, Ohio

(825 N. Jefferson St.)

Dear Brethren and Sisters, Greeting in the Name of Jesus:—As the New Year is again approaching we are glad that there is still an opportunity to serve our Maker. We enjoyed the revival meetings that were held by Bro. O'Connell, because souls were saved

and new people became interested. We expect to have baptismal services soon. Two girls and one young married woman have fully decided to serve the Lord. Some others who are married and have children are undecided. Will you pray for these that they may clearly see their duty to God, and to their families.

The officers for the coming year are as follows: S. S. Supts., Norman Smith, Frank Cook; Prim. Supts., Iva Sommers, Clara Smith; Chors., Fanny Hartman, Mary Golden; S. S. Secy., Darwin O'Connell; Y. P. M. moderators, Norman Smith, Henry Mueller, Frank Cook, John Huber; Mission Board member, Maurice O'Connell; Relief Comm. member, Frank Hartman; Program Comm. member, Maurice O'Connell; Secretary of relief, Sam Blosser; Cor. Secy., Iva Sommers; Ushers, Frank Hartman, Frank Cook; Sunday school conference delegate, Geneva O'Connell.

There is still the problem of how to take care of our Sunday school classes that are much too large. No new class rooms have been made, as there was not enough money given for that purpose. Plans are being made now to enclose a part of the furnace room in the basement of the church, making about three class rooms. Pray for the teachers of the Sunday school, that they may teach the Word of God faithfully.

In His service,

Lima Mission workers.

Dec. 31, 1936.

CHILD SLAVERY TODAY

It is thirteen years since Winston Churchill told the House of Commons that he intended to abolish child slavery in the British possession of Hongkong within one year—and still the evil continues. A special commission has now been sent out from England to look into the whole problem. It is doubtful whether there is anything within the realm of slave systems so revolting as child slavery—the sale of thousands of little girls say of five years of age, at half-a-crown apiece—bought for "appreciation"—bought for sale again at eight to ten years of age, for drudgery—or worse, without the glimmer of an understanding of what awaits them. The cruelties imposed upon them are of such nature that publication of them would be prohibited in the British press.

A wealthy Chinese gentleman, who has decided to devote his life and means to the abolition of this gigantic evil, declares that there are more than 4,000,000 pitiable little slaves within China proper; probably there are about 10,000 in British Hongkong and Malaya. It is the job of this new commission to discover their numbers and whereabouts, and to propose to the government means for putting down the unholy traffic going on between Chinese in China and Chinese inhabitants in British territories.—The Chronicle.

ITEMS OF INTEREST

(Continued from page 866)

taken note of the number of new mission stations among us where Sunday schools have been organized and preaching points established during the past few years? Some of these have developed into regularly organized missions, conducted under the auspices of some district mission board. May we hope that this is but the beginning of a more widespread movement for active mission work in needy places. There is scarcely a congregation that is not within an hour's automobile drive's distance of some needy and neglected community where a mission Sunday school might be organized by spiritually aroused workers. "As we have therefore opportunity, let us do good." "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest"—remembering that the disciples of Christ who did the most vigorous praying were the ones sent. We thank the Lord for these opportunities; and for the willingness of many workers to make the most of them. Let those who are upon the altar "look on the fields" near at hand, pray to "the Lord of the harvest," and see if there are any open doors within reach.

PECULIAR DIFFICULTIES

(Continued from page 867)

tunity as has never before been opened to any woman of America," and Mary Reed sailed back with a song to meet her unusual opportunity of work among the lepers of India.

If you want to work "under peculiar difficulties" you need not move. There is a convenient street corner near by, and there are always a few kind hearts to drop sympathetic pennies into any extended cup. If it is sympathy you crave, stand still, adjust your tag and hold out your cup. But if it's unusual opportunity you long for, lift up your eyes and look.

Peculiar difficulty or unusual opportunity is yours for the choosing.

Prepare us, Lord, for this great work of Thine By Thine own process; we know not the way To fit ourselves; we only grope; the day Is Thine; its light a ray from Thee divine, Illumes the path where Thou wouldst have it shine;

And in Thy light our own poor struggling ray Gets new encouragement until we say, With longing hearts, "Thy will be done, not mine."

Then we are ready; then Thou wilt use our powers

To spread Thy Kingdom and build up Thy Cause;

And Thou wilt make our consecrated hours Our sunniest: nor will the world's applause Affect our service, for we look to Thee For all we have and all we hope to be.—Sel.

The Holy Spirit will not put His seal on a partial surrender.—Sel.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

November, 1936

GENERAL

Sharon Cong Ohio	7 97	Walnut Creek S C Ohio	30 00
Kolb & Longenecker Cong Ohio	15 00	South Union S C Ohio	5 00
An Ohio Family	10 00	Beech S C Ohio	10 00
Forks Cong Ind	31 70	Berlin S C Ohio	15 00
A & W	5 00	Penna S C Kans	12 00
A Bro & Family Pa	11 25	West Liberty S C Kans	15 37
Mrs D S Yoder	25 00	Hesston S C Kans	19 75
J L Gindlesperger	1 50	Hydro S C Okla	10 00
Zurich SS Ont	4 57		158 65
Floradale Cong Ont	28 50	Total India Missionary	850 01
Kitchener SS Ont:			
E Witmer class	10 20	Missionary Children	
E Brubacher class	1 65	Metamora SS Ill	57 17
H Snider class	3 60	Manitou SS Colo	4 33
Wellesley A M Cong Ont	17 80	Pleasant Valley SS Kans	12 60
West Zion SS Alta	20 70	Pleasant Val Bible School Ks	0 65
Mountain View SS Mont	6 50	Pleasant View SS Ohio	12 19
Protection Cong Kans	10 81	Pigeon SS Mich	73 44
A Sister Ill	5 00	Hesston College SS Ks	28 08
Willow Springs Cong Ill	26 86	Hesston College SS Birth-	
Sugar Creek Cong Ia	64 41	day Pennies Ks	7 15
Manson Cong Ia	29 43	Pleasant Hill SS Ill	10 00
Bethel Cong Ohio	44 00	Pleasant Hill D V B S Ill	2 96
Plainview SS Ohio	28 31	Nappanee SS Ind	2 00
Oak Grove SS Ohio	61 29	Shantz SS Ont	18 34
Medway SS Ohio	13 98	Waterloo SS Ont	19 75
	485 03	Crystal Springs SS Kans	33 97
		Portland SS Birth Offg Ore	6 50
		Blough SS Pa	15 72
		Pleasant Grove SS Pa	1 82
			306 67

INDIA

General

Canton Miss Cong Ohio	0 50	Junior Earnings:	
D S & Cora B Gingrich	10 00	Maple Grove SS Ind	15 50
Gulphaven SS Miss	5 00	Metamora SS Ill	51 41
B P & Malinda Swartzen-		Penna SS Kans	35 75
druber	100 00	Fairview SS Ore	3 76
S T Miller Md	50 00	Pleasant Valley SS Kans	125 34
Mr & Mrs H F Reist	25 00	Pleasant View SS Ohio	13 25
Lower Salford Cong Pa	55 43	Pigeon SS Mich	46 80
Hagey Cong Ont	9 00	No Pomona SS Calif	5 57
Wideman Cong Ont	36 30	Hesston College SS Kans	23 80
Vineland SS Ont	23 75	Middlebury SS Ind	27 87
Wanner Cong Ont	47 85	Hopedale SS Ill	27 80
Geiger Cong Ont	21 00	Pleasant Hill SS Ill	5 30
Sharon Cong Sask	71 45	Hopewell SS Ind	24 15
East Holbrook SS Colo	10 00	Nappanee SS Ind	28 11
LaJunta Cong Colo	7 86	Beech SS Ohio	15 47
Catlin SS Jr Sav Kans	4 00	Salem SS Alta	183 16
Hopedale Cong Ill	40 00	Crystal Springs SS Kans	19 99
Salem Cong Nebr	7 40	Blough SS Pa	19 50
Salunga SS Pa	30 00	Martins Creek SS Ohio	9 09
Mt Joy SS Y P Meeting Pa	5 00		681 62
Zion Cong Ore	13 56	Junior Savings:	
Hopewell Cong Ind	28 52	Maple Grove SS Ind	59 44
	601 62	Salunga SS Pa	30 00
		Metamora SS Ill	29 86
		Penna SS Kans	5 75
		Fairview SS Ore	9 55
		Pleasant Valley SS Kans	12 08
		Pleasant View SS Ohio	15 18
		North Pomona SS Calif	10 86
		Hesston College SS Kans	15 97
		Middlebury SS Ind	9 02
		Hopedale SS Ill	14 50
		Pleasant Hill SS Ill	20 72
		Hopewell SS Ind	2 00
		Holly Grove SS Md	21 12
		Nappanee SS Ind	8 81
		Beech SS Ohio	9 93
		Crystal Springs SS Kans	9 38
		Albert, Daniel, John and	
		Robert Miller	4 45
		Portland SS Ore	18 50
		Blough SS Pa	26 00
		Martins Creek SS Ohio	29 43
			362 55

Missionary

D S & Cora B Gingrich	10 00	Adult Savings:	
West Liberty Cong Kans	50 00	Pleasant Valley SS Kans	34 17
Friends Ohio	150 00	No Pomona SS Calif	3 57
Maple Grove Cong Penna	22 45	Middlebury S S Ind	5 81
Lockport SS Ohio	24 88	Pleasant Hill SS Ill	12 68
Kitchener Cong Ont	91 50	Crystal Springs SS Kans	77 61
Kitchener Y P M Ont	18 00		
Kitchener SS Ont	40 50		
Salem SS Alta	37 50		
Spring Valley Cong Kans	25 00		
Hesston College SS Kans	50 00		
Penna Cong Kans	11 37		
Willow Springs Cong Ill	61 53		
Manson Cong Ia	60 75		
SW Pa SS Dist Conf Miss			
Fund	13 50		
Goshen College Cong Ind	24 38		
	691 36		

S C Contributions:	
Martins Creek S C Ohio	5 00
Martins & Pleasant View S C Ohio	10 00
Orrville S C Ohio	6 53
Mahoning & Columbiana S C O	20 00

Martins Creek SS Ohio	38 40
	172 24
S C Contributions:	
Flanagan S C Ill	12 00
Total for India Missionary Children	1,535 08

Evangelist

A Sister	27 00
Friends Colo	10 00
S E Detwiler	2 35
A Brother Pa	15 00
Matt 6:3 Pa	5 00
Waterloo Y P M Ont	25 00
St Jacobs SS Ont	25 00
	109 35

Bible Women

Goshen College SS Ind	62 71
Oak Grove SS Willing	
Workers class Ohio	12 50
	75 21

Educational

Rockhill SS Martin Wenger class Pa	25 00
Blooming Glen SS Wm	
Moyer class Pa	25 00
Waterloo SS Ont	50 00
Kitchener SS M C Cressman class Ont	20 95
Portland YPCLS Ore	5 00
Shore SS Ind	10 00
	135 95

Orphan

Goshen College SS Ind	72 00
Walnut Creek SS cl 1 Ohio	22 00
A Bro & Sister Ohio	11 00
Plainview SS 2 classes O	11 00
Forks SS Ind	25 20
Friends of Orphans Pa	20 00
A Bro & Sister Pa	36 00
Blooming Glen SS Mrs John Landis cl Pa	9 00
Science Ridge SS Ill	47 71
Forks SS Ind	18 40
Lititz SS Willing Workers class Pa	9 00
Matt 25:40 Pa	21 00
Blooming Glen SS Wm	
Moyer class Pa	11 00
Waterloo SS Ont	36 00
Kitchener SS V Good cl Ont	12 00
Wellesley A M Cong Ont	22 00
A Brother Ont	9 00
Metamora SS John Bach-	
man cl Ill	9 00
Plum Creek Cong Nebr	11 00
West Union SS Pri Dept Ia	11 51
Mr & Mrs E O Brubaker	22 00
Elizabethtown SS Pa:	
Edna Ebersole class	9 00
Mrs Eli Burkhardt class	9 00
John Rutt class	11 00
Landisville SS Pri cl Pa	11 00
A Sister Pa	9 00
Pinto SS Md	21 00
Shore SS Ind	13 34
	529 16

S C Contributions:	
Fulton Co A M S C Ohio	22 00
Total for India Orphan	551 16

Widow

Kitchener SS C Cressman cl Ont	4 71
A Brother & Sister Ont	11 00
Elizabethtown SS Ezra O	
Brubaker class Pa	11 00
Martins Creek SS Ohio	11 00
	37 71

Medical

Goshen College SS Ind	58 30
A Sister Ohio	15 30
A Sister Yellow Creek Cong Ind	25 00
	98 60

S C Contributions:	
Mahoning & Columbiana S C Ohio	25 00
South Union S C Ohio	10 00
	35 00
Total for India Medical	133 60

Ministers' Support

Mr & Mrs Thos Yoder	29 00
T J Byler	52 00
G G Marner	5 00
Blooming Glen SS Robt Nase cl Pa	8 00
	94 00

Building

Myrtle Groff	25 00
Cressman Cong Ont	14 00
	39 00

Brenneman Auto

Brenneman Family Salem Cong Alta	50 00
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New Missionary

John Conrad Family	43 00
Lockport SS Ohio	25 00
J H Summers	7 90
Psa 116:12-14 Mo	37 50
	113 40
Total for India	4,326 09

SOUTH AMERICA

General

Canton Miss Cong Ohio	0 50
D S & Cora B Gingrich	10 00
Milford A M Cong Nebr	25 00
Samuel R Hoover	10 00
Mr & Mrs H F Reist	25 00
P L Rohrer	25 00
Wanner Cong Ont	29 50
Hagey SS Ont	8 30
Floradale Cong Ont	10 00
Sharon Cong Sask	71 45
East Holbrook SS Colo	10 00
LaJunta Cong Colo	7 86
Catlin SS Girls cl Jr S Kans	3 57
Metamora SS Ill	38 24
West Clinton Cong Ohio	23 72
Glade Cong Md	4 46
Pinto SS Md	8 00
Allensville SS Pri Dept Pa	7 01
	317 61

Missionary

D S & Cora B Gingrich	10 00
Souderton SS Pa	37 50
York Co Dist Ont	349 00
Waterloo SS Ont	225 00
Weber Ch Miss Mtg Ont	56 00
E Zorra A M Cong Ont	150 00
Wellesley A M Cong Ont	50 00
Hay A M Cong Ont	14 00
Pleasant Valley SS Kans	20 00
Sycamore Grove Cong Mo	5 00
Bethel Cong Mo	16 10
Elizabethtown SS Pa	119 20
Mt Clinton SS Va	44 45
Pike SS Va	20 00
	1,116 25

Missionary Children

Manitou SS Colo	4 33
Shantz SS Ont	18 35
Floradale SS Ont	13 85
Waterloo SS Ont	19 75
Salem SS Alta	47 19
Sharon Cong Alta	21 50
Daytonville Cong Ia	14 13
Elizabethtown SS Pa:	
Kathryn Hertzler class	6 25
Mary Newgard class	12 50
Clarence Rutt class	25 00
Alta Nunemaker class	12 50
Samuel Z Longenecker cl	10 00
	205 35

Junior Earnings:	
Beech S S Ohio	15 47

Junior Savings:	
A Willow St SS Girls cl Pa	19 86
Beech SS Ohio	9 93
Salem SS Alta	20 53
Lake Region SS Minn	2 22
	52 54

Total for S Am Missionary Children	273 36
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Evangelist

A Bro & Family Ont	12 50
Waterloo SS Ont	50 00
East Union Cong Ia	37 24
SW Penna SS Dist Conf	
Miss Fund	9 00
Shore SS Ind	9 93
	118 67

Orphan

E Chestnut St SS Lanc Pa	13 00
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Church Building

Sharon Cong Sask	11 85
Mt Joy Cong Y P M Pa	5 00
Clinton Frame Cong Ind	5 00
	21 85

Medical

Goshen College SS Ind	18 30
S C Contribution:	
Mahoning & Columbiana	
S C Ohio	17 12
Total for S Am Medical	35 42

Orphanage Building

Mrs A P Schertz	100 00
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Publication

Hershey SS Pa	29 86
Total for South America	2,026 02

CITY MISSIONS**Altoona, Pa**

Schellsburg Cong Pa	2 00
Springs Cong Pa	2 00
Masontown Cong Pa	4 45
Allensville Cong Pa	21 41
Blough Cong Pa	20 20
Morrison's Cove Congs Pa	3 64
Dist SS Conf Treas SW Pa	22 00
	75 70

Canton, Ohio

Souderton Cong Pa	27 75
Eunice Eschleman	0 50
Caroline Hostetler	3 00
Ross Gerber	2 00
Beech Y P B M Ohio	8 00
A Brother Ohio	1 00
I B Witmer	0 50
John Leinbach	0 25
Ralph Ziegler	2 00
Sonnenberg SS cl Ohio	7 70
Sarah Troyer	5 00
Cora Hostetler	5 00
Canton SS Ohio	6 53
Canton Cong Ohio	15 06
	84 29

Chicago, Ill

A Sis from E Bend Cong Ill	6 00
Hopedale SS Ill	54 46
Dr Little	4 00
Roy Buchanan	4 00
Mrs A C Kolb	1 00
Mary Royer	5 00
Telephone Rental	1 00
	75 46

S C Contribution:	
Walnut Creek S C Ohio	10 00
Total for Chicago Miss Ill	85 46

Mexican Miss Chicago, Ill

A Friend	5 00
East Bend Cong Ill	51 72
Harvey Birkey	5 00
Mrs A P Schertz	80 00
	141 72

Detroit, Mich

Salem SS Ind	12 50
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Berea Cong Ind	10 00
Detroit Cong Mich	14 91
	37 41

Fort Wayne, Ind

Leo Thanksgiving Mtg Ind	6 30
A Sister Nappanee Ind	3 00
	9 30

Hannibal, Mo

Fairview Cong N Dak	26 31
Minot Miss Mtg N Dak	13 00
	39 31

Hannibal Church Seats Mo

Alpha Cong Minn	15 65
East Union Cong Ia	35 32
West Fairview Cong Nebr	18 68
	69 65

Iowa City, Iowa

Liberty Cong Ia	7 64
Plum Creek Cong Nebr	12 60
Chappell Cong Nebr	3 50
Lower Deer Cr Cong Nebr	41 00
	64 74

Iowa City Miss Truck & Auto Fund

Daytonville Cong Ia	11 30
Sugar Creek Cong Ia	43 13
East Union Cong Ia	55 42
	109 85

Kansas City, Kans

Pleasant Valley Cong Kans	17 50
Milan Valley Cong Okla	3 15
East Holbrook Cong Colo	18 10
Larned Cong Kans	11 00
Crystal Springs Cong Kans	26 50
Penna Cong Kans	5 62
Cherry Box Cong Mo	4 25
	86 12

Lima, Ohio

Bethel SS Ohio	10 50
So Union Cong Ohio	73 05
Oak Grove Cong Ohio	25 00
Martins & Plain View	
Y P B M Ohio	4 46
	113 01

Peoria, Ill

Goodfield Cong Ill	11 50
Morrison Cong Ill	6 72
E Dutterer	6 00
Peoria Miss Cong Ill	21 35
	45 57

S C Contribution:	
Roanoke S C Ill	2 50
Total for Peoria Miss Ill	48 07

Peoria Miss Stove Fund

E Dutterer	13 00
Dan Slagel	5 00
Ada Orendorff	10 00
Martha Zehr	5 00
	33 00

S C Contributions:	
Morrison S C Ill	3 25
Roanoke S C Ill	5 00
Deer Creek S C Ill	10 00
Hopedale S C Ill	5 00
Pleasant Grove S C Ill	4 00
East Bend S C Ill	5 00
Freeport S C Ill	5 00
Sterling S C Ill	7 00
	44 25

Total, Peoria Stove Fund	77 25
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Toronto, Ont.

Mr Bauman	5 00
Snyder Cong Ont	10 00
Shantz Cong Ont	13 50
Vineland SS Ont	10 00
Wanner Cong Ont	44 40
Cedar Grove SS Ont	10 00
	92 90

Portland, Ore

Fairview Cong Ore	55 75
Zion Cong Ore	37 08
Albany Cong Ore	8 30
Nampa Cong Ida	9 69
	110 82

Portland Miss Bldg Fund

Filer Cong Ida	11 66
Total for City Missions	1,257 26

CHARITABLE INSTITUTIONS**Children's Home K C**

Farm Income	30 73
Special Support	235 00
Bro Deiner	2 00
Sis L Hess	5 00
Bro & Sis Mast	10 00
Bro Elmer Yoder	5 00
Bro & Sis J Yoder	2 00
Bro & Sis E Kennel	2 50
Bro & Sis W Schiffler	2 50
Bro L S Keim	2 00
Bro Wm Landis	2 00
Bro C F Summers	10 00
Hide Out SS	10 00
Sis Slatter	2 00
Shickley Cong Nebr	8 40
Sis Gillehan	1 00
Milford A M Cong Nebr	14 12
Manitou SS Colo	8 33
Thurman SS Colo	15 27
Gulfhaven SS Miss	14 40
Alpha SS Minn	21 70
Liberty SS Ia	20 77
Greensburg Cong Kans	9 40
Pleasant View SS Okla	20 48
Waldo Cong Ill	15 94
	470 54

Junior Earnings:	
Morrison SS Ill	17 02
Wood River SS Nebr	11 00
Warwick River SS Va	14 05
Bloomfield SS Mont	5 82
Thurman SS Colo	25 22
Alpha SS Minn	29 15
Pea Ridge SS Mo	3 10
Palmyra SS Mo	8 75
Liberty SS Ia	13 25
Catlin SS Kans	7 20
Plum Creek SS Nebr	12 85
Mt Zion SS Mo	14 75
Fairview SS N Dak	30 11
	192 27

Junior Savings:	
Warwick River SS Va	22 53
Thurman SS Colo	49 75
Gulfhaven SS Miss	25 96
Alpha SS Minn	1 15
Plum Creek SS Nebr	18 11
Mt Zion SS Mo	0 25
Fairview SS N Dak	79 35
	197 10

Adult Savings:	
North Pomona SS Calif	36 34
Alpha SS Minn	16 00
Pea Ridge SS Mo	12 46
	64 80

Total for Children's Home K C	924 71
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Orphan's Home Ohio

Manitou SS Colo	4 33
A Bro & Sister Ohio	4 00
Special Support	623 60
Sonnenberg Brethren Ohio	9 00
A Brother Ind	25 00
Beech Cong Ohio	31 72
Pinto Cong Md	10 00
Scottdale SS Pri Dept Pa	5 37
	713 02

Junior Earnings:	
Forks SS Ind	83 67
Leon Jay Stutzman	2 45

Lloyd, Edgar & Beulah	
Good	8 75
Robert & Vivian Burkhardt	1 00
Paul V Summers	2 75
Red River Valley SS N Dak	9 25
Warwick River SS Va	14 05
Lower Deer Creek SS Ia	10 78
	229 70

Junior Savings:	
Warwick River SS Va	22 53
Lower Deer Creek SS Ia	6 93
	29 46

Adult Savings:	
Mrs. Levi L Stutzman	2 82
Total for Orphans' Home Ohio	975 00

Home for Aged Illinois

Oak Grove Cong Ohio	117 00
Maple Grove Cong Pa	13 00
Waldo Cong Ill	15 94
	145 94

Children's Home Refrigerator

George Moore	10 00
No Pomona Prayer Circle	
Calif	12 00
Anna Snaveley	5 00
U K & Clara Hostetler	10 00
Harold & Mary Ely	10 00
	47 00

Old People's Home O Bldg

Glen Kanagy	15 00
A Brother Pa	3 00
Ira & Johanna Birmingham	20 00
	38 00

La Junta Hospital—Nurse

S C Contribution:	
South Union S C Ohio	5 00

La Junta Hospital—Blankets

S C Contributions:	
Girls Inter S C Elkhart Ind	4 00
Ida Friesen	12 00
Pr St Sr Circle Elkhart Ind	3 95
Forks S C Ind	2 00
Goshen College S C Ind	8 00
Salem S C Ind	4 00
Nappanee S C Ind	4 00
Shore S C Ind	5 00
Emma S C Ind	3 95
	46 90

La Junta Hospital & Sanitarium

Pinto Cong Md	5 00
Science Ridge SS Ill	18 43
A M Leatherman	2 46
E Holbrook Cong Colo	22 08
Mr & Mrs Homer Gresser	3 00
Adrian Miller	10 00
Hospital Sales—Cash	1,479 77
Hospital Sales—Out Patients	118 50
Hospital Sales—Charges	3,514 47
	5,173 71

S C Contributions:	
General S C Committee	46 04
Total for La Junta Hosp & San	5,219 75

Dak-Mont Dist Funeral Expenses

Spring Valley Cong N Dak	5 00
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Grandview Hospital Pa

Lower Salford Cong Pa	100 00
Total for Charitable Institutions	7,507 30

AFRICA

Pigeon River SS Mich	65 81
Toronto Miss SS Ont	2 00
Salem Cong Nebr	7 00
	74 81

ANNUITY

A Brother Illinois	5 00
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OTHER FUNDS

Mexican Border Work

A Sister Ind	12 00
Mrs A P Schertz	100 00
Fr and Mary Smucker	15 00
A Bro & Sis Pigeon Mich	15 00
D S & Cora Gingrich	15 00
Finland Miss Pa	41 00
Adeline Smucker	30 00
A Bro & Sister Ind	6 00
A Bro Peoria Ill	15 00
Rocky Ridge Miss Pa	5 00
A Sister Va	10 00
Catlin Cong Kans	8 50
West Union Cong Ia	96 54
A Bro Hershey Cong Pa	2 00
Tri-Co SS Mtg Ohio	39 01
Lake Region Cong Minn	7 60
Miss Mtg Minot N Dak	13 00

430 65

S C Contribution:	
Sonnenberg S C Ohio	25 00
Total for Mexican Border Work	455 65

Bible Fund

A Brother & Family Ind	33 05
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Rural Missions

Mr & Mrs H F Reist	10 00
An invalid Sister Pa	1 00
Red River Cong N Dak	6 60
White Cloud Cong Mich	3 01
Zion Cong Mich	3 00
Spring Valley Cong Kans	10 00
Geiger SS Ont	15 00
Biehn SS Ont	15 00

63 61

Administration Expense

Finland Miss Pa	0 50
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General SS Committee

Spring Valley Cong Kans	10 00
Salem Cong Nebr	6 60
Pinto SS Md	4 00

20 60

Jewish Evangelization

Pinto SS Md	12 00
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Board of Education

Stahl Cong Pa	6 30
A Bro & Sis Olive Cong Ind	10 00

16 30

Dak-Mont Dist Ministerial

Support

Dak-Mont Miss Farm	55 00
Spring Valley Cong N Dak	15 00
Paradise Cong Wisc	8 00

78 00

Literature

Spring Valley Cong N Dak	1 67
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No Goshen Church Bldg

A Sister Olive Cong Ind	3 00
A Bro Olive Cong Ind	3 00
A Bro Olive Cong Ind	5 00

11 00

Colportage & Tracts

Middlebury Cong Ind	14 00
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Evangelistic

Gulphaven SS Miss	14 89
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Personal

Spring Valley Cong Kans	12 50
Nampa Cong Ida	6 53

19 03

No Ontario Miss

Toronto Miss SS Ont	3 53
Weber Cong Ont	8 27
Wanner Cong Ont	13 20
Latschar Cong Ont	20 00

A Bro Sonnenburg Cong Ont	10 00
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Biehn Cong Ont	17 00
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72 00

Peace Problems Committee

Armistice Day Mtg Ore	24 75
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SW Pa Conference Fund

Tressler Cong Dela	1 68
Pinto Cong Md	5 12
Scottdale Cong Pa	13 50

20 30

Eastern Menn School

Stahl Cong Pa	3 15
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General Conf Fund

Scottdale Cong Pa	3 50
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District General

Springs Cong Pa	3 00
Pleasant Grove Cong Pa	2 77
Halifax Cong Va	21 80
Springdale SS Va	22 00
Hildebrand SS Va	11 65
Weavers SS Va	27 72
Mt Pleas Church & SS Va	14 82
Mt Clinton SS Va	18 50
Pike SS Va	20 00
Filer Cong Ida	10 47
Nampa Cong Ida	2 82
Spring Valley Cong Kans	21 09
Palmyra Cong Mo	4 00
West Liberty Cong Kans	18 40
La Junta Cong Colo	12 00
Bethel Cong Mo	4 15

Limon Cong Colo	1 40
Middlebury Cong Ind	15 80
Howard-Miami Cong Ind	29 00
Emma Cong Ind	12 37
Clinton Frame Cong Ind	32 20
Clinton Brick Cong Ind	13 00
Holdeman Cong Ind	17 26
Shore Cong Ind	14 75
Pottstown Miss Pa	20 00
Deep Run Cong Pa	48 40
Towamencin Cong Pa	24 20
Springmount SS Pa	8 50
Providence Cong Pa	8 00
Spring Valley Cong N Dak	5 00
Lake Region Cong Minn	4 34
Red Top Cong Mont	8 36
Coalridge Cong Mont	6 25
Lakeview Cong N Dak	3 27
Fairview Cong N Dak	7 41

494 70

S C Contributions:	
Upper Dist S C Va	5 00
Total for Dist General	499 70

General S C Fund

S C Contribution:	
Sonnenberg S C Ohio	10 00

SC Prayer Booklet

S C Contributions:	
Lina Ressler	1 00
Elsie J Yoder	3 25
Stahl S C Pa	1 25

5 50

Circle Letter

Midland Inter Girls Circle	
Mich	3 00
Sonnenberg S C Ohio	0 20
Elsie J Yoder	0 20

3 40

Total for Other Funds	1,382 60
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RELIEF FUNDS

General

A Bro & Family Ind	25 00
D S & Cora B Gingrich	10 00
Hay A M Cong Ont	9 00
Mr & Mrs H F Reist	25 00
St Jacobs Cong Ont	46 00
Pleas Valley Cong Kans	50 00
Palmyra Cong Mo	8 00
Freeport Cong Ill	64 00
Salem Cong Nebr	7 00
Thurman Cong Colo	24 00
Lower Dist Va	63 39
Plainview SS Ohio	45 00
Martins SS Ohio	58 09
Scottdale Cong Pa	20 00

Fairview Cong N Dak	10 00
Bowne Cong Mich	12 22
Yellow Creek Cong Ind	58 83

535 53

S C Contribution:	
Goodfield S C Ill	25 00
Total for General Relief	560 53

Drouth Sufferers

Two Sisters Ohio	5 00
Hutchinson Miss Kans	8 79
Salem Cong Alta	42 75
Waldo Cong Ill	62 70

119 24

Russians

Conestoga Cong Pa	50 00
Zion Cong Ore	25 82

75 82

Total for Relief Funds	755 59
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SUMMARY

Alta-Sask Dist Board	610 83
Dak-Mont Dist Board	312 87
Franconia Dist Board Pa	385 78
Illinois Dist Board	484 75
Indiana-Mich Dist Board	385 11
Iowa-Nebr Dist Board	621 25
Lancaster Dist Board	353 31
Mo-Kansas Dist Board	480 20
Ohio Dist Board	385 58
Ontario Dist Board	1,866 12
Pacific Coast Dist Board	236 43
SW Penna Conf Dist	154 18
SW Penna SS Conf Dist	145 92
Virginia Dist Board	269 33
S C Contributions	473 36
Mennonite Board of Mis-	
sions & Charities	11,149 68

18,314 70

India	4,326 09
South America	2,026 02
Africa	74 81
City Missions	1,257 26
Charitable Institutions	7,507 30
Annuity	500 00
General & Other Funds	1,867 63
Relief Funds	755 59

18,314 70

Respectfully submitted

and
Gratefully acknowledgedD. D. Miller, Gen. Treas.,
1711 S. Prairie St.,
Elkhart, Ind.

GLEANINGS

Church Losses Arouse Scotland

The home mission committee is working on a remit from the general assembly of the Church of Scotland to prepare a plan for an all-Scotland mission commensurate with the situation in town and country, and is to report its scheme to the next assembly. The idea was not fathered at headquarters, and now imposed on the parishes. Rather, the issue has been raised by one of the city ministers, Dr. J. L. Morgan of Mt. Florida, Glasgow, and is being forced on the committee's attention.

Dr. Morgan points out that the union of 1929 carried with it the promise of a national effort to reclaim those who were without the church—the "lapsed masses" or the "churchless million." Now, at the end of seven years, there is a drop instead of a rise in membership. Of course there are reasons that can

be given as part explanation for that, but it surely also indicates that the present methods are insufficient both in kind and in magnitude to deal with the "million outside." Particular successes here and there cannot blot out the reality of the problem.—Selected.

Ethiopia Is a Population Outlet

London (NNS)—Very quietly the Italian government has issued a decree, forbidding all Italian emigration to Ethiopia.

Mussolini's grand conquest, it appears, is turning out to be a big "headache." The return of the Italian soldiers has been very slow, since there is no place for them in Italian economy. These soldiers in Africa took the Duce's promise at face value, sent for their families, and tried to settle as farmers in the conquered territory. For various reasons this attempt at colonization failed and Mussolini has now forbidden further emigration to Africa.—Christian Conservator.

Ignorance of Bible Truth

In almost every conversation with Mormon people we are impressed with their lack of much real knowledge of Bible truth; which seems sometimes almost complete and extending to nearly every subject. On every Bible teaching of importance they are TRAINED in views almost or quite the opposite of those which have been found in the Bible by all denominations for 1,900 years, and about God by the Jews before Christ; and which thus CANNOT be untrue. But even in the face of such facts Mormons will usually declare that we are teaching a "private interpretation" of the Bible even though it be thus the most "public" one possible. But they have been told this from infancy, and can hardly be blamed for believing such an utterly untrue statement. Hence the remedy must be to train them in true Bible use, and to preach and talk with them to the same end, just as we are doing. The process

must be slow to be genuine; beliefs carefully instilled for a lifetime cannot be really changed in a moment, however terribly wrong. "Line upon line and precept upon precept" are necessary; so work like ours must be continued long for the real, necessary results. But "truth is mighty and will prevail," because God is behind it and is constantly working with us!—Light on Mormonism.

Shockingly Erroneous Doctrines

New missionaries coming to join our force are always shocked by some of the Mormon doctrines told them when they begin their gospel work in the homes, such as "the devil a brother of Christ," "Christ a sinner who had to be baptized like the rest of us for the remission of His sins," etc., besides the others which they had learned before from our tracts. We have heard these two far more this season than ever before and have never supposed them official Mormon doctrine. But the teacher for many years in one of their "Seminaries" affirmed that he taught the devil doctrine right there, and promised to show us passages in their books and the Bible which stated it! His attempt to show passages from the Bible was of course a complete failure, the two cited having not the remotest allusion to any such doctrine, and he gave no Mormon passages at all. And he is possibly the ablest "seminary" teacher we have met! Since then we have found devil's brother doctrine mentioned in a book as an early Mormon belief.—Light on Mormonism.

Pioneers of Today

A newly appointed worker in Idaho describes the situation he found:

In the presbytery the population is so scattered and so transient that in many large sections there are no ministers, no Sunday schools, and no religious teaching of any kind. There is only one resident minister in the large county of Owyhee, a Congregational minister with a small church. Every school in this county is a one-teacher school. In the county of Boise there is but one resident minister, and he is blind. There is no minister in the county seat. In the county of Elmore there are many towns with no Sunday school.

It is difficult to organize Sunday schools because the adults have not had religious training, and are not prepared to fill places of leadership. Through leadership-training courses in the points he can reach, this missionary hopes to develop leaders who will become interested in Sunday school organization, and hungry for a knowledge of the Bible.—Presbyterian Banner.

Gospels for Mexico

The London Scripture Gift Mission is co-operating with the Latin American Prayer Fellowship in a systematic house-to-house visitation for the purpose of placing in every home in Mexico a Gospel and a suitable tract. Following several weeks of prayer, bands of men have been sent out under training leaders. It is expected that seven years will be required to cover the entire country.—Alliance Weekly.

Christianity At Stake

We cannot emphasize too often or too strongly the fact that the whole future of Christianity is at stake in Europe today. Communism and Fascism are not only political and economic systems, they are religions in direct opposition to Christianity. For both Fascism and Communism in their emphasis on the totalitarian or self-sufficient state, demand the whole allegiance of their subjects, leaving no place for God.—The Living Church.

A Million Unit Fellowship Movement

has just been launched by the Methodist Episcopal Church. Its purpose is to rededicate and invigorate the spiritual life of one of the largest Protestant denominations in the United States. It also seeks to enroll 1,000,000 Methodists as financial supporters of a world-wide mission and benevolence program.—Pathfinder.

The vanishing Indian race is an idea which has been largely accepted ever since a distinguished American orator described him as slowly climbing the western hills to read his doom in the setting sun. But Government statistics do not support the contention which is more popular than it is mathematically exact. There has been a mixing with alien strains, but it is said that those classified as Indians are not decreasing. In Canada, where most of them live on the reservations, the figures show conclusively that the race is not dying out.—The Florida Christian Advocate.

Leper Home in Jerusalem

The enmity between Jew and Arab in Palestine has not affected the Leper Home. But both nurses and patients keep as much as possible within the boundaries of the home, on account of the danger of riots.

Extensive building in suburban Jerusalem has led to an offer being made for the site of the home, with the suggestion of a new site on the road from Jerusalem to Bethlehem. The matter has not yet been decided.—Moravian Missions.

Christian Heroism

In Soviet Russia 47 pastors have been suffering for years in concentration camps, on the White Sea, or in Siberia. Two were recently condemned to death; others have been forced to stop their work. Probably less than 20 evangelical pastors are still at work in Russia out of the 300 who formerly preached the Gospel there. Two Christian colporteurs not long ago were preaching in a village. Suddenly one fell, shot through by a bullet. His comrade immediately took the Bible from the martyred man, and continued preaching to the frightened listeners. His heroism made such an impression that a revival began in the village, and spread far beyond.—Church Missionary Gleaner.

An African Message to American Youth

An African woman in the Congo-Belge sent this message to the youth of America: "Tell the young people of America that they came in the past and awakened our

sleeping souls. Tell them we have peace but we also have unrest—unrest because multitudes of our people are lost. Tell the young people of America to come, not cringing and hopeless. Tell them to come without clouds in their eyes. Tell them to come looking at the light that is on the face of Jesus Christ and knowing how to laugh at impossibilities in His name."—Dawn.

Demand for Bibles

During 1935 translations of the Bible in 83 languages were requested and supplied by the New York Bible Society to people in that city. Merchant ships of all nations calling at the docks of New York furnish an eager market for Bibles in many tongues. For a hundred years the representatives of the American Bible Society have been meeting ships at Ellis Island and supplying immigrants with the Scriptures.—International Religious News Service.

Jews of the World

Jews throughout the world today number 16,291,000 as compared with an estimated 4,200,000 in 1850, according to a summary of the work of the noted Jewish statistician, Dr. Erwin Rawicz, appearing in the C.-V. Zeitung, of Berlin. The rapid increase coincides with the emancipation of the Jews in most European countries and the growth of industrialization, it is declared, following a heavy decrease in the Jewish population in the previous twenty or twenty-five centuries. Since 1800 the general population of Europe rose from just below 190 millions to some 500 millions today. The summary shows that there were about three Jews per thousand in 1800, about seven in 1900, and about eight in 1935.

The Jewish population of Great Britain, according to the survey, is 340,000. The Jewish population of Germany is given as 400,000, compared with an estimated 550,000 at the time of Hitler's advent to power. Jews in Palestine numbered 395,000 in 1935. By continents, there were 9,736,000 Jews in Europe, including Turkey in Asia and Russia; 560,000 in Africa; 936,000 in Asia; 5,031,000 in North and South America; and 27,000 in Australia and New Zealand.—The Jewish Chronicle.

Doctors Go to Church

Here is a church with 10% of its membership in the medical profession. In Hamadan, Iran, is a Protestant church with 150 members, including Iranians who were former Moslems, Assyrians, Armenians, Americans and Jewish converts. Fifteen of the members of this church are doctors and three of the four elders are doctors. This is partly explained by the fact that in the earlier years of medical mission work, before there was a government medical school, ambitious young men were taken into the mission hospital, and trained as physicians by the medical missionaries. Most of these young men, through their Christian contacts and training, became earnest Christians themselves, joined the church, and take an active part in the various departments.—Missionary Review of the World.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JAN. 14, 1937

(Herald of Truth
Established 1864)

No. 42

EDITORIAL

"Do all things without murmurings and disputings."

This advice applies to home life, to social life, to business life, and to religious life.

After examining ourselves carefully and prayerfully we find that our life measures up a hundred percent to the standard set forth in the above text, we have reasons to praise the Lord.

If there were no murmurings and disputings in any of our congregations, we would never hear of any church quarrels or divisions. Therefore "keep thy tongue from evil, and thy lips from speaking guile."

By the time this reaches the eye of the reader, one-fiftysecond part of the new year will have passed into history. How much different has the record of the past week been from our records of former years?

Winter is here. Soon we will be looking for signs of approaching spring. One of the things you might be doing before winter is over is to look around for opportunities to open up mission Sunday schools when spring opens.

Our Savior uttered an important truth when He said, "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven, but he that DOETH the will of my Father which is in heaven." If you would be among the throng of the glorified in heaven, be among the company of doers on earth.

Some people would be glad to have peace with God provided they could have it on their own terms. They are standing in their own light. Peace on

their own terms would mean peace on a selfish and short-sighted basis. Peace on God's terms means a basis for peace that insures not only a perfect peace without spot or blemish but a very desirable peace in that it is designed by the wisdom of the Infinite.

Speaking of peace, we are reminded of the ideal held forth by the heavenly host: "On earth peace, good will toward men." This kind of peace includes not only peace with God but, so far as possible, peace with man. It is fostered by the attitude of "good will toward men." They in whose hearts is shed abroad the Holy Ghost can not but have a feeling of good will toward fellow men. This good will abounded in Christ to the extent that He laid down His life for His enemies. It was this feeling of good will that prompted His marvelous prayer on the cruel cross: "Father, forgive them."

"Overchecked Accounts." — This term is frequently found in connection with the financial reports of our General Mission Board. It means that the funds for the support of some mission station or any other institution have been overdrawn and that the money needed had to be drawn from other sources. This can be done so long as the total balances in other accounts exceed the total of overchecked accounts.

Practically all people interested in the support of missions or other Church enterprises are especially interested in one or more institutions that they are helping to support. We suggest that you take a good look at the financial report from such institutions, and if you find that they belong to the "overchecked accounts" class that you begin immediately to help whittle down this deficit until it is entirely wiped out and a comfortable balance has taken its place.

Our General Mission Board reports a total contribution of \$18,314.70 for

MAKING THE PROPER USE OF OUR TIME

A much quoted portion of Scripture is, "Redeeming the time, because the days are evil." These words touch a very vital phase of Christian life and service.

Another reference, one of the best known and most frequently quoted from the apostolic writings, is, "As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith." The right use of our time constitutes one of these opportunities.

There are twenty-four hours in a day. Approximately eight of these hours are occupied in sleep, and it is approximately correct to say that on an average about one hour is used around meal-time three times daily. That means eleven hours daily in eating and sleeping. What shall we do with the rest of our time?

Labor unions have been working hard to have the 30-hour week established in the industrial world. If all people lived ideal lives, the world could get along nicely on this schedule. As matters exist at the present time, we doubt very much whether this time would be adequate to meet the world's needs, as there are too many people grabbing for all they can get hold of. There is too much money wasted on "the unnecessaries of life," so that it is very doubtful if the world could get along with a universal labor schedule of five hours daily. But if conditions were ideal, we believe that the estimated four-hour minimum of

the month of November. That is real good. There have been times when the figures for one month were higher, and also times when they were lower. But let the good work go on until all "overchecked accounts" will be a thing of the past and the march to greater things will continue.

labor daily would be sufficient to keep the entire world supplied with the necessities of life. But for our purpose, to be on the safe side, let us estimate six hours daily as the average time for the laboring man—leaving the Lord's day entirely free from secular toil and devoted wholly to purposes of rest and worship. That would still leave seven hours daily to be spent for purposes not yet mentioned.

Those clamoring for a shorter work-day without diminishing the daily wage, usually have in view that phase of life which men are pleased to call "recreation." As this word is mentioned, most people have in mind such things as pleasure trips, absorbing games of chance or skill, moving picture shows, pastime at popular pleasure resorts, etc., etc. And this reminds us that the most vital problem in connection with our time is not connected with our toil and necessary rest and refreshment so much as that connected with the rest of our time. It is not so much of a question, What shall we do with the seventeen hours needed in meeting life's duties as it is, What shall we do with the remaining seven hours daily? Upon our answer to this question depends the welfare of the human family, both here and hereafter.

Long ago the prophet wrote, "Woe unto them that are at ease in Zion!" It is the ease-loving, pleasure-seeking tendency of men that is responsible for most of the aches and ills and disappointments and sorrows and distresses of the human family. With too many people it is, "Let us eat, drink, and be merry; for tomorrow we die." Too many, like Dives, are clothed in purple and fine linen, faring sumptuously every day—not considering what is sure to follow after their course in this life is ended. With them, these seven hours daily are an opportunity to gratify the lusts of the flesh, seeking pleasure in those things which ruin the life and destroy the soul.

But looking on the other side of life, we see a golden opportunity. Living to the glory of God and the good of fellow men, there is no end to things that might be accomplished for God and man. If one-fourth of our time were spent in bearing others' burdens, in Bible reading and holy meditation, in visiting the sick and unfortunate, in Christian fellowship and association with those "of like precious faith," in personal work among saved and unsaved, in preparing ourselves for every Christian duty and responsibility, in helping others to see "the way of the Lord more perfectly," in the support of every enterprise of the Church at home and abroad, it would not only

result in our own spiritual uplift, but make of us a power for good in the service of God and man. It would put us into the stratosphere of Christian life and experience and make our lives an inspiration to others. Suppose that the entire Christ-professing world would make this kind of use of its time, the slogan, "The evangelization of the world in the present generation," would cease to be an idle dream.

We spoke of seven hours daily. Not all people have this much spare time after looking after life's duties, but some have more. Each moment presents to us an opportunity to work for the Lord. "As we have therefore opportunity, let us do good." Improve each moment, and your life presents a continuous record of acceptable service before God.

There are several reasons why we should make the proper use of our time. In the first place, God would have it that way. Besides this, it means the building up of substantial character; the very opposite of what it means to waste our time in carnal gratification. Then "the whole world lieth in wickedness," millions bound for a Christless grave and a Christless eternity, so that we can not afford to idle our time away without a continuous effort to bring the greatest possible number of lost souls for Christ. In the language of our blessed Lord, we "must work the works of him that sent me while it is day; the night cometh when no man can work."

If you are fond of mathematics, here is a problem for you. Estimate the time, in hours and minutes, you have on the average day outside the time used in sleeping, eating, and secular toil. Multiply that time by the number of days in a year. Then figure on what you might do, in the course of a year, if all your spare-time were devoted to the glory of God and the good of fellow men. Also estimate what it would mean for you and others if you wasted time in carnal amusements, the gratification of self. Then look heavenward and do your Christian duty in spending your spare-time in a way that God will be glorified and both you and your fellow men will be benefitted.

THE POWER OF THE RESURRECTION

By Bessie McCaskey

For the Gospel Herald.

There are within my household two children who are very fond of listening to stories. One morning they repeatedly requested me to tell them the story of Jesus on the Cross. Finally complying to their wishes I proceeded to narrate that awesome true story, dwelling much upon the sufferings of our Lord and concluding with His death on the cross.

After the short silence which followed, the youngest child spoke in accusing tones, "But you didn't tell us the rest of it, about when they put Him in the grave and on Easter morning found the tomb empty."

"But you didn't tell the rest of it." Those words caused me to ponder upon the resurrection.

What was in the mind of the apostle Peter while Jesus, his Lord, lay in the tomb, His body bruised and torn, His earthly career ended, His cause seemingly defeated? It was to Peter that He had said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." How that rock was cast aside, rejected of men.

Of what was Martha thinking who had heard Jesus say, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live?" for now He who had given life to others was lying in the tomb, dead.

We will dwell no longer upon the subject of the death, for our theme is not Christ's defeat but the power of His resurrection.

Jesus had prophesied concerning Himself: "Destroy this temple, and in three days I will raise it up." Christians need not be told of the fulfillment of this prophecy, for all are familiar with the Easter story: the empty tomb; the risen Lord. As I write I wonder if all are familiar with the power of the resurrection; the power of the new birth.

He that is born again is born of the Spirit, for it is the Spirit which quickens, which makes alive those who are dead in trespasses and sins.

It was expedient for Jesus to leave this world and to go to His Father so that He might send the Holy Spirit to live in the hearts of them that believe, that the law of the Spirit of life might make us free from the law of sin and death. The Holy Spirit is able to make us free from the law of sin and death, for if we be led of the Spirit we are not under the law, for we have not received the spirit of bondage to fear but we have received the spirit of adoption. We are no longer servants of the law but sons of God.

If we live in the Spirit let us also walk in the Spirit, bringing forth the fruit which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" which fruit shall glorify our Father.

Being children of God we are also reckoned as heirs of God and joint-heirs with Christ. "If so be that we suffer with him that we may also be glorified together."

"Beloved, now are we the sons of God; and it doth not appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Paul tells us that this corruption must put on

incorruption, this mortal must put on immortality; and that this body which is sown a natural body is raised a spiritual body like unto Christ's.

Seeing then that the power of the resurrection offers to us the power of a new life let us seek to draw closer to Him who is the first fruits of them that sleep. Let us seek to be filled with a greater measure of the Spirit which is life.

It is possible to live a life of service, of self-denial, of purity. "Thanks be to God which giveth us the victory, for greater is He that is in us than He that is in the world."

Reading, Pa.

MEDITATION

By M. G. Gehman

For the Gospel Herald.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." I Tim. 4:15.

"Be wholly in these things" (Douay).

"Damit geh' um" (Luther).

To meditate is to "Dwell on anything in thought; to contemplate; to turn, or revolve a subject in the mind; to cogitate; to ruminate; to reflect" (Webster).

To ponder on the truth as it is in Christ Jesus is as needful for the life, the soul, as is the chewing of the natural food for the life of our physical bodies. Dwelling on the truth of the Bible to the point of observance is fraught with the greatest of promises and blessings for time and eternity. See Josh. 1:8; Psalms 1:2, 3. Profound thinking and deep living is the urgent need in this pleasure-drunk generation. Speed and noise, as they enter in our already too complex modern life, have a tendency to make us shallow-minded.

The key to the prayer closet door is given to every believer. The place "apart" where Jesus meditated and prayed is still open. In the words of another, "Meditation is the life of the soul." Casual reading may do a little good. To have system and work it brings many times more blessings. Loosely following multitudes were looked on by the Lord, as such whose thoughts stopped at the "loaves and fishes." Nothing comes to man in spiritual life without self-denial.

Mere imitation is not life. A life of depth and holiness can only be nourished "at the feet of Jesus." Therefore, "Meditate on these things." The things that Jesus said.

God must make contact with men and women if His work is to continue; such whom He used and is using to show His power were men of meditation and prayer. The crowd does not think deeply, but stops at the "loaves and fishes." God needs a meditative soul to lead the masses to the Cross. Such

contact can only be made when men are willing to "meditate" in the law of the Lord. God's power to save ceases to operate at the point where man refuses to believe and obey.

The one original Thinker is Jesus Christ. If you want something to meditate on, ask Him. Only as we walk with Him can there be deep living and profound thinking. So will we meditate, and with the Psalmist experience "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures for ever more" (Psa. 16:11).

Meditation is a subject written on quite frequently. But as I meditate on the art of "meditation" there are a number of things that cling to my mind: (1) How easy it is to drift along with the majority in the shallow waters of imitation. (2) "Prepared sermons" "talks" "speeches," which can be bought in many a bookstore, or "made to order"—such procedure does away with the blessed gift of meditation, locks the door to the prayer closet because the Holy Spirit is not called in to "Lead and guide into all truth."

Denver, Pa.

PACIFIC COAST MISSION TRIP

By C. F. Derstine

For the Gospel Herald.

We appreciate sharing with the Church, and many of our intimate friends, some of the blessings on our recent month-trip to the Far West and Pacific coast. On this trip I realized afresh why our Lord sent out His disciples, and the seventy, "two by two." Bro. G. S. Nice of Harleysville, Pa., who accompanied us, is deeply interested in mission work, and the Church at large. This made his association with us on the trip very beneficial. The fellowship is helpful, the opportunity to counsel about some of the more difficult phases is invaluable. This was Bro. Nice's first contact with the Pacific Coast churches.

Bible Teaching Evangelism

Our first series was conducted at Smithville, Ohio. Here the Lord graciously blessed the nightly messages from the "Sermon on the Mount." Though these messages were followed by a sermon, there were times when the Spirit led us to omit the sermon, and our hearts burned with the message delivered by our Lord. This shows that the Lord honors in decisions, and confessions, what we please to term "Bible Teaching Evangelism." In other words, when the Lord's people are fed, they overflow, and the non-Christian receives the indirect benefit. Here the High School opened its Lecture Hall the fourth time with a definite request to come again. The surrounding churches so helpfully cooperated, as they did last summer at

Wooster, and we have the confidence that they will again, in the "Tent Meetings," the coming summer.

Hell's Half Acre

Before boarding the train in Chicago for the Coast we had the satisfaction of attending an evening service, where some 5000 people sat listening to the Word of God, most of them with open Bibles, notebooks, and pencils. This in Chicago, with one of the worst sections of the city nearby is called, "Hell's Half Acre," where most any crime is committed, including murder. This shows the "power of God," and the "powers of evil" in operation side by side.

Glacier Park

Enroute west we traveled on the "Empire Builder," one of the best trains of the "Great Northern." While this train is no extra fare train, the service is equal to it. The meals, served family style, with low prices, greatly appealed to us. Then also the quiet running trains, allowing one the opportunity of real sleep, which on trains for the writer is so rare, after hard speaking and work for weeks. The scenery through the 60 miles of the Glacier Park area of the Rocky Mountains, was one of the most majestic ever seen by the writer, after 25 years of constant travel.

Oregon

We arrived at Portland, glad to arrive in the land of warmth, and sunshine, even during the winter. This with warm, spring-like rains and moss covered trees. Bro. Glenn Whitaker and the workers met us, taking us to see the Mission Church; then by car to Hubbard, where the writer, with four evangelists from the East, Brethren Aaron Mast, E. W. Kulp, Milton Brackbill, and J. S. Newhouser assisted the Pacific Coast brethren in a conference and ministers' meeting. The gathering was truly inspiring and refreshing, some coming from as long a distance as 500 miles. "The Lord was there."

Ultimately, we arrived at Albany, Oreg., the main objective of the long journey. Here we were engaged in a ten-day series, speaking nightly on "Modern Problems in the Light of the Bible." This was followed by a sermon from the "Great Jewish Harp Psalm"—the 23rd. The Lord gave us blessings here, so that on the last evening, after speaking three hours (eight times that day), the audience lingered, well nigh an hour in appreciation; many with faces aglow, moist eyes for joy of what the Lord did in their midst. A goodly number made decisions. God bless them and the ministry.

The Coming General Conference

From here we had the opportunity to look over the forthcoming General (Continued on page 891)

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 Fourth Ave.)

(Calendar Of Events at the Mennonite Gospel Mission, Altoona, Pa., Jan. 1, 1936-7.)

- Jan. 1. An all-day meeting at the Mennonite Chapel, Mill Run. Instructors: E. J. Berkey, Oronogo, Mo.; Joshua B. Zook, Allensville, Pa. Same evening, revival in charge of Brother Berkey Jan. 1-12. There were 11 confessions.
- Jan. 7. Called to attend the Executive Committee Meeting of Conference.
- Jan. 13-17. Attended the ministers' normal at the Johnstown Bible School.
- Jan. 20. Started the painting of the interior of the church building.
- Jan. 21. Assisted in the funeral services of Bro. John T. Dean's wife.
- Jan. 27. Held the funeral of Sister Albright.
- Feb. 3. Call to the home of Sister Woodring, living on the mountain; found her very sick.
- Feb. 9. Sister Stacey called to be anointed, Bro. D. I. Stonerook present.
- Feb. 17. Held the funeral of Sister Woodring.
- Feb. 20. Bro. Rudy Stauffer, Wooster, Ohio, present with us in our services.
- Feb. 25. In our cottage prayer meeting, two souls confessed Christ.
- March 12. Took Sister Stains to her daughter at Osceola Mills.
- March 15. In all our services, observed special-prayer-day.
- March 17. On account of the flood, we could not hold services at Mill Run Chapel.
- March 28. Left to attend the Eastern Mennonite Annual Mission Board Meeting, Lancaster Co.
- April 5. Brethren Milo M. Yoder, Mattawana, and J. L. Horst, Scottdale, had charge of the services.
- April 10. Students of the E. M. School rendered a program at Altoona and Canan Station Schoolhouse.
- April 18. Served on the Mission and Sewing Circle program, in Thomas Church.
- April 19. Baptismal service at Mill Run Chapel. 6 baptized, 1 reclaimed. Services in charge of Bishop James Saylor.
- May 1. Performed a wedding ceremony at the Home.
- May 2. Held the funeral of a small child.
- May 3. An all-day mission meeting, held in connection with the General Board annual mission meeting.
- May 4. Attended the annual Mission Board meeting, Belleville, Pa.
- May 10.—Counsel meeting held.
- May 16-31. Revival services at the Mill Run Chapel, in charge of Harvey E. Shank, Pond Bank, Pa.
- June 6. Served on Sunday school meeting in Kauffman Church.
- June 9. Funeral of Sister Pearl Godshalk.
- June 10. Attended funeral of Grandpa Cashman, Mill Run.
- June 13. Preparatory services.
- June 14. Communion services. 1 reclaimed.
- June 17. Served at funeral of Mrs. Wicker.
- July 6-17. Summer Bible school, Canan Station Schoolhouse.
- July 7. Attended the funeral of Pre. Ammon Brubaker, Mifflintown, Pa.
- July 25. Bro. Eli K. Zook, Belleville, audited the mission books.
- July 26. Bro. Eli K. Zook had charge of the services.
- July 27. The Local Board members of the Mission meet.
- Aug. 3. Served at an all-day meeting at Pond Bank, Pa.
- Aug. 5. Had service at the Conestoga Church and secured the services of Sister Mina Glick to take up the work at Mill Run.

- Aug. 15. Mission program and welcome services. Sister Mina Glick, Mill Run Chapel.
- Aug. 17-21. Attended the Annual District Church Conference.
- Oct. 3, 4. The Annual Christian Workers' Meeting at Altoona.
- Oct. 3. Called to a home to baptize a very sick young man.
- Oct. 6. Attended the funeral of Bro. J. A. Ressler, Scottdale.
- Oct. 8. Served at the funeral of Sister Bryner.
- Oct. 10-24. Revival services at Altoona, in charge of Bro. I. S. Mast of Casselton, N. Dak.
- Oct. 28. Mission Program and Welcome Services held for Sister Beulah Lehman at Mill Run Chapel.
- Oct. 29. Bro. L. L. Swartzentruber and family rendered a program at Altoona.
- Oct. 31. The Executive Committee of the District Mission Board held a meeting at Altoona.
- Nov. 12. Called to the home of W. C. Dodson on account of the sudden death of their daughter Irene.
- Nov. 13. Members' meeting held.
- Nov. 14. Preparatory services.
- Nov. 15. Communion services in the morning. Afternoon the funeral of Irene Dodson. Sister Nissley and myself went to Rockton congregation to hold revival services until the 25th.
- Nov. 26-30. Served on Bible Conference program, Salix congregation.
- Nov. 30. Bro. Eli K. Zook, Allensville, preached for us.
- Dec. 6. Held our local Mission Meeting. Brethren Pre. Martin G. Metzler and Deacon Clayton S. Brubaker of the Erisman's congregation helped in the services.
- Dec. 20. Christmas services at Mill Run Chapel.
- Dec. 25. Christmas services at Altoona.
- Dec. 26. Christmas services, Canan Station. Bro. John H. Lehman and wife of Lancaster were with us over the Christmas season.
- Dec. 31. Performed the wedding ceremony of Bro. O. D. Yoder, Harrisburg, Oreg., and Sister Anna H. Weaver, Lancaster, at the East Chestnut Street Mennonite Church, Lancaster. After the services attended the Watch Night Services at the Vine Street Mission.

"Hitherto the Lord has helped us," the past year.

Joseph M. Nissley.

Portland, Oreg.

(2235 N. W. Xavier St.)

Herald Readers, Greetings in the Name of Christ our King:—Christmas has come and gone for another year. It was a time of happiness, a time when eyes smiled and hearts sang of the birth of Christ our King. It was a time when every one seemed to have the spirit of giving. "And they presented unto him gifts; gold, and frankincense, and myrrh." From then on down through the ages giving of gifts has been a custom which has been observed on Christmas day.

Happy were the groups as we left the Mission one evening to distribute 32 Christmas baskets at needy homes. Although it was raining very hard, the enthusiasm continued throughout the entire evening.

One home where the mother is left to care for her four small children

made the remark to one group, "I love to hear about Jesus."

An elderly couple was made happy with a Christmas basket. The lady said, "Our Christmas would have been nothing were it not for your thoughtfulness."

One group entered a home where there seemed to be somewhat of a commotion. The father immediately wanted every one to see his Christmas gift. He displayed it, then staggered about to get it out of the center of the room. Finally he propped himself up against a piece of furniture. As the song books were passed, he asked, "Won't you give me one?" He was handed one, but couldn't find the number, neither could he sing. The mother, who had a small babe in her arms, was sitting with bowed head. Five other children also live at this place. As the group left, he said, "I'm sorry"—because of his drunken condition. Pray for this man that he might see himself as God sees him.

Another home where a basket was left an old man, his clothes ragged and filthy, came to the door. "Do come in," was his friendly greeting. The cat and dog lived in the same room he lived. Although it was a miserable sight, the man seemed to be touched at our coming. He said, "I can't say the right thing, and I do appreciate it so much." At first when we entered the house he seemed so sure that he was saved and ready to meet his God. However, after the little service of reading God's Word, prayer and song, he left the impression he wasn't so sure after all. He thanked us over and over again for the basket. With tears in his eyes, he invited us to visit him again. We feel that this contact has caused him to think of his life more seriously than before.

In another home where the mother, a widow, has the responsibility of supporting her two children, she could not thank us enough for the joy she received in seeing the basket of groceries. As we left the request was, "Don't only come during the Christmas season, but come whenever you can; I enjoy your visits so much."

Time and eternity alone will reveal the seed sown. Our prayer is that our contact in these homes may have been to honor and glorify our heavenly Father. And that these homes have been made to realize their condition before God, and what the gift of God truly is.

After the baskets were delivered, the groups congregated to sing carols. Everyone enjoyed this and received a blessing.

Sunday, Dec. 27, ordination services were held at this place, at which time our Mission superintendent, Bro. Glenn Whitaker, was ordained to the ministry. Our bishop, Bro. Fred Gingrich, conducted the services, assisted

by Bro. Clarence Kroph. This was a very impressive service to all present. May the Lord richly bless our brother in the responsibility of a minister. In the message of the morning we were clearly shown the responsibility, not only of our pastor but to us as members as well. We were glad to have Bro. E. Z. Yoder with us conducting children's meeting and giving us a message from God's precious Word in the evening.

Continue to remember us in your prayers.
Yours in His service,
Dec. 31, 1936. E. Bernice Widmer.

Hannibal, Mo.

Dear Readers, Greetings:—While the whistles were blowing a group of earnest believers helped an eighteen-year-old girl find the Lord. She said she wanted to start the New Year right. This experience followed our members' watch prayer meeting which is the third of its kind we have enjoyed. Unlike the other two, this one was attended by friends from Cherry Box and eleven young people from Hesston College and Bible School, who gave a sacred program from 7:30 to 9:00. It is hard to say whether they or we were more blessed by their presence. Many expressed thanks for our new church and trials crowned by victory during the past year. The Lord! Oh, how good!

There were four confessions during our recent meetings conducted by Bro. Henry King from Harper, Kansas. His sermons were the means of strengthening and encouraging the brotherhood at this place. Paul Miller, Lyle King, Sanford Miller and John Wenger assisted in these meetings. The Christian conduct of these young men, their sincerity and passion for lost souls, was a definite blessing to us all.

We express our thanks to those who sent in toys, food, clothing, and Bibles for a glad Christmas.

Recent visitors have been S. J. Miller and daughters, Pigeon, Mich.; Paul Erb, Hesston, Kans.; Wm. Brenne-man, Chicago, Ill.; Wm. Jennings, Concord, Tenn.; Vernon Shellenberger and family, Wichita, Kans.; Leroy Gingerich, Versailles, Mo.

A blessed and victorious New Year to you all.

Yours to win more souls,
Jan. 1, 1937. Carol Kauffman.

Canton, Ohio

(1939 Third Street S. E.)

Dear Herald Readers:—Looking back over the year just closed, we see that the Lord has been very good to us in the work here. We praise Him for His blessing, for His presence, and for His provision for the work in a temporal way. We want to use this means to thank all who have helped to make the work here possible in the

past year, and hope that you will continue. We need your help.

Since our last letter we had our fall revival meetings. Bro. Homer North conducted these meetings for us Nov. 20-29. We had good meetings, and our congregation was blessed. On the last Sunday of our meetings we had our communion service. There were more of our members out for this service than I remember having out for any other similar service. In this service one was received who was formerly a member of another denomination, and two were willing to confess sin.

We appreciated the fellowship and messages from the following brethren in the last month: S. E. Allgyer, Dec. 1; S. C. Yoder and Daniel Kauffman, Dec. 20.

On Dec. 17 we had our annual business meeting. The results were gratifying. The following officers were elected for the coming year: S. S. Supts., D. J. Schwary, Waldo Kines; S. S. Sec'ys., Leona Resh, Elsie Pustay; S. S. Chors., Mary Shank, Elsie Pustay; Ohio Mission Board Member, Wm. G. Detweiler; Church Trustee, Sim Stutzman; Church Chors., Anna L. Detweiler, C. L. Shank; Libr., Lydia Slabaugh; Chairmen Y. P. B. M., D. Walter Miller, Nick Pustay Jr.; Sec'ys. Y. P. B. M., Velma Bender, Leona Resh.

We are glad for the privilege of having another worker. Last Sunday morning, at the close of the morning service, Bro. D. Walter Miller and Sister Velma Bender were united in marriage. Sister Miller is our new worker. Our other worker, Sister Lydia Slabaugh, is gone for a few weeks. The Mission Board recently granted us a second worker because of the physical condition of Sister Detweiler.

We acknowledge with thanks provisions received from the following during the last four months:

Martins Creek Cong., Ohio	\$34.41
Friends, Beech Cong.	7.90
Salem Cong.	12.91
Merle Swaveys, Meadville, Pa.	.70
Otto Gerbers, Dalton	1.00
E. P. Gerbers, Dalton	2.55
Friends, Western Pa.	1.00
Martha Hostetler, Canton Cong.	1.50
Becher's Dairy Farm, Beech Cong.	23.34
Irene Eschliman	1.50
Yoders, Plain View Cong.	.35
Sara Bender, Canton Cong.	.30
Friends, Canton Cong.	.35
Eschlimans, Martins Cong.	1.25
Eschlimans, Pleasant View Cong.	.45
P. J. Yoders, Canton Cong.	.50
Monroe Millers, Canton Cong.	.55
Oscar Hostetlers, Beech Cong.	.60
Ed. Bowens, Canton Cong.	.10
Orpha Troyer, Walnut Creek, Cong.	1.25
Mrs. Troyer, Canton Cong.	1.00
Mrs. Fritch, Canton Cong.	.85
Dan Slabaughs, Canton Cong.	1.00
Zuerchers, Dalton	1.40
Bro. Lehman, Midway Cong.	.65
Martins and Pleasant View Cong.	24.07

Christmas Baskets

Benjamin Good	9.00
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Clothing

Beech Ever Ready S. C.	2.75
Martins and Pleasant View S. C.	6.40
Oak Grove S. C.	9.05
Kidron Junior S. C.	7.50
Jan. 1, 1937. Wm. G. Detweiler.	

Iowa City, Ia.

(Iowa City Mission)

Greetings of love in the Master's name:—We can truly say that we have enjoyed a real feast of good things this winter, and throughout the year of 1936.

On Thanksgiving day the different congregations of the community met with us to give thanks unto the Lord. A very inspiring program was presented throughout the day, with good attendance. It was the first Thanksgiving program held at this place and was much appreciated by the members at Iowa City.

On Nov. 27 Bro. William Jennings of Concord, Tenn., came to hold a series of meetings. We feel that these services have meant much to our little flock. Besides strengthening the believers Bro. and Sister George Barret have cast their lot with us on confession of faith. We pray that they may be useful servants in the Lord's work at this place. Also 14 souls confessed Christ and are now under instruction. We ask that you remember these precious souls in your prayers, that they may resist the fiery darts of the devil which are so prevalent in this wicked world, and especially in Iowa City.

On Dec. 27 a Christmas program was rendered by the children of the Sunday school. We feel much encouraged by the effort that was put forth in giving a good program. The older members assisted with the musical part of the program. We owe many thanks to Kathryn Snyder of the East Union congregation who directed the singing of the older groups. After the program, very generous treats were given to the children. This year they were donated by the Lower Deer Creek Church. May the Lord bless them for remembering these little ones at Christmas time.

Thirty-six well filled Christmas baskets were handed out through the Mission, which brought much happiness to many homes in Iowa City. They were delivered by means of the Mission bus, which has been a great help in the work at this place. The provisions for the baskets were furnished by the various churches of this conference district. The conservative and Amish brethren of near Kalona also very liberally responded to the need. We wish to thank them sincerely for their co-operation. May each one who helped so cheerfully in various ways throughout the Christmas season receive a special blessing from on high. "The Lord loveth a cheerful giver." (Continued on page 892)

Family Circle

Thy wife shall be as a fruitful vine by the side of mine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

A WEIGHT OF GLORY

(The following poem was found among the personal belongings of Sister Emma Nora Smucker whose obituary notice appears elsewhere in this issue.)

A weight of glory, it shall be
My portion, Lord, eternally,
Then hush my soul whate'er betide,
And view anew the river side;
A weight of glory, 'tis for me,
'Twas purchased on Mt. Calvary;
O may, dear Christ, my life so be
That all its fullness I shall see.

A weight of glory, though I see
Naught but affliction here for me,
Yet Thou dost tell me in Thy Word
It works for me a sure reward;
Exceeding weight of glory there,
Naught with that glory will compare,
Except Thy face, dear Lord, so sweet
As I shall worship at Thy feet.

A weight of glory, it shall be,
And glimpses of it now I see
To help me on my journey here,
To banish all my doubt and fear;
O keep me, Lord, in service sweet,
O keep me low at Thy dear feet;
And may I ne'er at aught repine
To make that weight of glory mine.

A BURDENED MOTHER

Dear Christian people, interested in winning souls:—We have four sons that have accepted Christ at one time and became discouraged, and are back in the world again, which grieves me very much. I oftentimes ask the Lord what else I can do besides praying for them, as I want to be free at that great day before a righteous and just God. I sometimes think how Christ must feel about those that turn their backs to Him and take their own way again. It almost breaks my heart, and yet how must Jesus feel! He says that though a mother will forget a child yet He will not. So the Lord has more at heart than a mother. Will you, dear Christians, pray for them at your prayer meetings or wherever the Lord leads? for the Lord answers prayer if we pray in His name. A Mother.

THE AUTOMOBILE CURSE

Satanic Device To Seduce Innocent Girls

(The following article, clipped from "The Watchman" and sent us by Bro. Abram B. Thomas, is a recital of one of the serious abuses made of the automobile against which all Christian people should be on their guard. The article carries a warning voice to which all Christian people, especially parents and young people, should give heed.—Editor.)

No invention of man has been more extensively used of the Devil to seduce

innocent girls and besmirch character than the automobile. A wonderful invention in itself and capable of great good, yet lent to Satan it becomes a tool in his hands by which he is able to accomplish his hellish work of degradation and destruction.

The Salvation Army maintains about fifteen homes where fallen girls are taken and helped over their difficulties and a report of Colonel Margaret Bevil says: "In an exact survey just concluded we find the majority of girls in the fifteen institutions attribute their downfall to automobile flirtation. I have had my matrons in the fifteen institutions interview each girl very carefully and in a majority of cases we find the same cause—automobile riding."

Now if this be true, and we know it is true, why are Christian parents so careless in this thing? Church folks who claim to love their girls and to be solicitous for their moral welfare, who would suffer death rather than see them go to a dance and indulge in that lust breeding, hellish pastime seem altogether indifferent to their getting into cars and going, the Lord only knows where, with other girls and boys with no one to chaperone or see after them. A short time ago we watched four boys and girls (two boys and two girls) get into the front seat of a Ford car. Now think of it, four grown persons in the front seat of a Ford! You say, "How did they do it?" They just "lapped," that's the way they did it. They just had to "lap." Now, these were all members of the church and their parents were leaders in the church. The father of one of the girls was standing by and saw it all but he said never a word.

Now, the fathers and mothers of these young folks would rather die than see their daughters on the dance floor in the embrace of young men, but here they piled up in that car in a manner that is just as conducive of stirring unholy passions as any dance and yet they seem to think nothing of this.

Why is it that parents who will not think of allowing their girls to go to dances, will permit them to get into cars and go off with young men and in so doing are allowing them to come into temptation even greater than the dance? Mothers, do you know that when these young men take your daughters out for a ride they often go by the drug store? And ice cream and cold drinks is not always everything they buy there. Yes, we often "Strain at a gnat and swallow a camel!" There are some things we simply WILL NOT ALLOW our daughters to do, but other things even worse we think nothing about.

Beware of automobile riding for your sons and daughters. By far more girls have lost their virtue by automobile riding in the last few years than in

dancing. Teach your daughters, as your mother taught you, that girls must be careful. Never allow them to go off in automobiles without a chaperone. Remember you are not justified in allowing things like this just because other mothers and fathers allow it. This erroneous idea is damning the world. Stay by what you know to be right regardless of what other folks do. Safeguard the morals of your sons and daughters as God expects you to do and He will bless you for it. If you fail to do this a curse will come upon you.

WAS IT A DREAM?

By S. B. Wenger

For the Gospel Herald.

When I was a young man I worked as a farm hand for John L. Brenneman near Elida, Ohio, and attended church at what was then called the Pike and the Salem Churches. The Brenneman farm was located between the two churches. In going to the Salem Church we had to ford a stream of water, as there was no bridge for crossing. At this time I was under conviction but had not yielded to the wooings of the Spirit.

One night, in the fall of 1878, after I had retired, I was thinking seriously of my spiritual condition. I went to sleep, I suppose, and my mind was carried to the fording place of the river. The road seemed crowded with people traveling on foot; and while other people made no stop, but seemed hurriedly to walk right through the water, I stepped aside at the water's edge and watched the throng of people who were passing. As they entered the water they seemed to hurriedly pass through, the majority turning somewhat down stream and disappearing in a dark-looking place on the other side of the river. Although they did not make any halt in speed as they turned to the left I could hear them weeping. The few that turned to the right crossed over to a sunshiny shore. I heard them singing as they approached the shore.

I waked up, determined to take the right hand road through life. And although I am nearing the 80th milestone of my life, I have never been sorry for my decision to travel the bright way of the Christian life. This dream seems as vivid to me today as if it had occurred yesterday.

Strange as it may seem, I dreamed thirty-three years later of being at this same river ford. This time I was on the other side, on the bright, sunny shore, but could see the throngs of people turning toward the dark shore, down stream; while occasionally one came toward the bright side and I recognized a Christian friend of mine, and

(Continued on page 891)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF JOHN

OUTLINE STUDY

Lesson for Jan. 24, 1937.—**TWO MIRACLES OF MERCY.**

Lesson Scope.—Jno. 5:1-6:71.

Lesson Text.—Jno. 5:2-9; 6:8-15.

Time and Place.—A. D. 28, 29; Pool of Bethesda, Sea of Galilee.

Leading Character.—Jesus Christ.

Golden Text.—The same works that I do, bear witness of me, that the Father hath sent me.—Jno. 5:36.

Points for Meditation.

1. The goodness of God.
2. Divine healing.
3. Miracle-working power of Christ.
4. Contrast between Christ and modern "divine healers."
5. Feeding the hungry.
6. Enough and to spare.
7. The Bread of Life.

Introductory Thoughts.—There was an element of mercy in all the miracles which Christ performed; but this trait of His character was especially noticeable in the miracles recorded in today's lesson. No sufferer ever came to Christ in faith but who found in Him a compassionate Savior. We find in Him the same loving qualities today; for it is "Jesus Christ the same yesterday, today, and forever."

LESSON COMMENTS

The Miracle at the Pool (5:2-9).—On a certain occasion, when Jesus attended a feast in Jerusalem, probably the Passover feast, He met a man at the pool of Bethesda, desiring to be healed. At a certain hour of the day an angel troubled the waters, and the first to touch the water after the angel had disturbed it was healed. This man, having had his infirmity for thirty-eight years, tried to reach the waters in time, but he was helpless. It was at this stage that Jesus came on the scene. "Wilt thou be made whole?" was His sympathetic question. Then the afflicted man told his pitiful story. He had vainly tried to reach the water in time to be healed, but before he could reach it some one more able-bodied than he stepped in ahead of him and received the blessing. But Jesus needed no device of that kind to heal the unfortunate cripple. "Arise, take up thy bed, and walk," was His command. Immediately the man was made whole and did as Christ commanded.

What Christ did for that man's body, He will gladly do for every man's soul. Without this divine grace all men are helpless. We thank God for a compassionate Savior whose loving favor is sufficient for every soul. May we all, like the impotent man, take Him at His word, accept His proffered mercy, and be healed.

Many have stumbled at this lesson because of the way the waters are said to have been troubled. They are standing in their own light. "With God all things are possible." Accept the story in faith, and you have before

you an object-lesson which illustrates the work of Christ in healing and saving the soul.

Feeding the Five Thousand (6:8-15).—This is one of the few miracles of Jesus recorded in all of the four Gospels. Like the miracle noted just previous to this one, it is an impressive illustration of what Christ can do for the souls of men.

Immense crowds thronged the miracle-working Savior. The presence of the multitudes gave Him an opportunity to teach His disciples an important lesson. The problem of feeding the hungry multitudes was no small problem. Some were human enough to attempt to solve the problem in this way: "Send them away." But Christ had a better way.

With but five small barley loaves and two small fishes at hand, Christ commanded the multitude to sit down. Blessing the food, He hands it to the disciples and they to the multitudes. When the multitude had all been fed there was more food left than they had at the beginning. From this simple narrative, we gather a number of practical lessons:

1. "With God all things are possible."
2. God works through human instrumentalities. He might have satisfied the hunger of the multitude without a particle of food being passed, but He didn't. The feeding was done in the regular way, though a notable

miracle had been performed. God might illuminate the souls of all humanity without making use of a single missionary, but He has chosen to make use of the Christian Church to make His Word and will known to all the world. Are we doing our part?

3. It requires obedience to have access to the blessings of God. "Make the men sit down," was the commandment of our Lord. They might have made excuses, saying that they would rather stand. Had they done so, however, we have no assurance that they would have been fed. Obey God, if you would have a share in His blessings.

4. There is system and order in all of God's works. It has well been said, "Order is Heaven's first law." In this case the whole proceeding was orderly, with the people seated in companies of hundreds and fifties, the people were fed in an orderly way and everybody was satisfied. There is here an impressive object-lesson for every church. "Let all things be done decently and in order."

5. "Grace before meals" is here illustrated. There was no attempt to feed the people before Christ had first blessed the bread. Not as a mere custom, not as an arbitrary rule, but as the natural result of a worshipful, trustful, grateful heart, let the present custom of "grace before meals" among Christian people be continued.

6. The remaining portion of this chapter, in which "the bread of life sermon" has a part, we are forcibly warned against making self-interest the chief motive of interest in Christian life and service.—K.

BIBLE MEETING TOPIC

THE MISSIONARY MESSAGE.—

Acts 17:22-31

Topic for January 24

MOTTO

"Preach the gospel to every creature."

OUTLINE STUDY

I. The Knowledge of God.

1. The Creator of the world.—Acts 14:15.
2. The provider for His creatures.—Acts 14:17.
3. His spiritual being.—Jno. 4:21-24.

II. The Condition of Man.

1. Ignorant and sinful.—Psa. 53:1-5.
2. Under the bonds of Satan.—I Jno. 3:8.
3. Under condemnation before God.—Rom. 3:19.

III. The Judgments of God.

1. His wrath against sin.—Rom. 1:18.
2. His judgment determined.—Rom. 2:2-6.
3. The righteousness required.—Gal. 3:10.

IV. The Salvation in Christ Jesus.

1. Christ redeemed us from the curse.—Gal. 3:13.
2. Whosoever believeth in Him is saved. Jno. 3:16; I Jno. 1:12, 13.
3. The observance of all things.—Matt 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."
2. Telling the Gospel Story to All.
 - a. The true God.
 - b. Lost men.
 - c. Jesus the Savior.
 - d. How to be saved.
 - e. How to live for Jesus.
3. Some Missionary Messages from the Bible.
 - a. Peter to the friends of Cornelius.—Acts 10:34-43.
 - b. Paul at Mars Hill.—Acts 17:22-31.
 - c. Paul at Lystra.—Acts 14:15-18.

For Seniors.

1. Doctrines in the Plan of Salvation.
2. Emphasis of Doctrines According to Needs of Individuals.
3. All Things to Observe.

PERSONAL THOUGHT

We need to know the message for ourselves before we can effectively teach the message to others.

SEED THOUGHTS

The main object of the Gospel is to establish two principles—the corruption of nature and the redemption by Jesus Christ.—Pascal.

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JANUARY 14, 1937

Field Notes

Part of the Church news that should have appeared in this week's Gospel Herald was held over a week for want of room.

Recent visitors at the Publishing House include the following: Paul D. Zink and wife, Hershey, Pa.; Ralph Mumaw and wife, Akron, Ohio.

Tuesday, Feb. 16, is the time set for the annual meeting of the Mennonite Board of Education at Goshen, Ind. A more detailed announcement will be made later.

Bro. J. D. Mininger of Kansas City, Kans., is spending a few weeks at Harrisonburg, Va., assisting in the special Bible term in the Eastern Mennonite School.

The congregations in Cass Co., Mo., have recently enjoyed a substantial addition to their number: seven at Bethel and eleven at Sycamore Grove. May the good work go on.

Bro. Abram Williams was ordained a deacon, Jan. 3, in the Mennonite Church near Greensburg, Kans. May the Lord bless him abundantly in his new and added responsibilities.

A brother writes us from Elizabethtown, Pa.: "We are having good meetings, with Bro. John W. Hess bringing us the Word of Truth. Five public confessions thus far. Pray for the lost, who are many in this community."

"One of the best Bible schools we have yet had," is the way one brother describes the recent Bible school held at the Central Church near Archbold, Ohio, with Brethren S. G. Shetler, D. A. Yoder, and J. I. Lehman as instructors.

A brother writes us from New Holland, Pa.: "Ordination services for a deacon will be held here on Jan. 14; and on Sunday, the 31st, revival meetings begin, Bro. Richard Danner of Hanover being the evangelist. Prayers solicited."

Bro. S. J. Miller of Pigeon, Mich., closed a series of meetings near Conway, Kans., on Sunday, Jan. 2. After spending six weeks in the short Bible term at Hesston, Kans., it is his intention to conduct another series of meetings at Yoder, Kans.

S. S. Superintendents and Secretaries. Quarterly orders have all been filled and we have enough left over of each title that we will be glad to send samples of any of the new titles or all titles upon request. Address the Mennonite Publishing House.

In the absence of Bro. J. R. Shank, who is spending two Sundays in each month in the vicinity of Culp, Ark., the regular appointments, north of Osage River, in the Ozark Lake region are being filled by Bro. Leroy Gingerich of Versailles, Mo.

Bro. I. W. Royer of Orrville, Ohio, one of the special instructors at the special Bible term in Goshen College, was unable to meet his classes at the beginning of the term because of the sickness of Sister Royer. May her recovery be speedy and complete.

Bro. Paul Graybill, superintendent of the Mennonite mission in Philadelphia, Pa., left recently for a much needed rest in the vicinity of Tampa, Florida. During his absence the ministers from Frazer, Pa., will fill the regular appointments at the Mission.

Goshen College reports an initial enrollment of 62 in the special Bible term now being conducted there. This is again an increase over former registrations in that school.

Later: "Enrollment now 70—largest in our 38-year history of Winter Bible terms."

We are in receipt of a carefully prepared program of the forthcoming Bi-

ble instruction meeting to be held at the Landis Valley Mennonite Church near Neffsville, Pa., Saturday afternoon and Sunday, Jan. 16 and 17. Instructors: Noah Risser, John Lapp, E. Z. Wenger, Parke Book.

A brother writes from Lancaster Co., Pa.: "The quarterly joint Bishop and Mission Board meeting, at Chestnut St. Mennonite Church, met Jan. 4, and extensive plans for the work both at home and abroad were outlined. Our treasurer, Bro. Sem Eby, reported an 85 per cent increase in contributions in 1935 over 1932."

A brother writes from Hesston, Kans.: "We praise the Lord for another record-breaking Short Bible Term class. Eighty-six on the grounds the first day. Others coming. We are likely to reach the hundred-mark before the term is over." In unison with our brother, "we praise the Lord."

The first quarterly meeting at the Vine St., Mission, Lancaster, Pa., is to be held Saturday evening, Jan. 16, and all day Sunday, Jan. 17, with Bro. Milton Brackbill of Paoli, Pa., as instructor. This will be followed immediately by a series of meetings, beginning Sunday evening. All welcome.

D. S. K.

Starting Jan. 12, Bro. Levi Sauder and wife of the Children's Home in Millersville, Pa., accompanied by Bro. and Sister Jacob Sweigart of the same community, expect to take a trip to Tampa, Florida, for a month's needed rest. Their address while there will be 1409 Ida St., Tampa, in care of J. P. Sauder.

A Brother writes us from Altoona, Pa.: "Souls are confessing Christ; others under conviction; services well attended, in charge of Bro. A. A. Landis of Ephrata, Pa. Pray for the meetings." This is an account of the series of meetings going on at the Mennonite Gospel Mission at that place.

The Johnstown Bible School opened its annual session at the Stahl Church near Johnstown, Pa., on Monday, Jan. 4, with Brethren Ezra Bender, Wm. G. Detweiler, and L. L. Swartzendruber as members of the faculty. There is a present enrollment of about forty with prospects for more.

Ministerial Meeting.—By action of the Southwestern Pa. Conference providing for a ministerial meeting some time during the year, this meeting has been called to meet at Thomas Mennonite Church, in the Johnstown district, on Friday and Saturday, Jan. 22 and 23. With the prayer of faith added to a full attendance, we hope for a profitable meeting.

Called Home.—Bro. John S. Dettwiler of Versailles, well known to many of our readers and for many years a faithful deacon in the Mount Zion congregation, passed away Jan. 8 after a prolonged illness. May the comforting grace of God abide with the bereaved family and congregation.

Revival meetings closed at Olive Church near Elkhart, Ind., on Tuesday evening, Jan. 5, with twelve public confessions as one of the visible results. During these meetings there was a three-day Bible conference, during which time Brethren D. J. Johns, D. D. Miller, and Homer F. North assisted Bro. Abram Metzler, the evangelist, as instructors.

Among the meetings announced for the Masontown, Pa., Mennonite Church are the following: All-day meeting next Sunday, during which time Bro. Paul Roth is to be ordained to have charge of that congregation; baptismal services two weeks later, there being at present about thirteen applicants at that place. May the Lord have His full way at both meetings.

Bro. J. M. Nissley and wife of the Mennonite Gospel Mission, Altoona, Pa., spent the first few days of the present year in their former home community in Lancaster Co. Bro. N. preached for the congregation at Melingers on Sunday morning, Jan. 3, and performed a similar service at Diller-ville Mission in the evening. On New Year's day they took part in the all-day meeting in Lancaster.

"Our enrollment has reached 122, with nearly 50 from the land of liberty," writes a brother from the Ontario Mennonite Bible School. This is an increase of 18 over the previous week's enrollment. "The land of liberty," as our readers recognize, is the Canadian way of referring to the United States. We are glad that the line between the two countries is no barrier to the patronage of institutions on either side of the line. Long live the Ontario Mennonite Bible School.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

On Dec. 28 our congregation met to reorganize the various activities of the Church for the coming year; results as follows: Trustee for three years, Allan Schlabach; to fill the unexpired term of Vernon Kauffman, Elmer Glick; Sec.-treas., F. M. Shenk; Chors., Mildred Wolfer, Beulah Shenk; Ushers, Al Schlabach, Ralph Shenk; Cor., J. B. Mishler; Member on Young People's Committee, Ralph

Shenk; Children's Committee, Mary Wolfer; Bible School Committee, the ministers and Sunday school superintendents.

A group of young people have left for Hesston, Kans., to attend the six-week special Bible school.

Remember us in the Far West in your prayers.

Dec. 29, 1936.

Cor.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers, Greetings:—By the time this reaches the readers another year will have passed and the New Year will have been ushered in. We praise God for His bountiful blessings in the past. The past few months have been bringing us many spiritual blessings.

On Nov. 1 we had our communion services, with a good attendance. Bro. S. C. Yoder brought a very appropriate message and assisted our home bishop in the communion service.

On Nov. 29 we reorganized our Sunday school with the following results: Supts., Ivan Weaver, Curtis Hoover; Chors., Otis Weaver, Paul Weaver; Sec.-treas., Franklin Newcomer, Mary Hoover; Cor. Sec., Florence Christophel; Libr., Oscar Leinbach.

Dec. 1-13 Bro. C. C. Culp conducted a series of meetings. The weather was favorable and the meetings well attended. The Word was preached with power. Each evening before the sermon a Bible lesson was given on some special theme or Bible doctrine. These were all very inspiring and helpful. In one meeting a number expressed their desire to consecrate their lives more fully to Christ. Three precious young souls accepted Christ as their personal Savior and several others came to gain greater victory in their Christian lives.

Bro. and Sister Jay Hostetler and family, missionaries on furlough from India, worshiped with us on Dec. 20 in a missionary service. The manner in which they brought us gleanings from India was very interesting and much appreciated. Remember us at the Throne.

Dec. 30, 1936.

Cor.

Wolford, N. Dak.

(Lake View congregation)

Greetings to all Herald Readers:—We were without snow that stayed until Dec. 26. But now the sled can be used and the car roads are not blocked yet.

We closed our Bible school on Dec. 18 with a smaller attendance but good interest. Bro. Noah Landis stayed over Sunday, giving us four messages from God's Word. He then went on

to Surrey, N. Dak., for a few days of Bible conference, and from there to Bloomfield, Mont., for three more weeks of Bible school. Bro. Joe C. Gingerich went home from here and then on to Oklahoma and Kansas. Bro. E. G. Hochstetler of this place also left for Montana to help with the Bible school work there.

On Dec. 23 we met and reorganized our Church and Sunday school work for another year. The results were as follows: Trustee for three years, Dan Yoder; Chor., Abe Stoll; S. S. Supts., Abe Stoll, Melvin Hochstetler; Sec., Emma Bacher, Goldie Stoll; Mission Bd. member, Jerry P. Yoder; Libr., Paul Yoder. The third member of the Y. P. M. Committee has not yet been elected. We trust it was God's will that these brethren and sisters were chosen, and that they may be guided by His Spirit in whatever they undertake to do.

On Christmas morning we met and had a short program, after which Bro. E. G. Hochstetler brought us the message from Matt. 2:2.

Bro. Earl Yoder, who is in the Rugby Hospital with a fractured skull as a result of a horse kick, is reported getting along quite nicely and out of danger at this writing. May we ask God to fully restore our young brother, that he may return to his home where his presence is missed.

Bro. Simon Slaubaugh's left on Monday for Davis County, Ind., to visit three sons formerly of this place. May God grant them a safe journey.

Bro. Earl Martin and family of Minot, N. Dak., spent a few days over Christmas with Sister Martin's parents, Bro. and Sister Peter A. Yoder and family.

For the benefit of our former brethren and friends of this place, since our last letter two elevators in Mylo burned to the ground, and Mr. and Mrs. N. P. Henson met death in a car wreck on their way to California, their winter home. This again reminds us that here we have no abiding city, but we seek one to come.

May we in these last days be strong and of good courage. "Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9). And may the Herald readers pray that God's Spirit will lead us at this place.

Dec. 30, 1936.

John H. Stoll.

Brutus, Mich.

Greetings in the Name of Our Savior:—Again we have celebrated the birthday of our Lord. May it be that we can look back and say we have remembered our Lord in the day rather than our numerous friends and relatives only. Had it not been for Him who came as a babe, we would now

(Continued on page 892)

Miscellaneous

THE OLD YEAR AND THE NEW

One by one our days are numbered,
One by one, the new years pass,
One by one our friends are gathered
Like the tender blades of grass.

Do we think each new year coming,
Brings us nearer to the close
Of a life so full of meaning
That may end in sweet repose?

Let us pause as thus we ponder,
Ere we part with this loved year;
Fraught with joys and many sorrows
Full of hope, and love, and fear.

We have oftentimes been reminded
That the angel death may come,
Not alone unto the aged;
But the young it taketh home.

We have felt how hard the lesson,
Father, may Thy will be done;
May it draw us by correction
Nearer to Thine own loved Son.

We would thank Thee for Thy blessings,
Oh our Father and our God;
They have been at Thy disposing,
Though we've sometimes felt the rod.

Grant us, then, oh Holy Father,
Ere Thou let the curtain fall,
That the past be blessed together,
Both the joy, the grief, and all.

That the future with Thy blessing
We may dedicate to Thee;
And with meek and contrite spirits,
More devout and humble be.

Would we look within the volume
That this new year holds in store;
Would we ponder every column
Would we read its pages o'er.

Did we know what is before us,
Even in our pathway lies,
Oft our hearts would faint within us,
Oft and deep would be our sighs.

Wise the hand that holds the volume,
Turning all the pages o'er,
Knowing well that we are human,
And His light must go before.

Wise the hand that gently leads us
Through this hidden vale of tears,
Brightly shines the star that guides us
Through the mists of many years.

Trusting, then, as little children,
This great volume we embrace,
Though from us the future hidden,
Only let us see Thy face.

We would humbly ask Thy blessing
On this new year just at hand;
For we know without Thy blessing
Naught can prosper in the land.

—Sel. by Mary B. Gingerich.

OLD TIME REVIVAL

By T. K. Hershey

VIII. John S. Coffman

(Continued)

For the Gospel Herald.

It was in Kokomo, Ind., where Coffman preached for two hours on Doctrine, and we are told that the interest was good to the end. He would become

so wrapped up in his theme and in people, that he would sometimes step off the pulpit and walk half way down the aisle to plead for people to accept Christ. His feelings and power brought souls to Christ. He had a passion for souls.

Coffman believed that members keep out of mischief by keeping them busy doing good. At a conference, when the question, "What shall we do to counteract worldly influences in the Church?" was discussed, Coffman, in a most daring but forceful way, turned to the bishops and said, "You bishops are to blame. Why don't you get busy and ordain more of our noble young men to the ministry? They would help you to defend the faith and build up your congregations." This came from the soul and lips of a man who had a passion for the Church and her young people.

Revival in Canada

In conversation with an eye witness, Bro. E. S. Hallman, we can in part understand why in a six-week campaign in Ontario, Canada, 140 souls made the wise choice. Coffman, the evangelist, spent parts of the night in agonizing prayer. He met with painful experiences which drove him to earnest prayer. Bro. Hallman says that during the second week of the meetings, young men and women, husbands and wives, old and young, fled to the City of Refuge. Parents and members of the Church wept for joy. It was surely an Old Time Revival.

He preached 44 times during this campaign and held more than twice that number of prayer services in private homes. Bro. Coffman, himself, thus wrote of his experience in Canada: "This was one of the most interesting seasons of my life." People believed his preaching because they loved him, and as never before saw the beauty of the nonresistant faith. Coffman lived out his preaching, which all evangelists must do if they wish to wield a powerful influence in a community and have a successful revival.

The Secret of Coffman's Success

In reading of this great man of God in the evangelistic field, we were compelled to ask ourselves the question, "What was the secret of John S. Coffman's success as an evangelist?" In our study of this famous evangelist, we came to the following conclusion:

Prayer. He was a man that knew how to get great things from God. He would often be engaged practically all night in agonizing for souls. Many times he received a direct answer to struggling prayer. Bro. M. S. Steiner in his biography of John S. Coffman says, "If I were to give the key to Coffman's success as an evangelist, I would say, 'He was a man of prayer.'"

Before a stated meeting in a certain county, Coffman was seen withdraw-

ing from the crowds and going back through an orchard. A brother watching him said to himself, "He goes yonder to pray." On returning, it was said that his face shone like that of Moses' when of him it was said, "He was with the Lord." He lived in the Spirit realm. On one occasion he said, "I am thinking much of the communion we can have with God in the Spirit. So long as we are holding our attention in only the material life and dealing with material things, we know little of God."

Once when he was met at the train by a prominent Church leader, it was noticed that Coffman seemed careworn. A remark to this effect was ventured, whereupon Coffman replied, "If you had been with Murray in the School of Prayer as I have been, you would be fatigued, too." He had been so absorbed in reading "With Christ in the School of Prayer" by Andrew Murray that he suffered physically.

It was said of this great man of prayer that he would carry a list of those he desired to see come to Christ and would name them one by one in prayer. On one occasion he said, "I spent part of the day in the woods near by, in meditation and prayer. Oh! that our Father in Heaven might find instruments to use in saving these many perishing souls." Such agonizing prayers brought results. Often at six in the morning, he would be heard praying for certain individuals that he wanted to see saved.

He was a man that believed in fasting, that "these things come not out but by prayer and fasting." In 1892, when a bishop was to be ordained in his home county, he ate no breakfast, no dinner, and no supper. He made it a day of fasting and prayer. Being burdened that our young people should make a start in the Christian life, he writes: "Over this, I have thought and wept and prayed, and I look to God for direction in the matter." At a prayer meeting in his home Church, he said, "My dear friends, you know that I have been burdened for sometime for lost souls who attend our services and that should be gathered into the Church." A revival was the result. He ever prayed that his faith in prayer might be increased. On trust and faith, he once said, "The earnest praying Christian trusts that all his prayers will be answered. The praying Christian is never ashamed to pray."

Bible Study. Those who have been reading this series of articles on Old Time Revival will recall that one of the things that made Moody, Torrey, Finney, and other famous world evangelists so useful, was their knowledge of the Bible. This, too, was an outstanding secret of Coffman as an evangelist. His soul delighted to fathom the depths of God's Word for knowledge and truth. He did not agree with those who believed a preacher should not prepare beforehand and that at

that self-same hour, it would be given him what to say. Of this he once said, "The Lord might say, 'Thou wicked and slothful servant, why didst thou not study my Word?' " He firmly believed that a minister should "study to show himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth."

He prepared for school teaching, and taught for a time. When he was asked on the advisability of attending school, he replied, "I made arrangements for going to school before I was ordained, and now that I am, I need schooling more than ever and I am determined to get it." He was a Bible student and believed that all Scripture is inspired and profitable. He preached the whole Bible.

Affectionate. Another characteristic that made Brother Coffman such a useful man was a kind, sympathetic disposition. He made himself a friend of sinners without partaking of their sins and was ready to love them into the Kingdom. As a result of his evangelistic efforts, many of our present leaders of the Church were found for Christ. He found folks and then inspired them to become leaders.

I shall take the liberty of mentioning my own personal experience with Brother Coffman. At the time of his visit in Lancaster Co., Pa., churches were not open for him, so an appointment was made for him to preach in the Centerville School House. At that time a semi-monthly Bible reading was conducted. It happened that I was asked to speak on the subject, "Behold the Goodness and the Severity of God." Being inexperienced, I had written my talk and read it. When I was through, Bro. Coffman followed with a sermon. I sat down in his place when he got up, as the school building was crowded. He turned around to me and said, "That was good; but it would have been better if it had come from here (pointing to his head) instead of here (indicating paper in his hand). It, of course, shocked me. He noticed it and as soon as services had closed, he came to me and said, "Do not take what I said too serious. I thought by putting it that way, you would never do it again." Suffice it to say, I never again read another speech. Thanks to this evangelist who was interested in my future.

May we who have spent years in mission and evangelistic work continue to be interested in lost souls as was this beloved consecrated disciple of the Cross. We want to see a Revival in the Church; so did Brother John S. Coffman, and he saw it and so will we.

(To be continued)

Tuleta, Texas.

he with tears in his eyes said, "I want to travel that right hand road."

Bro. S. J. Horst's sermon today (Dec. 13) on the text, "So teach us to number our days that we may apply our hearts unto wisdom," brought to my mind so many things of my life that were prompted by the dream that I felt impressed to write it, with the hope it may be encouragement to some one who may be considering the two ways through life. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"—the very words in line with my dream.

South English, Iowa.

PACIFIC COAST TRIP

(Continued from page 883)

Conference grounds, at Turner, Oreg. the suburbs of the Capitol City, Salem. Suffice it to say, the location is opportune and the natural surroundings are beautiful. In a later article, this will be described more fully. We also had the opportunity to discuss with many interested brethren about the handling of a General Conference, which we at Kitchener had just experienced in 1935. We can say this much for the Oregon constituency, they are looking forward to August with fond anticipation. There will be no question of their ability to take care of the necessary comforts of delegates and visitors. However, one thing would be a disappointment, and that is for the brotherhood to fail to attend in large numbers. This one hears constantly. "I hope they will come this year." "I think my brother will be out, and take in the Conference, as well as pay us a visit." That's the general feeling. They will be ready—and able.

California

From here we went to San Francisco, stopped five hours at the home of my wife's uncle, Allen Betzner. His giving us good-bye three times with tears of joy in his eyes, shows the power of kinship, and human friendship. This stop will long be remembered.

We arrived at Los Angeles in a downpour of rain, and were met by Bro. P. A. Heller. We left the city two days afterwards, amid bright sunshine, balmy breezes, and so warm that many shed their coats on the train. It seemed strange to have "summer in winter." In this city we spoke at three places: The Mennonite Church, the Los Angeles Bible Institute, and Beulah College. Needless to say, we enjoyed the fellowship greatly. We stopped two hours at Upland, with Bro. James Buchers and Bro. D. B. Swartzentruber. Here we not only enjoyed their fellowship, but were treated to the rare privilege of being led into the back yard among orange

trees, with the generous words, "Help yourselves, fill your pockets, and here's a bag to take some home." Again, we say, "Thanks."

"The Great Ditch"

Enroute east we stopped a day at Grand Canyon, Arizona. This is one of the Lord's marvelous works of which the Bible says, "In wisdom thou hast created them all." It is one of the things, of which Paul said, "Thou hast created all things, for us, richly to enjoy." Truly, here is a feast for the eye; not yet spoiled by bill boards, hot-dog stands, commercialism, etc., etc. To see this great "Ditch," some 217 miles long, averaging 10 to 26 miles wide, sometimes a mile deep, with its marvelous colored rocks, is true grandeur, and worthy of our "Great God." Some 10 miles down by winding paths, the mighty Colorado, 300 to 600 feet wide, plunges madly over some 350 rapids, with waves, 3 to 60 feet high. Here from the bottom, you have during the winter, every kind of weather, from the warmth of Arizona at the bottom, to the cold of Canada, at the top.

Colorado

At La Junta, Colo., we took part and attended five services from morning till night; all of them with well filled houses, and the blessings of the Lord. Bro. Nice appreciated his contact, for the first time, these two Institutions, operated by the Church, the Hospital and the Sanitarium. God bless all the workers and the inmates graciously. May the Spirit of Him who told the story of the "Good Samaritan" be manifest in these Christian Institutions.

Kansas

The next day brought us to the College at Hesston, Kans. Here we were privileged to address the young men, "The Youth Who Knows," and the young ladies, "The Unfolding of Beautiful Girlhood." That evening we were glad to address a combined meeting of the churches and the College groups. May the wisdom of Him of whom the apostle Paul said, "It pleased the Father that in Him might all fullness dwell," be known, appropriated, and propagated, in this College. Here, as everywhere, we appreciated the hospitality of the ministry and members.

The last appointment was at Kansas City. Here we were received with the usual gracious hospitality. The Pastor Bro. J. D. Mininger, and his wife and us all having been born "down east," just several miles apart, we had a sort of a "family reunion" that day. In the evening the Children's Home youngsters sang for us. Then a stirring children's meeting was conducted. The message, "ALL at it, and at it ALL THE TIME." This is

WAS IT A DREAM?

(Continued from page 886)

with joy I said, "Here comes Peter." Later I told Peter of my dream, and

a good concluding motto for this write-up, amid so many experiences, that space does not allow us to even mention.

The last—that which makes every trip thrilling—**GOING HOME**; and best of all, **HOME**. God bless you all, is my fervent prayer. We shall remember, and have remembered, you at the **THRONE**.

Kitchener, Ont.

MISSIONS

(Continued from page 885)

Another great blessing we received recently, was the presence of members of the Hesston Gospel team, who brought us a message in songs and talks, Dec. 27. We hope they will come again when opportunity affords.

Bro. Hobbs and family spent a pleasant vacation at Fort Wayne, Ind., from Christmas to New Year.

The election results for the coming year are as follows: S. S. Supts., A. Lloyd Swartzendruber, Richard Yoder; Sec'y., Lorraine Hobbs; Chors., Arvilla Litwiller, Evelyn Rouner.

We are looking forward for great and noble things from the Lord this coming year. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Mrs. A. Lloyd Swartzendruber.
Jan. 3, 1937.

CORRESPONDENCE

(Continued from page 889)

not have a Redeemer who is ever at the right hand of God. Again, as we approach the New Year may our prayer be for a closer walk with Him through life's journey.

The Gospel team from Goshen, Ind., spent Saturday evening, Dec. 26, with us, and brought to us the subject of Sanctification. We enjoyed having the brethren with us, and appreciated very much the messages they brought us.

May God keep us close to Him; and, moreover, may we be willing to heed His call and commands.

Remember, at the throne of grace, the work at this place.

Dec. 31, 1936.

Cor.

Topeka, Ind.

(Emma congregation)

On Dec. 12 the congregation here met to reorganize the various activities of the Church, which resulted as follows: Trustee for three years, U. Y. Miller; Aid Director, Elmer Greenawalt; Publication Agent, Paul Hostetler; Mission Bd. members, Samuel Miller, Amos Hostetler, Ray Welty; Chor., Rollin Hostetler; Ushers, Har-

ley Schrock, Ora Morningstar, Willard Yoder, Oscar Miller; S. S. Supts., Titus Morningstar, Floyd Frye; Chors., Paul Hostetler, Orvan Bontrager; Sec.-treas., Marie Hostetler; Bible Memory Work, Artie Frye; Mod. of Y. P. B. M., Rollin Hostetler, Amos Hostetler.

On Dec. 20 the superintendents and the ministerial body met and arranged teachers for the various classes of the Sunday school for 1937.

The last evening of 1936 we met again at the church for a consecration meeting in behalf of all the officers and teachers. May the Lord bless each one that has been called to responsible positions, and may they walk close to the Lord and be real witnesses for Him by their lives as well as by their teaching is our prayer.

We are expecting to have a Bible class meeting three evenings each week for some time, beginning Jan. 4. The class will be taught by Titus Morningstar. We hope much good may be accomplished.

Jan. 1, 1937. Fannie Hostetler.

Birch Tree, Mo.

We are glad to report an interesting missionary program given by the children of our Sunday school the fourth Sunday of November.

The first Saturday of December we again met to reorganize our Sunday school and business session of the church work. The following were re-elected: Supts., Bro. DePriest and Le Roy Cowan; Secys., Pearl DePriest and Ruth Alltop; Chors., Ruth Cowan and W. J. Cowan; Libr., Lydia DePriest, Betty Cowan; Cradle Roll Supt., Fannie Alltop; Cor., Mae Cowan. Will you pray that all the leaders and members of the Sunday school may be faithful in teaching and living the Word of God which we receive from week to week?

Last Sunday a short Christmas program was given by our children of the Sunday school. We always enjoy seeing the children do their part.

We are only a few members trying to be faithful and do our part for the Master in an isolated and hard field. We wish to thank each one of you who have remembered us at the throne of grace the past year. It is encouraging to us when we feel that somewhere there are those who are praying for the work. God bless you is our prayer.

Jan. 2, 1937.

Mae Cowan.

Springs, Pa.

Dear Herald Readers, Greetings:—The New Year is here again, and how it does remind us again of starting our lives anew! On Dec. 26 we opened our annual Bible conference. Bro. C. Z. Martin of Mountville, Pa., and Bro. S. Jay Hostetler of Goshen, Ind., re-

turned missionary from India, were the instructors. The themes which were discussed were as follows: Monday, The Home; Tuesday, The Church; and Wednesday, The State. This Conference was well attended and enjoyed by most everyone present. Bro. Martin brought with him Bro. B. B. Zimmerman of Mount Joy, Pa., whose service in these meetings we appreciated.

On Sunday, Jan. 3, Bro. Howard Stevanus of Breslau, Ont., brought the message in the morning and also in the evening. We ask God to bless these brethren in their avenues of life.

Jan. 4, 1937.

Grace Miller.

Flanagan, Ill.

(Waldo congregation)

Greetings to Herald Readers:—On Nov. 15 we again had the privilege to commemorate the suffering and death of our Lord and Savior. A missionary program was given by the Primary Dept. in the evening service.

Baptismal services were held Dec. 6, when ten precious souls were received into church fellowship.

Reorganizations have taken place with the following results: Supts., Homer Springer, Noah Yordy; Primary Supt., Lloyd Zehr; Chor., Orie Roeschley; Sec.-treas., Gilbert Yordy; Supt. for Y. P. M., Edd Yordy; Church committee, David Conrad; Trustee, Edd Stalter; Church Chor., Emery Schrock; Cor., Velda Reedy; Ushers, Arthur Eigsti, Floyd Hartzler. May God abundantly bless them in all their labors for Him.

We appreciated having Bro. Wm. Jennings of Concord, Tenn., with us on Christmas day, bringing us two timely messages. His theme in the morning service was "No room for Jesus;" in the evening he spoke from Rom. 12:1.

Jan. 4, 1937.

Carrie Grieser.

Shipshewana, Ind.

(Forks congregation)

Dear Herald Readers, Greetings:—Another year has passed into history and we have entered into a new year. We do not know what 1937 has in store for us, but we do know that God will supply all our need if we will only follow where He leads.

On Dec. 6, after the regular morning service, we reorganized our Sunday school as follows: Supt., Perry J. Miller; S. S. Chor., Ora C. Yoder; Church Chor., Amasa Kauffman; Y. P. B. M. Mod., Glen Yoder.

On New Year's day we had our annual business meeting, and also a New Year's sermon by Bro. J. Y. Hooley.

On Jan. 3, at our regular morning service, Bro. D. D. Miller preached a sermon on Consecration in behalf of our officers and teachers for the coming year, bringing to our minds very

forcibly the need of loyalty to God and the Church. May we ever be faithful in His service.

Jan. 4, 1937.

Cor.

Canton, Kans.

Dear Herald Readers, Greetings:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." The hungry souls were certainly fed during our series of meetings held Nov. 4-15. Bro. Alva Swartzendruber was the evangelist. The subjects before the sermons and the sermons were filled with food for everyone present. Three young people confessed Christ and several others reconsecrated their lives.

We were privileged to have Bro. Noah Ebersole and family with us Christmas morning. Bro. Ebersole brought the morning message. Text, Gal. 4:4, 5.

On Dec. 27, Bro. J. G. Hartzler, our bishop, was here and three souls were received into church fellowship by water baptism and one sister by letter. We are glad for this addition to our membership.

Jan. 3 a quartette from the John Fletcher College in Iowa were with us in the afternoon and brought us messages by song and testimony. One of the members of the quartette has spent several summers working in this community.

Our minister's wife, Sister Selzer, is again able to worship with us. The Lord be praised.

Jan. 4, 1937.

Wilma Diener.

Pigeon, Mich.

Greeting to all Herald Readers:—We feel to say with the psalmist, "Bless the Lord O my soul, and all that is within me, Bless his holy name." We have many reasons to thank the Lord, when we think how marvelously He takes care of His children.

In the absence of Bro. S. J. Miller, who usually writes for these columns, he has requested me to write a few lines.

On Dec. 26 the officers for our Sunday school were elected for 1937, as follows: Supts., John Yantzi, Joe Swartzendruber; Prim. Supt., John Shetler; Secys., Omer Swartzendruber and Edward Swartzendruber; Chor. for 3 months, Edwin Swartzendruber.

Our annual business meeting was held Jan. 1.

On Dec. 12 we were glad to have a group of young people (accompanied by Bro. Frank Raber) of Detroit with us. They gave a song program which was very much appreciated by those present.

On Dec. 27 a group of young men from Goshen College gave a program,

the subject being Consecration. This was also very much appreciated. May the Lord bless these folks for their willingness to be used in services of this kind.

We are always glad to have folks come and worship with us, and we trust that many more will stop when traveling through Michigan.

We have had many blessings from the Lord in the past, and surely feel to give Him the praise for them. May we continue to praise the Lord for His wonderful works to the children of men. We wish God's blessings to all who read these columns.

Jan. 5, 1937.

John Shetler.

Kitchener, Ont.

(First Mennonite Church)

The young people of this church gathered to usher in the new year with silent prayer, following talks given by Bros. C. F. Derstine, and S. F. Coffman, and an essay by Sister Anna Mae Derstine.

On Sunday morning, Jan. 3, Bro. Derstine gave a stirring message on the restoration of Peter after his denial of Christ. He especially mentioned Jesus' request to "tell my disciples and Peter" of His appearance on Easter morning. The truth was emphasized as well that we, even though we stray, may come back into joyful service for our Master.

In the evening, Bro. Derstine gave a children's talk. One of the students of O. M. B. S., Bro. Holsopple, then gave an interesting talk.

The Ontario Mennonite Bible School, which is held in this church has reached the attendance of 105. Many have come from the U. S. A. We are glad to know that the interest is spreading and the study of God's Word is being appreciated.

Jan. 5, 1937.

Norma Snyder.

Wadsworth, Ohio

Dear Christian Friends:—"Unto thee, O God, do we give thanks, unto thee do we give thanks." We are experiencing this Thanksgiving thought of David's because of our deep spiritual benefits.

Bro. Daniel Kauffman of Scottdale, Pa., stopped here Wednesday evening, Dec. 23, to bring us a Christmas message. On Christmas eve a Gospel team from Goshen College gave a program of seasonal songs and talks. These meetings brought us the real Christmas spirit.

Over the New Year week-end we enjoyed a series of Bible lessons by Bro. H. N. Troyer of Hudson, Ohio. There were seven sessions, beginning on New Year's eve, and lasting through Sunday. A helpful devotional talk on David's victorious life preceded each lesson.

(Continued on last page)

SPECIAL MEETINGS

East Petersburg, Pa.

Report of a Sunday School Meeting held at East Petersburg, Pa., Nov. 19, 1936.

Organization.—Mod., Jacob L. Charles; Sec., Leroy Carpenter; Chors., Luke A. Horst, Benj. Charles.

Program.—Devotional, Landis Shertzer; The Child's first God-appointed School—The Home, Abram Martin; Teaching Sacred Regard for the House of the Lord, Christian Lehman; Song and Devotional, Simon Garber; The Teacher's Equipment, Abram Martin; Proper Application of the Sunday School Lesson, Christian Lehman; The Price of Success in Sunday School Work, Henry Lutz; Children's Meeting, Luke A. Horst; Impressions Received on Our Visit to the Quadricentennial, O. O. Miller; Sermon, Christian Lehman.

Thoughts Gleaned.—We need to pray to fit ourselves for service at home and in the Church. Conjugal love is like a tender plant which needs to be cared for. "Experience is a rough school, but fools will learn in no other." Example is the most effective way of teaching. The home is the foundation of every other institution. Parents are responsible for the teaching and training of their children. The soil works best when it is mellow, and the twig is more easily straightened when it is young. Parents need to teach their children in time, or before they get the wrong kind of knowledge. Let us begin early, before the child is three-fourths educated. The high schools are against the better influence in the bringing up of our children. What will happen to our land if parents neglect to teach their children in Christian living? We need to move off easy street and get busy in teaching our children. We need to have the Word of the Lord in our hearts so we can teach it to our children. Reverence to God's house should be taught because God commands it. Our minds should be centered on heaven and heavenly things, on the church grounds and in His sanctuary. We need to teach a love for God's house. God's house is the place of His presence, therefore a holy place. "My house shall be called a house of prayer." What are we making it?

It is good to reverence God's house enough so as not to enter while His Word is being read or during prayer. The law made nothing perfect, but the Gospel spurs us on to perfection. A perfect instructor must know how to do the things himself in which he is instructing others. A teacher ought to have experience. Being able to meet others on their own ground is an essential for good equipment for a teacher.

Grace does not give us a license to transgress the old law. Jesus met up with all the problems in life that any human being ever did. Some folks know nothing of the life of self-denial. Because the Church has its needs for improvement is just why there is room for all of us to be engaged in more effective service. It requires study, thought, and meditation to become a well equipped teacher. A Christian's gentlemanly attitude towards the officers of the land is a good way to help us out of trouble. Experience is very valuable, but it is costly. A church service is a teaching agency. It requires effort for a Sunday school to increase its attendance. The Sunday school is a factor for qualifying men for future service in the Church. Christians need to practice what they preach. A systematic Bible study affords a means for spiritual growth. The devil tries to make us doubt the truth of God's Word. When a true Christian is weighed in the balances he is found faithful. A question which no man can answer is found in Heb. 2:3. Salvation has been made free, so no one is barred out. Humiliation will be a means for fitting us for a realization of salvation. Indifference is another way by which we may be carried to a

Christless grave. Jesus knew the value of a soul because He paid the price of it with His own blood. Leroy Carpenter, Sec.

Minot, N. Dak.

Report of the Thirty-fourth Dakota-Montana District Mission Meeting held at the Fairview Church near Surrey, N. Dak., November 21, 22, 1936.

Organization.—Mods., Elmer Bontrager, L. C. Kauffman; Sec., Ruby Martin; Chor., Albert Stoll.

Program.—Missionary Enterprises of the Early Church, L. C. Kauffman; Sermon (Acts 1:8); Watchman, What of the Night? Archie Kauffman; Children's Meeting, Lucy Kauffman; How May I Witness for Christ, Eva Kauffman, Roy Kauffman, Dora Bacher, Perry Hochstetler, Willis Myers; Mission News, Ruby Martin; Opportunities at Our Door (1) Our Church at Large, R. E. Myers; (2) Our Conference District, A. L. Glick; Special Prayer Service, L. A. Kauffman; Sermon ("Seek ye first the Kingdom of God and His righteousness"), Elmer Bontrager.

Thoughts Gleaned.—The apostles worked together and won many souls into God's Kingdom, and their program should still be the central theme of the Church today. "They that wait upon the Lord shall renew their strength." The world as a jury renders its decision upon the evidence received from the witness (the Church). Who is a witness? The Christian. Where shall he witness (Acts 1:8)? How shall he witness? "Ye are our epistle." Night is caused because Christ is rejected. It takes more than man to remove the darkness. By believing, loving, and obeying God and expressing it in actual service one can witness for Christ wherever he goes. "Let the redeemed of the Lord say so." Many are denied the privilege of religious training and instruction at the very door of the Christian or the Church. Millions of American children are not in Sunday school. Christians have and know the whole Gospel; therefore they should meet these needs. Prayer is essential in the life of every follower of God. Consecration is effective not as we lay up for ourselves treasures upon earth, but as we seek first the Kingdom of God and His righteousness. Secretary.

Married

Brubaker—Hurst.—On Nov. 22, 1936, occurred the marriage of Bro. Manuel Brubaker to Sister Katie Hurst, Bro. Joseph Wenger officiating. May a happy life be theirs in Christ.

Blosser—Eigsti.—On Dec. 25, 1936, at the Peoria, Ill., Mennonite Church, occurred the marriage of Bro. Leroy Blosser to Sister Lillian Eigsti, Bro. C. Warren Long officiating. May God richly bless this union.

Culp—Newswanger.—Bro. Isaac Culp and Sister Martha Newswanger, both of the Weaverland, Pa., congregation, were united in marriage Dec. 12, 1936 by Bro. Joseph O. Wenger. May their life be full of blessings.

Reiff—Martin.—Bro. Harry M. Reiff and Sister Lizzie W. Martin were united in marriage on Dec. 10, 1936, Bro. Joseph Wenger of Voganville, Pa., officiating. May God's blessings attend them through life's journey.

Ringler—Weaver.—Bro. Floyd Ringler and Sister Anna Weaver were united in marriage on Dec. 8, 1936, at the home of the bride's parents, Bro. J. O. Wenger of Voganville, Pa., officiating. May their union be filled with the blessings of God.

Keagy—Witmer.—On Jan. 2, 1937, Bro. Claude H. Keagy Jr., of Millersville, Pa., and Sister Ruth E. Witmer of Marion Twp., were united in marriage by Bro. N. L. Landis at his

home at Neffsville, Pa. May the Lord richly bless them through life.

Shoup—Schmid.—Bro. Ira W. Shoup and Sister Grace K. Schmid were united in marriage on Jan. 1, 1937, at the home of the officiating minister, Bro. I. W. Royer of Orrville, Ohio. May the choicest of heaven's blessings be theirs throughout life.

Hess—Harnish.—Bro. Paul A. Hess and Sister Ruth E. Harnish, both of the New Danville, Pa., district, were married Dec. 16, 1936, at the home of Bro. H. E. Lutz, who officiated. May Heaven's blessing attend them as they go forth in their new relation.

Herr—Neff.—On Jan. 4, 1937, Bro. Amos M. Herr, and Sister Mahel N. Neff, both of the Millersville congregation were united in holy matrimony at the home of the officiating minister, Bro. Jacob G. Hess. May God's richest blessings attend them through life.

Stauffer—Hersh.—Bro. Willis W. Stauffer and Sister Anna Hersh were united in holy marriage at the home of the bride's parents on Thanksgiving Day, Nov. 26, 1936, Bro. J. O. Wenger of Voganville, Pa., officiating. May their life be rich with His blessings.

Heisey—Risser.—Bro. Rufus W. Heisey and Sister Emma P. Risser, both of the Erb's congregation near Lititz, Pa., were married Dec. 12, 1936, at the home of the officiating bishop, Bro. H. E. Lutz. May the Lord bless them with peace and happiness through life.

Longacre—Treichler.—On Nov. 14, 1936, Bro. Daniel E. Longacre and Sister Kathryn Treichler, both of Barto, Pa., were married at the home of the officiating minister, Bro. J. C. Clemens, Lansdale, Pa. May the blessings of the Lord accompany their journey through life.

Martin—Reiff.—On Dec. 3, 1936, Bro. Weaver W. Martin of Weaverland, Pa., and Sister Anna N. Reiff of Groffdale, Pa., were united in marriage at the home of the bride's parents, Bro. Joseph O. Wenger of Voganville, Pa., officiating. May God bless them as they go through life.

Nolt—Shirk.—Bro. Levi W. Nolt and Sister Minnie S. Shirk, both of the Groffdale, Pa., congregation, were united in the bonds of holy matrimony at the home of the bride's parents on Nov. 19, 1936, Bro. J. O. Wenger officiating. May God's richest blessings attend them through life.

Watkins—Householter.—On Jan. 3, 1937, Bro. Milton Roy Watkins and Sister Elsie Anne Householter, both of the Roanoke, Ill., Mennonite Church, were united in marriage at the home of the bride, Bro. Ezra B. Yordy officiating. May God's blessing attend them through life.

Oshorne—Troyer.—On Dec. 24, 1936, Bro. Chester Osborne and Sister Eva Troyer, both members of the Howard-Miami congregation near Kokomo, Ind., were united in holy marriage at the home of the bride's parents, Bro. A. G. Horner officiating. May God's richest blessings attend them.

Frey—Brubaker.—Bro. J. Harold Frey of the Elizabethtown, Pa., congregation, and Sister Vera B. Brubaker of the Erisman's congregation, were married Dec. 2, 1936, at the home of the bride, Bro. H. E. Lutz officiating. May God bless them with much joy and happiness as they go through life.

Martin—Neff.—In the evening of Dec. 24, 1936, Bro. Daniel Martin and Sister Clara Neff, both of the Detroit, Mich., congregation, were united in holy wedlock at the home of the officiating minister, Bro. Frank B. Raber. May they have God's choicest blessings and he used of God in being a blessing.

Litwiller—Ulrich.—On Dec. 10, 1936, Bro. Ralph D. Litwiller of the Hopedale, Ill., congregation and Sister Edna Ulrich of the Roanoke, Ill., congregation were united in marriage at the home of the bride's parents near Eureka, Ill. Bro. Ezra B. Yordy officiated. May God's blessing attend them.

Kenagy—Augsburger.—On Dec. 12, 1936, Bro. Harold Kenagy of Garden City, Mo., and Sister Mardelle Augsburger of the Waldo congregation near Flanagan, were united in marriage at the home of the bride, Bro. J. D. Hartzler officiating. May God abundantly bless them as they journey through life.

Burkhart—Herr.—At the home of the officiating bishop, Bro. Noah H. Mack, New Holland, Pa., Bro. Jason Burkhart of East Berlin, York Co., Pa., and Sister Mildred Herr of York Co., were united in holy marriage on New Year's day. May Heaven's blessings accompany them through life's journey.

Stauffer—Garber.—Bro. Abram B. Stauffer of the Rohrerstown, Pa., congregation, and Sister Elizabeth B. Garber of the E. Petersburg, Pa., congregation were married Dec. 31, 1936, at the home of Bro. H. E. Lutz, who officiated. May God's richest blessings be upon them as they journey through life.

Brubaker—Shenk.—Bro. Harry G. Brubaker of the Landisville and Salunga, Pa., congregation, and Sister Ida M. Shenk of the E. Petersburg, Pa., congregation were married Oct. 20, 1936 at the home of the officiating bishop, Bro. H. E. Lutz, Mt. Joy, Pa. May God's blessing be upon them as they go on through life.

Hershey—Hackman.—On Jan. 1, 1937, at the home of the officiating bishop, Bro. A. S. Horst, Akron, Pa., Bro. Jacob B. Hershey of the Krall congregation near Lehanon, Pa., and Sister Florence Hackman of the Indiantown congregation near Denver, Pa., were united in holy marriage. The Lord bless them through life.

Groff—Hoover.—On Dec. 17, 1936, Bro. Noah R. Groff of the Groffdale, Pa., congregation and Sister Martha W. Hoover of the Weaverland, Pa., congregation were united in the bonds of matrimony at the home of the bride's parents, Bro. Joseph O. Wenger officiating. May the Lord's blessings be their's throughout life.

King—Yoder.—On Jan. 6, 1937, at the home of the officiating minister, Bro. N. E. Troyer, West Liberty, Ohio, Bro. J. Emmett King of South Union congregation and Sister Zella M. Yoder of Oak Grove congregation were united in holy matrimony. May their journey through life be blessed of God and their home one of prayer.

Miller—Bender.—At the close of the morning service at the Canton, Ohio, Mennonite Church, on Dec. 27, 1936, Bro. D. Walter Miller and Sister Velma Irene Bender, both of the Canton Mennonite congregation, were united in marriage by the pastor, Bro. Wm. G. Detweiler. Their many friends wish them God's blessings through life.

Webb—Zook.—On Dec. 6, 1936, in the evening, in the Mennonite Church in Detroit, Mich., was the scene of the wedding of Bro. Earl Webb and Sister Ruth Zook, both of the Detroit congregation, Bro. Frank B. Raber officiating. A large audience of well wishing friends joined in wishing them a God-led journey of a happy life. May God bless them, and make them a blessing.

Baird—Detrow.—On Christmas day, Dec. 25, 1936, at the home of the bride's parents, Bro. and Sister Alvin Detrow, occurred the marriage of their daughter Erma to Bro. Leonard

Baird, both members of the Midway congregation near Columbiana, Ohio, Bro. I. B. Witmer of the Leetonia, Ohio, congregation officiating. May the blessings of God attend them through life.

Mast—Mast.—On the evening of Dec. 23, 1936, occurred the marriage of Bro. Alvin I. Mast of Cochransville, Pa., and Sister Edna Mast of Gap, Pa., at the Maple Grove Church near Atglen, Pa., of which both are members. A sermon was preached by Bro. Henry F. Garher, after which the ceremony was performed by Bro. J. A. Kennel. May the blessings of God attend them through life.

Yoder—Weaver.—Bro. Orrie David Yoder, minister, Harrishurg, Oreg., was united in marriage to Sister Anna Heller Weaver, Lancaster, Pa., on Thursday, Dec. 31, 1936, at the Mennonite East Chestnut St. Church, Lancaster, Pa. Ceremony performed by Joseph M. Nissley of Altoona, Pa. Devotional service by Bro. Joseph S. Lehman, Lancaster, Pa., followed by a sermon on Marriage and Home by Bro. Chester K. Lehman of Harrisonburg, Va. May God's blessing be with them through life.

Obituary

Stern.—Anna Mary, widow of the late Peter M. Stern, was born Oct. 1, 1858; died Dec. 11, 1936; aged 78 y. 2 m. 10 d. She suffered of a lingering illness resulting from a stroke of several years ago. She was preceded in death by her husband, 1 son (Samuel), and 1 grandchild. Surviving her is 1 daughter (Stella, wife of Walter K. Heistand with whom she resided), also 9 grandchildren and 5 great-grandchildren. Funeral services were held Dec. 15 at the home of her daughter by Bro. Abram Risser with further services at Risser's Mennonite church (of which she was a member) by Bros. Noah Risser and Walter Oberholtzer. Text, II Tim. 4:6-8. Interment in adjoining cemetery.

Miller.—Maud Ethel, daughter of David and Kate Miller, was born June 4, 1891, near Culom, Ill.; passed away at Passavent Memorial Hospital in Chicago, Ill., Dec. 25, 1936; aged 45 y. 6 m. 21 d. She united with the Bethel Mennonite Church in her youth. She later transferred her membership to the Mennonite Church in Goshen, Ind. In her illness she was resigned to the will of the Lord. She bore her suffering with much patience. She is survived by her sister (Mrs. Lela Landes), a niece (Margaret of Colorado Springs, Colo.), and a sister-in-law (Mrs. Lovina Miller of Garden City, Mo.). Funeral services were held at the home of her Aunt (Mrs. Maggie Hauder), conducted by Bro. Britton of the Methodist Church and at the Bethel Church by W. E. Helmuth assisted by J. C. Driver. Interment in Clear Fork Cemetery.

Hurst.—David B. Hurst was born Jan. 14, 1858; died Nov. 9, 1936, at his home near Churchtown, Pa.; aged 78 y. 10 m. 26 d. He was a faithful member of the Mennonite Church until the end. He is survived by his widow (Elizabeth Weaver Hurst) and the following children: Mrs. George Ludwig, Goodville, Pa.; Mrs. Daniel Sensenig, Martindale, Pa.; Mrs. Henry Lauver, Lititz; Mrs. Walter Wanner, Ephrata; Mrs. Jacob Fisher, New Holland; also 14 grandchildren and 25 great-grandchildren. The funeral was held at the home of the daughter (Mrs. D. Sensenig), on Nov. 12 conducted at the house by Bro. John Sauder and at the Weaverland Church by Bro. John S. Mast and Bro. John Weaver. Buried in the adjoining cemetery.

"His chair, long used, is empty,
His glasses laid aside;
His Bible left to others,
He's gone with Christ to abide."

Rhodes.—Dan Laverne, infant son of Willie R. and Sadie L. Rhodes, was born near Dayton, Va., Feb. 5, 1935; died Nov. 22, 1936 at the Rockingham Memorial Hospital, Harrisonburg, Va. He was sick less than twenty-four hours. The doctors were somewhat puzzled as to the cause of his death, though thinking that it was caused by a new disease prevalent among children. He was a very affectionate child and brought much happiness and sunshine into the home. His sweet presence and cheery disposition will be missed by his parents and all who knew him. Despite the heartache and sorrow caused by his absence we feel that God's way is the best and He has done all for our good. He is survived by his parents, 1 brother (Glenn), grandparents, and a number of uncles, aunts, and cousins. Funeral services were held at Weaver's Mennonite Church Nov. 23 by Bro. S. H. Rhodes, assisted by Bro. John R. Mumaw. Text, II Sam. 12:23. Interment in nearby cemetery.

Smucker.—Emma Nora, eldest daughter of David and Elizabeth Stoltzfus, was born Nov. 18, 1880, in Lancaster Co., Pa.; died Dec. 26, 1936; aged 56 y. 1 m. 8 d. In Feb., 1885 her parents moved to Logan Co., Ohio, where she remained until her marriage to Harry Smucker in 1915. Early in youth she united with the Mennonite Church in which faith she continued throughout her life. Many were the years of her affliction, but in the face of it all she carried her cross with a smile. She was especially cheerful the last few days of her life, and her greatest joy was in seeing others happy. Christmas day was spent pleasantly and quietly at home, and foreshadowed the coming of the Christ King more triumphantly to her own heart. She was soon to be with Jesus the King of glory. A few hours before she quietly slipped from her earthly tabernacle she gave assurance of her peace with God and readiness to go. With a final farewell she closed her eyes in sleep never to awaken again to the suffering she long had known here. Her father, mother, 1 sister and 1 brother preceded her in death. She leaves her husband, 1 daughter (Grace), 3 sisters (Mrs. Frank Zook and Belle Stoltzfus of Belleville and Mrs. Welty Renkert of West Liberty, Ohio), and many other relatives and friends. Funeral services were conducted at the home at Belleville, Pa., Dec. 29 in charge of Aaron Mast. Text, Heb. 13:5.

Yoder.—Elizabeth, daughter of Joseph and Sarah (Wingart) Gerher, was born June 30, 1850, near Canton, Ohio; died at her home Oct. 31, 1936. In early childhood she moved with her parents, 3 brothers and 3 sisters (all having preceded her to the Great Beyond) to Ligonier, Ind., where she grew to womanhood. Owing to the marked resemblance of her twin sister (Susanna) she is remembered there as "one of the Gerher twins." In the early '60's, she moved to Holden, Mo., with her parents. Feb. 26, 1874, she was united in marriage by Bishop J. B. Kenagy to C. D. Yoder of East Lynne, Mo., and established the home where since she had centered her love and devotion to her God, and the Church, to her family, to her neighbors and her friends. In this home was ever a sincere welcome to everyone. As the years advanced, she never lost interest in affairs of her community and was always ready to give a helping hand. She realized she was going, and expressed her desire to be with her loved companion. Her passing, like her life, was quiet and peaceful, and in faith we can vision the joy of the reunited family. She is survived by 3 daughters and 1 son: Martha (Mrs. Ira Hartzler), Dora (Mrs. Fred Middlesworth), Maud (Mrs. Harry Musselman), and Ben. One son (Edward) preceded her in death. She also leaves twenty-one grandchildren, 5 great-grandchildren, a number of nieces and nephews, and her devoted housekeeper, Alta Troyer. Services were held Nov. 2 at the Sycamore Grove Church, of which she was a member, by Bros. I. G. Hartzler and W. E. Helmuth. Interment in Clear Fork Cemetery.

Yoder.—Alice M., daughter of Elias and Fanny Miller Wenger, was born Sept. 16, 1873, near Orrville, Ohio; died Dec. 27, 1936; aged 63 y. 3 m. 11 d. She was the oldest of a family of seven children. Her mother, father, and 1 sister (Mary) preceded her in death. She is survived by 4 brothers and 1 sister (David of Sterling, Ohio; Joseph of Orrville, Ohio; John of Goshen, Ind.; Dora—Mrs. E. S. Lape, of Bluffton, Ohio; and Fred of Orrville, Ohio). On Nov. 20, 1906, she was united in marriage with Menno B. Yoder of Belleville, Pa., to whom were born 3 daughters; namely, Irene (Mrs. Vernon Lehman) of Orrville, Ohio; Mabel, at home; and Mary (Mrs. Manford Kilmer) of Wadsworth, Ohio. There remain to mourn her departure her husband, 3 daughters, 3 grandchildren, 4 brothers, 1 sister, and many other relatives, friends, and neighbors. At the age of sixteen she accepted Jesus as her personal Savior and on May 24, 1890, she was baptized and received into the fellowship of the Oak Grove Mennonite Church. Later she transferred her membership to the Orrville Mennonite Church and is recorded as a charter member. She was loyal to Christ and the church of her choice up to her latest breath, and faithful in the duties of home as long as health and strength permitted. For over four years the hand of affliction rested heavily upon our sister, but through it all she was resigned to the Master's will and bore her trials and sufferings in much patience. However, she often expressed her longing to be at home with the Lord. During her days, months, and years of affliction she was most tenderly cared for and every possible comfort was provided. Truly her many labors of love were rewarded by those whom she loved and brought up in the nurture and admonition of the Lord. Services were conducted at the home and the Oak Grove Church near Smithville, Ohio. Ministers: I. W. Royer, J. S. Gerig, and C. Z. Yoder.

Brubaker.—Aldus D., son of the late Pre. Tobias and Fannie (Groff) Brubaker, was born in Lancaster Co., Pa., Dec. 30, 1869; died Dec. 10, 1936; aged 66 y. 11 m. 10 d. He had been ailing for a year or more, but not to keep him from being active until about two months prior to his being admitted to the Hospital Nov. 6, at which place he passed away, although all was done to help him that human hands could do. We believe his work here was ended and although hard to say, we would say, "His will be done." He was united in marriage to Ella E. Reynolds Feb. 14, 1894. To this union were born 2 daughters, the youngest having gone home May 19, 1906. His companion and 1 daughter (Zella, wife of Ivan D. Krantz) survive; also 4 grandsons (Elvin, Raymond, Willis and Paul), 2 brothers and 3 sisters (Franklin, Emma, M. Herr, Lizzie E., Harry T. and Anna L. Smith). He was a member of the Mennonite Church for about forty-three years. He was of a quiet disposition, yet the testimonies he left with us are nuggets worth far more as a heritage to us than silver and gold. It being difficult for him to speak, he was thoughtful to the end of the family and their welfare and the desire for us to meet him over there. He was conscious until shortly before his departure, and said he "has a mansion over there." At different times he expressed the desire, "Oh, I wish the good Lord would soon come for me;" and, "I wish I could soon go home." We used as our closing hymn, "I'm going home to die no more." After brief services at the house by Bro. John Myer, further services were held in the New Providence Mennonite Church in charge of Bros. Abram Martin and Abram Metzler. Text, Rev. 21:4. His body was laid to rest in the adjoining cemetery.

"Not until the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful,
In the Weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned."
The family.

ITEMS AND COMMENTS

The war in Spain, which at its beginning was thought to be but a few weeks' skirmish, is still dragging along its weary course. More and more it is becoming a struggle between "volunteers" from other countries. It is an open question as to how much Fascism and Communism figured in the struggle at the beginning, but it is not an open question about Fascists and Communists being interested in the outcome, both classes determined that the conflict shall end favorably to their side. It is this that threatens Europe, and perhaps the entire world, with a destructive and savage war.

During the past year two famous Presbyterians have answered the divine summons and passed away. They were James H. Snowden, editor of the Presbyterian Banner and Alexander Machen, most prominent among the militant fundamentalists in the Presbyterian Church. When the liberals, aided by the votes of semi-liberals, got control of the organization, it was due to the militant loyalty of men like Machen, who were not willing to surrender the old faith, that there finally came a division in their church. There is one point where both factions might have made a change with profit. We refer to the Calvinistic theories of unconditional and arbitrary predestination and eternal security.

The other day, while looking through our exchanges, we read a program in which this topic was listed: "A Little Religion is a Dangerous Thing." The same thought, in different words, had come to our notice before; but this was a sentence which gripped. It is this smattering of what men call "religion" that is responsible for not only the many denominations with their divisions and subdivisions among us, but also the inconsistent lives which in the eyes of the world makes Christianity a term of reproach. If

we would have something that is safe and powerful, let us have a religion that completely separates us from the world of sin, which makes us daily companions of our Lord, which makes us devotees of the entire Bible from Genesis to Revelation, faithful witnesses for Christ, and exemplifiers of His Gospel. The safest thing in the world is a hundred-percent religion of Jesus Christ.

In a recent committee report to the national House of Representatives at Washington, D. C., there were some startling figures revealed as to the size of different people's salaries. William Randolph Hearst, publisher of many newspapers, tops the list with a salary of \$500,000. Mae West, noted screen writer and performer, comes next with a salary of \$480,833. A little lower down the list we find the salaries of executives of steel companies, automobile corporations, etc., where we come across such figures as these: \$398,808, \$374,505, \$368,000, and so on down the line. Movie stars, beauty specialists, actresses, presidents of life insurance companies, banks, etc., must be satisfied with the pitiful sums ranging from one to two hundred thousand dollars. These "upper bracket" sums are justified by some on the ground that when a man is worth that much to the corporation that employs him he ought to be paid accordingly. Still it is hard to reconcile such stupendous sums with what we have been hearing the past few years about a country facing bankruptcy with millions on relief.

CORRESPONDENCE

(Continued from page 893)

On New Year's day we reorganized the various activities of the Church. The Sunday school officers elected are: Supts., Ward Kreider, Elban Newcomer; Chors., Mildred Gehman, Robert Kreider; Sec.-treas., Floyd Newcomer; Libr., Edna Landis.

The average attendance of the Sunday school for the year was one hundred nine (109), showing a decided increase over former years.

The Y. P. B. M. officers are: Supt., Arthur Kreider; Committee members, Lucille Kreider, Ford Kreider, Ralph Kilmer, Ava Rohrer.

The officers of the church are as follows: Trustee, Clayton Rohrer; Sec.-treas., Lloyd S. Kreider; Cor., Ava Rohrer; Ushers, Ford Kreider, and Ralph Kilmer.

This week two of our young people left for Johnstown, Pa., to attend the six-week Bible School offered there. Others who were home over the Christmas vacation left for their several schools.

In December we received a new member, by letter, making a total of four received by that method this past year.

Since November the Sunday school has been doing some extension work in the form of distributing "The Way." One Sunday afternoon a month the young brethren of the church deliver these papers house to house in Akron. Others help by giving them out whenever they have an opportunity. "The Way," and other Sunday school papers are sent by mail to needy homes in the community. We ask your prayerful interest that this work may lead to an opening for further activity for Christ.

Jan. 6, 1937.

Cor.

BIBLE SCHOOL

A two-weeks' Bible School will be held near Amboy, Ind., Jan. 18-29, 1937.

Instructors: S. G. Shetler and J. N. Kaufman.

Tuition, 75c per week.

Board and lodging furnished free to those from other communities.

A cordial invitation is extended to attend. For further information write to

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

If Paul were living today there would be some people ready to give him this advice: "Don't tell us what **not** to do, but tell us things that we **ought** to do." All right, we will cite an instance where Paul took this advice:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The Father's instructions are rich along two different lines: (1) Inasmuch as "the whole world lieth in wickedness," He commands us to abstain from every form of evil, warning us of results in case we disobey. (2) His Word being a light unto our path, He tells us just which way and how to go.

And this reminds us that "All scripture is given by inspiration of God, and is profitable for doctrine. . ." Let us drink in every particle of the instructions of the Divine; both as to the things we ought **not** to do, and things we **ought** to do. All His instructions are to be prized, for all His teaching is conceived in the mind of the Infinite.

How do you like the new quarterlies? And how do you like the other quarterlies that were changed somewhat so as to adjust themselves to the new ones now being published for the first time? We want all of these quarterlies, from the advanced Teachers' Quarterly to the Lesson Picture Cards, to fill the best possible place. If you have any constructive suggestions to offer, send them in.

But quarterlies, like all the other literature we send out from time to time, are at best but helps. Use them in the way they are intended to be used, and they will prove a real help. Use them as props, or as something to look at or read from at Sunday schools, and they are a failure. Speaking of success or failure, however, that is something that belongs to the user, rather than the book or other object used. Use your books, periodicals, utensils, etc., wisely, and success will crown your efforts.

Christian Doctrine.—This week we are enclosing our quarterly Doctrinal Supplement. With reference to all that appears in this issue we would say, as the Bereans did: Receive the teachings with all readiness of mind, and search the scriptures daily to see whether the things therein set forth are true. There is an inseparable connection between Christian doctrine and Christian life. Keep your mind and heart filled with the truths found in God's Word, and your character will give evidence that you have been with Jesus. One of the greatest needs of the Christ-professing world today is that of a scriptural indoctrination.

Crime.—One has only to glance at the headlines found on the first page of the daily newspapers to be convinced of what John writes: "The whole world lieth in wickedness." Murder, theft, kidnapping, drunkenness, gambling, robbery, divorce, etc., etc., etc., etc., are everywhere in evidence. Thinking men and women have devoted their minds and hearts to a solution of the problem of how to cope with the present wave of crime. While others are wrestling with the problem from the standpoint of bringing the criminal before the bar of justice may we face the issue from the standpoint of bringing the sinner before the bar of God. Bring back genuine faith and reverence for God and His Word to all profess-

YOUR CONGREGATION

It is natural for every live member of the Church to see his or her congregation prosper. True, there are so-called members who manifest an utterly indifferent spirit, and would rather see their congregation crumble than prosper, but they are not live members—or at least not normal.

Since we are interested in the growth (spiritually and numerically) of our respective congregations, the question naturally arises, How can this be brought about? It is the purpose of this editorial to point out a few things which we may do to help bring about these desired results:

1. **Be sure that you have made the full surrender to God.** Some like the word **yielded** better than **surrender**. There is a shade of difference between the two, but no one has ever truly surrendered to God that has not also fully yielded himself or herself to Him. Both belong to the consecrated life. Both mean that we are no longer of the world, but that we obeyed the voice of God when He chose us out of the world. It was Paul's prayer at the time of his conversion, "Lord, what wilt thou have me to do?" and this was his continual prayer until the Lord took him home. Let this also be our daily prayer, and our daily practice to do all things that He commands us to do.

2. **Be a diligent student of God's Word.** The workman must know his tools, if he would render acceptable, efficient service. If your life is a continual record of prayer and a search into the truths of God's Word, it means that you are continually learning more and more of Him and of His will, and that you are continually becoming more and more efficient in His serv-

ing Christians, and a revival will result that will bring many sinners before the Throne, as penitent sinners pleading for pardon and salvation.

ice. If you would know how to be an efficient workman for God learn how to use His tools. In other words, "Put on the whole armour of God." With the Bible in your head, in your heart, in your hands, and on your tongue's end, you are an adept in handling "the Sword of the Spirit."

3. See that your life and your testimony tell the same thing. It is unfortunate, in many places, that there are so few in a congregation who fully exemplify, in their daily lives, the teaching of God's Word. They who would fully know and do God's whole will are helped wonderfully by the example of those whose daily lives show just how that is done. Your teaching has a double force when by the example of a consistent life people may know just what you mean by your teaching. Let us do our best, that we may wholly "abstain from all appearance of evil."

4. "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." This scriptural admonition has been referred to and explained so often that all we need to do is to repeat the words, and by this time you ought to have the teaching in your system. Here is your obligation; do your best. In other words, help the cold, careless, worldly-minded, ignorant, down-hearted, stumbling members in your congregation to a consistent Christian life. Bring all the stumbling members on a high spiritual plane, and you have a congregation of saints.

5. Apply yourself to visitation work. Some seem to think that this applies only to ministers; and it certainly applies there. But does the admonition, "As we have therefore opportunity, let us do good," apply only to ministers? And is it not an opportunity for you to encourage stumbling members by cheery, God-honoring visits? Suppose you try it. As you read this, think of some families in your neighborhood whom you could help by visiting them. Let visitation work be a regular habit on the part of all members, and see if you will not soon become aware of a higher spiritual tone among the membership in your community. We understand, of course, that visitation work may be made a means of scattering neighborhood gossip; but that is not the kind we are talking about just now or that you want to engage in. "They that loved the Lord spake often one to another." How can this be possible if we never go where others are?

6. Be diligent in personal work. Let your light shine before your neighbors, saved and unsaved. As you have opportunity, speak to unsaved souls. Invite people to your meetings, and when they come make them feel welcome. As far as your voice and influence reach, allow yourself to be used. It takes the live workers to bring about

favorable results. Let it be true of us, as it was of the disciples in apostolic times, that whether at home or abroad, wherever we go, we are "everywhere preaching the word." You never saw a congregation where all the members were faithful personal workers but that the congregation prospered.

7. Be faithful in regular attendance and in performing whatever duties to which you are assigned. As for attendance at public services, sometimes there are providential hindrances; such as sickness, etc. If the hindrances are providential, there is a blessing in them; but if they are human—indifference, spiritual laziness, visitors, running after "strange voices," etc.—your yielding to them invariably leads to disastrous consequences. Let this be the rule of your congregation (yourself included): "Not neglecting the assembling of yourselves together as the

manner of some is." And don't content yourself by simple attendance; but whenever you are placed on duty for anything, take it to the Lord in prayer, make faithful preparation, and do your best.

There are yet many other things that we would like to mention in this enumeration of opportunities and duties, but lack of space compels us to go on to the —

8. Finally, "Pray without ceasing." Are you burdened for the spiritual welfare and numerical prosperity of your congregation? Remember that "The effectual fervent prayer of a righteous man availeth much." Where you have a congregation of praying saints you will be sure to find that their "labor is not in vain in the Lord." Couple faith and prayer with loyalty and hope, and the Lord will reward you by giving you many souls for your hire.

PREACHERS' PAGE

THE MINISTRY OF PRAYER

Call unto me, and I will answer thee and shew thee great and mighty things which thou knowest not.—Jer. 33:3.

There's a holy, high vocation,
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.

No one need stand idly long
For the place in which to share
Active service for the Master,
There is always room in prayer.

In these days of tribulation,
Wickedness pervades the air;
And the battles we engage in
Must be won through fervent prayer.

There's no weapon half so mighty
As the intercessors bear;
Nor a broader field of service
Than the ministry of prayer.

Do you long to see the millions
Who are perishing today
Snatched as brands plucked from the burning?
Do you long, yet seldom pray?

Come and join the intercessors!
Laurels, then, some day you'll wear;
For there is no higher service,
Than the ministry of prayer.

—Sel. by A. R. Kurtz.

THE PASTOR

By T. K. Hershey

For the Gospel Herald.

I. What He Is.

1. A shepherd; from Latin, *pascere*, *pastum*.
2. A spiritual overseer, a minister.
3. He is divinely called.
 - a. "Made a minister."—II Cor. 3:6. Of what? To deal with what?
 - b. "Made a minister."—Eph. 3:7; Col. 1:23.
 - c. "Put me into the ministry."—I Tim. 1:12.
 - d. "Appointed a preacher."—II Tim. 1:11.

II. True Minister or Shepherd.

1. Wise and harmless.—Matt. 10:16.
2. A servant.—Matt. 20:25-28.

3. Not an offense-maker, but approving ourselves.—II Cor. 6:3, 4.

4. Speaks not to please men.—I Thess. 2:4. Why? "Put in trust with Gospel."

5. One who warns, comforts, supports, and is patient.—I Thess. 5:14.

III. Characteristics of Ministers.—I Tim. 3:1-7. (16 things.) (These apply also to the ministers, not only to bishops.)

1. "Blameless," not blamable, but "less." Free from blame or fault.
2. "Husband of one wife," in thought as well as in life.
3. "Vigilant." Alert, watchful, to discover and avoid danger.
4. "Sober," not only "not drunk" but temperate, or moderate in thought and in action. Steady, cool, serious, not fly off the handle in discussions.
5. "Good behavior." Behave well, conduct, manner of behavior.
6. "Given to hospitality." From Latin "*hospitale*," place to entertain strangers or guests, kind and generous, reception of strangers.
7. "Not given to wine." Temperate in all things. Good definition for temperance: "Abstain from all things evil, and use with moderation all things lawful."
8. "No Striker." One who quits work in order to obtain or resist a change in conditions of employment. Are preachers guilty of this? Or should this be taken as striking at each other? perhaps by word only, not by the fist.
9. "Not greedy of filthy lucre." Gain in money or goods, profit, riches. Are preachers guilty of filthy lucre?
10. "Patient." Is this needed among preachers?—Undergo pain, trials or to suffer without a complaint, forbearing, calm, endurance, uncomplaining endurance.
11. "Not a brawler." What is that? One who quarrels. To make a loud, confused noise, as a stream running over stones. Wrangler, disputer, etc.
12. "Not covetous." Eager, over-desirous to obtain money or that which belongs to another. Greed of wealth with a view of hoarding it.
13. "Ruleth well his own house." Good ruler, leads straight, guides well, orders.

14. "Children in subjection;" i. e., with all gravity, under power or dominion, with seriousness, obedience to parents, dignity, solemnity.
15. "Not a NOVICE." One who has entered a religious order on probation. One newly received into church, or newly converted. Paul says a novice should not be a bishop, and it applies to the ministry. Why? Because a novice will make too many mistakes.
16. "Good report." That is, a good name. From them without, standing in the community. Should have character and reputation.

IV. Examples of.

1. Should not be a novice or young.—I Tim. 4:12.
2. Strong in grace.—II Tim. 2:1.
3. Perfect, thoroughly furnished.—II Tim. 3:17.
4. "In all things:"—Tit. 2:7. Show thyself, what?
 - a. A pattern of good works; an example.
 - b. In doctrine, incorrupt, in way of living.
 - c. Gravity, sincerity, serious minded.

V. Spirit that Should Be Manifested in a Preacher.

1. Desire to serve.—Matt. 20:26-28.
2. Fearless, not easily moved.—Acts 20:24.
3. Joyful spirit, not long-faced.—Acts 20:24.
4. Patiently doing things.—II Cor. 6:4.
5. Doing things in a righteous way, godliness, etc.—I Tim. 6:11.
6. Gentle in his actions.—II Tim. 2:24.
7. Watchfulness, to fulfill well his ministry.—II Tim. 4:5.
8. Feeder of the flock.—I Pet. 5:2; Jer. 3:15; Acts 20:28.

VI. Duties of as Watchmen.

1. Not holding their peace.—Isa. 62:6.
2. Receive the Word, then give it.—Ezek. 3:17.
3. Warn, warn and warn; if not, this verse tells the result.—Ezek. 33:6.

VII. False Shepherds.

1. Pleasure-seeking watchman.—Isa. 56:10-12. Blind, ignorant, dumb dogs, etc.
2. Scatter the flock.—Jer. 23:2.
3. Cause sheep to go astray.—Jer. 50:6.
4. Self-feeders.—(Feed themselves) Ezek. 34:2, 3.
5. Flee when confronted with danger.—Jno. 10:12.

VIII. Central Theme Should Be Christ.

- (Examples)
1. Philip in Acts 8:5; also v. 35.
 2. Paul in Acts 9:20; also in I Cor. 1:23, and in II Cor. 4:5.

X. God Never Sends Men Out Alone.

1. To Moses He said, "I will be with thy mouth."—Ex. 4:12, 15.
2. To Joshua He said, "As I was with Moses, so will I be with thee."—Josh. 1:5.
3. To Jeremiah He said, "Be not afraid, for I am with thee."—Jer. 1:8, 9.
4. To Paul He said, "Be not afraid, for I am with thee."—Acts 18:9, 10.
5. To disciples He said, "Lo, I am with you alway; even unto the end of the world."—Matt. 28:20.

Tuleta, Texas.

COURTESY IN THE PULPIT

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

Perhaps you think that pulpit manners and courtesy are not essential but pulpit courtesy is an asset to the ministerial profession. It is a strange thing to me that some preachers seem to have

a mania, shall I say, for sarcasm and especially in the pulpit. If they are making an announcement it does not seem to be complete unless they get some sarcasm in somewhere. If they are taking an offering they put some kind of expression in their appeal that has the color of sarcasm. I am not saying that they mean to be discourteous and unkind, but if more ministerial courtesy could be shown toward those with whom we have to do, our ministry would be more effectual and far-reaching. Then too, in our preaching I believe we can preach earnestly, sincerely, definitely and clearly with no uncertain sound and still be courteous.

I knew of a preacher who thought that he wasn't preaching unless he was trimming some one. He took a delight in framing folks, so to be sure his preaching would do something, it didn't matter what.

I think I shall not refrain from repeating a quotation which was given in an essay a few years ago. It is so appropriate here. Now suppose a car salesman would try the same kind of methods that some preachers sometimes use in dealing with folks from the pulpit.

Suppose he would come to your place to sell you a car and you were in the market for one, and he would say, "Now my good man, listen to me. To begin with this car will cost you twelve hundred dollars. You will have to make a down payment of one-third of the price and then there will be a carrying charge which will leave you indebted for us for over eight hundred dollars; and when divided into twelve payments will be something like seventy dollars a month. If you miss one payment we have the right to take the car back and we frequently repossess a car. Furthermore, it will cost you a great deal for gas and oil, repairs and punctures and then in the United States last year there were thirty-two thousand folks killed by automobiles, many more thousands hurt and maimed for life. When shall we bring the car up?" Do you think he could sell you a car? Even though all he has said is the truth, but is it not true that the ministry might improve its tactics and use a bit of pulpit courtesy? Perhaps in our preaching all that we may have said may be the truth, but it might have been said differently, accompanied by a tone of courtesy and still passed as truth.

In a caption entitled, "The Work of the Ministry," by W. G. Shurman, I note a few things worthy of our thought at this point. "I recently had a man come to my home who tried to interest me in an oil heater. I was captivated by his courtesy. He introduced himself and his business and I told him that I had been looking at another heater, and was somewhat interested. He did not begin to knock the workmanship of the other manufacturer but in the most

courteous terms endeavored to show the superiority of his own. I listened to him attentively and he bade me good day and said he would call again within a week. The next time he came I was shaving and told him I could not be bothered with him that morning as I was very busy and had an appointment in twenty minutes. He courteously thanked me and asked when he might call again. I admit I was a bit rude to him. He was trying to sell something. I got to thinking, has not the preacher something to sell? Would he not be more apt to make a sale if he remembered that he was trying to sell the idea of God's power to save and forgive sins?"

We would do well to learn lessons from others along the line of courtesy and especially pulpit courtesy.—Sel.

READ THIS SLOWLY AND THINK

1. Does my life please God?
2. Am I studying my Bible daily?
3. Am I enjoying my Christian life?
4. Is there anyone I cannot forgive?
5. Have I ever won a soul to Christ?
6. How much time do I spend in prayer?
7. Am I trying to bring my friends to Christ?
8. Have I ever had a direct answer to prayer?
9. Is there anything I cannot give up for Christ?
10. Just where am I making my greatest mistake?
11. How does my life look to those who are not Christians?
12. How many things do I put before my religious duties?
13. Have I ever tried giving one-tenth of my income to the Lord?
14. Is the world being made better or worse by my living in it?
15. Am I doing anything I would condemn in others?—Sel. by a sister.

OBEY GOD'S WORD

By Frank Stoltzfus

For the Gospel Herald.

God is love, God is true,
And He surely cares for you;
Through the night and through the day,
God is faithful to you alway.

So let us obey His Word,
And tell it to those who have not heard
Of such wondrous love,
That Christ left His home above
To die for you and me,
And to set the sinners free.

To those who will His Word obey,
Will go to heaven some glad day;
There be happy evermore,
To have no sorrow, but all joy.
So let us make the wisest choice,
And then we will fore'er rejoice.

Gap, Pa.

Attachment to Christ is the only secret of detachment from the world.—A. J. Gordon.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Spring Mount, Pa. (Mennonite Mission)

Greetings of Love:—We are glad for the manifestation of God's saving grace. There is still evidence here that His Word is not returning to Him void. Man's part is to sow the Word, and God's part to give the increase.

In our revival meetings in the first week of September, which were held by Bro. Aaron Mast of Belleville, six public confessions were made. Two of these remained true to their confession, one was baptized, the other was received into church fellowship. The others turned back to serve the world and its sinful lusts. May we still keep on praying for them.

We are also thankful for the first preaching services granted us, held Sunday evening, Nov. 28, and are to be held every four weeks in the evening. Good interest was shown in these two services. In the Sunday school last summer our attendance dropped, but at the present time it is normal. The highest was 74. We also have Bible study every Tuesday evening at 7:30, studying the book of Acts. Instructor, Claude Meyers.

We read in God's Word that as long as the earth remains, seed time and harvest, summer and winter, shall not cease. His promises are still true. As we are again in the New Year, let us who claim to be followers of Christ reach forth to things which are yet to come, forgetting the things which are behind. Looking at the world today in business or in pleasure, what zeal they are putting forth! May we as workers in the Master's vineyard put forth a far greater zeal during this year. Remember us in your prayers. We invite you to come. All are welcome.

Sincerely,

Jan. 8, 1937.

Paul Ruth.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Christian friends and Herald Readers, Greetings:—The Lord has been very good to us indeed, and has brought us to another year with multiplied blessings.

We wish to express our appreciation again for your loyal support through the past year. Especially do we want to thank you, who have so kindly contributed through the Quarter fund and savings. While the days and months pass, and while you are busy with your

work in your corner, all the while there are motherless and fatherless boys and girls being fed and provided for on the hill at our Home. We do need your constant support.

At this date there are seven of our young people attending three of our church schools. And we begin the new year with seventy-seven people under the care and custody of the Home. This includes both those who are at the Home, as well as also all those who are in free foster home and in wage homes.

The month of December brought many expressions of kindness to the Home through thoughtful friends. We enjoyed a profitable Christmas season, with a week-end Bible conference in the community, and also had the privilege of having Bro. Daniel Kauffman and his wife with us for Christmas dinner.

The following contributions were received during the month of December:

Everready S. C., Louisville, O., clothing	\$2.40
Dolph Yoder, W. Liberty, O., Christmas candy and supplies	7.00
Jr. S. C., Elkhart, Ind., clothing	5.00
Joy Casters, Freeport, Ill., clothing	1.75
Jr. Members, Kidron Mennonite Church, Kidron, O., clothing	5.00
Home-maker Club, Spring Hills, O., Christmas sweets, etc.	4.00
Jeff Davis, W. Liberty, O., candies	7.00
George Esplin Store, Bellefontaine, O., candies	5.00
Mr. & Mrs. J. R. Landis, Seville, O., eatables	2.20
Zion Cong., Hubbard, Oreg., one bag prunes	15.00
Prim. Children, Metamora, S. S., Metamora, Ill., sundries, Christmas gifts	2.50
Group of sisters, Sonnenberg Cong., Wayne Co., O.	2.50
Jr. S. C., North Lima, O., eatables	1.50
clothing	2.00
Boys and girls from the Home, W. Liberty, O., eatables	6.30
A Bro., W. Liberty, O., corn & potatoes	2.00
Friends from Bellefontaine, O., eatables	6.25
Moore's Home Bakery, Bellefontaine, O., Jumbo cake	4.50
Bethel & Oak Grove Congs., Logan & Champ'n Cos., O., Christmas dinner	36.00

May the coming year bring for our contributors, many blessings and joys in the Lord's service.

Very gratefully yours,

L. L. Swartzentruber.

Jan. 8, 1937.

Lancaster, Pa.

(Dillerville Mission)

Greetings in the Name of Jesus:—The third Sunday in this month marks the beginning of the fourth year for this mission station. Let us pray for many more years of progress and service for His work at this place. We know that "the harvest truly is great, but the labourers are few."

During the past fourteen months some of the older children have been dropping out of classes. Why, we do not know. What a tragedy when these little ones seem to like the pleasures of this old world better than the Word of God. Pleasure is for a while, but

joy in Christ is forever. "Ho, every one that thirsteth. Come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Should we Christians not pray for those who are living in sin?

The first Sunday in this year Bro. Joseph Nissley of Altoona Mission worshiped with us, and favored us with a helpful sermon. Text, Luke 14:26. May the Lord bless the work at this place. "Till He comes,"

Jan. 11, 1937. Maurice Lehman.

Pottstown, Pa.

(306 Charlotte St.)

Greetings to all from Pottstown in the Name of Him who said, "Go ye into all the world, and preach the Gospel to every creature."

The Lord is leading and blessing the work here in the young life of the mission. Quite a number have accepted Christ as their Savior and now are living in Him in peace. Pray with us for the salvation of many more.

Services are well attended, with around 100 in Sunday school, not so many less in preaching services. The ministering brethren have been very faithful in bringing us the pure Word of life. May God bless them for same.

Our midweek meeting consists of children's meeting and Bible study. Many great lessons are taught to the children. Ofttimes the older folks can enjoy the children's meetings, wishing they had had the same opportunity when they were young.

There is, and has been, some sickness among the children. We hope they may all be back shortly.

Each child presents a challenge for the Sunday school teacher and church at large, as they each have a soul for whom Christ died. I often wonder how many of these dear innocent children will be with us when Jesus comes. Many come for a few years, then leave. Pray that the Word sown in these little lives may spring forth, grow, and bear fruit, though it lay dormant many years. God's promise: "My word shall not return unto me void." We rejoice that a number are staying with us, have accepted Christ, and want to continue in Him.

Let us make 1937 a year of better service for the Master, knowing we can never repay what He accomplished for us on Calvary. May we draw near to God, for He will draw near to us and lead, guide, and direct to His name's honor and glory.

In closing, we ask you to pray for the work and workers here and elsewhere. Also visit the Mission whenever possible.

Yours in the Master's service,

Jan. 11, 1937.

The workers,

Per Arthur G. Kolb.

Grantsville, Md.

(Fairview Mission)

Dear Readers, Greetings in the Master's Name:—Truly our God is worthy of all our praise and confidence, and in Him we can find every need supplied if we trust in Him.

We have many reasons to believe the Lord is truly blessing His work at Fairview. Both interest and attendance have been good. Our average attendance has been a little lower this past quarter because of weather conditions. Most of our scholars walk the distance from their home to the church house, which for many of them is two or more miles.

It may be interesting to the readers to hear of our experiences on Sunday afternoon of Dec. 20. Then too you will be better able to understand why our S. S. attendance is a little lower through the winter months. On this particular afternoon we left Grantsville for Fairview, a distance of about 12 miles over the mountains, about 1:30. It was snowing and blowing, but we were all (including six passengers, a treat for the S. S., and a few other packages) comfortably loaded in Bro. Kinsinger's car. We found the roads full of snow some places, but after going through fields we arrived at Fairview only a few minutes behind schedule time. A short program had been prepared. A fine group had gathered, considering weather conditions, and the afternoon was a happy one. The treat was given and very much appreciated. Twenty-two (22) New Testaments were also given for attendance during the last 6 mo. At 4:30 we wished our scholars a blessed Christmas Season and left for home. It was still SNOWING and BLOWING! Before we had gone far the men of our party had to take down fences, shovel snow, and do a lot of pushing. Again we drove through fields some places, finding much more snow than a few hours before. We were slowly going toward home, but already it was dark. Again a huge drift was plunged into and again we were fast. Some one said, "It's 7:00 o'clock already." After shoveling and pushing awhile, all to no avail, one of the brethren went in search of a team. One was located and brought to our rescue. For about half a mile the team was needed to drag us through the snow. A little more plunging drifts and a few more silent prayers, and we were again all safely back home, almost eight o'clock—but truly happy, as we looked back over the day's experiences!

We are just starting the New Year, will you pray for the work and workers at Fairview? We need your prayers. We too, want to thank those who have in any way helped in the work at this place in the past. We know some have been praying, it means much to us—continue. Some sisters' sewing

circles too, have given for the work in this community. The Scottdale, Springs, Chambersburg, and one of the Johnstown circles have sent contributions. We take this way to express our appreciation. Thank you, and may God bless you, is our prayer.

We wish one and all God's blessing throughout the year.

Jan. 13, 1937. The Workers,
Per Grace Miller.

Peoria, Ill.

(Peoria Mennonite Mission)

Greetings to all Herald Readers:—Some time has gone by since our last letter from here.

Bro. William Jennings of Concord, Tenn., as a visiting minister, conducted a preaching service for us on the Sunday evening of Dec. 27. Rich blessing and inspiration was the portion of each one present.

On Jan. 10 our bishop, Bro. C. A. Hartzler of Tiskilwa, Ill., was with us and preached to us Sunday morning and evening. In the morning service two aged sisters were received into church fellowship by water baptism.

The sisters all met for an all-day meeting in the lower auditorium of the church Jan. 14. The morning was spent in quilting. After the noon day meal Dr. Esther Smucker Hodel of Morton, Ill., gave her first of a series of talks to the women. We believe much good will be obtained from these meetings.

Each Tuesday evening we meet for Bible study and prayer, our pastor, Bro. C. Warren Long, being in charge of the meeting. We are pleased to report a good attendance at these evening meetings.

We give our Lord the praise for all blessings so graciously bestowed upon us. Visitors are always welcome. We ask a special interest in your prayers, that we may grow more in grace and in the knowledge of our Lord and Savior Jesus Christ.

Jan. 14, 1937. Clara White.

MISSION NOTES FROM KANSAS CITY MISSION

By J. D. Mininger

For the Gospel Herald.

Dear Herald Readers, Greetings:

I am confident that the friends of the Kansas City Mission will again be glad to hear of the progress of the work here.

"Always Improving"

These two words compose the motto of our High school Credit Class at the Kansas City Mission. There is a membership of about 30 (thirty) in this class. The original purpose of this class is that it be composed of high school students who are interested in the study of God's Word. A suggestive course has been prescribed by the Kan-

sas City Council of Religious Education. If this course is followed, high school students may earn credits in this way, but this year instead of studying said course we decided to study the Gospel according to St. John. It will be remembered that our Sunday school lessons for this quarter are also taken from this book. Besides quite a number of high school folks there are also a number of others who have enrolled in this class. This class has been organized and these young people have brought gospel cheer to different homes of shut-ins by singing for them. In one instance they also provided money wherewith to put a roof over part of a shack where an aged couple lived. The young brethren in the class put on the roof while the young sisters sang for the aged couple.

Election of Officers

At our recent quarterly meeting held at the Mission the results of the election were as follows:

Building and Grounds Com., V. D. Miller; Church Chors., Junior Lind, Ella May Weaver; Ushers, Alvin Weaver, Ethan Horst; Bulletin Board Caretaker, Wilbur Shenk; Publishing House Rep., Katie Saltzman; Tract Com., Leo Burkett, Wm. Allison; Transportation Dir. (for 6 months), Freedley Schrock; Sec'y. Members' Meeting, Levi Weaver; Member of Y. P. B. M. Program Com. (for 9 mo.), Margaret Lucas; S. S. Supts., Levi Hershberger, Freedley Schrock; Chors., Willadene Yoder, Ella May Weaver; Sec'ys., Gladys Miller, Wilbur Shenk; Prim. Supt., Mary Stalter; S. S. Libr., Iona Miller; Home Dept. Supt., Katie Saltzman; Cradle Roll Supt., Anna Smith; Gleaner and Sec'y. Y. P. B. M. (for 6 months), Rozella Hickman; Mission Sec'y., Willadene Yoder.

A Glance at Our Mail Bag

The mail received here at the Mission is always interesting. Below we let you glance at parts of messages received here recently. One dear brother writes:

"I am thankful that I am as good as I am. I was seventy-seven years old yesterday. I remember you all in my prayers every day, hope you do the same for me. Will send you a check for ten dollars. Love to all."

Another brother writes:

"I am sending this forth with a prayer that God's blessing may attend it, and that He may receive honor through the same. I want to inform you that we are daily praying for you and the work in Kansas City. We are especially impressed with the week-day Bible school, and pray that the good seed sown may take root in tender hearts and cause many to accept Jesus while young in years to become noble workmen for Him."

The following message explains itself and is from a precious mother of our congregation:

"Dear Bro. and Sister Mininger, Greetings in the Name of Jesus: Please accept my sincere thanks for the nice bag of eatables. It was unexpected. Everything was good and

(Continued on page 908)

Family Circle

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

As for me and my house, we will serve the Lord.—Joshua 24:15.

'TIL THEN, BE YE THANKFUL

Edith B. Kennel

For the Gospel Herald.

Not 'til the love of the Father
Shall cease for His children below;
Not 'til the penitent sinners
No mercy from Calvary know;
Not 'til the prayer of the righteous
Shall cease to be answered or heard;
Should our thankfulness wane or be ended
And our praise cease for God and His Word.

Not 'til no rainbow of promise,
Shall brighten the storm clouds of life;
Not 'til the song of the angels
Has canceled its peace for earth's strife;
Not 'til no good will from heaven
Is offered to mankind below;
Not until then, and then only,
Should our hearts no thanksgiving days know.

Not 'til no grain or a kernel
Is found in our granary or bin;
Not 'til the last of the sparrows
Shall cease to add cheer to earth's din;
Not 'til the last floweret's wilted,
And earth's springtime and harvest has ceased,
Should the mortal heart grow cold or thankless,
And our praise and our thanksgiving cease.
Gap, Pa.

A VIRTUOUS WOMAN (Proverbs 31:10-29)

(The following well known tribute to a faithful home-keeper came to the mind of Bro. Emery D. King and family, Detroit Lakes, Minn., after the wife and mother was called from earth to glory. "Blessed are the dead which die in the Lord." To those left behind the consoling admonition remains, "Be thou faithful unto death, and I will give thee a crown of life."—Editor.)

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

A TRESPASS NOTICE TO DEBTORS

"They have made them crooked paths . . . Truth is fallen." Isa. 59.

Truth in business life has fallen, and multitudes of professed Christians have gotten to themselves and their society not only a bad name, but have made crooked paths that are not being straightened.

Not only have many professed Christians become habitually careless in meeting their obligations to others, especially their creditors, but the practice of buying without money in business, and the encouragement of extra-biblical programs and standards of worship in religion, carried on at the expense of our obligations to others; our ministers, our government, our fellowman, and especially our God and a lost world, positively educates people, particularly our growing youth, to openly violate divine standards of truth in dealing with others.

What will be the sad end of the terrible injustice and indifference that has gripped so many professing Christians concerning their dealings with others, especially their creditors? Professed Christians practice a lower standard in business than did non-Christians a generation ago.

While creditors wait for the fulfillment of promises made to them, debtors go on in self-indulgence, spending not their own, but the money of their creditors (and of their God) for high living and needless auto riding, or for tobacco and other harmful luxuries without even acting towards their creditors as though they ever knew of their debts they had promised long ago to pay. What is it but stealing? Is not

using the property of others without their permission, stealing?

Friend, if you are using your neighbor's money for unnecessary purposes, or if you are using it for life's necessities without showing yourself an honest debtor making an effort to pay, what are you or your innocent children going to answer a God who "is not mocked," and who visits the iniquity of the fathers upon the children? (Cf. Ex. 20:5, Lam. 5:7). Furthermore, what can anyone expect to gain by such practices, when God has said, "Thou shalt do that which is right and good . . . that it may be well with thee." (Deut. 6:18). "Owe no man anything, but to love one another" (Rom. 13:8).

Remember, someone must square up with a righteous God sometime, either you, or your children, or both. Pay your bills now and be honest with your fellowman and with your God while you have His mercy to do so, for sometime it will be too late.

"Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work" (Jer. 22:14).

The following, written by E. E. Shellhamer, and copied from the Repairer, is worthy of our notice:

"It is alarming how some people (including ministers) can shout and profess big things, and at the same time be careless, yea, tricky about keeping promises and paying what they owe. They must receive several 'statements' and sometimes a threat, before they will pay. They can buy new clothes, cars, radios, and at the same time neglect to pay a cent on old accounts, such as groceries, rents, pledges, books, even Bibles. What is the trouble? Are they stupid, ignorant, or dishonest? It would seem, if they were at all sincere, they would put forth an effort to diminish their old debts, if only a small amount per week. In doing so their creditors would soon come to believe in them, and perhaps be inclined to reduce or cancel the debt.

"When we borrow money from a banker we put forth every effort to be there on the dot, lest the sheriff come after us; but when we borrow money from a good brother or sister, we take advantage of his or her leniency and let them wait for days, months, or years before paying the interest. Now this is plainly unrighteous, and no one can do so and be consistent with a high profession."

—Tract by F. D. Kropf. Sel. by a brother.

WHAT ONE CENT DID

It is said a lady was filling a box for India when a child brought her a cent with which she bought a tract and put it in the box. It was at length given to a Burmese chief and led him to Christ. The chief told the story of his new God and his great happiness to his friends. They also believed and cast away their idols. A church was built there, a missionary was sent, and 1500 converted from heathenism was the result of that little seed.

—Sel. by Frank Stoltzfus.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF JOHN

OUTLINE STUDY

Lesson for Jan. 31, 1937.—THE FINANCIAL COST OF ALCOHOLIC BEVERAGES.

Lesson Scope.—Prov. 21:17; 23:20, 21; Matt. 24:45-51; Jno. 6:26, 27, 35.

Lesson Text.—Prov. 21:17; 23:20, 21; Matt. 24:45-51; Jno. 6:26, 27, 35.

Writers.—Solomon, Matthew, John.

Golden Text.—Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?—Isa. 55:2.

Points for Meditation.

1. Vanity of sinful pleasures.
2. Results of drunkenness.
3. Faithful stewardship.
4. Penalty for neglect of Christian duty.
5. The Bread of Life.

Introductory Thoughts.—"The financial cost of alcoholic beverages" is among the least of reasons why every Christian should be a total abstainer from the use of intoxicating liquors as a beverage. The billions spent on strong drink and tobacco is bad enough; but the effect of alcoholism on morals, and its destruction of spiritual life is incalculable when an attempt is made to measure it in dollars and cents. The fact that no drunkard shall enter the kingdom of heaven makes all other evil effects of alcoholism pale into insignificance.

LESSON COMMENTS

Strong Drink and Poverty (Prov. 21:17; 23:20, 21).—Along this line we notice a few striking sentences: "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich . . . The drunkard and the glutton shall come to poverty." We have only to look about us to see the truth of this verified. It is true that there are some exceptions; but just about enough exceptions to establish the rule. Other things being equal, the greater the amount of liquor consumption the greater the poverty. Poverty in pocket book is but typical of the poverty which strong drink produces in character and soul.

Two Servants Contrasted (Matt. 24:45-51).—In this teaching of our Lord we have the faithful and unfaithful servants contrasted. When He shall come the second time He will find these two classes represented, and both classes will be rewarded according to their records or deeds. It is important that this thought be kept in mind, for the lord spoken of in our lesson is but typical of the Lord of heaven and earth who will come to reckon with His servants. As illustrated in this text, the faithful servant will "make him ruler over all his goods." But the second servant, vainly thinking that his lord would delay his coming, abandons himself to a dissipated life. Result: "The lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping

and gnashing of teeth." This also is typical of what shall come to pass when the Lord of heaven comes the second time. It is true today, as it was in the day when these words were first written, that "whatsoever a man soweth, that shall he also reap." Indulging fleshly appetites invites ruin sooner or later. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." The tippler becomes a toper, and indulging in what some people imagine to be their liberty to eat and to drink what they please means a sacrifice of the liberty of the Cross which is the forerunner of untrammelled liberty in the realms of eternal glory. The faithful servant has two advantages over the unfaithful one: (1) In the end he will "inherit all things," and (2) escape the results flowing from a profligate, dissipated life.

The Bread of Life (Jno. 6:26, 27, 35).—Here the contrast noted in the preceding paragraph is continued. When the multitudes thronged Christ the day following the miraculous feeding of the five thousand, He plainly told them, "Ye

seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Undoubtedly, it was the hope of being filled with the loaves again and again that moved the crowds to follow Him. And when, later on, after He had finished delivering His bread-of-life sermon and the unfaithful followers had forsaken Him, He turned to His disciples and asked them, "Will ye also go away?" To this Peter replied, "Lord, whither shall we go? thou hast the words of eternal life." Not what the flesh desires but what the soul needs, should be our aim in life. Christ puts this very strongly: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." As John puts it, "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." The natural man craves after the things that gratify the flesh, while the spiritual man seeks after the things which satisfy the soul. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." In conclusion, may we give heed to these vital words that fell from the lips of our Savior: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—K.

BIBLE MEETING TOPIC

THE GRACE OF GIVING.—II Cor.

8:1-12, 9:1-9

Topic for January 31

MOTTO

"The Lord loveth a cheerful giver."

OUTLINE STUDY

I. The Sources of Serving Grace.

1. God deals them to each one.—Rom. 12:3-8.
2. The Spirit bears fruit in all who have Him.—Gal. 5:22, 23.
3. Must be developed by diligence.—II Pet. 1:5-8.

II. The Grace of Giving.

1. Is put on by the elect of God.—Col. 3:12-14.
2. Serves one another.—Gal. 5:13, 14; I Pet. 4:8-11.
3. Makes no display.—Matt. 6:1-4.
4. Serves willingly.—II Cor. 8:12.
5. Serves cheerfully.—II Cor. 9:6, 7.
6. As God prospers.—I Cor. 16:2.
7. With a willing sacrifice.—II Cor. 8:2-4; Luke 21:1-4.
8. In the name of a disciple.—Matt. 10:42; 25:40; Heb. 6:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Give."
2. The Heart of Loving Service.
 - a. God creates it.
 - b. We use it.
 - c. Giving of our things.
 - d. Giving of our service.
 - e. Giving in Jesus' name.
 - f. Helping the saints.

For Seniors.

1. Giving Ourselves to God.
2. The Grace of God in Us.
3. The Work of the Spirit in Us.
4. Acceptable Giving before God.

PERSONAL THOUGHT

"It is God that worketh in you both to will and to do of his good pleasure."

SEED THOUGHTS

What you have done to that poor man is the same as if you had done it to Christ. Christ sends his representatives.—Sel.

Christ has expressly transferred to the honest and suffering poor His claim on the devotion of His people.—O. Dykes.

Sowing in the morning, sowing seeds of kindness,

Sowing in the noontide and the dewy eve;
Waiting for the harvest and the time of reaping

We shall come rejoicing, bringing in the sheaves.—Shaw.

I gave my life for thee,
My precious blood I shed,
That thou might'st ransom me,
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou giv'n for Me?

And I have brought to thee,
Down from My home above
Salvation full and free,
My pardon and My love;
I bring, I bring rich gifts to thee,
What hast thou brought to Me?
—F. R. Havergal.

The quality of love to God and man is the fruit of the Spirit. It shone out in the Lord Jesus Christ. He was enjoying the fullness of glory in heaven. When He saw the wretched condition of humanity without hope of eternal life, He willingly became poor for our sake that we through His poverty might become rich.

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, JANUARY 21, 1937

Field Notes

Bro. Eli K. Zook of Belleville, Pa., preached an acceptable sermon at the Scottsdale Mennonite Church last Sunday evening.

Bro. Daniel Augsburger of Dayton, Ohio, spent the week-end of Jan. 10-11 with the Sonnenberg congregation near Dalton, Ohio. His messages were appreciated. L. A.

The Lord willing, Bro. Ira S. Johns of Goshen, Ind., will begin meetings at the Sonnenberg Church near Dalton, Ohio, Jan. 17. We ask an interest in your prayers. L. A.

The Lord willing, a series of meetings will begin at Strickler's Church near Middletown, Pa., on Jan. 31 by Bro. D. S. Krady of Lancaster, Pa. Everybody welcome. H. L. L.

Read what Bro. Clayton Bergey has to say about the needs of the little flock west of Fentress, Va. "Bear ye one another's burdens, and so fulfill the law of Christ."

A brother writes from Lancaster, Pa.: "A change in workers has been made at the Rossmere Mennonite Mission. Bro. David B. Groff, Supt.; Bro. Jerry Fenninger assistant."

Sunday, Jan. 24, is the time set apart for an all-day Christian workers' meeting at Scottsdale, Pa. General theme: Evangelism. A general invitation is extended to all who are interested, or within attending distance, to attend.

Change of Address.—Bro. Orrie D. Yoder, from Portland, Oreg., to Lancaster, Pa., 537 N. Lime St. Bro. and

Sister Yoder expect to remain in Lancaster for a few months. Friends may address them at the place named, until further notice.

The appeal for help for the erection of a proposed new mission church in Newport News, Va., printed elsewhere in this issue, is an appeal in behalf of a worthy cause. We trust that many may read the article, and respond as the Spirit directs.

Sunday evening, Jan. 10, marked the close of a series of successful evangelistic meetings held at the Harrisonburg City Mission with Bro. John Mumaw as evangelist. Quite a number of persons made the good confession, for which we bless God. M.

Bro. J. B. Smith of Elida, Ohio, is rendering acceptable service at the Eastern Mennonite School as substitute teacher for the time being. On Sunday morning, Jan. 10, he favored the Zion congregation near Broadway, Va., with a helpful sermon message. M.

Goshen College reports a final enrollment of 74 in the special Bible term at that place. A brother, writing from that place, says: "This represents an increase of 40 per cent of any enrollment the school has ever had. Pray that this increased number may represent increased spiritual results."

Bro. J. D. Mininger of Kansas City, Mo., is spending some time in the Eastern Mennonite School, Harrisonburg, Va., conducting evangelistic meetings. Bro. J. Irvin Lehman, director of the short Bible term at that place, delivered a helpful sermon on Sunday morning, Jan. 10.

"Making progress, and have hopes of succeeding," writes Bro. S. E. Allgyer concerning his work of soliciting for the proposed rebuilding of the Mennonite Old People's Home near Marshallville, Ohio. We praise the Lord. Let us join with our brother in his prayers and hopes for success.

A carefully prepared program of the ministerial meeting at Thomas Church near Hollsopple, Pa., Friday and Saturday, Jan. 22-23, is before us. Many are the prayers that the meeting may prove helpful to both the ministry and the Church at large. All interested in this meeting will find a welcome there.

A brother writes us from Denbigh, Va.: "The Lord has wonderfully blessed this congregation during the past few weeks of evangelistic services held by Bro. R. J. Sherk of Cottage City, Md., who preached the Word with power, turning many from darkness to the marvelous light. God be praised."

A brother, sending in a number of subscriptions, adds: "We are endeavoring to make our congregation one hundred percent subscription for the Gospel Herald, with a paid up subscription." We praise the Lord. If any others are working with a similar end in view, and we can be of any service in bringing that about, let us know.

Bro. T. K. Hershey of Tuleta, Tex., recently preached to a large congregation of Spanish-speaking people in Victoria, Texas, about 80 miles from Tuleta. He is feeling more and more the need of bringing the Gospel to this class of people. "Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."

Bro. S. E. Allgyer of West Liberty, Ohio, preached for the Oak Grove congregation near Smithville, Ohio, on Sunday morning, Jan. 10, and performed a similar service at Kidron, Ohio, in the afternoon and evening. He expected also to be with the brotherhood in Madison Co., Ohio, on Sunday, Jan. 17, for baptismal and communion services.

Bishop Jacob W. Christophel, for many years a faithful leader in the Indiana-Michigan Conference, in charge of the Yellow Creek congregation, answered the heaven-summons and his body was laid to rest on Thursday, Jan. 14. May the Lord comfort the bereaved family and congregation, and raise up others to fill his place in the Church.

A brother writes us from Harrisonburg, Va.: "Special Bible term enrollment for the 1937 term at the Eastern Mennonite School is 111. An inspiring interest is challenging the teachers. Bro. J. D. Mininger has charge of a much appreciated revival." With our brother who sends us this information, we praise the Lord and pray for Heaven-approved results.

Bro. Henry E. Lutz, Short Bible Term teacher at Eastern Mennonite School, accompanied by Bro. Roy Geigley and Donald Lauver, students at the same school, rendered appreciated service in the rural mission field of Virginia and West Virginia Sunday, Jan. 10 by preaching the glorious gospel of salvation through our Lord and Savior Jesus Christ. M.

Bro. Jacob C. Frey of Wauseon, O., accompanied by his daughter Amanda and others, stopped at the Eastern Mennonite School, Harrisonburg, Va., Sunday, Jan. 10, and worshiped with the brotherhood there. Bro. Frey was en route to Tampa and other points in Florida where they expect to spend possibly one month before returning to their home. M.

Correspondence

Hubbard, Oreg.

(Zion congregation)

Greetings to Herald Readers:—As we write this we are on the threshold of another year. The year 1936, as far as we and our church are concerned, is history. Privileges and opportunities that have come our way are things of the past, and blessings that have been ours to enjoy whether they have come in disguise or otherwise we trust will live on and be an inspiration to better living in the coming year.

Sunday, Dec. 13, our Sunday school was reorganized as follows: Supts., L. E. Conrad, Paul E. Yoder; Chors., Harley Hostetler, Mary Hartzler. On Sunday evening, Dec. 20, Bro. Paul N. Roth was chosen as general leader for our young people's meetings.

Our church this year as usual rendered a song service to an overflowing house on Christmas night. The same program was given at our State Training School for boys on Sunday afternoon preceding Christmas Day. The day following Christmas it was rendered at the Multnomah County Poor Farm. On Tuesday evening, Dec. 29, it was given in a community about twenty-five miles south of Hubbard, and on Thursday evening in the city of Woodburn. These services are always highly appreciated wherever they are given, and we trust they will prove a real blessing to those who listen and those who are privileged to render them.

A number of families have moved into our neighborhood from the Middle West. We welcome them, hoping they will enjoy themselves in this part of God's great vineyard.

Dec. 30, 1936. Loney Yoder.

Tofield, Alta.

(Salem congregation)

Greetings:—On Dec. 20 we reorganized our Sunday school for the coming year, resulting as follows: Supts., Ezra Stauffer, Harold Lauber; Sec., Joe Brenneman; Chors., Mary Voegtlin, Harold Boettgar.

A committee for Y. P. M. for the first six months of the year was appointed, namely, Joe Burkholder, Elmer Bender, John Wideman. Also a committee for two Quarterly Programs, William Boettgar, John Yoder, J. B. Stauffer.

A three weeks Bible School was conducted from Nov. 24 to Dec. 14. Instructors in charge were Bros. Milo Stutzman, Ezra Stauffer of the home congregation and Clarence Ramer of Duchess. Great interest was shown and we know many spiritual lessons were given by which we may profit. An interesting program was given by the students on Sunday evening, Dec. 13.

Among recent visitors at the Publishing House and with friends in Scottsdale, are the following: Henry, Mildred and Edith Troyer, Walnut Creek, Ohio; Miller Hershberger, Sugar-creek, Ohio; Israel W. Senseenig, Ephrata, Pa.; Erwin Roth, Paul Roth and wife, Lena Zook, Allensville, Pa.; Eli K. Zook and wife, Frances Zook, J. B. Kanagy, A. B. Leasa and wife, Belleville, Pa.

P. S. Hartman.—A biographical sketch of the life and labors of the late Bro. P. S. Hartman is being published by his Virginia friends. Bro. Hartman, known far and wide as "Uncle Pete" and noted for his active interest in the affairs of the Church, had many friends who will be glad to get hold of a copy of the book when it is published. The plan is to have it ready for distribution in a few weeks.

Bro. G. D. Shenk of Sheridan, Oreg., has been visiting his aged parents, Bro. and Sister Andrew Shenk of Oronogo, Mo. While in the middle west Bro. Shenk is also allowing himself to be used in the work of the ministry. He preached for the brotherhood at Birch Tree, Mo., and it was his plan to spend at least one Lord's day with the brotherhood of the Kansas City Mission before returning to Oregon. M.

Franconia Conference History.—

Among the recent manuscripts to reach the Publishing House is that of a history of the Mennonites in the Franconia Conference district, by Bro. John C. Wenger of Telford, Pa. It is a well written history, and will be quite valuable to two classes of people: (1) those living in the district; (2) descendants of the pioneer families in the district, now living in other communities. Special credit is given in the book to the labors of Bro. John D. Souder, who for many years has made a study of the history of the Church in that district.

An impressive ordination service was held at the Masontown, Pa., Church last Sunday, when Bro. Paul Roth of Belleville, Pa., was ordained to the ministry. Bro. Roth is to have charge of the Masontown congregation, locating there permanently as soon as his present term of school is closed. There was an all-day meeting, the ordination taking place in the afternoon. Among those present were two bishops, and five ministers, and a number of others from Allensville, Scottdale, and Maryland. May the blessings of the Lord rest upon our dear brother and his companion in the added responsibilities resting upon them.

There is nothing so beautiful as holiness, sinlessness.—J. C. Clemens.

On New Year's Day a business meeting was held. Trustee, Henry Yoder; Treas., Wm. Boettgar; Ushers, Dan Swartzendruber, Harvey Brenneman.

Christmas Day, the S. S. children contributed their bit to the spirit of the day, after which we received a message on "We would see Jesus." Dec. 27, the children of our mission S. S. at Poe, gave the message of Jesus' birth to their parents. We trust that by the instrumentality of these children, the parents may receive Jesus also. The work there will be continued with Bros. Mahlon Bender and Boyd Stauffer in charge.

We are grateful for the mild winter we were permitted to enjoy thus far. We had only a few cold weeks.

Edna Yoder Wideman.

Jan. 5, 1937.

Lyman, Miss.

(Gulfhaven congregation)

Greetings to the Herald Family:—Our little congregation is enjoying a number of winter visitors.

Mrs. C. R. Bender and daughters Fannie and Ellen of Wellman, Ia., are spending a few months with their daughter and sister, Mrs. S. J. Miller and family.

Bro. Levi E. Miller of Millersburg, Ohio, is spending the winter with his son, Milford Miller and family.

Bro. John Miller of Kalona, Iowa, is visiting his daughter, Mrs. Jake Yoder, of Kiln.

Mr. and Mrs. Wilmer Geil of Broadway, Va., and Mr. and Mrs. Willis Miller of Fairview, Mich., visited the Geil family for a short time.

During the Christmas holidays we were privileged to have with us a group of young men from Hesston College including: Samuel Swartz, Edward Kenagy, Noah Unruh, Walter Marner, Norman Wenger, and Reuben Yoder. They gave us a very interesting program on Sunday night, Dec. 27. We hope other groups of students will favor us likewise and we trust these young men can come again.

We were also glad to welcome Joe Yoder who with his bride, formerly Elizabeth Headrick, spent the holidays with his parents Bro. and Sister L. S. Yoder.

Considering everything, we have a very desirable climate and we hope our winter visitors will return and bring others with them.

Sister Amanda Rutt has come from Florin, Pa., to make her home with her son Walter and family. We are glad to welcome her here.

We wish all Herald readers peace and happiness for the New Year.

Jan. 6, 1937. Mrs. Walter Rutt.

Peabody, Kans.

Dear Herald Readers, Greetings:—Since last writing we have passed
(Continued on page 908)

Miscellaneous

PRECIOUS PROMISES

(Isaiah 41:10)

By Maude B. Hathaway

For the Gospel Herald.

"Fear thou not," the Master said,
"For I will leave thee never;"
Though Satan strives with all his might,
We two he cannot sever.

"Be not dismayed"—how comforting
To know He's ever near;
To keep us in the hour of trials,
Indeed, why should we fear?

"For I am thine," the Father said,
His word is ever true;
How can you fear, how can you doubt?
That promise is for you.

"I'll give thee strength," He said,
"Through every trying hour."
How wonderful, how marvelous,
Kept by His mighty power.

"I'll help thee too," He said.
Not only give us strength,
Oh, who can fathom such great love
Which has no depth, no length!

And He'll uphold us by His hand
Of righteousness alway;
So let us take Him at His Word,
And walk the narrow way.

Oh what a message for us all,
Oh may we ever hide
Each word within our hungry hearts,
And by each word abide.

And I am sure 'twill lead us home,
To that bright land above,
Where we will see our Saviour's face,
And dwell in peace and love.

New Holland, Pa.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the fourth quarter of 1936, 167 obituary notices appeared in the Gospel Herald, ranging in age from infancy to 98 y. 2 m. 1 d.

The ages given are as follows:

Over 90, 6.
80 to 90, 25.
70 to 80, 39.
60 to 70, 27.
50 to 60, 14.
40 to 50, 8.
30 to 40, 7.
20 to 30, 9.
10 to 20, 8.
1 to 10, 11.
Under 1, 12.

Age not given, 1.

Average age, 57+.

Among them were 2 bishops, 2 ministers, and 5 deacons. The number of deaths in different states and provinces: Pennsylvania, 44; Ohio, 29; Indiana, 19; Ontario, 9; Virginia, 8; Michigan, 6; Missouri, 5; Illinois, 5; Kansas, 4; W. Virginia, 4; Nebraska, 3; Oregon, 3; Montana, 2; Minnesota, 2; Alberta, 2; Saskatchewan, 2; Colorado,

1; Delaware, 1; Idaho, 1; New York, 1; Louisiana, 1; Maryland, 1; California, 1; Texas, 2; Place not given, 5.

Foreign Births: Switzerland, 1; France, 2.

Number of deaths in:

	1933	1934	1935	1936
First quarter	179	193	191	217
Second quarter	138	161	181	170
Third quarter	135	191	111	163
Fourth quarter	106	156	138	167
Total for year	558	702	621	717
Bishops	3	4	4	7
Ministers	10	17	4	11
Deacons	12	9	9	10
Average for year	55	55	56	56+

Kenmare, N. Dak.

THE SUMMER TIME OF LIFE

By Alma C. Kinsey

For the Gospel Herald.

While reading the article on "Sunset" written by Bro. Amos A. Ressler, our minds were much impressed with the glorious thought of a life well spent in the Master's service. Those of us who have passed with happy memories the springtime of life or the buoyancy of youth and have entered the strength of manhood and womanhood or the summer time of life are made to wonder whether we are taking advantage of the wonderful opportunities we have in making our home the happiest place on earth for our children, and for father who comes in tired from a hard day's work, or comes home from the mill a half hour late for dinner. Do we make life unpleasant by saying how upset our plans are for the rest of the day? Do we sometimes let angry words overtake us?

"Angry words are lightly spoken,
Bitterest thoughts are rashly stirred;
Brightest links of life are broken
By a single angry word."

Do we take things calmly and thus make life pleasant for ourselves and all those around us? Do we as mothers take the time God has given us to use to His honor and glory to train our children that the Lord has entrusted in our care, not only to work and be useful in the natural things of life, but also the spiritual things of life? Will they when they come to the springtime of life be able to stand the temptations that come to them when they are not under the influence of father and mother? Will we as young mothers be as faithful in giving them the much needed instruction and knowledge as our mothers gave to us? Will we teach our daughters the value of being virtuous and true so that when they come to the time of choosing a life companion and start a home for life that they can look back over their youthful days with pleasure instead of regret and shame, and by living a clean, pure life have the very foundation of a happy home?

And you fathers, do you take time to be a companion to your wife and chil-

dren? Do they miss you when you are away for the day? Do they wait patiently for the sound of your footsteps coming in from your morning chores? Or are you too busy with the cares of this world to teach the little folks to pray and sing and tell them the sweet old story? There was a father who always got in the field a little late each morning, but his farm prospered even better than those around him. His neighbors noticed this and asked the reason. His reply was that he took the time to read the Bible and pray with his family, as he was raising boys for the Lord and not corn for the pigs. Will it pay us to teach them?

"Train up a child in the way he should go, and when he is old he will not depart from it." How many opportunities we miss by not writing the letter the Spirit said write, by not visiting our sick neighbor a few minutes because we thought we did not have time!

Let us try to scatter more sunshine by brightening the corners where we are. Let us realize that God has given us our place. We can be missionaries every day, right in our homes and neighborhood. We can make every soul that enters our homes feel that when he leaves his hunger has vanished and he has been revived, not only naturally but spiritually. What a blessing to enter a home like that! May the Lord help us all to be more faithful and consecrated in His service so that when we come to the evening time of our life we need not look back with regret, but can look forward toward a "Glorious Sunset." If the Lord tarries and death comes, may it just be a going home to be with the Lord.

Quarryville, Pa.

THE TOBACCO EVIL

By Franklin D. Lefever

For the Gospel Herald.

And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.—Ezek. 3:16-19.

In an old book entitled, "Blasts from the Ram's Horn," there is a picture of a minister standing behind a cannon. He has just loaded it with a large cannon ball of "truth" and is ready to fire. The congregation is in an uproar and with one accord they scream, "Look out, Parson, you're pointing that right at us." The minister felt his responsibility as the Lord expressed it to

Ezekiel, but his congregation did not like "truth" pointed at them.

The truth about the tobacco question is rather as unwelcome noise in the ears of some people, yet they will usually admit that it is an evil. The subject was raised in a barber shop one evening and discussed pro and con. One who took part in the discussion was a very elderly man who had used it from his youth, yet was still hale and hearty and full of vigor. But in the final decision they all agreed that they would have been better off had they never used it.

A young man earning his way through college by selling books happened to stop at the home of a minister. He sold a book, then lit a cigarette, and very boastingly remarked, "They say this is another nail in my coffin." He knew that tobacco was an evil and that it was leading him to his grave, but nevertheless he kept on smoking.

The fact that so many do not like to hear the truth about tobacco is no reason why the truth should not be spoken. When Paul gave Timothy his last instructions he did not say that Timothy may keep silent on the things that people do not like to hear, but he told him to "Preach the word; be instant (zealous) in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (with patience and instruction). For the time will come when they will not endure sound doctrine, they will turn their ears away from the truth."

There is an evil which I have seen under the sun, and it is common among men (and women).—Eccl. 6:1.

Tobacco is an evil and it is a far greater evil than most people realize. It is actually the most poisonous plant that grows. Dr. J. H. Kellogg, superintendent of the Battle Creek Sanitarium, says that nineteen different poisons are found in tobacco. One of these is prussic acid which is the most deadly poison known. One-half grain or one-nine hundred and sixtieth part of an ounce on the tongue will kill a person instantly. There is only a small amount of prussic acid in tobacco but it's there just the same, about one-half pound in one ton of leaves. Not very much but it is the deadliest of all poisons.

Next in the line of deadly poisons comes nicotine. Tobacco contains about three per cent of it by weight and it is real poison. A drop of nicotine placed in a sparrow's eye will cause death before it can fly very far and a drop on its tongue will kill it instantly. Three drops on a cat's back will cause it to vomit and become unconscious in less than half an hour. Two drops on the tongue of a dog or cat will kill them in two minutes and eight drops will kill a horse. There is enough nicotine in a cigar to kill two men.

By way of comparison, a healthy man could take one grain of morphine and live but the same amount of nicotine would kill seven men. It would take six ounces of alcohol to kill a person, but six ounces of nicotine is enough to kill sixteen thousand people. Nicotine is just sixteen thousand times as poisonous as alcohol.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.—Eccl. 8:11.

If nicotine is so deadly poisonous, then why does it not kill more people? Well, those who chew tobacco get rid of about 95 per cent of the poison when the saliva is ejected from the mouth. In smoking tobacco from 98 to 99 per cent of the poison goes off with the smoke and also a large amount of it remains in the stub and is thrown away. Then too, mother nature is very kind to her creatures and will fight against any poison entering the body. The blood and the saliva of a person who is in A-1 condition physically will conquer and destroy any germ or foreign substance coming in contact with it. And we are told too that a perfectly clean skin is in itself an antiseptic. Because of all this tobacco does not kill its victims instantly, and since it does not bring speedy death people continue to use it in spite of the fact that they know it is an evil.

At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:32.

Now in the face of the foregoing paragraph is it true that tobacco causes very little or no injury? Since it does not kill instantly, may we say that it is practically harmless? According to "The No-tobacco Educator" and other anti-tobacco literature we give the following statistics: Babies have been known to have died while in unventilated rooms filled with tobacco smoke. Three children died as the result of their mother putting a tobacco poultice on their heads for some kind of a scalp disease. A certain boy began to smoke when he entered high school. His average mark the first year was 83, the second year 78, the third year 77, and the fourth year 68. Another boy whose marks averaged 90 upon entering high school, began to smoke and failed altogether in his fourth year.

At the Columbia University 10 per cent of the smokers failed in a certain examination while only 4 per cent of the non-smokers failed. In a certain other school the average for the ten boys who had received the highest marks and who did not smoke was 91. Among the smokers, the ten who made the highest grades showed an average of only 79.

A New York judge says that out of 300 boys arrested for various crimes 295 of them smoked. Among the 278

boys in the Illinois State Reformatory at a certain time, 255 of them used tobacco. And we are told that of all criminals entering prisons, 93 per cent of them are tobacco users. Another judge with ten years experience in juvenile court says he has dealt with thousands of boys who have disgraced themselves and their parents, and who have brought much sorrow and misery into their lives, and he knows of nothing that is more responsible for the troubles of boys than the vile cigarette habit. Herbert Hoover once declared that there is no agency in the world today that is so seriously affecting the health, education, efficiency, and character of our boys and girls as the cigarette.

A certain athletic director says that a boy who continues to smoke can never hope to succeed in any line of endeavor. Dr. Seaver, medical examiner at Yale, said one time that he never picks smokers for contests. He also reports that at a time when 60 per cent of the men students were smoking, only 5 per cent of that number were honor students. Luther Burbank would never hire a smoker. A certain railroad president said he would just as soon think of getting railroad employes out of an asylum as to employ cigarette users.

Someone kept a record of the class that graduated from Dartmouth College in 1868 and found that the average age of the smokers was 49 years while the average of those who did not smoke was 59. Is ten years of your life worth anything? Life insurance records prove also that as a rule tobacco users die younger than abstainers. In 1929 there were 2841 centenarians in the United States, 1867 of them were women and 974 were men, almost two to one. Several years ago it was found that between the ages of 35 and 75, seven men died of tuberculosis for every four women. In 1908, at Phipps Institute for Treatment of Tuberculosis, around 18 per cent of the tobacco users died against only five per cent of the non-users. We are told that 26,000 people die from Pneumonia in the United States every year that would recover if they had never used tobacco.

A certain English physician says that there is nothing except adrenalin that causes such a tremendous contraction of the blood vessels and raises blood pressure to such an extreme extent as nicotine. Another says that one cigar will increase the work of the heart about 10 per cent. In 1926 a New York doctor reported that out of 100 cases of cancer of the mouth and throat in fifteen months, 90 per cent of them were tobacco users.

Several years ago in Toledo a baby died in spite of all the doctor's efforts to save it. He questioned the mother and found that, against his orders, she had been smoking. That mother had murdered her child. Another smoking

woman in Ohio revealed the fact that she was the mother of five children, three of them were born dead and the other two lived only a short time. A doctor in Lansing made the statement that 60 per cent of all babies born to smoking mothers die before they are two years of age. On a certain day in a New York Hospital there were forty babies in the maternity ward and all of them were suffering from tobacco heart, due to the mothers smoking.

In September, 1911, the Scientific American published the report of an experiment on the result of tobacco smoke upon plant life. Pumpkin seed sprouts left in the pure air grew vines more than six times as long as others growing under identical circumstances except for the presence of a fraction of one per cent of tobacco smoke in the air.

(To be continued)

MISSIONS

(Continued from page 901)

afforded us a bountiful dinner. I hope you had your every need supplied. May God ever guide and direct you in your work for the Lord. Also I wish to thank Edward and his wife that they helped in the distribution of these things. May this New Year find us all with a new desire to further the work for the saving of souls, also that the interest in young people continue. Again I thank you for all you have done, and may you receive the strength you need for everything.

In Jesus' name I thank you for all these blessings,
Sincerely, —"

The work of the week day Bible school is progressing nicely with the blessing of God attending it.

At our recent quarterly members' meeting it was decided that we arrange for evangelistic meetings here during the latter part of March or the fore part of April.

Kansas City, Kans.

MISSION NEWS FROM NEWPORT NEWS, VA.

With An Appeal for Help

Newport News is a city of 35 or 40 thousand inhabitants, located in Warwick Co., Va., at the intersection of the James River with Hampton Roads. The city has a large percentage of the working class of people who are largely employed at the ship-building yard at that place.

Twelve miles northwest of the town is located the Warwick River congregation of about 200 members, who largely depend for their livelihood on the sale of fresh produce in Newport News. This has brought them into contact with the people, and has given them a vision of their needs.

The quarterly mission meetings begun in about 1918 at the Warwick River Church were a means of fostering the mission spirit. And after some effort in the outlying rural sections it became the burden of some that active

organized work should be begun in the city. Accordingly their Mission Committee was instructed to move forward.

This was in 1928; and because of limited funds and nothing more suitable available, a dwelling house was rented for a hall. Here Sunday school has been conducted regularly, mid-week prayer meetings have been held at different times, preaching services twice monthly, and visitation work one or more days each week by a sister. Hampered quarters have prevented the holding of a regular series of evangelistic meetings.

Beside the sowing of the good seed in the hearts of an ever-changing audience, part of the visible results has been the receiving of ten souls into the Church by baptism. We feel that opportunities for permanent work at this place are favorable because of its proximity to a well established conservative congregation.

This work has been carried on these years by talent and means of the Warwick River congregation alone; until the last meeting of the Virginia Mennonite Board of Missions and Charities, when the Newport News work was taken over by this Board, with the continued co-operation of the Warwick River Church.

The pressing needs for the expansion of this work are the erection of a suitable church building on the lots already purchased and the location of a permanent worker in the town.

This is the purpose of this appeal. Since any faithful missionary effort should concern every true Christian, and since our section has helped in like causes from coast to coast, we trust that our efforts may receive like support from other persons and congregations. Can the Lord depend on you?

Send all offerings to E. R. Brunk, R. D., 1, Harrisonburg, Va., who is Sec.-treas. of the board, and mark it for the Newport News work. Then pray that it may be the means of many thanksgivings to God.

Virginia Mennonite Board of
Missions and Charities.

CORRESPONDENCE

(Continued from page 905)

through a series of revival meetings conducted by S. J. Miller. We were wonderfully blest, though no new converts were received.

We also had a very encouraging all-day meeting Nov. 22, when we celebrated our 50th anniversary. Many visitors were here who used to worship at this place.

Brethren Arthur Ebersole and Melvin Horst had the privilege of attending the institute at Hydro, Okla., Dec. 28 to Jan. 2.

Sunday morning, Dec. 20, our S. S. held election of officers for 1937. Re-

sults as follows: Supts., Bros. Clifford Stutzman, Melvin Horst; Sec.-treas., Arthur Ebersole, Dorothy Horst; Chors., Frank Horst, Lillian Stutzman.

Bro. Lawrence Horst, who is attending Hesston College, spent the Christmas vacation with the Gospel team giving programs at a number of churches in Nebraska, Iowa, Illinois, Missouri, and Kansas.

Pray for this little congregation at Peabody, that we may remain faithful.
Jan. 7, 1937. Cor.

Eureka, Ill.

(Roanoke congregation)

Dear Herald Readers, Greetings:— On Dec. 20 we reorganized our Sunday school followed with a sermon by Bro. John Harnish. Supts., Noah Kennel, Walter Zook; S. S. Chors., Mabelle Smith, Beulah Ulrich; Church Chors., Clifford Noe, Peter R. Schertz; Prim. Dept. Supts., Lulu Smith, Clarence Noe.

After a sermon from Bro. Ezra Yordy our Y. P. M. was reorganized Dec. 27 as follows: Supts., Clarence Noe, Loren Ulrich; Chors., Edna Litwiller, Irma Garber.

On Dec. 23 Bro. William Jennings of Concord, Tenn., gave us an impressive sermon.

Jan. 8, 1937.

Cor.

Waynesboro, Va.

(Springdale congregation)

Greetings of Love in Jesus' Name:—We are now writing 1937 and have entered into another year. Many and varied may have been the circumstances in life the past year, yet God has led us safely through. May we trust Him for future guidance.

We enjoyed visits from the following brethren and sisters: Sept. 13, Bro. B. Frank Martin of East Earl, Pa., preached for us morning and night. He was accompanied by his wife and other brethren and sisters from Maryland and Pennsylvania. In the month of October our communion meetings were held at the different churches of the district. Nov. 22, Bro. William Martin's, and Bro. Henry Eshleman's were with us. Bro. William preached morning and evening. On Thanksgiving day Bro. William and Bro. John Garber gave us the message, and Bro. Garber again on Sunday night after Thanksgiving. Always glad for all visitors. Come again, and others.

Christmas day services, and an all-day meeting on the last day of the year, which was a conference report meeting, and we trust our coming together on the various occasions, will not be in vain. I am sure it will not be if we were attentive listeners, and pondered in our hearts the good messages, and rich admonitions which were given us by our visiting brethren, as well

as the home ministers, whom we know have the welfare of the Church at heart.

May all be led by the spirit of submission, to obey the conference decisions, and all will be to God's glory, and to the uniting of the body in one, that we may be truly of one faith in Christ Jesus the Head. The reorganization was again done for another year.

The following brethren have been appointed: Supts., Clark Showalter and Franklin Weaver; Chor., E. Clayton Shank; Sec.-treas., Enos Grove. Not much change in the teaching staff. May all enter the New Year with renewed zeal to do better service for the Lord in the future than we have in the past. We wish all a prosperous New Year, and all we do, be done to God's honor and glory.

Jan. 8, 1937. Maggie M. Driver.

Elida, Ohio

Greetings of Love to Herald Readers:—We are thankful to our heavenly Father for His care over us. Surely we owe Him everything; our lives, our all.

We, the Bethany congregation, are at present holding our services at Allentown, two miles south of Elida.

On Aug. 30, Bro. S. E. Allgyer and Bro. Edward Frey were here and organized those desiring to remain with Conference, a charter membership of 75 members.

On Sept. 20, communion services were held with Bro. Allgyer in charge. At this time four were received by baptism.

Bro. Menno Troyer brought us a message on Sunday morning, Nov. 29, and Bro. J. A. Heatwole in the afternoon. We invite those passing through to worship with us. We expect to hold revival meetings soon.

Our organization for the new year is as follows: Supts., Sherman Swartz and John Allen; Secy., Zelma Stalter; Chors., Mary Brunk and Irene Swartz; Treas., Perry Smith; Y. P. B. S. Com., Clyde Swartz, Stemen Diller, Mildred Good.

Sister Mary Stalter of Kansas City Mission and Sister Ethel Good of Chicago Mission spent the Christmas holidays at their homes in this community.

We ask a special interest in your prayers in behalf of the work here.

Jan. 8, 1937. Nellie Diller.

Goshen, Ind.

(Goshen College Notes)

The annual winter Bible school of six weeks length opened at the college on Jan. 4. The first day was spent in registration and in organizing classes. Sixty-five persons enrolled for this term of Bible study during the opening days. They come from various states as follows: Indiana, 35; Ohio, 17; Illinois, 7; New York, 3; Iowa, Maryland, Oregon one each. This

makes the largest enrollment in the term for some years and thirty percent larger than last year.

For the class work of this term a total of 24 courses of instruction are given. Two special instructors are giving their full time to the teaching of these classes: Bro. D. A. Yoder, Elkhart, who serves as principal of the School, and Bro. I. W. Royer, Orrville, Ohio. Besides these two, six members of the college staff are also giving courses for the winter Bible school.

The extension committees of the student Christian Associations sponsored three Gospel teams, who went out during the vacation period and presented Gospel programs in numerous Mennonite communities. One group filled nine appointments in the state of Michigan. A second group had eleven appointments in the state of Ohio, and the third team made twenty appointments, mostly in western Pennsylvania and Ontario. The itineraries of all the groups totaling more than 4000 miles, were made as planned and without mishap. The young brethren who participated in this work enjoyed the experience of witnessing for the Lord in the various congregations and appreciated the warm Christian fellowship with many friends whom they met.

A new committee of the students' Christian associations was organized last year, known as the Church Relations Committee. It carries on a number of projects for the purpose of acquainting the young people with the principles and ideals of the Mennonite Church. During the second week of December this committee arranged for several meetings devoted to a discussion of the principle and practice of non-conformity to the world. Four members of the faculty discussed formal topics bearing on the theme. The climax of the programs was a discussion forum where questions were answered.

The College Peace Society held its monthly meeting Jan. 6, at which time Edward Yoder read a paper on the subject, Christianity and the State.

Examinations for the close of the first semester will be held Jan. 20-23. The second semester will open on Monday, Jan. 25. Registration for the new semester is being carried through in advance of the opening date.

Jan. 8, 1937. Edward Yoder.

Accident, Md.

(Glade congregation)

Greetings of Love in Jesus' Name:—With the psalmist, we can surely praise the Lord for His goodness and blessings we are receiving from Him, both temporal and spiritual.

On Dec. 7 Bro. Frank Leaman of York, Pa., came into our midst and began a series of meetings that same

evening. The messages given were Spirit-filled and inspiring, with warnings and pleadings for the lost. Interest and attendance was good during the two weeks. Children's meeting was held every other evening and was marked by good interest and attendance. We thank the Lord for six precious young souls who were willing to surrender their lives to Jesus and enter into the family of God. May the Lord abundantly bless them, that they may be used in His service to His honor and glory.

In this way, I take the opportunity of extending our sincere thanks in behalf of our Sunday school, to those of our dear friends, who have made it possible, and purchased a library for the Glade Sunday school. We greatly appreciate this gift, which was presented to the school at our Christmas service, which was held on Wednesday evening preceding Christmas. May the Lord bless and reward each one who has made it possible for our

(Continued on last page)

REPORT OF SUMMER BIBLE SCHOOLS OF 1936 (of Schools Which Responded)

By C. F. Yake

The report on our Summer Bible Schools, for a number of reasons, is incomplete; but it seems wise to give a summary at this time. To date 94 schools have reported. These had a total enrollment of 13,472, and an average attendance of 11,135; 964 teachers were employed. Of the total number enrolled, 370 are reported as taking high-school work. Expenses are estimated at \$3,326.44, a cost per enrolled pupil of 25 cents.

Number of Schools

The bookstore has a Summer Bible School roster of 155 individual orders. A number of these orders were from persons outside of our own denomination. Making a reasonable allowance for such orders, we may quite accurately conjecture that the number of Summer Bible Schools during the summer of 1936 were not less than 125, and not more than 140. To date, 200 sets of the elementary Summer Bible School course have been distributed.

Some District Returns

Interesting district reports come from the following: Lancaster County and the east 25 schools reported; Southwestern Pa., 20 schools; Missouri-Kansas, 12 schools reported; Indiana-Michigan, 11 reported; Illinois, 9 reported; Ohio, 6.

Comparative Facts

In 1935 the final report was 103 schools, with a total enrollment of 11,500. In 1936, of the reports from 94 schools, the total enrollment is 13,472—almost 2,000 more pupils in less schools. This is remarkable. Likely the total enrollment of all schools actually held would go beyond 16,000. The number of Sunday-school pupils, under 14 years of age, in all of the Mennonite Sunday schools (about 400 or more) reported Jan. 1, 1935, was 14,266. Making an allowance for the 370 high-school pupils in the enrollment of the 94 Summer Bible Schools reported thus far, we have had in these schools only 1,000 less pupils under 14 years of age than in all the Mennonite Sunday schools. This gives an idea of the extent of the influence and the outreach of the Summer Bible School movement.

Married

Brydge—Coffey.—On Thursday, Aug. 20, 1936, at the home of the officiating bishop, Bro. Joseph R. Driver, Waynesboro, Va., Sister Ida Coffey and Bro. Oscar Brydge were united in marriage. May the Lord bless them as they journey through life.

Leatherman — Brunk.—Bro. Richard W. Leatherman of Doylestown, Pa., and Sister Ida M. Brunk of Fentress, Va., were joined in marriage Oct. 11, 1936 at the home of the bride's parents by Bishop Geo. R. Brunk of Denbigh, Va. We wish for them a useful and happy life.

Miller—Amstutz.—On Dec. 24, 1936, at the Mennonite Mission Home in Ft. Wayne, Ind., Bro. Emmanuel Miller of Centerville, Mich., and Sister Anna Amstutz of near Berne, Ind., both members of the Mission congregation were united in holy marriage, Bro. Newton S. Weher officiating. May the Lord bless this union.

Strubhar—Kleiver.—On Sunday, Jan. 3, 1937, at the home of the bride's mother, near Hubbard, Oreg., Bro. Wesley Strubhar and Sister Lillian Kleiver, both of the Zion congregation near Hubbard, Oreg., were united in holy marriage by Bro. Paul N. Roth. We trust that God's choicest blessings will be their's through life.

Tinsler—Shoup.—At the home of the bride's parents, Bro. and Sister Frank Shoup of Beech City, Ohio, their daughter Ermie, of the Longenecker congregation, was united in marriage with Bro. Carl Tinsler of the Crown Hill congregation near Marshallville, Ohio, Dec. 31, 1936, Bro. I. J. Buchwalter officiating. May God's blessings attend them through life.

Smeltzer—Shaum.—On Nov. 14, 1936, Bro. George V. Smeltzer of the Olive congregation and Sister Laura E. Shaum of the Holdeman congregation were united in marriage at the home of the bride's parents, Bro. and Sister Leander Shaum of Wakarusa, Ind., by the bride's brother Bro. Warren C. Shaum. May God's richest blessings attend them through life.

Obituary

Lear.—Arthur, son of Clarence and Hettie Lear, died July 11, 1936; aged 2 y. He was ill several weeks. He is survived by his parents, 10 brothers and sisters, and also his grandmother. Buried at Deep Run, Pa.

Wiens.—Bro. A. F. Wiens, Supt. Mennonite Bible Mission, 4221 S. Rockwell St., Chicago, passed away the afternoon of Jan. 10, 1937. He assisted in the morning service, and was on his way to a men's meeting when he was stricken with a heart attack. He was active in mission work in Chicago the past thirty years.

A. H. Leaman.

Burkhart.—Stanley Austin, son of C. L. and Mary Burkhart, died in the Watson, Sask., hospital; aged 2 y. 9 m. 7 d. He leaves father, mother, 5 sisters, and 2 brothers, all at home. One sister (Greta) is at present a patient in the Watson hospital. Funeral services were held in Sharon Church near Guernsey, Sask., in charge of Bros. M. H. Schmitt and Burton Tather. Texts, II Sam. 12:23; Jno. 17:13.

Nafziger.—Navada Jean, infant daughter of Mr. and Mrs. Elmer J. Nafziger of Archhold, Ohio, was born Dec. 30, 1936, and died the same day. She leaves her parents, 1 sister (Katharine), and 4 brothers (Carl, Dale, Everett and Gerald). Short funeral services by S. S. Wyse were held at the home and burial in Pettisville Cemetery.

"May God in His own way,
So bless that her short stay
May increase our longing
To meet her some day."

Stauffer.—Susie Minerva Kellar Stauffer was born July 17, 1878, at Oakland Mills, Pa.; died Jan. 1, 1937; aged 58 y. 5 m. 15 d. She was married in 1916 to Jacob Stauffer. To this union were born 6 children, namely: John, Esther, Beulah, Hazel, Paul and Mark, all at home. She is also survived by 2 brothers and 5 sisters in the eastern states. Early in life she accepted Christ as her personal Savior, and was a faithful member of the Mennonite Church. During the last 6 months she suffered much pain, but by God's grace she bore her sufferings with Christian fortitude. A few days before her departure her bodily sufferings ceased and on New Year's morning she peacefully fell asleep in Jesus. The last three years the family lived in Tuleta, Texas. Funeral services were held at the Walker Funeral Home, Beeville, Texas, and burial in the Beeville Cemetery. Services in charge of E. S. Hallman and T. K. Hershey.

Stoltzfus.—Donna Lee, daughter of John and Laura (Beckler) Stoltzfus, Woodriver, Neb., died Dec. 30, 1936; aged 9 m. 12 d. Her death was due to influenza followed by pleura pneumonia. She is survived by sorrowing parents, 3 sisters and 3 brothers (Elvira, Sterling, Elnor, Verle, Richard, and Grace), 2 grandfathers, 1 grandmother, a step-grandmother, 7 uncles, 5 aunts, and many other relatives and friends. She was very patient in her sickness. One grandmother preceded her. "The Lord has given, the Lord has taken. Blessed be the name of the Lord." Funeral services were conducted by Bros. A. D. Stutzman and P. R. Kennel. Text, Matt. 19:14. Interment in cemetery near by.

"God saw fit to take her from us,

Up in heaven there so high;

Angels took her O so sudden

With no time to say good bye."

Ranck.—Amos L., son of Jacob and Susan (Leaman) Ranck, entered into rest Nov. 13, 1936; aged 85 y. 3 m. 20 d. He was twice married. His first wife was Barbara L. Groff. To this union were born 6 children. Two little girls preceded him in infancy, also a daughter (Mrs. Emma Ranck Hershey) died five years ago. These children survive: Enos G., Emanuel G., and Mrs. Ada (Ranck) Buckwalter; also 20 grandchildren and 18 great-grandchildren. His second wife (Emma Groff Ranck) and 1 son (Amos Jr.) survive. Father was of a kind and thoughtful disposition, ready to help whenever the need arose. Services were held at the Strasburg Mennonite Church, conducted by Bros. Jacob Harnish and C. M. Bruhaker. He was laid to rest in the adjoining cemetery.

"Deep in our heart lies the picture

Of a loving father laid to rest;

In silence he suffered until God's angel whispered,

"Come home to the realms of the blest."

Wenut.—Annie, daughter of Henry and Mary Witzke, was born in Poland, Russia, April 15, 1860; died Jan. 5, 1937; aged 76 y. 8 m. 20 d. She was married to David Wenut Dec. 21, 1880, with whom she lived in holy wedlock 56 years and on the same farm near Latham, Mo., since 1882. To this union were born 4 daughters. Two of them preceded their mother in death. There remain the husband, 2 daughters (Mrs. Rhoda Spencer and Mrs. Harry Springer) and 4 grandchildren; also 2 sisters (Mrs. Joe Worthley of Otterville, Mo., and Mrs. M. P. Dillion of Cole Camp, Mo.), 3 brothers (Jake Witzke of Butte, Mont., R. S. Witzke of Sedalia, Mo., and J. W. Witzke of Latham, Mo.), and a host of other near relatives and friends. She confessed Christ and united with the Mennonite Church early in life and remained a faithful member until death. Funeral services were held at the home near Latham and at Mt. Zion Church, conducted by Leroy Gingerich. Text, Psa. 23:4.

Brenneman.—Mary, daughter of Henry and Hannah Darr, was born July 24, 1857, at Stratford, Ont.; died Dec. 27, 1936, at her home near Wakarusa, Ind., after an illness of three

days; aged 79 y. 5 m. 3 d. At the age of 2 y. she came with her parents to Elkhart Co., Ind., in a one-horse covered wagon. She spent all her life around Wakarusa, Ind. She was married to Andrew J. Brenneman, Aug. 22, 1875, who preceded her in death 14 y. To this union 5 children were born. Three preceded her in death. Surviving her are John and Ruth at home, 3 grandchildren, 1 great-grandchild, a brother (Christ Darr of McCracken, Kans.), a sister (Sarah Darr of Wakarusa) with many other relatives and friends. She with her husband united with the Mennonite Church and were members at the Holdeman congregation for about 25 years. The funeral was held at the Olive Church, conducted by Brethren Warren Shaum and Silas Weldy. Burial in the adjoining cemetery.

Siples.—Clara (Bryant) Siples was born in Cincinnati, Ohio, (Feb. 18, 1849; died at the home of her son in Fort Wayne, Ind., Dec. 28, 1936. In 1866 she was married to Josiah Siples. To this union were born 5 sons (Joseph, John, Harry, Ed. and William) and 1 daughter (Mrs. Frank Edington). Her husband died in 1899. Since then she lived in widowhood. A few years after her husband's death she moved to Fort Wayne, where she spent the rest of her life. She was a member of the Mennonite mission, and her sweet smile and cheerful disposition will be missed by all who knew her. She was with us in our regular services just two weeks before she died. She left a bright testimony and often expressed a desire to go to be with her Lord. She is survived by her 5 sons, 1 daughter, 17 grandchildren, and 20 great-grandchildren. Funeral services were held Dec. 30 at the home of her son in Fort Wayne, in charge of Newton S. Weber, assisted by B. B. King. Interment at Woodlawn Cemetery, Van Wert, Ohio.

Stoltzfus.—Anna Elizabeth, daughter of the late Plank and Mary Ann (Wanner) Reeser, was born April 21, 1881, in Lancaster Co., Pa.; died Nov. 3, 1936; aged 55 y. 6 m. 13 d. On Dec. 27, 1906, she was united in marriage with Jacob P., youngest son of the late Bishop Gideon Stoltzfus. She united with the Mennonite Church in her youth and was a faithful member until death. She is survived by her husband and a daughter (Nora E. at home), also 5 brothers, with many other relatives and friends. She had been ill for four months, but bore her suffering patiently, until the Lord called her home. Funeral services were held at the late home on Nov. 6, in charge of Bro. Amos Stoltzfus, and at the Kinzers Church conducted by Brethren Ahram Martin, J. S. Mast, and Martin Hershey. Text, Heb. 4:9.

"Passing out of the shadow into a purer light,
Stepping behind the curtain, getting a clearer sight;

Laying aside a hurden, this weary mortal coil,
Done with the world's vexations, done with its tears and toils."

Grieser.—Ralph, son of Simon and Lizzie (Nofziger) Grieser, was born June 8, 1909, near Archhold, Ohio; died Jan. 3, 1937, in Memorial Hospital, Wauseon, Ohio; aged 27 y. 6 m. 25 d. His illness was due to tonsillitis and quinsy, developing into pleurisy and pneumonia, from which he suffered patiently until relieved by death. He was of a quiet, unassuming, friendly disposition, endearing himself to all that were acquainted with him. He tenderly cared for his invalid father for nearly five years. One week before his death he accepted Christ as his personal Savior, and found peace through faith in the merits of Christ. He leaves his invalid father, mother, 3 brothers, 1 sister (Elmer of Wauseon, Raymond of Archhold, Clarence and Irene at home), and a large number of near relatives and friends. Two sisters preceded him in death. Funeral services conducted by Brethren Jesse Short and S. S. Wyse.

"I have made my peace farewell to all,

I'll meet those dear ones gone before;

It will only be a little while,

Until I'll meet my Savior on yonder shore."

Herr.—Harry R., beloved son of Willis G. and Elsie (Rohrer) Herr, died Nov. 24, 1936, at his home near Lampeter, Pa.; aged 2 y. 9 m. 8 d. Although Harry had a cold for a few days, he seemed to be feeling well as usual until early Tuesday morning he became seriously ill and died the same evening of bronchial pneumonia. He was of a bright disposition and is sadly missed in the home. He leaves his hereaved parents, 1 brother (James Willis) and 2 sisters (Verna Marie and Pauline Elizabeth), his maternal grandmother (Mrs. Elizabeth L. Rohrer of Intercourse) and his paternal grandparents (Mr. and Mrs. Harry B. Herr of near Lampeter); also uncles, aunts, cousins and many friends. Funeral services were held Nov. 27, at the home and at the Strashurg Mennonite Church, in charge of Bro. Jacob T. Harnish. Text, Job 16:22. Interment in Willow St. Mennonite Cemetery.

"Dear little Harry, too pure to stay,
Our loving Father has called you away.
Out of this world of sorrow and care,
To wait till we join you over there."
By the parents.

Haverstick.—Mary G., widow of John M. Haverstick, was born Sept. 18, 1869; died Nov. 21, 1936; aged 67 y. 2 m. 3 d. She passed away very suddenly of a heart attack at her home while sitting in her chair. She was at her daily duties, not feeling so well, thought she had the gripe. This surely is a loud call to us all. She was a member of the Mennonite Church for many years. Her influence will long remain with those who knew her and came in contact with her daily life. She was a daughter of the late Levi and Susan (Groff) Herr. Her husband preceded her in death Nov. 11, 1935. She is survived by the following step children: Mrs. David Warfel, Lancaster; Harry Haverstick, Lyndon; Charles Haverstick, Manitoba, Can.; a brother (Newton G. Herr), a sister (Emma H. Root), and a large circle of relatives. Services were conducted by Brethren Jacob Bru Baker and David Mosemann at East Chestnut St., Lancaster, Pa. Burial in Habecker's Cemetery.

"Precious sister, thou hast left us,
Gone to dwell with angels fair;
But 'tis God who hath bereft us,
By His grace we'll meet you there."

Emma H. Root.

Yoder.—Ido D., son of the late Daniel D. and Anna (Lantz) Yoder, was born in Garret Co., Md., Oct. 14, 1889; died in the Hazel McGilvery Hospital, Meyersdale, Pa., Dec. 6, 1936; aged 47 y. 1 m. 21 d. Death was due to weak heart complicated with conditions brought on by gripe. He was taken to the hospital in the afternoon and died that night. He was united in marriage with Effie Yoder June 13, 1915. To this union 2 sons and 2 daughters were born. One infant son preceded him in death. With his wife the following children survive: Frieda, Dora, Mary, and Peter, all at home. Two sisters and one brother (Mrs. Noah J. Lee, Dover, Del.; Mrs. Gideon J. Breneman, Springs, Pa.; and Ira J. Yoder, Stevensville, Md.). He united with the Old Order Mennonite Church at the age of 17 years. He was ordained to the ministry of the Gospel in May, 1921, in which membership and ministry he labored faithfully until the end. He attended preaching services on the Sunday before he died, on which occasion he preached his last sermon. Funeral services were held at the Flag Run Meeting-house Dec. 9, conducted by Bro. Eli D. Beachy, Oakland, Md., and by Bro. John Hostetler, Dover, Del., assisted by Bro. Joseph J. Yoder of the home congregation. A friend.

Stern.—Anna Mary, only child of Samuel and Elizabeth Groff, was born near Elizabethtown, Pa., Oct. 1, 1858; died Dec. 11, 1936; aged 78 y. 2 m. 10 d. She was united in marriage to Peter M. Stern Sept. 15, 1878, he having preceded her in death almost 24 years. To this union were born 1 son (Samuel, preceding her 11 years ago) and 1 daughter (Mrs. Walter Hestland, Manheim, Pa.) with whom she resided

about 14 years. She is also survived by 9 grandchildren and 5 great-grandchildren. She was a member of Risser's congregation for quite a number of years. Her health has been failing for almost three years, due to the effects of a stroke. She was confined to bed for about four weeks, after having a fall and injuring her leg. She talked of her faith in God and expressed her desire to go home. She is greatly missed in the home, always being a great talker. Short services were held at the home by Bro. Abram Risser of Gantz's congregation and at Risser's Church by Bro. Walter Oberholtzer and Bro. Noah Risser. Text, II Tim. 4:6-8. Burial in the adjoining cemetery.

"The room is quiet, all is still,
Her place is vacant, 'tis God's will;
So long she waited for her rest,
Our blessed Lord knows what is best."

Keim.—Mary (Leece) Keim was born in Kent Co., Mich., Sept. 19, 1864; died at her home near Clarksville, Mich., Dec. 28, 1936; aged 72 y. 3 m. 8 d. On June 4, 1886, she was united in marriage to Samuel Keim. To this union were born 4 children (Burt A., Walter P., Mrs. Rose Schwab, and Wesley M.). She leaves a sorrowing husband, 4 children, 9 grandchildren, 1 brother (George Leece), and many relatives and friends. Sister Keim was in failing health all summer, and was confined to her bed for the last seven weeks, suffering from a complication of diseases, among them pneumonia. She suffered much and patiently; expressing a desire to go and be with her Lord, whom she had confessed and accepted a number of years ago; and served, being a faithful member of the Bowne Mennonite Church at the time of her death. Funeral services were held Dec. 31 at the home and at the Mennonite Church conducted by T. E. Schrock and ——— Johnson. Burial in the adjoining cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.
God in His wisdom has recalled
The boon His love had given;
And though the body slumbers now,
The soul is safe in heaven."

Groff.—Lizzie Ann, wife of Clayton M. Groff of near Lederach, Pa., was born May 5, 1902; died Dec. 9, 1936; aged 34 y. 7 m. 4 d. When her condition became serious she was taken to Grand View Hospital, Sellersville. Several hours after a caesarian operation, she passed away. The infant son did not live. She was the oldest daughter of Bro. and Sister Samuel Godshall of Franconia, and the first one out of a family of twelve to depart this life. She is survived by her parents, her husband, 4 children (Lorraine, Claude, Neva, and Merrill) all at home, and 1 infant son preceded her in death. She is also survived by 6 brothers and 5 sisters. She was a faithful member of the Salford congregation. Her sudden departure was a great shock to the community. One of her neighbors said after her departure that she possessed a quiet disposition and was often found with her Bible open while ironing or doing her housework, which surely has been a great comfort to her many mourning friends. It is estimated that over twelve hundred passed the coffin (She had her infant child in her arm which only took place several times before in the history of the Salford Church). Funeral services were held Dec. 13 in the home and at the Salford Mennonite Church in charge of Brethren Rein Alderfer, Elias Landis, and A. A. Price. Text, I Cor. 15:57. Interment in adjoining cemetery.

Litwiller.—Katherine (Jantzi) Litwiller was born near St. Agatha, Ont., July 7, 1847; died Dec. 29, 1936; aged 89 y. 5 m. 22 d. Early in life she accepted Christ as her Savior and remained faithful to the end. Death to her was only the gateway to eternal glory. Her's truly was a life of service and devotion to her Master. She was always ready to lend a helping hand to those around her as long as health permitted. On June 2, 1868, she was united in

holy matrimony to Bro. Johu Litwiller. To this union were born 3 sons and 1 daughter. Michael died in infancy. Her husband preceded her Aug. 27, 1927. She lived in widowhood 9 y. 4 m. 2 d. She leaves 1 daughter (Katie—Mrs. Isaac Wagler), 20 grandchildren, 38 great-grandchildren, 2 hrotbers (Jacob of Atwood, Moses of Fergus), 2 sisters (Mrs. John B. Jutzi and Mrs. Jacob Gascho of Michigan); 1 sister, and 10 brothers having preceded her. Funeral services were conducted by Bro. Benjamin Gingerich from Psa. 90 at the house, by Bro. Peter Nafziger from Acts 9:36-41, Bro. Moses O. Jantzi from Psa. 123; also a word of testimony by Bro. Jacob R. Bender. Interment in adjoining cemetery.

"'Tis so hard to part with grandmother dear,
No more to see, no more to hear:
A nobler grandmother could not be,
Found on this side of eternity."

The grandchildren.

Badertscher.—Mary Jane, was born April 18, 1920, near Kidron, Ohio, died Dec. 25, 1936; aged 16 y. 8 m. 7 d. She was reared in a Christian home and after her conversion became a member of the Kidron Gospel Tabernacle in the spring of 1935. She enjoyed her school days and was a member of the Junior class of the Dalton High School. Among her schoolmates she had a large number of friends. Her interests were wide and varied. Her life's aim was to become a nurse. Around the home she always found a way to be useful. Although for her to be absent from the body is to be present with the Lord, her absence from the home, in church and in school will be keenly felt. Those of her family left behind are her mother, 4 sisters (Mrs. Dan. Morand, Berne, Ind.; Mrs. H. Clair Amstutz, Indianapolis, Ind.; Hulda, Cleveland; Martha, Massillon), and 5 hrotbers (Albert of Kidron; Milton of Sehring; Ivan of Bluffton; Llewellyn of Massillon, and Thomas Lee at home). Her father, 2 brothers who died in infancy, and 1 sister preceded her into the presence of the Lord. Besides her family, a host of relatives and friends will miss her, but we know we shall see her again. "Now we see as through a glass darkly, but then face to face." We believe Jesus doeth all things well, therefore we say, His will be done. Funeral services were held Dec. 28 by F. Imhoff of Cleveland at the Gospel Tabernacle, where a large concourse of people had gathered to pay their last tribute of respect. Burial in Salem Mennonite Cemetery. By her mother.

Springer.—Andrew, son of Valentine and Marie Springer, was born June 26, 1862, in Alsace Lorraine, France; died at his home near Metamora, Ill., of pneumonia; aged 74 y. 5 m. 27 d. At the age of 27, with his brother Peter, he came to the United States. On Dec. 24, 1895, he was united in marriage with Katie Camp and the couple have lived on the same farm one mile east of Metamora their whole married life. He united with the Mennonite Church in his youth and remained a steadfast member until death. For about 34 years he served as janitor of the Metamora Mennonite church, performing his service as a doorkeeper in the House of the Lord in a quiet, unassuming way. He always had a kindly greeting and consideration for every one. He was deeply religious and spent much time in meditation and the study of God's Word. He took a special interest in the welfare of the young people. He expressed, by some of his last words, that he was going to his Heavenly Home. He leaves his beloved wife who so faithfully attended him during his many afflictions, a foster daughter (Hattie Leidig of Lake Charles, La., who was a joy to the home), 5 foster grandchildren, and 4 hrotbers (Joe of Gibson City, Ill.; Valentine of Fisber, Ill.; Peter of Metamora, Ill.; and Ben of Washington, Ill.), besides a host of other relatives and friends. He was preceded in death by his parents, his brother John, and a sister and brother who died in infancy in France. Funeral services were held on Dec. 26, at the home by Bro. A. A. Schrock and at the Metamora Mennonite Church by Brethren Ed Oyer and J. N. Kaufman. Text,

I Cor. 15:26. Burial in Roanoke Mennonite Cemetery.

Steiner.—Barbara Malinda, daughter of Tobias and Rachel Blosser, was born in Elkhart Co., Ind., July 10, 1873; died at her home in Fort Wayne, Ind., Nov. 17, 1936, after an illness of over six months; aged 63 y. 4 m. 7 d. She was united in marriage Jan. 8, 1901, to Menno L. Steiner. To this union were born a son (Clarence P. of Cleveland, O.) and a daughter (Mary E. attending Manchester College). Besides the husband and children, she is survived by a sister (Mrs. Saloma Good of Dutton, Mich.) and 2 brothers (William Blosser of Danville, Va., and Dr. John R. Blosser, Denver, Colo.). In early life she became a member of the Mennonite Church and during 1900 was a worker in the Chicago Mission. She was a Sunday school teacher for over 40 years and was active in Christian work throughout her life. Together with her husband, she studied the chiropractic profession, graduating in 1921, and two years later completed a post-graduate course with the degree, Ph.C. She was interested also in the temperance movement and gave much of her time to the work, serving for two years as president of the Allen Co. (Ind.) Woman's Christian Temperance Union. In later years she united with the Methodist Episcopal Church, and was a faithful worker in the various activities of that church until her last illness. She was a loving wife and mother in her home, and during her illness manifested a true Christian spirit. Before she passed away she left testimony that all was well and that she was ready to meet her Lord. Funeral services were held at the Trinity M. E. Church, Nov. 20, R. J. Burns of that church, L. R. Berry of the First Baptist Church, and Newton S. Weber of the Mennonite Church participating. Text, Psal. 116:15. Interment at Lindenwood Cemetery, Fort Wayne.
By her son and daughter.

Dettwiler.—John Samuel, son of Jonas W. and Amanda (Eby) Dettwiler, was born Sept. 1, 1877; died Jan. 8, 1937; aged 59 y. 4 m. 7 d. On June 27, 1906, he was married to Fannie, daughter of D. F. Driver (deceased). Providence left this union childless, but their hearts and home were opened to two homeless little boys who received all the tender and loving care that a Christian father could give to his own sons. His devoted companion and these boys, grown to manhood (Gerald of the home community and Harry of Garden City, Mo.), and 2 brothers (William of Harper, Kans., and Jonas of the home community), 4 sisters (Mrs. Adeline Fenton, of the home community, Mrs. Susan Weaver of Albany, Oreg., Mrs. Leah Horst of Terra Bella, Calif., and Amanda Dettwiler of Harper, Kans.), and many relatives and friends remain to mourn the departure of a loved one. His entire life was spent on the old homestead near Versailles, Mo., where he was born. He was preceded in death by his father in 1917, his mother in 1902, and his sister Barbara, wife of Willie Dettweiler, in 1928. At the age of nineteen, he accepted Christ as his personal Savior, and united with the Mennonite Church, in which he was active until the end. On Jan. 11, 1920, he was ordained to the office of deacon in the Mt. Zion Church, where he served faithfully. His faithfulness to duty, his love for the Church, his devotion to his family, and his kindness to all, are traits of his character that will long remain in the minds of those who knew him as a brother in the church, and as a neighbor in the community. He was always in good health until a year ago, when he was stricken with Bright's disease from which he suffered much and bore it all with patience. Funeral services were held at the Mt. Zion Church in charge of Amos Gingerich assisted by J. R. Shank. Text, Phil. 1:21. Interment in the Mt. Zion Cemetery.

Clemmer.—Henry M. Clemmer of Harleysville, Pa., was born Nov. 12, 1849; died Nov. 23, 1936; aged 87 y. 11 d. He was the last of

a family of five to depart this life. He was married to Mary Kulp Feb. 9, 1878, and together they have walked life's way for fifty years. His companion and 2 children preceded him in death. He is survived by 1 son (Elmer of Telford), 2 daughters (Mrs. Harvey Freed of Souderton and Mrs. Horace Shisler of Harleysville, with whom he resided), 7 grandchildren, and 4 great-grandchildren.

In the fall of 1888 he was ordained deacon of the Salford Mennonite Church, served his office faithfully for twenty years, and was then ordained minister at the same place. He served as minister for twenty-eight years, altogether serving for forty-eight years on the Salford bench. He was also the oldest member of the Franconia Conference.

In the family circle, among his relatives and his church members, he was loved and respected as a man of deep piety, humility, and always possessing a cheerful spirit of friendliness. If his members came for advice or for help in solving problems he was one who always had an answer and proved it with God's Word. His outstanding teachings were on Love and Humility. He had a wonderful memory of things of long ago. The writer of the church history of Franconia Conference, which is now being printed, received much valuable information from him. He has been blessed during his entire life with remarkable health, excepting for the last few months of his life he was mostly in his room, afflicted with complications of diseases.

Funeral services were conducted Saturday, Nov. 28, at the home by Brethren Jonas Mininger and A. A. Price, and at the Salford Mennonite Church by Rein A. Alderfer and Elias Landis. Text, II Tim. 3:10. Interment in adjoining cemetery.

SPECIAL COURSES AND PROGRAMS During Winter Bible Term at Goshen College

I. CHRISTIAN EDUCATION INSTITUTE.—Jan. 28-29.

1. **Sunday School Day:** Inspirational talks, open forum discussions on topics and problems related to Sunday School work.

2. **Summer Bible School Day:** Historical and inspirational talks, open forum discussions on topics related to Summer Bible School Work.

II. MINISTERS' STUDY COURSE.—Feb. 1-5, 8-9.

1. Seven days of class study, lecture, and discussion for ministers.

2. Teachers are ministers and bishops from Goshen College and Indiana-Michigan district.

3. Subjects are N. T. Book Study, Prophecy, How Prepare Sermons, The Minister's Personal Life and Growth.

III. MINISTERS' WEEK.—Feb. 10-12.

1. Three days of conference for ministers.

2. Leaders and speakers from several states and conference districts.

IV. CHRISTIAN LIFE CONFERENCE.—Feb. 12-14.

1. Day and evening programs on Christian life and growth.

2. Speakers and workers from many states and conference districts.

For further information, address S. S. Yoder, Goshen College, Goshen, Ind.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va.

(July 21-25)

A committee representing the faculty of Eastern Mennonite School is making plans for another institute to be held during the third week in July. The program is being arranged so as to provide many opportunities for devotion, inspiration and fellowship. Plan early to attend this session.

John R. Mumaw, Director.

CHRISTLICHER GEMEINDE KALENDER

is the title of the Almanac published by the Mennonites of Germany. The issue for the ensuing year, 1937, contains valuable articles and lists of all the Mennonite churches in Germany, Poland, Switzerland and France together with the names and addresses of the ministers. 150 pages. Price, 45c.

Order from
Mennonite Publishing House
Scottdale, Pa.

BIBLE SCHOOL

Will be held near Midland, Mich., Feb. 1-12.

Instructors: S. G. Shetler and C. C. Culp.
Tuition, 75c per week.

Board and room, free for those from other communities.

We extend an invitation to all to attend.

For further information, write to
Floyd F. Bontrager,
Midland, Mich., R. 2.

CORRESPONDENCE

(Continued from page 909)

Sunday school to have access to a library of books which has been so well chosen.

We ask an interest in your prayers for the work here. There are still souls who need Christ as their Savior. May the Lord help us to bring the Gospel to them, and others to a deeper spiritual life.

This writing finds Sister Metzler a way from home, giving her service as matron of the Johnstown Bible School. She reports interest very good and is enjoying the work. She especially appreciates the spiritual atmosphere of the school, for which we are grateful. We trust this may be of real help to the student body. May God's blessing be upon our Bible schools.

Jan. 13, 1937. I. K. Metzler.

"The devil's best weapon is the wedge."—Selected.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

January 21, 1937

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Love.—This always heads the list. We are taught to have a supreme love to God, to love our neighbor as ourselves; as believers we are to "love one another with a pure heart fervently," but to "love not the world."

Joy.—Love and joy are inseparably linked together. And where "the love of God is shed abroad in our hearts by the Holy Ghost," there is a sure experience within the soul of "joy unspeakable and full of glory." "Rejoice in the Lord always; and again I say, Rejoice."

Peace.—"Love, joy, peace"—a blissful triumvirate, the privilege of every child of God to have. Only let us be sure that it is the real peace; "the peace of God which passeth all understanding." We cherish this assurance from our Lord: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Longsuffering—a natural result of the peace of God within the soul. We have a perfect example in God. So great is His longsuffering that He has patiently borne with this sinful world during all these centuries, "not willing that any should perish, but that all should come to repentance." Let us share in this longsuffering, co-operate with Him in bringing people to repentance, knowing that there is a terrible retribution coming by and by, for those who die in their sins.

Gentleness.—A companion quality with longsuffering. It is the exact opposite of the noisy demonstrations which some people couple with the work of the Holy Spirit. As followers of the Lord Jesus Christ, we are commanded to let our moderation be known to all; to be "wise as serpents, and harmless as doves." In action, "Be ye kind one to another, tender-hearted, forgiving one another;" in language, "Let your speech be always with grace, seasoned with salt."

Goodness.—If we possess the five qualities already named, we are the happy possessors of this quality also.

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Coupled with it are also such qualities as holiness, honesty, uprightness in heart and in contact with others, in obedience to God, honesty, living for the good of others, truthfulness, and everything else belonging to the consecrated child of God. Since God is perfect in goodness, and we are commanded to shine in His image, let us see that this quality shines out in our lives also.

Faith.—"Now faith is the substance of things hoped for, the evidence of things not seen." "Without faith it is impossible to please him" [God]. "Be-

lieve on the Lord Jesus Christ, and thou shalt be saved." ". . . To another, faith by the same Spirit." We thank the Lord that He "sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whoever has the Holy Spirit in him is by this same Spirit led "into all truth." Blessed be the name of God. "Holy and reverend is his name."

Meekness.—"Blessed are the meek; for they shall inherit the earth." Have you ever stopped to think what would be the result if every professed follower of our Lord Jesus Christ would manifest the same meekness that He did? He was "meek and lowly in heart." And because He was "meek and lowly in heart," "when he was reviled, he reviled not again." He was humble, lowly, non-resistant, self-sacrificing, praying for His enemies, of a forgiving spirit. Well did the inspired writer say that "we should follow his steps."

Temperance.—"And every one that striveth for the mastery is temperate in all things"—temperate in eating and drinking, temperate in speech, temperate in all things

allowable for Christian people. It is no more right to be temperate in drinking intoxicating liquors than it is to be temperate in lying, stealing, murdering, gambling, or any other sin. This world is on its way to utter ruin because of two things: (1) sinful indulgence in things that are morally wrong; (2) over-indulgence in things that are right when taken in moderation. Real temperance includes two things: (1) total abstinence from things that are wrong; (2) moderation in things that are right.

Free from the Law.—"Against such there is no law." This is said concern-

ing all things belonging to the fruit of the Spirit. When the fruit of the Spirit is manifest in the daily life, such restrictions as, "Thou shalt not steal," "Thou shalt not covet," etc., do not apply, for all Spirit-filled and Spirit-led people live above the law in that they would not do such things even if there were no "Thou shalt not's" in the Bible. "The law is for the lawless." Thank God for the privilege of being able to say, "The law of the Spirit of life hath made me free from the law of sin and death."

A Point on the Dress Question.—We used to hear—and do yet, sometimes—this expression: "I believe in nonconformity but I do not believe in uniformity." That kind of an expression indicates that the person making it hasn't looked into the subject very deep. Even if he were insincere a little mother wit would teach him that the point is so weak that it weakens rather than strengthens his argument. That kind of a person may not favor uniformity with Church standards, but his record shows that he favors uniformity with world standards. In appearance the style of his hat, of his neckwear, of his coat, of his shoes, etc., etc., is not far removed from the styles of the world. Other things being equal, the more loyal the member, the more his clothing is like that worn by the loyalists in his own church. In such matters as the wearing of jewelry, costly array, immodest apparel, and other things of which the Bible speaks plainly, the world takes the very opposite side from that taken by the Bible. Let a person be loyal to these Bible standards, at the same time whole-heartedly loyal to a church which upholds them, and the question of uniformity will not bother him. It is just as natural for him to conform to the standards of dress worn by the consecrated members in his own church as it is for the fashion devotee to conform to the fashions of the world.

INDOCTRINATION

The scriptural ideal of perfect indoctrination is thus set forth in Eph. 4: 12, 13:

"... For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This standard includes the following: (1) Christian unity in doctrine—"all . . . in the unity of the faith;" (2) Christian unity in experimental knowledge—"the knowledge of the Son of God;" (3) Christian perfection—"unto a perfect man . . . the measure of the stature of the fulness of Christ." It will be noticed that all of these are centered in Christ. Turning aside from this scriptural model, we enter the realm of "the doctrines of devils."

Attaining and Maintaining this Model

1. **The Full Surrender.**—Some people are fully surrendered, but it is to the world, and not to God, to which they have surrendered. It is the popular current, and not the Word of God, that determines their course in life. It is their supposed-to-be self-interest, and not "thus saith the Lord," that prompts their decisions. It is they who have yielded themselves wholly to the Lord (as taught in Rom. 6:1-7, 13; Tit. 2:11-14, and similar scriptures) who can truly say that their lives are "hid with Christ in God" and who are continually growing in the knowledge of God and His Word.

2. **Bible Study.**—It has well been said that "reading maketh a full man." And it depends upon what we read as to what this fullness consists of. Since "All scripture is given by inspiration of God, and is profitable for doctrine . . ." it follows that a knowledge of this "all scripture" is essential to a full scriptural indoctrination.

3. **"Pray without Ceasing."**—As Christ says, "Men ought always to pray." With this agrees the earnest plea voiced by Paul: "I will therefore that men pray everywhere, lifting up holy hands." Sincere, earnest, habitual prayer keeps us in constant touch and fellowship with God. This means constant divine illumination and guidance, a constant touch with truth and light.

4. **"A Conscience Void of Offence."**—It was the burden of Paul that he might at all times maintain "a conscience void of offence toward God, and towards men." That means: By the grace of God, so far as He gives me light and understanding, I'll always do right; I'll never do wrong. Our conscience upon the altar of the Lord, coupled with the continual prayer, "Lord, what wilt thou have me to do?" will keep us square with the Lord. The man who does things that he knows to be wrong, or fails to do what

he knows he should do, is sinning against better light—and will have a seared conscience unless he repents and promptly mends his ways.

5. **"Obey God."**—This has already been touched a few times, but we repeat it here for emphasis. The Holy Spirit is promised "to them that obey him;" and the Holy Spirit must be had to lead us "into all truth." True indoctrination is impossible without the guidance of the Holy Spirit. And there can not be any Holy Spirit guidance except on the part of those who are obedient to God's Word. The well indoctrinated child of God has an outstanding character that is "unspotted from the world."

The Why of Indoctrination

1. It is commanded.

Hear the message to Timothy: "Take heed unto thyself and unto the doctrine; continue in them"—and to Titus: "In doctrine shewing uncorruptness, gravity, sincerity, sound speech that can not be condemned." Hear the instruction of Christ to the missionaries, at home and abroad: "Teach all nations . . . to observe all things whatsoever I have commanded you." The fact that there are other reasons why we should be indoctrinated does not stand in the way of the fact that we can not be obedient to God without it.

2. It affects our life.

There is a close connection between doctrine and life. The liberalist tells us that it makes no difference what you believe about Christ, about the Bible, about future punishment, about a personal devil, etc., so that you live right. But the fact is that the things which we believe leave their impress upon our lives and characters. One illustration: "Every one that hath this hope in him purifieth himself." What of those in whom this hope does not exist? When you have a knowledge of the Word, and believe what the Word says, it does not only give you a holy reverence for all that the Word contains, but it separates you from all that it condemns or advises against. You must believe right before you can live right.

3. It affects our fellowship.

Read I Jno. 1:3-7. John tells us what it means to walk in darkness, and what it means to walk in the light. "If we walk in the light as he is in the light, we have fellowship one with another

and” But, some one says, This says “walk,” not “indoctrinate.” But how can any one “walk in the light” when he is ignorant of that light? And how can any one come in possession of that light without indoctrination? They who walk in this light are not only in fellowship with one another, but they can also say, “Truly our fellowship is with the Father, and with his Son Jesus Christ.” Without this light we have fellowship with those who walk in darkness; in other words, with the world.

4. It affects our eternal destiny.

Walking in darkness here is but the forerunner of suffering in the awful darkness in eternity. Even those who

want to do right are often misled and deceived because of their ignorance. Read Eph. 4:11-13 concerning indoctrination; and then read the result in V. 14: “That we be no more children, tossed to and fro by every wind of doctrine” Other things being equal, the more fully indoctrinated we are the safer we are here, and the better our prospects for a blessed eternity. Therefore, “Take heed unto thyself, and unto the doctrine.”

5. It makes Church discipline easier.

It is harder for the devil to deceive us when we have our eyes open and when the Word of God is ingrained into our system. Light dispels dark-

ness. Most of our church troubles are intensified because there are so many members who have more world than Word in them. One of the best antidotes to worldliness you can find is to have the Word of God instilled into the minds and hearts of children from little up. Therefore let every family live in Deut. 6:6-9 and every congregation live in Eph. 4:11-16.

“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.”

SIXTY SCRIPTURAL STANDARDS

(Continued)

XXXI. Christian Fellowship

If we walk in the light as he is in the light, we have fellowship one with another.—I Jno. 1:7.

Have no fellowship with the unfruitful works of darkness.—Eph. 5:11.

In these two scriptural quotations two standards of fellowship are set forth; one commended, the other condemned or forbidden. “Walk in the light” is the basis for true Christian fellowship. To walk in the light means to do as well as we know, to move forward in the light of truth, righteousness, and obedience to the Word of God. They who thus walk are thus brought into fellowship with those “of like precious faith.” The nearer we get to Jesus the Light of the world, the nearer we are to one another. More than this, “the blood of Jesus Christ his Son cleanseth us from all sin.” Those who are not “of like precious faith” can not have real Christian fellowship with believers, for “Can two walk together except they be agreed?” All who are walking together in true Christian fellowship can say of a truth, “Our fellowship is with the Father, and with his Son Jesus Christ.”

XXXII. Christian Unity

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psa. 133:1.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.—Jno. 17:21.

It was the prayer of our Lord that His followers might attain to the standard held forth in the ideal voiced by the psalmist. It is both “good” and “pleasant.” It is God-honoring and soul-uplifting. Perhaps the most significant expression of our Savior’s prayer for unity is found in the words, “that they also may be one in us.” There can be no Christian unity except where God the Father, God the Son, God the Holy Ghost, and the eternal Word of God are included.

XXXIII. Unchristian Unity

Can two walk together except they be agreed?—Amos 3:3.
They also have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.—Jer. 6:14.

There is this vital difference between Christian unity and the so-called unity in church federations: The first is a union based upon Gospel principles, the second is a coming together through ignoring doctrinal differences. The two are the exact opposites of each other. As stated in the preceding paragraph, there may be unity outside of Christ. Illustrations: Indian snake dances, heathen festivals, etc. But the only union which stands the test of time and of

eternity is that which gives full recognition and obedience to Father, Son, Holy Ghost, and the eternal Word of God. It has been the history of church federations that they invariably foster the drift in the direction of religious liberalism.

XXXIV. Christian Progress

Grow in grace and in the knowledge of our Lord and Savior Jesus Christ.—II Pet. 3:18.

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

The term “progressive” as a religious policy is a misnomer—unless you mean making progress backwards. Whether progressiveness is right or wrong depends upon the direction of the progress. Progression toward worldly standards is the worst and most destructive kind of reactionism.

As the texts at the head of this paragraph show, the Gospel of Christ is emphatically on the side of progress heavenward. We do well to heed the plea of Paul, “Let us go on to perfection.”

XXXV. The Victorious Life

If God be for us, who can be against us?—Rom. 8:31.

He that overcometh shall inherit all things.—Rev. 21:7.

Christ says to His disciples, “Without me ye can do nothing.” Paul says, “I can do all things through Christ.” Put these two texts together, and you have the secret of power to live the overcoming life. The conflict of life, when fought in human strength, is merely a demonstration of human weakness. When fought in the strength of the Most High, it can result only in victory. So long as we rely upon the strength and leadership of the great Captain of our salvation, defeat is impossible. “And this is the victory that overcometh the world, even our faith.”

XXXVI. “The Weapons of Our Warfare”

The weapons of our warfare are not carnal.—II Cor. 10:4.

Put on the whole armour of God.—Eph. 6:10.

“Not carnal, but mighty through God,” is the apostolic declaration. It is a reminder of two things: (1) “With God all things are possible.” (2) If we would live the overcoming life it is necessary to “put on the whole armour of God;” not merely a part of it. Another thought that appeals to us is the fact that Christian warfare and carnal warfare are as opposite from each other as day is from night. Instead of fighting with guns and swords and bombs and poison gas, the soldier of the Cross makes use of the girdle of truth, the helmet of salvation, the sandals of peace, the breastplate of righteousness, the sword of the Spirit, and the power of prayer. Let us never lay these weapons aside.

XXXVII. God's Plan of Salvation

All have sinned, and come short of the glory of God.—Rom. 3:23.
By grace are ye saved, through faith.—Eph. 2:8.

Man being totally helpless and depraved, there is but one thing left to bring about his restoration—the grace of God. As Christ says, "No man cometh unto the Father but by me." As Peter says, "There is none other name under heaven given among men, whereby we must be saved." As Paul says, "The gift of God is eternal life through Jesus Christ our Lord." The work of man's salvation is wholly the work of God. Yet there are divinely decreed conditions of salvation which man must comply with before the saving grace of God is applied to him. Whether therefore a man will be eternally saved or lost depends wholly upon his attitude toward God.

XXXVIII. God's Plan of Salvation—Faith

By grace are ye saved through faith.—Eph. 2:8.
Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

There are many other scriptures throwing light on this important subject. Paul says, "Without faith it is impossible to please him" [God]. James says, "Faith without works is dead." A living, saving faith is "a faith which worketh . . ." A mere historical faith amounts to nothing; for "the devils also believe and tremble." What we recognize as a saving faith is a faith which accepts God's Word, which grips the soul and lays hold on God, which moves the sinner to forsake the error of his way and to begin the "walk in newness of life," which produces "fruits meet for repentance." Where faith measures up to this standard, "He that believeth and is baptized shall be saved." Negatively speaking, "he that believeth not shall be damned."

XXXIX. God's Plan of Salvation—Repentance

Except ye repent, ye shall all likewise perish.—Luke 13:3, 5.
. . . repentance and remission of sins should be preached among all nations, beginning . . . —Luke 24:46, 47.

God has decreed that impenitent sinners can not be saved; that "the soul that sinneth it shall die." While God is "not willing that any should perish," He has no plan whereby sinners can be saved except through repentance. Repentance means more than being sorry, more than a mere change of mind, more than giving up a few bad habits. It includes all of these, plus a forsaking of sins and turning to God. In all these things the grace of God is manifest in that where there is true repentance there is sure "remission of sins." To all who truly repent of and forsake their sins this comforting assurance is given: "Though your sins be as scarlet, they shall be white as snow."

XL. God's Plan of Salvation—Adoption

Ye have received the Spirit of adoption, whereby we cry, Abba, Father.—Rom. 8:15.

To redeem them that were under the law, that we might receive the adoption of sons.—Gal. 4:5.

On one occasion Christ said to His enemies (though they had made great claims for themselves), "Ye are the children of your father the devil!" Numbered among the devil's children are all who have rejected God, whether knowingly or ignorantly. But the great heart of God went out to a lost and sinful world, and through the atoning merits of the blood of Jesus He made it possible for all to come to Him and receive remission of sins. They who avail themselves of this opportunity are adopted into God's happy family and become His children—and remain the "joint heirs with Christ" as long as they are faithful.

XLI. God's Plan of Salvation—Justification

All that believe are justified.—Acts 13:39.
Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

One of the great doctrines set forth in the Word of God is that of justification by faith. It is an assuring doctrine in that they who have by faith accepted Jesus Christ and are

true to His Word so far as they have the light need have no fears concerning their standing with God. But lest we should fall into the error of concluding that God keeps us saved regardless of how we live, we need the warning voice of Paul as set forth in Rom. 6:1-7, and of James as set forth in Jas. 2:14-26. In the sense that faith and works are inseparable, we conclude with James that man is justified by works as well as by faith.

XLII. God's Plan of Salvation—Conversion

Declaring the conversion of the Gentiles, they caused great joy unto all the brethren.—Acts 15:3.

Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6:4.

"Newness of life" has a double significance: (1) the new life of Christ in the saved soul; (2) in a changed life outwardly. Among the clearest examples of what a true evangelical conversion means for an individual, is that of the life of the apostle Paul. Compare his life before conversion with what it was afterwards, and you have a model by which you may gauge the genuineness of your own conversion. Since before our conversion we were the children of the devil, but through conversion we became the children of God, it follows that our life now (both the inner and the outer life) is DIFFERENT from what it was before. For further illustrations of what conversion means for the individual, read Eph. 2:1-13; Tit. 3:3-7; I Pet. 4:3, 4.

XLIII. God's Plan of Salvation—The Atonement

Saved from wrath . . . through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. 5:9, 11.

By one offering he hath perfected forever them that are sanctified.—Heb. 10:14.

God has decreed that salvation is possible alone through the atoning merits of the blood of Jesus; that "without the shedding of blood there is no remission." As Peter tells us, we were "not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Human goodness can not avail, for "all have sinned and come short of the glory of God." In the blood of this spotless Lamb we have a covering, a reconciliation, a ransom price paid for the redemption of all who accept this Sacrifice as the atonement for their sins. By this means man's righteousness is superseded by the righteousness of God.

XLIV. God's Plan of Salvation—Redemption

Christ hath redeemed us from the curse of the law, being made a curse for us.—Gal. 3:13.

We have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Eph. 1:7.

Notice the three leading things connected with our redemption: (1) "redemption through his blood;" (2) "the forgiveness of sins;" (3) "the riches of his grace." Our sins being forgiven, it leaves us sinless creatures. But let no man imagine that this happy state can be attained without our faithful co-operation with God. "How shall we that are dead to sin live any longer therein?" Redemption is for all men—who accept God's conditions. Only they who accept the redemptive price can profit by God's generous provision for our eternal salvation.

XLV. God's Plan of Salvation—Regeneration

Except a man be born again, he can not see the kingdom of God.—Jno. 3:3.

If any man be in Christ, he is a new creature.—II Cor. 5:17.

"All things are become new," is the way Paul puts it. The man born again is a new man, walking "in newness of life." He has been delivered from the bondage and curse of sin and adopted into the happy family of God. He is no longer "dead in trespasses and sins" but is "alive unto God." As the natural child resembles his parents, so the child of God resembles his heavenly Parent. A regenerated soul means not merely a professed but also a possessed life in Christ.

XLVI. God's Plan of Salvation—Sanctification

Sanctify them through thy truth: thy word is truth.—Jno. 17:17.

Sanctify the Lord God in your hearts.—I Pet. 3:15.

The word sanctification, or some form of it, is repeatedly used in Scripture, both in the Old and the New Testaments. It is a synonym for holiness, for consecration, for purity, and other qualities belonging to holy living or being. Wherever it is used in Scripture the idea of setting apart

is connected with it. And when used in connection with the idea of setting apart unto God, it necessarily means holiness; for no man can be set apart unto God without thereby being made pure, holy, sinless. The sanctified life is one of the crying needs of the present time. "If any man therefore purge himself of these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21).

(To be concluded)

PRAYER AND HOPE

By Isaac R. Herr

For the Gospel Herald.

Lord, entrench us in the power to forsake every evil way, saturate us in the love of God, give us a deep insight to the Word of God which liveth and abideth forever. Give us an inveterate grip upon life everlasting, and so will we day by day make our pious pilgrimages to the Holy City which has foundations whose Maker and Builder is God. With a complete renunciation of kindred alliances to the flesh and to the nether life of damnation and defeat, with a complete deliverance from unlawful carnality, from cruel insinuations, from hurtful backbitings and slanderous whisperings, from everything that maketh a lie and ends in howling miseries and weeping lamentations in the ages to come; with a deliverance from the inordinate, incontinent and concupiscent things of wrath and damnation; we commit our all to Thee.

In God we shall enjoy the usages and practices of reading the Word of God day by day and of receiving new and wondrous things of truth and of life everlasting, and of beholding them in their life, their meaning, their purity and power and in observing to do them and of going forward in them in the kingdom of grace and truth, we shall live each day in the blessedness of reading our titles clear to mansions in the sky. It is blessed to so live that at the end of our days we can live in that land of pure delight where saints immortal dwell.

Lancaster, Pa.

BOOK REVIEW

By J. D. Graber

For the Gospel Herald.

WITH CHRIST IN SOVIET RUSSIA
—by Valdimir Ph. Martzinkovski. 364 pages, 1933. Obtainable from the English Bookshop, N.M.P., 105 Jaffa Road, Jerusalem. (Rearranged, abridged, and translated from the Russian by Hoyt E. Porter, Hazard, Ky., U. S. A.)

This is a different book on Russia. It is not propaganda, not a recounting of terrible tales, not for the Soviet form of government, neither against it; it is a sincere, straightforward narrative of the personal experiences of a zealous, evangelical preacher during

the years of revolution until 1923, when he was finally sent on a three-year vacation from Russia by the authorities because of his religious activity. The temporary order to leave the country has matured into a more or less permanent exile from his motherland because Christianity is still as much undesired in Russia as it was in 1923. But the author is not bitter; he loves his fellow countrymen, knows that they are hungering for the living Faith, and he is still hoping some day to be able to return.

The narrative begins in 1913, a year before the War. The author was a member of the Orthodox Church, but an ardent Evangelical. In those early years he spent most of his time preaching and lecturing to young people, particularly within an organization known as the "Christian Student Circles." He had numerous invitations to leading universities in Russia, for he was a man of excellent education and culture. Yet in spite of his apparent intellectual acumen and oratorical powers he does not show the faintest trace of rationalism. He has the faith of a child in the Word of God and in the realities of the Christian Religion. It is of special interest to us as Mennonites that he was from the beginning opposed to military service in any form; not because of Tolstoi's influence, he is careful to note, but because he felt sure that militarism was contrary to the plain teachings as well as the spirit of the Gospel.

Another fact of special interest to Mennonites is that he was baptized by a group of immersionist Mennonites, likely those known as the "Brueder Gemeinde", at Alexanderthal, South Russia. He did not, however, unite with the Mennonite Church. The story of the mental processes and spiritual struggles that led him finally to accept believer's baptism late in life reads much like early Anabaptist history.

His fervent evangelicalism naturally kept him in constant conflict with the Soviet state, whose avowed purpose was to stamp out the last vestiges of belief in religion. He kept clear from all political agitation, however, and that explains why he was able to continue to work for five years under the new regime. About a year of this time, however, was spent in prison, but even there he carried on his witnessing and soul winning. He

possesses a real appreciation for the ideals of the revolutionaries, and in all his public lectures he gave expression to this appreciation; but he insisted absolutely that the first and fundamental requirement for the successful carrying out of the ideals of brotherhood and equality, so loudly proclaimed on every side, is a living faith in Christ. When he asked the Soviet officials why it was that Evangelicals had a better record of honesty and integrity than even good Party men, who were atheists, they merely shrugged their shoulders.

A reading of this book has given me renewed courage and inspiration. I recommend it especially to students and young people. The times in which we are living demand a Christian experience that is real and free from sham. Permit me in conclusion to make a rather lengthy quotation from the book since it expresses the heart of the present-day challenge: "We (in Russia) have come out of a burning house. But you, our Western Brethren, live in the same house—only in the next higher story. Have you not detected the smell of fire even in your own dwelling? Have you not caught the odor of smoke in all this hazy theology and this cunningly built structure of bourgeois Christianity, the mad purpose of which is not to subdue the world to Christ, but to conform the teachings of Christ to the demands of this world? Herten, an exile from Russia, disillusioned with Western Europe, even though in spirit a westerner himself, uttered the stern judgment concerning western culture, that in this realm 'shallow bourgeois materialism will conquer.' And behold! it is already conquering."

"Christianity without Christ, be it Sadduciac, liberalistic denial of the living God and of the miraculous, or dead Pharisaic dogmatism which merely accepts the idea of God and the divinity of Christ, but which actually contains nothing of God and His power or of Christ and His life—such Christianity will not stand in the day of trial that is now coming. For it is coming like a storm—like a hurricane."

Dhamtari, C. P., India.

The man or the woman who accepts the world standard will find sooner or later that his or her understanding is darkened.—Elmer Yoder.

THE ORIGIN AND STATE OF MAN

By Ralph M. Shank

For the Gospel Herald.

The origin and state of man is so clearly and forcefully stated in the Word of God that it seems impossible that any thinking person could entertain a false conception concerning it. On the other hand, the theory advanced by evolutionists to take the place of the Genesis account of the creation is so foolish, belittling, and impossible that one would think no thinking person would want to think that way, and yet there are thousands of people, who in an effort to do away with God, and glorify self, like to hold up an ape and then say, "Just see what progress I have made."

Let us examine the theory of the evolution of man briefly. It is hard to say just what the evolutionist does think because each different scientist seems to have a little different view of the matter. One noted scientist, Dr. Aroid Reuterdaahl said, "Fantastic and Cydonic waves are sweeping over the ocean of intellect, and the ship of Science has lost its rudder."

The evolutionists however can be narrowed down to two classes, called the Atheistic and Theistic evolutionists, and both of these agree in what they would call the fundamental points. The difference between these two groups is that the Atheist believes everything came through a process of development, and that by chance alone and without any supernatural power whatever. The Theist believes that God's hand was behind everything but that He used the process of evolution, taking millions of years to complete the work of the first six days recorded in Gen. 1, and that we are still developing. Both views being without foundation, this belief cannot be termed a scientific discovery; because science has to do with facts, and evolution is based alone on speculation. This they admit when they call evolution a hypothesis again and again, and the word **hypothesis** means speculation.

In the November 27th issue of the *Intelligencer Journal*, a daily paper published in Lancaster, Pa., was an account of a recent "sensational find," as it was termed, of the skull of the "missing link." This is a fine example of the kind of foundation the evolutionist builds on. This "sensational find" was made by Professor Franz Weidenreich. He tells us that the skulls are somewhere between 500,000 and 1,000,000 years old. The million-year estimate, he said, was arrived at largely by the fact that the fossilized remains of a saber-toothed tiger and a prehistoric deer known to have existed that long ago were unearthed nearby. But how

does he know that these fossils are that old? And why should the fact that they were found so close together prove anything as to their age? If I were buried by the side of my great-great-grandfather, that would not prove that we both lived and died at the same time. Thus they try to prove nothing which they think is something by referring to nothing which they think is something. This man also states that these skulls are from beings which were more ape than man. Professor, we still have such creatures!

The Evolutionist's Starting Point

They believe that way back in the multiplied millions of years ago there chanced to be matter and force, and how it came or where from science does not affirm. By matter and force contacting there appeared a primordial cell in which there was a spark of life. From this one cell came the flea and elephant, the grass and huge trees, worms and whales, mice and men, and even the world, the stars, the sun, and moon.

The development of most of the creation is not given as much consideration as that of man. I wonder what the ancestry of the flea or elephant looked like. Let us follow the one they do trace. First, he was only that primordial cell which developed into a jelly fish, and the jelly fish developed fins, and by using them on the ground caused them to turn into legs and it left the sea and began walking on four legs like the monkey does today, and from land it went to the trees. Note the beautiful upward progress of this creature. First from the sea to the land, and then from land to the tree. This animal continued to develop until he couldn't even climb a tree anymore, with the skill he once had, and therefore had to come back to the ground and began to walk standing upright. We are reminded of H. L. Hastings' words: "Oh skeptic, great is thy faith."

Now if we have come from such a low state, why don't we continue to develop? They say we are developing. If that be true, show me the man of today who has written more than a thousand and five songs and three thousand proverbs as did Solomon who lived thousands of years ago? If we are getting so much wiser, why don't we exalt some man of the present day instead of going way back in history to Socrates and Demosthenes? Where is the tribe that is growing taller than Goliath and his brethren? As often as some men have jumped from aeroplanes, neither they nor their children are growing even one feather of a wing. Go back to the time shortly after creation when the world first began to be populated and we find inventors, Gen. 4:22; wisdom, Gen. 2:19, 20; giants, Gen. 6:41; etc.; but go beyond that and history stops. Go back fur-

ther than six thousand years, and you are indeed in the prehistoric age and all that you can say is only speculation or, worse still, it is a denial of God's Word. Surely God hath made foolish the wisdom of this world. I Cor. 1:20.

This universe of ours and all that dwells therein is like one great piece of machinery all working together. The planets are balanced and all work together. The honey bee cannot live without the flower and it is a proved fact that flowers cannot pollenize or reseed without bees to carry the pollen. So if one came before the other it would have perished. Did both chance to come at the same time? We would not say that a little thing like a watch only chanced to be. The most highly educated evolutionist would never attempt to prove something like that. How much more foolish it is to think that this vast universe of ours, which has kept time so perfectly all these ages, only came by chance.

Now let us examine Gen. 1, and see if we can read evolution from it as do the theists who claim to believe the Bible. As we read the first few verses we see nothing to prove the length of the days (except that it says the evening and the morning were the first day), for there was no sun; but on the fourth day God created the sun, moon, and stars, and that was a twenty-four hour day because the sun and moon set the length of it and if God created the starry heavens and sun and moon in one day surely it did not take any longer to do the other things He says He did in one day. When God set the cycle of seven days which we see imbedded in Nature itself, it seems strange to think that three of the days should be longer than the others.

When God finished His work He saw that it was good. He made the big fish and little ones, the large and small animals, the humming bird and eagle and man. He did not make one pair of fish whose offspring were sharks and sunfish, one pair of birds whose offspring were every species of bird from the condor to the humming bird and so on as some men would have us think but God set bounds saying every creature should bring forth after his kind.

There was no sin in the entire creation and all went well until man, the crowning work of God's creation, fell; not upward, but downward, and from that time on the tendency of man is down hill and not up. Without the use of will power (something monkeys don't have) we naturally allow our shoulders to droop, and the more a man's shoulders droop the more of a bodily form of a monkey he takes on.

So by nature we go down hill, away from God, and are "the children of wrath." Our hearts are "deceitful above all things and desperately wicked" (Jer. 17:9). Even "the whole head

is sick and the whole heart faint. From the sole of the foot to the crown of the head there is no soundness in it but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5,6).

In this fallen state which man is in it is not in him to direct his steps (Jer. 10:23) and no man can come unto Christ except the Father draw him (Jno. 6:44). For there is no man that seeketh after God. Rom. 3:11.

In our present state we are doomed to die (Gen. 2:17; 3:6,7), but in Gen. 3:15 we have a ray of hope: the promise of a Redeemer, and only one, "For there is none other name under heaven given among men whereby we must be saved."

The evolutionists say there is salvation in nothing outside of science. If that were true and we have developed to this present state through a process of evolution why do they need to teach it? Would we not continue to make progress in the future without the knowledge of so-called science as we did in the past without a knowledge of it. Why is it that science does not save us from the ever-increasing amount of blind, cripples, insanity, suicide, immorality, wars, and such like. It is Jesus Christ alone who can give sight to the blind, heal the body, cast out demons, and clean up the life, and give man a new heart.

I prefer to believe that the origin of man was one day about six thousand years ago, when God created him, that he is now in a fallen state taking a downward course, and that he is in dire need of an all-wise, all-knowing, all-seeing, and all-powerful, tender, loving, merciful Savior Jesus Christ who has sent out the invitation, saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Oh taste and see that the Lord is good." "Ho, every one that thirsteth; come ye." Salvation is for all men.

He does not force some men to come to Him whether they want to or not, and reject others who would like to come to Him; but all who come to Him and obey Him are saved, but those who do not come are damned. Those who do not believe in Christ shall be cast out into outer darkness where there shall be weeping and wailing and gnashing of teeth. The only upward course is through Christ.

Harrisonburg, Va.

THE GOSPEL FOR THE WORLD

By Frank Stoltzfus

For the Gospel Herald.

Next to our salvation comes the duty of sending the Gospel to all. We should begin at home, but woe unto us if we stop there! It is said there are 450,000,-

000 Chinese marching to the judgment. Can the Church of Christ sit still with folded hands and unconcerned while these multitudes are perishing for lack of Bible knowledge? Christ teaches us that if one sheep be lost we are to leave the ninety and nine and go after the wanderer. Why do Christians stay at home with the one sheep, and take little heed to the ninety and nine that are perishing? But little time remaineth to work for the Master. How dare we heap up treasures for the last days, and let millions go to perdition?

Gap, Pa.

REASONS FOR FAILURE

By H. M. Kauffman

For the Gospel Herald.

We are mindful that there are two classes of people in this world: the children of God and the followers of Satan. Of the first class, there is every reason why they should make a success of life. Of the latter class, there is no doubt about it that their life is a failure. There are many Christians who make a failure of life, as do those who make no profession to Christianity. In this discussion we expect to consider two lines of thought: (1) Reasons for failure in those outside of Christ, and (2) reasons for failure to those in Christ. Success can only be defined by considering it

In the Light of Eternity

A man may make a success in worldly affairs, but what good will that do him when he stands before the bar of God to give an account of himself? There will be many disappointed in that day because they failed to choose the "one thing needful." The only way to make a success of life is to have our life "hid with Christ in God." Then our success is not only for time, but also for eternity. The path of success is the way of life.

One reason why so many people fail is because they are too much absorbed in worldly affairs. Many a man has sold his soul for money. Greedy of earthly treasure, they have neglected to lay up for themselves treasure above; where "neither moth nor rust doth corrupt, nor where thieves do not break through nor steal." In Luke 12:15-21 we read the account of the rich man who was deluded with the thought that he had made a success in life and he was well fixed for years to come. "But God said unto him, Thou fool." It is not for us to pass such judgments on to our fellowmen, but we do say that a person who puts riches or any worldly gain ahead of eternal life has made a very unwise choice.

In a little different class, but along the same line, are those people who consider their personal affairs more important than their spiritual affairs.

Their business might be legitimate enough in its place but it is a big mistake when they fail to bring their business in subjection to the will of God. Jesus in Luke 14:15-24 gives the parable of the man who made a great supper and sent his servants out to call the guests and invite them to the supper. The record of the scripture is that "they all with one consent began to make excuse." They all had other things to attend to; things that were all right in their place, but which hindered them from attending to the all-important thing. And so men pursue diligently their daily affairs and crowd out the Savior. Result;—failure.

Procrastination

How often have we heard this said, "Yes, I expect to become a Christian sometime." Procrastination is one of the big reasons that so many persons' lives end in ruin. They know their duty to their souls, and yet put it off for a more convenient season. One of the present-day advertisements employs a caption reading thus: "Don't put it off, put it on." Paul gives us some advice like this: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). Those who usually want more time in which to become a Christian, make the excuse that they want "a good time yet," or "I will accept Christ when I get settled down," or "I will come when I am a little older," until they come face to face with the fact that it is too late and their life ends in failure!

Substitution of Some Idol for Christ

The reason the person who is not a Christian makes a failure of life is not hard to see, but what about the so-called Christian who makes a failure? Quite often it is the very same reason by which a non-Christian fails; that is, the Christian fails because he has put something ahead of Christ. Some fail because they turn again to their old haunts of sin.

One of the evangelists of our church told me one time of a young man whom he was talking to concerning his soul. It seems that this young man had once been an earnest Christian but had fallen back into sin. In talking with him the evangelist asked him if he could trace back to the time when he had begun to drift from the Church. The young man said, "Yes, I can. It was the time I began to fail in my devotional life and in the neglect of Bible reading and prayer." This young man had allowed something else to take the place of his communion with God. He was disconnected from the powerhouse of heaven and consequently he had no strength to withstand temptation. In place of victory, his life was one of defeat.

Unwilling to Pay the Price

Another reason why people meet with failure is because they are not willing to pay the price. In Jesus' parable of the four kinds of soil there were two classes of people who were very glad to receive the Word of God. Matthew says that they received it with joy. No doubt they said something like this, "That is a good thing. I want to be a Christian." But when they saw what the price was, they were not willing to pay it, and so they went back to their old life of defeat and failure. God laid down the price to Joshua when He said, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then shalt thou have good success."

Love of the World

The love of the world often causes a church member to fall away from the truth. Paul told his young friend Timothy, "Demas hath forsaken me, having loved this present world." And we know that any one who loves the world does not have the love of the Father abiding in them. I Jno. 2:15. God grants success to those who love and serve Him above anything else; those who give their first allegiance to Him.

To neglect to feed on the Word of God brings defeat and failure. D. L. Moody once said that people are very careful to get their three meals a day to nourish this body which will some day decay and return to the dust, but their souls which live on through eternity they neglect and starve. How true this is. People do not choose the way of life when they have the opportunity to do so. Jesus once said sadly: "And ye will not come to me that ye might have life" (Jno. 5:40).

Snares and Pitfalls

The reasons for failure are many. There are many pitfalls and snares scattered all along the way to catch the unwary person and cause his downfall. Satan has taken good care of that, for that is his work. And some of the tools that he uses, besides what has been mentioned, are discouragement on the one hand and a life of sinful pleasure on the other. The way of success is not easy, but the joy of reward will be worth all it costs. The men who received the pounds from their master, translated into action their attitude toward success and failure. The first two men toiled and labored and made use of that which was delivered unto them.

They succeeded. The other man did not care. He did nothing, and consequently he failed. Not only did he not succeed in his present duty in regard to the talent, but his failure brought to him punishment, regret, remorse, and anguish of soul. And in the case of the rich fool who thought he was so well fixed this lesson is passed on to us. Turning again to Luke 12:21 we read, "So is he that layeth up treasure for himself, and is not rich toward GOD."

Scottdale, Pa.

THE NEED OF NONRESISTANCE IN THE LIGHT OF PRESENT DAY CONDITIONS

By Wm. M. Weaver

For the Gospel Herald.

Since the principle of nonresistance is a proved Bible teaching (Matt. 5:38, 39; Rom. 12:17-21; II Cor. 10:4), it behooves us as a Church to give much time to study on this subject. We do not attempt to cover the subject, but we do pray that these meditations may serve to draw our minds toward an extensive study of this important subject.

It is important, because to properly teach nonresistance we should live it DAILY. The effectiveness of our message in times of war may depend a great deal on how we have lived it during times of peace. It is important, further, because it is necessary that every believer teach it by precept and example. The responsibility cannot be loaded on the ministry or the Conference. It is ultra-important, in these last days, that we study it, live it and teach it, because of the unstable political situation prevailing in nearly every civilized (?) nation on earth, where Christianity is taught, and of the certain dismal future foretold by Scripture which is unfolding events so swiftly we need to be prepared—ready with oil in our lamps, trimmed and burning. Let us look first at

World Conditions

The entire world is in a terrible state of political and social turmoil. Kingdoms rise and fall almost as fast as new ideas can be borne to the peoples. Whole countries yield back and forth to the whims or vain promises of political upstarts seeking power at the expense of the masses. Religious or non-religious views, racial prejudice, social de-form (reform), red flags, black shirts, workers' equality or some other equally freakish idea, in the hands of the right man or group of men, is used to overthrow governments overnight. A fiery orator, masquerading under the freedom of that which he seeks to overthrow, poisons the minds of thousands of hearers with vitriolic eloquence and false hopes, en-

lists followers, and in the end overthrows an established system with all the cherished standards thereof, supplanting it with severe methods of coercion, fear, and even death to establish a fabulous system of social and economic advance(?) which is tenfold more the child of hell than the old regime,—even subjecting the adherents thereto unto virtual bond-slavery—enforcing the new false system with either vituperous propaganda or the feel of cold steel. One only needs to follow the dictators of European nations to see enough real action to make Metro-Goldwyn-Mayer, Warner Bro's., etc., pale into insignificance by comparison. In most cases the power behind the new throne is bullet, sword or banishment. Even where any symbol of the old system is maintained, such as voting at the polls, it is done by a bullet-controlled ballot. Let us not solace ourselves by saying, "Oh—that is over in Russia or Germany or Italy or Austria or France or Spain." Time was when Mohammedanism, Buddhism, etc., were far-fetched facts, but now they exist in America. Even those governments which remain as they have been for years are falling more and more into these ways and now talk of and advocate an army and navy strong enough to ENFORCE peace. Never before, more than now, has the opportunity been so great to teach and live the nonresistant life. Never before has the need been so great to prepare for war by exemplifying the Christ-life daily. Now is the time to proclaim a two-mile Christianity. Now is the time to practise the "soft answer" religion. Now is the time to "heap coals of fire" on the world by ignoring insults as befits a follower of the Lamb—even to turning the "other cheek" also. To rant and rail and argue, and command now and then claim noncombatant service or no service at all when war comes (which may be not far distant) is to proclaim insincerity of purpose which may be closely allied with hypocrisy. In pulpit and pew alike the imminent war clouds should be heralded with a cry of nonresistance for Jesus' sake. Trying times and testing times are even now upon us.

Preparation for War

The tendency is, everywhere, to prepare for war. We are made to think of the words of Jesus—when "They cry Peace, peace, and there is no peace." The country in which we find ourselves today is secretly as well as openly preparing for war. Several times, recently, the United States of America has been saved from entanglements which might have resulted in war, only by masterful diplomacy by those in high office; but when the U. S. A. is sufficiently armed she will not need to absorb foreign insults nor submit

to racial effrontery. As commendable as are the ideals of this country, diplomatically, the danger of armed conflict increases with the addition of every battleship, airplane, tank, motor lorry, and battalion of trained men. If there ever was any danger of the creature destroying the creator it will be when the military machine now being built becomes so universally popular it will demand another chance to tear and rend and maim and kill, as it did in 1914. Every year brings us closer to the time of almost unbearable tribulation for the Biblically nonresistant. Long before this country is as old as Russia, Germany, or Italy we can look for similar trials here—yea, worse—if the Bible is true and if the Lord tarries. We should not grow too well pleased with ourselves now, lest ere long we may be praying for deliverance and either staunchly defending our faith by martyrdom, or yielding to the Beast of Mars.

Already women and children in England are being trained to wear gas masks. Maidens are being trained, in regular army routine, to use the rifle and bayonet, instead of the first aid kit, in many countries. Women and girls are now in active service in the army in Spain. Whole regiments of women soldiers are now enrolled in other countries. Certain agencies are advocating the military training of women in America. These instances are cited to show the wisdom of discussing, teaching, believing in and practising Bible nonresistance NOW. The evidence is too plain surrounding us on every side to ever say we were taken unawares, when the testing times come. To view with any degree of unconcern the world picture concerning the need of consecrated nonresistant Christian living—now, daily—is to admit of self-imposed blindness which comes awfully near being carnality. Many of our faithful brethren deported themselves most admirably during the last terrible war; in detention camps as C. O.'s. Many suffered gallantly for Christ, the Word, the Church, and conscience, but this fact is apparent: those who were the greatest exponents of RIGHT in time of war were those who were prepared by study, by prayer, by determination, and by consecration beforehand. The time to be nonresistant is NOW. To fight back and then go and make it right may be one way to live, but the Jesus way is to not fight back. One cannot even be boisterous in work or play and hope to properly exemplify the Jesus way.

May we not be deceived, either by ourselves or by others? There will be testing times like unto and even worse than the last one in which our brethren were so sorely tried. Many of us may have similar trials to face. Should the testing time not come soon, it still

is our duty to teach the rising generation the TRUTH.

"The Deep Things of God"

We should devote much time to search out the deep things of God, from His Word, relative to Bible nonresistance. Count not that time thus used as lost. It is necessary to think much, meditate long, and pray mightily on this subject so that we be not taken unawares when the crucial testing time comes. To have an occasional passing thought flit through our mind on this subject can never settle the issue for us. To try to remember the different points of indoctrination on the subject as given by our teachers and leaders can never be expected to keep us safe when the storm descends, unless we supplement that holy teaching by much individual study and prayer. We must also apply the principle to our general deportment every day, everywhere. To be nonresistant we must needs incorporate it into our thought-life daily, and practice it in the home, in the field, in the office, and in the Church. Without applying the principle of nonresistance in all our walk and talk we can never hope to be able to prove true and suffer with Jesus in time of stress and war.

Bear with me while we note a few every day tests. When we flare up at our brother because he does not believe everything we say to be the final "thus saith" on a point and refuse to converse any more with him at all on the issue—are we nonresistant?

When we take sides against a brother and therefore refuse to support the Cause in the particular field in which he is laboring for the Master—are we nonresistant?

When we stay away from prayer meeting because some one is leading with whom we have had a misunderstanding, or when we absent ourselves from services when it is the minister's time to expound who, we feel, works against us—are we nonresistant?

When we seek opportunity to aim a dig at a brother or sister in Sunday school, Y. P. B. M., in review or through some periodical on any subject, directly or indirectly—are we nonresistant?

When we find, or even hear of, some one overtaken in a fault, for whom we have harbored a dislike for reasons fancied or real, and take the "I told you so" attitude and follow it up with a cold, aloof "holier than thou" treatment—are we nonresistant?

When we are sure that some one has tried hard to malign us, or to fasten upon us some shameful fault, for no other reason than to ruin our reputation, if possible—and we neglect to pray for that person or fail to wholly forgive, even without being asked—are we nonresistant?

When we strive to maintain our standing by bearing tales, or tattling,

to the discomfiture of any one—are we nonresistant?

When we do anything to disrupt the peace of any brotherhood of Christians—are we nonresistant?

Our ability to stand Biblically nonresistant in time of war may depend largely on our adherence to the principle in every day living.

Nonconformity

See Matt. 5:38-47. A Christian cannot be linked to the kingdom of this world in any wise. Nothing remains of the earthly, to the Christian, for which he will fight. His interests are not of this world. He is a twice-born creature. When he received his second birth he was as definitely born out of this world (spiritually) as he was definitely born into this world by his first birth. He is "a new creature" in Christ Jesus. He cannot resist by force to the hurt of his fellowmen because his mission now is to help, to aid, to elevate, to do good unto, to convert, and to lead heavenward those with whom he comes in contact. He will suffer all manner of evil that he may the better exemplify and portray Christ to his fellowman. That old sulphur-coated untruth (from the denizen of the demons)—"The best way to do some people good is to knock them down"—has no appeal to the Christian. See Lam. 3:30. Nonresistance was considered quite a virtue even in Old Testament times. There is no gainsaying the sincerity of a man who will do this thing. It is not a signal of cowardice for a man to offer "the other cheek" when done for conscience' sake, but he is as brave as any soldier even dared to be. The man who will do this will not deviate from the principle at any other time. The question does arise, however, as to whether one who does not live the Christ-life daily can be depended upon to turn the other cheek upon provocation, or even to stand the test in time of war.

Christian Warfare

Ere we close may we note this one accompanying thought. There is a fight in which Christians engage. James says, "Resist the devil." "Neither give place to the devil" (Eph. 4:7). Fight him. Take ground, but do not give an inch. Wage warfare on Satan and all evil. Wield the Sword of the Spirit, and wield it effectively. "Quench all the fiery darts of the wicked one." "Put on the whole armour of God." Destroy the works of darkness. Christians fight sin and sinners fight Christianity. Therefore fight, Fight, FIGHT.

Every time you hear a filthy story—rebutte it. Every time some false teacher advocates some fake hypothesis to supplant the creation story, refute it. Every time some scripture-twister denies the hell-fire reward for the wicked, take issue on the strength

of the Word of God. Every time some pleasure-mad devotee of dance halls and other licensed shameful fads of fashion or passion upholds his idea, gainsay him efficiently, effectively, and earnestly. Every time some ambassador of hades upholds liquor, dope, or any other poisonous means of deadening our sensibilities and defiling this temple of the Holy Ghost, turn your weapon on him and shoot Bible truth straight to the mark. Every time some faithless depender on million-dollar organizations advocates life insurance, let go both barrels: Faith and Obedience. Every time some earthling advertises the three links, or the square and compass, or the skull and crossbones, or the shield and eagle, or any other creature as a substitute for Calvary, as a means to enter heaven, fly to the battle with Sword poised for a real combat. Every time some educated(?) dupe of Satan offers proof to show there are no miracles, no, nor ever were any; that manna grew on bushes, that the wind blew the Red Sea straight up in the air, that there was no deluge, and that the story of Jonah is a myth, prepare to "fight the good fight of faith." This is the only real battle that ever was or ever will be fought.

An unbeliever is ALWAYS ready to resist God. Every time a Bible story is told he sneers. He takes every opportunity to upset, undo, overthrow, tear down and destroy every article for God on earth. He will deride the Christian, challenge God's Word, work against faith, and blaspheme God. He serves his master well, and may be a good soldier of this earthly kingdom. He carries his banners shamelessly; even boasting, sometimes, that he is helping tear down the Kingdom of Christ. Shamelessly he wages warfare against his only chance to escape damnation.

In fact, it is his efforts which make the issue a real warfare. He fights for wrong—shall we do less for RIGHT? But let us make sure we have the proper nonresistance and the right resistance.

The weapons of a Christian's warfare are "not carnal." A Christian will suffer wrong and carefully control himself, always. Meanwhile he will not sidestep danger to rebuke sin, even though it be before a Pharaoh.

No issue of life becomes of sufficient moment to require the brandishment of carnal instruments, nor is any Christian virtue too insignificant to command instant championing—to the Christian.

Filer, Idaho.

I believe that one hundred men who are uncompromising and out and out for the Lord can accomplish more than a thousand compromisers can.—Jno. W. Weaver.

THE NEED OF A SELF-CONTROLLED LIFE

By Lena Kreider

For the Gospel Herald.

To think what this world would be like if no one exercised any self-control is to appreciate, at least in part, the vital need of this virtue in every life. "Every man did that which was right in his own eyes," in the times of the Judges in Israel and the history of those troublesome years do not make one wish he might have lived there then.

A little study of this subject assures us that we must govern ourselves along many lines if we would be well; physically, mentally, and spiritually. The carnal man is "earthly, sensual, devilish." These all tear down human mechanism and destroy it.

Not very Popular

Self-control is not popular. Years ago Satan launched a far better method of child training than that which God has given in His book—so men thought. Do not break the child's will; guide him to obedience by subtlety and as he grows older he will see the right and choose it. The Church and nation have both suffered severely from this heresy. Now he comes with a new idea—that the man is God; to give liberty to all the powers one possesses is best to produce real characters and to gain the highest joys and possibilities in life. Free love, trial marriages, nudism are some of the fruits of this hellish teaching.

How often have new diseases baffled our best medical authorities and stalked unabated through our land taking many a dear one to the grave! As long as people insist upon their own self-willed course regardless of God's Word, so long will these bodies break under the strain God never intended them to bear. Our overcrowded asylums, hospitals, infirmaries, and jails all testify to the great need of a life of self-control. No, not all affliction comes to us because of self-indulgence; yet tracing back through the ages to Adam and Eve and the sinfulness of all men since the fall, it does after all prove to be the result of unrestrained living.

Neglect of Duty

Along with bodily and mental ailments the Word of God is greatly neglected. People live within walking distance of churches, yet never enter them and know little more of what is taught there than the heathens do. The main element of our being is neglected; that part of us which really is ourselves and is Eternal. The things of life which alone can bring peace and true pleasure and buried in unconcern and unbelief is the mad rush after the illusion of personal liberty and pleasure. Do you not see that it is very im-

portant that we learn early in life to master these God-given powers and make them honor and glorify Him who made all things good.

The Road to Happiness

Happiness and success depend upon control of the mind, conduct, and appetite. We are here for the good we can do for others, not for our own benefit. "None of us liveth to himself, and no man dieth to himself" (Rom. 14:7). Paul in another place says, "If meat make my brother to offend, I will eat no meat while the world standeth." He controlled himself for the good of others and says to us, "Follow me, as I follow Christ."

Though the life of self-indulgence seems the easy, agreeable, pleasurable life, it is not as remunerative as it appears to be. "The way of the transgressor is hard," is God's Word and is true, as every one learns sooner or later. The reaping of wild oats is never pleasant. It is always a sorry, bitter task, yet the certain consequence of the unmastered life. "Whatsoever a man soweth, that shall he also reap." Reaping time will come. There is never a crop failure of this sowing unless one learns his doom and repents. God is merciful and has a marvelous way of making all things work together for good to those who love Him, and are the called according to His purpose.

Growth

The self-controlled life is the growing, expanding, interesting life, much like mountain-climbing. Each day finds us higher than the day before. It's a long, rough, hard struggle, this crucifixion of self, and it hurts oftentimes; but oh, the rewards that greet our vision all along the way, as we learn to look away from self to that which is lovely, uplifting, noble. And grander still are the glories waiting us at the top, at the end of life's way. It takes hard, honest toil, wise planning, careful watching, a keen acquaintance with one's self, true stepping, courage, unflinching diligence, broadmindedness, the ability to endure hardness; such as unjust criticism and persecution, self-denial, fervent devotion to duty and an undying love for God, and all that is right, if we would keep climbing.

True Exaltation

To really see things one must get up high. Down in the valley we see but a short distance, there is beauty all about us, but it is hidden by the steep rocky mountains, trees, and dark shadows. Here the man who lacks self-control abides. He sees only the present and desires to satisfy what he wants now; a narrow vision indeed. But to those who are free from pettish slavery, who are climbing higher, life in all its grandeur, possibilities, and beauty unfolds and presents a challenge to inspire any one-hundred percent man to determine

by God's help, to be free from any carnal vices that will drag him down. Though not the easy life, it is the happy, richly rewarded life. Nothing worth while is ever gained by ease and without effort; we must pay the price if we would win life's most cherished possessions. Jesus counted our souls most valuable, and though He was rich, "He became poor," and suffered untold sacrifice that we might be made rich and dwell with Him forever.

Essential to Success

So vital is self-control to a successful career that we cannot imagine a worthwhile existence without it. Early in life its importance is thrust upon us. Very small children become angry, stubborn, or manifest self-will and displeasure in various ways. So very early the baby must learn that there are many things he must do, and many that he must not do. First lesson is self-control. Childhood is the time to learn them. Children are meek, teachable, and pliable—where they learn that the stove is hot, or that a bee will sting they do not fret because they dare not meddle with those things, they are glad to find amusement elsewhere. Not so with grown folks, sometimes. Habits formed in childhood become a part of us. We act, choose, think, and desire to a very large extent accordingly as our parents taught us. Right training in self-control during childhood produces a strong foundation in the life of the child that will prove invaluable in mature years. A bulwark, a defence, a strong tower, a shield that will enable the heavenly Father to make of him a wise, trusted, capable, successful worker. One may be brilliant, educated, talented, have all the qualifications necessary for efficient service; yet if he has not learned the art of self-mastery in every point it is enough to disqualify him. Lack of self-restraint has often caused misunderstanding and dissension in homes, congregations, and mission stations at home and abroad. A sad story—disappointment, souls lost, reproach upon Christ and His church—all because some one hadn't learned to control self, had somewhere failed to put God's will first and their own last. A wise man has written, "If we would be happy in old age, we must learn to control ourselves in youth," what heart-aches man would be spared if he had. What a responsibility upon parents that they do their part.

Not only by Christians is the need of self-control recognized, but in every legitimate business a great amount of this virtue is essential. But only the Christian can attain to the brightest possibilities in the realms of self-mastery. And only as Christ dwells within and governs the life can we succeed. The moral man considers himself an expert in this but sooner or later he

must find that he is a slave to self, a mere puppet in the hands of Satan.

Essential to a Right Standing with God

To be a Christian and not practice self-control is impossible. It is the main spring of obedience, the stepping stone to success, the key-note of true greatness. "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

How can we obey these scriptures and not control self? "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "And be not conformed to this world." "Let love be without dissimulation (or pretense); abhor that which is evil, cleave to that which is good." "Recompense to no man evil for evil, but overcome evil with good." "Owe no man anything, but to love one another." "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." "Be ye therefore perfect, even as your Father which is in Heaven is perfect." "Casting all your care upon Him, for He careth for you." "The self-controlled life is the Christ-filled, Word-filled life."

God demands this of us because it is best for us. Works are a part of Christianity. The fruit of the Spirit cannot be hidden. He also gives power to do what He asks of us. When the Lord is our indwelling Master He works in and through us; lives His life in us so that we have strength and wisdom to do things the flesh could never do.

Christ the Perfect Example

Jesus lived the perfect life of self-control. Think how the Jews continually dogged His tracks, just to find fault where there was none to be found. Think how they accused Him of vilest sins—blasphemy and demon-possession—when He knew He was perfectly holy. He was severely tried, yet never once, did He lose control of Himself, never did He utter a complaining word.

Paul an Example

Paul teaches the need of self-control and leads the way by his example. Hear him say, "I die daily;" "I keep under my body, and bring it into subjection;" "I am crucified with Christ;" "I have suffered the loss of all things and do count them but dung that I may win Christ, and be found in him;" "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in

Christ Jesus." What a wonderful testimony! This is the secret of His success.

Listen! he says, "I am not already perfect." John declares that when Jesus appears, "we shall be like him, for we shall see Him as He is." David sang, "I shall be satisfied when I wake in thy likeness." All of which remind us of the fact that so long as we are in these feeble houses of clay we will have self and human imperfections to discipline and control. Like Paul we must die daily. We never become so expert in self-mastery that the old nature gives up the struggle and lets us go perfect. How often we fail!

So often we would cry, "Woe is me; for I am undone." But praise God, we need not let failure keep us down or knock us out. To never give up, never stay down and never quit, are fruits of self-control; and thus fighting, thus struggling, thus climbing, we shall eventually reach the mark of the prize of the high calling of God—perfection with Jesus and like Jesus, for we shall see Him as He is. O glorious victory! It will be well worth all it ever costs any of us to gain it!

Palmyra, Mo.

"ALL THE COUNSEL OF GOD"

(Acts 20:27)

The Plan and Conditions of Salvation

By Geo. R. Brunk

For the Gospel Herald.

Suffer me a little, and I will shew thee that I have yet to speak on God's behalf. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.—Job 36:2, 3.

God Creates Worshipers

It seems reasonable that the wisdom and goodness of God should choose to create intelligent and responsible beings to worship and serve Him in heaven, and in earth in a state of happiness and holiness, rather than to dwell alone throughout the endless eternity. This plan was begun when in the fullness of time He created angels and mankind.

It is said of mankind that they were created in the image of God (Gen. 1:27) and Jesus emphasized the inspired Word where men are rightly called gods (Jno. 10:34); no doubt because of their creation in God's image, and angels are represented in their un-fallen state as being wise and pure and good.

The Origin of Sin

Sin and sorrow are terrible facts which have blackened the whole course of human history, under which the race is crumbling into ruin and destruction today, with revelation of eternal horrors to come. Matt. 3:7.

Some say God willed all these things to be, so that He might display His eternal wrath and vengeance, as well as His goodness and mercies, but we reject such a fearful doctrine that God should sacrifice His goodness to His vengeance.

We are glad that the good Savior gave us light upon these things when He said that

Satan, and not God, is the father of lies (Jno. 8:44), and told the disciples in reference to the tares that represented sin, and sinners, not that God had sown them, but that "An enemy hath done this" (Matt. 13:28). So, then, God neither willed, purposed, nor caused sin, which is always and totally contrary and repulsive to His nature.

Was Sin Avoidable?

We may be sure that sin was avoidable, for otherwise God would be the author of it, just the same as any person is the cause of death who knowingly places a child where it is impossible for it to escape from the crushing wheels. **The unfallen angels, standing true to God through all the great rebellion in heaven, prove that sin was avoidable.**

The question is often asked why God (who is all-wise and all-powerful) did not create men and angels so that it would be impossible for them to sin?

We will take doves for an example: God created them gentle and lovable creatures that cannot sin; but neither can they worship, nor do service that is rewardable. If we imagine angels or men so constituted that their actions are forced and not free, then their Creator is the real author of their attitudes and actions, and they would only be like machines. Their worship and service would not be from themselves, but it would in reality be their Creator worshiping Himself by means of morons or machine-like creatures, as really as Edison would be praising himself if he made a phonograph record to praise him; and such a compelled worship or service could no more be to the glory of God than an innumerable quantity of phonographs grinding out their unavoidable praise (?) and honor (?). Freedom of will, or power of opposite choices, is indispensable to virtue, and this same quality makes sin possible but not unavoidable.

The Image of God

In Gen. 1:26 man is declared to have been created in the image and likeness of God. This seems to consist in several features: (1) After the image of God man was created a separate personal spirit only. (2) After the image of God man was created with the intellectual qualities or capacities for **reason, knowledge, and wisdom**. (3) After the image of God man was created pure, with freedom of the will or the power of self-determination. (4) Man was in his body created in God's image in the sense that God has in a spiritual way what corresponds to man's form, face, eyes, ears, hands, and feet of which man's body and members are material images, and which form Jehovah assumed when He appeared unto Abraham, Moses, and Joshua, and, last of all, in the form of our Lord and Savior, which form is retained in heaven as Stephen saw it at the right hand of God.

The image of God in the sense of a spirit personality, had the understanding and will wrecked, but not totally lost in the fall; the image or likeness of God in the sense of righteousness and holiness was totally lost by the fall and could alone be restored through the provisions of the atonement of Christ.

Free Will Abused

Men and angels were created free to choose right or wrong, for only so could true righteousness and true worship be made possible. This necessary freedom being abused, sin sprang up contrary to God's will, in heaven and in earth, and made it necessary that total destruction should be meted out to all involved in sin, or, that a plan of restoration should be provided. Destruction was determined upon fallen angels, no doubt, because they sinned against so much light that repentance was impossible; and atonement was provided for mankind because God foreknew it would be accepted by myriads of souls unto His eternal glory and their eternal happiness.

God's Foreknowledge

Contrary to the opinion of many, God's foreknowledge of a matter has nothing whatever to do with causing it, or making it sure. For example, what we know to be now occurring is sure, but our knowing it has nothing whatever to do with its sureness. If an astronomer foretells many years ahead the exact hour and minute of an eclipse, his foreknowledge has nothing whatever to do with its occurring.

All evil that God foreknows is made sure by the free choice of men or angels, and the good that God causes to come to pass in heaven or earth is not made sure by His foreknowledge of it, but by His decrees and purposes, infallibly brought about by His wisdom and power.

God's Will

In the highest sense of the word, God wills only that which is wise and good, and all the evil in the world came through the abuse of free will that God had granted to angels and men for a good purpose.

In a lower sense God wills the next best when His highest will is frustrated by the sin of angels or men. For example, His highest will was that all should be pure and holy as He created them, but when His highest will was frustrated by the rebellion of men and angels, He willed the next best thing; to save a part, and separate those that refuse, eternally from the good. Of the latter He says that it is not His will that they should perish; which means that it was not His highest will and purpose that any should be lost.

The idea that God at the same time has a secret will and a revealed will that are contrary to each other is unscriptural and thus ascribes to God that which is dishonorable.

God's Sovereignty

Sovereignty is not a Bible word but, like the word trinity for example, it represents a Bible fact. Sovereignty means that God is the supreme Ruler and administrator in the universe. The idea that the sovereignty of God makes it certain that all the good and bad in the world—past, present or to come—is of His own plan is unscriptural and dishonoring to Him. True sovereignty requires no more than that God overrules in all things and holds all reasoning creatures accountable, and makes final disposition of all according to their attitudes and conduct.

God's Decrees

God decreed the creation of the world and all His creatures, and that man and angels should have free will or the power of self-determination so far as right and wrong are concerned, and to determine their own destiny.

By foreknowledge, perceiving that man would sin, He decreed that an atonement should be provided through Christ, and much besides that is wise and good, but God decreed nothing that in itself is evil.

The Fall of Man

Adam and Eve fell by willfully doing what they knew that God had expressly forbidden, and following the leadings of Satan instead of following their Lord and Creator.

As a result they were separated from the divine favor, their souls were weighed down with destruction-deserving guilt, the Holy Spirit ministrations were withdrawn, and they were become children of wrath, without strength to will or to do that which is good, or to deliver themselves from the threefold death that their sin had incurred. Here was total depravity.

Intervening Grace

Adam and Eve were now fallen and depraved, and, without a Redeemer, God's justice would require their destruction, but His goodness would not have permitted them to people the world with souls, without hope or possibility of salvation; but God chose rather to provide and make known unto them a Savior, which was revealed in His words to the serpent in reference to the seed of the woman bruising the serpent's head, and in the instituting of sacrifices, and the assurance given Cain that he would also be accepted if he would perform his known duty in subjection to God.

The Terms of Salvation

We can see from Cain's failure to receive the grace of God unto salvation that, to such as come to years, or a condition, of accountability, there were conditions to perform without which they could not be saved.

On the other hand, all infants, though they were contaminated by inborn depravity, had no guilt or blame, which alone can draw just punishment upon itself. Having, therefore, no blame or guilt for their condition, and no responsibility, the provided atonement was, and is, extended unconditionally to all such, even as depravity came upon all in infancy through their unavoidable relation to Adam. Rom. 5:18.

As in the story of the prodigal son, so all infants, through the grace of the atonement, are born in the heavenly Father's house, and it is not until they come to years of accountability and go away in personal sin that they become lost and dead and must meet Gospel conditions to be restored to the Father's house.

We speak of infants as being saved; not that they ever had been lost, as separate personal beings, but in that the atonement provides for their purification from depravity, and providing enabling grace to meet Gos-

pel conditions when they come to a state of responsibility without which they would become hopelessly lost.

Adam's Guilt and Blame

Just as a wicked father can by sin contract a loathsome disease and transmit it by birth to an innocent child, so Adam transmitted to all his descendants a depraved nature which Paul called "the sin that dwelleth" in us and which needs cleansing, but nowhere do we read that we inherit guilt or blame from Adam or that infants need forgiveness!

The idea that God by imputation makes every child guilty and to blame for Adam's sin is unscriptural, and a slander against both the goodness and justice of God.

How God can unconditionally transform infants, is illustrated by John the Baptist's being filled with the Holy Spirit from his earliest infancy, and the children crying out in praise to Christ, and the Lord's declaration that "of such is the kingdom of God." Luke 1:15; Matt. 21:15; Mark 10:16.

Unclean Children

Where Paul in I Cor. 7:14 speaks of some children being born unclean while others are holy, it has no reference to the state of their souls, but that their parents brought them into the world through an unsanctified marriage relation.

In Romans, chapter nine, where Esau is represented as being nonelect, it does not refer to his rejection as to eternal salvation in infancy, but to his rejection as the chosen head of the chosen people which was to produce the Messiah. The question was not which of the two, Jacob or Esau, was to go to heaven, but which of the two should be head of the chosen people of God on earth, as Abraham and Isaac were before them.

In Eph. 2:3, where Paul says that we are by nature "the children of wrath," he does not refer to infant damnation but that following the inclinations of natural depravity we commit sin and so become children of wrath.

The Double Cure

We read in I Jno. 1:9 that "if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here we have forgiveness for the wrongs that we do, and cleansing provided for the depravity which we inherit from Adam.

Infants have no transgression and require no forgiveness, and their depravity, being inherited without their fault, is unconditionally covered by the universal atonement. Mark 10:16; I Tim. 4:10.

Sinful Babes

To speak of infants as sinful in the sense of having inherited a depraved nature is perfectly proper, but to speak of them as sin-guilty from inheritance or imputation or under the wrath or disfavor of God is wholly without Scripture foundation and a slander against the goodness and justice of God.

Universal Salvation

Universal salvation is a false doctrine, so far as it relates to final salvation in heaven, for the Bible states clearly and often that

multitudes will be lost because of their own refusal of salvation.

Universal salvation is a true doctrine in the sense that every child and descendant of Adam is under the universal atonement, and under the divine grace and favor until they come to a state of accountability and commit sin upon their own account. Paul says that we trust in the living God who is the Savior of all men (in infancy) and especially of them that believe (as adults). I Tim. 4:10.

Calvinists must hold that all living infants are in a lost state, for if they own to the truth that all infants are in a saved state they would be compelled to give up their destructive error of once saved always saved, and the security of wicked believers.

Their theory that only elect infants die is a most ridiculous claim, for it even makes infant murderers their saviors.

Application of the Atonement

The Scriptures show that the atonement was made for every one in that Christ "tasted death for every man" (Heb. 2:9), and He is the propitiation "for the sins of the whole world" (I Jno. 2:2) and they who die unsaved receive "the grace of God in vain" (II Cor. 6:1).

The atonement is unconditionally applied to all infants so as to bring them into a saved condition, and it provides the forbearance of God in length of life, temporal blessings, and ministrations of the Holy Spirit to sinners. But while the atonement was made upon the cross 1900 years ago, its saving application to those who have gone astray in sin is only upon each person's fulfillment of the Gospel conditions of repentance, faith, and evangelical obedience, and is withdrawn when the covenant conditions are broken and forsaken. I Cor. 9:27; Rom. 8:13; Heb. 6:4-6.

The atonement is likened unto a fountain opened up, through which salvation is provided, but each one must come and appropriate its benefits. Zech. 13:1.

Co-operation with God

We can well believe that in the state of graceless nature, which would have been our condition without a Redeemer and an atonement, no one would be able to do anything in co-operation with God or in order to obtain salvation, but because of the divine grace which provided the universal atonement no child was ever born in the graceless state of nature, but through this provision, life, temporal blessings and enlightenment through the divine Spirit, with enabling grace to co-operate with God through the various stages of salvation, is provided unto repentance, regeneration, sanctification, and final glorification.

Enabling Grace

While the general atonement provides unconditional salvation for helpless babes, salvation is conditional unto all persons who arrive at accountability, made available alike to all under the Gospel, but its application depends upon the fulfillment of the Gospel conditions by each individual, which all have power to accept or reject.

The doctrine of irresistible grace is un-

scriptural and of destructive influence, in that it tends to make souls secure in sin and thus cause them to rest in a false hope.

Paul said he was obedient to the heavenly vision, but it was in his power to refuse and reject it.

They who refuse to walk in the light that God gives them are likely to have it withdrawn, and find themselves lost in sin and doubt and condemnation. Matt. 7:24; Jno. 6:27; Rev. 2:5; Rom. 2:7; Acts 26:20; II Pet. 1:10; II Thess. 1:8.

Stages of Salvation

Salvation is of a twofold nature: (1) the deliverance of the soul from the power of sin and Satan in this life; and (2) the final salvation in heaven and from the second death. Matt. 1:21; Rom. 5:9.

The first takes place through the enlightening and convicting power of the Holy Spirit which, if yielded to, leads to repentance, confession, and restitution, and then to a submissive trust in Christ and His atonement, upon which the miracle of regeneration takes place, through which the divine nature is implanted, and the Holy Spirit dwells within, with comforting, guiding, and sanctifying influence, carrying the loyal soul onward and upward in Christian growth and purity unto final glorification unto "the spirits of just men made perfect."

Faithfulness

Faithfulness is as essential to salvation as faith. As heart salvation cannot be experienced without sincerity and subjection to God, just so heaven salvation cannot be had without loyal obedience to the will of God as set forth in the New Testament.

Saying "Lord, Lord" will not save. There must be a doing of God's will. Matt. 7:21.

Intellectual assent, or merely believing, that Christ died and rose again will save no one. That is the faith of devils. Jas. 2:19. To be saved in heart there must be a submissive trust which is the climax of saving faith and is inseparable from sincerity, loyalty, and evangelical obedience. II Pet. 1:10.

No one can be saved without the work of the Holy Spirit, and this is given in saving power only unto those that obey (Acts 5:32), as Paul was obedient to the heavenly vision. Acts 26:19.

The apostle declares that Christ is the author of eternal salvation to all those who obey Him (Heb. 5:9) and declares that eternal wrath awaits such as obey not the Gospel. II Thess. 1:8.

The promise of Jesus to be with His disciples unto the end is conditioned upon their observing all things He has commanded. Matt. 28:19, 20.

It is a destructive error to teach that unfaithfulness may cause the loss of the crown of life but not of life itself. See in Matt. 25:30, where the Savior teaches that the unfaithful one will be cast into destruction.

This doctrine that mere believing, or mental assent, will save the soul in time and make eternal salvation sure without evangelical faithfulness is doing more to break down Christianity and civilization than infidelity itself.

The Gospel law of liberty is not like the law of Moses, which required perfection, and no one but Christ could fulfill! The New Testament requires sincere obedience from heart loyalty, and places our infirmities and

errors upon sincere repentance, under the blood and forbearance of God (Rom. 3:25); but this leaves no excuse for anyone to go on in conscious and willful disobedience to the least command or ordinance.

"I have not shunned to declare unto you all the counsel of God" (Acts 20:27).
Denbigh, Va.

"He will guide you into all truth."

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.
—Editor.

THE SPIRIT OF HATE

There exist today among the nations and peoples of the world wide spread attitudes of animosity, ill-will, and hate. This is a spirit that seems to be growing and becoming in a measure characteristic of many people of the world in our time. As the populations of the nations of the world are ever being brought closer together through modern means of communication, the expression of the unsocial attitudes can easily affect wider circles, take on greater volume and intensity, and assume more menacing possibilities. Hate and suspicion can be more widely aroused by unscrupulous leaders today than ever before.

Thus we see today national rulers inspiring their subjects with hatred and animosity against other nations. Race hatred is being fanned into flames in different parts of the world. Class hatred and prejudice are likewise fostered far and wide among men. So widespread are the surging tides of hate, and of the fear that often genders hate, that it is easily possible for Christian people to be swept along by them. Even before we are aware of what is happening, we may find our attitudes and feelings being influenced by the unsocial attitudes so prevalent in the world today.

God's children must guard themselves against joining in this very common attitude of hate and ill-will. Hatred is listed by the apostle Paul among the works of the flesh that oppose the life of the Spirit (Gal. 5:20). John plainly states that to indulge in hate is to class oneself among those who destroy human life (I Jno. 3:15). The Christian is required to love all men, including his enemies and those at whose hands he may suffer wrong. This means that he must work constructively for the welfare of all men, by good-will, by prayer, by doing good, and not indulge in destructive attitudes towards other individuals or groups of people.

Well known today are the hatred and persecution directed against the Jews, in Germany and other nations. The fierce and idolatrous pride in race and blood finds a part of its expression in the persecution of alien elements, in this case the Jews. Anti-Semitic sentiment is smoldering beneath the surface in a number of countries, and sometimes breaks out into violence. In our own country organizations and individuals sometimes make it their work to stir up the people to hate this or that race. At one time it may be the Jews, or the Negroes, again it may be the Japanese, or some other people who are pointed out as suitable and handy objects of hatred.

Class and group hatred gets its share of fanning along with the other types of ill-will. Sometimes it is the capitalists who are singled out and designated as the enemies of society, and the people are invited to focus their hating power upon this class. The poor are expected to hate the rich, and they are abundantly encouraged to do so. On other occasions the public is prompted to hate communists or fascists, or some other group. So it appears there is plenty of scope today for the development and the exercise of sinful attitude of hate.

Fascism Vs. Communism

It begins to appear that a coming political struggle in the world may be one between the two types of political absolutism widely developed since the World War, fascism and communism. The forces of conflict in Europe seem to be arraying themselves along these lines. Naturally each side will try to enlist for itself the sentiment and at least the moral support of the people of countries that are still

democratic. We may expect that there will be an abundance of propaganda fed to the American public, in the attempt to lead the people to take sides and develop a hatred for the particular nations they may dislike.

For the Christian believer there is probably little to choose between the two conflicting political doctrines, fascism and communism. They both lead to totalitarian states in which individual people, as well as all the resources of education and religion, are required to support an absolute state, a super-moral state, which sets itself up above all that is called God. The totalitarian state of any type is a state organized for war and for nothing else. The Christian can avoid taking sides and developing an attitude of hate toward peoples or governments, or dictators only if he is keenly conscious of the fact that his own citizenship is in heaven. He lives on a plane well above that of the world order of things. He can be largely indifferent to the ever changing arrangements of worldly governments.

The Attitude of Jesus

It is interesting to observe in the Gospels that Jesus held an attitude of indifference toward the political issues of His day. At different times attempts were made by His opponents to involve Him in such issues, to get Him to take sides and join some group or party in hating another, or at least encourage others in such hatred. In reading the accounts one notes too that Jesus was not merely exercising shrewdness in dodging vexatious questions, but that His true interests, the things that filled His mind and soul, lay altogether elsewhere, far removed from the trivial problems of worldly politics. A few examples may be cited in illustration of His non-committal attitude.

On one occasion someone reported to Him the brutal action of Pilate in executing certain Galileans and mingling their blood with their sacrifices. The incident was as fuel to the smoldering embers of hatred which many felt toward the foreign government. The only recorded response of Jesus was a warning call of repentance to His hearers. He refused to join in or encourage the general hatred against the Roman governor (Luke 13:1-3). At another time He was asked whether it is right to pay the tribute or poll tax to the Roman Emperor. This was a very live political question of that time in Palestine. There was an abundance of hate being exercised against the foreign government and its exactions. Jesus unmasked the hypocrisy of His questioners, who thought that for once they could force Him to take sides (Mark 12:13-17), and He set the whole issue on a level high above their base and worldly thoughts. Men owe obligations to God, He told them, which far transcend and overshadow the petty questions of worldly politics.

The Apostle Paul

The apostle Paul was a man who had extensive contacts with the Roman government and its officials. His attitude toward political issues and policies likewise can justly be characterized as indifferent. He was often protected by the officials from injury at the hands of his foes. Yet Paul's appearances before Roman magistrates were always due to the initiative of his enemies. Even when he appealed to the Emperor Nero for a hearing, his purpose was not to seek revenge against the Jews. He felt no hatred for them. We know this is true, because at Rome he tells the Jewish leaders that he has nothing of which to accuse his nation (Acts 28:19).

Paul's mind and soul were completely filled with the consciousness of the great mission to which he was called by his Lord. His

vision reached far beyond the transient political and governmental arrangements that happened to exist at the moment. His attitude towards political arrangements and personages comes out in a statement in I Cor. 2:6, where he observes that the rulers of this world are in the process of being done away, or abolished. They really figure hardly at all in the realm of ultimate issues and ultimate values.

When Christians become so worldly as to take strongly partisan sides on passing political issues they seem to have quite lost sight of their heavenly citizenship and calling. When they so far yield to popular feelings and attitudes as to join in hating and denouncing any race, group, or class, then they have not the Spirit of Christ.

Why Men Hate One Another

Why do men hate each other, we may wonder, whether as individuals or as groups? It is often because of fear, which is itself due to the absence of a real faith in God's power and God's program for the world. For the Christian perfect love drives out such fear and the hate that springs from it. Sometimes men seek relief from some inner conflict in their own souls by indulging in the emotional distraction of hating and abusing others. A group of people for instance, may be suffering some hardship. Instead of looking for causes within themselves and making some unpleasant adjustments on their own part, they fall back on the easy subterfuge of blaming others for their troubles and developing attitudes of hate and antagonism toward them. The Christian on the contrary is concerned primarily with inner adjustments; he looks to his own heart and makes sure that he is right with God, that he has peace within his own soul. And finally the example and the spirit of Christ show him that by suffering for right and truth more is accomplished that has eternal value than by hating and by the violence in which it often issues. And in these times when the spirit of hate is poisoning the souls of men, Christians need to have anew the love of God shed abroad in their hearts by the Holy Spirit. They need too a strong faith in God so that their hearts fail them not for fear of the things that take place upon the earth.

NOTE ON JOHN 2:13-17

This portion of Scripture has sometimes been cited to prove that Jesus on occasion had recourse to the use of violent coercion to accomplish His end. The argument usually is that He recognized here a situation to which His usual method of gentleness and non-resistance was not equal. And since He used force, as some assert, the conclusion is that there are times and circumstances when His followers may have recourse to such means. War-minded persons have cited the passage in attempts to prove that Christians may even take part in war and bloodshed.

The argument for the use of violence here turns principally on two points. A careful examination and translation of the passage does not support the militarists' argument on either point, but rather disproves it. The first point is the use of the whip or "scourge." As to the use of this we are told that He drove them all out. The question is, Who was intended by the pronoun "them"; did it include the people? In the text of the original it is clear that the writer adds the next following phrase as a closer definition of this pronoun, when he wrote: "He drove them all out of the temple, both the sheep and the cattle." The reasonable interpretation is that He actually used the rope whip, if at all, on the animals only.

The second point involved is the use of the apparently strong verb *ekballein* in the original to describe the expulsion from the temple precincts of animals and persons. The verb is a compound, and might mean literally "to throw out, to cast out, to expel." In studying this verb as it is found to be used in other passages of the Gospels, one observes that it is rarely or never used in its literal sense or with any suggestion of violence. Thus we find it used of the Spirit sending Jesus into the wilderness for His temptation (Mark 1:12); of God sending out workers into His vineyard (Matt. 9:38); of a man taking money from his purse (Luke 10:35); of a shepherd sending sheep out of the fold (Jno. 10:4), and of a householder bringing forth things out of his storeroom (Matt. 12:35).

Therefore it is only natural to think that in the account of the expulsion from the temple this word does not mean any more than an authoritative dismissal. The scene as we might picture it to our-

selves was something like this: Jesus found this mercenary traffic in the temple court and His feeling of reverence for God's house was outraged. By the compelling authority of His words and tone of voice He overawed the guilty ones, whose consciences condemned them besides, and they withdrew in disorder. It was an instance of the voice of Divine authority triumphing where violence would have been futile. Violence could only have provoked retaliation and been overpowered by superior numbers. Hence the passage taken as a whole is an argument against the use of violence, rather than for it.

SELECTED ARTICLES

An Open Letter to Dr. David Starr Jordan

(Originally published in "The Modern World," Dec., 1926.)

On the first Sunday in April, 1917, you were standing on the stage of the Academy of Music in Baltimore, Md., making—before the Baltimore Open Forum—a protest against the impending participation of this country in the European war. You were interrupted and the meeting broken up by the sudden violent entrance of a mob which had burst through the cordon of police outside the theatre. I was the leader of this mob which succeeded in rendering your appeal unavailing.

This event took place nearly ten years ago. I was at that time twenty years old.

Much has happened during these ten years. I spent part of them overseas and saw something of the actuality of war. And now I find it impossible to recall any definite thought which motivated me in leading that excited horde through the police and down the aisle of the Academy of Music.

I begin to see clearly that I was but an unreasoning part of a class, a city, a state, a nation. I see that I was hopelessly caught in the folk-ways and that my act resulted only from the continuous and unceasing pressure upon me of class education and of sinister propaganda to the true nature of both of which I was completely blind.

I acted after the fashion of an animal. The propaganda surrounding me on every side had affected me precisely as the tomtom beating of a tribe in an African jungle affects the youths whom their chiefs and medicine men desire to stir to battle.

I see now the diabolical cleverness of the cunning forces in the background who could thus have befuddled me and made me their unwitting cat's paw. They do not differ in kind from the most primitive medicine men and tom-tom beaters.

I see now with what little use of his intelligence a man can go from birth to death through modern civilization—his decisions made always easy for him by the forces profiting by using him as a pawn.

You were not successful in your appeal. Seventy thousand youths were killed in the struggle which came despite your endeavors. I saw many of those youths die. By sea and on land I saw their agonies, their miseries, their racked and mangled bodies. I happened to escape their fate.

One learns much and quickly when the veneer of class and city and state and nation are ruthlessly torn away and the stark reality of life and war are seen without glamour or illusion. I learned that, before I am any particular kind of man, I am first of all a man with sympathies which should embrace all mankind; an ephemeral cell in the social organism of humanity as a continuing whole. I learned that the essential characteristic of man is intelligence and that the greatest treason of which a man can be guilty is to fail to use this essential characteristic, to surrender himself and to let himself be made as I was made, the unreasoning tool of folk-way passion.

It was not pleasant for you to be subjected to that experience on that Sunday evening so long ago. . . . It is not pleasant for me to recall that I ever permitted myself to be urged on to such an unreasoning and unreasoned act.

At least you will permit me to tell you that I know now, what you knew then; that you were guided by the nobility of human reason and that I was under the spell of an artificially engendered hysteria of that type which always has and always will militate against individual and social well-being until all men burst free from the aggressive totems and taboos of class and creed and tribe and emerge into the freedom of reason.

I do not apologize to you, sir. No apology is possible for such an act. I assure you, only, that experience and maturity have brought me the poignant realization that on that Sunday evening so long ago, you were motivated by the principles of civilization, while I was motivated by the passions of barbarism.

Sincerely yours,

Carter C. Osburn, Jr.

SHOULD A CHRISTIAN FIGHT?

The day is at hand when Christians must go back to the New Testament and base their character and conduct on the teachings of Jesus if the Kingdom of God is to come. Whatever mistakes the Church has made in the past, in these enlightened times I do not hesitate to say that no true Christian should ever lend his body to militarists for the purpose of war. War is utterly pagan!

When I speak of a Christian I mean one who has become a citizen of another country. Jesus said to Pilate, in answer to an inquiry concerning His purposes: "My kingdom is not of this world: if my kingdom were of this world then would my servants fight."

Men who are not Christians cannot be expected to rule their lives by the ethics of Jesus. Worldly governments will continue to make war. Satan cannot cast out Satan, hatred cannot cast out hatred, and injustice cannot cast out injustice. It is foolish for Christians to believe that Christian ends are gained by pagan means. A padre during the war said to two soldiers: "Take heart, boys, you are building a better world." "No, padre," said one in retort, "that's your job; we're blowing the old one to bits."

The padre's job is the business of every follower of Him who "came not to destroy, but to fulfill."

A true Christian cannot take part in war because it is immoral, and what is morally wrong cannot be politically right. A soldier, condemned to death for murder, was asked for a statement. He said, "Your lordship, I have killed many men for my country; surely I can kill one for myself." In war, acts for which men are hanged or imprisoned in civil life become virtues for which medals are given. As such, war legalizes cruelty. The sergeant who drilled me for rifle and bayonet work said, "Whenever you get into a bayonet charge, run your bayonet up to the hilt; then the enemy will fall. If your bayonet gets caught in the equipment, put your foot on the stomach of the victim; do not tug, but simply pull the trigger, and the bullet will free it." Could a Christian be called upon to be so devilish?

Then a Christian should not take part in war because it is the world's greatest collective sin against God and human personality. War is based on hatred, revenge, and selfish ambition. Someone has said, "The first casualty in war is truth." Ninety percent of those who fight have not the vaguest idea of why they do so. They do not "hate" the enemy. The regiment with which I served was one of the first to march into Germany after the Armistice. We went with fear, but in a short time we were on friendliest terms with our enemies, and before the occupation was over, British Tommies were seeking permission to marry German girls.

What shall we Christians do about it? Let us form a world league of thoroughly Christianized Christians, who will pledge themselves to practice the principle of Jesus Christ even unto death. The early Christians went to the lions rather than burn incense before Caesar; we might as well sacrifice our lives to maintain the principles of Christ as to die on the battlefield, or to be smothered in a subway choked with poisoned gas. Better die a martyr for Christ as a pacifist than die a murderer for your country! When we Christians can make statesmen see that there are millions of Christians pledged never to take up arms, then we shall have entered into the blessedness of "peacemakers that inherit the earth."

—G. B. Smith, in "Religious Digest."

PEACE ITEMS OF INTEREST

The bloody conflict in Spain is hardly any longer a civil war, but has become (as someone has called it), a European war localized on Spanish soil. It is probably a safe guess that most of the fighters are now foreigners—so-called "volunteers" from Germany, Italy, and

Russia—and that most of the materials of war used there in recent months have been bootleg materials brought into the country in defiance of the non-intervention agreement. The possibilities are great as ever that a general war in Europe may develop out of the Spanish situation. Yet barring some accidental occurrence to set it off, the fire might smolder a long time without becoming a general conflagration.

Meanwhile the Catholics have been making excellent capital out of atrocity stories coming from Spain in their attempt to arouse general sentiment for a fight against the Communists, whom they charge with responsibility for burning the churches and outraging nuns in Spain. One hears nothing from them of the long oppression of the masses in Spain by the Catholic Church which created the conditions that led to the present bloodshed and violence.

On the other hand, while Catholics are arousing public feeling against communism, the slogan from other sources begins to go the rounds: "The democracies must stand together." The appeal behind this attractive propaganda slogan is: France and Great Britain, the two great democracies left in Europe, must be supported by their fellow-democracy across the ocean against the growing power of the fascist states, Germany and Italy. Allied with France now is Russia, which also has gotten a "constitution" of late and wants to be reckoned among the democracies of the world. In 1917 Woodrow Wilson told the Americans they were fighting to make the world "safe for democracy". That war, as Frederick J. Libby points out, succeeded in eliminating half of the democratic governments of the world, and it is a safe prediction that another war for democracy will be enough to end democracy everywhere. The same writer continues: "Stripping the democracy slogan bare of its poetic features, we find, then, that our boys would be giving their lives, not 'in defense of democracy,' but in defense of British and French prestige and economic supremacy, of British colonies in Africa, of mischief-making munition firms in France, and in defense of Communist Russia, engaged in mortal combat with her Fascist foes."

In view of the ominous situation in Europe and in view of the propaganda already carried on to enlist American sympathies for this cause or that, the peace organizations of the country are preparing a vigorous campaign for the enactment of stricter and more definite neutrality legislation by the national Congress this winter. The present neutrality law will expire on May 1 of this year. A new law is to replace the present one, which was meant to be temporary. The contents of the new bill will be a subject of much interest.

President Roosevelt's visit to several capitals of South America had as its object that of drawing together the countries of the Western hemisphere into an economic union that may make neutrality an easier road to follow. Effective neutrality in case of a European war would cause serious trade dislocations, which will be eased considerably if United States trade can find other outlets when those to warring European countries may be closed. Perhaps one should not expect too much from the actual treaties that are being drawn up, yet as a gesture for peace and for neutrality from the European entanglement the Pan-American Peace Conference will have some value.

One religious journal remarks that "America's neutrality is not finally a matter of laws enacted by Congress, although these are important. It finally comes down to a test of the amount of self-denial which American business interests are willing to accept when the temptation of easy profits beckons from the war-harried nations." It is encouraging to know that some do resist such a temptation. The Bausch and Lomb Optical Company of Rochester, New York, has turned down contracts for several million dollars' worth of artillery fire-control instruments ordered by European governments. It does not intend to let the time come when its profits become dependent on Europe's armament race, or its solvency, in terms of bills outstanding and collectable, depends on which side wins a war. One hopes this spirit and practice will spread among business firms and those who work for them.

Goshen, Ind.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Keep thy tongue from evil, and thy lips from speaking guile."

If all men were perfect, perhaps there would be no need for such advice.

But because God knew that not all men were perfect, therefore, in His infinite wisdom, He saw fit to give us this Fatherly advice.

It reminds us of what precaution Paul took with reference to himself. He said, "I keep under my body, and bring it into subjection, lest . . ." May we, like Paul, do our best to keep all our God-given faculties in their proper place; and, with them, glorify God rather than defile ourselves.

In this connection we should remember the words of our Savior: "Without me ye can do nothing." Though our intentions are ever so good, without divine guidance and strength our lives can not be otherwise than miserable failures. So long as "your life is hid with Christ in God," failure is an impossibility.

So far as man is concerned, everything centers in the heart. Of the natural man it is said, "The heart is deceitful above all things, and desperately wicked." With this agrees the testimony of Paul: "To be carnally-minded is death." It is not only true that "out of the abundance of the heart the mouth speaketh" but everything else about the life centers in the heart. Get the heart right, and you are on the right road.

But let us not therefore conclude that all we do is justifiable before God, simply because we have given our heart to Him. Man is still imperfect; and because he means everything well is not saying that all that he does is right.

Neither let us conclude that after we have once surrendered to the Lord that thereafter we can do as we please and stay right with Him. Well has our Savior said, "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven, but he that DOETH the will of my Father which is in heaven."

This is not too early to be thinking of getting ready for Conference. "A long time yet," do you say? Perhaps so. But those especially who are vested with responsibility in such meetings should make a study of the needs and problems in their respective fields and prayerfully consider ways and means of supplying those needs and meeting those problems in a scriptural way. As our church is at present constituted, our most responsible bodies are our conferences. We can not be too thoughtful or too prayerful in meeting these responsibilities—remembering the promise of our Lord to be with us "even unto the end of the world."

One of the encouraging features of our present-day religious activities is the increasing interest in and attendance at our special winter Bible terms at our Church schools and in a number of our congregations, in our summer Bible schools for children, in young people's institutes, and other educational features such as Christian life conferences, nonconformity conferences, peace conferences, etc. We recognize, of course, that in connection with all such activities there is danger of allowing them to drift either into formalism or popular religious activities in which the Holy Spirit is absent. But we believe that most of those vested with the responsibility of maintaining standards are awake to both their dangers and their opportunities, and that the instruction given is of a kind that make for substantial character and Christian loyalty. Get our young people soundly indoctrinated in the faith

SPIRITUAL LIFE

Of Christ it is said, "In him was life, and the life was the light of men." Further on we read, "If any man have not the Spirit of Christ, he is none of his." Still further on we are told that "By one Spirit are we all baptized into one body." If any one is looking for evidence of the spiritual life within, he may find it in this fact: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

In these few quotations we have material for a wide range of thought. By these we are at once impressed that while spiritual life is an inward experience it also produces outward manifestations. When the Son of God is accepted as our Savior and Lord the Spirit of God takes possession of our souls. And when this takes place "the love of God is shed abroad in our hearts by the Holy Ghost" and by this Spirit we are led "into all truth."

There are two kinds of people in this world: the carnally-minded and the spiritually-minded. Of these two classes of people it is said, "To be carnally-minded is death, but to be spiritually-minded is life and peace." According to Rom. 8:1, this is the test showing whether we are in Christ or not: ". . . who walk not after the flesh, but after the Spirit." Paul recognized the importance of this fact, and this is his testimony: "I keep under my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway."

That spiritual life is essential to a saved state in Christ, and vital to a satisfactory Christian experience, is

and service of Jesus Christ, and you lay the foundation for a future Church that is scripturally loyal and zealous in its efforts to teach "all nations . . . to observe all things whatsoever" our Lord commanded.

beyond the shadow of a reasonable doubt. "Except a man be born of water and of the Spirit he can not enter the kingdom of God." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "Marvel not that I said unto thee, Ye MUST be born again." Spiritual-mindedness is important, for a number of reasons:

1. It is essential to salvation; as already pointed out through scriptural quotations.

2. It is the Light within that makes of the people of God "the light of the world." It is one of our highest privileges to shine for Jesus, thereby winning them for Him. Matt. 5:14-16.

3. It produces Christian growth. Life and growth are inseparably connected. And if spiritual life produces spiritual growth, it is just as sure that the lack of it means spiritual decay and death. Another thing that is equally clear is the fact that the spirit of worldliness in any one's life means a continual drift away from God, a continual sinking into deeper depths of sin.

4. It means a soul-satisfying, God-honoring experience. May we repeat again the things that belong to "the fruit of the Spirit:" "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." There is nothing in this world, or in a worldly life, that equals it. Another thing that is apparent here is that "gentleness," not noise and bluster, is one of the evidences of the Spirit-filled life.

5. It means power. To the disciples Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." Perhaps the leading thought in this promise (Acts 1:8) is that of authority from on high; but this authority from on high also means the delegated power of the "Most High."

6. It means a scriptural indoctrination. Hear the voice of our Savior: "The Comforter, which is the Holy Ghost . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you . . . he shall testify of me . . . he will guide you into all truth." From this we gather that all that we get through scriptural indoctrination must come through the enlightenment and guidance of the indwelling Spirit. The importance of a proper indoctrination is thus impressively stated by the apostle Paul: "All scripture is given by inspiration of God, and is profitable for doctrine . . . that the man of God may be perfect, thoroughly furnished unto all good works."

7. It is reserved for those only who are obedient to God. In the first place, the Holy Spirit is given "to them that ask him" (Luke 11:13). Peter also, in response to the earliest inquiry, "What shall we do?" makes it clear that for the penitent sinner who obeys the Lord the Holy Spirit is a sure

thing. Acts 2:37, 38. We are also told that the Holy Ghost is given "to them that obey him" (Acts 5:32). Nowhere in God's Word is there any assurance that the Holy Spirit is given to the disobedient. And without the Holy Spirit, spiritual life is impossible. Hear the loving appeal of our blessed Lord: "If ye love me, keep my commandments."

One of the greatest needs of the Christ-professing world is that of more and deeper spiritual life. The congregation that succeeds in getting all its members upon the altar of the Lord; that has risen unanimously and wholeheartedly to the standard held forth in Eph. 4:11-16; has succeeded in greatly reducing the number and perplexity of its problems. Let us look into our own hearts and see that we have completely yielded ourselves to God. Let us look around us, and help all people that we can to attain to scriptural standards in spiritual life. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." May we hear from each individual life, from every home, from every pulpit, from every class, from every Church institution, a scriptural plea for a deeper spiritual life—together with an exemplary life which shows what is meant by such a plea.

OUR OWN RIGHTEOUSNESS

By Silvanus Yoder

For the Gospel Herald.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities do like the wind have taken us away.—Isa. 64:6.

The unclean thing, the filthy rag, and the fading leaf driven by the wind, all spoken of as emblems of self-righteousness, are given in strong contrasted terms to man's idea of a good moral character. How often has the spirit of resentment been brought to the forefront when the ambassador for Christ plead for a surrendered life by pleading his own righteousness and by referring to his past and present activities as a means by which he hopes to merit the favors of God and secure at least for himself and also perhaps his posterity eternal life and a safe transport to the bliss of heaven. How utterly shocking to one who has a high estimate of himself and who places much confidence in his achievements to be made to realize in full the meaning of the above text.

The fading life of the self-righteous man by the wind of his own iniquities is carried away and like the sun which to Napoleon rose so brightly at Austerlitz set forever at Waterloo.

Would you undertake the task of earning your salvation? Have you ever considered the enormity of such an undertaking and taken the rule of God

and measured its requirements? No thoughtful person will think of such an undertaking. Yet many have adopted various rules by which they measure the dimensions of self-righteousness, thinking thereby to have merited all claims of God's favor, only to find their utter failure and leanness of soul and hear the shocking statement of their righteousness likened unto an unclean thing, a filthy rag, a fading leaf.

The sons of Jacob, as they presented themselves before Joseph in Egypt, said they were true men; but O the anguish and misery within when they privately confessed to each other their guilt, saying, "We would not hear when we saw the anguish of his soul. Therefore is this distress come upon us. Therefore behold also his blood is required." In their sore dilemma they had carried this guilt perhaps twenty years and still insisted on being true men. O vain self-righteous man! How can you for one moment console yourself with the thought of your righteousness being acceptable unto God? Not even the most favorable downy pillow can afford you a single night of peaceful rest, yet in the face of all you insist on being a true man. O wretched man, you carry out your business designs and plan your financial budget and measure your economic obligations, all independent of Him who has so favorably given you all good things to enjoy and insist on being a true man. An unclean thing, a filthy rag, and a fading leaf is the symbol applied by the prophet to the one who lives an independent life of righteousness.

The prophet gives a very apt illustration and draws a graphic portrayal of an autumn hue. As we read it our minds are made to reflect on the lines of Bryant when he speaks of wailing winds and naked woods and meadows brown and sear. Methinks as I hear individuals claim their merited favors, how like the fading leaf which the cold disagreeable winds of November have caught and carried out of sight and cast into ravines and other lodging places to be buried beneath the snows of oncoming winter. Ah, the doleful howling of the winds of our iniquities! Have you heard them? Well may he who is like a fading leaf quiver as in the autumn season of his life he hears the wailing and howling winds of his own iniquity.

INTERDENOMINATIONALISM

By Earl R. Delp

For the Gospel Herald.

Interdenominationalism, undenominationalism, and antidenominationalism are sweeping the country today with drastic results to many denominations. Of the three, interdenominationalism seems to be making the most serious inroads into the Mennonite

Church. Therefore this article will deal with only this one "ism".

What is interdenominationalism? It is defined as the mutual relations of several denominations. It is not the purpose of this article to hold up any denomination as perfect. We are not saved by the fact that we belong to some visible church, but because we belong to the invisible Church of Jesus Christ, and have our names on the Lamb's book of life. In the light of this fact, shall we then do away with the visible Church entirely? NO, most assuredly not. Were this done, how would the commandments given by our Lord and Master be kept? To have growth there must be unity, and an organization of some kind. Just as a business concern cannot prosper without organization, neither can the Church. The ultimate result of interdenominationalism is to do away with church organization; including bishops, pastors, and deacons. Any thinking person can immediately see what chaos and havoc would follow such a course of action.

Why Oppose Interdenominationalism

Because it is unscriptural in its designs and purposes.

1. It ignores and thrusts aside church organization, and allows each person to follow his own conscience as a guide. God has given especial authority to the Church (Matt. 18:15-19), and to discredit this authority is to invoke the wrath of God. As to the advisability of allowing each person to follow his own conscience, I refer you to the period of judges in Israel's history, when every man did "that which was right in his own eyes" (Jgs. 17:6; 21:25). Every Bible student knows that Israel as a nation was anything but prosperous during this period. Yet the interdenominationalist would have us believe that this would be the best course to follow in church polity.

2. Interdenominationalists would eliminate pastoral offices from the Church's program. In reply, let us examine a few scriptures; many could be given, let these few suffice. "They ordained them elders in every church" (Acts 14:23). "Obey them that have the rule over you, and submit yourselves: for they watch for your souls" (Heb. 13:17). "Bishops and deacons" (Phil. 1:1). "The same commit thou to faithful men who shall be able to teach others also" (II Tim. 2:2). Can you conceive of a business organization without a president and executive officials? Neither can we conceive of a church without bishops, pastors, or deacons.

3. Interdenominationalism tramples under foot many of the ordinances, commandments, and teachings of our Lord, and is often tinged with such false doctrines as Calvinism, Modernism, Unitarianism, etc. It presents a

seeming front of perfect Christian unity by the fact that they give only a statement of faith that is general enough, and broad enough, so as to be believed and accepted by practically all churches—plainly speaking it is a compromise. In condemning interdenominationalism on this point, we turn to I Cor. 4:37 where Paul says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Interdenominationalists prove themselves unspiritual when they try to discredit Paul's teaching on the devotional covering, church authority, and other doctrines.

Interdenominationalists do not hold or practice the following ordinances which are distinctly Biblical: (1) Devotional Covering; (2) Feet Washing; (3) Anointing with oil; (4) The holy kiss.

They ignore Biblical teaching on these points: (1) Nonresistance; (2) Nonswearing of Oaths; (3) Nonconformity to the World; (4) Church Discipline; (5) Divorce and Remarriage; (6) Secret Societies; (7) Life Insurance; (8) Law suits.

In addition, they are often weak on such doctrines as the atonement, adoption, predestination, justification, etc. In view of Amos 3:3, "How can two walk together except they be agreed?" And Paul's similar teaching in II Cor. 6:14-18, how can any one who knows the above mentioned teachings and ordinances to be Biblical and obligatory, link himself up with a group taking such a stand? Most surprising of all to me is the fact that some Mennonites are swept off their feet by the claims and advances of interdenominationalism, forsaking their rich heritage and years of teaching in sound Biblical truths, turn and join themselves to a group who despise and discredit the doctrines and teachings that we as a Church have held for over 400 years. This brings me to my fourth point against Interdenominationalism.

4. Lacking any definite organization or material of their own, they prey and draw upon the membership and resources of various denominations and congregations. Just as a weasel saps the blood of his victim, just so these "spiritual weasels" are drawing upon the constituency of many denominations. They mislead many people by the alluring and magnetic personality of their leaders, who, many times when their secret life is exposed, are found to be leading a "Dr. Jekyll and Mr. Hyde" type of existence. Then, too, they attract many people by flattery. I know of one case where a young brother attended an interdenominationalist meeting, and was asked to take some part. He consented, and after the program he was congratulated and requested to come again, as he

was just the **VERY** person they needed in their services. The young man yielded to their flattery and enticing words, and is today, I fear, lost to the Church.

It is true that interdenominationalism may present a great zeal, and seemingly great spirituality which makes our own dear church seem slow and old-fashioned in contrast. But again I refer you to I Cor. 14:37; this again presents the acid test of spirituality. "Beloved, believe not every spirit but try the spirits . . . for many false prophets have gone out into the world" (I Jno. 4:1).

Worst of all, interdenominationalists are often guilty of sowing the seeds of dissatisfaction and unrest among many church members in regard to their churches. In Prov. 6:19 Solomon says that one of the six things that God HATES is "one that soweth discord among brethren." Whether they are aware of it or not, interdenominationalists are incurring the wrath of God upon themselves.

You may ask me to explain why, if interdenominationalism is unscriptural, that they draw such large crowds and command such remarkable interest. The answer lies in the fact that they offer a broader road to heaven, which appeals to the natural man. They discard those Biblical teachings which are irksome and distasteful to the flesh, and present a fabricated form of doctrine that lazy, gullible Christians who shun a life of self-denial and entire consecration, seeking to slip into heaven with as little effort as possible, can readily accept and appropriate.

5. Interdenominationalism would discard all church authority and discipline. Not only, as I have mentioned before, do they ignore church organization, but they seek to discredit and annul the power of the Christian Church to discipline or reprove its members. They argue that the Church is a man-made organization, and as such has no power to lay down any rules or restrictions that are not definitely backed by a "Thus saith the Lord." In answer we refer you again to Matt. 18:18, 19. Here Christ definitely asserts that the decisions made by His people on earth (if they are according to Scripture) are recognized in heaven. It is true that there are many sins in the world that are never mentioned by name in the Bible, and never definitely forbidden by a direct "Thus saith the Lord." The apostle Paul gives quite a list of lusts of the flesh in Gal. 5:19-21, closing with the all-inclusive statement, "AND SUCH LIKE." This covers any form of sin one could mention. Any thinking, unbiased person, could without much forethought, tell you that such acts as gambling, smoking, theater-going, ungodly sporting on the bathing beaches,

(Continued on page 940)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Meadville, Pa.

(Meadville Mennonite Mission)

Dear Herald Readers, Greetings:—This is a needy spot in the Lord's vineyard, and we often feel to say with Paul, "For a great door and effectual is opened unto us, and there are many adversaries." But those who have learned to love the Lord, even though they are few in number, have struggled along faithfully, in spite of discouragements.

Bro. Nelson King's services here are greatly appreciated, as he faithfully took charge of the work till more help could be procured. The members here have been greatly encouraged by the visits of Bro. and Sister Detweiler of Canton, Ohio, who for the past several months have been coming every two weeks for our mid-week prayer meetings.

Among those who have helped to carry the heavy end of the load in keeping the work going are Bro. and Sister Swavey. The doors of their home have been opened in true Christian hospitality to the workers, and many visitors in the past year. It has been through the efforts of these and many others throughout the Church who are praying for the work that we have been enabled to carry on.

On Jan. 8, Bro. Eli D. Kramer and family of Plain City, Ohio, moved in to take charge of the work. We wish Bro. Kramer and his family the blessing of the Lord in their new field of labor. Bro. Kramer's address is: 155 Glenwood Ave., Meadville, Pa.

On Sunday, Jan. 10, Bro. E. B. Stoltzfus of Hudson, Ohio, was in our midst, bringing two messages from God's Word which were greatly appreciated.

On Jan. 10, we reorganized the Sunday school, as follows: S. S. Supts., Nelson King, Merle Swavey; S. S. Chor., Mary Kramer; Church Chor., Theresa Brown; Sec.-treas., Merle Swavey; Y. P. B. M. Program Com., Bro. and Sister T. D. Knight; Cors., Adah Shoup and Cora Baer.

On Jan. 16-17 we expect to have Bro. J. A. Leichty and others in our midst for several services. On the following Sunday, D. V., a group of workers from Fulton Co., Ohio, will be here. We appreciate the visits of those from other localities. Come again.

Sister Adah Shoup of Marshallville, Ohio, who has been rendering faithful service here for the last six months, is at home at present for a short visit.

Our S. S. attendance has been somewhat smaller since the cold weather has set in, but is picking up again since Christmas. Our evening services, and mid-week cottage meetings are quite well attended.

We wish to thank the sewing circles that have sent in bedding and clothing, making it possible for us to supply some very needy homes.

We are depending upon you to pray much for the work here, that the believers may grow in grace and the unsaved be won for Christ.

Yours for the lost in Meadville,
Jan. 16, 1937. Cora M. Baer.

Norristown, Pa.

Dear Herald Readers, Greetings:—We have many reasons to praise the Lord. "Thou hast set our feet in a large room," and "Hitherto hath the Lord helped us."

We have entered an interesting field of labor and it is an encouraging report we can bring of the work here at Norristown. The attendance and interest are very good at the present time. The Sunday school is growing. The Sunday evening children's meeting is faithfully attended by about 50 boys and girls. Town people and visiting brethren and sisters of the country congregations are coming to the regular services.

We are very glad for the interest of so many in the work, and for the large number that come to the Saturday evening services.

Different brethren from this district are helping out in the preaching services. Bro. John W. Weaver of New Holland also visited and preached a sermon on the "Prodigal Son." We appreciate this very much.

During the Christmas season we distributed suitable amounts of food, groceries, and vegetables, to 34 families. Praise the Lord for the liberal supply of these things that were brought in by the Bally, Plain, and Line Lexington congregations, also by other brethren and sisters. We thank them also for the donation of money received.

Revival meetings will be held here in March, if the Lord wills. Bro. Elias W. Kulp has consented to be the evangelist. Pray that the Lord may use him in a mighty way, that many souls may be converted and that we may have a real spiritual awakening. There are many under conviction; some of whom are bound by sin. Will announce date of these meetings later.

A young boy and girl have accepted Christ as their Savior and are now under instruction. May you share an interest in prayer for them.

Numerous calls are received for girls to work as maids in homes. If there are any sisters that would be interested, please write, and we may be able to secure a desirable place for you.

Pray for us and our co-workers that are laboring faithfully in the work, that

our zeal and faith may be increased with wisdom and patience and much perseverance.

Markley H. Clemmer.

Jan. 14, 1937.

Philadelphia, Pa.
(2151 N. Howard)

Dear Readers:—At the business meeting of our congregation, Dec. 27, it was decided that all our missionary offerings for some months to come should be given to the building fund. While ours is a mission congregation, yet we feel that we ought to give to needs outside of our local work. But as there are needs at home for the church building it was decided to put all missionary offerings to this need. Jacob S. Buckwalter was reappointed S. S. treasurer. A visiting committee of four was also elected.

At the Jan. 4 quarterly Mission Board meeting favorable action was again taken relative to the church building here. We appeal again to our readers to remember this matter in prayer. Pray that those who have of this world's goods sufficient to spare some of it for a cause like this may be willing to do so. While we do not need more room to house our congregation yet we feel it would strengthen the work for the congregation to have a church building instead of a residence to meet in for worship.

But then for more than four years the Mission building has not been large enough to hold the whole Sunday school together and so we meet each Sunday separately, except a few months in summer. This is of course working with great disadvantage. Pray with us that a new church building may be provided and that at all times we may witness in such a way that the Lord can honor our work with the salvation of souls.

Brethren Claude Meyers and Milton Brackbill preached here Sunday morning and evening, respectively, Jan. 10.

Yours,

Jan. 18, 1937. J. Paul Graybill.

Columbia, Pa.
(Fourth & Mill Sts.)

Greeting in Jesus' Name:—The Lord willing, our next monthly Bible conference will be held Saturday evening and all day Sunday, Feb. 6-7, with the brethren John S. Hess of Lititz, and John F. Grove of Greencastle as instructors. These meetings are always real spiritual feasts, so plan to spend some time with us.

About 107 rewards will be given out for perfect attendance during the past quarter. The yearly rewards of Bibles will soon be given out too.

Recently Sister Lizzie Redcay spent a day with us going out in visitation work, visiting in the homes of her Sunday school class. Also Bro. and Sister Harry Shank were along one Sunday

afternoon, visiting in homes along Blue Lane. Plan to come sometime and go along, it will prove a real blessing to your spiritual life.

Our next Boy's Meeting will be held Thursday evening, Jan. 28. Bro. Lloyd Weaver, Lancaster plans to be with us. We expect Sister Maria Waltz, Mannheim, with us in our next girl's meeting, Feb. 9.

The following brethren preached for us in the absence of Bro. Martin (who was holding meetings at Slate Hill): Joseph Leaman, Aaron Weaver, Christian Frank, and Jacob T. Harnish. We also appreciate the visit of a number of brethren and sisters lately in our various services.

The Lord willing, our revival services will begin Sunday evening, Feb. 14, with Bro. David L. Landis (Meilinger's congregation) as evangelist. Pray for this special work. Pray that the unsaved may realize their lost condition and that only in Christ is there salvation, and that they may be willing to accept it. Remember each member, and a number who have grown cold and indifferent.

A certain lady who attended services regularly on Sunday evenings had a number of strokes and has lost the right use of her mind. When we visited her last in the hospital we could not talk to her. Now she is at the County House at Lancaster. Also a man who lived back of the Mission, who had been at services a few years ago, died very suddenly. Both had failed to make good use of their opportunities in life.

Pray for the work and the workers. Also remember our shut-ins: Bro. Hartman, Bro. Yost, Bro. Harms, and David Martin.

Yours till He come,

Gertrude M. Lefever.

Jan. 18, 1937.

Altoona, Pa.

(Mill Run Chapel)

Dear Christian Friends:—This finds us meditating upon the many good things that we have heard the past few weeks. We praise God for the spiritual feast that we received for New Year's day. Bro. Hiram Wingard preached a timely and inspiring New Year's sermon. Because of Bro. A. A. Landis' illness, he could not be with us to serve on the program. Bro. Irvin Stonerook was called to assist Bro. Wingard with the day's work.

Bro. and Sister A. A. Landis arrived at Altoona Jan. 3, in time for the evening service, the first evening of the revival meetings, which ended Jan. 17. We were inspired to work with greater zeal as we were brought face to face with our responsibilities in making the revival a success. The very first night a talented young girl, fully consecrated her life to God. She has been counting the cost for years and finally yielded after a hard struggle. We praise

God at every remembrance of her victory, for she is a glorious testimony in her home, in school, and in this neighborhood. She will be the only Menonite girl among a few thousand high-school students. She carries her Testament with her and uses God's Word to answer the many questions which are asked. Remember her at the throne of grace. There were eight confessions.

One evening we were made exceedingly happy, when a 13-year-old girl came back to the fold. After she had victory, she found one of her school-mates, who was earnestly coveting peace, and there in each other's arms she also said Yes, and we had much reason to praise God. It reminded us of the time when Andrew found Simon and led him to Christ.

The messages were brought in a beautiful way, and His Spirit spoke through the brother with power, convincing people of their sins. There were also fifteen-minute talks before the sermons, on The Attributes of God, Home, Nonresistance, Devotional covering, Nonconformity, Feet Washing, Swearing of Oaths, and Life Insurance. These were also very helpful. The small group of believers at this place was strengthened. We enjoyed having Sister Landis with us too. We wish them God's richest blessings as they leave here to labor in another part of His vineyard.

Jan. 15, two aged sisters and one brother were received into church fellowship again and they were given the opportunity to partake of the Lord's supper. We also observed feet washing. It made us happy to know that they were willing to renew their covenant with the Lord. May they remain faithful.

We had a pleasant surprise on Jan. 16, when Sister Mary Lauver, Walter, Albert, Anna Graybill and Sister Miller from Juniata Co., arrived to visit with us over the week-end and allowed themselves to be used in the services.

Bro. and Sister Orrie Yoder also spent a few days with us and helped in the evening services. Sister Yoder conducted the children's meetings. Bro. Irvin Roth and Sister Lena Zook spent an evening with us during the revivals. We give them all a hearty invitation to come again. We appreciate very much the visits of those "of like precious faith."

A few weeks ago Sister Beulah and I walked across the hill and canvassed a little village composed of little shacks with one or two rooms—a poor class of people and a very sinful place, very few attending Sunday school. Our hearts were touched. We need your prayers as we put forth an effort to give them the Gospel. These "regions beyond" need Christ very much.

A few weeks ago a new electric washer found its way into our basement. We appreciate this gift very

much. We say, Thank you, to the friends, relatives, and to the Allensville Jr. S. C., who made this possible.

The past five months that I was here seem very short. I thank God for the experiences at this place. Truly "the Lord hath done great things for us, whereof we are glad." There is yet much to be done. We need your prayers as we continue to labor for Him.

In His glad service,
Jan. 18, 1937. Mina Glick.

Hutchinson, Kans.

(217 So. Pershing)

Greetings in Jesus' Name:—It has been some time since we have written, but we can say that the blessings of the Lord have been many. We could not take the time and space to relate how many times we have been made to say, "Praise the Lord."

It is good to know God's Spirit is striving with the hearts of men, and we are made especially glad when children and young people respond to the Gospel invitation. It was a happy time for four children, Nov. 22, when they sealed their vows before God and man by water baptism, a young husband and wife were reinstated into church fellowship at which time we all commemorated the suffering and death of our Lord and Master. Again on Dec. 20 a young wife was received by baptism. These souls need continual guidance and prayers because the trials of life are not over; many of them are just beginning.

At the Thanksgiving season the Pleasant Valley congregation, Harper, Kans., furnished 23 baskets, at which time ten young people with Bro. R. M. Weaver came and three groups were sent out to deliver the baskets, holding short services at each home. Many expressed their appreciation for the gifts, and those who went out were abundantly blessed.

We want to thank our many friends of the Mission for their remembrance at Christmas time. The workers prepared 113 sacks of candy, nuts, etc., made possible by friends, for all the children who were present at the Christmas program Sunday evening, Dec. 20. There were three sacks left. By the kindness of the children and older ones of our neighboring churches we were able to have a Christmas gift for every Sunday school pupil. Most of the presents were home-made but the children dearly love them. One little boy will not go to bed without his little rag dog. It has become a real pal to him. Many more think just as much of their toys. Thanks to the many children who spent hours in making them. May Jesus bless you, and may you feel you have a part in the mission work at Hutchinson. Come to Hutchinson sometime and see the children who you have helped make happy.

The Sunday school was reorganized
(Continued on page 940)

SPECIAL MEETINGS

Elton, Pa.

Report of the Bible Conference held at the Pleasant Grove Church at Elton from Nov. 24-29, 1936.

Program and Speakers.—What I Expect of this Bible Conference, Harry C. Blough; Victory Essential to Growth, Elmer Moyer; Biblical Methods of Choosing Ministers, James Saylor; Victory Through Christ, Elmer Moyer; Essentials Accompanying Salvation, J. M. Nissley; Christ in the Old Testament Scriptures, Elmer Moyer; Business Integrity, J. M. Nissley; Nonresistance, Elmer Moyer; Thanksgiving Sermon, Elmer Moyer; Christ in the Old Testament Scriptures, Elmer Moyer; The Holy Spirit's Place in Christian Service, J. M. Nissley; Covetousness, Elmer Moyer; The Christian's God, J. M. Nissley; The Natural Compared with the New Birth, J. M. Nissley; Christ in the Old Testament Scriptures, Elmer Moyer; The Dangers of the Modern State Schools, Elmer Moyer; Hindrances to Christian Growth, J. M. Nissley; Church Loyalty, J. M. Nissley; Relation and Co-operation of Home and Church, Elmer Moyer; Divine Relationship of Man and Woman Symbolized by the Veil, J. M. Nissley; Christ in the Old Testament Scriptures, Elmer Moyer; Nonconformity—Scriptural Attire, Elmer Moyer; Christian Assurance, J. M. Nissley; Pitfalls and Safeguards in the Social Life of our Young People, Elmer Moyer; Sermon (Are You Registered?), J. M. Nissley.

Thoughts Gleaned.—A Bible conference is a place where a group of people come together to discuss the Scriptures. The Christian has a threefold enemy—the world, the flesh, and Satan. The way to have victory is by obedience to God, searching the Scriptures, prayer, and yielding to the will of God. The new birth is the first step. The Lord showed the one hundred twenty whom He wanted as His ministers (Acts 2:14). Jesus proved Himself victor over devils, diseases, death, and sin. His atonement for sin made victory for us possible. The Holy Ghost convicts men of sin. In the Old Testament Christ is prophecy; in the New Testament He is history. He was human and divine. Be not slothful in business, have a perfect weight, be honest in business. Nonresistance pertains to twice-born men. It is a New Testament teaching, a doctrine that pertains to the Christian Church. Thank God for His unspeakable Gift. The Holy Spirit governs the lives of Christians. After we are adopted into God's family He gives us grace and comfort and supplies all our needs. Spiritual men are born by the will of God; natural men are born of carnal minds. We are justified in looking into the Tabernacle as a type of Christ; the tabernacle of God will come and dwell among men. Some of the dangers of modern schools are text books, teachers, environment, cigarette-smoking and dancing. Having the wrong kind of literature is a hindrance to Christian growth. The home is a preparatory school for the Church. "Be not conformed to this world." We are the sons of God and are witnesses of His. Some safeguards for our young people are Christian parents, Christian associates, good literature. Secretary.

New Wilmington, Pa.

Report of the Thanksgiving Program held at the Maple Grove Mennonite Church.

Program and Speakers.—Devotion (Psa. 100), J. H. Lantz; Thanksgiving sermon (Text, Luke 17:14-19), A. J. Steiner; Thanksgiving Day—How and Why Instituted, Harry Kauffman; Duty and Privilege of Thanksgiving, Della Lapp; Children's Meeting, Mary Lapp and Mamie Kauffman; What Does the Sunday School Mean to the Youth, Clayton Hartzler; What Does the Sunday School Mean to the Home, Chauncey Kauffman; How to Create More Interest in Young People's Meeting, Herbert Zook.

Organization.—Mod., Daniel Kauffman; Chor., Herbert Zook; Secys., Saloma Kauffman, Bernice Dettweiler.

Thoughts Presented.—Sin will destroy the spiritual body, just as leprosy destroys the material body. Let us not make it a feast day, but rather thank God for the many things He has done for us at all times. Too many people forget there is a God and do not give thanks at any time or place. The Lord owed us nothing; it was all done in love. Why are we so careless in our Christian life when He has done so much for us? When at our work we should sing thanks to our Lord. "In everything give thanks." The Sunday school is an avenue for service and a means of conversion. Christian training should begin at home. What the home is, the nation will be. If we did not have a Sunday school there would be no church. Irreverence in the house of God or in any Christian fellowship is a great evil to both the person doing it and the ones surrounding him. Let us give more heed to God's Word and His commandments. Secretaries.

Mattawana, Pa.

Report of the Annual Sunday School Conference held at the Mattawana Mennonite Church, Nov. 27-29, 1936.

Organization.—Mods., J. W. Heister, Irvin Roth; Secys., Lois Hostetler and Mrs. Paul M. Roth; Chor., Mrs. Mark French.

Program and Speakers.—The Victorious Life as Related to the Sunday School, Elmer Yoder; Sermon—Consistency in Christian Service, J. Irvin Lehman; Teaching the Pupil to Appreciate the Bible, Albert Leasa; The Need of a Teacher Being Spirit-filled, Emanuel Peachey; Principles Used by Christ in Teaching, J. Irvin Lehman; Qualifications to be Kept in Mind in Choosing Sunday School Officers and Teachers, Elmer Yoder; Lesson Preparation: (1) Its Necessity, Clayton Hartzler; (2) Its Manner, Jacob P. Yoder; (3) Its Results, Paul Roth; Methods of Teaching, J. Irvin Lehman; Sermon, J. Irvin Lehman; Children's Meeting, John Y. Hartzler; What the Influence of the Sunday School has Been, Aaron Peachey; How to Increase the Influence of the Sunday School, Paul Huddle; Relation Between the Church and the Sunday School, J. Irvin Lehman; Spreading the Gospel Through the Sunday School, Harry Kauffman; Sermon, J. Irvin Lehman.

Thoughts Gleaned.—Three aims of the Sunday school are: Bring children to Christ, build them up in Christ, and send them out in service for Christ. In spite of persistency of evil, God is getting glory from His creation. To teach a pupil to appreciate the Bible he must be taught its truths that he will understand, and thereby become interested in its contents. The pupils learn Bible standards and how to put them in practice most effectively when they are lived by his teacher in every-day life. Any successful and true teacher can not teach others to become partakers of the Holy Spirit without having first himself been Spirit-filled. To be a qualified teacher one should be a devoted child of God, with a strong Christian personality, and a knowledge of the Word of God accompanied with a burden for lost souls. Because of the greatness of the Bible it makes a careful lesson preparation necessary. Careful lesson preparation will help the teacher to stick to his point, and will also help him become a live and wide awake teacher. Inspiration comes by perspiration. It is through the influence of the Sunday school that young people are brought to a saving knowledge of Jesus Christ. We can increase the influence of the Sunday school by keeping it evergreen and in active service, proving to others that the Christian is one who is wide-awake, filled with the joy of service. The Church and Sunday school are one body, with Christ as the head of the body. The Church is an organization and functions in many ways mentioned in Eph. 4:11-13, where

it is shown that the officers of the Church and Sunday school are classed in one group. The Gospel is constantly being spread by the children of the Sunday school from the influence of their teacher and the literature which they take home with them. Human life, divorced from God, is vain. One misstep in youth may leave you in sorrow for a life-time. For true guidance, let Jesus be Lord of your life. Secretaries.

Cornwall, Pa.

Report of the Bible Meeting Dec. 5 and 6, held at Miner's Village Mission, Cornwall, Pa.

Organization.—Mod., Noah Hurst; Sec., Benj. Stauffer; Chors., Homer Bomberger, Leidy Hunsicker.

Program and Speakers.—A Life Worth Living, Ross Goldfuss; What We Are Before God, Henry Lutz; Reverence, John W. Weaver; God Calling Out a People for His Name (Acts 15:14), John W. Hess; Lukewarmness, Cause and Cure, Melvin Bishop; The Church's Treasure, Her Young People, Teaching Them, Eby Lehman; Shepherding Them, Frank Lehman; Using Them, John W. Weaver; Sunday School Lesson, Harry Shreiner; Bodily Sacrifice (Rom. 12:1), Henry Lutz; The Christian Home, Elmer Martin; Children's Meeting, Howard Charles; Social Purity, Melvin Bishop; Evangelistic Sermon, D. Stoner Krady.

Thoughts Gleaned.—A life out and out for God; a worthwhile end. Growing irreverence for sacred things. God to be approached very reverently. "No man can serve two masters." Lukewarmness will be evident before coming of Jesus. If the world is lost it will be because of Church losing out. We need to examine our lives. Consecrated young people always have work. Often not used because not yielded. Bring all problems to Him. Should have altar in home.

Benj. W. Stauffer, Sec.

Lima, Ohio

Report of an all-day missionary meeting held at the Mission. Lima, Central, Bethany, and Blanchard congregations were represented.

The morning message was a missionary sermon given by Bro. N. E. Troyer. Text, II Cor. 5:14-21. We are ambassadors in Christ's stead, reconciling the world unto Him through prayer and through the ministry of the Word.

The afternoon session was opened by singing led by Alpheus Brenneman. Scripture reading by Bro. Andrew Brenneman, Rom. 12. Prayer led by Eli Troyer.

The first subject: **Helps to Spiritual Growth.**

1. Prayer Life, by Chris Stalter. We must first become spiritual through the new birth. The Christian will pray. If we have complete faith in God our prayer life will be a great blessing.

2. Reading and obeying God's Word, by John Swartz. Only by studying the Word of God and living it can we be a Christian. If we know the Word and are led by His Spirit we will be used in giving it to others.

3. Activities and living, by Rudy Brenne-man. Prayer and Bible study are the foundation for Christian service. The Church has many avenues in which we may use our God-given talents. Our service must be accompanied by Christian living. Through obedience to Bible commands we maintain our Christian experience.

The Place of Prayer in our Missionary Program, by M. N. Troyer. The work of God can only advance through prayer on the part of the Church. A prayerless life is a defeated life. Numerous instances of the worth of prayer were given both from the Bible and from the history of missions.

How to Live a Christian at Home, Community, and in the Church, by Enos Zuer-

(Continued on page 941)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF JOHN

OUTLINE STUDY

Lesson for Feb. 7, 1937.—JESUS THE LIGHT OF THE WORLD.

Lesson Scope.—Jno. 7:1-9:41.

Lesson Text.—Jno. 8:12, 31, 32; 9:1-11.

Time and Place.—A. D. 29; Jerusalem.

Leading Characters.—Jesus and the blind man whose sight was restored.

Golden Text.—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—Jno. 8:12.

Points for Meditation.

1. The light of the world—Christ.
2. The light of the world—Christians.
3. Conditions of discipleship.
4. Blindness—natural.
5. Blindness—spiritual.
6. Sin and sickness.
7. Giving God thanks.

Introductory Thoughts.—There is a very close connection between the teaching found in this lesson and that found in the previous lesson. One of the surest cures for intemperance is spiritual light, which is also one of surest preventatives of this evil habit. When men are blind to their highest interests, they are liable to be led into any kind of sin, intemperance included. They who walk in the light of God are saved from the paths of darkness. The lesson before us has a few general teachings along this line, followed by a concrete example.

LESSON COMMENTS

The Light of the World (8:12).—When Jesus was born, it is said of the people at that time, "The cities that sat in darkness have seen a great light." It was that Light who afterwards testified, "I am the light of the world." In other words, it was Jesus who brought into the world the light of truth, of deliverance, of salvation, of righteousness. Later, speaking to His disciples, He said, "Ye are the light of the world." As the moon, shining with the light borrowed from the sun, so the people of God, illuminated by the heavenly Light, shine with this borrowed light and lighten the world. As Christ said, "He that followeth after me shall not walk in darkness, but shall have the light of life."

Real Freedom (8:31, 32).—Discipleship of Jesus means freedom from the bondage of sin and of death. Here is one of Christ's conditions of discipleship: "If ye continue in my word, then are ye my disciples indeed." Not only this, but "Ye shall know the truth, and the truth shall make you free." It is a declaration of the fact that the Word of God is the truth that insures freedom from all who walk in it. As an aid to the seeker after truth we are assured in another place that "the Spirit of truth . . . will guide you into all truth." It is our highest privilege to be free men and free women in Christ Jesus.

The Blind Man Restored to Sight (9:1-11).—To get the full force of this lesson we should read the entire ninth chapter of John. After reading this chapter let us note:

1. The entire helplessness of the blind. That is, since this man was totally blind from his birth, there was nothing that he or any other man could do to restore his sight. But Jesus did it easily. In like manner they who are spiritually blind can be restored alone through the power and healing grace of God.

2. The false idea of some people that sickness is a sure sign that the sick must have committed some sin. When asked, "Who did sin, this man or his parents," Jesus promptly replied, "Neither did this man sin nor his parents." But God had a purpose in it, "that the works of God should be made manifest in him." Sickness is not a punishment for sin, though it often becomes a means in God's hands to bring people more fully in line with His Word and will.

3. The hard-heartedness of the Jews. Had they been after the truth, they would have promptly acknowledged the opening of the eyes of the blind man as an act of God and given Him praise for the same. Instead of this, they wilfully closed their eyes to the truth and did all in their power to discredit Jesus and turn both the young man and his parents against Him. Willful spiritual blindness had hardened their hearts.

BIBLE MEETING TOPIC

WORSHIP IN SONG.—Psa. 100

Topic for February 7

MOTTO

"Sing unto the Lord."

OUTLINE STUDY

- I. Elements of Worship found in Song.**
 1. Words of adoration for His great being.—Psa. 104:1-5.
 2. Words of praise for His great works.—Psa. 105:1-5.
 3. Words of thanksgiving for His goodness.—Psa. 107:1, 8, 15, 21.
- II. Advantage of Worship in Song.**
 1. The union of voices together.—Isa. 52:8.
 2. The union of worshipers in one theme.—Psa. 34:3.
 3. The stirring of our worshipful nature.—Eph. 5:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Worship."
2. Why Worship the Lord?
 - a. God is great.
 - b. God is good.
 - c. He is worthy of praise.
 - d. He deserves our service.
 - e. What shall we sing to Him?
3. Who Should Worship the Lord in Song?
 - a. The redeemed.
 - b. The receivers of His goodness.
 - c. Everything that hath breath.

For Seniors.

1. Psalms and Hymns and Spiritual Songs.
2. Singing Together unto God.
3. How to Sing unto Edification.

4. The weakness on the part of the parents. When the Jews pressed the parents about what they thought of this case they dodged the issue by saying, "He is of age; ask him." Like many Christian professors of the present time, they were too cowardly to face the truth and declare it when they feared it might bring them the reproach from the enemies of the Cross.

5. The faithfulness of the young man. When the Jews tried to scare him with reproaches he feared not to tell them who it was that opened his eyes. When they hypocritically called for proof he promptly replied: "One thing I know; that whereas I was blind, now I can see." That was proof enough for him. It ought to have been proof enough for everybody that had a chance to know the facts. Only spiritual blindness could keep people from acknowledging the facts and glorifying God accordingly. The young man gave further evidence of his sterling manhood by allowing himself to be cast out of the synagogue rather than to prove untrue to his loving Benefactor.

As an illustration of true Christian loyalty, as well as of the baseness of willful blindness, there is none brighter than that found in the ninth chapter of John.

Christ is the true Light from heaven, willing and able to illuminate the souls of all seekers after truth who are willing to receive it when they see it.—K.

PERSONAL THOUGHT

Do we have such a realization of God in our thoughts that our songs of worship are heartfelt?

SEED THOUGHTS

Singing should be the earnest praise of the soul with the accompaniment of the voice.

Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving-kindness, oh, how free!
—Samuel Medley.

The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet but still music; both in concert make their harmony, which fills and delights heaven and earth.—Venning.

III. Suggestions for Junior Programs.—

Worship is a common thing in the nature of mankind. It should be the aim of junior workers to develop that nature and direct it along right lines of thought. It should be the aim to develop reasons for the worship of God and then show how to express these reasons in appropriate songs. The Suggestive Assignments outline for juniors will suggest some phases of God's being and work that call for appropriate expression in song. A study of the psalms selected with this in view will be helpful. A study of songs from the songbook can also be made and selections sung after each phase of the reasons for worship have been developed. Endeavor to make the reasons very near to the experience of the boys and girls so that the worship may also be sincere and heartfelt.

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THURSDAY, JANUARY 28, 1937

Field Notes

An inspirational song service is to be held at Habecker's Church, Lancaster Co., Pa., Sunday afternoon, Feb. 7. Everybody welcome. M.

It is encouraging news that Bro. J. H. Turner of Broadway, Va., who has been seriously ill, is improving. May the recovery become complete and permanent.

Bro. O. N. Johns, secretary of the Mennonite Publication Board, spent a few days last week in the Publishing House. His presence and helpful counsel were appreciated.

The Lord willing, Bro. Parke Book of the Paradise congregation will hold continued meetings at Millersville, Pa., March 18-27. Will you pray with us for the work before us? Cor.

The next month-end meeting at the Columbia, Pa., Mennonite mission is announced for Saturday evening and Sunday, Feb. 6 and 7, with Brethren John S. Hess and John F. Grove as instructors.

The ministerial meeting at Thomas Church near Hollsopple, Pa., on Friday and Saturday of last week was attended by 5 bishops, 13 ministers, and 9 deacons. We all went away feeling that it was good for us to be there.

The Johnstown Bible School, now going on at Stahl's Church, announces the following special meetings:

Christian Life Conference, Saturday evening and all day Sunday, Feb. 13, 14.

Sunday School Workers' and Ministers' Week: Monday, Feb. 15, to Friday, Feb. 19.

"We are enjoying the nice weather in Texas at this writing, also appreciate the fellowship of the brotherhood at this place," writes Bro. Harry Mumaw, Wooster, Ohio, who with his family is spending the winter at Tuleta, Texas.

Frequently we are asked the question, "Do you still give the Gospel Herald free to newlyweds?" To this we usually reply, "Yes, provided we know their address." Where such paper is desired, be sure to send their correct address.

A brother writes us from Apple Creek, Ohio: "Meetings at the Sonnenberg Church, in charge of Bro. Ira Johns of Goshen, Ind., closed Wednesday night, Jan. 20. Good interest shown, and the brotherhood strengthened. Come again."

Among those whose names appear on the program of the quarterly workers' meeting to be held at Lindale Church near Waynesboro, Va., are the following: J. Irvin Lehman, Chambersburg, Pa.; Geo. R. Brunk Jr., Denbigh, Va.; Aldus Brackbill and E. R. Brunk, Harrisonburg, Va. S.

Peace Conference.—A program of a peace conference, to be held at Kitchener, Ont., Wednesday and Thursday, Feb. 3 and 4, is before us. The program carries a wide range of subjects, and speakers will be there from near and far. We hope to hear of an interesting and profitable meeting.

We are in receipt of a program of an all-day meeting, being the thirtieth anniversary of the Ontario Mennonite Bible School, at Kitchener, Ont., Feb. 5. This school had a small beginning, but has had a steady growth. We trust that the spiritual growth may continue to out-distance its numerical growth.

Bro. S. G. Shetler of Johnstown, Pa., who through sickness was unable to meet the Bible school at Kokomo, Ind., has this message to send to the proposed students there and the schools to be held: "Since your school is postponed indefinitely, may we urge you to come to Midland, Mich., Feb. 1-12, or to Leo, Ind., Feb. 22-March 5. Hope several auto loads may come to each place. S. G. S."

We are sorry that we are not able to print all the Church news promptly as it comes to this office. But we shall endeavor to pass it on to our readers as fast as we can have room for it. We want it to keep on coming, as all live members want to keep in touch with the work and progress of the Church. We thank our contributors for their faithful work. You can help us by making the messages as short as the volume of news will permit.

Bro. S. G. Shetler, whose recent illness compelled him to miss some of his appointments, authorizes this statement for the benefit of those who expect to attend the Bible school at Midland, Mich.: "At the present rate of recovery, and the doctor's assurance, I expect to be at Midland for the opening of the school Feb. 1, as before announced. Remember the work, and us, in prayer."

Correspondence

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings:—Sunday, Dec. 6, a joint Sunday school meeting of the Prairie St. (Elkhart), Olive, and Holdeman congregations was held with the Olive congregation. The theme of the service was, "The Sunday School Teacher." A subject, "Lessons from the Master Teacher," was discussed in the evening service, followed by a sermon based on Dan. 12:3 by Bro. Warren Shaum. Very profitable and instructive subjects were discussed at both afternoon and evening sessions.

Sunday evening, Dec. 13, officers were elected for Y. P. M. to serve during the year 1937 as follows: Supts., Otis Davidhizar, Maynard Weldy; Chor., Glen Bixler; Sec.-treas., Harold Weldy. Pray for them, that they will do the will of the Lord in this work during the coming year.

Services were held at this place on Christmas morning in celebration of the birth of Jesus. Bro. Warren Shaum preached a Gospel message at this service.

The regular business meeting was held on New Year's day. Church officers elected were: Trustee, Morris Gongwer; Treas., Fred Stichter; Chor., J. I. Weldy; Ushers, Forest Metzler and Nelson Gongwer; Cor. Secy., Bertha Yoder. Pray for them, as well as your unworthy correspondent that whatever we do may be done in the name of the Lord.

Jan. 8, 1937.

Cor.

Limon, Colo.

Dear Readers of the Gospel Herald:—Since our last letter the Lord has been with us in many ways. The usual health is enjoyed by nearly all the members. Sister Ringler has been coming to church regularly for a long time now. She enjoys coming and the rest of us enjoy having her with us.

Bro. Dan Troyer is in the Colorado Springs hospital, but is reported improving slowly.

On Dec. 13 Bro. J. A. Heatwole was in our midst and held counsel meeting and communion. Nearly all the members enjoyed taking part, giving united testimony to our Lord's death, as well as His coming again.

On Jan. 3 our Sunday school was reorganized as follows: Supts., L. Duff, N. L. Dettwiler; Sec.-treas., Faye Gibb; Libr., Vernie Ringler; Chors., Naomi Ringler, Dorcas Dettwiler; officers for Y. P. M.: Will Saltzman, Mod., Y. P. M. Com., Joe Troyer, N. L. Dettwiler; Church trustees, Lee Gibb (to fill 2-year vacancy), Wm. Saltzman (for 3-year term trustee); Local Mission Bd. member, C. G. Ringler; Cor., N. L. Dettwiler; Church Chors., Vernie Ringler, Rosie Saltzman. May every member that is made responsible for a special work, give faithful and willing service as unto the Lord, sowing the seed and trusting the Lord for the increase.

We all need the prayers of God's people here. Our crowd is small and times have been hard. Yet we believe those of us that are here can be a light-house for Him.

Jan. 8, 1937.

Cor.

Elmira, Ont.

Dear Herald Readers, Greetings:—The old year has gone to rest, the new year has begun. Many have been the blessings received in the past year, for which we are thankful.

Our church has lost a number of members who moved to other places; also a few have received the call from on high and gone on to be with their Maker.

On Dec. 13 our Sunday school was reorganized as follows: Supts., Norman Snider, Mahlon Snider; Prim. Supt., Elias Horst; Sec.-treas., Edgar Martin, Wesley Metzger; Chors., Mahlon Snider, Elam Cressman; Libr., Almeta Martin. The average attendance for 1936 was 133.

Y. P. M. officers: Pres., Noah Horst, Edgar Martin; Secys., Lydian Horst, Mildred Martin.

On Dec. 26 our annual business meeting was held with the different officers of church and Sunday school installed for 1937. Our aim is to press on, "Looking unto Jesus the Author and Finisher of our faith." We wish you all God's richest blessing and ask an interest in your prayers for the work at this place.

Jan. 8, 1937.

N. Snider.

Archbold, Ohio

The recent evangelistic meetings conducted at the three churches near Archbold with Brethren Floyd Weaver, Jesse Martin, and J. C. Clemens as evangelists, have resulted in fifty-eight confessions, which group is now under instruction for church membership. Also the winter Bible school, which lasted two weeks, was much appreciated, and we feel has been very beneficial. The desire was expressed by many that this school may continue. The total enrollment was 235.

Best wishes to all for the year 1937.

Jan. 8, 1937.

Cor.

Peoria, Ill.

(Pleasant Hill congregation)

Greetings of love to the Readers of the Gospel Herald:—Our work here at Pleasant Hill has been progressing under the leadership of our pastor, Bro. J. N. Kaufman. We have received many rich blessings from the Lord during the past year, both temporal and spiritual.

Last Sunday, Jan. 10, eight young folks, three girls and five boys, were baptized and received into the Church. Several older persons have expressed their desire to unite with our church.

On Tuesday evening, Dec. 29, we were happy to have with us a group of young folks from Hesston, Kans., who gave us a fine program of singing and messages from God's Word.

Bro. M. C. Lehman of Goshen, Ind., was with us on Sunday morning, Jan. 3, and gave us an inspiring message.

Last Sunday evening, Jan. 10, Dr. Litwiler of Hopedale was with us and gave us an interesting talk on his trip to Palestine.

We have been meeting in the homes of various members of our church every Wednesday evening this winter for Bible study. We are making a study of the Gospel of John, and it is proving a great blessing and help to all who attend.

Pray for us in our work here, that we may glorify God in all things and be a blessing to the community. May the Lord bless each of you throughout the coming year.

Jan. 10, 1937.

Edna Rost.

Tuleta, Texas

Greetings in Jesus' Name:—Some changes have taken place during the last month or so. Bro. David Alwine and family of Johnstown, Pa., have located with us. Sister Rhoda Yoder and two of her children (Jessie and Robert) are spending the winter with Sister Yoder's parents (Andrew Shenk's) in Oronogo, Mo. We are also glad for the visitors, George Bender, wife and two children of Wellman, Ia. Bro. D. J. Leatherman of Lansdale, Pa., arrived here Jan. 9. Bro. and Sister Harry Mumaw and children are here for this winter, in the interest of two of their children's health.

On New Year's at six a. m. this community was saddened by the death of Sister S. J. Stauffer. Her funeral was held Jan. 2. She had been suffering for some time from various complications, and our sympathy goes out to her bereft husband and six children who are left. Their loss is her gain.

On Sunday, Jan. 3, we reorganized our Sunday school with the following officers: Supts., David Alwine, Elmer Schrock; Sec.-treas., Freeman Gingerich, Glenn Schrock; Chors., Anna Hallman, Verda Hamilton. In the church, Bro. Oliver Hamilton was elected trustee to take the place of Bro. H. J. Yo-

der. Priscilla Schrock was elected chorister and Bro. E. S. Hallman was appointed representative of the mission board. Cor., Amos Unzicker.

Several weeks ago Bro. T. K. Hershey started a Spanish class. It is conducted every Wednesday evening at the church. Twelve members have enrolled as students. Sister Anna Hallman is the assistant teacher. We ask that you pray that a real revival will take place; that Brother Hershey and co-workers with him may have wisdom in locating workers in this great Mexican field, and that those who are studying for missionary work among the poor sin-sick souls to give them the Gospel may gain a thorough knowledge of the Spanish language.

Jan. 11, 1937.

Amos Unzicker.

Newton, Kans.

(Pennsylvania congregation)

Gospel Herald Readers, Greeting:—Once more we have entered a New Year, and how solemn should be our thought as we realize that we are responsible to God for the use of the time which He gives us.

We had our S. S. reorganization on the third Sunday in December. Very few changes were made in the officers for the coming year, and we trust that each one will with renewed zeal for the Lord press forward into more marked activity, moved by a love for souls and a longing to walk in the light of the world. For we see around us a "field white to harvest." Shall we not earnestly pray that "the Lord of the harvest" may send forth laborers into His harvest? Are we awake to our responsibilities?

On Sunday, the 10th, we hope to have our next quarterly S. S. conference. We are hoping for some helpful suggestions which can be made practical.

We are also praying for the series of meetings which will be held at this place Feb. 1: (1) that each member may be in such a relation with God that His Spirit can work in and through us that the lost around us may see that we are rejoicing in our salvation; (2) that conviction may be brought to the hearts of the unsaved because they see that they are not right with God, and because the love of God as shown forth by the children of God, leads them to repentance; (3) that those who preach the Word may have the power of God in fullness. As we look into the national events, showing us that "wars and rumors of wars" are drawing nearer our own doors, we realize that we are nearing the time of trial in which we must each one stand the testing and proving which will show that we really do belong to the Lord. And that He has placed upon us "His seal."

Jan. 11, 1937.

Cor.

(Continued on page 940)

Miscellaneous

MONDAY'S PAPER

Gone are those Sabbaths, when the very air
Seemed hushed to quiet and repose,
When all the roads that outward led went to
The house where prayer and praise uprose.

Within the walls of home there was a calm
As in a holy presence; thoughts of gain
And care were put aside to ponder well
How much men labor for is vain.

For little children there was time to learn
What childish minds may know of things
Eternal, and the family chorus sang
The songs of age-old worshipings.

Gone are the Mondays which succeeded days
So spent, when with new heart and mind
The daily task was taken up again
With hands made stronger and more kind.

Now Sunday comes, a day of rush and speed,
Of careless mirth, far wandering,
Of gay, yes, of debasing revelry,
Of turmoil and of squandering.

And Monday comes, a bitter, weary day,
With no new strength for youth or age,
And headlines in the Monday papers scream
Their lurid news across the page.

—Clara Aiken Speer. Sel. by a brother.

OLD TIME REVIVAL

By T. K. Hershey

For the Gospel Herald.

IX

Another evangelist that God used in a mighty way to usher in "Old Time Revivals" in the Mennonite Church and who was so recently called home was Brother

A. D. Wenger

The writer well remembers his burden for the young people of Mennonite parentage, at a time before a series of meetings, in some sections, was looked upon as being a good thing in the Church. As a young minister in the Lancaster County Conference, Brother Wenger continually plead with those in authority to allow special meetings for the purpose of gathering in the Mennonite boys and girls. Conference finally considered the question and a resolution was passed declaring that series of meetings were not allowed. This gave Brother Wenger and others great concern for lost souls. Agitation of this question was continued. At last, Conference gave permission that series of meetings might be held, but previously the voice of the Church should be taken and if the peace of the Church is disturbed, series of meetings were not to be permitted. This gave hope and inspired Brother Wenger.

First Efforts

The Mechanic's Grove Church, where I was reared, was dwindling down in number, due to the fact that the older members were passing away, and through evangelistic efforts other denominations were reaping the

harvest that the Mennonite Church should have reaped. One by one Mennonite young people joined other churches; something had to be done. The voice of the church was taken and it was unanimous that a series of meetings should be conducted. Bro. A. D. Wenger was called to conduct them. We had by that time moved to Lampeter, Lancaster Co., Pa., and it was my privilege to accompany Brother Wenger to Mechanic's Grove and assist with the singing. I shall never forget how he plead with the young people whose parents were Mennonites. As I recall it now, 18 young people accepted Christ as their Savior. This resulted in many looking upon continued meetings as being good for the Church.

A union Sunday school was being conducted at Lampeter. While most of those who attended were Mennonites, it was not strictly a Mennonite church—consequently no counsel had to be taken. Brother Wenger was secured to hold evangelistic meetings. Again we were privileged to go through another series of meetings conducted by our brother in the East. A number of young people drawn from the surrounding Mennonite churches were swept into the Church, some of whom are still living. Well do I remember the burden for souls, the agonizing prayer and the sleepless nights that Brother Wenger experienced those days. It was his enthusiasm and zeal to see souls saved that stirred the writer of this article to more aggressive work in the Church.

Efforts Continued

It was not long until the Church saw that a series of meetings was a good thing. In a short time, the counsel of the Church was no longer taken, and Brother Wenger and others were busily engaged in evangelistic efforts in my home county and Conference district. From a few to hundreds of confessions were the visible results of special efforts put forth at that time. Today, many of the active leaders of the Church could testify to what those good Old Time Revivals did for them.

Ontario, Canada

In 1905, Brother Wenger held meetings at Kitchener, then known as Berlin. "Those were days long to be remembered," says an eye-witness. There were 102 confessions, sixty responding the last evening. This revival lasted two weeks. One remarkable thing about this campaign was that although the meetings were held in a city church, about 98 per cent of the converts were rural people. A few of them were married couples; the rest were single and between the ages of 16 to 25, averaging about 20 years of age. Perhaps 50 per cent of the confessions were young people from the surrounding congregations. The above data was copied from Bro. E. S. Hallman's diary who has the list of names

of all the confessions at that revival. In his diary we read, "The beginning of this year was a blessed one—showers of blessings from the presence of the Lord."

In conversation with Brother Hallman, we learned that at the close of the last evening's meeting, several songs were sung; meanwhile souls were confessing Christ. As this continued, Brother Wenger turned to Brother Hallman and asked, "What shall we do?" The answer was, "As long as there are confessions, sing another hymn." This was continued until sixty young people surrendered themselves to Christ. There was no wild excitement, as some think must accompany an old time revival, nor much pleading. There was great calmness. The Holy Spirit had His way and convicted people of "sin and righteousness and judgment to come."

The secret of the Kitchener meetings and others held by Brother Wenger was his passion for souls and his vital concern for the future Church. These evangelistic efforts put forth by Bro. J. S. Coffman in 1891 and by Bro. A. D. Wenger in 1905 stirred the Ontario Conference.

Other evangelists from the States that held meetings in Kitchener and elsewhere in Ontario were J. S. Shoemaker, George Lambert, I. J. Buchwalter, J. M. R. Weaver, D. H. Bender, M. S. Steiner, D. D. Miller, S. G. Shetler, and David Garber. Some of these have been called to their reward, while others are still active in the Church.

The Ontario Conference became interested in Old Time Revivals as never before and began to put their own men to work. Among the early evangelists in Ontario we find the names of Noah Stauffer, I. A. Wambold, S. F. Coffman, E. S. Hallman, and others.

Conclusion

Thus we see that in a mighty way in the past, God used Bro. A. D. Wenger and others of the Mennonite Church in behalf of Old Time Revivals.

Bro. A. D. Wenger was ordained to the ministry Nov. 11, 1894, and to the time of his death, Oct. 5, 1935, he threw all his powers into the cause which he so loved. His outstanding burden, like that of Bro. J. S. Coffman, was for the young people of the Church. He wanted to see them saved and then become active workers and leaders of the Church. In the words of another, "In his evangelistic efforts, he saw more people turn to the Lord than most evangelists do."

Our present-day evangelists would do well to study the life of such men as Brother Wenger and other successful evangelists to find out the secret of their success. May the burden for souls that caused fasting and prayer for an Old Time Revival so grip us as it did them. Do we present-day evangelists, bishops, ministers, deacons and mis-

sionaries measure up to the standard that made these apostles of the faith so successful? If not, why not?

(To be continued)

THE TOBACCO EVIL

By Franklin D. Lefever

For the Gospel Herald.

(Continued from last issue)

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

We could go on and on with similar statistics but space is limited. As was mentioned before, most of the poison never enters the blood stream; but please remember this, dear reader, the two or three per cent that is absorbed by the mucous membrane in the mouth will at the last sting like an adder. It is only a small amount, but it will mar your happiness, injure your health beyond repair, actually shorten your life, and bring untold sorrow and misery to unborn generations. In fact, just as soon as one-seventh grain of nicotine has accumulated in your blood, the undertaker will be around to see you. The doctor may pronounce death due to heart disease, Bright's disease, pneumonia, tuberculosis or something else, but a vulture knows better than that. It is a proved fact that they will not touch the corpse of a tobacco user.

Any one who takes poison is sure to be poisoned to a certain degree. There is nothing more logical or more scientific than that. And it is scriptural too, if you please; for whatever you sow you will reap. That is an indisputable law of nature that has never failed in 6000 years and shall never be revoked should there be thousands of years ahead. Tobacco is a poison, and every tobacco user will have to reap the consequences of the nicotine they sow.

But, you may say, "Tobacco never hurt me and I never saw or ever heard of any cases where the body was affected so seriously. I know it will stunt a boy's growth, but it doesn't hurt us grown folks." Well, that is a very clever trick that King Nicotine pulls over his subjects. Luther Burbank once said that the big trouble with tobacco is that it only half kills. Its work is so slow and gradual that its victim never realizes that he is only half alive.

Tobacco is like a worm in the heart of an apple. It does its damage unnoticed from the outside. It is also like a frost, nipping and killing the tender and most delicate parts first. Long before it begins to harm the tissues of the body it has stunted, deadened, and destroyed some of the nerve cells and injured the functions of the brain. In other words, tobacco affects the intellectual growth before it affects the physical growth. If its deadly effects could be seen and felt on the body at the first, very likely most people

would not use it. But since they cannot see or feel any harm they say, "It never hurt me." In a sense, tobacco simply weaves a web around the brain, preventing further development. Some one has said that a smoker is just as foolish as a person would be if they would cut off their foot just before entering a running race.

It is true that tobacco cannot stunt people's growth any more after they are twenty-five years of age, but it can and does do something much worse. Kind Nature (God's forces at work) has given us a margin of safety. That is, the heart can do five times as much work as it is ordinarily supposed to do, the liver likewise, and the kidneys can do fifteen times the amount of work above their regular duty. That is a margin of safety, but, unknown to its victim, tobacco very very slowly cuts away that margin.

A man who had used tobacco at one time and broke away from it, felt after some time that he was again 100 per cent physically fit. He went to a doctor for examination and to his great surprise he was told that his kidneys were functioning only 50 per cent normal. Tobacco had destroyed his margin of safety which nature could never again restore. A Methodist missionary in South America was suddenly stricken with appendicitis and rushed to a hospital. The doctors said there was not a ray of hope unless he had never used tobacco or alcohol. He had never touched it and lived to tell the story. He had not destroyed his margin of safety. He had not sold his birthright for a mess of pottage. Nature will fight poison at the beginning, but when it keeps coming faster and faster, the cleansing organs just simply cannot handle it all and finally they break down under their load.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?—Isa. 55:2.

There are also other ways in which tobacco can be classed as an evil. It was estimated eight or ten years ago that the money spent for tobacco then would build a \$30,000-schoolhouse in every township in the United States every year. Or it would build a \$2000-home for every family in the United States every twenty years. In 1921 \$1,500,000,000 was spent in the United States for cigarettes alone, and by 1928 that figure had just doubled itself. The amount spent for cigarettes in 1934 would average \$7.50 per person, whereas the amount spent for all religious purposes would amount to only \$3.25. A certain man who broke the habit in early life decided to save each day the amount he formerly spent for tobacco. In July, 1934, he purchased and paid for a \$29,000 home, the result of his savings for 39 years.

In his book, "Tobacco," Dr. Mendenhall, professor in Boston Univer-

sity, gives the following. The fire loss in the United States during the year of 1928 traced more or less directly to tobacco was about \$30,000,000—all that money spent for something that is useless and, worse than that, it is something which injures, impairs, kills, and destroys.

Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.—Prov. 19:20.

The person who uses tobacco is certainly very inconsistent, but very likely all because he has never stopped to consider the real facts. Then too, there are many who have never heard and do not know the truth about tobacco. A man who was working for his board said one time that he would have to smoke even if it would cost him \$1000 each time. Many years later, after the serpent had fastened its fangs in his flesh, he happened to pick up some anti-tobacco literature. He did not read very far until he made this remark, "Oh if I had only known these things before." It is the writer's hope and prayer that this message may be the means of preventing many from having to make a similar statement. Hear and consider these things now, and profit by them in the future.

In 1915, the Harrison Law went into effect, making it unlawful for any person to sell, barter, exchange or give away opium or cocoa leaves except for special purposes and then only by a written order. A violation meant five years in jail or a \$2000 fine. Yet any man, woman, or child can buy and sell all the tobacco they want, which is far more poisonous. The government makes and enforces pure food laws and the average person wants clean food; but when it comes to tobacco, its users never think of dirt, filth, or poison. In a certain town is a beautiful park with a lovely spring, but above it is a notice that the water is unfit for drinking. The health authorities are active in the prevention of typhoid, yet in the same town there are perhaps a hundred places where tobacco poison flows freely, taking with it a toll of misery, crime, poverty, and destruction. The Civil War was fought to abolish slavery, yet every tobacco-user is the slave of a master far more cruel than any southern master ever was.

Folks will run to a doctor, pay him big money to dress up a scratch as a preventive of blood poison, and at the same time saturate their blood stream with such a deadly poison as tobacco. Mother instructs her daughter along lines of purity, then allows a nicotine soak to be the father of her children. Father compels his son to work in the tobacco field and later threshes him for using it. Parents teach their children to uphold the ideals of great and noble men as Washington and Lincoln, then in their presence imitate the habits of the Indian. Mother must take in

washing, the children must go barefooted and hungry, but father must have his tobacco. Now, is it not inconsistent to use tobacco? Yes, and more than that it's such a foolish thing to do. There is not a particle of good in it, but on the other hand it will empty your pocket-book, burn your house down, lessen your mental accuracy, injure your health, and will show you the short cut to the grave.

(To be continued)

INTERDENOMINATIONALISM

(Continued from page 931)

etc., are ungodly and sinful, even though they are never mentioned by name in the Scripture.

To deny that church polity and church leaders are not divinely appointed and approved is to admit that they are not responsible to God, which fact is distinctly stated by the writer of Heb. (13:17): "Obey them that have the rule over you . . . for they watch for your souls AS THEY THAT MUST GIVE AN ACCOUNT, that they may do it with joy and not with grief, for that is unprofitable for you." If the Church is man-made, and church leaders have no authority to lay down rules or impose discipline, then why are they required to give an account before God? So far interdenominationalists have failed to answer this question satisfactorily.

In a brief summary, interdenominationalism is a group of people, who, throwing aside church regulation and authority, have gone about to establish a broad, general statement of faith and doctrine that can be accepted and approved by almost any denomination. Hence they have nothing distinctive, they are no "peculiar people," they offer no redeeming feature, and ignore all the plain, simple teachings that are dear to us as a Mennonite church. And, sad to say, they are drawing away many well-meaning people. Let us sound the warning, and establish ourselves against this destructive evil that is seeking to undermine the Church.

Harrisonburg, Va.

MISSIONS

(Continued from page 933)

the first of the year and the following officers chosen for the year 1937: S. S. Supts., Paul E. Roupp, Dan D. Miller; Sec.-treas., Gertrude Roupp, Rebecca Garber; Chor., Clara Miller; Prim. Supts., Gertrude Schrock, Allie Kauffman.

The middle West has been in the grip of winter the past number of weeks which hinders the work somewhat. During weather such as this we find people who have nothing to eat for several days at a time and others who must go to bed to keep warm during the day because of lack of fuel. We are reminded of the Word of God when

it says, "How dwelleth the love of God in you?" when you see the conditions and just say, "Be ye warmed and filled," and go on your way. With this cold spell there is much sickness, the influenza is as bad this winter as it was in 1918, and many cases of pneumonia are fatal. A number have been absent from services because of sickness. May they soon recover and be able to worship with us.

We have been impressed lately of the hunger of souls for real soul-food. One family in speaking of their minister who comes to see them once in a while said, "He reads from his book, (many times not the Bible, and will not read from their Bible) and leaves without offering a prayer. Even in case of sickness he never prays." God has blessed the services there and at times the lady even forgets about her physical pain. Will you pray that we may be able to lead them out into the blessings of full pardon for sins?

Sister Waters left the last of December for her home in Oklahoma. May the Lord bless her abundantly in whatever she undertakes to do for Him.

Below is a list of gifts for the month of December:

Cash contributions:

Lucretia Stutzman	\$3.00
Katie Reber	3.00
Edna Zook	1.00
Yoder Cong., Kans.	7.19
La Junta Workers, Colo.	1.00
Peabody Friend, Kans.	.50
Pleasant Valley Cong., Harper, Kans.	3.68
Protection Cong., Kans.	7.21
Hesston Cong., Kans.	16.09
Y. P. C. A., Hesston College, Kans.	20.00

Provisions (Estimated)

Penna. S. C., Kans., bedding	\$3.00
Thurman, Colo.	
Toys, Candy, scrap books, Bibles	10.00
S. C. clothing and bedding	10.00
Home-made soap—A sister	3.00
Hydro, Okla., S. C., bedding	3.00
Peabody S. S., Kans., candy and toys	2.10
Harper S. S., Kans., candy and toys	2.60
Yoder Cong., Kans., eatables	9.25
Canton S. S., Kans., candy, toys,	
motatoes, bookmarks	3.50
Protection S. S., Kans., toys	1.00
Crystal Springs Cong., toys	2.25
16 Christmas baskets	25.00

Total \$137.37

Thanks for the gifts, and may the Lord bless you.

Yours in loving service,

Paul E. and Gertrude Roupp.

Jan. 19, 1937.

LETTER FROM EAST AFRICA

Mugango Sta., Musoma, T. T.,
Dec. 28, 1936.

Dear Herald Readers:—These days find us in the midst of the light rains, but they are proving to be rather heavy ones. Twice Bro. Stauffer's have been forced to sleep in the open beside an impassable stream, four miles from their home. The last time that this happened my husband and I were with

them. On Dec. 24, we were coming from Bukiroba, where the Executive Committee had met. In the machine was an impala and a very small deer for the Christmas treat the following day. We did not reach Mugango until about 8:30 on Christmas morning. The Christmas service and the meal that followed were much enjoyed by both the missionaries and the forty-some natives that were present.

The building work is going along rather slowly, due to the rains. The grass roof is almost finished on the garage, and they are ready to pour cement for the floors of the dwelling house as soon as the weather permits. After that they will be ready to lay the bricks.

A few natives have manifested a desire to become Christians and are coming to catechism class on Saturday afternoons. Bro. Stauffer also has classes with some of the workmen and three wives of workmen for about an hour after work in the evenings. The school work will be carried on on a larger scale as soon as the work here permits.

We praise the Lord for continued good health among the mission group. We are so thankful for the prayers of interested ones in the homeland for the salvation of souls here. "The effectual fervent prayer of a righteous man availeth much." In His Name,
Alta B. Shenk.

CORRESPONDENCE

(Continued from page 937)

West Liberty, Ohio

(Oak Grove congregation)

Dear Herald Readers, Greetings:—The evening of Dec. 20 the children of our primary department gave us an interesting Christmas program followed by two talks and several numbers of special music by the Goshen College Gospel team, which we appreciated very much.

Our Christmas season was brought to a fitting close by a week-end Bible conference with Bro. Daniel Kauffman of Scottdale as instructor. His talks on the Church were an inspiration to all.

Two other week-end conferences are to be held in the other two congregations here at West Liberty sometime in the near future. Bethel congregation will probably hold theirs the week-end of Feb. 24, with Bro. I. E. Burkhardt of Goshen, Ind., as instructor.

Earlier this winter a two-weeks revival was held at the three churches, five meetings at each church. Bro. Noah Troyer had charge of these meetings. He was assisted a few evenings by Bro. I. S. Mast of North Dakota. A number of young people accepted Christ as their Savior for the first time, and others reconsecrated their lives to Him.

Our Sunday school was reorganized with the following officers: Supts., Ira

Hostetler, Roy Kauffman; Jr. Supt., Joe Yoder; Prim. Supt., Mrs. Wilford Kanagy; Chors., Chauncey Kauffman, Luke Harshbarger.

A number of our young people are attending Bible school at Kitchener, Ont.

We wish you God's blessings in the New Year.

Jan. 11, 1937. Cor.

North Lawrence, Ohio
(Pleasant View congregation)

Greetings in the Master's Name:—We have great reason to rejoice and praise the Lord for His love, mercy, and salvation, as well as all material blessings.

The annual election of S. S. officers was held Dec. 13, with the following results: Supts., Wilmer Horst, Emerson Hostetler; Secys., Grace Huff, Elmo Hooley; Chors., Eunice Eschliman and Emerson Hostetler.

The Y. P. B. M. which is held alternately with Martin's was reorganized Dec. 27, with the following results: Supts., Marcus Lehman, David Hooley; Chors., Clara Lehman, Frank Steiner; Com. member, Marvin Hostetler.

A number of young people from the Martin's and Pleasant View churches spent Christmas eve caroling. They sang at a number of the homes. The songs were much appreciated.

We have our prayer meetings at the homes every two weeks on Thursday evening.

We wish you all God's choicest blessings, and ask an interest in your prayers for the work here.

Jan. 11, 1937. Cor.

Fentress, Va.

Dear Herald Readers, Greetings in Jesus' Name:—About fifteen miles west of this place, in what is known as the Deep Creek section, a colony of our people is being formed who do not have a church building. The number is getting too large for services in the homes, there being ten families. They are in limited circumstances, but have purchased a lot to build a small church, 36 x 40 ft., as cheap as possible but are unable to do it themselves, and appeal to the church for help to erect this building. Any one or any congregation who wish to help them can send contribution to S. D. Kurtz or the undersigned at the above address.

Jan. 11, 1937. Clayton Bergey.

Stuarts Draft, Va.
(Valley View congregation)

Dear Herald Readers, Greetings:—We enjoyed a series of evangelistic meetings several months ago by Bro. William Jennings of Concord, Tenn., which resulted in nine (9) being added to the Church. We appreciated very much Bro. Jennings' messages as well

as enjoyed his fellowship while he was in our midst.

Our average Sunday school attendance for the past year was 80.

Reorganization for the New Year of our Sunday school resulted as follows: Supts., Perry Showalter, Walter Weaver; Secy-Treas., Edna Kiser; Chor., Herman Campbell; Teachers: Fannie Campbell, Cora Dedrick, Bessie Hailey, Maud Driver, Justus Driver, Harold Campbell, Herman Campbell.

Bro. Jason Weaver, who has served the capacity of Superintendent for the past eleven years at this place, was relieved by the counsel for one year.

Sister Serepta Cox continues ill.

To all Herald readers we wish a happy New Year.

Jan. 11, 1937. Bessie Brydger Hailey.

Hopedale, Ill.

To all Herald Readers, Greetings:—We have great reasons to rejoice and praise the Lord for the many spiritual blessings, as well as material blessing, which we have again been privileged to enjoy the past year.

On Sunday, Dec. 20, Bro. Niles Slaubaugh of Kokomo, Ind., preached for us both morning and evening. On the same day we reorganized our Sunday school: Supts., Bros. Glenn Springer and Oliver Litwiller.

On Monday evening, Dec. 21, Bro. Wm. Jennings of Concord, Tenn., was with us and delivered an impressive message.

The Illinois Sunday School Normal was held at this place from Dec. 28 to Jan. 3. Much interest was manifested throughout this Normal. A large number availed themselves of the opportunity for more Bible knowledge. 122 students enrolled. Each evening Bro. Paul Erb of Hesston, Kans., delivered a Gospel message. A number of souls confessed Christ as their Savior. On the evening of Dec. 30 the Hesston College Gospel team gave a program in song and short talks, after which Bro. Maurice Yoder preached a sermon. We very much appreciated the program and the message.

Jan. 11, 1937. Cor.

Tavistock, Ont.

Our term of Bible school at the East Zorra Church opened on Jan. 4, with a very good interest. The enrollment in the second week is 49, with prospects for more coming. Brethren Jacob R. Bender of Tavistock, Ont., and Nevin Bender of Farmington, Del., are the instructors.

Pray for the work, that the good seed sown and planted may through the blessing of God increase to the glory of God and our Savior Jesus Christ, and that through these efforts many more may be brought into the fold of Christ.

Jan. 11, 1937. Jacob R. Bender.

SPECIAL MEETINGS

(Continued from page 934)

cher. Members of the Church should be every-day Christians in the home and community, living according to the Bible. We should be loyal to our church, holding forth a charitable attitude toward others.

A special song was sung by Laura, Loretta, and Barbara Troyer.

An offering was taken. Amount, \$20.63. After expenses were paid the balance was donated to the Lima Mission.

Evening service was opened by song led by Lois Diller.

Devotional exercises were conducted by Henry Mueller, Rev. 3.

Workers' Meeting was conducted by Sherman Swartz. Subjects discussed were, Prayer, Inspiration of Missionary Meetings, and Whole-hearted Service.

The Progress of the Church in Present-day Apostasy, by Perry Smith. When church members are born again they will progress in spite of the falling away. The spirit of apostasy is leading souls away from the church. We must take heed that we are not led away through unbelief.

An evangelistic sermon was delivered by N. E. Troyer. Text, Jer. 8:20.

The Spirit of God was manifested both in the talks that were given, and also in the fellowship one with another. May the Lord bless us with a new zeal that we may be of more service to Him.

Moderators: S. R. Blosser and Frank Cook.
Iva Sommers, Secy.

Elizabethtown, Pa.

Report of the Ninth Annual Sunday School meeting held at the Elizabethtown Mennonite Church Jan. 1, 1937.

Organization.—Mod., John Hiestand; Secy., Mary Keener; Chor., Henry Z. Longenecker.

Program and Speakers.—Devotion, Moses Gehman; New Year Sermon (Josh. 1:9), John W. Weaver; Progress or Retreat? John W. Hess; Devotion (Psa. 116), Christian Hess; Sunday School Problems: (a) Teachers, Ross Rowe; (b) Substitute Teachers, Musser Herr; (c) Pupils, Elam Longenecker; Practical Suggestions for Helping Our Young People in Their Spiritual Growth, John W. Weaver; Devotion, Noah Risser; Children's Meeting (Spiritual Food), Levi Sauder; Evangelistic Sermon (II Cor. 10:5), John W. Hess.

Some Thoughts Presented.—We can truly say, "Hitherto the Lord hath helped us." It is important that we face life's issues with courage. Our God has never suffered one single defeat and never will, "Only be thou strong and of good courage." As we look back and see what God has done for the church, what He has done for the individual, and what He is doing now, we ought to serve Him better than ever before. It is necessary for a Sunday school teacher to remember his class daily in prayer. We must get to God before we can get to the class. Have I been a knocker or a builder? We're handling the Word of God and we're dealing with the souls of men. We need to do the things we teach. God honors honest efforts. Parents should take their children to Sunday school instead of sending them. We can't be filled with the Spirit if we are filled with other things of this life. If you cannot take part in the discussion you can at least be attentive. A systematic course of Bible study would be a great help to the young people. If the Church doesn't take charge of the young people the devil will. Young people can not afford to take an attitude of rebellion against the older people. A man is no better than his thoughts. Most of us are satisfied with too small a memory. The Christian has a renewed mind. Memory continues after death. The enemy has so completely taken control of your mind that you act even against your own better reason. Secretary.

Married

Erb-Baechler.—At the home of the bride's father, Bro. Peter Baechler in Perth Co., Ont., Bro. Elton Erb and Sister Mable Baechler were united in holy matrimony, Sept. 30, 1936, Bishop D. S. Jutzi officiating.

Smoker-Lapp.—On Nov. 19, 1936, at the home of the bride's parents near Ronks, Pa., Bro. Jonas E. Smoker and Sister Mary F. Lapp were united in marriage by Bishop Benjamin F. Beiler. May the blessings of God attend them through life.

King-Fisher.—On Dec. 10, 1936, at the home of the bride's parents, Bro. Menno H. King and Sister Annie Fisher, both of Lancaster Co., Pa., were united in marriage by Bishop Benjamin F. Beiler. May the Lord bless them through life's journey.

Wakley-Ressler.—On Dec. 27, 1936, occurred the marriage of Bro. Ernest Wakley to Sister Vera Ressler, both members of the Sand Hill congregation near Clarence Center, N. Y., Bro. J. W. Birky officiating. May God richly bless this union.

Dewald-Inman.—On Dec. 2, 1936, Bro. Arthur Dewald and Sister Bernice Inman were united in holy marriage at the Riverside A. M. Church, Arenac Co., Mich., Bro. M. S. Zehr of Pigeon, Mich., officiating. May God's blessings be their's through life.

Miller-Lapp.—On Thanksgiving day, Nov. 26, 1936, at the home of the bride's parents near Gap, Pa., Bro. John Miller and Sister Annie Lapp were united in marriage by bishop Aaron R. Glick. May God's richest blessings attend them through the journey of life.

Ruby-Schwartzentruber.—At the home of the officiating bishop, Bro. D. S. Jutzi, Bro. Stanley Ruby of Kitchener, Ont., and Sister Lydia Schwartzentruber of Tavistock, Ont., were united in the bonds of matrimony. May God's blessing attend them through life.

Miller-Betts.—Bro. Lawrence Miller and Sister Ruth Betts were united in holy marriage, Dec. 6, 1936, at the home of the groom's parents, Bro. and Sister Alf. B. Miller of South Hutchinson, Kans., Bro. L. O. King officiating. May the Lord be their strength through life.

Yoder-Hedrich.—On Sunday afternoon, Dec. 20, 1936, at the East Holbrook church, Bro. Joe Yoder of Lyman, Miss., and Sister Elizabeth Hedrich of East Holbrook congregation were united in holy matrimony, Bro. E. E. Showalter officiating. May God bless this union to His glory.

Hoffer-Snyder.—On Dec. 24, 1936, at the home of the officiating bishop, Bro. Noah W. Risser, near Hershey, Pa., Bro. Arthur H. Hoffer of near Mannheim, Pa., and Sister Edith W. Snyder of Risser congregation, Pa., were united in marriage. May God's blessings be theirs through life.

Swartz-Knepp; Knepp-Stoll.—On Dec. 22, 1936, Bro. Roy Swartz and Sister Catherine Knepp; also Bro. Henry Knepp and Sister Edna Stoll, were united in holy marriage by Bro. M. S. Zehr of Pigeon, Mich., at the Riverside A. M. Church, Arenac Co., Mich. May God's choicest blessings attend them through life.

Zink-Sauder.—On Dec. 24, 1936, Bro. Paul D. Zink of the Good, Pa., congregation, and Sister Grace Sauder of the Masonville, Pa., congregation, were united in the holy bonds of matrimony at the home of the bride's parents, Bro. Noah W. Risser officiating. May God bless them through their journey of life.

Roth-Yantzi.—On Jan. 6, 1937, at the home of the bride's parents, Bro. and Sister Chris R.

Yantzi, near New Hamburg, Ont., Bro. Milton Roth of Waterloo Co., Ont., and Sister Malinda Yantzi of Perth Co., Ont., were united in the bonds of matrimony, Bishop D. S. Jutzi officiating. May God richly bless them.

Wenger-Roth.—Bro. Emory J. Wenger and Sister Mary Roth, both of the Sugar Creek congregation near Wayland, Iowa, were united in holy matrimony at the home of the bride's mother, Mrs. Henry Roth of Beaver Crossing, Neb., on Thanksgiving Day, Nov. 26, 1936. May the Lord abundantly bless this union.

Hershberger-Kauffman.—On Jan. 16, 1937, Bro. John Hershberger of the Walnut Creek, Ohio, congregation and Sister Naoma Kauffman of the Martins Creek congregation near Millersburg, Ohio, were united in holy marriage at the home of the officiating bishop, Bro. I. J. Buchwalter of Dalton, Ohio. May God's blessings attend them through life.

Obituary

Gunther.—Colista, wife of Robert Gunther, was born Jan. 13, 1865 in Lisbon, Ind. Aged 71 y. She is survived by her husband and 3 sons. She was a member of the Mennonite Church, became converted at the Belmont Mennonite mission. She had been ill with heart trouble and other afflictions for about a year. She was faithful to the end and ready to meet her God. Funeral services at the Belmont Mission, conducted by Chris Reiff and Alph Buzard.

Brenneman.—Joseph L. Brenneman was born in Perth Co., Ont., July 1, 1858. In early youth he accepted Christ as his Savior and was a life-long member of East Zorra A. M. congregation. On Nov. 13, 1883, he was united in matrimony to Sister Catherine Roi of Oxford Co., Ont. This union was blest with 4 sons and 2 daughters of whom 3 sons and 1 daughter preceded him. He died at his home in East Zorra, Dec. 26, 1936; aged 78 y. 5 m. 26 d. He leaves his sorrowing companion, 1 son (William, at home), 1 daughter (Ida, at home) and 2 brothers (Christian and David). Service at the home by Jacob R. Bender and the East Zorra Church by Brethren M. O. Jantzi and D. S. Jutzi. Interment in adjoining cemetery.

J. R. B.

Vance.—Robert Vance was born in Pendleton Co., W. Va., March 9, 1880; died Jan. 6, 1937; aged 56 y. 10 m. 7 d. He is survived by his wife, 2 sons, 7 daughters, 4 brothers, 1 sister, and a number of grandchildren. In July, 1935, he became ill and was forced to take his bed and remained bedfast ever since. On Dec. 1, 1936, as a request of his he was taken to the hospital where the second operation was performed to remove a cancer. He seemingly stood the operation very well, but about a day later he rather suddenly passed away. Funeral services were held from the Roaring Creek Mennonite Church of which he was a member, in charge of Paul Good. Text, Heb. 9:27. His body was laid to rest in the Vance Cemetery near by.

Paul Good.

Plank.—Paul Everett, son of Adam and Sophie (Kuryen) Plank, was born near Cheraw, Colo., May 15, 1911; died near Pueblo, Colo., Dec. 10, 1936; aged 25 y. 6 m. 25 d. While working at a dairy on Sept. 26 he was gored by a bull. He seemed to be getting better, but his right lung was torn loose and infection set in. He was married Dec. 22, 1933, to Sarah Elizabeth Setter. He leaves his wife, 2 sons (James Howard and Donald Gene), his father and mother, 2 brothers (Walter S. of Cheraw, Colo.; Elmer M. of Filer, Idaho), and 1 sister (Rosie Marie Evers of Rocky Ford, Colo.). They are left to mourn the loss of one whose smile and handshake will be missed very much. Services were held at the home by Bro. Earl Showalter and at the East Holbrook Church by Allen Erb

and Jess Kauffman. Burial in adjoining cemetery.

Mishler.—Glen Edward, son of George and Celesta Mishler, died Dec. 30, 1936, at the home of the parents near LaGrange, Ind.; aged 1 y. 8 m. 11 d. His death was the result of a severe case of pneumonia. He leaves his parents, 1 sister (Marie) and 1 brother (Wilber), 1 grandmother, a step-grandfather and step-grandmother, a number of uncles, aunts, and other relatives and friends. His stay on earth was of short duration, yet his life has made impressions that will be remembered. Funeral services were held at the Shore Mennonite Church, in charge of Oscar S. Hostetler and Percy Miller, assisted by Y. C. Miller and Josiah J. Miller.

"Dear little hands, I miss them so!
All through the day, wherever I go—
All through the night, how lonely it seems,
For no little hands wake me out of my dreams."

Wittrig.—Elizabeth Sutter Wittrig was born July 24, 1862, near Hopedale, Ill.; died Jan. 1, 1937. She was married to Daniel Wittrig Dec. 28, 1882. To this union were born 6 children of whom 5 survive with the husband (Miss Anna, at home; Mrs. Dan Litwiller, Delavan; Mrs. J. J. Birky, Armington; Mrs. Aaron Martin, Delavan; and Amos Wittrig, Hopedale). One daughter (Elizabeth), preceded her in death. She also leaves 20 grandchildren, 9 great-grandchildren, and 4 brothers (John of Milford, Neb.; Chris. of Tiskilwa, Ill.; Andrew and Amos of Hopedale, Ill.). She was a faithful member of the Hopedale Mennonite Church since early childhood. Funeral services were held at the Hopedale Mennonite Church Jan. 3, 1937, conducted by Bros. Simon Litwiller, Ben Springer, and Paul Erb. Text, II Tim. 4:7. Interment in the Hopedale Mennonite Cemetery.

"Farewell, dear mother, sweet thy rest,
Weary with years, and worn with pain.
Farewell, till in some happy place,
We shall behold thy face again."

Weaver.—Benjamin L., son of David and Leah Weaver, was born June 6, 1850; died at his home near Washingtonville, Ohio, Jan. 7, 1937; aged 86 y. 7 m. 1 d. He accepted Christ as his Savior in his early manhood, uniting with the Mennonite Church, in which faith he died. He was greatly concerned about the welfare of the Church leaving a bright testimony in his dying hours. He was united in marriage to Sarah Hoover of Goshen, Ind., Jan. 2, 1879. Those left to mourn his departure are his deeply bereft widow, 1 nephew, 7 nieces, and a host of relatives and friends. Two brothers (Jacob L. and David L.) preceded him in death. After brief services at the house, further services were conducted at the Pleasantview Mennonite Church by Bros. I. B. Snyder, D. C. Witmer, and Benj. Good. Texts, Psa. 116:15; Job 5:26. Interment in adjoining cemetery.

"Brother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Orendorff.—Elwood, son of Nelson and Susie (Opel) Orendorff, of Accident, Md., died Dec. 5, 1936; aged 15 y. 6 m. 20 d. He accepted Christ as his Savior and united with the Mennonite Church, Glade congregation, at the age of twelve years. As a young soldier of the cross he was faithful and consistent, living a life of obedience and of helpful influence to his associates and in the home. He was much interested in the Sunday school work and young people's activities of the Church, this being manifested by a knowledge of the Bible in his Sunday school class especially. His death came as a sudden shock to the entire community. He was accidentally shot while hunting deer, when the gun, carried by another comrade near by, discharged which resulted in shooting Elwood, causing almost instant death. He leaves, to mourn his early and very unexpected departure,

his father, mother, 3 sisters, 1 brother and many other relatives and friends. May the Lord bless and comfort the bereaved ones. Funeral was held Dec. 5 at Glade Mennonite Church, near Accident. Services in charge of Bro. I. K. Metzler. Text, Prov. 27:1; Eph. 5:15, 16. Interment in Glade Cemetery near the church.

Heisey.—Annie M. Heisey, was born July 15, 1870; died Jan. 8, 1937; at the home of her daughter (Mrs. Benj. Z. Miller) after a very brief illness of complications; aged 66 y. 5 m. 23 d. On Oct. 9, 1890, she was united in marriage to Edward Heisey who preceded her in death 9 yrs. To this union were born 1 son and 2 daughters. An infant daughter died in infancy. She leaves her daughter (Ella E. Miller of Mt. Joy, Pa.), and a son (Chester E. of Lakeland, Florida); also 6 grandchildren and 1 brother (Harry M. Erh). She was a loving mother and a faithful member of the Elizabethtown Mennonite Church. Services were held Jan. 11 from the home of her daughter conducted by Bro. Samuel Fry and at the Elizabethtown Church by Bro. Noah Risser. Text, Jas. 4:14. Interment in Kraybill's Cemetery.

"Tis hard to part with mother dear,
No more to see, no more to hear.
A nobler mother could not be.
But yet we're glad if God tho't best
To end her troubles and give her rest,
In heaven, to sing with angels fair.
May our names too, be written there,
That we again may mother meet
And walk with her thro' the golden street."

Smoker.—Amos R. Smoker died Jan. 1, 1937; aged 67 y. 8 m. 7 d. He had not been very well for some time. He had some had teeth and was taken to the doctor to have them extracted. When he came home he got very sick and died that night. It was a shock to the family and community. He was twice married. His first wife was Sara C. Esch. To this union 9 children were born of whom 7 are living. They are: Fannie, wife of Jesse Smucker; Sadie, wife of Daniel Smoker; Elam; David; Mattie, wife of David Stoltzfus; Anna, wife of Ephraim Swartzendruber, and Priscilla. His second wife was Fannie K. Fisher, who survives him. To this union 4 children were born, 3 still living. They are: Hannah, wife of Ralph Coffroth; Alta; and Amos. He was a member of the Millwood A. M. congregation. Funeral services were held Jan. 4 at the house, conducted by M. S. Stoltzfus, and at Millwood church by John A. Kennel and A. B. Stoltzfus. Interment in the adjoining cemetery.

"Dearest father, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

A daughter.

Swartzendruber.—Katie, widow of the late Bishop S. J. Swartzendruber, was born in Johnson Co., Iowa, Aug. 31, 1860; died at her home in Pigeon, Mich., Jan. 9, 1937, after much affliction and a lingering illness of two and one-half years; aged 76 y. 4 m. 9 d. She was married to Bro. Swartzendruber Jan. 13, 1881. To this union were born 5 sons and 2 daughters; also 16 grandchildren. Two sons, 2 daughters, and 2 grandchildren preceded her in death. She leaves 3 sons (Mahlon of Pigeon; Joe and Chris of Bay Port) and 1 foster daughter (Lila, wife of John Hershberger of Kalona, Iowa); also 4 brothers and 3 sisters (John of Los Angeles, Calif.; Anna of Parnell, Iowa; Chris and Mahlon of Kalona, Iowa; Mrs. Joe Gunden of Pigeon, Mich.; and Barbara of Kalona, Ia.). In her youth she accepted Christ as her personal Savior and for many years served as a faithful companion in the sacred calling of her husband. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." She fell peacefully asleep in her Savior, in whom she had anchored her soul. The funeral was held Jan. 12, conducted at the home by Edwin Albrecht and at the Pigeon River Church by S. D. Grieser of Archhold,

Ohio, and M. S. Zehr; Job 14:14; Rev. 14:13; Jas. 4:14.

Bender.—Fannie Steinman, widow of late Solomon M. Bender, was born in Waterloo Co., Ont., Aug. 31, 1855. In her younger days she accepted Christ as her personal Savior, was received into fellowship of the Wilmot A. M. congregation, and remained faithful to the end. In 1876 she was united in matrimony to Solomon M. Bender of Waterloo, Ont. Shortly after their marriage they moved to the township of East Zorra at which place she had her home for her remaining days. This union was blest with 8 children (Daniel, Jacob, Noah, Susanna, Mary, Katherine, Moses, Simon). Jacob and Moses died in infancy and Susanna, wife of Aaron Brenneman, died in 1905. Daniel preceded her in death. Her husband died Nov. 16, 1926. Surviving are the following children: Noah of New Hamburg, Ont.; Mary, wife of Eli Ruby, Evansville, Ind.; Catherine, wife of Amos Baechler, of the homestead; Simon, near Tavistock, Ont.; also 25 grandchildren, 15 great-grandchildren, and 5 brothers. She fell peacefully asleep on Jan. 6, 1937; aged 81 y. 4 m. 6 d. Funeral services Jan. 8 at the home by Bro. Menno Kipfer and at the East Zorra A. M. Church by Brethren D. S. Jutzi and Nevin Bender of Farmington, Del. Text, Rev. 21:7. Interment in adjoining cemetery.

J. R. B.

Troyer.—Eve, daughter of Adam and Sarah Mast, was born in Somerset Co., Pa., Feb. 25, 1863; died at the home of her son (James Troyer) near LaGrange, Ind., Jan. 14, 1937; aged 73 y. 10 m. 20 d. In 1866 she with her parents came to LaGrange Co., Ind., where she spent most of her life. On Feb. 5, 1882, she was united in marriage to Jerry M. Troyer who died in 1927. To this union were born 9 children (Adam of Shipshewana, Amundus of Howe, Sarah of Goshen, Daniel, Mattie, Oliver and James of LaGrange, and Charles of Elkhart), 1 son having preceded her in death. She also served as a mother to ten step-children (Fanny of Oklahoma, Barbara of Kansas, Jacob of Penna., Samuel of Ohio, Calvin of La Grange, Ind., Mike of Iowa, and Jerry of Kansas), 3 preceding her in death. Besides the above she also leaves 3 brothers (Samuel, Abraham, and Adam Mast), all of Indiana, 41 grandchildren, 17 great-grandchildren. She became a member of the Mennonite Church in her early life and therein continued unto death. She was always esteemed as a kind, loving, devoted mother, doing everything she could for her family and others who she could help in time of need, never tiring of doing good for others. Funeral services were held at the Shore Mennonite Church, in charge of Oscar S. Hostetler and Percy Miller.

Hecker.—Christian, son of the late Jonathan and Magdaline Hecker, was born in Hesse, Germany, May 5, 1850. He came to this country when but a child, with his parents who settled in Holmes Co., Ohio. Christian lived the balance of his long life-time in the community near Walnut Creek, O., where he died Jan. 6, 1937; aged 86 y. 8 m. 1 d. He was united in marriage to Susannah Hershberger, Feb. 14, 1876. This union was blessed with 12 children. His wife, 1 daughter, and 1 infant son preceded him in death. He leaves a family of 10 children, as follows: Ammon, Monroe, and Lydia, living at home; Daniel and Clarence of the Trail vicinity; John and Melvin of the Barr's Mills vicinity; Mrs. Robert Klein of Canton; Mrs. Earl Carnahan of Dover; and Mrs. A. J. Schlegel of Baltic, Ohio. 13 grandchildren and 2 great-grandchildren also survive him, besides many other relatives and friends. He was confirmed in the Swiss Reformed Church April 18, 1868. On Sept. 25, 1927, he united with the Walnut Creek Mennonite Church, remaining faithful until death. The family loses and will miss a kind father, the community a good neighbor, and the congregation an aged pillar of the faith. Funeral services were held at the Walnut Creek Men-

nonite Church, Jan. 9, with D. M. Friedt and A. W. Miller in charge. Burial in cemetery near by.

Horning.—Jennie M., eldest daughter of the late Bro. Lewis and Sarah Good, was born on Aug. 11, 1884, near Terre Hill, Pa. She lived and died in the same community on Jan. 12, 1937; aged 52 y. 5 m. 1 d. She was a faithful member of the Bowmansville Mennonite Church; being a Christian from her 14th year, at which time she had baptism administered by Bish. Christian Risser, and lived in the Lord to the hour of death. In Oct., 1906, she was married to Bro. Barton G. Horning. The Lord gave to them 11 children. Two sons (Eugene and Paul) preceded their mother to heaven. These children remain: Ruth (Horst), Lewis, Anna (Weber), Miriam, Sarah, Florence, Sylvian, Jennie and Kathleen; also 1 grandchild. The sorrowing husband abides. The aged mother of the departed also survives. She leaves 2 brothers (Howard and Joseph) and 1 sister, (Sadie Martin). God had blessed her with a convincing personality. As a devoted Christian mother she instilled into her children a godly respect for their parent. Funeral service was held Jan. 16, in the Bowmansville Church. Bro. I. B. Good of the Weaverland Church preached to a crowded house (Text, Rev. 22:7), the home ministers assisting.

"But no, that look is not the last;
We may yet meet where seraphs dwell,
Where love no more depletes the past,
Nor breathes that withering word—Farewell."

Kauffman.—Sarah Malinda, daughter of Abraham and Martha Kurtz, was born May 10, 1869, in Champaign Co., Ohio; died of pneumonia at the Mennonite Hospital in La Junta, Colo., Dec. 20, 1936; aged 67 y. 7 m. 10 d. This was following a number of years of failing health. Her cheerful life and kindness was an inspiration to the many that were privileged to contact her life. She always possessed a cheerful attitude and had learned with Paul to be content in whatsoever state she was. That wonderful characteristic will long inspire her friends to know the same truth. In 1899 she was united in marriage to Amos Kauffman and resided in Lawrence Co., Pa. In 1920 the family moved to La Junta, Colo. To this union were born 5 children. She leaves her life companion, 4 sons (John and Archie of Pigeon, Mich.; Joseph and Paul at home), and 1 daughter (Mary, wife of Chas. Yordy of Ashley, Mich.), and 5 grandchildren; also 2 brothers (John and Jonathan) and 2 sisters (Mary Kurtz and Mrs. Fannie Hartzler), and 1 aunt (Mary Headings), all of Lawrence Co., Pa. In early years she accepted Christ as her Savior and united with the Mennonite Church, to which she remained a loyal and faithful member. One of her great desires was to attend church services. She was faithful in church attendance, as much as her health would permit. Her willingness to serve will long be remembered and appreciated. The funeral service was held Dec. 23 at the La Junta Mennonite Church in charge of Bro. E. E. Showalter, assisted by Bro. Allen H. Erb. Interment in Fairview Cemetery.

"Should we wish her hack
In this world of care;
Where there's pain and sorrow
And sin everywhere?
No, for Jesus took her
To that blissful state;
Now until He calls us
We will patiently wait."

Swartzendruber.—Mary Ann, daughter of Jacob and Polly Rhodes, was born in Johnson Co., Iowa, Oct. 31, 1870; died Jan. 5, 1937; aged 66 y. 2 m. 5 d. She accepted Christ as her Savior in her girlhood and united with the Amish Church. Oct. 27, 1891, she was united in marriage to Valentine Swartzendruber. In 1898 she with her husband and children left her Iowa home and moved to Centralia, Mo., where they resided for seven years. In 1903 they moved to the farm, near Hydro, Okla.,

which has since been their home. Her life as a pioneer mother was not an easy one but she was always hopeful and cheerful, teaching her children by example that the happy life is one of trust in the Savior and service to others. In December, 1915, she with her husband and children transferred their church membership to the Pleasant View Mennonite Church. Her husband died in August, 1920. She was left with the responsibility of bringing up her ten children, some of whom were quite small. She is survived by 4 sons (Alva, Fred, Valentine, Jacob), and 6 daughters (Nora—Mrs. Henry Richelberger, Polly—Mrs. Joe Detweiler, Barbara, Mattie, Mary Jane, and Katie Anna), all of whom were with her in her last hours. One son (Ira) died in childhood. She also leaves 7 grandchildren and 1 sister (Mrs. Mattie Kempf) and 1 brother (Chris Rhodes), both of Kalona, Iowa. She attended her last church service on Dec. 27, last, and took sick that night. On Dec. 31 she was taken to the hospital at Weatherford, Okla., but the serious case of pneumonia that had developed proved too great a strain on the already weak heart. She will be missed by all who knew her but especially in the home where she was so constantly a ray of God's sunshine. She expressed a hope of going to heaven and a desire to meet all of her children there. We are greatly comforted by several expressions made during her last hours, such as: "My home is on high," and "The angels are coming." Funeral services were held on Jan. 6. Bro. John Slagell conducted the short service at the home. Bro. Milo Kauffman, assisted by Bro. Amos Gingerich, both of Hesson, Kans., had charge of the service at the Pleasant View Mennonite Church. Interment in the adjoining cemetery.

Christophel.—Jacob W., son of John and Elizabeth (Reed) Christophel, was born July 23, 1856, near Wakarusa, Ind. About 53 years ago he was converted, united with the Mennonite Church, and became a member of the Yellow Creek Congregation. On Jan. 18, 1885 he was united in marriage to Anna Hoover of Elkhart Co., Ind. To this union 3 children were born: Elizabeth (Mrs. Leander Weldy) of Goshen, Elmer H. (living at home) and Allen B., who preceded him in death.

On Jan. 11, 1893, he was called to the ministry by his home congregation which he served until called home. In 1918 he was called to the office of bishop, and was given the oversight of the Nappanee, Salem, and Yellow Creek congregations. As a minister and as a bishop he always endeavored to render the best possible service to the brotherhood under his care. His constant desire was to labor as a servant rather than as one exercising authority, with the thought that obedience should be rendered because of faithful teaching and understanding of the Word rather than because of harsh discipline, desiring that the Church might prosper and become more God-like. It was often said of Bro. Christophel that when some one came to him for advice the person always was given something helpful and worth while. His chief concern and burden was the welfare of the churches in his charge, and he labored to the end that they might prosper and live in peace.

He was a kind and loving father and will be greatly missed by his many friends and acquaintances. Only those who knew him best could understand his burdens and sorrows, as he devotedly and unselfishly labored for the unity and welfare of the church and community.

After an illness of but a few days duration he peacefully fell to sleep Jan. 11, 1937; aged 80 y. 5 m. 19 d. His companion preceded him Aug. 25, 1936. He leaves his daughter (Elizabeth), a son (Elmer), 3 grandchildren and 3 sisters (Mrs. Hanna Smith, Mrs. Harriet Blosser, and Sarah Christophel), all of near Wakarusa. One granddaughter preceded him.

The Church, the community comprising a host of friends unite with the family in sharing their bereavement.

"Servant of God, well done;
Thy task is o'er, thy race is run;
Come, lay thy burden down,
Step up higher, receive thy crown."

Funeral services held at the Yellow Creek Mennonite Church in charge of D. A. Yoder assisted by S. C. Yoder, Homer North, Jonas Loucks, and Ray Yoder. Several other of the ministry also added a word of testimony. A large concourse of people gathered at the church to pay a tribute of respect to our departed brother.

SPECIAL COURSES AND PROGRAMS During Winter Bible Term at Goshen College

I. CHRISTIAN EDUCATION INSTITUTE.—Jan. 28-29.

1. **Sunday School Day:** Inspirational talks, open forum discussions on topics and problems related to Sunday School work.
2. **Summer Bible School Day:** Historical and inspirational talks, open forum discussions on topics related to Summer Bible School Work.

II. MINISTERS' STUDY COURSE.—Feb. 1-5, 8-9.

1. Seven days of class study, lecture, and discussion for ministers.
2. Teachers are ministers and bishops from Goshen College and Indiana-Michigan district.
3. Subjects are N. T. Book Study, Prophecy, How Prepare Sermons, The Minister's Personal Life and Growth.

III. MINISTERS' WEEK.—Feb. 10-12.

1. Three days of conference for ministers.
2. Leaders and speakers from several states and conference districts.

IV. CHRISTIAN LIFE CONFERENCE.—Feb. 12-14.

1. Day and evening programs on Christian life and growth.
2. Speakers and workers from many states and conference districts.

For further information, address S. S. Yoder, Goshen College, Goshen, Ind.

BIBLE SCHOOL

Will be held near Midland, Mich., Feb. 1-12.

Instructors: S. G. Shetler and C. C. Culp.
Tuition, 75c per week.
Board and room, free for those from other communities.

We extend an invitation to all to attend.

For further information, write to

Floyd F. Bontrager,
Midland, Mich., R. 2.

ANNOUNCEMENT

The two weeks Advanced Course for ministers and missionaries as outlined by Eastern Mennonite School will begin February 1st and continue to February 12th. This course is arranged to furnish special assistance to ministers and missionaries. The Doctrine of Jesus Christ, Epistle to the Romans, Evangelism, Arrangement and Delivery of Sermons, and Biblical Difficulties are the courses planned for. Preachers and Christian workers, plan to enjoy this short course together at Eastern Mennonite School.

The usual four-day minister's week will be held February 15-18. A program of seven lectures and a devotional study is planned for each day. In all, twenty-eight periods of profit are scheduled for the four days. "Come thou with us." Inform us of your coming. Address,

EASTERN MENNONITE SCHOOL,
Harrisonburg, Va.

MENNONITE GENERAL CONFERENCE

Since it has been definitely decided to hold our next General Conference, the Lord willing, in Oregon, the Executive Committee has been receiving inquiries as to rates, routes, and plans in going to the meeting. Railroad representatives have been in touch with us and are lending us every assistance in the interests of their roads. At an informal meeting held at Goshen, Ind., a few months ago we decided to try to work out through the moderators of district conferences. Folks who are planning to go will do well to inform their moderators. (Planning this way in good faith should not bind any one in case circumstances do not permit when the time comes.) Moderators, in turn should turn in their information to the moderator of General Conference by Feb. 1. This plan is simply to assist us in working out something more definite as to routes, rates, etc.

The above interests, however, are by no means the most important work of our committee. For some time we have been thinking of the work for our next meeting of General Conference. There is to be a program arranged. It may be that there are a number of good live subjects resting upon the hearts of some in the Church,—Questions or Subjects of vital interest to the Church in general,—if brought to the attention of, or suggested to, the Executive Committee might furnish ample material for our program and could be the means of directing the work of conference in the most helpful channels. I would suggest that any one having a conviction as to questions or subjects forward the same to our secretary, Bro. J. A. Heiser, Fisher, Ill., with the idea that it is at the disposal of the best judgment of the Executive Committee. May the Lord direct so that all our planning may be void of self and selfish interests, but that all efforts may center around the interests of our Lord whom we love and whom we serve.

Simon Gingerich, Wayland, Ia.,

Moderator.

There is no substitute for the human voice. Instrumental music is no substitute for congregational singing as an act of worship.—M. H. Schmidt.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 4, 1937

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No. 45

EDITORIAL

"Abstain from all appearance of evil."

They who heed this advice are thereby removed that much farther from evil itself.

One thing that makes it easier to heed this advice is to live in the spirit of Rom. 12:9; in which we are admonished to "Abhor that which is evil."

A companion thought to this excellent and wholesome advice is found in the same verse: "Cleave to that which is good." Apply these two rules to your own life, and you need not worry.

One of the essentials belonging to the ideal life is that of total abstinence from every form of evil: strong drink, tobacco, impure speech, covetousness, selfishness, pride, foolishness, etc. James sums it all up in the expressive and impressive phrase: "Unspotted from the world."

Have you been complaining about the weather? Better change that complaint to praise. Let us thank the Lord that the state of the weather is in His hands, and not in charge of any weather bureau. And let us also avoid that other mistake of attributing the agreeable weather to the Lord and the storms to the devil. Whether it is the state of the weather, the state of our health or wealth, or anything else that is under consideration, let us remember that "all things work together for good to them that love God."

We are making progress. For several weeks we have been reminding our readers that much material that we would like to publish promptly would have to be held over for want of room. We are holding over less material this week than we have for a number of weeks. Keep on sending Church news.

It is this that helps to make a live, helpful paper. We can help make room for one another, however, by making our messages short and to the point. It is the shorter articles that are read by most people. We thank you for your interest and your contributions.

Flood Sufferers.—Hundreds of people losing their lives, 700,000 people homeless, untold millions of dollars worth of property destroyed—these are some of the news that come over the wires and through the daily papers concerning the recent floods in the Ohio Valley and other places. It makes heart-rending reading. These heart-rending news, however, are only a part of the story. The sympathies of the people are being stirred, and these conditions are again bringing out the finer side of life. Aside from appropriations made by Congress, millions of dollars are being contributed toward relief for these sufferings, and millions more will probably be contributed before things are brought back to normal. "As we have therefore opportunity, let us do good."

If sufferings for the body should stir up the sympathies of fellow men, how much more should we be stirred by the pitiable condition of the souls of hundreds of millions of people who are lost in sin. Bodily sufferings can at the most result only in the death of the body; but for the souls that are lost in sin this death means but the beginning of anguish in the lake of fire "where the worm dieth not, and the fire is not quenched;" where "the smoke of their torment ascendeth for ever and ever!" Let us awake to these awful realities, and lose no opportunity to help rescue perishing souls from the thralldom of sin. The quickening thought is that there are still many "other sheep" who might be reached with the Gospel if all Christendom were awake and active in the work of rescuing the lost.

THAT PECULIARITY COMPLEX

We frequently hear people refer to "an inferiority complex," or "a superiority complex;" either of which is detrimental to whoever is afflicted that way.

Some people are impressed with a feeling of their own inferiority. They have gotten around to the idea that they are so much below the ordinary run of humanity that there is no use in them trying to do anything. We have seen some people hampered in their usefulness by this depressed feeling who otherwise might have proven themselves above the average in intelligence. Sometimes this feeling is brought about by the attitude of conceited, self-seeking fellows who, for their own amusement or self-interest, delight in making some one a target of their jesting, making him feel like "about ten cents." The one thus made light of sometimes takes it serious and his life is correspondingly injured, because he is thereby goaded into the idea that he is of inferior calibre and therefore there is little or no use in him trying.

On the other hand, there are those who are suffering from what has sometimes been called "a superiority complex." In their estimation, they are head and shoulders above the ordinary mortal, and any question placed after their superior mentality or ability means a mortal offence. They likewise suffer because of the exalted ego so prominent in their makeup. Like Herod they forget to give God the glory when men sound their praises. Whether their superiority is real or imaginary, they would be of greater service to God and man if they were less sensitive about their own importance.

The very serious mistake made by both these classes is that they put self into the middle of their activities, whereas God should be given that place. Though we live in the deepest

depths of the valley of humiliation, God can exalt us to a place that is far above anything that we can reach by our own efforts. And though we live on the pinnacle of the temple, that is nothing compared with the position of those who live "under the shadow of the wings of the Almighty." In all that we do we should "sanctify the Lord God in our hearts," and all our talents, great or small, should be upon the altar of the Lord.

Just now we have in mind several well known Church leaders who have gone to their reward. As public speakers, as writers, as executives, and moneymakers, as social leaders, etc., etc., they could mention the names of others who outshone them. On the other hand, they were also the superiors of many others. But none of these things moved them. Their affections were set "on things above," and their burden was to advance the cause of Christ and the Church. They devoted little or no time to the question as to how they compared with other people. Being in business for the King, the King used them to accomplish mighty works for Him. The more completely we forget ourselves the more completely our lives are "hid with Christ in God," the less we will be hindered by either the "inferiority" or "superiority" hoax, and the greater will be our service of usefulness to the cause of Christ and the Church. God pity the man who pities himself; also the man who thinks himself so great that he needs no pity.

TRUE LOVE

By D. D. Miller

For the Gospel Herald.

As to its meaning, love is beyond our power to define. As to its consequences, there are no depths nor heights of genuine helpfulness that it does not reach. As to its manifestations, on the part of God it is self-evident, while on the part of man it works where God is allowed to work. God's love is true, just as His Word is; it cannot be otherwise, because God is Truth and His Word is Truth, just as God is love. From this we see the source, foundation, and workings of love that cannot be otherwise than true. Man's love is perfect only inasmuch as he is like God.

Love that is true has its source in God, as stated before, and in fact we need not look for a better definition of love itself than, "God is love." But since we do not understand God to the fullest, neither do we understand love, to the fullest, though we see it manifest about us every day, just as we see the workings of God manifest all about us daily. God's love is free from selfishness. The God of all perfection in right and true holiness; and so from eternity to eternity, He displays His love

and interests largely on a lost human race, loving man so much that every thing God does in connection with man, is done for man's good—because God loves man. Furthermore, true love is free from selfishness, the extreme opposite of the real Spirit of God's love. Selfishness has its root in self—man—or ultimately in evil, and its real beginning is the devil himself. God always having been entirely free from selfishness, we therefore find in Him love to perfection. Human beings are inclined to be selfish, therefore our love is apt to be imperfect. Inasmuch therefore as we walk perfectly with God, we may love perfectly as God.

Considering God's dealings with human beings, and human beings with one another, let us look at the subject from four different viewpoints:

1. God Proves Himself a God of love.

"God so loved the world." Man had started a downward course from which he could never return himself. He (man) was hopelessly and swiftly traveling his downward road. Not a being in the world, other than God could bring a halt to this downward course. Possibly none other (beside the Triune-God) loved man enough to try to make provision for another road for man to follow. But we know and we are all very glad that "God so loved" us that in good time He came to our assistance. Our God whom the Bible says "is love" would not endure to see this great loss without offering to the perdition-bound human race the best, most perfect and only perfect Assistance found in the entire universe. And the offering of this Help was to God a sacrifice that we cannot measure—it was a real Gift of love—His ONLY Son.

Did God owe this help? No! He loved us. Though we were in sin, He loved us; and proved His love by allowing His Son to be made The Bridge that spans the enormous distance that man had gone from God. And remember this is the ONLY Bridge that ever has, or ever shall cover that distance. Remember also, the Bridge is open day and night for all who will forsake the dangerous course of a lost human race, come to the entrance of the Bridge with all that we have and are, lay all humbly at the "Toll taker's" feet and accept the admission that is offered us.

The sacrifice that God made in giving His dear Son, and the price that the Son paid (His life-blood), could only be made on the unfathomable fact of love.

2. Christ, the Fulfillment of love.

We, in our limited way of thinking, cannot imagine the depth of meaning contained in Scripture statements such as, "In this was manifested the love of God toward us, because that God sent his only begotten son into the world, that we might live through him" (I Jno. 4:9). In the sending of the Son

was manifested the love of God. Or, in Christ's work whereby He became the Saviour of man, He also was the fulfillment of God's love toward man.

We do well to remember that Christ's coming to earth was not just an insignificant sacrifice to Him. Heaven (His home), is a place of perfect righteousness, peace, purity, joy, happiness, satisfaction, and holiness. Man, because of yielding to sin had spoiled the earth: "The earth also is defiled under the inhabitants thereof..." (Isa. 24:6). Other scriptures help us to know that sin had a bad effect on the earth as it had on other parts of God's creation, and under these conditions on earth Christ came here. The writer has often thought of the saved dead. They left us. Though (humanly speaking) we did not like to see them go, yet we could not wish them back, because we have the assurance that they are at a better place. Man to a limited degree knows heaven, or even earth, but Christ knew both heaven and earth, and He could understand what it meant to leave heaven and come to a sin-cursed earth.

Christ also was the fulfillment of love in this that He "gave himself for our sins" (Gal. 1:4). For a sinless one to allow Himself to become a sin-offering in some one else's stead is not a love-less task. And since the love of God in Christ toward the human race is love in its perfection, and in fulfillment of genuine love it has no comparison, we are satisfied to place our entire confidence in that Love, and feel assured that "God (truly) is love," and Christ is that love manifested. I Jno. 4:9.

3. Man the Object of God's Love.

"For God so loved"—someone—somewhere—was the object which "God so loved." His attributes are always displayed upon some one, and His work is always done for the sake of some one. Therefore, we question only, Whom did "God so love?", and in the "Golden text of the Bible" we find, "God so loved the world"—perishing human beings—sinful human beings, swiftly traveling toward the brink of an eternal perdition. Indeed God loved wicked sinners—even those who hated Him. He does not love sin, but He does love sinners, and His entire love work was for one definite purpose—the good of man. God's love is displayed toward man, depending much on man's attitude toward God. God never did love sin, though He loved the human race just ten minutes before the Flood or in the Flood, just as much as He loves the human race at the present time. Therefore who dare say that God's justice in bringing destruction to the people in the Flood was not an act of love? Did not God love Jonah so much that He allowed the whale to get all around him? Did not God manifest His love toward Israel when He allowed the captivities to overtake them? Were not the above happenings, with others that to human minds seem un-

pleasant, for the good of man? And let us remember that God's love-work is for our good; that does not always mean the things that seem the most pleasant to us, proving that we do not know as God knows, nor can we understand as God understands. "All things work together for good to them that love God . . ."

4. Man the Agent of God's Love.

"The love of God is shed abroad in your hearts by the Holy Ghost which is given unto us" (Rom. 5:5), "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). True enough, the love of God is shed abroad in our hearts, as children of His, and He also sent forth the Spirit of His Son into our hearts, since we are sons of God or new creatures in Christ. Naturally the consequences of such a condition are, "Walk in love, as Christ also hath loved us." Plainly enough then, God's children are the agents or representatives that should carry on this great love work program.

Can we thoughtfully read Isa. 53 without shedding a tear of sympathy, knowing that our Lord suffered it all because He loved us? When human selfishnesses come to the front and keep us from doing our best for God, are we not ashamed because we have failed so often in walking in love? Do not our thoughts lead us almost around the globe and in our minds we see the hungry, the cold, the sick—just the kind that Christ strongly taught we'd help if we loved Him—then we breathe a prayer for these folks saying, "Lord, bless the hungry, the cold, the sick—comfort them; O Lord Thou knowest just what they need." (True enough, we told the Lord something that He understands much better than we do), but how much LOVE have we practiced toward those about our doors who were heartbroken, cold, sick, hungry, or discouraged?

In the last year the writer heard someone say, "We are entering one of the most selfish periods of time." Just a few days ago an agent who travels much said, "This is one of the most selfish times the world has ever seen." Let us grant part truth to these statements; then ask, Are God's people following this general trend? We give again the sayings of another who has traveled much, one who is not a Christian and may even be unfair in his accusations, to cause us to think: "The churches are of the most selfish groups in the world today. They would let a family next door to the church starve to death. A child could be almost frozen on the highway or on the street and most members would give it a cold shoulder. The average member is so wrapped up in the affairs of this world, that he hasn't got time to notice whether anybody about him is in need, and for fear he might see some one like

that he turns his eyes in the other direction. They are all after the dollar, as though it depended on that to buy their way to heaven, and yet the most of them don't have a cent to give to the 'down and out'." This, to my mind is an exaggerated and unreasonable statement, but, again there is something for us to think about, and when an on-looker who sees us from the outside passes judgment like that, we wonder, Where does he get his idea? We are ready to admit failure, but did not know that the failure had led us into entire defeat, as the above accusations suggest. God knows how guilty we as a people are in the above charges. God forbid that we should manifest so love-less and unchristian spirit as that.

Let us allow our minds to continue a little further. Christ was the manifestation and fulfillment of love on earth. He WAS and practiced love to perfection. This same Love should be our guiding Motive in life. How did Christ act toward His enemies? How do we? Was not Christ ready to help the sick? Are we as much? The hungry, when they came to Christ was not He considerate of their needs? Are we always? The downcast and those "in the mire of sin," did Christ step on them and try to bury them or did His love reach "even" them? How did Christ look at the multitude?—with compassion, as sheep having no shepherd, always having in mind their good—the best for them. Do we always find ourselves living in the spirit of the Christ-love, having OTHERS' GOOD our first interest in life? Such is Love true. Christ, in His earth-life, LIVED, WORKED and DIED for others. HE TRULY LOVED. We cannot die for others in the sense that Christ did, but if we truly LOVE, we will follow closely our Master in living and working; allowing our Lord to lead us, and be spent for the good of others.

Protection, Kans.

THE TOBACCO EVIL

By Franklin D. Lefever

For the Gospel Herald.

(Continued from last issue)

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Tobacco is an evil. There is no getting around it in any other way but let us bring the truth a little closer home. The world will admit that the use of tobacco is a dirty, filthy, injurious habit, but what do they think of the plain people who use it. What could be more ridiculous to the world than a man wearing a plain-cut suit and smoking or chewing a cud of that poison. Some time ago a brother was asked to conduct a Bible study at a certain church. Upon arriving there he found that the

horse sheds were hanging full of tobacco—certainly a very disgusting way to use the Lord's property.

Several years back a group of tourists traveling through the South were asked, "Do the Mennonites of Lancaster County still raise tobacco?" A sister working as a maid in a country home has occasionally tried to impress upon the minds of two small boys, who were in her care, the harmfulness of tobacco and alcohol. One day the older boy very sincerely asked why the people on the adjoining farm grow tobacco if it's so bad. In the minds of those boys, how does the teaching of their nurse harmonize with the practice of her people. They will not soon forget the impressions received in their tender years. Brethren, in the face of such facts, dare we manufacture excuses for farming tobacco?

But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.—I Cor. 8:9.

Here is an excuse we hear quite often: "Farming tobacco is not wrong, they don't need to smoke and chew it, they can use it for other purposes." Yes, they could, but they don't. Human nature always takes the path of least resistance; it never rows against the tide. In other words, if I set a glass of whiskey before my brother and he drinks it and gets drunk, that is his fault. The apostle Paul did not look at things that way. He said, "It would not be wrong for me to eat meat offered to idols, because an idol is nothing; but if my doing so will cause a weak brother to stumble, then I will not eat any more meat as long as the world stands." Maybe it would not be wrong for me to farm tobacco, but since it is so detrimental to my fellowman I will not do it. It is not good to eat flesh, or drink wine, or do anything that may cause another to fall.

Thou shalt not kill.—Ex. 20:13.

Another excuse is that God made it. That is very true, God made tobacco as well as everything else that grows, and after He had made it He said it was very good. But since we do not have license to shoot our fellowman, throw poison gas at him, set his house on fire, run him down with our automobile, or put poison into his food, although God made all those things, how can we justify ourselves in farming that which is so destructive to mankind?

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.—Matt. 23:23.

One more excuse: "I could not give to the Church if I did not have my tobacco money." Well, I wonder if they have ever tried it. The writer does not

farm tobacco, yet he has paid his tithe and additional offerings right through the recent depression—not boastingly, but praising the Lord for His faithfulness.

If the tobacco farmer is cheerfully giving unto the Lord of his tobacco money, that is well and good as far as it goes; but how does the Lord look at it? We read that Samuel told Saul to smite the Amalekites and completely destroy both man and beast. Saul went out and won the battle, but he spared the king and brought back the best of the flock to sacrifice unto the Lord. That was the beginning of Saul's downfall (I Sam. 15:23). Samuel told him that "to obey is better than sacrifice, and to hearken unto the Lord better than the fat of rams." Obedience is one of the more important things and God wants our obedience first and then He can use our money.

This is my commandment, that ye love one another, as I have loved you.—Jno. 15:12.

The Christian religion is a religion of love. The whole law and all the prophets are bound up in this one great truth, "Thou shalt love thy neighbor as thyself." And Paul said that "love is the fulfilling of the law." "God so loved the world that he gave his only begotten Son." Therefore, if God so loved us, we certainly also ought to love one another. To love one another is a commandment of God, but, what kind of love is that which sets before us young people the most poisonous plant that grows. Behold to love your brethren is more pleasing in the sight of God than the silver that jingles in the collection plate. And though I bestow all my goods to feed the poor and have not love, it profiteth me nothing. Love never works ill to its neighbor.

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you.—II Cor. 6:17.

There are plenty of logical reasons why man, the glory of God's creation, should never defile himself with tobacco. The fact that it is so demoralizing, so injurious, and so destructive is reason enough why the world should keep hands off, but my Dear Brethren, there is a far more noble reason why we should never touch it. We are Christians, God's own children, we have been bought with a price, the blood of His beloved Son, and our bodies are the temples of the Holy Spirit. I wonder if we have honestly and sincerely considered the fact that after we become Christians the third person of the very Godhead takes up His abode within our bodies. People read that in their Bibles and they hear it preached yet they wonder whether or not it is wrong to farm or use tobacco. Paul says we are to glorify God in our bodies but that is rather hard to do when

we are saturated with tobacco juice. May I repeat, the fact that we are Christians is a reason far above all oth-

er reasons why we should not handle or use tobacco.

(To be continued)

PREACHERS' PAGE

"MOUNT MORIAH"

(Gen. 22:14)

Our father Abraham, long ago,
Heard that momentous call;
Offer thine only son, which meant,
To sacrifice his all!
At once he went, without delay;
Ready, and willing to obey!

He rose up early in the morn,
It took three days to go;
Till "Mount Moriah" came in sight,
He did not falter, no!
His heart within him must have died,
For all his hopes to be denied!

Poor Abraham! God had asked his all;
His well beloved son;
Yet though it was, he bowed his head,
And cried, "Thy will be done."
Ah yes! sometimes 'tis even so;
God calls us all this way to go!

Oh ye, who walk a rugged way!
God chastens not in vain;
He doth not willingly afflict,
Or cause a needless pain!
And if so be our faith is tried;
Whatever comes; God will provide!

Our "Mount Moriah" whate'er it be,
May cost us many a tear;
But if we trust our faithful God,
We need not care, nor fear!
Up in that Mount it may be seen,
"Jehovah Jireh" comes between.
("The Lord will provide.")

Samuel Stevenson.

SERMONETTES

(Sin)

Collected by J. G. K.

Sin is a cancer which destroys the prospects of the soul for immortal glory and ruins it for life.

Right in the middle of sin is the big I.

The hardest thing in the garden of life is digging up the root of evil.

No one needs to enter a law suit to collect the wages of sin.

There is a possibility of sin not being against man but all sin is against God.

There is no gall so bitter as the gall of sin, and no bond so strong as the bond of iniquity.

You may label sin what you will, but the results will remain the same. Old sins have long shadows.

The pleasures of sin are only temporary.

He who sins for profit shall not profit by his sins.

Bad habits are like a comfortable bed; easy to get in, but very hard to get out.

If youth is full of "will not's," old age is in danger of dying of "shall not's."

If our righteousness is in the sight of God as filthy rags, how must our sinfulness appear in His sight?

Before you mark another's sin, bid your conscience look within.

Because of sin death had a beginning, and by death sin had an ending.

"Joy cometh in the morning"—but never after a night of revelry in sin.

Sin will stop your praying, or praying will stop your sinning.

Youthful sins lay foundation for aged sorrows.

Many gross sins are under the cloak of religion.

No one is walking in light who is walking in sin, for sin is spiritual darkness.

The wages of sin have never been reduced.

No matter how fast the color of sin is, the blood of Jesus will wash it out.

Confession of sin brings forgiveness but there dare be no apology for it.

The only remedy for sin is the Son of God who came to take away our sin.

Atglen, Pa.

Jan. 23, 1937.

UNGUARDED GAPS

The tom-toms thumped straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, as it seemed this:

That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black and furiously coiled and great shadow shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depth.

Then I saw forms of people moving single file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step . . . i trod air. She was over, and the children over with her. Oh, the cry as they went over!

Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quietly and fell without a sound.

Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground, and I could not call; though I strained and tried, only a whisper would come.

Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. And over these gaps the people fell in their blindness, quite unwarned; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of Hell.

Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned towards the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it a rather vulgar noise. And if one of their number started up and wanted to go, and do something to help, then all the others would pull that one down. "Why should you get so excited about it? You must wait for a definite call to go! You haven't finished your daisy chains yet. It would be really selfish," they said, "to leave us to finish the work alone."

There was another group. It was made up of people whose great desire was to get more sentries out; but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge.

Once a girl stood alone in her place, waving the people back; but her mother and other relations called, and reminded her that her furlough was due; she must not break the rules. And being tired and needing a change, she had to go and rest for awhile; but no one was sent to guard her gap, and over and over the people fell, like a waterfall of souls.

Once a child caught at a tuft of grass that grew at the very brink of the gulf; it clung convulsively, and it called—but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn-off bunch of grass. And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go; at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken care of, they knew. And then they sang a hymn.

Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was—the Cry of the Blood.

Then thundered a Voice, the Voice of the Lord: "And He said, What hast thou done? The voice of thy brothers' blood crieth unto Me from the ground."

The tom-toms still beat heavily, the darkness still shuddered and shivered about me; I heard the yells of the devil-dancers and the weird wild shriek of the devil-possessed just outside the gate.

What does it matter, after all? It has gone on for years; it will go on for

years. Why make such a fuss about it?

God forgive us! God arouse us! Shame us out of our callousness! Shame us out of our sin!—Things As They Are.

SPECIAL MEETINGS

Allensville, Pa.

Report of the Christian Life Conference held at the Allensville Mennonite Church, Allensville, Pa., Dec. 26-27, 1936.

Program and Speakers.—The Sinfulness of Sin, Aaron Mast; Genuine Conversion, Vital Fellowship with God, Separated from the World, and Testifying for Christ, Chester K. Lehman; Hindrances in the Christian Life, John B. Zook; Helps in the Christian Life, Milo Yoder; Holy Living, Eli K. Zook.

Thoughts Gleaned.—We cannot be at peace until the sin question is settled on our part. Satan's first design was to spoil God's creation. Satan tries to keep men ignorant of the sinfulness of sin, through lack of Bible study and suggesting absence from God's house. Holiness and sin cannot dwell together. When Adam sinned he lost his dignity, happiness, innocence, power, purity, and peace.

Anything other than a genuine conversion is a counterfeit conversion. Six elements of conversion are: Knowledge of sin, A sorrow for sin, Change of purpose in life, A knowledge of Christ, Ascent to the revelation of God's power to save, and Self-surrender. Have I experienced these? If a knowledge of sin does not lead to a sorrow and turning away from sin, it leads to fear. If a sorrow for sin does not manifest itself in a change of purpose, it results in despair and remorse.

The basis of fellowship between God and man is found in the death of Christ. God's righteousness was outraged in our sin. The blessings of our Christian life have their basis in the death of our Lord Jesus Christ. As we desire to have fellowship with God we must (1) walk in the light, (2) walk with God, (3) abide in Christ. The nature of fellowship with God finds expression in personal communion with God through (1) prayer, (2) meditation, (3) Bible study, (4) testimony. The Christian religion is a religion of experience with God. If we have fellowship with God it cuts off fellowship with the world; and if we have fellowship with the world it cuts off fellowship with God. There is no "NO man's land" between right and wrong; no fellowship between right and wrong. The tests of fellowship are: "Hereby we do know . . . if we keep His commandments;" (2) "he that loveth his brother abideth in the light;" (3) he that believes that Jesus is the Christ has the Father. To build up a vital fellowship with God we must (1) get alone with God; (2) practice self-discipline in obedience and holy walk; (3) be alive in Christian service.

Some hindrances in the Christian life are: Lack of Christian training, evil associations, unequal yoke with unbelievers, lack of trust in God, truth unheeded, unbridled tongues, lack of sense of responsibility to others, pride, pleasure-seeking, unthoughtfulness.

Some helps to the Christian life are: Meditation on God's Word, "pray without ceasing," communion with God, exhorting one another, drawing nigh to God, temperance, separation.

Separation unto God implies separation from the world. We need to determine in our attitude the great antagonism between right and wrong—between God and the devil. This world is a great moral arena. In the moral arena of our thought life are evil imaginations and lusts, evil envies and jealousies, pride, arrogance and haughty spirit, hatred, malice, selfishness, covetousness, and worry. Aspects in the moral arena of our conduct are: evil habits, worldly amusements and pleasures, immoral conduct. Com-

promise and the unequal yoke are problems that arise in the moral arena in business. Moral arena of attire—man's most sacred privilege of propagating the race is the devil's center of attack in bringing about a moral downfall. If we once catch the devilishness of immodest apparel it would once for all solve the problem of attire. We must be separate from the world in order to (1) maintain our vital fellowship with God, (2) have power with God in Christian life and service, and to maintain our testimony before the world.

Holiness affects every phase of our life. A mind that is directed in the path of holiness leads to a life of holiness. Meditation upon the Word of God and our experiences as we live with God are two most important factors in helping us to live holy lives. A holy life manifests love that loves the unlovely, faith that overcomes the world, concern for and interest in others, and from the holy life there is an outgrowth of the fruit of the Spirit. The holy life finds expression in the missionary spirit and in Christian service.

Testifying for Christ leads one to examine his own experience with Jesus Christ; it clarifies one's own experience; it deepens and enriches one's experience; it leads to even greater experiences with Jesus Christ. Our testimony for Christ should be a spontaneous outflow of our own experience. How testify: Study the spiritual needs of others and attempt to meet them. Arm yourself with God's Word. Pray God for a deeper concern for the lost. Pray for direction and help in the work. Utilize every opportunity for testifying for Christ. If we fail to testify we are not faithful witnesses.

Lena Zook, Secretary.

Landis Valley, Pa.

Report of the Bible Instruction Meeting held at Landis Valley Mennonite Church Jan. 16, 17, 1937.

Organization.—Mod., Amos S. Horst; Sec., Jacob B. Landis; Chors., Allen Nyce, Daniel Brubaker.

Program and Speakers.—Devotion (Psa. 121), John Bucher; Preparation for Life's Conflict, G. Parke Book; Book Study (Col. 1), John Lapp; Devotion (Eph. 1), Aaron Weaver; Book Study (Col. 2), John Lapp; Sermon (Does it Pay to Serve the Lord?), Noah W. Risser; Devotion, Ralph Martin; Sunday School Lesson, Eli G. Wenger; Sermon ("They Watch for Your Souls"), G. Parke Book; Book Study (Col. 3:1-16), John Lapp; Devotion (Jno. 10:1-18), Allen Diefenbaugh; Book Study (Col. 3:16-25, 4); "More Than Conquerors," Noah W. Risser; Devotion (Psa. 84), John Myers; Consistency in Life's Choices, Noah W. Risser; Sermon (I Jno. 1:14), John Lapp.

Thoughts Gleaned.—All life is subject to conflicts, and preparations must be made to meet these conflicts. We must be watchful and carry our cross daily in a close walk and fellowship with the Master. The future of this world and the Church are not known, but we should and must be rooted in God's Word to overcome the struggles in the world. When we fight there is only one set of weapons necessary to win; "the whole armor of God." The conflicts of the Church at Colosse were: Spiritual pride, self-denial by our works, and angel worship. On the Cross Christ made atonement for our sins. Obedience counts for our good in heaven and earth. We are read by the world according to our obedience and character to a much greater extent than many Bibles are read. Satan watches for a chance to prick your soul as closely as a shepherd watches his flock. God also wants us to join with His children. We are warned many times by teachers and preachers; therefore, should we be caught by Satan, it is our own fault. Those choosing Christ, when they enter the new or second life, are dead to the world and are fed by Christ and nourished by the

(Continued on page 958)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

FAR HORIZONS

My garden is my altar,
My inner sweet delight,
The earnest of my spirit,
God's page on which to write.

Each year I plant new beauty,
New patience, summers teach;
Each year the arms of autumn
Outspan my earthly reach.

There never was a winter,
There never will be one,
When I could close my garden
And know the page was done.
—Unknown.

A SONG IN THE NIGHT

I take this pain, Lord Jesus,
From Thine own hand;
The strength to bear it bravely
Thou wilt command.

I am too weak for effort;
So let me rest,
In hush of sweet submission,
On Thine own breast.

I take this pain, Lord Jesus,
As proof indeed,
That Thou art watching closely
My truest need;

That Thou, my good Physician,
Art watching still;
That all Thine own pleasure
Thou wilt fulfill.

I take this pain, Lord Jesus;
What Thou dost choose
The soul that really loves Thee
Will not refuse.

It is not for the first time
I trust today;
For Thee my heart has never
A trustless "Nay!"

I take this pain, Lord Jesus,
As Thine own gift;
And true though tremulous praises
I now uplift.

I am too weak to sing them,
But Thou dost hear
The whisper from the pillow,
Thou art so near!

'Tis Thy dear hand, O Savior,
That presseth sore—
The hand that bore the nail-prints
On the cross before.

And now beneath its shadow,
Hidden by Thee,
The pressure only tells me
Thou lovest me!

—By Francis Ridley Havergal.

—Sel. by L. Z. R.

AFFLICTIONS

By Noah H. Martin

For the Gospel Herald.

Afflictions and distresses are not always sent because of mistakes or sin in our lives. When the disciples asked Jesus concerning a blind man they said

who did sin this man or his parents. Jesus answered, "Neither has this man sinned, nor his parents; but that the works of God should be made manifest in him." So we notice sometimes the Lord permits afflictions to come upon us to make manifest in us His mighty works.

We all have an influence over some one when we may not be conscious of it. Our afflictions may draw the love and sympathy of dear friends who have become indifferent or careless relative to their salvation or may win some souls who are out in sin. While shut in we may do greater mission work than those in mission fields.

Again, the Lord may cause afflictions, to shut us in from the outside world, so He can teach us the one thing He has for us to do for Him. Those who have parrots and want to teach them the things they want them to say, will shut them in from the public until their master has taught them what he wants them to say. Then he will bring them forth to speak before the public.

Thus the Lord deals with His children. Perhaps He has a special work for us to do and teaches us this amid the shadow of afflictions, then we can remember His will ever afterwards. The Lord knows we are great imitators, and we are apt to say what we hear others say or do what we see others do. We may become discouraged while shut in, and think the Lord has forgotten us, and our prayers are not answered; but He may have blessings for us in disguise, they may not be revealed in this world. Yet we do know His promises are sure if we only believe in faith. He may not deliver us by good health or life, yet He may deliver by taking us home to be with Him.

Some years ago the writer had been severely afflicted, suffered almost unbearable pain, and was betwixt life and death for a time; but was raised up, we believe, according to God's will for which we thank Him. In Phil. 1, Paul teaches he is in "a strait betwixt two." To abide in the flesh is more needful, perhaps, for us to further instruct our children and friends, but to have a desire to depart and "to be with Christ, which is far better."

We do not think it wrong for any person who is afflicted to have a desire to stay in this world to be of use to our Savior. We have a teaching in James 5: "Is any among you afflicted? let him pray. . . . Is any sick among

you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

We are to confess our faults one to another and pray one for another, "that ye may be healed." We notice in this teaching it is not wrong to pray to get well, or to pray for our friends to get well. We should do our part, and the great Physician Jesus will do as He has promised according to God's will.

We believe we should add a codicil to all our prayers: "Not our will, but Thine [the Lord's] be done." We believe that to pray this is also a trial of faith, many times we like to have our own will or way. We find ourselves more happy when we fully resign to God's will and entirely depend upon Him for all things. May we be occupied in our affliction, by prayer, reading God's Word, and meditation, and enjoy the Christian fellowship of friends who visit us. Then time will pass swiftly and we will not so soon become discouraged.

Hagerstown, Md.

PERSEVERING PRAYER

A group of boys are out in the yard playing. Presently one of them, seeing his mother sitting by a window, calls out, "Mamma, I'm hungry; give me a piece of bread"—and keeps on playing as if he had said nothing. The mother, too, acts as if he had said nothing. It may be that this is the last that the boy thinks of it; or, thinking of it, he may have so little hope of his getting the bread that he pays no further attention to it. On the other hand, if he is really hungry and believes that his mother will give him the bread if she sees that he really wants or needs it, he may come to the window and plead his cause until he gets the bread.

This is an illustration of what happens in answer to prayer. The heavenly Father, like parents usually are, is ready to hear all of our petitions and to give us what He knows is good for us and for the good of the Cause; but it depends largely upon ourselves as to whether our prayers are answered or in what particular way they are answered. If we throw our life into our petitions and pray "in faith, believing," our prayers will be heard and answered. He may answer immediately, as Christ usually did when people came to Him for favors, or it may be that it will take repeated petitions in persevering prayer, as illustrated in the importunate widow (Luke 18:1-8) and the case of the man pleading for his afflicted child (Mark 9:14-24). It is safe to conclude that deferred answer to prayer is either because of

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SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF JOHN

OUTLINE STUDY

Lesson for Feb. 14, 1937.—JESUS THE GOOD SHEPHERD.

Lesson Scope.—Jno. 10:1-42.

Lesson Text.—Jno. 10:1-16.

Time and Place.—October, A. D. 29; Jerusalem.

Leading Characters.—Christ, disciples, Jews.

Golden Text.—I am the good shepherd: the good shepherd giveth his life for the sheep.—Jno. 10:11.

Points for Meditation.

1. Christ the Good Shepherd.
2. Christ the Door.
3. The stranger's voice.
4. The voice of the Shepherd.
5. The Shepherd and His flock.
6. The flock and the wolves.
7. "Other sheep."

Introductory Thoughts.—Christ having been portrayed to us, in the previous lesson, as the Light of the world, we are now privileged to view Him as the Good Shepherd, caring for the flock whom He has chosen out of the world. In this description we notice the contrast (1) between Him and strangers, (2) between Him and hirelings, (3) between Him and the wolves. The Church needs the Good Shepherd; also faithful undershepherds who are to represent Him in caring for and overseeing the flock of God.

LESSON COMMENTS

Christ the Door of the Church (1:11).—In the lesson before us Christ represents the Church as His sheepfold and Himself as the Good Shepherd. But He is also the Door to the sheepfold. Notice, there is but one door; also the vanity of and disaster connected with all attempts to enter into the sheepfold by some other way. As with the sheepfold, so with the Church, safety demands that there be but one door. Else while the porter may be carefully watching the door, thieves may be coming in by some other way. Another comforting thought is that in this one door to the Church we have a Door which can not be broken. It is a perfect Door, one that can not be broken or battered down. We should never cease to praise the Lord that the only door into the Kingdom is the perfect Door that stands every test.

Another thought worthy of note is that of provisions made for the finding of the Door. The figure changes somewhat as Christ presents a picture of the Good Shepherd leading His sheep back and forth from the sheepfold to the pasture. Here also is represented a perfect understanding between the Good Shepherd and His sheep. If they are loyal, "a stranger will they not follow." On the other hand, "they will flee from him: for they know not the voice of strangers." Here is an impressive illustration, for our benefit. Let us hear the voice of the Shepherd, follow His voice, remembering that the perfect Door is the entrance into the Kingdom, serving as the place where the sheep may "go in and out, and find pasture."

Christ the Good Shepherd (10-16).—From this point we study Christ as the Good Shepherd. Notice the impressive contrasts between Him and would-be shepherds:

1. His mission is to save, to protect, to provide for, to find pasture. "The thief cometh not, but for to steal, and to kill, and to destroy." And in order to get the sheep bewildered it is necessary to attack their very safeguards. The Door is made to appear like unto a fallible man, which of course means not absolutely reliable. The laws that govern the use of the Door are set aside and man-made devices brought in to take their place. Destroying the sheep-fold, it is an easy matter to capture and kill the sheep.

2. "The Good Shepherd giveth His life for the sheep. But he that is an hireling . . . seeth the wolf coming, and fleeth." Here also is the contrast between the faithful undershepherd and the faithless "hireling" who is out for pelf. The former is loyal to the Good Shepherd, also ready to lay down his life for the sheep, if need be. The latter is out for what he can get out

of the fleece of the flock—money, pleasure, admiration, a gratified ambition, the praises of men. In testing time the faithful undershepherd remains true, while the "hireling" deserts his flock and hunts for other pasture.

Two more thoughts are worthy of notice before we close our discussion:

1. There is an inseparable connection between the Good Shepherd and the Heavenly Father. All that is said in this lesson concerning the care of the flock is simply the provision of God for His own. So long as we are true to Him, the grievous wolves on the outside can find no entrance and the sheep are safe within the fold.

2. We should not forget the "other sheep" to whom Christ refers. Outside the present fold of Christ there are "other sheep" who would be willing to come in through the Door if they only had an opportunity. On one occasion, when Paul had suffered much for the cause of Christ, the Lord came to him in the night and bade him take courage; saying, "I have much people in this city." So likewise we, as we look out upon a dark and sinful world, should remember the voice of the Lord: "I have much people in this world." Therefore "Go ye into all the world, and preach the GOSPEL to every creature."—K.

BIBLE MEETING TOPIC

NOBLE-HEARTED YOUNG PEOPLE—

RUTH (Jr.).—Ruth 1

Topic for February 14

MOTTO

"Be ye stedfast."

OUTLINE STUDY

I. A Noble Choice.—Ruth 1:16-18.

1. Clinging to her mother-in-law.
2. Clinging to her mother-in-law's people.
3. Clinging to her mother-in-law's God.
4. Steadfast in purpose unto death.

II. A Noble Service.—Ruth 2.

1. Gleaning for the support of her mother-in-law.
2. Her nobility recognized.
3. Her faithful service.

III. Noble Life Choices.—Ruth 3, 4.

1. Following God's plan in marriage.
2. Blessed in a virtuous life.
3. Used in a great service.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Ruth."
2. The Life Story of a Noble Young Woman.
 - a. Three sorrowful women.
 - b. How Ruth chose to stay with Naomi.
 - c. Ruth the gleaner.
 - d. Ruth heeding her mother-in-law's advice in marriage.
 - e. Ruth's service as a mother in Israel.

For Seniors.

1. Steadfastness in Right Purposes.
2. The Rewards of Noble Decisions.

PERSONAL THOUGHT

If we set our heart on noble things God will surely reward us.

SEED THOUGHTS

The glory of Israel culminated in the son of Jesse, and all that illustrated his ancestry was of paramount interest to the nation.—Selected.

"But, lest it might be supposed that all nobility and grace had vanished from the life of Israel, a short book expressly connected with 'the days when the judges judged', exhibits a series of pictures which show how much piety and simplicity of manner adorned even those rude days, how much was worth preserving because it had the possibility of higher things."—Selected.

Trusting Jesus

Simply trusting every day,
Trusting thro' a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.

Singing, if my way is clear
Praying, if the path be drear;
If in danger, for Him call;
Trusting Jesus, that is all.

—E. R. Sites

PERSEVERING PRAYER

(Continued from page 950)

some hindering circumstance connected with the petitioner or the person or cause prayed for, or that because the heavenly Father knows that under existing circumstances the request should not be immediately granted. But whether prayers are answered immediately or otherwise, the persevering prayer of faith is also a prevailing prayer.—Sel. from "Doctrines of the Bible."

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THURSDAY, FEBRUARY 4, 1937

Field Notes

February 9 is the date set for the next meeting of the Executive Committee of our General Mission Board, at Elkhart, Ind.

February 7 is the date set for baptismal services at the Lititz, Pa., Mennonite Church, at which time five are to be admitted into fellowship. H.

Bro. Shelley Musser was chosen by lot and ordained a deacon recently in the New Holland, Pa., Mennonite congregation. May the Lord bless the brother in his calling. N. N. S.

An Expression of Thanks.—I wish to express my appreciation for the kindness of friends, of what they did for us during the sickness, death, and burial of my husband, Joseph Mullet. Anna Mullet.

Bro. J. B. Smith of Elida, Ohio, who has recently assisted in the work in the Special Bible Term at Harrisonburg, Va., left there the beginning of last week for a brief visit among relatives and friends at Denbigh, Va.

Baptismal services were held at Maestown, Pa., last Sunday, when twelve young people were received into fellowship. The week-end meetings were in charge of Brethren A. J. Metzler and Paul Roth.

Bro. J. D. Mininger of Kansas City, Kans., closed a series of meetings in the Eastern Mennonite School on Sunday night, Jan. 24. From there he left for a brief visit in his former home community in the Franconia, Pa., district, stopping the greater part of a day at Scottsdale, where he preached

an acceptable sermon at the Mennonite Church on Wednesday evening of last week. He left that night for his home.

Four hundred people are enrolled in the weekly Bible school at the Blooming Glen, Pa., Mennonite Church, with interest accordingly. This winter they are taking a course in the doctrines of the Bible. We praise the Lord for such efforts. May the good work go on.

Bro. S. C. Yoder, secretary of the Mennonite Board of Missions and Charities, spent nearly a week recently with Bro. T. K. Hershey of Tuleta, Texas, looking over the Mexican field, taking a survey of the needs and prospects for work among the Mexicans in that field. He is greatly impressed with both needs and prospects, and believes that the Mexicans as a class appreciate the work which has already been done. May the Lord prosper the work.

Meeting Calendar.—Bro. John W. Weaver of New Holland, Pa., has for a number of years been publishing, annually, a calendar giving the list of congregations, bishops, ministers, and deacons in the Lancaster, Franconia, and Washington Co., Md., and Franklin Co., Pa., conference districts, together with the meeting dates at each church. The Meeting Calendar for 1937 is before us. It is a convenient booklet, especially for those residing in eastern Pennsylvania and Washington Co., Md.

Brethren David Hofer, of Starbuck, Manitoba and Michael Waldner, of Tabor, S. Dak., both elders (bishops) of the Hutterite Brethren, were welcome visitors at the Publishing House on Friday of last week. They stopped off en route for New York, whence they expected to sail for Europe on the S. S. Bremen, on Feb. 2. They make this trip upon urgent invitations extended to them by their congregations near Fulda, Germany, at Triesen, in the principality of Liechtenstein, and in England which at the present time are experiencing difficulties of various description.

March 31 marks the close of the present fiscal year of the Mennonite Board of Missions and Charities. We notice in a recent number of the "Mission News Bulletin" that the total "overchecked funds" item has risen to a total of \$22,767.57. A few more totals like that which appears in the Financial Report in the Mission Supplement will not only materially reduce these "overchecked" figures but put enough into the General Fund to put the Board in good shape financially. We have two more months in which to accomplish this desired end. "The Lord loveth a cheerful giver."

Mennonite Relief Committee.—Near the close of the World War there was organized, under the auspices of the Mennonite Board of Missions and Charities, the Mennonite Relief Commission for War Sufferers. This Commission functioned as an independent body for a few years. When the need for war sufferers became less, the work of the Commission was broadened so as to include emergency relief for whatsoever purposes, and the organization changed into a Relief Committee functioning under our General Mission Board. Since that the Committee has performed commendable services in extending help to flood sufferers, drought sufferers, etc., and now another emergency calls for relief for the hundreds of thousands of people who are made homeless because of the high waters in the Ohio and Mississippi valleys. The United States, the Red Cross and other relief agencies are rendering active service, and it is but right that the Mennonite Relief Committee should likewise lend assistance. Word comes from that Committee that they are ready to render such assistance. The Committee suggests that all contributions from our people for this purpose should be sent to the general treasurer of our General Mission Board, Bro. D. D. Miller, Elkhart, Ind. There is an advantage in our people offering their relief through this channel, for the personal touch with the needy means not only a relief in temporal things but often opens up an avenue to the soul.

Correspondence

Middlebury, Ind.

(Clinton Brick congregation)

Dear Herald Readers, Greetings:—The flood of the Ohio and Mississippi river valleys, with its effects still lingering in our memory, reminds us of the overpowering clutches of sin. Let us build strong bulwarks against Satan that he will not be able to enter our homes and carry off our loved ones.

Five young girls have chosen to accept the Lord Jesus Christ as the only means of saving their souls. These are some of the visible results of the revival meetings recently held at this place. We appreciate the efforts of Bro. M. C. Lehman of Goshen, Ind., our evangelist. Bro. D. D. Miller of the Forks congregation, assisted the local ministry during instruction meeting for these young converts, on Sunday, Jan. 17.

Bro. D. D. Troyer, of the Clinton Frame congregation was in charge of consecration services for the newly appointed teachers for this year.

Bro. Ivan Emmert of Molalla, Oreg., took part in the young people's Bible meeting on Jan. 24, speaking on the subject, "Establishing Missions." He gave a very interesting talk, including experiences among the mountain folk

of the surrounding community in which he lives. H. R. Lehman.

Clarksville, Mich.

(Bowne congregation)

Greetings to All Herald Readers:—The dear Lord has again given us the privilege of seeing another New Year. Already two weeks of the new year have slipped by. Have we made it a better year thus far, in our spiritual life as well as our natural life? Have we really taken time to thank God for what He has done for us in the past year? He is the only One who can strengthen and comfort us.

Two young people accepted Christ during our revival meetings held Nov. 10-20. Our evangelist was Bro. Ray Yoder of Indiana. We were also privileged to have communion during this time.

The first two weeks in December we had our Bible school, and many wonderful and helpful thoughts were brought to our minds again by our instructors, Bro. S. G. Shetler and Bro. D. A. Yoder. There never is an end to the great truths in God's Word. Oh that men would only "search the scriptures daily" and find more of these many truths; or be as the Ethiopian and desire a "Philip" to teach them.

On Dec. 22 we had our annual business meeting. The following officers were elected for the coming year: S. S. Supts., Elmer Shaffer, Daniel Zook; Secys., Homer Overholt, June Birkey; Chors., Mae Schrock, Elmer Shaffer; Libr., Edna Birkey.

One of our number, Bro. Elmer Shaffer, was seriously hurt in an automobile accident when two men were instantly killed and two others also seriously injured. Such warnings come, but do people take heed to them? It should make us all think seriously, but especially those that are still outside the fold of God. Many there are that should take heed, even some of these are living on borrowed time. These things must happen to make us see how quickly God can snatch us out of this life whether we are ready or not. Why do so many reject such a loving Savior?

Pray for us at this place, that we who have taken the right step may be a light to those who are still wandering in darkness. Gladys Heaven.

Scottdale, Pa.

Greetings to Herald Readers:—On Jan. 17 a number of this congregation were permitted to attend the ordination services held at Masontown in the afternoon, when Bro. Paul Roth was ordained to the ministry. Bro. Daniel Kauffman spoke during the forenoon and afternoon sessions and Bro. Paul Roth preached in the evening. The home bishop, Bro. A. J. Metzler, had charge of the services.

Bro. O. N. Johns spent several days during the early part of the same week

in the interests of the work at the Publishing House. We appreciated his timely and helpful message which he gave Wednesday evening at the mid-week prayer meeting.

On the same evening we had the first lesson of the sixth unit of Teacher Training work. Bro. John L. Horst is the instructor. This course in Sunday School Administration proves interesting and helpful.

During the past several weeks the Criterion Literary Society was organized and now has regular meetings on the last Friday of each month.

On Thursday evening, Jan. 21, was held our semiannual business meeting at the church. The meeting manifested a growing interest in the activities of the congregation in different avenues.

On Sunday, Jan. 24, we enjoyed an all-day workers' meeting. We trust this meeting will spur all Christian workers on to a greater and more consecrated service for the Master and His kingdom. Ellrose D. Zook.

Protection, Kans.

Greetings in His Name:—After our very dry, hot summer the Lord has given us a lovely autumn; enough moisture for the wheat to make pasture for the cattle.

Thanksgiving day Bro. Jesse Kauffman came to our church and held a 10-day revival. There were 6 confessions and 5 reconsecrations, with the entire membership resolving to glorify God more fully.

At the Sunday school election the following were chosen for the present year: Adult Supts., Truman Selzer, Albert Schultz; Chors., Opal Selzer, Sanford Miller; Sec.-treas., Elsie Zimmerman, Vernon Schultz; Librs., Alice Baker, Berta Selzer; Pri. Supts., Myrtle Schweitzer, Clayton Beyler.

The annual business meeting was held, also the annual election of sewing circle officers. So we begin the New Year with the entire church at work.

Eight of our membership, seven young people and one of our ministers (Bro. Chas. Schweitzer), are attending Special Bible Session at Hesston, Kans.

Bro. D. D. Miller was at Greensburg, Kans., last Sunday assisting in the work of ordaining a deacon at that place.

Jan. 11, 1937.

Ursula Miller.

Dalton, Ohio

(Kidron congregation)

Dear Readers of the Gospel Herald:—It is with pleasure we can again report a number of ministering brethren being in our midst who brought many inspiring and helpful messages.

On Dec. 27, Bro. I. J. Buchwalter of Pleasant View Church, Stark Co., preached for us from Psalms 8:5. Theme, "What is Man?"

Jan. 10, the brethren S. E. Allgyer

and Alfred Yoder of West Liberty came into our midst, the latter gave a talk to the Sunday school and Bro. Allgyer gave the message. Theme, "Ye must be born again." In the evening he spoke on the subject "A life after God's plan." On Monday they visited several homes in the interest of rebuilding an "Old People's Home" near the Crown Hill Church.

On the evening of Dec. 30 Bro. A. J. Mast of Belleville, Pa., began a week of evangelistic meetings which resulted in six confessions and seven young applicants for baptism to be received into the Church, which, the Lord willing, is to take place sometime next month. During the day Bro. Mast visited about 80 homes to cheer and comfort the sick and sorrowing, also pointing the wayward to come back into His fold. The meetings were largely attended, a marked interest manifested. The following ministering brethren also attended some of the meetings: I. J. Buchwalter, P. R. Lantz, Noah Hilty, John Zook, and Peter Baumgartner; besides a number of other brethren and sisters of other churches. May God bless the brother and the messages. We pray that the seed sown may find lodging and bring forth fruit in due season and we as a church may resolve to live closer to God.

On Dec. 25 a gospel team of eight students of Goshen College worshiped with us, favoring us with talks and songs which were greatly appreciated. We also had the privilege to have four of the brethren with us in the evening, favoring us with a few numbers of songs at the Christmas program which was rendered by a large group of children with songs and recitations. We also were privileged to have with us Bro. I. W. Royer of Orrville. The house was filled and a good interest taken, although a number were saddened who knew of the accident which happened a few minutes before the meeting started, when a drunkard with his car drove on the wrong side of the road in Kidron overthrowing five girls who were walking. One girl was hurled into eternity within an hour after it happened. Another girl, daughter of Bro. A. W. Sommer, who came here from Moody's Bible Institute to spend her vacation, got her right leg fractured. Again a loud call, "Prepare to meet thy God;" for we are uncertain of our lives. Especially on the road where intoxicated people drive.

Jan. 12, 1937.

Cor.

South English, Iowa

(Liberty congregation)

Dear Herald Readers, Greetings:—Sunday, Dec. 20, Bro. Titus Horst of Newton, Kans., worshiped with us.

Our Sunday school has been reorganized as follows: Supts., L. J. Powell, Lloyd Weaver; Chors., Esther Wea-

(Continued on page 956)

Miscellaneous

DAY DREAMS

By D. H. Martin

For the Gospel Herald.

If we could see as God sees, how different things would look!
Our life would lie before us like the pages of a book;
We would understand just why He sends the sunshine and the rain,
And that with all the joys of life, we must endure some pain.

If we had ears like God's ears, how different we would hear!
We would hear the singing of the birds, and the songs that we hold dear;
We would hear the little children lisping in their childish glee,
And our life would overflow with all we hear and see.

If we would think as God thinks, how much better it would be!
We would not judge our brother, nor all his failings see;
We would think of all the better things, of being good and kind,
And even in the common things we would try some good to find.

If we would speak as God speaks, how our voices we would raise!
Unto our heavenly Maker, in gratitude and praise;
We would banish evil from our lips, and speak of Heaven above,
And of loved ones who have gone before, to the land where all is love.

If we would have the love of God shed abroad in all our hearts,
We would feel a brother's sorrow and, with his, our tears would start;
We would yearn to help another find the Savior's loving breast,
Where alone the soul can find that blessed peace and rest.

God gives us eyes to see, and ears that we may hear;
Help us to think of lovely things, and friends that we hold dear;
Help us to sing Thy praises, and to have Thy perfect love,
That when our work is ended we may meet with Thee above.

New Holland, Pa.

OLD TIME REVIVAL

By T. K. Hershey

For the Gospel Herald.

X

It would be interesting as well as profitable to continue the study of the outstanding qualities that have made some of our other Mennonite evangelists so useful in the evangelistic field. Time nor space would permit that now. Suffice it to consider one of the used-of-God Mennonite missionaries, and the requisites that so adapted him in the field of his choice.

Jacob Burkhard

The book "Life and Letters of Jacob Burkhard, Missionary to India," written and compiled by his wife, has just been printed. To show the traits and qualities that made Bro. Burkhard so useful, I shall quote freely from the above re-

ferred to book. Bro. J. A. Ressler, another live and dynamic worker in the Church whom the Lord saw fit to remove from time to eternity so very recently, says in the introduction to this book: "The reading of this life story cannot but impress one with the need of more lives that are surrendered to the will of God; more souls consecrated to unselfish service; more men and women yielded to God in devotion and prayer." These words are from one who worked shoulder to shoulder with Jacob Burkhard.

After hearing of the loss of one of India's outstanding missionaries, Bro. Burkhard wrote to the other missionaries as follows: "I have been so broken up I could not keep back the tears. I do not know what it is, but it seems to me that God has some special work for me in India. I know He has some work for me to do that no one else can do. . . I know no other way than to place ourselves entirely in His hands, and spend hours in communion with Him." Herein lay the secret of the success of this much used missionary in India. Later in the same message, he says, "I imagine I can hear God say at such times, 'Those people down there just don't know what to do, and they are crying for mercy and light. Now I will give them a rich blessing and get glory to my name.' Do we tell His blessings enough?"

Private Devotions

Perhaps the most prominent thing that made Brother Burkhard such a man of God was his private devotions. Listen to this "This morning I rose at my usual time and had my usual devotions." Again, "I long to get nearer to God. I long to have the Lord teach me to pray." On another occasion Brother Burkhard was known to rise a great while before day, like his Master, and depart to a solitary place to pray. At a time when his daily program was interfered with he wrote in his diary, "This will interfere with my devotions somewhat, but maybe I can rise a little earlier. My rising time now is four o'clock. May God help me to rise earlier and spend the early moments with Him." At another time, he wrote, "I awoke at exactly three o'clock but did not get up until about twenty minutes later. I then spent the time with the Lord in prayer and reading His Word."

On Aug. 28, 1902, he writes in his diary, "I have been rising too late for some time. This morning I rose a few minutes after four." Yes, Brother Burkhard's private devotion seems to be the secret of his spiritual strength. Dear Reader, it will be yours and mine.

A Man of Prayer

Like all great men of God, Brother Burkhard was a man of prayer. Let us listen to him as we cite his sayings as found in his diary and letters. Already in his school days, he said "If we as Christian people would spend more

time in secret prayer, how much more powerful our lives would be!" This policy he carried out in the mission field. There he wrote in his diary, "This evening God put it into my heart to pray earnestly for an outpouring of His Spirit upon us all." Again, "I cannot go to bed if it is late without talking to God about it" (referring to a difficult problem). Quoting Luther, he writes, "When Martin Luther had a big day's work ahead he said, 'I must spend three hours with the Lord so that I can finish my day's work.'"

Brother Burkhard firmly believed that prayer would bring about a revival. On page 132 of the book referred to, we read, "I have been praying for a long time for a revival here. The Lord gave me the promise that I should see it."—"This kind can come forth by nothing but by fasting and prayer." Then he adds, "If we expect the Lord to do a great work, we must pray. The Lord can work without our praying but that is not the way He does." Did God allow him to see the revival he believed he would see? Yes, at least in part. He writes, "Yesterday morning, when I arose the devil wanted to upset me. I had an awful battle with him of about three hours. I got the victory on my knees and with an open Bible." Then adds, "Last night, there were nine more confessions, making 70 in all." So concerned was he that in writing to another he says, "Did you ever read Charles G. Finney's Revival Lectures? I hope in your next letter you may be able to say that a great revival has broken out in your midst and that many people are turning to the Lord. Pray for it and expect the Lord to answer your prayers."

Just a little more than a year prior to his death, he wrote to his father, "I have been much interested in reading about the great revival in Wales and England. A great revival has broken out in Assam, a district in the North-eastern part of India. Our prayer is that the revival may keep on spreading until it spreads all over the world." Other quotations with respect to his burden for souls and the desire to see a World-wide Revival might be cited, but enough has been given to make us halt in our mad rush to get ahead and to take time to pray.

No wonder Brother Burkhard was such a useful missionary. The secret of his success was not so much in an abundance of intellectual preparation and scholarship as in his daily living with Christ in the school of prayer. Surely our present missionaries, both at home and abroad, as well as our present evangelists and all Christian workers, can learn many lessons from this man of God. Especially, may our attention be called to his faith along the lines of prayer, world-wide evangelism, and revival.

Tuleta, Texas.

(To be continued)

SIMPLE STUDIES IN THE GOSPEL OF JOHN

By Edith Hirst

For the Gospel Herald.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning.—Jno. 1:1.

John's Gospel is the beginning of new creation, while Genesis is the beginning of old creation. John (son of Zebedee and Salome and "the disciple whom Jesus loved") was about 90 years old (so it is generally thought by Bible students) when he wrote this Gospel, the only disciple living to tell and proclaim his writing as true facts. Here John traces the generation of Christ back beyond David, beyond Abraham, back to God Himself. He takes us back to the beginning and shows us that Christ had no beginning.

John shows us that Christ Himself was the Creator, not a mere creature; that everything has a beginning, but God had no beginning. He has always been; is "from everlasting to everlasting."

During the present quarter our Sunday schools will study John's Gospel. Ask any person what are some of their favorite passages or chapters of the Bible, and many will say the 24th Psalm, or perhaps another will say Jno. 3:16, or some chapter of John stands out with them.

John's Gospel contains 21 chapters, 879 verses, and 19,099 words. 419 verses contain the word "Lord," and 270 consist altogether of His own words. "Father" is mentioned 120 times, the word "world" 78 times, "life" and "living" 50 times. We would wonder what other words could be left to make sense.

Perhaps you did not know that John was the only one among the disciples who escaped martyrdom. He was the bosom disciple, a Jew of Galilee, and a disciple to John the Baptist. That his mother was a devout follower probably accounts for John's virtues. His principal occupation was fishing; also his brother James and his father followed the same occupation. John was full of energy, impetuous, which probably won for him and James the name, "sons of thunder." As one of the "inner circle" disciples, he was admitted, rather than present at the following:

The raising of Jairus' daughter.

The transfiguration.

The agony in the garden.

He was at the beautiful gate with Peter when the lame man was healed, and was imprisoned with Peter.

While he was "unlearned and ignorant," he was one of the pillars of the church. He was the only disciple that we have any record of following Jesus to the cross, and the first disciple at the sepulcher. Jesus at the cross committed the care of His mother to him.

The Gospel of John is the most influential book of all literature. While simple, gentle as a lamb, bold as an eagle, deep as the sea, and high as the heavens, John was sent to bear witness of the Light, for Jesus is the Light of the world. "He that followeth him shall not walk in darkness."

This Light can not be purchased with money. Money can buy clothing, etc., but it satisfies only for a time, and if we pay by yielding ourselves and all our possessions to the Lord, and give our time and talents to Him, it speaks (in results) for eternity. Eternity is a long time, but what we purchase with money is for but a short time.

The woman of Samaria purchased the living water for life, believing in salvation and going out to witness for Him.

The peculiarity about the woman of Samaria (who came to the well at high noon that she might not be noticed by who chose to go by at that time, because of her sinful nature) was the opportune time for Christ to contact her on her salvation. You know it was customary to draw water at the well morning and evening.

Nicodemus, to avoid publicity, came in the night to seek this salvation.

So we can come at all times. God is ready to contact us any hour of the day. But so many of us are too busy to accept these wonderful things He offers us; lack time necessary for eternity. Time is fleeing so rapidly and opportunities to do things are being lost never to present themselves in the same way again.

Paul grasped opportunities as God presented them. He delighted in the glory. For as the vision presented itself to him he was up and doing. He was as human as we are; for it was said that he was momentarily on the level with humanity again.

So it is said we might be a Martha, a Mary, an Esther, a Ruth or a John who became so famous to be mentioned in the history of creation or our Holy Bible, if we would so grasp these golden opportunities when they present themselves. John said that not enough books could be published to tell of the things that Christ did on earth. Jno. 21:25.

Scottsdale, Pa.

LOST CONFIDENCE

In II Tim. 4:10 we read, "Demas hath forsaken me, having loved this present world." There seems to have been sweet fellowship at one time, and when the battle grew hot, when he needed a friend, then to have that friend betray him was indeed hard.

Alas! how many have had a similar experience! Happy, yea truly happy, that soul who has never had to lose confidence in a friend. I recall the case

of a young man who several years ago told a friend of his that he was going to attend a certain camp meeting. A few days later he found the committee on worship had been visited by a couple and a boycott ensued. Great was his surprise when he found that his friend (?) had done this when there was no charge against him from his local church nor elsewhere. No apologies were offered, though informed of their mistake. Needless to all, confidence slipped and was never restored even though the act was forgiven on his part. God's Word says one is not to take up a false report against his neighbor, but how easily it is done!

A young lady began teaching school in a neighborhood on a Monday morning and was seen coming to her room early. Immediately Mrs. Long Tongue got busy and assailed the Board for hiring a person of such a disreputable character to teach their children. The Board met and dismissed her with no explanation. It so grieved her that she became temporarily insane and I think took her own life when she found out the reason for their action. The truth was that she was from a distant community and her mother had fallen ill. She relieved her sister in caring for her and the young man with a team of black horses and new buggy was her brother who had brought her early to her school so as to get back to his work. Poor soul! Just a victim of gossip.

Looking back over the years and recalling what I have seen and heard I cry, "Lord help us," for it is a dangerous thing to trample on the forbidden ground of others' conduct when we do not know the motives.

Then there is another way to lose confidence in a supposed friend. The young son of a stock buyer I know bought some cattle from a certain man. The man ruded his bargain a few days later and would not deliver them. Mention this man's name to this boy, and he laughs him to scorn. Lost confidence!

The Bible says, "Who sweareth to his own hurt and changeth not." Is that plain enough? A man's promises should be as good as his note. Yet some seem to think that what is only verbal is subject to change. But for this there would be no need of notes. "To his own hurt." What if a man does offer you more for your stock? If you have promised it to a former buyer you cannot change unless first seeing your former buyer and procuring his release. Alas! Life's pathway is strewn with human wrecks through broken promises. One hates to lose confidence in his fellowmen. I believe there are millions of men who are scrupulously honest, but the bad actions of the few tend to sow seeds of distrust of the many. God knows and weighs the motives of every human heart. What a blessed privilege to be

rewarded in the end for our good stewardship here!

—The Herald of Light and Zion's Watchman. Selected by Peter Zehr.

CORRESPONDENCE

(Continued from page 953)

ver, Gladys Reade; Sec.-treas., Vernon Weaver, Wayne Wenger.

On Dec. 25, Bro. Silas Horst brought to us the Christmas sermon. Text, Gal. 4:4.

A Gospel team from Hesston, Kans., was with us Dec. 27, and gave us a program during the Sunday school hour. Bro. Lawrence Horst of Peabody, Kans., preached for us.

We again had the privilege of meeting together on New Year's day for singing. Psalm 34 was read at the beginning, followed by prayer; then the time was spent in singing. Let us each one bless the Lord at all times. "O magnify the Lord with me, and let us exalt his name together." A goodly number were present and by the expressions of some heard during the noon hour and at the close, it was a profitable way to begin the New Year.

Bro. Irvin Grove of Stuarts Draft, Va., who has spent the summer with us, has again returned to his home in Virginia.

A number of our young people who are attending school at Hesston spent their Christmas vacation at home. They have again returned to school and a few young people are attending the Short Bible Term at Hesston.

Jan. 12, 1937. Leda Grove.

Flagler, Colo.

(Thurman congregation)

Greetings in Jesus' Name:—In looking back over the old year we should truly thank the Lord for the many blessings received from His bountiful hand. Truly the Lord has been good, and greatly to be praised is His name. And now, looking ahead into the new year, may we again ask the Lord for His blessings through this another year, and that He will strengthen and keep us, that we may stand true and firm on that solid Rock, Christ Jesus; that we can claim as our own that precious promise given in Isa. 41:10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

On Sunday, Dec. 20, we reorganized our Sunday school as follows: Supts., Aaron Ruby, John Fahndrich; Secy., Roman Stutzman; Chor., Earl Hartzler; Cor., Anna Rediger; Usher, Harold Stutzman.

At present we are enjoying much warmer weather again after having a very cold spell. We also have some snow.

We ask an interest in your prayers

for the work at this place, and that we as a little flock of God's children may be bright and shining lights to those about us.

Jan. 12, 1937.

Cor.

Alpha, Minn.

Gospel Herald Family, Greeting:—

It's nice to be spared to the new year and feel our Lord near and precious. The New Year is already hastening on its way, and, willingly or not, we are in its program. If we really sense the fact that we are a living spectacle to the world, it may help us to determine our attitude toward the opportunity of the ensuing days. The reorganization of Sunday school resulted as follows: Supts., James Bute, John Garber; Chors., Mary Garber, C. J. Garber; Sec.-treas., Stephen Shearer; Teachers: N. E. Landis, D. F. Lehman, Ella Egli, Ethel Landis, Mary Garber, and Irene Kauffman; Cor., Irene Kauffman.

We are much pleased to announce a nice improvement in the convalescence of Sister Beth Stoebe from an operation she underwent for appendicitis; also glad to say we are expecting the return of Bro. Landis home from his places of labor in North Dakota and Montana.

Wishing the choice blessing of God to abide on you faithful ones,

Jan. 13, 1937.

C. J. Garber.

Clarence Center, N. Y.

(Sandhill congregation)

Greetings to the Herald Readers:—May this New Year be not only a time of checking financial but also spiritual gains.

Our winter thus far has been the most open and sunshiny in at least the past ten years. Some snows and rain but exceptionally mild temperature. As usual, this is accompanied by more sickness. Over half of the pneumonia cases in Buffalo have succumbed, according to reports.

This community has been blessed with many visitors all fall, especially during June, July and August, when 149 worshiped with us. We were glad to listen to the Word from ministers among them. At present 8 young people are working in this vicinity from Indiana, Iowa, and Oklahoma.

The children rendered a missionary program the evening of Nov. 15, and brought returns from savings boxes and quarters. May they truly "learn by doing."

While there were no public conversions during our revival meetings by Bro. I. S. Mast early in November, we know God was glorified and believers strengthened. Through the splendid visitation work one young man confessed Christ. He received instruction from our pastor and was received into church fellowship by water baptism on Dec. 27. At this time 3 were received by letter.

The Goshen Gospel team also were

with us in the forenoon with messages in song and talks. In the evening the children gave their Christmas program, followed by Y. P. M. This had been postponed one week because of stormy weather and uncertain road conditions.

On New Year's evening we held our Sunday school and church reorganization, as follows: S. S. Supts., Richard Wideman, Paul Troyer; Chors., Verda Mast, Verda Klingelsmith; Sec.-treas., Wilma Yoder, Edward Yousey; Y. P. M. Supts., Mose Kipfer, Jacob Weirich; Church Chors., John Albrecht, Jacob Byler; Church trustee, Ezra Steinman; Cor., Ruth Troyer; ushers, Linford Klingelsmith, Dan Mast.

Last year a committee was appointed with a view to getting suitable and more literature to our young people. The Sunday schools voted to organize and support a library when their findings and recommendations were later presented. On Jan. 3 this committee—Ira Yoder, Joella Murray, Ruth Troyer—were asked to serve as book committee and Naomi Klingelsmith appointed librarian for the year.

Four of our young people and another here from Ohio are attending Ontario Mennonite Bible School. May their lives be enriched and made more useful for the Master.

The work on our new church building is progressing nicely. Much of the labor is donated, as convenient. The writer was assured it could be completed within 4 to 6 weeks were it not for the lack of funds, as there was something of a \$600 debt, at last report. Sincere thanks to all who have contributed. It is 40 by 60 feet, with pulpit and entry built on. Its location is easily found on road maps. On No. 5 north and east of Buffalo, turn north on 263 for 2 miles, then turn right on Clarence Center-Akron road nearly 2 miles. A welcome is extended to all to stop in our community.

Many of us believe the Lord has a program for Western New York. The church building now being used lies at the edge of a swamp section, whose living and moral conditions are low. This is a community building and could be used for definite extension and mission work to those around it. Buffalo offers a challenge, and any work there could draw on the talents of 8 to 12 sisters constantly employed there. Will you pray for Western New York?

Jan. 14, 1937.

Cor.

Lititz, Pa.

(Hess and Hammer Creek congregations)

Dear Readers:—The New Year is here with its new responsibilities and new opportunities. May we grow in grace and walk closer with our God as the days go on.

Our Church leaders are urging us on in the heavenly way and encouraging us to higher planes in Christian living. They stand back of us in our different

activities, which helps the brotherhood in an effectual way.

The reorganizations for 1937 have been finished. They are as follows:

Hess S. S.—John Wentling, Howard Charles, Supts.; Jonas Bucher, Treas.; Ira Sensenich, Secy.; Harvey Eberly, Ernest Bowman, Chors.

Hammer Creek S. S.—Harry Risser, Howard Hess, Supts.; Benj. Snavelly, Treas.; Peter Risser, Wayne Graybill, Secys.; Russel Beyer and Earl Wissler, Chors.

Sewing Circle:—Mrs. Henry Eshleman, Supt.; Susan Brumbach, Helper; Mrs. Howard Hess, Mrs. Jonas Bucher, Sec.-treas.

Workers' meeting is held in different homes every two weeks. This is a meeting for all interested in the study of the Sunday School Lessons. John Wentling is the moderator.

A singing group has been organized for every one interested in the singing of hymns. Meetings are held in homes for practice and they sing for the sick and shut-ins. They also help out at mission stations. On Christmas morning a large group went out singing Christmas carols.

On Sunday afternoon, Jan. 10, a service was held at the city jail with Bro. John S. Hess preaching the sermon and the group helping with the singing.

May the Lord bless these organizations and our churches. May He be with their leaders and officers so that much may be done for the honor and glory of God and for the furthering of His Kingdom.

Jan. 15, 1937.

Cor.

Milford, Neb.

Organization of East Fairview Church and Sunday School for 1937 as follows: Supts., Sylvan Yoder, Fred Stutzman; Sec.-treas., J. C. Stauffer; Chors., Clarence, William J. Stauffer; Pri. Supt., A. M. Miller; Leaders in singing, Allen Hershberger, Uriah Stauffer; Miss. Bd. Member, D. E. Bender; Rep. to M. P. House, Wm. H. Kremer; Member of Y. P. B. M. Com., Sterling Stauffer; Trustee, John Yeackley; Treas., C. G. Stauffer; Sexton, A. M. Miller; Ushers, Ray Stauffer, Herman Reil; Janitor, Sterling Rediger; Caretaker for cemetery, Alvin Saltzman.

Jan. 16, 1937.

Cor.

Yoder, Kans.

Grateful indeed are we for the many blessings the year 1936 brought to the Yoder congregation. These shall remain with us for years to come. The absence of both Bro. H. A. Diener and Bro. Levi Headings for almost two months was felt. Their presence is again appreciated.

The organization of the various church activities resulted in a number of changes. The Sunday school officers for the coming year are as follows: Supts., Adult Dept., A. O. Miller, Ora

Yoder; Supts. Prim. Dept., H. A. Diener, Elizabeth D. Yoder; Sec.-treas., Clayton Diener; Chors., T. C. Yoder, Sanford E. King. To these are added the 29 regular teachers.

The annual business meeting of the church was held Jan. 1. The following officers were elected: Trustee, D. J. Yoder; Ushers, Eli Gingerich, D. C. Yoder, and Daniel Diener; Parking Com., Enos Yoder, S. E. Schrock, D. J. Yoder; Hutchinson Mission Com., Levi Headings, Daniel D. Miller; Chor., T. C. Yoder; Cor., L. O. King.

The sisters' sewing circle elected the following officers: Pres., Elta Yutzy; Vice Pres., Mrs. Fred Yoder; Sec.-Treas., Mrs. J. E. Yoder.

Twenty-four young people of this congregation are now attending Heston College and Bible School; one-half as regular students, the rest Short Bible Term students.

We anticipate a blessed and profitable series of meetings in February, to be conducted by Bro. S. J. Miller of Michigan. Pray for an outpouring of God's Spirit at that time.

Jan. 18, 1937.

Cor.

Carstairs, Alta.

Greeting in Jesus' Name:—We are again entering a New Year. My wish and prayer is that great things will be done for the Lord this year.

On Dec. 27 we reorganized our Sunday school with Bros. Alvin Steckly and Willard Hartzler Supts., and Sisters Stella Hartzler and Edna Shantz Sec'ys. Our superintendents were also elected choristers. May the Lord bless the work in this part of His vineyard.

On Dec. 28 Bro. Milo Stutzman of Kingman, Alta., Bro. Ezra Stauffer of Tofield, Alta., and Bro. Clarence Ramer of Duchess, Alta., came into our midst to conduct a 3-week Bible school; also 16 brethren and sisters from other congregations in Alberta. There was good attendance, also attention during the three weeks study. Two young people found Christ as their Savior and two lives were reconsecrated. We thank God for this. It makes us rejoice to see that there are still souls ready to own Christ as their Savior.

On Jan. 15 we had a program in closing of Bible school. The young people attending took an active part in telling about the different studies they took during the school. We were glad for the testimonies they gave about the help they received during the short study of His Word. May they continue to search the Scriptures for a deeper knowledge.

The brethren went on to Duchess, Alta., where they opened a three-week school on Jan. 18. May God bless their work there also. We are glad for the young lives that desire a better knowledge of His Word. Satan is trying to deceive and destroy at all times. Pray for us, that we as a church will be

found with our lamps trimmed and burning bright.

Jan. 18, 1937.

Ida Shantz.

Minot, N. Dak.

Dear Herald Readers:—On Jan. 3 the new officers of our Sunday school were in their respective places: A. L. Glick and Earl Martin as superintendents; Willis Myers as secretary-treasurer, and Robert Myers as chorister. We have been able to have Sunday school and church services each Sunday this winter.

During Christmas week Bro. Noah Landis of Jackson, Minn., spent a few days with us. He conducted several afternoon and evening meetings, for which we were very grateful and richly blessed. From here he went to Bloomfield, Mont., to conduct a Bible school. Earl Yoder, from this place, has been at Bloomfield, Mont., since Dec. 28, where he attended the Bible school.

Mrs. Neil Yoder who has been convalescing from an operation for appendicitis, was able to attend church services again last Sunday. Our pastor, Bro. L. A. Kauffman, was called to Kalispel, Mont., Jan. 4, to conduct the funeral services of a young daughter of Bro. Joe Birkey. We hope that all Herald readers will be drawn closer to the Throne of God and that they may find much happiness and prosperity in 1937. Will you pray for us at this place?

Jan. 19, 1937.

Sincerely,

Ruby Martin.

Nampa, Idaho

Dear Herald Readers, Greetings:—We now face another year. Are we going to put forth a greater effort to serve our Lord in this year than we did last? or are we satisfied with the work we have done for Him in the past year? May the Lord help and guide our efforts for Him.

On Dec. 13 we reorganized our Sunday school with the following results: Supts., L. F. Hilty, Chris Nafziger; Prim. Supts., Florence Burkholder, Ina Flisher; Chors., Elizabeth Good, Raymond Cook; Sec., Anna Christensen, Joe Burkholder; Libr., Ruth Weaver, Ruth Flisher. May the Lord help all to be faithful in their labors.

On Jan. 1 we held our first meeting, which was our business meeting, in the basement of our new church. We were all glad to move in our new church, even if it was only in the basement. The Lord willing we will be upstairs in a couple of weeks. Those elected to fill our church offices were: trustee, Chris Nafziger; Sec.-treas., J. H. Flisher; Chors., Florence Burkholder, Raymond Cook; Cor., Ruth Flisher; Ushers, Joe Burkholder, Robert Zuercher; Children's meeting leaders, Matilda Miller, Anna Kauffman.

We wish each reader God's richest blessing in this year.

Jan. 19, 1937.

Cor.

(Continued on last page)

SPECIAL MEETINGS

(Continued from page 949)

Word. One of the greatest needs of the world today is husbands that can command the respect of their wives. Although you may be poor in this world you can have heavenly riches, as Lazarus had. When we take God into our confidence we have power by our side. We should be willing to take good advisers into our counsel. The enemy is not only after the world, but is also after the Church. The best of our men and women today are those with Godly ancestors. Let us at all times aim to please God rather than to be men-pleasers. Secretary.

Tofield, Alta.

Report of the 82nd quarterly Sunday school meeting held Dec. 27, 1936, at the Salem congregation, Tofield, Alta.

Organization.—Mod., John Wideman; Chor., Alta Roth; Sec., Edythe Stauffer.

Program.—Devotion (Rev. 1:4-8), D. B. Roth and M. D. Stutzman; Practical Christianity—Macedonia Calls to Service, Dan Breneman; Conditions Necessary for Salvation, Mattie Roth; The Word of God, Edgar Boettger; Love, Pre-eminent in the Christian Life, Grace Brenneman; Christian's Relation to God and the Government, Harold Lauber; Children's exercises, in charge of Verba Stauffer; Christian's Warfare with the Whole Armor, Lorene Maurer; The Extremes: Legalism and Lawlessness, The Danger of Each, M. D. Stutzman; Paul, an Example of Christian Courage and Steadfastness, Lucinda Yoder; The Economic Standards in Christian Brotherhood, N. E. Roth; John's Vision of the Future: Its Practicality to the Christian, Sister J. B. Stauffer. Song arranged by Reuben Roth.

Thoughts Gleaned.—The Macedonian call was important because it brought the Gospel to Europe, and so to us. The Bible is the Christian's true guide. Without it what would we know of God or of man's origin and destiny? Jno. 3:16; Acts 8:37; Rom. 1:16, teach us that we are to believe on the Lord Jesus Christ to be saved. Without charity our works will profit us nothing. All powers are ordained by God. In His Word He teaches that the government is to execute wrath on evildoers. In I Thes. 5:9 we read that the Christian is not appointed to wrath but to obtain salvation by our Lord Jesus Christ. We are given the armour of God to fight against that which is wrong. Paul, with this protection, did everything through Christ who strengthened him. A well-balanced Christian life is one of faith and works. Christ is Alpha and Omega, the beginning and the ending. He is and was and is to come. Let us be ready for His coming.

Secretary.

Leetonia, Ohio

Report of the Annual Sunday School Meeting, held at the Leetonia Mennonite Church, Dec. 25, 1936.

Organization.—Mods., Levi Hurst, Daniel Martin; Chor., John Leinbach; Sec'ys., Martha Weaver, Thelma Good.

Program.—Devotion, John L. Yoder; Preview of The Gospel of John, Paul Yoder; Sermon (Rev. 22:16), H. N. Troyer; Children's Meeting, Kathryn Lehman, Lizzie Yoder; Gifts for our King: (1) Gold (material things), Russel Royer; (2) Frankincense (pure living), Walter Oswald; (3) Myrrh (influence or association with others), H. N. Troyer.

Thoughts Gleaned.—There are four Gospel writers but only one Gospel, the Gospel of Christ. The Gospel of John was written to Christian Church. John shows Christ as a personal worker. He records the New Commandment, institution of Lord's Supper. Keeping this commandment is our testimony to the world. Christian Church must abide in Christ to bear fruit. It was needful for

Christ to come as He did to fulfill prophecies and the angel's annunciation. We ought to have confidence in His ability to bear our burdens. Accept the great gift that was given by God. Largest gift we can give to God is our lives in His service. Wise men brought gold because it was precious, the best that they had. Everything belongs to God; we are only stewards. "Do all to the glory of God," should be a guide to all our spending. None but pure in heart shall see God. A pure life is the echo of much unjust criticism patiently borne. People do things for God and expect wages. "The love of God constraineth us." Fruit is what God is looking for. We should be awake to our opportunities for witnessing in our associations.

Secretaries.

Columbiana, Ohio

Report of the Nonconformity Conference held at the Midway Church near Columbiana, Ohio, Dec. 18, 19, 1936.

Organization.—Mods., E. B. Stoltzfus, Wm. Detweiler; Sec., S. A. Yoder.

Program and Speakers.—Devotional Song Service, I. B. Witmer; Scripture Reading, Enoch Zook; The Bible Teaching on Separation, Daniel Kauffman; The Church and Her Calling, S. C. Yoder; Devotional, David Steiner; The Application of Bible Teaching on Nonconformity: (1) In Business, A. J. Metzler; (2) In Educational and Civic Relations, S. C. Yoder; (3) In Attire, S. E. Allgyer; (4) In Social Relations, M. C. Lehman; (5) In Religious Life, A. J. Metzler; Song Service, Geo. Mumaw; The Tidal Wave of Spiritual Indifference, Stanford Mumaw; How Conserve and Deepen Our Spiritual Life, Daniel Kauffman.

Thoughts Gleaned.—There are two attitudes we want to avoid: (1) an air of superiority in individual opinion; (2) apology for any subject because it is unpopular. Our attitude should be, "What saith the Scriptures?" The Church is composed of the "called out ones" of which Christ is the Head (Col. 1:18; Matt. 16:18). The devil is the ruling head of this world. The Church is not an end in itself. It is an agency in the hand of God to accomplish His end in the world. The first purpose of the Church is to make known the love of God as shown in Christ Jesus. It is to build up the saints of God (Eph. 4:11-13), to help the unfortunate ones in the Church. Unless people appreciate what God has done for them they cannot live consistently.

In all business it is so easy to conform to the world in the following ways: kinds of business, recognizing their debts, unequal yoke in corporations, Lord's day observance, noncharitable attitude toward competitors. We miss a great blessing by doing anything that militates against Christian principles. We have adopted an extravagant way of living which brings about these great problems. Peter says we are to be submissive, but obey God rather than man. We all agree that in case of a violation we need to obey God. Nonconformity in attire is a Christian principle. Regardless as to whether we uphold it or let it go, that does not change the teaching of the Bible. A principle to be kept alive must be given an opportunity for expression. Any truth ignored, perverted, compromised or rejected ends in judgment. Nonconformity is a doctrine that must be applied to all our living instead of only apparel. There are two golden threads running through the Bible from Genesis to Revelations. One is redemption and the other is that the Christian must be separated from the world. The man of God not only separates himself from something but also unto something.

A Christian is like a ship; it is of no value on land. Its place is in the water if it is to be useful. The water must be kept out. The Christian is in the world, not of it. He is here as a witness for his Lord. Our attitude to present-day Church activities should be dom-

inated by Matt. 28:18-20; whether it be organization, method, activities, observances of Christian holidays, weddings, funerals, etc. There seems to be a breaking down of Sunday observance.

What is our influence in a changing world? Closed Bibles in many homes causes Scriptural confusion. We need to associate with those that will help us to grow in the right direction. The congregation needs to be fed on the Word of God. If a congregation is to be strengthened it must put into practice what it knows. One thing we want to put into our congregations is hope. S. A. Yoder.

Married

Schrock—Miller.—On Dec. 25, 1936, at the Town Line A. M. Church near LaGrange, Ind., Bro. Joni Schrock Jr. and Sister Lavina Miller were united in holy marriage. May the grace of God abide with them throughout life's journey.

Litwiller—Stroud.—On Dec. 22, 1936, Bro. Harvey Litwiller and Sister Bessie Stroud were united in marriage at the home of the groom's parents, Bro. and Sister Aaron Litwiller, Bro. Simon Litwiller, uncle of the groom, officiating. May God's blessings attend them through life.

Eberly—Rife.—On Jan. 23, 1937, Bro. Merle W. Eberly of the Chambersburg, Pa., congregation and Sister Pearl E. Rife of Air Hill congregation were united in marriage at the home of the officiating bishop, Bro. Richard Danner, Hanover, Pa. We wish them a useful, happy life.

Landis—Nissley.—Bro. Earl S. Landis of the E. Petersburg, Pa., congregation, and Sister Emma R. Nissley of the Erisman, Pa., congregation were married Jan. 6, 1937, at the home of the officiating minister, Bro. Martin G. Metzler of Manheim, Pa. May the Lord abundantly bless them as they go through life.

Birky—Miller.—On Dec. 25, 1936, Bro. Simon G. Birky and Sister N. Ruth Miller, both members of the Hopedale, Ill., Mennonite Church, were united in marriage at the home of the groom's mother, Sister Elizabeth Birky, Bro. Simon Litwiller officiating. May God's blessings attend them through life.

Grieser—Schertz.—On Dec. 24, 1936, Bro. Alva G. Grieser of Dewy, Ill., a member of the East Bend congregation, and Sister Blanche Schertz of Low Point, Ill., a member of the Metamora congregation, were united in marriage at the home of the officiating minister, Bro. H. R. Schertz. May the Lord richly bless them.

Sommers—Miller.—On Saturday evening, Jan. 16, 1937, Bro. Manasses Sommers of Walnut Creek, Ohio, and Sister Barbara Miller of the Forks Church near Middlebury, Ind., were united in holy marriage at the home of the officiating minister, Bro. Earley Bontrager of Shipshewana, Ind. May the Lord richly bless this union.

Horst—Bontrager.—On Dec. 14, 1936, at the home of the bride's parents, Bro. and Sister J. P. Bontrager of Atwater, Calif., Bro. Roy Horst and Sister Mable Bontrager, both members of the Winton Mennonite Church, were joined in holy wedlock by the bride's father, Bishop J. P. Bontrager. May they have a long and happy life.

Nissley—Hostetter.—On Dec. 30, 1936, Bro. Lester B. Nissley of the Gantz congregation near Manheim, Pa., and Sister Elizabeth M. Hostetter of Habeckers congregation near Mountville, Pa., were united in holy marriage at the home of the officiating bishop, Bro. Richard Danner, Hanover, Pa. May God's rich blessings accompany them through life.

Garber—Rohrer.—On Saturday, Jan. 23, 1937, Bro. B. Snaveley Garber of the Brick congregation near Willow Street, Pa., and Sister Barbara Pauline Rohrer of the Strasburg, Pa., congregation were united in the holy bonds of matrimony at the home of the officiating minister, Bro. Frank M. Herr of Willow Street. May God's richest blessings attend them through life.

Obituary

Grove.—Minna Grove died Sunday, Nov. 22, 1936, of complications; aged 64 y. She is survived by 1 son, 2 brothers, (Pharas Grove of Pittsburgh and Albert Grove of Harrisonburg) and 2 sisters, (Mrs. Harvey Nissley, Middletown and Mrs. John P. Risser). Samuel Fry and Simon Garber preached the funeral sermon. Text, Job 14:14. Laid to rest in Sbafter's Cemetery.

Greybill.—Annie Greybill was born in Indiana on Aug. 7, 1841; died at her home in Metamora, Ill., Dec. 21, 1936; aged 85 y. 4 m. 14 d. Her two sons (Edward and John) preceded her in death. She leaves one daughter (Lettie Mitchell), two grandsons, and five great-grandchildren to mourn her departure. Services at the Metamora church in charge of Bro. H. R. Schertz.

Fultz.—Tressie Dove Fultz, the mother of four children, was born Sept. 19, 1909, and died Jan. 21, 1937. She accepted Christ as her Savior in February of 1932 and was later received into the Mennonite Church by water baptism in the Buckhorn schoolhouse near Matthias, Hardy Co., W. Va. The funeral services were conducted by John R. Mumaw, Samuel Shank, and G. Paul Showalter.

Haldeman.—Mary Haldeman died Jan. 14, 1937, aged 70 y. 9 m. She had a stroke and lingered 8 days and then the Lord took her home. To this union were born 4 daughters and 3 sons. One brother and 2 sisters and her husband remain to mourn her departure. Noah Risser and Samuel Fry preached the funeral sermon. Text, I Thes. 4:13. Laid to rest in Mt. Tonnel Cemetery.

Stauffer.—Elizabeth, daughter of Andrew and Nancy (Lesher) Stauffer, was born April 25, 1868; died at her home near Ningerton, Pa., Oct. 24, 1936; aged 68 y. 6 m. Surviving are 3 sisters (Amanda and Mattie at home, and Mrs. P. E. Hartman of Waynesboro, Pa.). Funeral services were held Oct. 27 in charge of Denton Martin and John Risser at Millers Mennonite Church. Interment in cemetery adjoining.

Stauffer.—Amanda, daughter of Andrew and Nancy (Lesher) Stauffer, was born April 11, 1864; died at her home near Ningerton, Pa., Nov. 22, 1936; aged 72 y. 7 m. 11 d. Surviving are 2 sisters (Mattie at home and Mrs. P. E. Hartman, Waynesboro, Pa.). She was a member of the Miller Mennonite Church for many years. She was always ready to lend a helping hand to those around her as long as health permitted. Funeral services were held on Nov. 26, in charge of Denton Martin and John Risser at Millers Mennonite Church. Interment in adjoining cemetery.

Bodkin.—William Anderson Bodkin was born Aug. 18, 1855; died Jan. 23, 1937; aged 81 y. 5 m. 5 d. Death followed a ten-day illness of complications. He was united in marriage to Lydia F. Simmons on Oct. 10, 1878. To this union were born 9 children, 6 of them having preceded their parents in death. His wife also preceded him to the grave. One son and two daughters survive: Filbert Bodkin, Onego, W. Va.; Mrs. Gordon Raines, Kibbs, Pa.; and Mrs. Wilbert Kisamore, Onego, W. Va. There are also 10 grandchildren and 6 great-grandchildren who survive. About 6 months ago he united with the Mennonite Church. Funeral serv-

ices were held from the home in charge of Paul Good. The body was laid to rest in the family cemetery near by.

Fretz.—Norman, son of Jacob and Magdalena Fretz, was born March 19, 1875, in Lincoln Co., Ont. He was married on June 7, 1899 to Sarah, daughter of Isaac and Matilda Culp, who survives him, with an adopted son (Edward) residing at the home. His illness was of short duration, passing away at the hospital in St. Catharines, following an operation for gall bladder trouble, Dec. 30, 1936. His surviving brothers are Benjamin, Christian, Edward and Manasseb; and his sisters, Clara (widow of M. Martin) and Arminta (wife of Courtland Overhold, Vineland, Ont.). Funeral services were held in the Moyer Mennonite Church on Jan. 3, 1937, in the presence of a large assembly of relatives and friends. Text, I Thes. 4:13. Services conducted by S. F. Coffman assisted by local ministers.

Hostetter.—David Felker, son of David M. and Minnie F. Hostetter, was born near Kinzers, Pa., Sept. 13, 1934; died Jan. 11, 1937, at the same place. He was sick only 3 days with pneumonia. He brought much sunshine into the home and will be missed by his family. But we feel that God's way is the best, and He has done all for our good. He is survived by his parents, 1 brother (Robert), 1 sister (Jeanette), and his grandparents (Mr. and Mrs. David B. Hostetter; Mr. and Mrs. Abram Felker). Services were held at the home by Bro. Parke Book and at Hersheys Mennonite Church by Bro. Ira Hershey. Text, II Kings 4:26. Burial in the adjoining cemetery.

"A precious flower to us was given,
To bud on earth and bloom in heaven."
By Parents.

Kratz.—Sarab (nee Wismer), widow of John H. Kratz, was born in Lincoln Co., Ont., Dec. 30, 1851, on the old Wismer homestead near Jordan, Ont. She died Jan. 23, 1937, at her late home in Vineland, Ont., aged 85 y. 24 d., after an illness of a few months. Her husband died in 1921. She was a member of the Mennonite Church since 1891. She manifested a keen interest in the affairs of life, keeping in touch through extensive reading as long as she was able to do so. Her interest was always maintained in the work of the Church and she worshiped with the congregation as long as physically able. Her expressions of faith and her hope in Christ give assurance and comfort to the many relatives and friends who are left. Funeral services at the Moyer Church were held on Jan. 25, 1937. Text, Rom. 8:24.

Martin.—John H., son of Joseph and Eliza Martin, was born near Goshen, Ind., June 15, 1882. He came to Stark Co., Ohio, in his boyhood days and in later years moved on a farm near Orrville, Ohio. On the morning of Jan. 10, he was taken ill with a severe attack of pneumonia which ended his life on the morning of Jan. 19; aged 54 y. 7 m. 4 d. On Nov. 14, 1907, he was united in marriage to Mary Wenger. Not having been blessed with children, they opened the doors of their home as foster parents to Eugene and Marie Studer. He is survived by his wife, 2 children (Eugene and Marie), 2 brothers (Jacob of Wooster, O., Reuben of Goshen, Ind.), 1 sister (Sarah Jane Weaver of Goshen, Ind.), and many other relatives and friends. He and his wife accepted their Savior and united with the Mennonite Church in 1915. He was much interested and actively engaged in the work of the Church and Sunday school and young people's meeting. His seat in the house of the Lord was seldom vacant. Funeral services Jan. 21 in the Martin Church, of which he was a member. Services were conducted by I. J. Buchwalter, assisted by Stanford Mumaw. Text, Eccl. 7:2. Interment in cemetery near by.

Lehman.—Simeon, son of Abram and Elizabeth (Christopbel) Lehman, was born near Bryan, Ohio, on Nov. 10, 1867. His health began

to fail about 18 years ago, and for the last 14 years was a semi-invalid. During all this time he bore his lot with courage and uncomplaining patience, seldom referring to his handicap but always looking on the bright side of things. Since New Year's day he failed very rapidly, until the morning of Jan. 15, 1937, he quietly passed away at his home near Goshen, Ind.; aged 69 y. 2 m. 5 d. On Nov. 20, 1892, he was united in marriage with Salome Buzzard and together they shared the joys and sorrows of life for 44 years. He was converted at the age of 25, and on June 4, 1892, he with 28 other young people was baptized and united with the Yellow Creek Mennonite Church. He is survived by his wife and 6 children (Arthur, Goshen, Ind.; Ruth Mumaw, Elkhart, Ind.; Hazel Weaver, Rensselaer, Ind.; Joseph, of Archbold, Ohio; Edna Kauffman, Wauseon, Ohio; Wilbur, Nappanee, Ind.), 15 grandchildren, 3 brothers (Joel of Edwards, Miss.; Jesse of Nappanee, Ind.; Daniel of West Unity, Ohio), 4 sisters (Leah Bechtel and Nancy Lehman, Nappanee, Ind.; Fannie Pocock and Sarah Lehman, Angola, Ind.). He was preceded in death by an infant son (Howard) and a granddaughter (Esther Lehman). Funeral services were held Jan. 27 at the Yellow Creek Church, with Brethren Clarence A. Shank and Jonas Loucks in charge. Text, II Cor. 5:1. The body was laid to rest in the adjoining cemetery.

"Our family circle again is broken
Since you have gone to rest;
But we our heads do humbly bow
And say—God thought it best."

Kauffman.—Aaron J., eldest son of Levi Z. and Emma M. (Glick) Kauffman, was born near Belleville, Pa., Jan. 26, 1911; died at the Ft. Sanders Hospital, Knoxville, Tenn., Dec. 28, 1936; aged 25 y. 11 m. 2 d. Aaron grew to manhood and always had his home on the farm with his parents. In his travels he had visited Iowa, the Gulf states, and Oklahoma. Here, upon receiving unfavorable news from home, he at once turned homeward, and remained there most of the time. On Dec. 13, 1936, he was joined in marriage with Hannah L. Yoder, of Reedsville, Pa., and on Dec. 18 started for a trip south, stopping over at Harrisonburg, Va., arriving at Knoxville, Tenn., late on the 19th. Being interested in the Lord's work, they offered to help at the Mission with the work and exercises over Christmas, which offer was gladly accepted. But on the 23rd Aaron suddenly developed pneumonia, which proved fatal. While all was done that human hands could do for the body and the soul, the spirit took its flight after 5 days of suffering. Necessary arrangements were at once made, and on Dec. 28, short services were held at the Rose Funeral Home, (in the absence of Bro. Jennings) by L. S. Glick, from Eccl. 8:8, after which the body was shipped by rail to Lewistown, Pa. The young bride of 15 days was now riding by herself (as it were) in the coach, while her recent lover was in the cold embrace of death "in the casket in the baggage car just ahead." The young bride was met by her father at the station also sister (and her husband) of the departed. His remains were taken to Belleville, and his former home. The services were conducted Dec. 31 by Emanuel Peachey. Texts, Matt. 6:33 (one of the deceased's favorite verses) and I Pet. 4:18. The services were further conducted from the Locust Grove Mennonite church by Bro. Peachey and Bro. John Zook. Text, I Pet. 4:18. A large crowd of friends and relatives had gathered to pay the last tribute of respect to a friend. He leaves his sorrowing companion, his father and mother, a brother (Roy), two sisters (Ada—Mrs. Joseph Peachy, and Edna), all of Belleville, Pa.; also uncles, aunts, cousins, and many friends. Interment in the Locust Grove Cemetery. May God comfort the bereaved. By an Uncle.

Schrock.—Jacob B., son of John D. and Mary (Sproal) Schrock, was born near Middlebury, Ind., April 30, 1844; died in his home near Garden City, Mo., Jan. 11, 1937; aged 92 y. 8 m. 11 d. He was one of a family of 9 chil-

CORRESPONDENCE

(Continued from page 957)

Ashley, Mich.

(Bethel congregation)

To the Readers of the Gospel Herald, Greetings:—We again wish to thank our dear Lord for His goodness to us.

The work at this place is going on as usual—Sunday school and preaching services every Sunday morning, with Y. P. M. in the evening.

We had our reorganization for Sunday school and Church officers for the coming year as follows: Supts., Vernon Snyder, Earl Stalter; Prim. Supt., Edna Oyer; Chor., Otis Bontrager; Sec-treas., Elizabeth Neuhauser. Moderators for Y. P. M., Earl Stalter and Earl Slagell; Trustee, Otis Bontrager; Cor. Sec., Helen Slagel; Church Chor., Joel Bachman.

We just closed a very interesting revival. Bro. John Yoder of Cherry Box, Mo., was in charge. There were a number of confessions and reconsecrations, and the Church as a whole was much encouraged. Bro. Yoder also conducted scriptural lessons and children's meetings preceding the sermons. This was very beneficial and much enjoyed.

Special music was furnished by the home congregation and also by six of the Bontrager brothers.

On Sunday, Jan. 17, Bro. Sydney Zook of Goshen, Ind., was with us and assisted with the chorus work.

We ask that you keep praying for the work at this place.

God bless you all.

Jan. 19, 1937. Helene Slagel.

Filer, Idaho

Dear Herald Readers, Greetings:—On Dec. 20 our Sunday school was reorganized as follows: Supts., Joe Slatter, Lewis Landis; Sec-treas., Wilma Gilmer, Betty Stutzman; Chors., Ruth Shank, Iola Slatter.

On Jan. 1 our annual business meeting was held.

Some much needed work on the basement of our church building has been done. We hope to continue this work, so that the crowded condition of Sunday school may be overcome and room for summer Bible school provided.

Sister Beulah Slatter, Bro. Raymond Shank, Lewis Landis, and Bro. Geo. Kauffman of Montana have gone to Hesston, Kans., to attend the Bible study short term.

Pray for the work at this place, that it may go forward to yield glory and honor to His holy name.

In His service,

Jan. 19, 1937. Myrtle Reeder.

Edwards, Mo.

Dear Readers of the Gospel Herald, Greetings:—We want to take this opportunity to thank the many kind friends who remembered us with gifts

and greetings over the holiday season. We wish also to express our appreciation to the many sewing circles who have so willingly sent in clothing for the needy. May God reward each one in His own time and way. There seems to be no indication of dire need, unless the winter continues too severe. At present we have a very heavy snowfall, but not very cold.

Meetings continue with about normal interest, with occasional postponement because of inclement weather. We crave an interest in your prayers, and any encouragement you can give the work. Our lake region is planning several summer Bible schools, which will mean a little added expense.

In His glad service,
Jan. 22, 1937. J. P. Brubaker.

Kenmare, N. Dak.

Dear Herald Readers, Greetings:—Several weeks ago we reorganized Sunday school for the coming year with the election of the following officers: Supts., W. R. Kauffman, John Kauffman; Sec-treas., Roy Kauffman; Chor., Elma Kauffman; Libr., Ed Harris.

Our mid-week prayer meetings have been postponed for a while, or until the weather is more favorable.

Marvin, Roy, and Iva Kauffman have returned home after attending Bible school at Bloomfield, Mont.

Pray for the work at this place.

Jan. 22, 1937. Malinda Kauffman.

The foremost figure in John's Gospel is "the Lamb of God which taketh away the sin of the world."—J. P. Bontrager.

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dren, all except 3 of whom have preceded him in death. In his youth he accepted Christ as his Savior, and throughout life he was a consistent, faithful Christian. He was united in marriage to Elizabeth S. Peachey, of Belleville, Pa., Nov. 19, 1865. To them were born a son and 3 daughters. The son and 1 daughter preceded him in infancy; 1 daughter (Ida Teresa Plank) five years ago, the mother eight years ago. He is survived by 1 daughter (Mrs. J. A. Miller), 12 grandchildren, 4 great-grandchildren, 1 brother (D. J. Schrock, Garden City, Mo.), 2 sisters (Mrs. F. H. Allison, Garden City, Mo., and Mrs. Emma Klopfenstein, Maywood, Calif.). In 1866 they moved from Pennsylvania to Elkhart, Ind. In 1868 they moved to near Pleasant Hill, Mo., and in 1869 they came to the present home, where he lived for 68 years. For the past eight years he had been in declining health. He was afflicted with arthritis and was bedfast for the last five years. Loving hearts and willing hands were in constant attendance and made a feeble effort to brighten the "last mile of the way" for him. He had many friends from coast to coast, who remembered him with many tokens of love. He had many a midnight visit from those who braved the elements in order that he might enjoy a few short hours. Funeral services were conducted at the home by S. S. Hershberger, and at Sycamore Grove church by I. G. Hartzler, assisted by L. J. Miller. Interment in Clearfork Cemetery.

"The days were hard, for he was feeble and old And longed to rest in the shepherd's fold. So God in His mercy extended His hand, To welcome this traveler to a better land."

Yoder.—Willard Leroy, second son of Ervin and Elsie Yoder, was born near Garden City, Mo., July 10, 1921; died Jan. 9, 1937; aged 15 y. 5 m. 29 d. He leaves his parents and 2 brothers (Arthur Glen, and David Lincoln), besides many other relatives and friends. His grandparents have all preceded him in death. He received his education in the schools near Garden City, being in his second year of high school at the time of his death. His presence will be missed among his many schoolmates. He had been in ill health the past while and on Dec. 29 developed diphtheria. Other complications followed, caused by tubercular glands which caused his death. Though his suffering was severe, the end came quietly as his immortal spirit passed on to God who gave it. At the early age of 13 he confessed faith in Christ, was baptized, and united with the Sycamore Grove Mennonite congregation and passed away in this faith. Just before passing into a state of unconsciousness early Saturday morning, he expressed himself as being resigned—whatever was God's will, confident that he was forgiven of any transgression he might have made in his young life. In this sad hour when our hearts are heavy with grief, we can only say, "Thy will be done." It is hard to understand why Willard, just blooming into young manhood, should so suddenly be taken from us. But he has left us many bright flowers in memory's garden and the admirable characteristics of his young life and his pleasant smile, we will ever cherish. Because of the nature of the disease, private services were held at the home on Jan. 11 in charge of S. S. Hershberger, and at the Clearfork Cemetery by I. G. Hartzler.

"Good morning up there, where Christ is the light,
Good morning up there, where cometh no night;
When we step from this earth to God's heaven so fair,
We'll say, 'goodnight' here, but 'goodmorning' up there."

I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well.—Psa. 139:14.

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

February 4, 1937

EDITORIAL

"Ye shall be witnesses unto me," said Christ to His disciples just before He took His flight to glory.

And this was to be the order of their witnessing: Beginning at Jerusalem (at home), they were told to keep on spreading the good news until they had reached "the uttermost part of the earth."

This is still God's order. It is His will that we begin our witnessing at home. The first to find out that we have really been converted are (or at least ought to be) the members of our own family. If we can not witness there—in speech and life—we are sure to make poor witnesses even though we may be sent as missionaries to "the uttermost part of the earth."

On the other hand, when the love of Christ constrains us to witness faithfully in our own homes, among our own neighbors, in our own congregation, it is an evidence that there is a fire burning within that will send forth the light of God as far as our voice and influence reaches. It has well been said, "That light shines farthest that shines brightest at home." Acts 1:8 presents to us the beginning and end of our opportunity of witnessing for Jesus.

India is supplying its share of the contents of this number. That part written by missionaries and natives in memory of Bro. Ressler will be read with interest by many of our readers. While the name of the first superintendent of the American Mennonite Mission at Dhamtari figures largely in that symposium, it also emphasizes the fact that both India and America have a common interest in the common salvation brought by our Lord Jesus Christ. The word "Whosoever" (Jno.

3:16; Rev. 22:17) includes all people in every nation in every clime and age.

"Gleanings."—This has been one of the features of this Supplement for a number of years. It is interesting to watch the trend of affairs in this world from time to time, but not always safe to accept at a hundred per cent value all that is being said about the world's happenings. It depends upon whose pen touches up the picture thus presented. Nevertheless it behooves us to keep in touch with the trend of world affairs, and, like the Bereans, "search the scriptures daily" to the end that we may keep our bearings as this trend of affairs is pictured before us. Our aim is, as we cull these "gleanings" from this world's happenings, to collect such items only as we believe will be helpful to all people to know.

This is the first appearance of the Mission Supplement for 1937. Naturally one of the first questions that arises in our meditations on the year is, What has this year in store for us as individuals, as a Church, and for the cause of Christ in general? By the grace of God we can help answer this question. Before us are many opportunities, for good or for evil. Within distance of an hour's automobile ride from most of our congregations are neglected corners where we might start some Sunday school or preaching point, or both. Looking heavenward for guidance and earthward for service, we may see a number of other opportunities for service. Following the Christian rule of spending each moment of our time to God's praise and glory, and remembering that our "labors are not in vain in the Lord," we have reasons to expect great things for God. "As we have therefore opportunity, let us do good."

Have you noticed the Financial Report as it appears in this issue? You may not have any special interest in

every item that appears in this report, but we are quite sure that you are interested in at least two things: its length and in the sum total of all the contributions for the month. If this were some official of our General Mission Board speaking, he would probably say, "We thank you for your generous contributions." The rest of us can join our officials in praising the Lord, (1) for making it possible for people to give, and (2) for moving them to give as they have. May the good work go on; and may the Lord continue to bless, to the end that the sum total of the contributions listed in this report may be exceeded in at least some of the reports to appear the remainder of this year. "Every man, as he purposeth in his heart, so let him give." And may we all purpose in our hearts that from now on we will do without "the unnecessaries of life" and include the money thus saved, in our offerings for the Lord. It is not only true that "the Lord loveth a cheerful giver" but also that they who "abound in this grace also" are the most cheerful followers of Him who has said, "It is more blessed to give than to receive." Watch for the items marked "overchecked accounts," and then join with others in removing these overchecks.

The Great Mission Field.—We are prone to look upon the mission field as the place or places where missionaries are at work, endeavoring to bring lost souls to Jesus. That is correct as far as it goes, but it leaves the greater part of the mission field untouched. We prefer the vision which Christ had when He said, "The field is the world."

Another thought worthy of notice is the fact that this field lies not only in patches but that every nook and corner of the earth, where there are human souls, belongs to the great field to which Christ referred when He commanded, "Go ye into all the world, and preach the GOSPEL to every crea-

ture." On another occasion He said: "Say not ye, There are yet four months, and then cometh the harvest: behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

We thought of this as we read a letter from Bro. J. E. Kurtz of Harrisonburg, Va., to Bro. C. F. Yake, of our editorial staff in the Publishing House. Let us quote a paragraph from this letter:

"As stated above I am the only local worker that goes to the Blue Ridge. We had started with one S. S. Jan. 1, 1936. By May 10 we had another regular appointment—children's meeting, or something like that, and preaching. Early in August we started the third place, with about 100 regular attendants. We only had preaching here, but it looks now as though we would be compelled to start Sunday school, as we are told there are 68 children of school age in this section who have no S. S. privileges and there is a move on foot now to buy an abandoned church in this section for our use. Last fall people from Nortensville, about 6 miles farther on, were after us to come to Nortensville and conduct services. One man offered us a building to hold services in, and if we wanted to build a church he would donate the land. However, they agreed to hold the invitation till spring, but then they are looking for some help. The work started May 10, is on top of the Mountain, so this was closed for the winter months; but when spring opens, there will be four places where they are expecting services—three places will call for Sunday schools. So as the situation now stands when spring opens, the present group of workers—five from the School and myself—face the task of supplying services at four different places. And after commencement, I will be by myself. Can you help me out? hardly physically, but maybe some other way."

Our readers are familiar with the work that has been carried on by our people in the mountain districts in Virginia and West Virginia. We praise the Lord for their faithful efforts and for the fact that the Lord is adding His blessings to these efforts. We trust also that the Lord will open the hearts and the pocket books of enough people that this work can be carried on, unhampered and unhindered. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

But the thought we wish to impress upon our readers is this: The mountain sections in Virginia and West Virginia constitute but one section of the great harvest field. As the poet says, "Far and near the fields are teeming with the waves of ripened grain." As we read this paragraph from Bro. Kurtz's letter, we feel that there is work here in this field to keep our whole force of missionaries at work for years to come; and this is correct. Then think of the fact that within reach

of practically every one of our congregations there is similar work to be done, to say nothing of hundreds of unevangelized regions beyond the waters, and you are made to realize what our Savior had in mind when He said, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore . . ."—and "GO."

THE NECESSITY OF CONSECRATED LEADERS

(Paper read by Gladys Weaver before a Sunday School Conference in Fairview Church near Albany, Oregon, June 15, 1936.)

What is it to be consecrated? By a consecrated Christian we mean one who is cut off entirely from the world and set apart for the service and worship of God. It means that they have presented their bodies a living sacrifice and is now in possession of the Holy Spirit. It means one who has not only accepted Christ as Savior; but as Lord and King of their life. Oswald Smith defines consecration as one who has signed over his life completely to God and sails under sealed orders. By sealed orders he states that "it means going where, they do not know; why, is not their business; when, they cannot say; and how, does not concern them. It is merely to accept from Him the blueprint for their life and to open and read them just when and just as much at a time as He wills."

What is a leader? Webster defines him as one who guides or conducts as with the hand, as a father leads his child; to show the way, especially by going with; or to draw or direct by influence.

Everyone is really a leader. They are either leading people downward or upward by their influence. For instance, notice what a powerful influence a coarse and boisterous girl has in a crowd; and then notice that of one in possession of the meek and quiet spirit. Her very presence casts a shower of the consciousness of the Almighty's presence over the entire group. If given up to God and His service every Christian, even though doing only a small out-of-the-way service, has those who are watching him and endeavoring to follow. But, what we want to dwell on primarily in this subject is that of church leaders, as Sunday school teachers and ministers.

It is essential that every Christian be consecrated but a dire necessity for church leaders. Why?

I. God cannot use one who is not consecrated.

"Everyone who doeth evil hateth the light" (Jno. 3:20). "God is light" (I Jno. 1:4). "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness" (II Cor. 6:14). "Be ye holy; for I am holy" (I Pet. 1:16).

God is light, and doesn't abide in darkness or in company with that which is dark. He hates sin and turns His face from it. We find this exemplified in the life of Saul. He was consecrated at the beginning of his reign, but sinned in one disobedient act, thus severing his relationship with God. As soon as he sinned and refused to make it right when God spoke, the Spirit departed from him. So with other leaders of Israel. But those who sought the Lord with their whole heart were in possession of the Spirit of God and led Israel aright. If Saul at the moment of error had acknowledged his sin and made it right, he could have been brought back into fellowship with God and gone on leading Israel in the Lord's fear.

Just as it happened with the leaders of Israel, so it happens with those of today. We all make mistakes, but no church will censure a worker for an error if confessed and made right. The sad part is that too many are Sauls. They are too proud to confess known sin in their life, thus go on endeavoring to lead God's people when their relation with Him is not right. They will make shipwreck, not only of their own life, but the many who are following.

God works through individuals, but doesn't let the individuals do the work. God does the work, and the individual is only a channel through which He works. An unconsecrated individual leads in his own strength and utterly fails.

Why doesn't God call men that are educated and talented, but not consecrated? Let us look at Israel who gives us many examples. It would be well worth our time to study some of these leaders and the terrible calamities to Israel during their reign. They could lead the people no higher than the standards they held, and consequently the nation fell.

On my journey from Kansas City to Hesston I sat near seven or ten blind girls. When they got on and off the train they walked in chain formation; that is, the girl behind grasped the one before. Whom do you suppose they chose for the leader? The one stone blind? Of course, it was the one who could see the best. She could see but very little. She stumbled around, occasionally missed her mark, and naturally all the rest followed. It reminded me of Christ's words to the disciples concerning the Pharisees: "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). That gives to me a picture of the minister or Sunday school teacher endeavoring to lead others on to God when he or she isn't in the proper relation to do so.

In connection with our Sunday school work, we are frequently asked why we can't use this or that individual. Quite often the reason is that he is not consecrated. The teacher has no small place to fill; in fact, he is shaping and mould-

ing lives. His teaching determines largely the destiny of his pupils, that is, whether they will grow to be strong pillars of the church or weak burdensome leaners. How it makes us fearful as we realize the seriousness of teaching. Even though it is only a few minutes, yet eternity is wrapped within it. One thought may mean the downfall or salvation of an individual. What an important place the Sunday school fills in the church program. So we see that it is a necessity to have teachers that are consecrated. If God can't use unconsecrated teachers, neither should we. They should not even be considered as substitute teachers. God can work through the consecrated one and mightily use him in leading the pupils, for through him they get a vision of Christ. One has said, "Blessed is that teacher in whom his pupils can see something finer than his teaching," and that something is the Almighty presence of God which radiates through him.

II. The fruits of a consecrated individual are essential for a leader.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5: 22-24).

We all know one cannot be Spirit-filled, dead to self and the world, prayerful, living a victorious life, burdened for the work of the Lord, and in possession of a burning passion for souls unless that individual is consecrated. To be a leader these are needed.

Any leader should be all for God, willing to do whatever He bids, deny or sacrifice anything in behalf of His cause or the betterment of those whom he is leading. A leader is often called upon to give his time to others. Perhaps he has pressing duties, and yet must leave them in order to do visitation work or lend a helping hand to those in need. It means a giving of money to finance the work of Christ. In some of these small stations it means a giving of practically all they have to carry on the work. We all know that one cannot deny self of these without yieldedness.

All leaders are called upon to deny and sacrifice, and soon one can detect the unconsecrated by their fretty or impatient complaints. It is only the consecrated one who does these willingly and gladly. The sinner is attracted only to the leader with victory and joy in the Lord's service, and not to the one who looks and acts as though he were under a great weight.

Love is another fruit so essential to leadership. Precious souls are groping for a tender touch of love and sympathy. We realize its scarcity as we enter our large cities. Who is there that is not in possession of Christ's Spirit that can stoop and pick a wounded, unconscious body from its filth and poverty?

Humility performs no small place in

the life of a leader. Moses is considered one of the greatest leaders and also the meekest of men. Num. 12:3. He often felt his weaknesses and failures in keeping Israel in the fear of the Lord. He prayed to God to forgive her, but if not to blot him out of the book. Ex. 32:31. Moses became discouraged, but went to God for counsel, comfort, and strength. He also failed, even on his strongest point. At the rock in Kadesh Moses displeased God, but he took the rebuke and correction. He still went on doing his best for Israel, despite the fact that God denied him the privilege of entering the promised land. This Christian fruit is found only in the consecrated and is so essential for leaders.

III. The nature of the work demands consecration.

What is the nature of the work? "The perfecting of the Saints, the work of the ministry, the edifying of the body of Christ" (Eph. 4:11).

A leader holds a responsible place. He has a direct charge from God; therefore, he should possess the highest standards. The flock naturally looks to the shepherd as an example. Quite often the life of a congregation is the index to the spiritual life of the pastor. Also in the Sunday school, we find many of the teacher's ideas and ways adopted by his pupils.

A leader meets varied personal problems. The followers come for counsel, to receive instruction, encouragement, and comfort. This work demands a leader that is consecrated. No one unyielded can face these problems and solve them in his own power. He needs the mind of Christ. Dare we say the lack of consecrated leaders is the reason followers do not go at all, or oftener to them?

IV. Followers cannot be true to unconsecrated leaders.

The Word states that we are to "obey them that have the rule over you, and submit yourselves: for they watch for your souls . . ." (Heb. 13:17). We are instructed to be obedient, loyal, and to co-operate with them. If they lack the Spirit of God, how can they lay down rules and regulations that followers can obey without question? The flock cannot be true to this type of a shepherd, unless they be led astray.

What can be done to encourage more consecration on the part of leaders? We know there is a burden throughout the Church for it, for the need is evident. I believe it due to a large extent to the failure of members to fulfill their obligations by prayer and co-operation. Perhaps each layman should reconsecrate his life. I have been privileged to meet many church and Sunday school leaders, and have found that practically all when entering office were consecrated. They desired to be true to God and the Church. Satan is cunning and often takes us unawares. Sometimes it seems all the forces of evil come in upon us, and we cannot get

the victory of ourselves. We need the prayers and Christian counsel of others. Our station in life often seems small, yet we all could pray and give forth a word of encouragement. After all, what an important place we all fill!

I recall one brother minister who had labored faithfully to conduct services and felt that no one enjoyed them. His efforts were a failure, in his estimation, so he had discontinued them. Then we chanced to ask why there were no services and remarked how we had enjoyed them. We had appreciated the services, yet why hadn't we thought to tell the pastor?

Leaders all have temptations and the forces of evil about them, as we do. They are not so strong and powerful that they will not fall, as some apparently suppose. They all realize their weaknesses and solicit our prayers, but how faithful are we? We must have co-operation between leaders and followers to continue in the victorious way.

We do not want to minimize the sacred charge entrusted to leaders. They hold the larger responsibility for victory in their lives. Perhaps the lack of consecration is due to negligence in going often to the fountain for infillings. J. R. Miller says, "The closets of God's people are where the roots of the church grow." In these days of rush and turmoil, often time for prayer and devotion is diminished or cut out entirely. We should not forget the admonition of one who said, "The busier we are the more time we should spend in prayer."

"Wait only upon God; thou soul, be still!
And let thy God unfold His perfect will.
Thou fain would'st be a passive instrument
Possessed by God, and ever Spirit sent
Upon His service sweet."

EVERY CHRISTIAN A MISSIONARY

By Bessie Stutzman

(This article appeared first in the Aug. 16, 1917, number of the Gospel Herald, and is now reprinted by request.—Ed.)

Every Christian should be a missionary—or that is what God intended His children to be. Of course we can not all go to teach and preach, if we would. While some are called to go to foreign lands, others are called to stay at home and support those that are sent, and by so doing we can do more than if every Christian would go to foreign lands. Although there is plenty of work in other lands for many more, they can not get along without our support. We must not forget that "The earth is the Lord's and the fullness thereof." And another verse, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not." Does not the Lord give us our money? and does He not give us strength to work and labor? Then why not use these things He is blessing us

(Continued on page 967)

INDIA MISSION PAGE

DHAMTARI

Our annual Thanksgiving Day was observed on the 5th of December. This was later than usual, but due to a conflict of meetings and for other reasons it was not convenient to hold this service until that date. As usual there was a large crowd of people present. The spirit of thanksgiving was expressed through song, testimony, the preaching of the Word, and was given a material expression through the giving of gifts amounting to about sixty rupees. This amount added to that collected at the sub-congregation at the Medical Station brings the total of gifts to near a hundred rupees.

The Sundarganj Church is undergoing some repairs and renovation. About sixty rupees was collected locally and now some new fencing and wall for the compound, paint for the eaves-boards and window frames, whitewash for the copings, flower beds and shrubs for the yard, etc., are making the building and premises look much more attractive and inviting. Bro. Miller is in charge of this work.

Mr. and Mrs. F. B. Whisler of our neighboring Missionary Bands Mission at Raj Nandgaon were visiting with us the first week of December. They have long been very friendly to us, and we all enjoyed their fellowship. They were able to visit all our stations except Mohadi.

On December 9 the Director of Public Instruction, for the Central Provinces, and his wife visited our school. It is seldom that an official of this standing visits a small place like Dhamtari. He seemed well pleased with the school and its aims and wrote a favorable report. He was particularly interested in the rural aspects of our Normal School and the training of rural workers which he found in progress here.

J. D. Graber.

Our three weeks' stay at Balodgahan and a little over a month here at Dhamtari has brought us many blessings. We have appreciated the fellowship with the Christian people at these places and our contact with the workers and their problems has given us a greater burden for the work. We are anxious to get started in the work at Ghatula after the New Year.

Bro. Vogt has been rebuilding the Missionary storeroom at Dhamtari as the old building was so badly infected with white ants that much harm was done to furniture stored away by Missionaries on furlough.

Esther Vogt.

DONDI

The boy with hook worm who has been in our ward is much better and his swelling has gone down and he is happy.

Sister Purain, who has been bed-fast for some time, is also much better.

On December 7 Sister Brunk and I with three evangelists went to Baritola, a village seven miles east of here, and camped until the 12th. The people of that and surrounding villages were interested listeners at the preaching services. In Baritola is a private school supported largely by subscriptions from those who send children to the school. For religious instruction we are supplying one teacher who is doing very good work.

A. C. Brunk.

THANKSGIVING DAY AT DONDI

In keeping with our practice at home our Mission congregation in India observes a special Thanksgiving day serv-



Sister Sarah Lapp and her Bible Women with their "Motor"

ice. These services are of great interest to all the attendants.

Our Thanksgiving service at Dondi this year was well attended and the people assembled promptly with their thank offerings at hand. The first part of the service was much like our services in the homeland. Following the sermon the people presented their thank-offerings. Families and small groups came forward (one group at a time) and placed their gifts upon an improvised altar. Then, before returning to their seats, they offered a prayer in behalf of their gifts; some praying audibly, some silently. Since many of the people have but little cash some gave commodities instead of money. Rice, vegetables, chickens, rabbits, and handicraft were among the gifts. It was impressive to see the people bring their simple offerings and dedicate them to the cause of Christ.

At the close of the service we went outside and held an auction of the gifts presented. Those who were able "bid" liberally and a goodly sum was real-

ized from the thank offering of the day.
S. M. King.

BALODGAHAN

The days have been very busy since I am back in Balodgahan. Today we are having a wedding. Rukhmin, one of the girls who came to the famine camp with her parents in the famine of 1920, is being married to Joel, one of our boys who is a teacher in the Boys' Primary School in Balodgahan. Rukhmin's father died in the famine camp and the mother and two daughters came here to the Girls' Boarding where the mother has been working ever since. Rukhmin is a trained teacher and her sister is taking nursing. The girls grew up here and remember no other home. The mother seems like a mother to us all. A large number of their Hindu relatives have come to attend the wedding. They came ten miles on foot, much of the way through the jungle. They had never been in a Christian Church before and had never seen buildings other than mud huts. It is an interesting experience to them to mingle with the Christians as they are at this time. Many prayers are ascending in their behalf that they may find Christ. They have been visited and taught by our missionaries and Indian workers while on tour at different times. Will you also remember them in prayer?

Mary M. Good.

I, in company with an evangelist, a Bible woman, and a few others, spent 10 days on tour some miles south of here at the village of Tuma, and visited in seven different villages.

The people with whom we met were very receptive to the messages given, but their one excuse was, "How can we leave caste and our friends?"

We trust as they read His Word some will become convicted and become willing to forsake all, and follow Him.

After New Year, some of us are hoping to go out again, and bring the Word to those living in further villages.

We need your prayers.

Sarah Lapp.

SHANTIPUR

Thanksgiving day was celebrated on Dec. 10. It is an inspiration to see the joy with which the lepers give their offerings. The amount given was Rs. 87/-.

Bro. Lapp spent the rest of Nov. 28 to Dec. 6 at Drug. He had meetings and organized a Mennonite Church at that place.

The clean community at Shantipur gave their Christmas program on the

evening of Dec. 21. Everyone is looking forward to Christmas. May we realize anew what the birth of the Christ Child means to us and the world.

Fannie Lapp.

Living under the British flag, we were much interested in the recent abdication proceedings in London. It is a source of satisfaction to us to see a Government in these times of moral laxness insist that a divorced woman may not be Queen even to the extent of causing a King to leave the throne. We hope this incident may be the means of strengthening the causes of morality and conservatism in the entire world.

J. D. Graber.

MEMOIRS

(The thought came to us that perhaps some such contribution as the inclosed might be of service to you in the homeland and would help the home people to realize the large place that Bro. Ressler fills in the hearts of the people in India. He helped to lay the foundations well, and is often quoted when questions arise as to just what course to take in Church or Mission. His was a spirit of kindness and Christian love; a spirit of patience and of good will toward all men. My hope and prayer is that we may never lose that here in this country.—G. J. L.)

We met Bro. Ressler for the first time on March 10, 1907, at the Dhamtari railway station when we arrived on the mission field in India. It was our privilege to spend the first nine months in the Ressler bungalow and during this time we learned many precious lessons from him. He was well informed on any subject and was always ready to give helpful advice.

One of the things that I shall never forget was his cheerful disposition. Even in times of affliction, and when the burden of the work rested heavy upon him, he was able to cast his cares upon Him and continue cheerful and sociable. I remember Bro. Ressler as a man who never tired. It seemed to me he could work day and night and would not complain of having too much work. His zeal and love for the work seemed to bear him up.

His visit to India twelve years ago was so much appreciated by us all and especially his Indian friends. His keen interest in every department of the work was an inspiration to us all. The children whom he saved from starvation regard him as a father and are deeply moved that he is no longer with us. The Lord has called him to his home in glory. The work that he has done here on the mission field and in the Church and in the Publishing House will never be forgotten. "Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

He had many friends here in India. We will all miss him. So will his wife and children. With them we are bereaved. With them we open our hearts Godward for comfort. "For he hath

torn, and he will heal us; he hath smitten and he will bind us up."

P. A. Friesen.

The first time I saw Bro. Ressler was at Elkhart, Ind., at a special meeting of the Mennonite Evangelizing Mission Board, which met in a public meeting at the Church, preparing to send three missionaries to India.

I can still see him get up and state his call and willingness to go to India.

That meeting was quite impressive, it being the beginning of the Church's Foreign Mission Work. He and Bro. and Sister Page coming together. They came just at the time of the terrible famine of 1898 and 1899. So after studying the language a few months they came to Dhamtari, and plunged right into heavy work, taking in starving children and caring for them, putting up buildings to house themselves and the children who increased daily. On account of health reasons, the Pages had to return to U. S. again, and for a short time Bro. Ressler was alone—until Bro. Burkhard's came to the field.

Bro. Lapp and I came a year after Bro. Burkhard's, just at the close of the famine, but we saw much of the effects yet. When we came Bro. Ressler was busy at building, and superintending the work in general, teaching new converts, holding meetings, and helping with services on Sunday.

I can see him standing up in front, leading the singing in Church services. He put a lot of life and enthusiasm into it.

He had executive ability, and had a way of dealing with Government officials, that they granted his requests in getting land, etc.

Having to deal with famine problems brought him in touch with many village landlords, and village conditions, made him become known all over the district, and won their respect. We still meet some old men in the villages who speak about him.

Our association with him and his companion was very pleasant and helpful while here. Only eternity will reveal the good the Lord did through him in pointing souls to Him. He has gone to be with many who have passed over from here and are now praising and serving the Lord together.

Sarah Lapp, Nov. 5, 1936.

When the sad news of Bro. Ressler's death reached India, many of our Indian brethren who were associated with him at the beginning of the Mission in India recounted the help they had received from him during those early years. It seemed good to us to ask them to put them in writing. They gladly responded to the request, all of them in the Hindi language except the three missionaries who have written, the only ones of our missionary family who were in the work at any time dur-

ing Brother Ressler's years of service in India. We give the translations of the contributions of our Indian brethren as follows:

I.

Bishop J. A. Ressler was the founder of The American Mennonite Mission which is the first Mennonite Mission in Chhattisgarh. In 1899, while searching out a location for the Mission, he travelled from Raipur to Jagdalpur. He lived in a hired house in Raipur for a while. At that time there was no railway to Dhamtari. He finally chose Dhamtari to begin mission work and hired seven ox-carts to bring his and Dr. Page's goods from Raipur. He and the Pages came in an ox-tonga. Soon after the famine began relief work was begun by Government and was turned over to the missionaries who continued the work of constructing tanks and wells and feeding famine sufferers with famine relief funds. Government officials gave Ressler and Page two horses. He and the Pages first lived in bamboo matting huts in the Mangoe grove. He was soon left alone on the field and was compelled to travel to many places on horses and by elephant in order to supervise the large amount of work left in his hands. He saved many lives from death. He gave out thousands of rupees as loans to people of at least twenty villages. He gave gifts of both grain and money to poor sufferers. He also constructed roads. The Government offered him the position of honorary magistrate but he refused saying, "I have come to India to do the Lord's work." He became very distressed over any sign of disrespect shown to the Word of God. In those early days cholera also raged and he treated sufferers with his own hands and would not allow his own servants to endanger their lives. He soon became known far and wide for his great kindness to the people. After his second marriage and return to India he and his wife organized the school for the blind and deaf mutes. In the beginning the Indian Church was very small but it grew very rapidly and now there are hundreds of converted Indian brethren and sisters in the fold of Christ. We also remember with pleasure his second visit to India. The memory of the good he did will always remain with us. May God richly bless and comfort his bereaved wife and family.

Elisha.

Note.—Brother Elisha was one of Brother Ressler's first employees. He has now grown old in years, has grandchildren, is a landholder in our mission village, Balodgahan, and has retired from heavy work and responsibility. He was greatly touched when he heard of Bro. Ressler's death.

II.

Our most revered Bishop J. A. Ressler left his own country, America, and arrived in India in 1899. At that time a widespread devastating famine was

raging and many thousands were in a starving condition. At that time Padre Ressler did notable rescue and other Christian service as follows:

1. Opened a home for orphan boys and girls and arranged for their feeding, clothing, schooling, and Christian teaching.

2. Opened a refuge for the poor and provided for their spiritual and physical needs.

3. Supervised the construction of a road from Dhamtari to a village several miles to the west. It is used to this day.

4. Gave financial assistance to poor farmers.

5. Constructed many tanks (small reservoirs) and wells which are used to this day.

6. Opened a school for the blind, including myself, and for the deaf and dumb which enables them to learn to read and write. Some of us were able to receive a full primary education.

We who remain to this day still sing the praises of this most worthy servant of God. He suffered with us and for us. May God richly reward him and bless his mourning family.

Blind Nandlall, Evangelist.

Note.—Brother Nandlall was among the unfortunates who went blind soon after entering the orphanage near the close of the famine. During childhood and early boyhood he could see. In memory and scholarship and in Bible knowledge he ranks among the highest of our Christian workers. He is an evangelist in the Shantipur Leper Home and brings many souls to Christ. The writer well remembers when he studied in the primary school by the aid of his Braille, and slate and special map for the blind. When he and another blind boy passed their examinations they received a letter of compliment from the Governor of the Central Provinces and a small reward in money. The school for the blind was not run in vain.

III.

In 1899 Bishop Ressler first came to Raipur on business and it was there that I first met him. I was then a half-grown lad. After his return to Dhamtari we learned about the Orphanage and applied for admission. He admitted us three brothers in the orphanage and gave my starving parents work. Before finally settling in Dhamtari he travelled far, but it was fortunate and providential that Sundarganj was chosen to establish the Lord's work in this district. He first constructed the famine kitchen. After Dr. and Mrs. Page returned to America he was left alone to manage the great work of saving the starving people and serving the sick and dying. We cannot begin to write a full account of all he did in India but he lives on in the lives of many in India who mourn his departure from this world but also rejoice in the hope of meeting him at God's right hand.

Dhanwa, Carpenter.

Note.—Brother Dhanwa often recounts the early days of the Mission and the work Bro.

Ressler had to do. He greatly appreciates the fact that his family was rescued and that he had the opportunity of receiving training as a carpenter. After he had grown to manhood he went in search for the girl to whom he had been married in childhood, brought her to the Orphanage and afterward married her according to Christian rites. Now he is a grandfather.

IV.

When I arrived in Dhamtari, Papa Ressler was living in a bamboo matting hut and had also made a hut of bamboo matting for us starving children on the site now occupied by the Carpentry School. Not far away were the brick and lime kilns and all about were hundreds of people and many kinds of work. Soon the barracks for the children were built and also the school house in which we boys lived and in which the boys and girls were taught. Papa had a horse named Felix on which he rode everywhere, even to Raipur. There were two places made for famine-stricken people. One was for Hindus and the other was for outcastes. He personally supervised all their work. One boy named Mongolia fell into a newly made well and while they were taking him out he fell in the second time which greatly concerned Papa. In the little boys' rooms were stored bags of corn which had come from America to feed the poor people. We also saw cartloads of money hauled to Papa's house, but we knew that it was to be used to feed and clothe us and for the starving thousands of people. He loved us and labored for us day and night. He nursed us when we were sick, provided schools for us and showed us the way to God.

Chhotu, Carpenter.

Note.—Brother Chhotu came to the Mission from Jagdalpur in its beginning. During the earlier years of the Mission he served as colporter and evangelist and in later years worked as a stone and brick mason. He has now grown very grey, his family is grown, and he is left a widower and lives with his children.

V.

Bishop J. A. Ressler was a real spiritual father and self-sacrificing missionary. In 1901 he placed the orphan boys and girls, who had been fed in the famine kitchen and were kept in temporary sheds, into the permanent orphanage buildings. He very carefully saw to their spiritual and temporal needs. When I with a number of other boys was studying in the Normal training school he taught us as though we were his own children. He rewarded all who passed the course in the first class. He also rewarded the teachers. He gave them seven rupees and gave each of us boys three rupees. I thank God for the rich spiritual lessons I received which were worth more than all the material rewards. Our sympathy and prayers go with his mourning family.

M. Sukhlall, Minister,
Balodgahan.

VI.

I came into the Mission as a starving child in 1902. At that time the large red schoolhouse was being built. Ressler Sahib questioned me very closely, had my long hair cut, had me bathed, gave me a plate and blanket, and put me into the Orphanage. Later he made me a mate of the boys and still later a teacher of the blind boys. As soon as I was grown he made my marriage arrangements and my wife was given the work of child's nurse at 2½ rupees a month. I was then receiving 5 rupees a month. I thank God for the foundation laid in my life during those early years.

Buddhbal, Deacon.

Note.—Brother Buddhbal is now a deacon in the Church. He served the Shantipur congregation in this capacity for a number of years but is now living in Balodgahan and serving as a village servant (Muqaddam). He also has grown older in years.

VII.

I wish to briefly relate what I can of our most highly esteemed late Bishop J. A. Ressler. He was never rich in this world's goods, but was rich toward God and brought many of us into this rich spiritual heritage through his self-sacrificing service. He was surely called of God to this country. During the first years of the Mission he and Dr. and Mrs. Page lovingly cared for all who came to them for help. Thousands of famine sufferers came and to this day they remember the great kindness that was shown to them and their hearts are more open to the Gospel as a result. We who were his boys always remember Papa Ressler's cheerfulness and laughter. He carried sunshine with him. When I as a little boy first saw his white face and whiskers I ran away from him for fear and hid; but he himself hunted me, found me, patted me on the back, spoke kindly to me, took me by the arm, and soon allayed my fears. I had left my starving mother and brother at home. He asked me why I left them. I couldn't answer because of fear. They also later came. He had organized the school and workshop for the orphans and other people and very closely associated with the boys and girls. We were impressed by his devoted Christian life and teachings. Never once did we notice anything that seemed too inconsistent with his Christian teaching. After his return with Mrs. Ressler from his first furlough, they together continued their service for the Church and community until they finally left us a few years later. We could always go to them for help. They often called us for any special instruction and help and we spent much time in their home in study and in prayer. To Mrs. Ressler and daughters we send our heartfelt sympathy. God is the father of the fatherless and

the widow. Our sincere prayer is that He may comfort your bleeding hearts.

Maluwa Master, Deacon.

Note.—Maluwa, officially known as M. Kalib, has taught in our mission schools for years, is a deacon in the Church, and one of the leaders in our Christian community.

We cannot in these years value as we should the foundation which was laid in the first years of the Mission for the growing of a strong Christian community. Brother Ressler was not only devoted to the cause of Christ in India and the saving of souls, but he was practically-minded and sought out ways and means of helping the people to get on their own feet financially. The task was difficult because of the many orphans who were left on the hands of the first missionaries. They were dependents and found it hard to become weaned from this dependence upon the help of the Mission.

The writer recalls many incidents in our association with Brother Ressler which brought into our lives as young missionaries many rich blessings. The memories of our association with him refresh our lives and we go on determined to carry out his spirit and the policies which he as a pioneer and his co-workers adopted for the growing work and which were sound in principle. They were principles of true Christian statesmanship, of true Christian service, and of true loyalty to the Church and our Lord and Master Jesus Christ. We should also mention that there are many whose messages do not appear in these columns who are as sincerely appreciative of what our brother did in India as those who have written. Among them we should mention the deacons Parsadi, Sadhuram, Shivarasingh, Peter, the ministering brethren Mukut, Isa Baksh, and Haider and many other brethren and sisters who are members of the Church and a spiritual help to the community. God has blessed their lives and their ministry to His glory.

May God richly bless and comfort Sister Ressler and daughters and relatives who mourn his loss. Some day we shall all meet him in the glory world.

G. J. Lapp.

EVERY CHRISTIAN

(Continued from page 963)

with for His cause? How many of us, when we are about to spend our money for something that is only to satisfy the lust of the eye, stop and think what might be done with this money if it were spent for the Lord's work.

And it is the same with our labor. How do we use our spare moments? Are we using them to help some one along the way to heaven? or do we spend them in reading foolish stories, or crocheting, embroidering, and other things which satisfy not? Let us think about those things. Couldn't we use

our time so it would be of more value to us and others?

Every Christian has a mission to fulfill. It may be your calling to teach a class in Sunday school. If it is, fit and prepare yourself as you would if you were going to teach a class that had never heard of Christ before. Be sure you know what you are teaching. Don't think, "Well, if it isn't right, it doesn't make so much difference"—because it does. Are you living a life you could advise your class to follow? Or is your mind on hair style, and fashion, and such things during the week; and do you study your lesson, or simply look over it, and then on Sunday morning come before your class hardly knowing what the lesson is, but dressed in such a way that it will take most of the time you are trying to teach your class for the class to see how your new dress is made, and the latest in hair styles?

"Out of the abundance of the heart the mouth speaketh."

Are we allowing God to use us as He would, or are we working to suit ourselves? This applies well to the teachers of the younger classes of boys and girls, for they want some one to pattern after, and they usually think their Sunday school teacher is all right, and that she tells them the right things. Here is a great opportunity for the teacher to get the class interested in mission work, and here is where our missionaries for the future are coming from.

Are we helping them along or are we making the way harder for them if they take us for a leader?

The school teacher also has a great opportunity to be a missionary. Do our teachers start the day with prayer or read some foolish story for the children? A teacher that prays with his pupils can do much more with them for they know that he fears God, and takes God in his work; and I believe a great many things are avoided by this, that would otherwise come up in the children's minds.

"Say not ye there are yet four months and then cometh the harvest. Behold I say unto you, lift up your eyes and look on the fields, for they are already white to harvest" (Jno. 4:35).

We should do the work that we are called to do, and do it to the honor and glory of God. Let us not think, if we are called to do some work, "If I could as well as so and so I would not mind." God has not given His servants all the same amount of talents, some have five while some only have one, and they are all to be used for the same cause. Let us not hide our one talent, but gain as much with it as we can: for if we are ashamed of our one talent, and do not work with it we cannot expect to receive a reward. God's children are just like a family of other children. Each one has a certain work to do. Now are we going to be lazy because we happen to have only one talent, and

load our work on the one that has five, and has much more to do than is required of us, or are we going to ask the Father for help and strength to do our part? so it may be said of us as it was of Mary, "She hath done what she could." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together" (Jno. 4:36).

Chappell, Neb.

HEBREWS 12:1, 2

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

These verses suggest many very beautiful thoughts, and amongst the outstanding is the thought of separation from worldly allurements. "Lay aside every weight."

Baggage or weights may be necessary but those that hinder should be laid aside.

In our travels we soon learn to lay aside all but the necessary. These words suggest that there is a certain weight or sin that has fastened itself more firmly in our nature than others, and will "beset" if we do not lay it aside.

These verses are the picture of a foot race, where contestants are contending earnestly for the prize.

In order to run successfully we need to run light, lay aside the extra weights.

Let us note some of the weights that may hinder in the race.

First. Money or desire for wealth. Many in this day are overcome in their desire for riches. Misappropriated wealth has caused the misery this old world is in now. Hunger, lack of clothing, shelter and intense bodily suffering is the cry everywhere.

Money is the god of many.

Second. Worry, worry. In this day of hardship countless thousands are worrying over conditions as they are and perhaps over conditions that will never come. Paul says, "Be careful for nothing." Not reckless, indifferent, but carefree in the Lord.

An old lady said, "My life is full of troubles that never come." How oft in the storms of life the cargo is overweighted with cares or worries. Imaginary woes are but image-notions.

Third. Grudges or jealousy. Ill will or hatred with an unforgiving spirit will retard the progress of any believer and cause defeat in the end.

(Continued on page 971)

AFRICA MISSION PAGE

BUILDING NATIVE HOMES

Musoma, T. T., E. Africa,
Dec. 29, 1936.

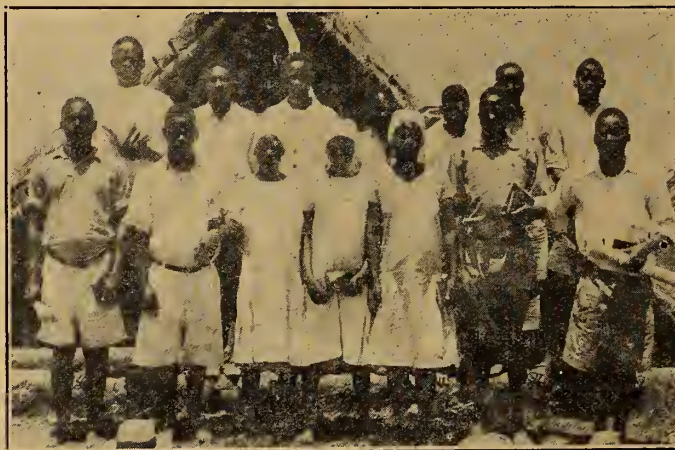
Dear Readers, Greetings of Love in Christ Jesus:—"Except the Lord build the house, they labor in vain that build it" (Psa. 127:1). Our subject is building in Africa, so we will try and give you a two-fold view of African building work. First, we wish to explain with a certain measure of detail the native in building his home, and second the missionary homes.

The first step the native takes toward building is that of choosing a plot of ground. No, he does not need to buy a tract of land in order to get a place to build a house, although native law and order will not permit him to go and build on some other native's claim unless the other native permits it. The site which he chooses will not need to be close by the highway, as he has no other method of travel than by foot, with the exception of some of the more thrifty type who have succeeded in saving enough money to buy a bicycle, the same costing from \$30.00 to \$40.00 here. After the suitable site is found the native will then take his "Upanga" (which is a large knife, possibly 2 ft. long) and go in search of small trees from which he cuts poles from two to three inches thick and about 6½ feet long. He tries to find straight ones, although that is quite a task in some places. After he has cut many of these poles he will invite his wife (or wives, as the case may be) to help him to carry them to the chosen location. Then he will clean all the grass and weeds from a spot of from 15 to 18 feet in diameter and then at the edge of this circle he will dig a trench (possibly 4 inches wide and from 6 to 8 inches deep) into which he will set the poles very close together and fasten the lower ends by tamping the ground into the trench beside them. Then the center and tops of these poles are fastened together by using whips as thick as a finger and from 6 to 10 feet long and putting about three of these together. Then he is ready for ropes. Because he has neither nails nor wire, he ties his house together; ropes being plentiful in these parts, as the sisal plant grows here in abundance, he cuts the sisal leaves from the stalk then splits them to the size rope he may need or else splits it into straps of ⅛ to ¼ inch thick, then lays them in the sun for about one day, then takes as many together as he may require. He now begins to tie these whips one set outside and another inside to the upright poles up within a few inches near the top in order to get a rigid place

upon which to rest one end of the rafters. He also ties another band of these whips around the center of the poles. Thus these whips serve the same purpose as hoops around a barrel. One doorway of about 2 by 4 feet in size is left open in the one side.

He is now ready for the rafters. These are usually of "Malindi" poles, in case the house is within easy reach of the lake, as these "Malindi" trees are only found along the water's edge and when dry are lighter than paper. In case the house is inland, sisal poles are often used. Before the rafters are placed, a long pole of hard wood is set in the center of the house. This serves as an anchor for the top ends of the rafters. After the rafters are tied to the building and to the top of the center pole, he is ready for the roofing lath, which are simply more whips and these he ties on the rafters about the same distance apart as lath are placed at home where 2-ft. shingles are used.

Next he is ready for his grass roof; for which grass he usually goes to some parts of the lake edge where a



Some of the Christians of the First Church. Seven
Absent. October, 1935

tall grass is found. Or he goes inland, where he finds a coarse grass. This he pulls up by the roots, and again his wife (or wives) helps him carry it home. Then when placing it on the roof he puts the first course with the roots down and from there on he places the tops down. No, he does not tie the grass to the lath. It just simply lays on the roof with the exception of the finishing point up at the top, at which point he ties it carefully.

Next comes plastering, which is a woman's job. Well, she takes a hoe and finds a nearby ant-hill (white ant) and digs of that anthill ground and carries it to the inside of the new house and dumps it in the ground floor, then mixes some of the ground of the floor with it and then adds water until it forms a thick mud. Then she takes it with her hands and fills the openings between the upright poles. No open-

ings are left in the outside walls for windows. After the plaster work is done the floor is usually found lower than the surrounding ground due to the fact that the ground needed to mix with the ant hill material is dug up from the floor. This results in an unpleasant experience in case the surface water during a heavy shower finds its way inside.

The native house is now finished, with the exception of a mat made of lake reeds, which is set upright through the center of the house thus providing two rooms. A house built thus usually lasts from 2 to 3 years.

Building Missionary Homes

The first step in building the missionary's home is also a location; which in some cases has proved to be rather a lengthy affair, due to the fact that the plans must need be presented to the local authorities and after their approval they are returned. This procedure usually involves about 3 months time; during this time the missionary to whose lot it has fallen to care for the flock at the place where building operations begin, is called upon to draw up a house plan, which plan will be submitted to the entire Mission group for their criticism or approval.

The entire group now being satisfied with the plans, we begin building operations by employing about 20 men. Some are set to work crushing stones by hand hammers at 1 ct. (U. S. Money) for about 125 lbs. crushed stone, others are set to making brick at 7 cts. (U. S.) per 100 bricks, while boys of from 10 to 12 years of age carry water from the Lake ½ mile away. Each boy carries 40 gallons per day and receives 4 cts. each day. Others are employed in carrying heavy building stones for the purpose of the foundation walls. No, we have no cellars under

our houses here, due to the need of cement floors because of white ants, and also because of the fact that the partition walls of our mud brick house are also made of mud brick and they are very heavy. The weight of the walls alone of an ordinary size house (partition walls included) is about 100 tons. This will help you understand the need of cement floors from the standpoint of weight, cement floors are also considerably cheaper than boards, due to lumber being quite expensive; costing from \$50.00 to \$75.00 per M., cement costing \$1.50 per sack of 112 lbs. Some of the more skillfully inclined natives are taught to assist us in laying bricks between corners, as very few of them know how to handle a level.

Our mission homes thus far are of 8-room size, with ceilings 9 ft. high.
(Continued on page 970)

SEWING CIRCLE CORNER

Conducted by Lina Z. Ressler

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did" (Acts 9:36).

* * *

These winter days present many opportunities for practical helpfulness. New needs and new opportunities are constantly brought to our attention.

* * *

In our Sewing Circle Letter this month we are reminded that the Nurses' Fund is running low. This fund, as you know, should be kept going from year to year. It is for the support of the Superintendent of Nurses at La Junta. The amount needed from each one is really very small, only fifteen or twenty cents each per year, but if we neglect our part, there is sure to be a deficit. Will you please remember to give your fifteen or twenty cents for this year to your Circle treasurer right away? then we can all feel that the fund is being taken care of.

* * *

The donations of the Southwest Pennsylvania District Circles were a real revelation of loving sisterly sympathy. I wish you might have seen the generous donation. After the boxes were all piled in a corner of the office we here almost caught our breath as we thought of the responsibility of repacking and sending them on. Sister Mollie Kauffman helped Sister Metzler and myself over much of the sorting and repacking. About two weeks ago the last box was sent. Bro. Ralph Bender deserves much credit for handling and sending the boxes.

Letters of appreciation have come from each of the places. We were glad for them, for they assured us that the boxes got through safely. We hope to have a report ready soon.

BEGINNINGS IN SEWING CIRCLE WORK

To study the very earliest beginnings of the principle of helping in the work of the Lord by the use of the needle, one would need to go far back in the history of the Christian Church. Dorcas was perhaps the first of whom we have any record who made garments to give to those in need. Even her work was unnoticed until she laid aside her needle and the garments were no longer forthcoming. Then, while her hands were still in death her loving ministry was missed. The weeping widows who had received help from the busy hands of Dorcas came to tell the apostle of their loss. We have then the beautiful story of the raising of Dorcas to life.

Likely this story suggested the possibility of similar ministry to others. Perhaps in our thought just now we

should remember the time and circumstances that brought about sewing circle activities into the hearts and plans of our own dear Church. Mennonites have as a well-established tenet, separation from the world. This naturally led to a bit of reluctance to enter a new field of service and adopt new methods of work. Perhaps this is a reason why active missionary work in the Church dates back less than fifty years. Careful shepherding of her own seemed to the church leaders a better plan than to open new fields and to carry the Gospel to others.

When, however, in the period from 1891 to 1897 a deep conviction in regard to the need of definitely obeying the Savior's last command swept over the Church, the fires of missionary zeal began to burn. The slums of our cities appealed in a new way, and eager young people, as well as earnest older ones studied needs, and planned and prayed and consecrated.

These experiences of awakening to responsibility and duty were far-reaching. We cannot truly study God's will for us without some definite action. The awakening of the conscience to definite conviction led to the opening of the missionary effort. The Chicago Home Mission was a step in tangible effort.

Information from this and similar fields aroused interest among thoughtful earnest Christians and prayers went up to the Father for guidance, in efforts to share in the work. Soon little groups gathered to make garments to be used to relieve the needy ones. In some places these groups were suggested by church officials to assist the deacon in his work. In other places the work was voluntary to start with, though usually, even in the early days, welcomed and encouraged by the leaders in the work of the Lord.

As early as 1897 such a group met in the Scottdale, Pa., Congregation. These sisters sent help to the then scantily supported Chicago Home Mission. Needless to say the help was much appreciated, as the resources of the busy missionaries were often taxed to the limit. Sisters Lizzie Ressler, Amelia Loucks, and others were interested in this early effort. The idea of united help in this way was contagious, and soon Lancaster county was awakened and joined in the work. Sister Mary Mellinger, an active Christian and general helper, with characteristic efficiency, started and led the work in the "Garden Spot" county. She, too, has slipped out of the active ranks and has gone to meet her Lord, who gave the commission. Others of her sisters have taken up the work she began so well and now a district organization of nearly forty circles with perhaps 800 to 1000 members is carrying on. The cutting room is doing regular active service at the Mellinger home. Circles

which need ready-cut garments find ready help here. The cutting room, by the way, remains a loving monument to Sister Mellinger's service. Her daughter watches lovingly over that part of the work, while the Sewing Circles of the neighborhood help in the cutting of the garments. The electric cutter, so quiet and efficient if properly guided, is a wonderful help.

Ohio communities joined in the work of organization and in helping to supply material to aid the various missions and other needy places. Many who have had losses through fire and other misfortunes remember the bedding and garments the Sewing Circles so lovingly gave.

We hesitate to name any of the faithful workers, for we know that while we are acquainted with the names of a few dozens, hundreds just as faithful and efficient and earnest are known only to Him who notes the sparrow's fall. Sister Anna Stalter, for many years a missionary in India, later a member of the Sewing Circle Committee and a faithful Sewing Circle worker, has also answered the summons to come home.

In the Wayne county, Ohio, circles we should like to mention a few who wielded a strong influence over the early part of the organized work. Sister C. Z. Yoder, Lydia Yoder, and Crissie Shank have all left us many things to remember as we carry on. Sister Clara Steiner, whose vision and plans meant much to the beginning of the work, has also gone to higher service. We shall always remember the earnest thought and help and prayer of Sister A. J. Steiner. At the time when our Sister's work was undergoing re-organization in order that it might be brought in line with the Mission Board, Sister Steiner's earnest, prayerful attitude, even in her suffering, was a help and an encouragement. In those days there was need of better co-operation and closer union with the Church at large. This change was made in 1927, and the transition, though it was strenuous and confusing, has, we believe, worked out for the best interests of all concerned.

It is well always for the active forces of the Church to work together. Harmony is one of the most beautiful of God's laws. It is the concerted, harmonious effort that really counts. Much time and strength and money are squandered when the various departments overlap in organization and effort.

The work among our younger sisters in Junior Sewing Circles has been a most happy opportunity. While all these different agencies and lines of activity help the work at large by supplying material to relieve suffering and help the poor, they also develop and train those who work.

While the Sewing Circle activities are organized with a committee which

is responsible to the Mission Board, we feel that we may consistently urge upon the entire Church the vision of the opportunity for co-operation. We wish that we might give more definite dates of the pioneer days and the names of more of those who were active in the face of lack of confidence and, perhaps, of opposition. As we remember some of the names of those who worked then, we are reminded of the brevity of life for so many of them, even in the brief years of our memory have slipped out of the ranks into the ranks over yonder.

In the list of workers in Indiana we find Sister J. S. Coffman and Sister Lewis Culp. Among the Illinois Circles we find the name of Sister Melinda Ebersole prominent. During her days of pioneer work in the Chicago Mission, she received much inspiration from the Circles at Sterling, Cullom, Metamora, and other places. Here, too, she helped when she was no longer able to stay by the work in the great city; and from her quiet little home in Sterling, she slipped away to be with the Lord, for whose "little ones" she had done so much.

How we wish we might go on and note the beginnings of Sewing Circle work in each locality—perhaps we may sometime—but here all things are so brief and all our efforts seem so small. Perhaps some day, we may understand more fully, perhaps some day in the great forever we may see and understand the motives and influences that have developed from these beginnings. Perhaps, too, we may meet and find from among the slums of Chicago, the needy places of Kansas City, Iowa City, Detroit, Altoona, Philadelphia, Columbia, Marietta and many other places, those who have learned to know the Savior through the prayers and faithful using of Sewing Circle opportunities among our sisters. Perhaps the dark faces of Africa, the brown faces of South America and India may bring their testimony to the saving grace of the Lord Jesus, who was first presented to them through some tiny gift from the Sewing Circles. Perhaps the tiny bit of steel, the instrument in our hands, may help to conquer hard hearts because it represents the love of the Savior who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

REPORT OF THE LAKE REGIONS SEWING CIRCLE FOR 1936

No. meetings held	11
Average attendance	6+
Visitors	27
Girls	36 (average)
Garments made	3+
Coverings	63
Comforters	8
Quilts	2
Crib quilts	2
Some second-handed garments were given.	
Collection during year	\$23.61
On hand at beginning of the year 1937	\$28.33
Fannie Stehman, Sec.-treas.	

AFRICA PAGE

(Continued from page 968)

Celotex is being recommended for ceilings as it is sun proof. It is bought at Nairobi at 6 cts. per square foot, windows of 3 by 4 ft. size are used, but without glass. Drop curtains are fastened on the outside in order to protect us from driving rains. Corrugate metal roofing is used on the mission homes at a cost of \$6.25 per 100 square feet. The use of metal roofing on mission homes is found to be an asset, as very nice clear rain water is gathered from the roofs and stored in the 1000-gallon tanks. Two of these tanks to each house are found to be sufficient to carry a family through the dry season. These tanks are purchased at the cost of about \$25.00 each. The other out-buildings are roofed with grass, as it is so much cheaper. After the mud-brick mission home is finished, a coat of mud plaster is put on the outside walls the same as inside. Then to this outside plaster a coat of "Mwezi" oil is applied, and after this a lime white-wash is put on, having a bit of glue added which makes it rain proof. Lime is obtained here at a cost of \$1.00 per 100 lbs. The wood work along the eaves of the roof, together with the doors and window frames, are painted with a few coats of linseed oil, as the hot sun here is hard on the unprotected surfaces of lumber.

Thus the Mission Home is finished, and we praise the Lord for those of His children in the homeland who are giving of their prayers and means that this great work may continue. Pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

In behalf of needy souls in Africa,
C. M. Ferster.

FROM OUR MISSION STATIONS

Kansas City, Kans.
(1620 S. 37th St.)

Dear Christian Friends:—There was so much correspondence to take care of during the holidays that we failed to get news to you through the Herald.

At present there are forty children in the Home. Recently God called one of our little six-year-old boys to a better Home, "For of such are the kingdom of heaven."

Sister Edna Schultz of Thurman, Colo., has come to help us with the work recently, and we are expecting Sister Viola Winn from the same place this week. It has been a wonderful blessing to have a full force of willing and consecrated workers most of the time, for at least the last six months.

The winter weather has continued quite steadily and it has taken quite a lot of fuel to keep the house warm, so that all would feel comfortable.

We are thankful for a good supply of milk again. All our cows are milk-

ing at their best and have even furnished enough to make it possible for us to make some butter, which is quite a treat here.

Bro. William Allison, a former inmate of the home, has been helping quite often this winter to catch up with the extra work that is always found at a place like this.

Recently Bro. and Sister Amos Gingerich gave us a pleasant surprise by stopping for a short visit at the Home and worshiping with us on Sunday morning at the Mission. On Tuesday evening, Bro. and Sister Horst came to spend a short time with us in our workers' prayer meeting.

There are many pleasant experiences which help to tide us through the problems. We trust you are remembering the work here in prayer.

Mennonite Children's Home,
Jan. 22, 1937. per Chris. E. Miller.

Job, W. Va.

Dear Readers of the Gospel Herald, Greetings:—"Great is the Lord, and greatly to be praised: For in him we live and move and have our being."

Since our last letter from here, we had a group of students from the Eastern Mennonite School who rendered several appropriate programs: At the Horton Church, Saturday evening, Nov. 7; Bethel, Sunday morning, Nov. 8; and at the Riverside Church in the afternoon of the same day. Those in the group were Grant M. Stoltzfus, Floyd Shank, Elsa Yoder, Mildred Kauffman, and Marjorie Showalter. Bro. James T. Shank, Mt. Crawford, Va., filled two appointments here Nov. 22; at the Hartman schoolhouse in the morning, and the Horton Church in the afternoon.

Sister Katharine Rickert, a worker here during the past year, left for her home at Souderton, Pa., Nov. 24, where she is again engaged as Office Nurse for Dr. Nace. Sister Vada Heatwole, a worker here for a number of years, left for her home in Virginia Dec. 24; and Sister Wilma Lehman, a worker stationed at Horton, left for her home in Ohio the first part of December. Due to the closing of the Sunday schools at the Lambert and Hartman schoolhouses during the first quarter and at the Riverside Church only twice a month, enables us to get along without the extra workers during this quarter.

We are glad to report that on Sunday morning, Jan. 10, an aged grandmother, past the four score years, was received into church fellowship by water baptism at the Bethel Church, and the same day in the evening a young married man was received in the same way at the Horton Church. Will you pray for these, that they may find real joy in serving their Lord and be bright and shining lights in this dark and sinful world.

We lost several members by death in the last few months. You can notice obituaries later.

Sister Grace Phillips, Harrisonburg, Va., a former worker here, and Sister Julia Wenger, Dayton, Va., gave us a surprise when they drove in the Mission yard Sunday, Jan. 10. They returned to their homes the next morning.

We are truly grateful to all the sewing circles, Sunday schools, classes, and individuals for the interest they showed in the work here by sending clothing, toys, etc., during the past year. We want to also thank our many friends who remembered us with personal greetings and gifts during the past Christmas season.

Don't forget to pray for us and the work here. In His glad service,
Jan. 23, 1937. Hiram Weaver.

Knoxville, Tenn.

(709 North University Ave.)

Dear Herald Readers, Greetings in the Name of Jesus:—"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul and forget not all his benefits."

Truly we have received many blessings from the Lord. He has given us of the necessities of life, also has showered many spiritual blessings upon us. Let us not forget to look up and thank the Giver of every good and perfect gift.

On the evening of Jan. 3 our quarterly missionary program was given, the children having a part, by bringing their mite boxes. We are glad to see them interested, by helping in the cause of Christ. A liberal offering was lifted, which, with the mites, was given in interest of the work in Africa. Bro. Glick followed the program with a sermon, using as a text Jno. 4:35: "Lift up your eyes, and look on the fields; for they are white already to harvest."

Bro. and Sister Levi Headings, son Philip, and two foster sons, Keith and Robert, returning home from an extended trip through northeast, and eastern states, accompanied by Bro. John S. Beiler of Lynnhaven, Va., stopped with us on the evening of Jan. 6. We were glad to have them take part in the regular Wednesday evening Bible study. The following morning they left for their home in Hutchinson, Kans.

On the afternoon of Jan. 8 Bro. and Sister Jacob B. Harnish of East Petersburg, Pa., paid the Mission a visit. They stayed at a tourist camp over the week-end, worshipping with the Concord congregation on Sunday morning, and at the Mission in the afternoon. We hope they will stop with us again when they return home from Florida.

After being away for several months, in interest of the spreading of the Gospel, Bro. Jennings is again at home, at Concord. We were much pleased to have him bring us the message on

Sunday, Jan. 10. His text was taken from Heb. 11:40.

We were glad to have with us, in the Sunday evening service of Jan. 17, Bro. and Sister Omar K. Umble of Atglen, Pa., and Bro. and Sister R. John Yost of Elverson, Pa. After the evening service a special prayer service was held, at the mission home, by request of a faithful sister who is very much burdened for her family. We appreciated having these young folks take part in both services, and we enjoyed their fellowship much. They left us on Monday morning for a short stay in Florida.

Sister Elsie Kaiser who frequently worshipped with us and helped in the Sunday school, is leaving us. She is planning to do house work in Reading, Pa. May God bless her and keep her true to Him.

The attendance at services is not so good at present, because of much sickness and rainy weather.

Sister Glick was ill with the influenza. Her condition is much better. As yet she is not quite normal.

Remember us at the throne of grace, that we may faithfully perform our duties, and that many souls in this sinful city may be won for Christ.

"The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

In Christian service,
Jan. 23, 1937. The workers,
per Eva R. Burkholder.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greetings:—"I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only," for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts," that anything can be accomplished for God.

We have enjoyed the fellowship of the following ministers who visited us, and also proclaimed God's Word to us: Bros. Mahlon Witmer, Noah Sauder, S. G. Shetler, Harvey Shank, and Jacob Harnish; also others whose help and presence has been inspirational to us all. "Thank you, come again."

The average attendance at Sunday school for the past month was one hundred; the latest newcomers being a family of Syrian children.

Sunday evening, Jan. 24, at this place, Sister Anna Yoder, one of the workers here became the bride of Bro. Andrew G. Landis, one of our faithful Sunday school teachers. Bro. M. S. Stoltzfus preached the wedding sermon and Bishop John A. Kennel performed the ceremony. Their many friends wish them God's richest blessings.

The Lord willing, we expect to hold evangelistic meetings at this place, starting Feb. 14, with Bro. Elias Kulp

as evangelist. Please remember these meetings in your prayers, that souls may be rescued from an endless hell and enjoy the blessings of the Christian life, and "the little flock" at Coatesville be encouraged and strengthened.

We, as workers, also earnestly desire your prayers and presence, that we may humbly, faithfully, and zealously do "His will" 'til He comes.

Yours for the cause of Christ in

Coatesville,

Jan. 26, 1937.

The workers.

HEBREWS 12:1, 2

(Continued from page 967)

Fourth. Another weight may be the old man, sin in the flesh, carnality. It is that touchy, grouchy nature, that causes the defeat of many.

Fifth. Evil habits are besetting sins. Habits once fixed become a part of man and may cause a desperate struggle to lay aside.

The next rule is to "run," "Go." Not at the count of number but at the word. Man needs to strip for the race and then run. A certain minister was asked what was necessary to Christian victory and answered by saying, "Lay aside weights, then run." What next? "Run." What next? "Keep on running."

Man is not to turn from side to side, neither look back, for in so doing pace is lost.

This old world is a great amphitheatre in which every Christian is running with the eyes of heaven, hell and earth turned watching the outcome.

Our eyes must be kept on the goal. Look ahead. "Looking unto Jesus." Brother, you cannot afford to lag behind. Wake up. Press on, stay by.—Gospel Banner.

Indian Christian Witnessing

Indian Christians take their religion seriously. Called upon to bear personal witness to their faith about half the communicants of the diocese of Dornakal responded by going from village to village in bands to carry the message of Christ to nearly a quarter of a million men and women.

The results were as follows:

Two thousand, four hundred and fifty-seven villages were visited by bands of people telling of Christ.

Two hundred and fifty-nine thousand (approximately) heard about Christ.

Three hundred and four new villages are asking for instruction as to how to become Christians.

Four thousand and fifty-one have handed in their names as being desirous of becoming Christians in the Kistna Area (about half the diocese).

Fifty thousand pamphlets, etc., were distributed. Of these, 18,415 were Gospel portions.

Twenty thousand Gospels were either sold or given to people.

—The Living Church.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

December, 1936

GENERAL

Boyertown Cong Pa	\$ 5 00
G B Alta	20 00
A & W Ind	5 00
Canton Cong & SS O	22 54
A S & Bessie Huber	25 00
Sharon Cong O	6 83
Gulphaven SS Miss	12 71
Forks Cong Ind	24 10
A Bro & Sister Md	5 00
Holly Grove SS Md	6 03
A Bro & Fam Pa	9 00
A Bro & Sister Ore	65 00
Endowment Int	670 37
Providence Cong Va	18 80
Mr & Mrs Frank McKloskey	5 00
M C Cressman	50 00
Metamora SS Ill	22 14
Est of Martin S Loucks Deceased	4,456 83
E Union Cong Ia	23 93
Sug Crk Cong Ia	48 40
Vineland SS Ont	31 65
Zurich SS Ont	1 52
Bethel SS O	41 00
O Grove Cong O	64 71
N Lima Cong O	26 12
Central Cong O	19 00
Martins SS O	58 12
S Union Cong O	39 22
Plain View SS O	31 05
Mt Pleas Church & SS Va	17 00
W Zion SS Alta	9 10
Marion SS Pa	20 00
Marion SS Miss Day Offg Pa	21 17
Marion SS Jr Savings Pa	48 54
Pleasant Grove Cong Pa	1 13
Stahl Cong Pa	6 90
Weaver Cong Pa	2 68

INDIA

General

Sue F Landis	5 00
Mr & Mrs Ernest H Miller	5 00
Detroit Miss Cong Mich	3 90
D S & Cora Gingrich	10 00
Endowment Int	690 87
A Sister Ill	10 00
E Bend Cong Ill	26 28
Waldo Cong Ill	36 75
Deep Run Cong Pa	44 60
Blooming Glen Song Service Pa	65 00
Josiah J Keim	3 00
Filer Cong Ida	15 16
Zion Cong Ore	6 50
Fairview Cong Ore	26 40
Carolyn Hostetler	6 00
E Fairview Cong Neb	21 37
Wood Riv Cong Neb	10 00
E Holbrook SS Colo	13 58
Esther-J J & Mother Detwiler	5 00
Greensburg Cong Kan	6 09
LaJunta Cong Colo	8 67
St Jacobs Cong Ont	115 75
Shantz Cong Ont	10 90
Blenheim Cong Ont	25 85
Latschar Cong Ont	32 00
Pleas View Cong O	6 83
Central SS O	12 50
Lower Dist Va	79 89
Salem SS Alta	38 54
Mountain View SS Mont	6 10
Leo Cong Ind	17 00
Weaver SS Pa	8 57
Scottdale SS Pa	6 38
Schellsburg Cong Pa	2 00
Landisville SS Pa	25 47

E Chestnut St Cong Lanc Pa

35 40

Missionary

O Gr & Pl Hill Congs O	150 00
Maple Gr Cong Pa	19 00
W Liberty Cong Kan	75 00
Endowment Int	24 00
H V Albrecht	75 00
Paul P King	100 00
Lockport SS O	31 76
Roanoke SS Ill	75 00
Perkasie YPM & SS Pa	112 50
Blooming Glen SS Pa	112 50
Holdeman Cong Ind	83 15
Salem Cong Neb	7 50
Manson Cong Iowa	26 04
Sug Crk Cong Ia	112 50
E Fairview Cong Neb	49 16
Spg Val Cong Kan	25 00
Penna Cong Kan	8 40
Beech Cong & SS O	60 00
S Union Cong O	17 00
Salem Cong Alta	37 50
Emma SS Ind	50 00
Goshen Col Cong Ind	25 41
Elkhart Cong Ind	96 09
Belmont Cong Ind	49 97
SW Pa SS Conf Dist Miss Fd	60 00
Doylestown SS Pa	26 32
Lanc Dist Conf Bd Pa	75 00

1,583 80

S C Contributions:

Syc Grove SC Mo	17 00
Walnut Crk SC O	20 00
Midland SC Mich	25 00

62 00

Total India Missionary 1,645 80

Missionary Children

Bethel SS Mich	30 44
Sue F Landis	5 00
LaJunta YPA Colo	37 50
Mr & Mrs Perry J Miller	30 00
Kaufman SS Pa	24 40
Canton Cong & SS O	8 06
Walnut Crk SS Birthday Pennies O	4 21
Mr & Mrs Ray A Yoder	12 50
Bethel SS O Birth Pen	5 55
Nappanee SS Pr Dept Ind	17 22
Nampa SS Ida	3 56
Zion SS Ore	8 93
Zion SS Mich	9 27
Belleville SS Birth Offg Pa	1 50
Plainview SS O	2 92
Pl View SS Kan	13 00
Wichita SS Kan	17 25
Wil Spgs SS Ill Birth Pen	4 05
Endowment Int	24 00
LaJunta SS Colo	18 87
Pl Grove SS Ill Pr Dept Jr Dept	12 41
Ad Offg	4 25
E Fairview SS Neb	10 88
Sug Crk SS Iowa	19 55
Elmira SS Ont	150 00
Biehn SS Ont	26 82
Detweiler SS Ont	50 00
Almira SS Ont	6 62
Blenheim SS Ont	12 75
Duchess SS Birth Offg Alta	22 34
Bethel SS Mo	2 63
Bethel SS Birth Offg Mo	2 63
Weaver SS Pa	37 50
Doylestown SS Birth Pen & Tithing Boxes	38

746 71

Jr Earnings:

Bethel SS Mich	41 76
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Gladys B Eby	4 00
Waldo SS Ill	50 95
Spg Val SS Kan	12 56
Stahl SS Pa	1 13
Pl View SS Okla	10 85
Kaufman SS Pa	27 50
Maple Grove SS Pa	35 90
Clinton Br SS Ind	37 25
W Fairview SS Neb	7 16
Walnut Crk SS O	45 11
Berea SS Ind	7 65
Bethel SS O	43 89
Clinton Fr SS Ind	16 83
Salford SS "Lighthouse Girls" Cl Pa	13 34
Beech SS O	2 62
Nappanee SS Ind	1 25
Allensville SS Pa	72 90
E Holbrook SS Colo	15 54
Nampa SS Ida	11 70
Zion SS Ore	18 47
Earl & Ivan Yoder	5 00
Yel Crk SS Ind	33 29
Salem SS Neb	6 72
Zion SS Mich	7 95
Belleville SS Pa	34 32
Orrville SS O	14 60
Yoder SS Kan	116 39
Plainview SS O	4 99
How-Miami SS Ind	31 95
Pl View SS Kan	33 50
Conestoga SS Pa	107 19
Weaver SS Pa	1 75
Emma SS Ind	46 40
Wil Spgs SS Ill	32 25
Molalla SS Ore	4 75
Goshen Col SS Ind	18 65
Leo SS Ind	2 02
LaJunta SS Colo	13 64
O Grove SS O	40 59
Midland SS Mich	48 06
W Union SS Ia	145 72
Pl Grove SS Ill	6 50
Manson SS Ia	72 36
S Union SS Jr & Pr Dep O	60 31
Salem SS Alta	7 00
Bethel SS Mo	6 25
Masontown SS Pa	2 43
Scottdale SS Pa	4 82
Sharon SS Sask	23 00

1,410 76

Jr Savings:

Bethel SS Mich	44 03
Waldo SS Ill	19 94
Maple Gr SS Ind	20 10
Stahl SS Pa	7 16
Kaufman SS Pa	6 00
Maple Gr SS Pa	17 43
Clinton Br SS Ind	6 25
W Fairview SS Neb	1 55
Canton Cong & SS O	1 26
Walnut Crk SS O	85 22
Berea SS Ind	48
Metamora SS Ill	1 00
Bethel SS O	19 12
Clinton Fr SS Ind	17 53
Salford SS "Lighthouse Girls" SS Cl Pa	6 75
Allensville SS Pa	17 12
Nampa SS Ida	4 88
Zion SS Ore	2 21
Boyertown & Hereford SS Pa	51 55
Salem SS Neb	10 18
Zion SS Mich	8 50
Belleville SS Pa	11 20
Orrville SS O	5 24
Yoder SS Kan	24 73
Plainview SS O	10 40
How-Miami SS Ind	7 69
Wichita SS Kan	16 74
Weaver SS Pa	88
Emma SS Ind	9 65
Willow Spgs SS Ill	5 21
Molalla SS Ore	3 29
Goshen Col SS Ind	9 59
Leo SS Ind	50 53
LaJunta SS Colo	13 44
O Grove SS O	8 54
Midland SS Mich	75 83

W Union SS Ia	20 24
Pl Grove SS Ill	16 33
Manson SS Ia	3 20
S Un SS Jr & Pr Dept O	25 63
Pl Hill SS Ill	1 25
Duchess SS Alta	25 66
Bethel SS Mo	2 83
Masontown SS Pa	28 62
Scottdale SS Pa	16 34

741 32

Adult Savings:

Stahl SS Pa	13 99
Kaufman SS Pa	24 20
Berea SS Ind	4 78
Clinton Fr SS Ind	16 62
Nampa SS Ida	5 37
Zion SS Ore	75
Zion SS Mich	3 00
Orrville SS O	14 00
Yoder SS Kan	21 32
Plainview SS O	3 75
How-Miami SS Ind	30 36
Wichita SS Kan	6 53
Weaver SS Pa	31 75
Molalla SS Ore	5 96
Bethel SS Mo	1 67
Masontown SS Pa	31 24

215 29

S C Contribution:

Waldo SC Ill	2 00
Tot India Miss Children	3,116 08

Evangelist

Mr & Mrs Ernest H Miller	10 00
Midway-N Lima SS O Jr Earnings	88 15
Jr & Ad Savings	57 79
Endowment Int	78 00
A Bro Pa	15 00
Matt 6:3 Pa	5 00
Waterloo YPM Ont	50 00
S Union SS O Cls 11, 12	55 00
Young Mothers' Cl	34 25
A Fam Berea Cong Ind	44 00
Middlebury Cong Ind	50 00
Strasburg & Wil St Congs Pa	25 00

512 19

Bible Women

Endowment Int	18 00
O Gr SS O Sis Cls O	8 45
S Union SS O Cl 5	12 50
Cl 14	23 50
Cl 17	11 25
Bowne SS Mich	11 00
How-Miami SS Cls Ind	11 00
Scottdale SS Pa	12 50

108 20

Educational

Endowment Int	26 20
Blooming Glen SS T K	
Moyer Cl Pa	25 00
S Union SS O Cl 1	6 00
Cl 4	11 75
Cl 7	5 00
Lititz SS Pa	30 00

103 95

Orphan

Sue F Landis	5 00
O Gr SS Martha Rohrer Cl O	36 00
Endowment Inc	36 00
Forks SS Ind	19 35
Bl Glen SS Cl 4 Pa	9 00
Sci Ridge SS Ill	84 38
Alpha Cong Minn	8 22
L Deer Crk Cong Ia	136 85
W Union SS Pri Dept Ia	13 21
Weber SS Girls Cl Ont	1 85
S Union SS O Cl 2	12 00
Cl 3	8 61
Cl 10	4 05
Cl 16	22 00
Jr Dept	21 68
Carrie King	20 00

[illegible]

Hannibal, Mo.	
Sug Crk Cong Ia	40 75
W Union Cong Ia	291 50
Esther-J J & Mother	
Detwiler	2 00
Mt Zion Cong Mo	3 00
Hesston Col Cong Kan	14 23
Cherry Box Cong Mo	4 25
Palmyra Cong Mo	6 00
W Liberty Cong Kan	10 90
E Holbrook Cong Colo	33 45
Bethel Cong Mo	5 75
	411 83

Hutchinson, Kans.	
Pl View SS Okla	15 72
Iowa City, Iowa Bldg. & Truck	
Manson Cong Ia	47 15
S C Contributions:	
E Fairview SC Neb	3 23
Plum Crk SC Neb	5 00
	8 23
Total Iowa City Mission	
Bldg & Truck Fd	55 38

Iowa City Mission, Ia.	
E Fairview Cong Neb	17 85
Daytonville Cong Ia	9 50
Sugar Crk Cong Ia	63 72
Alpha Cong Minn	9 85
Wood Riv Cong Neb	26 03
	126 95

Kansas City, Kans.	
E Bend Cong Ill	30 00
Mt Zion Cong Mo	4 00
Mrs R L Stauffer	1 00
Ella Ebersole	1 00
M M Buch	5 00
Sam Rogers	2 00
Leda Grove	1 00
Emmanuel Swartzendruber	1 00
Henry K Hershey	5 00
Everett S Buckwalter	2 00
Joseph H Eshleman	10 00
Harry Mumaw	5 00
Young folds of Sycamore &	
Bethel Congs Mo	1 00
M M Troyer	5 00
Susie Gilmore	2 00
Twila Swartzendruber	
& SS Cl	1 00
Geo S Keener	2 00
Cora Manner	5 00
Matt 6:3	5 00
Grandma Meyers	5 00
Lydia R Hess	1 00
Elizabeth Longenecker	1 00
Fairview Cong N Dak	10 00
Clarence F Derstine	5 00
Bro & Sis Harvey Ruth	10 00
C S Schertz	10 00
	130 00

Lima, Ohio	
Endowment Int	4 00
Log & Cham Co Miss Mtg	
O	72 27
	76 27

Peoria, Ill.	
Endowment Int	20 50
Mollie Schrock	4 00
E Dutter	10 00
Peoria Cong Ill	11 78
	46 28
S C Contribution:	
Metamora SC Ill	5 00
Total Peoria Miss Ill	51 28

Portland, Oreg.	
Bethel Cong Ore	1 50
Hopewell Cong Ore	11 33
L Angeles Cong Calif	20 40
Albany Cong Ore	27 12
Bethel SS Cl 4 Ore	7 35
	67 70

Toronto, Ont.	
Wideman Cong Ont	16 06
Elmira Cong Ont	10 00
Cressman Cong Ont	7 70
Geiger Cong Ont	7 00
St Jacobs Cong Ont	40 00
Hagey Cong Ont	13 00
Christmas Cheer Fd	63 15
	156 91
Total City Missions	1,848 77

CHARITABLE INSTITUTIONS

Children's Home, K. C.	
M Troyer	1 00
Mrs Hauks	1 50
Dewayne & Meriam	2 00
Pl Hill Cong Ill	7 00
E Swartzentruber	1 00
M M Buch	5 00
Brethren Mich Cong	6 23
O B Hamler	10 00
Menno Erb	1 00
Special Support	200 50
Sonnenberg SS O	9 22
Union SS Mich	4 40
Zion SS Pr Dep Ore	19 19
Zion SS Ore	8 92
Roseland SS Nebr	1 63
Pl View SS Pa	4 04
Plainview SS O	2 93
Cherry Box SS Mo	4 02
Endowment Int	13 00
E Fairview Cong Neb	20 00
Milan Val SS Okla	1 37
Esther-J J & Mother	
Detwiler	5 00
Mt Zion Cong Mo	1 25
Bethel & Sycamore Gr	
Cong Mo	30 50
Scottdale SS Pa	18 88
	379 58

Junior Earnings:	
E Bend SS Ill	80 50
Spg Val SS Kan	45 45
Syc Grove SS Mo	29 68
Stahl SS Pa	1 13
Pl View SS Okla	31 48
W Fairview SS Neb	14 33
Berea SS Ind	7 65
Sonnenberg SS O	23 05
Union SS Mich	3 75
Zion SS Ore	18 48
Salem SS Neb	13 42
Filer SS Ida	10 25
Roseland SS Nebr	12 49
Pl View SS Pa	21 63
Protection SS Kan	25 75
Salem SS Ind	6 63
Plainview SS O	4 99
Thurman SS Colo	2 00
Cherry Box SS Mo	9 08
Paradise SS Wis	6 00
Spg Val SS N Dak	5 00
Holdeman SS Ind	24 21
	396 95

Junior Savings:	
E Bend SS Ill	22 21
Linn SS Mo	7 50
Spg Val SS Kan	11 55
Syc Grove SS Mo	7 30
Stahl SS Pa	7 16
Pl View SS Okla	23 74
Alpha SS Minn	5 00
W Fairview SS Neb	3 09
Berea SS Ind	48
Sonnenberg SS O	10 04
E Holbrook SS Colo	13 39
Union SS Mich	1 29
Zion SS Ore	2 21
Salem SS Neb	20 37
Filer SS Ida	25 30
Protection SS Kan	10 19
Salem SS Ind	14 86
Plainview SS O	10 39
Sharon SS O	5 59
Midland SS Mich	2 00
Holdeman SS Ind	18 82

Belmont SS Ind	
	6 95
Adult Savings:	229 43
E Bend SS Ill	13 71
Stahl SS Pa	14 00
Berea SS Ind	4 78
Zion SS Ore	75
Roseland SS Neb	12 74
Protection SS Kan	37 63
Salem SS Ind	23 63
Plainview SS Ohio	3 75
Holdeman SS Ind	3 00
	113 99
Total for Children's Home	
K C	1,119 95

Orphans' Home, Ohio	
Farm Income	51 04
Special Support	134 00
Geo Ross	20 00
A Bro Ill	2 00
A Bro Wayne Co O	2 00
Sonnenberg Cong O	25 00
Pl Hill SS Pr Dept O	2 25
Plainview SS O	2 92
Walnut Crk SS Mrs Melvin	
Hamscher Cl O	20 00
Kolbs Cong Miss Day	
Offg O	6 00
Berlin SS Birth Offg O	3 12
Endowment Int	440 07
Mt Zion Cong Mo	1 00
Log & Cham Co Miss	
Mtg O	144 54
W Zion SS Alta	4 80
Kauffman SS Pa	6 92
	865 66

Junior Earnings:	
Sci Ridge SS Ill	3 50
Stahl SS Pa	1 12
Chambersburg SS Pa	2 50
Berea SS Ind	7 65
Shore SS Ind	42 45
Mt Pleas SS Va	38 94
Glade SS Md	15 95
Freeport SS Ill	73 97
Weaver SS Va	17 02
Bank SS Va	3 10
Mt Clinton SS Va	3 05
Goodfield SS Ill	9 55
Plainview SS O	5 00
Strasburg SS Pa	7 00
Burr Oak SS Ind	6 50
Berlin SS O	9 40
Ebenezer SS Va	6 50
Sharon SS O	16 23
Mt View SS Mont	14 30
Springdale SS Va	21 97
Central AM SS O	52 75
Lockport SS O	18 25
W Zion SS Alta	17 78
Schellsburg SS Pa	14 69
Morrison's Cove SS Pa	13 32
	422 49

Junior Savings:	
Stahl SS Pa	7 17
Chambersburg SS Pa	2 00
Berea SS Ind	47
E Holbrook SS Colo	7 68
Shore SS Ind	1 00
Mt Pleas SS Va	7 50
Freeport SS Ill	7 00
Forks SS Ind	26 05
Plainview SS O	10 39
Burr Oak SS Ind	10 64
Berlin SS O	12 61
Ebenezer SS Va	4 01
Springdale SS Va	14 58
Central AM SS O	45 05
Lockport SS O	41 14
Detroit SS Mich	15 70
W Zion SS Alta	2 64
Belmont SS Ind	6 95
Schellsburg SS Pa	2 75
Morrison's Cove SS Pa	38 40
	263 73

Adult Savings:	
Stahl SS Pa	14 00
Berea SS Ind	4 79
Shore SS Ind	1 00
Freeport SS Ill	10 50
Plainview SS O	3 75
Burr Oak SS Ind	12 11
Ebenezer SS Va	7 83
Mountain View SS Mont	12 68
Red Riv Val SS N Dak	1 76
	68 42
Total Orphans' Home O	1,620 30

Children's Home Refrigerator	
Milo Zimmerman	10 00

Millersville Orphanage, Pa.	
Sue F Landis	5 00
Plain Cong Pa	72 72
Bl Glen SS Pa	20 49
	98 21

Home for Aged, Lancaster, Pa.	
Sue F Landis	5 00

Old People's Home Bldg., Ohio	
Funds solicited by S E	
Allgyer	950 00
Endowment Int	600 60
Nappanee Yel Crk & Salem	
SS Mtg Ind	10 19
	1,560 79

La Junta Hospital—Nurse	
S C Contribution:	
Enoch Zook	1 00

La Junta Hospital—Blankets	
S C Contributions:	
Clinton Fr SC Ind	4 00
Clinton Br SC Ind	4 00
Leo SS Ind	3 95
How-Miami SC Ind	5 00
Middlebury SC Ind	4 00
	20 95

La Junta Hospital—Wills Estate	
Endowment Int	310 00

La Junta Hospital & Sanitarium	
Endowment Int	31 40
Goodfield Cong Ill	13 25
E E Miller	8 75
James Short	15 00
Mrs Mildred Perry	1 00
Friends	25 00
Hosp Sales-Cash	1,607 79
Hosp Sales-Out Patients	40 00
Hosp Sales-Charged	3,820 69
	5,562 88

Home for Aged, Illinois	
Maple Gr Cong Pa	13 00
Endowment Int	424 04
Mt Zion Cong Mo	1 00
Special Support	408 50
McKinley Ridenour	5 00
Matt 6:3	25 00
C J Gunden	5 00
Chris Martin	5 00
Produce sold	29 95
Contribution Box	1 27
	917 76
Tot Char Institutions	11,226 84

OTHER FUNDS	
Mexican Border Work	
Martins Cong O	26 00
A Bro & Sister Pa	100 00
Matt 6:1-4 Ore	25 00
Rocky Ridge Miss SS Pa	7 16
D S & Cora Gingrich	75 00
Moses Stoltzfus	15 00
Roanoke Cong Ill	53 00
Sugar Crk Cong Ia	40 36
Kans City Miss Cong Kan	25 21
Esther-J J & Mother	
Detwiler	5 00

Mt Zion Cong Mo	1 00
Central Cong O	9 20
Beech Cong & SS O	33 18
S Union Cong Nora & Iva Hartzler O	5 00
Irene Eschliman	5 00
Altoona Miss Cong Pa	12 78
Strasburg SS Kathryn Hess Cl Pa	10 00
Shoope & Strickler YMB Cl Pa	10 00
A Bro & Sister Pa	15 00
Friends	10 00
Mary Brunk	25 00
Quintus Leatherman	30 00
Christian Landis	20 00
Monroe Wyse	5 00
J D Hostetler	1 00
C D Helmuth	5 00
Brethren & Mennonites of Falfurrias Tex	50 00

Rural Missions

Endowment Int	52 00
Sterling Cong Ill	10 25
Pl View Cong Mich	14 00
Nappanee Cong Ind	25 00
How-Miami Cong Ind	28 32
Mt Zion Cong Mo	1 25
Thomas Cong Pa	7 82
SW Pa Dist SS Conf Treas	5 00

143 64

Annuity

A Bro & Sister Ind	100 00
A Sister Va	400 00
A Brother Okla	500 00
A Brother Mo	200 00

1,200 00

Administration Expense

A Bro & Sis & Fam Mich	1 00
Edna Weber	10
Endowment Int	286 00

287 10

Symensma Endowment

Endowment Int	94 00
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Bible Fund

Endowment Int	10 00
Sr Girls Cl Alta	11 32
Workers for Him Colo	2 00

23 32

Church Bldg.

Endowment Int	12 00
Irene Eschliman	10 00
A Bro & Sis Olive Cong Ind	5 00
Cedar Gr Cong Ont	25 00
Blenheim Cong Ont	21 11

73 11

Evangelizing Fund

Endowment Int	110 00
Mt Zion Cong Mo	2 00

112 00

Aged & Disabled Missionary

Endowment Int	160 00
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Missionary Preparation

Endowment Int	18 00
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General Conference	
Sugar Crk Cong Ia	10 00
General S. S. Committee	
Sugar Crk Cong Ia	10 00
Stahl SS Pa	3 02
Weaver SS Pa	1 78
Thomas SS Pa	3 53
Schellsburg SS Pa	50
Rockton SS Pa	50
Pl Grove SS Pa	1 10
Morrison's Cove SS Pa	2 36
Pinto SS Md	3 00
Belleville SS Pa	1 85
Masontown SS Pa	2 24
Scottdale SS Pa	3 80
	33 68

Mission News Bulletin

Mrs Mary Burkhard	1 00
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Jewish Evangelizing

Pinto SS Md	12 00
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Personal

Thomas Cong Pa	13 00
Spg Val Cong Kan	12 50
	25 50

District General

Bloomfield Cong Mont	9 51
Hereford Cong Pa	57 30
Rockhill Cong Pa	46 62
Springmount Miss Cong Pa	7 25
Emma Cong Ind	13 47
Middlebury Cong Ind	23 26
Salem SS Ind	10 10
Clinton Fr Cong Ind	38 50
Berea Cong Ind	10 00
Maple Riv Cong Mich	125 00
Shore Cong Ind	29 45
How-Miami-Burr Oak & Hopewell SS Mtg Ind	12 55
Maple Gr Cong Ind	19 00
Bowne Cong Mich	10 14
Crys Spgs Cong Kan	10 59
Esther-J J & Mother Detwiler	1 25
Mt Zion Cong Mo	3 25
Pleas Val Cong Kan	17 50
Penna Cong Kan	11 03
Larned Cong Kan	5 00
LaJunta Cong Colo	13 34
Molalla Cong Ore	4 57
Weaver Cong Pa	3 55
Thomas Cong Pa	5 00
East Menn School Va	11 91
Mrs Baugher	2 50
L Dist Va	56 37

Johnstown Bible School

Pleas Grove Cong Pa	1 12
Stahl Cong Pa	6 90
Weaver Cong Pa	2 68
	10 70

Scottdale Menn. Church

SW Pa Dist SS Conf	
Treas	-4 02

Medical Miss. Preparation

Wanner SS Ont	76 50
Cressman SS Ont	58 28
Snyder SS Ont	47 20
Hagey SS Ont	91 00

272 93

No. Ontario Mission

Elmira Cong Ont	10 47
Rainham Cong Ont	7 20
Hagey Cong Ont	10 00
V Schmitt report	19 85
St Jacobs Cong Ont	25 00
C & K Swartz	10 00
Bothwell Cong Ont	6 05
Toronto Miss Ont	1 35

89 92

Winter Bible School

Coalridge Cong Mont	6 56
Lakeview Cong N Dak	4 32
Spg Val Cong N Dak	11 15
L Region Cong Minn	3 35
Fairview Cong N Dak	15 00
Paradise Cong Wis	6 00

46 88

Menn. Board of Education

Olive Cong Ind	70 00
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Ozark Field

Spg Val Cong Kan	10 00
Total Other Funds	3,907 10

RELIEF FUNDS

General

Chic Home Miss Cong Ill	17 58
Rebers Church Ill	5 00
A Sister Ill	9 00
L Deer Crk Cong Ia	57 10
Crys Spgs Cong Kan	17 50
E Holbrook Cong Colo	43 93
Milan Val Cong Okla	2 80
Snyder Cong Ont	10 00
Central Cong O	21 00
Maple Riv Cong Mich	30 00
Weaver Cong Pa	5 20

219 11

Hutterian Mennonites

A Bro NY	25 00
Arthur Eicher	1 00
A Bro Mo	10 00
Daniel Stauffer	10 00
E E Graber	25 00
G S Glick	10 00
A Sister Pa	10 00
Mr & Mrs Earl J Wilson	20 00
A Bro & Sis Weavertown Cong Pa	5 00
Sev Brethren of Weaver-town Cong Pa	20 00

Bethel Cong Mich	21 13
L View SC N Dak	157 13
A Sister Pa	6 25
Total Hutterian Menn	163 38

Canadian Russians

Chestnut Ridge Cong	
Thanksgiving Mtg O	40 00
A Bro Mo	10 00
A Sister Pa	5 00
Christian Kauffman & Fam	60
Medway SS O	12 98

68 58

SC Contribution:

Sonnenberg SC O	2 78
Total Canadian Russians	71 36

Drought Sufferers

Ira & Johanna Birmingham	11 00
Harrisburg Cong Ore	45 00
Willow Spgs Cong Ill	69 25
Doylestown Cong Pa	58 00
Deep Run Cong Pa	81 25
Bethel Cong O	65 00

329 50

Paraguay Refugees

Willow Spgs Cong Ill	68 00
Kolbs & Longenecker	
Congs O	13 17
Spg Val Cong Kan	33 58

Total Relief Funds

898 10

SUMMARY

Alta-Sask Dist Bd	201 79
Dak-Mont Bd	56 39
Franconia Dist Bd	960 27
Illinois Dist Bd	590 07
Ind-Mich Dist Bd	1,772 82
Ia-Neb Dist Bd	1,450 22
Lancaster Dist Bd	573 76
Mo-Kans Dist Bd	508 23
Ohio Dist Bd	1,265 31
Ont Dist Bd	1,248 53
Pac Coast Dist Bd	105 17
SW Pa SS Dist Conf Bd	498 46
SW Pa Dist Bd	255 73
Virginia Dist Bd	272 12
Wash Co Md-Frank Co Pa Board	89 71
SC Contributions	135 21
Menn Bd of M & C	25,407 46

35,391 25

India Funds	8,380 50
S American Funds	3,086 17
Africa	103 18
City Mission Funds	1,848 77
Char Institutions	11,226 84
Annuities	1,200 00
Gen & Other Funds	8,647 69
Relief Funds	898 10

35,391 25

Respectfully submitted and
Gratefully acknowledged,D. D. Miller, Gen. Treas.,
1711 So. Prairie St.,
Elkhart, Indiana.

GLEANINGS

An Advantage of the Native Preacher

The color of the preacher weighs far more with the native than we realize. Even in the mind of the best natives, even in the hearts of those most warmly attached to us, there is a definite though perhaps often subcon-

scious prejudice against our color. I know of many instances where a message full of urgency and power has produced very little effect from the lips of a missionary while that of a native has produced immediate results. A native listening to a moving and powerful address from a white man can quiet his conscience and harden his heart simply

by saying, "That's all very well, that's a white man's point of view. It may impress you like that but it is not what we blacks need." But when he hears a black preach with conviction, he is driven from this refuge and has to face the message on its own merits.

Again and again I have come across in-

stances where the final link in bringing a native to Christ has been supplied by a native. He has listened to the white man for years and seemed little affected but one simple remark from a fellow native has gone home like an arrow. I would not belittle the white man's influence but it is unquestionable that the native evangelists have advantages over us.

Native preachers are often greatly improved and their value added to by thorough training. In my experience this has been under the three headings: Bible knowledge, general knowledge, the missionary's example.—W. Singleton Fisher, in Congo Mission News.

A Model Village

A notable experiment in temperance was made by the village of Kawaidani. In 1925, the mayor proposed that the village "go dry" for a period of five years in order to rebuild the village school, which had been destroyed in a fire. So successful was the plan that the term of prohibition was continued for another five years, which came to an end on March 31, 1936. During that period it is estimated that the village has saved 173,000 yen, although most other villages have "gone into the red." Of this sum, 45,000 yen was spent on the new school, 50,000 yen on new homes, 74,000 yen was invested in co-operative associations, and 4,000 yen in the postal savings bank. In addition, the mayor proudly reports that the children of the village are better fed and clothed, that the children's death rate as well as the general death rate has decreased, that the number of persons seeking medical attention has decreased 40%, that lawsuits, illegitimacy, crime, gambling, police court cases and election offenses have been done away with.—Japan Christian Quarterly.

Unevangelized

Formosa, a large island near Japan, has 140,000 aborigines still unreached by the Gospel. They speak six different languages, none of which have been reduced to writing as yet. Here is a job for some enthusiastic missionary to tackle.—The Gospel Minister.

Polish Jews' Demands

The Jews of Poland have recently made ten demands of the government. Among these demands are (1) That the name "Christian" shall not be used in any inscription where Jews and Gentiles live side by side; (2) that the Jewish Sabbath shall be officially recognized and that the Jews shall have the right to conduct their businesses on Sunday as if it were a workday; (3) that schoolbooks objectionable to the Jews shall be prohibited from the schools; (4) that the title "Christian" as applied to land, nationality, or church shall be totally prohibited.—World Outlook.

Moslem Expansion

An event of wide religious importance is the movement for Moslem missionary expansion which has its source and strength in the University of the Azhar at Cairo. Not

only in Cairo, the intellectual center of the Moslem world, but in other centers of Moslem influence it is maintained that Islam has a much needed message of peace, brotherhood, sharing, sobriety and a slowing down of the competitive rush and heartless rivalries of the European people.

One of the latest plans of the Moslem missionary movement is to send missions of students from the Azhar to study in the universities of Europe, in order to gain knowledge and experience for European indoctrination in the tenets of Islam. Missionary efficiency of a high order is a recognized necessity if the European peoples are to be won.—The Indian Witness.

Converts in Ethiopia

Allan Webb, of the Sudan Interior Mission, writes:

"One amazing thing is the ready sale for the Word of God in this country. Comparatively few can read, but a crowd quickly gathers to listen to any one who can read aloud. These people also love listening to a story well told around the fires at night. One story, of which they never tire, is that of the Prodigal Son. It is wonderful to watch the expressions flit over their faces and to hear the grunts, as each point makes its appeal, and is clearly understood. This opens a mighty sphere for a native evangelist, who will move from place to place, telling the same story and returning periodically to the mission station to learn another Bible story."

Harry Glover, of the same Mission, tells of helping to examine six candidates for baptism, five of whom were lepers. On the following Sunday these were baptized, and with them Mangasha, Dr. Tom Lambie's personal servant.—Moody Institute Monthly.

Progress Is Slow

Bishop Heaslett, of South Tokyo, says:

"Advance is slow everywhere in Japan. This is the experience of all Christian bodies. Statements that hundreds or thousands have been converted or won for Christ through a campaign are easily misunderstood. The most that can be said of the results of campaigns running into large numbers is that so many have expressed a desire to hear more. In no sense are these people converted, and a percentage of five baptisms out of a hundred such inquiries is good gain. We are handicapped by the poverty of our mission, by our lack of sufficient personnel, by our shortcomings in educational and literary activities, and by the smallness of our social efforts. . . . The divine origin of Christianity is proved abundantly in the fact that we see such good results from such feeble efforts."

—C. M. S. Outlook.

Back to the Bible Movement

Preparations are under way for the celebration in 1938 of the fourth centenary of the Reformation, and of the English Bible. Attention will be focussed on the "Injunction of 1538," ordering that all must have free access to the Bible. Archdeacon Storr, of the Anglican Church, says in reference to the celebration:

"The Bible has made the English nation. This generation does not read its Bible as our forefathers did, but I see signs of a return to the Bible. Local education authorities are arranging courses of lectures on the Bible for teachers. Seventeen Universities in England and Wales have put the Bible on their lists of University lectures. It would be an evil day if the Bible should be crowded

out by the rush of modern life. Therefore, as an act of thanksgiving for the Reformation, we propose to set on foot a back-to-the-Bible movement."

—Missionary Review of the World.

Temptations of Native Christians

The Church Missionary Outlook prints the following interesting parable by a native Kenya teacher. It was John's custom to take the cattle and goats to water to drink about noon. One day the river had risen and a large crocodile appeared. It ignored the goats and tore in pieces a fine cow. "Satan is like a crocodile," said John. "He is very strong and afraid of nothing. He is like a hunter; if he is out to kill an elephant, he won't bother about small deer—he can get them any time. And just as that crocodile did not want goats when he could get a cow, so Satan does not mind about heathen if he can get a Christian. While we are in darkness we are his already, and he can have us any day, but when we come out and join Jesus Christ, then Satan tries his hardest to get us back. So do not think that being a Christian means an easy life."—The Gospel Minister.

The Missionary Spirit in Cuba

Children at the Protestant Episcopal Mission in Cardenas, Cuba, received Christmas gifts from the children of Trinity Church, Seattle, and in return made up a scrapbook of photographs and notes about their mission. They have a plain little chapel in a rented house in Cardenas, a city of 40,000. More than 100 children are in the mission school.

Without waiting until they had a better church themselves, in 1930 this Mission started a mission of its own at Itabo, a village of 1,500 about 35 miles away, holding services in a shabby old bakeshop. For the past five years they have been working to build a little brick church at Itabo, to cost \$1,700.—Missionary Review of the World.

The Ainu Race

The Ainu, despised class of Japan, seem destined to extinction, unless something is done. They have been the victims of compulsory servitude and compulsory tribute, under penalty of death. Formerly, for many years, they were not even permitted to cultivate the land, and to educate them was a criminal offense. They were regarded as a blot upon Japan's escutcheon.

This is not the government's view, which now desires to afford them opportunity to rise; but public opinion deems them unworthy of preservation. Alcoholism, largely due to the introduction of saké, is a factor in their poverty and disease, and tuberculosis is making heavy inroads upon their numbers.—Alliance Weekly.

India

Missionaries in India are confronted with an enormous task in the mass movement of the "untouchables" away from their former religious beliefs. The Catholics and the Mohammedans are rivals of the Church in seeking their adherence. It is an epochal period in the history of missions in that country.—The Gospel Minister.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 46

EDITORIAL

"That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death."

Such was Paul's heart's desire. It is hard to tell which passion was strongest in him; that for the salvation of the lost, or the desire of living in the fullness of Christ's goodness and power and love.

Does the Lord permit you to suffer affliction? You acknowledge this as a refining power, and you are content. Are you willing, also, that He may chastise you for the refining of others? This chastisement may be for the good of others, not only in our own but in coming generations. For example, Job. There has not been a generation since his time but that has been blessed because of his afflictions.

February is a month of many spiritual activities among us. Revival meetings are being held in quite a number of our congregations. Our six-week's winter Bible schools are still going on. We hear of Bible conferences, week-end Bible meetings, Sunday school meetings, Christian life conferences, etc. Added to this is the annual meeting of the Mennonite Board of Education, Feb. 16, and the meeting of a number of important Church-wide committees. We praise the Lord for these many forms of spiritual activities. May our prayers be unceasing to the end that they may all be Spirit-directed and spiritually strengthening to all who come in touch with them.

Several articles appearing in this issue are discussing some phase of the flood situation. The thoughts presented are timely, having the Gospel ring. "As we have therefore opportunity, let us do good." In this connection we wish to again call attention to the re-

quest printed in last week's Gospel Herald that those of our people making contributions to the flood-sufferers send their contributions to Bro. D. D. Miller, Elkhart, Ind. The Mennonite Relief Committee stands ready to apply this help to wherever it may fill the most needy places, accompanied with a prayer that this assistance may reach the soul as well as the body.

Elsewhere in this issue will be found a brief report of the Ohio Mennonite Sunday School Conference. This report should have appeared in full several months ago. While the Church Conference reports were being published the reports of Sunday school conferences had to wait. Through mistake, when the Ohio Sunday School Conference report had been printed in pamphlet form the type was thrown away and in the pre-holiday rush the type-setters were too busy to set this long report, until it was decided it was too late. Those interested in the full report will please write for a copy of the report in pamphlet form to the Secretary, Bro. I. W. Royer, Orrville, O., who will gladly send out the remaining copies as long as the supply lasts.

Mennonite General Conference.—On another page we print the first of a series of articles on this subject, by Bro. C. F. Derstine. If you read this first article, we are quite sure that you will read the remainder of the series. Bro. Derstine having for many years been a regular attendant at these biennial meetings, and holding a responsible position in the last one held, in 1935, is qualified to speak on the subject. There are two helpful things connected with the Mennonite General Conference: (1) Keep posted as to the aims and work of this important body. (2) Keep praying in behalf of the Conference, especially in behalf of those bearing positions of responsibility in connection with its work, and also in behalf of the attendants; to the end

PRINCIPLES INVOLVED

In the Present Struggle between Labor and Capital

The increasing number of labor strikes, and the issues involved, ought to cause people to do some clear thinking. "Wars and rumours of wars" apply to conflicts in the industrial world as well as to conflicts between nations. In fact, the great underlying cause of war (covetousness) is here in evidence as clearly as it is in all armed conflicts between nations. Let us therefore notice a few of the issues involved in these labor strikes:

1. The Principle of Human Rights.

Labor says that Capital is the cause of these strikes, while Capital says that Labor is the cause. Probably they are both right. Here are three rights which, if respected by both organized Capital and organized Labor, would put an immediate end to all such troubles: (1) The right of the laboring man to work, whenever there is opportunity, without hindrance from either organized Capital or organized Labor. (2) The right of every employer of labor to conduct his own business without outside dictation, so long as he respects the rights of others. (3) The right of every laborer to quit an unsatisfactory job whenever he pleases, provided he has fulfilled his part of the contract previously made. It is the failure to respect these rights that brings on the troubles.

2. The Principle of the Golden Rule.

In other words, self-interest has taken the place of the Golden Rule as the measure of conduct. Let us quote a few scriptures:

All things whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

In honour preferring one another.—Rom. 12:10.

Servants, be obedient to them that are your masters according to the flesh, with

that the Spirit of God may direct its activities, and through it strengthen the Church.

fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

And ye masters, do the same thing unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.—Eph. 6:5-9.

Here is a direct appeal, as well as specific instructions, to both employers and employes. It is not for the one to demand these things of the other, but for each one to rise to this standard. By these scriptures both employers and employes are in duty and in honor bound to advance the interests of the others, regardless of whether the others prove themselves worthy or unworthy. Both employers and employes should remember that if they fulfill their duty they are working for God. We might show wherein these principles have been sorely violated, and that these violations are responsible for the present labor troubles, but space forbids. To the extent that both Labor and Capital respect this Bible standard, the present labor troubles will be at an end.

3. The Principle of Nonresistance.

Labor accuses Capital with oppressing the laboring man. Grant it. But that does not justify Labor in resorting to violence to enforce its demands. Capital accuses Labor of stepping in and dictating to the employers of labor as to whom they should employ, what wages they must pay, and what must be the terms of the contract. Grant it. But that does not justify Capital for resorting to violence that the laborer may be shown his place. It is the right of the laborer to quit when conditions become intolerable, but never his right to usurp authority over the employer, or to resort to violence in order to compel the non-union man to join or the employer to keep a "closed shop." Present practices in the industrial world make it impossible for the non-resistant Christian to have any part in capitalistic or labor unions.

4. The Question of the Unequal Yoke.

Here are a few scriptures bearing upon this issue:

Be ye not unequally yoked together with unbelievers . . . Wherefore come out from among them, and be ye separate, saith the Lord.—II Cor. 6:14, 17.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.—Eph. 5:11, 12.

Blessed is the man that walketh not in the counsel of the ungodly.—Psa. 1:1.

The underlying principle is this: When Christians and non-Christians are yoked together in a common organization for the promotion of self-interest or protection, it means an un-Scriptural yoke. Since Christ is the head

of the Church and Satan is "the god of this world," it follows that wherever there are Christians and worldlings yoked together in a common cause the same constitutes an unequal yoke. On this point the Bible is very clear. Equally and admittedly clear is it that there are no known unions of either Labor or Capital but that there are at least some worldlings in it—usually in dominating numbers.

5. The Promotion of the General Welfare.

The argument in favor of unionism, either of Capital or of Labor, is that the interests of those united are thereby protected and advanced. This is often true, temporarily. But in the long run it works the other way. The great underlying cause of our prolonged world-wide depression was the clashing of interests between organized Capital and organized Labor. And now, when almost everybody was rejoicing that the depression was about over and an era of prosperity just at hand, here comes the strike of the Longshoremen, the strike engineered by the CIO, better known as the strike against the General Motors Company, and other strikes threatened, so that there are gloomy forebodings as to the possibilities of the future. It has truthfully been said that in case of every strike there are three interested parties: (1) the striking laborers; (2) the individual capitalist or the corporation against whom the strike is waged; (3) the public—and that whatever may be the outcome so far as the employers and employes are concerned, the public is usually the greatest sufferer. Any sanguine conflict between grasping corporations and self-seeking labor organizations, is detrimental to the general welfare and therefore a crime against the public.

6. The Idolatrous Principle of Covetousness.

"And covetousness, which is idolatry." Take covetousness out of the picture and the conflict between organized Labor and organized Capital will soon be at an end.

7. The Principle of Trusting in the Lord.

We have heard men denouncing labor unionism to the bitter end—and in almost the same breath justify themselves for belonging to such orders for the sake of getting employment. Where is their trust in God? There is no clearer promise anywhere than that God will care for His own. Equally clear is the warning that we should "have no fellowship with the unfruitful works of darkness." This is not guaranteeing higher wages outside the union than in it, for God may decide that it would be better for us to belong in the class with Lazarus than with Dives. Besides, self-denial and suffering for the sake of maintaining a clear conscience before God and man is often the means of making such a profound

impression upon others that it causes them to turn to the Lord and likewise trust in Him. But this one thing we can be sure of: In the light of the sure promise, on the part of the all-powerful and perfectly reliable and loving God, that He will never leave nor forsake His own, whatever may befall us when we put our supreme confidence and trust in Him will be the best for us and for the Cause. The promises of men are often deceptive, but the promises of God will never fail. "It is better to trust in the Lord than to put confidence in men." Keep your conscience clear, your trust in the Lord uppermost in your heart, and you are in line with the conditional promise: "Be thou faithful unto death, and I will give thee a crown of life."

THE MENNONITE GENERAL CONFERENCE

By C. F. Derstine

For the Gospel Herald.

January finds all of us writing 1937, which suggests that August the date of the forthcoming General Conference, will soon be here. The location, Turner, Oreg., having been selected, the minds of many are turning westward. The minds of Oregonians turn eastward, with the question, "We have been traveling east for many years to General Conferences; will the brotherhood now travel to the Far West this time?" Many questions arise, and before these questions become too absorbing, and intense, let us ask the question, "What is the significance of General Conference?"

In the first place, General Conference, includes seventeen Mennonite district conferences, fourteen of these being officially represented by appointed delegates, and three being unrepresented, who attend and co-operate in the various activities of the Church-at-large. General Conference also serves the following foreign fields, India, South America, and Africa. Other groups of Mennonites and Amish Mennonites attend, and in a lesser measure co-operate with General Conference in some of its ministrations; such as subscribing to our publications, using our quarterlies, giving to our missions, and during war times co-operating in seeking to maintain the proper position in our relations with the Government and the "powers that be." All these various bodies find the General Conference an effective "clearing house" for many things.

The Mennonite General Conference is the largest gathering of Mennonites in the world, and is among the large gatherings of Christians. In this it is an effective testimony that some people have a deep and abiding interest in things spiritual, in spite of the materialistic spirit of the times. The largest attended General Conference was held at Belleville, Pa., in the area which has

the largest number of Mennonites in the world. Other largely attended Conferences were the following: Yellow Creek, Ind., Archbold, Ohio, Harrisonburg, Va., Goshen, Ind., Kitchener, Ont., etc. The most stirring General Conference was the one held during the "World War" times, at Yellow Creek, Ind. At this Conference, because of our refusing to accept service under the military wing of our Government, there was an intense unity, fervent prayer, and an effective co-operation. This the Lord blessed, and showed the way to a united blessedness, which is possible for the Church to enjoy at all times. It is true that possible persecution huddles the sheep together, makes us more dependent upon the Lord, and ties us together in the bonds of peace and love.

I. PHASES OF GENERAL CONFERENCE WORK

1. The Doctrinal Position.

The General Conference "States" the "Doctrinal Position of the Church." It takes the same place, as did the Conference, held in the city of Dort, in Holland, on April 21, 1632, where our "Dortrecht 18 article Faith" was adopted. Here they declared the "chief articles of our general Christian Faith," which they everywhere taught and practiced in their families and congregations. This confession of Faith was later adopted in Alsace, France, and Germany as well. This Conference ended a divided testimony, and made for the powerful testimony borne by the Church over Europe, which reached England, and then America. In this day, when truth is challenged everywhere, it is good to have a multitude of counsellors, to insure safety and reliability.

2. The Ideals, Principles, and Practices of the Church

The General Conference "Interprets" the ideals, principles and practices of the Church. With the large representation there is a larger possibility for a balanced testimony. All too often, when congregations are left to themselves, there is a tendency to under or over emphasize. The same thing is true as to district conferences. There is strength and weakness evident in our testimony in every Conference. Combining, we have the opportunity of representing and clarifying the teachings of Christ. The Bible declares, "in the multitude of counsellors, there is safety." In spite of differences of opinion here and there, there is a greater measure of unity, and a more united testimony since we have been co-operating through the avenues of the General Conference.

3. The Discipline of the Church

The General Conference "suggests" the Discipline of the Church, so as to maintain the standards of the Church. These standards the district confer-

ences, the local churches, and individual members are expected to put into practice. The General Conference has been working for some years, on the book, "Church Polity." This when completed ought to be beneficial in many directions.

4. Christian Work

The General Conference "encourages" all phases of Christian work, such as Sunday schools, summer Bible schools, evangelistic efforts, personal evangelism, missionary endeavors, young people's activities, institutes, peace testimony, relief work, etc.

5. Publicational Work

The General Conference "conducts" a modern printing plant, valued at some \$400,000, for service and testimony, and not for profit. This plant produces the following papers, The Gospel Herald, The Christian Monitor, Youth's Christian Companion, the Words of Cheer, The Beams of Light, The Way. Added to this testimony are thousands of tracts, quarterlies, and books.

6. Missionary Work

The General Conference "inspires and supervises" the missionary work of the Church. This it does largely indirectly, through local conferences and Boards. This includes within its scope work in India, South America, and Africa: missions in some thirty American and Canadian cities; rural missions of all kinds, etc.

7. Educational Work

The General Conference "directs and supports" three colleges: Goshen, Ind., Hesston, Kans., Harrisonburg, Va. (The latter school officially is under the Virginia Conference.) However, there is a large measure of co-operation in all schools. Besides the above there are quite a number of Bible Schools.

8. Institutional Work

The General Conference "directs and supports" four "Old People's Homes," Eureka, Ill., Lancaster, Pa., Maugansville, Md., and Souderton, Pa. Three Children's Homes: Kansas City, West Liberty, Ohio, and Millersville, Pa. (Some of these institutions are administered by the District Conference and Mission Board). One Hospital and one Sanitarium at La Junta, Colo.

II. WHAT DO THE SESSIONS EMBODY

1. **Business.**—Most of this business is done by committees, outside the regular sessions; thus making for a more inspiring meeting in the main auditorium.

2. **Decisions.**—Important questions, which need detailed discussion, are decided in a separate tent called "Delegates Meeting." This session is not private, however only bishops and authorized delegates may vote. Other ministers and members are given the privilege of discussion.

3. **Inspiration.**—The large auditor-

ium meetings are in session from the start to the finish. Here stirring and inspiring messages are given by speakers from many places. So that the main body of attendants of the Conference may keep in touch with what is done, all questions decided in the delegate tent are read and acted upon in the main auditorium.

4. **Fellowship.**—The General Conference affords the widest fellowship among the membership of the Church. Here ministry and membership from all parts meet, enjoy each other's fellowship, friendship, and it helps to strengthen the "tie that binds." This fellowship is greatly enjoyed by the brotherhood at large.

5. **Illumination.**—General Conference brings together a widely scattered group of ministers and trained workers. This makes it possible to have effective discussions of questions and problems that baffle many. You often hear this expression, "That message was an eye-opener to me."

III: HOW TO GET THE MOST OUT OF GENERAL CONFERENCE

1. By being there.
2. By being there in the Spirit.
3. By being there to help.
4. By leaving an unduly critical spirit at home.
5. By putting your prayers, labors, counsel and your best into it.
6. By practicing and taking what you receive home with you to the local Churches, and scattered communities.
7. By influencing other professed Christians, by what you received.

Illustrations: The Anabaptists or Mennonites influenced others such as the Quakers in Holland, and the Baptists in England. This door of opportunity and responsibility is still ours.

Kitchener, Ont.

DESTRUCTIVE FLOODS

By D. D. Miller

For the Gospel Herald.

Many waters cannot quench love. Neither can the floods drown it.—Cant. 8:7.

In a part of the United States is being experienced today the most destructive flood of its history. Volumes of water are mercilessly traveling toward the Gulf of Mexico, giving no heed to lives, homes, crops nor comfort. Hour after hour, day and night, orders are being given to help the refugees in the flooded districts of our nation. One who gave an air-view report described some things as follows: "The muddy yellow rivers everywhere exact their toll with a devastating contempt for man-made values." "Two-thirds of Louisville under the waters of the Ohio." "Houses are completely submerged in places; half-submerged elsewhere." "Groups of men and women stand at the water's edge looking at their submerged homes." "Fields become giant lakes."

(Continued on page 988)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Perkiomenville, Pa. (Mennonite Mission)

Dear Herald Readers, Greetings.—“For yet a little while and he that shall come will come, and will not tarry” (Heb. 10:37). As we meditate upon this truth from God’s Word, we see more clearly the importance of being about our Father’s business as we have opportunity. We have often felt with Paul “that a great door and effectual is opened” to us at this place, and there are many adversaries. But by the enabling power of God’s omnipotent hand the precious seed is being sown. Notwithstanding the rainy weather, our attendance in Sunday school has been increasing, averaging about eighty-five during the month of January from the community, with a total of about one hundred twenty-five.

In addition to the teaching in the Sunday school, there is suitable literature being given to the different classes. In this way the Word of God is gotten to members of homes who do not attend Sunday school. We are using *The Way*, the *Youth’s Christian Companion*, *Words of Cheer*, and the *Beams of Light*. May we all pray together that the Holy Spirit may quicken the Word that the result will be the salvation of many precious souls for whom Christ died. Also pray that God will bless the work here in a way that will bring the greatest glory to His name. The work is His. We are His unworthy servants, experiencing the unspeakable joy that all know that have experienced the great salvation that God has wrought in the Lord Jesus Christ, and are laboring for the ingathering of the lost. Again we ask your prayers for the work and the workers here and elsewhere, that we all may be faithful till He comes.

Feb. 3, 1937. Isaac Alderfer.

Hannibal, Mo. (1417 Broadway)

Dear Fellow-workers, Greeting:—The mission home is partially quarantined because of scarlet fever. Sister Aline Sommerfeld and Nora King have the disease and are occupying the second floor of the home. Because of this sickness it was necessary to discontinue the peace conference that was being conducted by Bros. Simon Gingrich and J. M. Kreider, beginning on Jan. 24. The services were planned for a whole week and included address-

es on Bible teachings on War and Peace, Nonresistance, Mennonite History, and experiences in the camps during the world war. It was a great disappointment not to be able to have the services as planned, but we submit to the Father’s will. We hope to be able to have the conference some time later.

Because of very much sickness during the past number of weeks many phases of the work in the Mission have been hindered, but the Word has been taught and prayer has been offered for the salvation of souls. At the regular preaching service on Feb. 2 a young man of eighteen confessed Christ as his personal Savior and is determined to go all the way with the Lord. There are a number of other young people that are attending the services and are counting the cost. We have the names of over eighty persons on our prayer lists. These are individuals that make no profession, many of them young people that may be won for the Lord Jesus. We invite others to pray with us.

We have begun a music study class for the young people of the congregation and expect to start a teacher’s training class in a few weeks. We must count largely on the converts of the Mission for teachers in the Sunday school.

We are depending on the prayers of the church in this work. May the Lord depend on you as an intercessor for His work in the various fields?

God bless you all.

Feb. 3, 1937. Nelson E. Kauffman.

SOUTH AMERICAN NEWS LETTER

By A. Swartzentruber

Dear Herald Readers, Greetings in His dear Name:—“I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel” (Isa. 45:2, 3).

I pass these words on to you because they have been such a wonderful blessing to me at the beginning of this new Year. The ending up the old and the beginning of the new year is always a very busy time for the missionaries here. Our annual mission council had been called to meet at Bragado on the new Orphanage grounds and Home beginning Dec. 28 to 31. For weeks we had been looking for rain which was much needed, but in vain. Now came Dec. 28, when nearly all of us had planned to leave home early by auto to get to Bragado by noon,—but—now it rained. We from Pehuajo had 100 miles of mud roads to go over, plus driving in a pouring rain. But we gathered up enough courage to start out

and by the grace of God we got there even if it took us 8 hours instead of 4 as usual. The roads were under water as far as 5 or 8 blocks at one stretch and one had to guess where to drive. We landed after 5 o’clock in the afternoon and found that several other families were still missing. The Lantzes were on their way from Cordoba and had sent a telegram that they cannot go any further because the water was more than 2 feet deep in many places on the road. They finally arrived on Wednesday forenoon by train. The Rutts arrived by train on Tuesday and so did the Lauvers. Our Council was very much enjoyed by all and we went back to our respective towns with a feeling of greater responsibility for the work of another year. One of the problems that gave us concern and was difficult to solve was, how to take care of so vast a field and so many towns where work is started, with so few workers. We must have at least two new families very soon if we expect to hold what we have started. The missionaries are praying to this end and would like to invite others to join with us in prayer so that the LORD will raise up workers for this field. Surely He can select the ones He wishes to use here.

Pehuajo, F. C. O., Argentina.

WEEKLY NEWS LETTER FROM EAST AFRICA

Shirati Station,
Musoma, T. T., B. E. A.
Jan. 13, 1937.

Dear Readers:—It was necessary for us to be alone on the Mugango Station from Dec. 31 to Jan. 7 and during that time we enjoyed new experiences in the work. We are glad that we have seen evidences in the lives of some of the workmen that Christ is dwelling within.

The building work, which is in full swing at Mugango now, is progressing nicely. The garage is completed and it was our privilege to attend the first Sunday service held in this building on Jan. 3. As Bro. Stauffer was absent and no one else was able to preach in Swahili or Kijita, a native was appointed to give a talk. He used many Bible references and I feel that the message was well worth while. We like to hear these people sing, and am sure you would enjoy it too if you could hear it. In the evenings the Christians who live close to the station at Mugango get together and sing very heartily. We enjoy listening and praise the Lord that a testimony such as that is being broadcast on the evening air at that place.

These folks seem to enjoy digging and planting. The folks that work at the station during the day are often up before daylight and dig in their gardens with great ambition. That ambition does not usually last all day. It

surprising how much land they dig and plant without any tools except a sort of oddly shaped hoe. They plant cotton, sweet potatoes, peanuts, and Mahoga which is a plant that is grown for its root.

The next building to be erected at Mugango is the Stauffer house. We have been blest with fine brick-making weather lately and at present there are over half enough bricks stored away for this building. The foundation is laid and, if all goes well, the cement floor may be laid this week. We trust that the work at that place may be blessed by the Lord and that the roof to that house may be on before the rainy season begins. We ask your prayers in this behalf, in order that that station may soon be established for the need is great as it is at so many places.

We have lately come to Shirati, and had a very congenial crew and one of the nicest dhows on the lake, at least the sailors seemed to think so. We are expecting to stay here during the time that the Mosemanns' are in Kenya.

A church is in the course of being erected here at present and, although there are not many workmen helping at present, we are hoping that this building too will be under roof by the time of the rainy season. The old church is getting real bad at some places, and it is our desire that this new one will be ready before the old one is much worse. The new church is being built of bricks and we hope it will last much longer than the other two did.

We rejoice that the Lord is blessing this work, and trust that you will continue to pray that many souls will find Christ in these closing days of time.

In His service,

J. Clyde Shenk.

WINTER TOURISTS IN FLORIDA

By Jacob Brenneman

For the Gospel Herald.

Our help is in the Lord, who made heaven and earth. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord O my soul and forget not all His benefits" (Psa. 103:1, 2).

Our Father, the God of all power and the source of every blessing, in His providential care and guidance has brought us together from near and far, the writer being from the extreme distance, Tofield, Alberta. In our day and age distance is no longer a barrier, with good roads and the automobile. People can come together in a short time either for a good or a bad purpose. We want to ask ourselves whether we are a testimony for Him as we go through the land.

The world is taking advantage of all these modern conveniences in presenting all kinds of amusements which space does not permit to go in detail. Let us as His followers abstain from

all appearance of evil, and conduct ourselves in the light of His Word, being living epistles known and read of all men.

As we go through the land we can make it a point to stop with our people and mission stations; not in order to sponge of our missions, but of being some real help to them in the way of encouragement in active service, prayer, and means, also stimulating in us a greater missionary zeal.

On Jan. 24, at the regular afternoon service at the Tampa Mission Church there was an all-time record attendance (131), representing eight states and one province as follows: Florida, Maryland, Pennsylvania, Michigan, Ohio, Indiana, Iowa, North Dakota, and Alberta. Nine conference districts were also represented: Franconia, Lancaster, Maryland, Ohio and East. A. M., Dak.-Mont., Ind.-Mich., Alberta-Saskatchewan, Conservative A. M., and Old Order Amish. Among this group were three bishops, three ministers, and one deacon. Bro. E. L. Frey preached in the afternoon on the theme, "I am the good shepherd" (Jno. 10:14). He brought to our minds very forcibly that the sheep know the shepherd's voice and that they do not follow the voice of a stranger, also how the good shepherd laid down His life for the sheep. In the evening service Bro. Martin Hershey spoke on Heb. 1:1, how God through His prophets warned the people and proclaimed unto them the way of life. But in the last days He has spoken unto us by His Son who was from everlasting to everlasting. We wish to praise God for this Christian fellowship with faces strange, but in the spirit brothers and sisters. Our hearts were filled with joy and gratitude.

We as tourists appreciate the welcome and courtesy we received from Bro. Paul Sauder, superintendent, for his efficient service in helping to provide for homes and in every way to make us feel at home. May the Lord bless him in his noble service in the city of Tampa and give him many souls for his hire.

We enjoy the beautiful tropical scenery and the mild winter climate.

Tampa, Florida.

Lancaster, Pa.

Program of Annual New Year's meeting held at East Chestnut St. Mennonite Church, Jan. 1, 1937.

Organization.—Mod., Harry Godshalk; Secy., Earl Mosemann; Chors., Maurice T. Brackbill, Noah Horst.

Program and Speakers.—Devotional; New Year's Sermon, Maurice O'Connell; Our Liberty in Christ, Lester Brubaker; Ways of Encouraging Mission Activity in the Sunday School, J. M. Nissley; Song Service and Devotional; Our Responsibility to the Rising Generation, Ivan Leaman; How to Prepare and Teach the Lesson, George Smoker; Staying with the Lesson, J. Eby Leaman; Early Memories of Sunday School Work, Noah H. Mack; Song Service and Devotional; Fleeing Youthful Lusts, Orrie D. Yoder; Giving the More Earnest Heed, Maurice O'Connell.

Thoughts Presented.—The New Year's day meeting proved a real spiritual feast and provided a satisfaction that we hope will last through out the year. Our hungry souls were indeed filled. The scriptural promise is that they which do hunger and thirst after righteousness shall be filled (Matt. 5:6). So many wonderful truths were given that it would be unwise to record here all that was said so we will only try to give you some of the more important facts.

The first thing that we want to notice is that we have a place to fill. There are some empty places in the church pew that are vacant sometimes because we choose to go to some place of entertainment and enjoy ourselves; carelessly dismissing our duty with the thought that our absence will not be noticed or felt. How many blessings we withhold by neglect on our part. At the present time there are over three times as many communists in the United States than there were in Russia at the time of the communistic revolution in Russia. At the present time the only churches in Russia are in the capital city Moscow. These churches are not free to do as they will but are under government censorship, and a government representative is present at every service. May we pray for the liberty which we have in Christ Jesus (Gal. 2:4) that it may not be stolen from us unawares. If we expect the church to continue it is necessary that the younger generation have the same privilege for worship in the future as we have at the present time. We must also keep them interested in church work. The old idea of "get all you can and can all you get" has been exchanged for a more profitable one—get all you can and then give all you can. This responsibility to the rising generation is placed upon the parents, and they should not attempt to shift their responsibility. One of the most important methods of training the boys and girls is through the Sunday school. Here are a few points to keep in mind in the preparation and administration of the lesson: (1) The need to prepare the lesson, so as to catch the interest of the pupil and to make the lesson interesting. (2) We must understand the background of the pupil by: (a) study of people, (b) reminiscences, (c) books on psychology. (3) Know methods of uniting pupil and lesson: (a) good beginning to lesson, (b) variety, (c) illustrations from nature, observations and experience, speakers, and from the Bible, (d) do not stray from the lesson. Above all, it is necessary to have the presence of the Holy Spirit to really have the pupil learn anything. We know that the Holy Spirit is usually absent from scenes of noise and confusion. When we look back over the growth of the church, we certainly have reasons to thank God for the blessings we now enjoy, which have been made possible by the hardships and sufferings endured by others for our benefit. As we look about us and see sin and its horrible effects on every side, we realize that Satan is working harder than ever before to ensnare unwary men and women, especially the younger folks. Here are some of the lusts that every young Christian is warned to flee from: (1) Immodesty, (2) vanity, (3) lust of rebellion, (4) the fear to stand alone, (5) pleasing, sensational things, (6) extravagance—installment buying, (7) lust of over-eating, (8) cards—wasting time. Let us be like Moses who chose to work for God rather than enjoy the lusts of the flesh for a season. In the fifth chapter of Matthew we have a message of love from the Master's lips. It is easier for Christians to practice nonresistance in time of peace than in war times. In the time of trouble we are tested and then it is the time when we will either swim or sink. Then also is the time when we develop faith that will neither bend nor budge. As we continue toward the heavenly goal may we press toward the mark for the prize of the high calling in Christ Jesus. (Phil. 3:14).

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

GOOD NIGHT

By Edith B. Kennel

For the Gospel Herald.

Good-night, father! in the morning,
When your life's last night is o'er,
I'll be waiting there to greet you
On that happy, golden shore.

Good-night mother! tho' death's shadow
May between us intervene;
Sweet shall be the glad reunion
In the morning's golden gleam.

Good-night, brothers! up in heaven,
I'll be waiting there for you;
For where all is joy and gladness
I would have my brothers too.

Good-night, sister! I will meet you
In that morning, bright and fair;
With the angels I'll be waiting
For your coming over there.

Good-night, comrades! I must leave you,
Longer here I cannot stay;
Be prepared dear friends to meet me
Death shall call you too some day.

Good-night dearest friends and loved ones!
Though the tender tie must break,
God can heal the heart that's broken,
Bind the wounds that bleed and ache.

Good-night earth, and pain, and sorrow!
Welcome heavenly home of rest!
There with Christ and saints and angels,
I shall be forever blest.
Gap, Pa.

MOTHER

"What is home without a mother?"
This is a question that is often asked.
But who has ever answered it, and who
can answer it? We who have lost our
mothers are the only ones that can
realize what it means. And yet we can
not put it into words. Neither can those
who have not experienced it realize
what it means or are they able to sym-
pathize with those that have lost those
that are dearest to them.

"What is home without a mother?"
Tender, oft repeated thought.
But we cannot know its meaning
Until by experience taught."

On Jan. 29, 1936, my dear mother
passed from this time to eternity. And
even though almost a year has passed
since that time, it seems as yesterday
and we feel saddened as the time draws
near. Many things have passed into
history since that time that we are
tempted to wish mother was here to
share them with us—our joys and sor-
rows. Yet as we think about it we know
that Mother experienced enough sor-
rows while here on earth. How can we
wish her to have more? The joys she is

now having are far greater than any we
are experiencing here. We cannot wish
to have her here with us again.

What does our mother mean to us?
Ah! far more than we can say or ever
will be able to tell. She was our coun-
sellor. Oftentimes when we have prob-
lems that we as young people of our-
selves cannot solve Mother most usual-
ly can solve them for us. And then let
our minds go back to the times when
we were babies and not able to help
ourselves. Who was it then that cared
for us? Who could care for us like
Mother? No one. And then we do not
appreciate her as we should nor can
we. Even after we are grown and our
head is throbbing, what feels as good
as the touch of Mother's hand?

Oh children, young people, and old-
er ones as well; you who have your
mothers with you, make life as easy
for them as you can, for you will not
always have her with you and whatever
else you do, **Don't make the wrinkles
deeper.**

"The thought of Mother lingers yet
Who left a year ago.
And now awaits a shining robe
Washed whiter than the snow.

"The dearest friend that we have had,
Has gone to her reward,
To be united with the saints
And dwell with Christ her Lord.

"We know God's promises are true.
It does not say in vain,
For she has suffered for His sake;
In righteousness she'll reign.

"Now comes the thought that gives us joy,
To know that she will rise
In that great resurrection day
And meet us in the skies.

"So let us walk from day to day,
The way that mother trod;
That when our work on earth is done,
We shall dwell with her and God."

—Selected and adapted by
Nancy Miller,
Greenwood, Del.

A LETTER TO FRIENDS

By Lizzie Wenger Hershberger

For the Gospel Herald.

A Happy Greeting to All:—By God's
grace I will try to fulfill my promise to
let you know of my first year's ex-
periences in Kansas.

We miss some of our relatives and
friends. Quite a few during the past
year have answered the heavenly sum-
mons.

I enjoy my life in Jesus. It is a beau-
tiful life to live in the One who can
cheer me so. By experience I have
learned it was good for me to be in
Kansas; although it was a trying year,
due to the drouth and the grasshop-
pers. Husband and I worked diligently
without any increase to our labor, but
it proved "a blessing in disguise." The
good Lord did not let us starve, and
we are always welcome to come to

Him with our need. "Thus saith the
Lord God of Israel, The barrel of meal
shall not waste, neither shall the cruse
of oil fail, until the day that the Lord
sendeth rain upon the earth."

Mighty and wonderful are the works
of our Savior, our spiritual and tempo-
ral needs supplied, if we trust and let
Him use us.

From our Mennonite School in Hes-
ton we have in view a six-weeks Bible
Term and a revival on this week, and
whosoever will may come and learn to
live a pure and holy life—a great and
blessed opportunity for young and old-
er Christians to be engaged in a good
work for the knowledge and the love
of God. May God's blessing rest upon
the institution and the laborers.

Kansas is in a grip of real winter
with snow and ice all over the ground
and very slippery. Conveyance by au-
to or on foot very dangerous. We have
four miles to our church in Hesston.
My husband managed to get there by
foot and a pick-up several times. He
usually spends the night with son-in-
law, Bro. Abe Hess and family, and
comes home by daylight.

So far we are blessed with health
and strength. We sure have many
blessings to count, for which we are
thankful. If He tarry, I will let you
hear from us again next year. His will
be done.

Hesston, Kans., Jan. 29, 1937.

A PRAYER IN BEHALF OF FLOOD SUFFERERS

By Isaac R. Herr

For the Gospel Herald.

Heavenly Father, still the waters of
the flood; stay their power of destruc-
tion, stay the privations and sufferings
of the people in the flood areas. Melt
the hearts, and lives of friends and re-
latives of non-going and Church-going
people together in a union of strength
and power. In sympathy and help and
prayer, may we call upon the God of
heaven, asking Him to restore the loss-
es to the sufferers in a ten fold bless-
ing and in an abundant prosperity. May
we pray and believe that this flood has
become the occasion for the visitation
of an Almighty God to the hearts and
lives of the sufferers and to those of
kindred and sympathetic spirits, and
that the water of life that He gives to
these anxious and solicitous ones is so
full and free of the water of life that it
would seem the flood gates of heaven
have opened in the high tide of the
fullness and the overflowing water of
life. Making the flood of the Ohio fade
into insignificance, in comparison with
a magnitude and greatness and fullness
and the abundance of the water of life
that never ceases flowing and is never
exhausted.

Lancaster, Pa.

"Daniel purposed in his heart that he would
not defile himself."

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF JOHN

OUTLINE STUDY

Lesson for Feb. 21, 1937.—THE POWER OF JESUS OVER DEATH.

Lesson Scope.—Jno. 11:1-12-11.

Lesson Text.—Jno. 11:23-28, 32-44.

Time and Place.—A. D. 30; Bethany

Leading Characters.—Jesus, Lazarus, Martha, and Mary.

Golden Text.—I am the resurrection and the life.—Jno. 11:25.

Points for Meditation.

1. Death.
2. Resurrection.
3. The friends of Jesus.
4. The sympathetic Jesus.
5. The Master's call.

Introductory Thoughts.—We have before us the old story of Lazarus and his resurrection. We will get most out of this lesson by reading the entire eleventh chapter of John before we begin our consideration of the practical truths presented in the lesson before us. The fact that we have studied this lesson so often before should prove to be an advantage rather than a disadvantage in our class discussion of the lesson.

LESSON COMMENTS

Christ Reveals Himself to Martha (23-28).—Having read the story of the sickness and death of Lazarus, together with the reason why Jesus was in no hurry to go to the bedside of His sick friend Lazarus, we are ready to begin our study of the heart of the lesson.

The first member of the family to meet our Lord was Martha. Falling down before Him she exclaimed, "Lord, if thou hadst been here, my brother had not died." Jesus gave her the comforting assurance that "Thy brother shall rise again." Martha had all confidence in Jesus; but she was not ready to receive all that He had to bring her. She had known Him as a compassionate friend and a most gifted man. She has now the opportunity to learn that He was more than a remarkable man; that He was God as well as man. To Martha's confession of her faith in the resurrection "at the last day," He replied, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. . . . Believest thou this?" She staggered not at this but answered, "Yea, Lord." After confessing her faith in Christ as the Son of God, she went after her sister Mary, saying, "The Master is come, and calleth for thee." She wanted Mary to hear the remarkable things that she was hearing.

No sooner had Mary heard her sister's voice than she started after her. The Jews, greatly sympathizing with the two sisters, followed after.

A Pathetic Scene (32-36).—No sooner had Mary come to where her sister and Jesus were than she also, like her sister had done before her, fell down before Jesus, saying, "Lord, if thou hadst been here, my brother had not died." When Jesus beheld her weeping, as also the Jews who had follow-

ed her His great heart went out in loving sympathy and we have it recorded in so many words, "JESUS WEPT."

But Jesus did more than weep. "Where have ye laid him?" He tenderly asked. "Come and see," was their response. The Jews were especially sympathetic. "Behold, how he loved him," they remarked. Some of them said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" But Jesus was soon to perform a mightier miracle than that.

Jesus Demonstrates His Power (37-44).—Now notice the course pursued by the sympathetic Savior. Coming to the grave, Jesus again groaned in the spirit. Seeing a stone rolled over the grave, He tenderly requested that this stone be removed. Here is where Martha faltered in faith. She protested, "Lord, by this time he stinketh: for he hath been dead four days." Jesus tenderly reminded her, "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" This silenced all objections, and the stone was rolled away. Then followed the

prayer: "Father, I thank thee that thou hast heard me." He quickly said, however, that this was said that the others might believe. Next came the words of power: "Lazarus, come forth."

His faith had overcome all obstacles. "He that was dead came forth." He might have said the word, and Lazarus could have been healed instantaneously, even before he died. But that would not have been the impressive demonstration of power that this startling resurrection was. There was no question about Lazarus having been raised by a supernatural power, for all knew that he had been dead for four days. Neither was there any question about the power of Jesus to do all things that He undertook to do. In the raising of Lazarus under the circumstances that he was raised we have one among many illustrations of the truth spoken by Jesus concerning Himself: "All power is given unto me in heaven and in earth."

As Lazarus heard the voice of the all-powerful Christ and responded to His call, so "the hour is coming, in the which all that are in the grave shall hear HIS voice, and shall come forth." May we be wise in this day of opportunity, so that when that eventful time will come the bodily resurrection will mean for us "the resurrection of life." —K.

BIBLE MEETING TOPIC

THE NATURE OF GOD—OMNIPRESENCE, OMNISCIENCE, OMNIPOTENCE.—Psa. 139; Isa. 40:12-31

Topic for February 21

MOTTO

"God is our refuge and strength."

OUTLINE STUDY

I. God is Everywhere.

1. He is present to help us.—Psa. 46:1.
2. He is afar while near.—Jer. 23:23, 24.
3. He sees every one and everything.—Psa. 139:7-12.
4. His presence is unlimited by place.—I Kings 8:27.

II. God Knows Everything.

1. His understanding is infinite.—Psa. 147:5.
2. He knows the ways of man.—Prov. 5:21; Psa. 139:2, 3, 4.
3. He knows the smallest detail.—Matt. 10:29, 30.
4. He knows history past, present, and future.—Acts 15:18; Isa. 48:5-8.
5. Unknowable to man.—Rom. 11:33.

III. God's Power Is Unlimited.

1. He can do everything He will.—Job 42:2; Gen. 18:14.
- a. In the world of nature.—Gen. 1:1-3.
- b. In human experience.—Jas. 4:12-15.
- c. In heaven.—Dan. 4:35; Heb. 1:14.
- d. In hell.—Rev. 20:2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Almighty," "Knowledge" (either one).
2. God is Everywhere.
3. God Sees in Every Place.
4. God Knows All Things.
5. God Is Strong to Do Anything.

6. How God's Powers Help Us. For Seniors.

1. The Value of Knowing God's Omnipresence, Omnipotence, Omniscience.
2. The Limits of the Heathen Gods Compared to Our God.

PERSONAL THOUGHT

Do we truly know God? Is our knowledge deeply enough impressed upon us that we live under the conviction of what we claim to know?

SEED THOUGHTS

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand:
Bread of heaven, Bread of heaven,
Feed me till I want no more.
—W. Williams.

Lord, plant my spirit high upon the crest
Of Thine eternal strength!
Then, though life's breaking struggles
come at length.
Their storms shall only bend me to Thy
breast.

—Dorothy C. Wilson

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight
He comforts me in the gloom of night,
He lifts the burden for He is strong,
He stills the sigh, and awakens the song;
The burdens that bow me down He bears,
And loves and pities because He cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from His throne above
To soothe and comfort us with His love.
He leaves us not when the storm beats high,
And we have safety, for He is nigh.—Sel.

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THURSDAY, FEBRUARY 11, 1937

Field Notes

Change of Address.—Bro. Daniel D. Wert and family, from Annville, Pa., to Lebanon, Pa., rural route 4.

A brother writes us from Canby, Oreg., under date of Jan. 27: "We are expecting Bro. J. P. Bontrager to begin a series of meetings next Sunday morning (Jan. 31) at Zion Church."

Revival meetings will begin Feb. 14 at the Coatesville Mennonite Mission, with Bro. E. W. Kulp of Bally, Pa., as evangelist. A cordial invitation is extended to all. Pray for the meetings.

D. G. K.

A Bible quarterly meeting is to be held at the New Danville, Pa., Mennonite Church, the Lord willing, Feb. 17, 18. Instructors, Richard Danner and Jacob Moyer. The meeting begins at noon of the 17th.

J. H. H.

The third annual inspirational song service at the Rohrerstown, Pa., Mennonite Church is announced for Sunday, Feb. 14, at 2 P. M. Everybody welcome to worship with us in psalms, hymns, and spiritual songs.

J. D. M.

Request for Prayer.—A burdened mother requests the prayers of all praying people in behalf of her wayward children, that they may be rescued from the power of the arch enemy of their souls and saved for Christ and the Church.

The following was sent us by the workers at the Lima Mission: "Baptismal service at Lima, Ohio, Mission on Sunday night, Jan. 31, in charge of Bishop S. E. Allgyer. Six souls received by water baptism. Fine spirit in the meeting."

A brother writes from Midland, Mich., under date of Feb. 5: "We have one hundred enrolled; a very fine school." The reference was to the Bible school going on at the Mennonite church near Midland at the time the letter was written.

Arrangements have been made to remodel the union church at Gortner, Md., in the near future. Among the changes to be made is that of digging a basement and turning the building around so as to avoid the high steps to the approach of the building.

Change of Address.—Bro. J. W. Shank and family, from Pehuajo to Bragado, F. C., Argentina, S. A., and A. Swartzendruber and family, from Bragado to Pehuajo, F. C. O., Argentina, S. A. All mail addressed to them will reach them at the new places.

The brotherhood at Hanover, Pa., is looking forward to the time of their Bible meeting on Saturday afternoon and all day Sunday, March 6 and 7, with Bro. John S. Hess of Lititz, Pa., and Bro. Harry Longenecker of Midletown, Pa., as instructors. E. S. B.

"I am very much impressed with the mission work being carried on by our people in Harrisonburg, Va. They are conducting Sunday schools there among both white and colored people." So says a brother who was a visitor there recently, and saw for himself.

Baptismal services were held at the South Union Church near West Liberty, Ohio, on Sunday morning, Jan. 31, and at the Lima Mission in the evening. Both meetings were in charge of Bishop S. E. Allgyer, and six precious souls received into fellowship at each place.

Bible Instruction Meeting.—We are in possession of a program of the Bible instruction meeting to be held at the Mt. Joy, Pa., Mennonite Church Saturday afternoon and all day Sunday, March 6 and 7. Very important subjects, was our first impression as we looked over the program.

Johnstown Bible School.—A neat little folder, announcing a Christian life conference at the Johnstown Bible School, Feb. 13-14, is before us. On the opposite side is the announcement of a Sunday School and Ministers' Week, Feb. 15-19. If the programs are a correct index, it will be a week well spent by those in attendance.

A stirring meeting during the Christian life conference, held at the Eastern Mennonite School, beginning Friday evening, Feb. 5 and closing Sunday evening, Feb. 7, is reported from that place. Brethren Truman Brunk of Denbigh, Va., and Abram Metzler

of Scottsdale were the instructors, assisted by home talent and the prayers of many people.

Ministerial Meeting.—A program of the ministerial meeting to be held at the Plainview Church, Portage Co., Ohio, Feb. 26 and 27, is before us. The program is marked for its live subjects, assigned to bishops and ministers in all sections in Ohio, besides Bro. Aaron Mast of Belleville, Pa. "All are welcome," is one of the last things placed on the program.

Bro. O. D. Yoder of Lancaster, Pa., preached for the congregation at the Legere schoolhouse near Grantsville, Md., last Sunday forenoon, at Glade Church near Accident, Md., in the afternoon, and at Scottsdale in the evening. He was accompanied by Sister Yoder and a group of other Lancaster County members, all of whom received a welcome here.

Recent visitors at the Publishing House, and with friends in Scottsdale, include the following: Anna Rhodes, Marvin P. Rhodes and wife, La Junta, Colo.; Ruth Bender, Pittsburgh, Pa.; N. H. Groff, Elam M. Wenger, Noah P. Steffy and daughter Alberta, Bareville, Pa.; Orrie D. Yoder and wife, Belleville, Pa., Menno B. Miller and family, Salisbury, Pa.

In the report of the fiftieth anniversary meeting held at Catlin Church near Peabody, Kans., which report is found elsewhere in this issue, this remark was appended: "We were unable to obtain information of the exact date of the opening service of the church in the fall of '86. If any one can enlighten us, we will appreciate it." This information may be sent to Sister Helen Horst or Bro. L. L. Beck, Peabody, Kans.

A brother writes: "Bro. Moses Roth of New Hamburg, Ont., was ordained bishop to assist Bro. Manasseh Hallman. May God bless him in his new calling. The bishops, Manasseh Hallman and Oliver D. Snider had charge of the ordination services. Bishop C. F. Derstine preached the sermon. A number of bishops and ministers, both of Canada and the United States, gave testimony and helpful counsel."

Ministerial Meeting.—The fourth annual ministerial meeting of the Lancaster Mennonite Conference is to be held at the Weaverland Mennonite Church on Wednesday and Thursday, March 3 and 4. Besides home talent, Brethren E. W. Kulp of Bally, Pa., and Daniel Kauffman of Scottsdale, Pa., are listed on the program as speakers. A general invitation is extended to the brotherhood to attend this meeting. The prayers of God's people in behalf of the meeting are desired. N. H. M.

You have doubtless been reading the impressive series of articles from the pen of Bro. T. K. Hershey, on "Old Time Revival." Bro. H. is getting a number of favorable comments on this series. If you are similarly impressed, drop him a line. It also might be a help, both to him and to others, if our evangelists would drop him a line, telling of the greatest hindrances confronting them in their work. Finally, if an "Old Time Revival" is the burden of our hearts, let us live for it, pray for it, work for it.

The Peace Testimony Conference, held at Kitchener, Ont., under the auspices of the Ontario Peace Committee and Bible School, was largely attended and accomplished an effective service. The manifest presence of the Holy Spirit was marked. Many speakers from Ontario took part from co-operating nonresistant churches. Bro. H. S. Bender of Goshen, Ind., was guest speaker and the Lord used him to His glory. May our peace testimony effect be increased by consistent lives during peace times.

C. F. D.

Correspondence

Lowpoint, Ill.

(Metamora congregation)

Dear Herald Readers, Greetings:—At different homes during the two weeks previous to Dec. 6, the teachers of the upper grades of our S. S. met with their classes for special prayer in behalf of the coming revival meetings.

Our evangelist, Bro. J. C. Clemens of Lansdale, Pa., opened the meetings the morning of Dec. 6, with a message on Prayer and its Value. His theme during the entire week was the "Theme of Salvation," approaching it from the different phases as redemption, conversion, cleansing, choosing, a home-coming to Christ, getting better acquainted with God, the gift of grace, and lastly what it means to be lost. Preceding these messages, each evening he gave a talk on some of the Church doctrines, with the exception of two evenings in which the time was devoted to special meetings for the children. As a visible result seven young boys and girls gave their hearts to Christ and one young man consecrated his life. These boys and girls are now being given instructions.

Jan. 10 our Sunday school was reorganized as follows: Supts., Tilman Smith and Emanuel Newman; Prim. Supt., Esther Gingerich; Treas., Roy Unzicker; Sec., Eldon Schertz; Libr., Martha Nafzinger; Chor., Andrew Schrock.

That evening our Y. P. B. M. was reorganized: Supts., Glenwood Imhoff, Elmer Nafzinger; Chor., Mattie Bachman; Inter. Supt., Ada Imhoff; Prim. Supt., Frances Schrock; and Mary Im-

hoff as the new member of the program committee.

Bro. William Jennings preached for us on the evening of Dec. 22.

Please add us to your prayer list, that we may be loyal till He come.

Jan. 23, 1937. Madeline Garber.

Denbigh, Va.

Dear Herald Readers, Greetings:—This new year opens before us like a clean page. We begin by writing the title at the top of the page. What is the title of your new year? Here is mine: Josh. 24:24. It is some 35 years since I first wrote that title, and God has given me strength to stand by that purpose firm.

But what I want to say is that just recently some twenty have made that good confession during the revival meetings conducted at this place by Bro. R. J. Shenk of Cottage City, Md. Bro. Shenk came at the beginning of the holiday season with his family, bringing to us the gospel of salvation, convicting men, women, and children of sin, that many came out on the Lord's side. The meetings closed Jan. 8 after continuing for two weeks—and because of sickness in the family he continued a few days longer, till his child improved enough to make the return trip home with him.

The quarterly mission meeting was held at the Warwick River Mennonite Church Jan. 3. Those on the program from Fentress were Bro. and Sister Richard Leatherman. Bro. Daniel Hahn of Ohio had charge of the children's meeting, and Bro. Ray Shenk preached the mission sermon.

"The Lord hath done great things for us: whereof we are glad."

Jan. 23, 1937. M. L. Hertzler.

Bird-in-Hand, Pa.

(Stumptown congregation)

Dear Herald Readers, Greetings:—Bro. I. B. Good of Goodville, Pa., was with us this morning at our church service. He preached a very impressive sermon from Jno. 20:31.

Jan. 3, at 2 P. M., a singing was held at this place in charge of Bro. Christian Lehman of Millersville, Pa. The singing was largely attended. A number of choristers were present from different districts. Bro. Joseph Nissley and wife of Altoona Mennonite Gospel Mission were with us. Bro. Nissley gave a talk and scripture reading, also Bro. Elmer Martin of this congregation gave a talk and scripture reading. The talks were not so long although interesting. We thank them all for coming.

Our Sunday school at present enrolls about 315. Sunday after Christmas all the little folks received a box of candy and a book of Bible stories. The primary classes also received a book of Bible Stories.

There are nine applicants under instruction, who will be received into

church fellowship in the near future. We trust they will be bright and shining lights for Christ.

In the midst of our sorrow and grief we still worship God in prayers, in singing praises, and in supplications. We also pray for lost souls to return to the Lord before it is forever and eternally too late.

Jan. 24, 1937.

Sue S. Bare.

Cherry Box, Mo.

Greetings to the Herald Readers:—As we enter the New Year may we with renewed zeal endeavor to render better service to the Lord.

On Jan. 3 we reorganized our Sunday school for the coming year as follows: Supts., Uriah Johnston, Geo. Bissey; Chors., Uriah Johnston, Noah Detwiler; Sec'y's., Ardith Johnston, Donald Bissey; Librs., Alvin Johnston, Vernon Yoder; Cor., Nannie Yoder; birthday offering, Mary Yoder; Y. P. M. Com., Noah Detwiler, Hannah Bissey, Nannie Yoder.

We appreciate the fact that some of our young people could be with us this winter. Bros. Oren and Ralph Detwiler, who are attending school at Heston College, spent Christmas vacation with home folks. Bro. Paul and Jonas Yoder, who were working in Iowa, are home for a few months.

Sister Barbara Yoder left for Heston, Kans., to take the Christian workers' course.

Bro. Jno. M. Yoder has been rendering service in Bible conference near Vestaburg, Mich., also conducting revival meetings in various parts of Michigan.

Grandma Detwiler's and Grandma Hershey's health is about as usual.

Jan. 24, 1937.

Nannie Yoder.

Thomasville, Mo.

Dear Brothers and Sisters in Christ: The rivers here are flooded just now and we have a fine coat of ice and snow also. May we be permitted to give a brief sketch of our work here? We are isolated from our home church, Berea Mennonite Church at Birch Tree, Mo., but are striving to do the Master's will here. Though only about 20 miles separate us from the brethren, we must hire conveyance to go, so do not get to see them very often. Though separated, our hearts are with them.

There are two churches here, Baptist and Methodist; but both are almost extinct, although the Baptist is still leading. They have a few faithful members, and it is with these we are working. We are trying to hold up our church principles and by God's grace will succeed! Of course, here as well as elsewhere there are many obstacles, as we are the only ones (a family of three) closer than Birch Tree, of our belief. We have planted in the minds of these people many of our ideas. As neither of these churches have pastors

(Continued on page 988)

Miscellaneous

SPEAK OUT FOR JESUS

You talk about your business,
Your bonds and stocks and gold;
And in all worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak for Jesus,
And speak out like a man?

You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street.
And call yourself a Christian,
And like the Gospel plan;
Then why not speak for Jesus,
And speak out like a man?

Are you ashamed of Jesus
And the story of the cross,
That you lower His pure banner
And let it suffer loss?
Have you forgot His suffering?
Did He die for you in vain?
If not, then live and speak for Jesus,
And speak out like a man.

I'd like to tell the story sweet
Of Jesus, wouldn't you
To help some other folks to meet
Their Saviour, wouldn't you?
I'd like to travel all the way
To where I'd hear my Jesus say:
"You've helped my work along today."
I'd like that, wouldn't you?

—Selected by A. R. Kurtz.

OLD TIME REVIVAL

By T. K. Hershey

XI

For the Gospel Herald.

We have written of a few of the world's greatest evangelists and have referred to three of our own number that accomplished great things in the evangelistic field. We shall now consider some of the Biblical evangelists.

Nehemiah

To fully understand the passion this man of God had for his people, it is necessary to read the first six chapters of the book of Nehemiah. In the first chapter, on hearing of the condition of his brethren in Jerusalem, he mourns, fasts, and prays. "When I heard these words, I sat down and wept and mourned certain days, and fasted and prayed before the God of heaven" (v. 4).

In his prayer (1:4-10) we find certain elements that are found in the prayers of all great evangelists; namely, recognition of the great and terrible God who hears the prayers of His children; a penitent and contrite heart; confession of his own sins and those of his people; finally a plea for clemency and mercy.

Nehemiah was so afflicted for his people that it could not be hid. The king saw it and said, "Why is thy countenance sad, seeing that thou art not sick?" Only those who have suffered in agony for souls know what Ne-

hemiah was experiencing. So "I prayed to the God of heaven"—this was his policy. He depended on a prayer-hearing God for help. This may be observed all through the life of this leader in Israel.

Tempted and Tried

All leaders and especially evangelists may expect that when a passion comes to revive the work of the Lord, Satan will surely appear on the scene. When Sanballat and Tobiah heard of the revival to be launched (that the walls were to be rebuilt) they were grieved to know that a man had come to seek the welfare of the children of Israel. Exactly so. Satan is not grieved nor afflicted as long as the Church is inactive. But let a man come to seek out the welfare of the Church and dying sinners, then Satan gets busy.

The first thing that Nehemiah did in an aggressive way was to make a general survey of the actual condition of the distressed situation 2:12-16. God had revealed to him what he should do, and Nehemiah was ready to launch the campaign. This is indeed a picture of an Old Time Revival about to be initiated. Every successful evangelist makes a survey of the work to be done. This is most essential. Without a doubt, Nehemiah was encouraged on seeing the co-operative spirit so readily manifested. The plan was laid before them and they said, "Let us rise up and build. So they strengthened their hands for the good work."

The enemy continued to wage war with Nehemiah and his people. They laughed them to scorn and despised them, but the evangelist said, "The God of heaven, he will prosper us." The enemy was wroth, greatly fired up with indignation, and mocked the Jews; calling them feeble and declaring that their work would be a failure, so feeble would be their efforts that a fox could destroy what they would be able to accomplish.

When the enemy could not get them discouraged (which is a weapon that he uses more than all the rest), he went out and conspired with other enemies to fight against Jerusalem to hinder it. Read 4:9. But Nehemiah said, "We made our prayer with God and set a watch." This is typical of Satan and his combined forces in this age in which we are craving an Old Time Revival. If he is not successful in stopping it, he will bring other forces to assist him. But this great leader could not be made to become discouraged. Do you become discouraged, brother evangelist?

If Satan fails to discourage the evangelist, he attacks the members. That is what happened in Nehemiah's day. Note 4:10, 11. One within begins to say, "Nehemiah, the task is too great. There is much rubbish, so that we are not able to build." Judah was one of those easily discouraged it-can't-be-done members. You know them, they

are to be found every time an Old Time Revival campaign is on. The enemy failed again. Nehemiah became bolder than ever, and we hear this great leader cry out, "Be not afraid of them. Remember the Lord which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses." They then redoubled their efforts—half worked and half watched. That spells organization. Again, we hear the evangelist declare, "God shall fight for us."

Ten times the enemy tried to discourage and overthrow the work. He does exactly the same in evangelistic meetings. Not only ten times but many more times he ventures to discourage and cause our efforts to fail in a revival, but we must remember to do as Nehemiah always did—went to God in prayer, worked and encouraged his own followers to fight for victory.

Then, as today, when the enemy fails with his most worn tool, DISCOURAGEMENT, he attempts to entrap the evangelist by getting him to lay aside principle and to compromise a little, "Come now, and let us take counsel together." Observing his scheme, this great man of God again cries out, "Oh, God, strengthen my hands." Brother evangelist, never yield to Satan's compromising schemes.

Failing in this plan, Satan offers to meet in the house of God. That is it, there is where the meetings are going on. Thus Satan worked through a member. This member was afraid Nehemiah might be kidnapped (6:10), but with great courage, Nehemiah burst forth with, "Should such a man as I flee?" This poor fellow was hired by the enemy (v. 12, 13). Yes sir, that is what hinders the good Old Time Revivals today. Satan makes an effort in every conceivable way to dishearten and to discourage the evangelist. If he fails in one method, he will try another. Finally, he makes an effort to destroy the meetings by using members as his tools.

Now note the result of this revival: "So the wall was finished in fifty two days" (6:15), a seven-week revival. Working and laboring under trying difficulties, victory was theirs. But note v. 16: (there were many enemies) when "all heard thereof, and all the heathen thereabout saw these things," what happened? "they were much cast down in their own eyes; for they perceived that this work was wrought of God."

Conclusion

A great revival had come to an end. The walls were built, the enemy was put to flight and made to see that the result was of God. Can this be said of the revival meetings in your church? If not, may it be that there was not enough weeping and fasting and praying? Do conditions move us to tears as it did this man of God? Are we burdened for lost souls as he was for Israel? If so, we will make an effort to by all

means save some. We must expect the devil to be active in proportion to our activity and earnestness. When we are busy, he gets busy. If we are not engaged in Old Time Revival work, he need not become busy, and seemingly is not concerned. If there is no stir in our effort the devil will lie quiet. However, if there is an awakening, look out for trouble. If he cannot block the work from without, he will venture to overthrow the meetings by working from within.

Let every evangelist and every member of the Church read anew Neh. 1-6 inclusive, and observe the traits of this courageous, famous, and God-fearing evangelist. Note also how Satan attacks the evangelists and individual members to accomplish his desired end. Above all, make an effort to find out the secret of the Old Time Revival in Nehemiah's time. I would say that it was a **passion for souls and fasting and prayer**. What is your conclusion?

Tuleta, Texas.

(To be continued)

THE TOBACCO EVIL

By Franklin D. Lefever

(Continued from last issue)

For the Gospel Herald.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.—I Pet. 2:11.

I mentioned before that tobacco affects a person's intellectual growth before it affects the physical growth. Well, we are told by Dr. M. E. Poland in his book "The Church and Tobacco," that tobacco affects the spiritual growth even before it touches the intellect. It may not always produce hatred or cause the user to become a thief or a murderer but it will prevent a person from exercising real Christian love. It will also weaken the will power to overcome the desires and the lusts of the flesh. This certainly should make the church sit up and take notice.

A real Spiritually minded, soul-burdened person and a tobacco user never walk in the same shoes. How many tobacco users are ministers, Sunday school teachers, missionaries, or mission workers? There are a few, as Dr. Poland points out, to whom heredity has given such far-reaching possibilities that even tobacco seems not to exhaust them. But a man's possibilities are a total of what he is capable of becoming, and not what he is. Suppose those people had never used tobacco?

We may consider these points also. Are those people really sincere, or are they preaching and teaching to keep up their reputation? Are they burdened for unsaved souls? Are they really zealous in the Lord's service? What effect does their influence have on oth-

ers? What is the spiritual condition of their children?

The story is told of a certain man who used tobacco and who was at one time pastor of a small country church. After preaching there about a year he retired from the ministry to go into business, but continued to teach the adult class in the Sunday school. He taught for something like fifteen years and was looked up to as a pillar in the religious circle of the village.

It happened at a time when there was no pastor serving because of insufficient funds that a very Godly-minded man moved into the village and after a short while was elected to superintend the Sunday school. By doing considerable personal work and praying much the attendance was almost doubled in a few months. A mid-week prayer meeting was started and only naturally the teacher of the adult class was asked to take the lesson for the first meeting. He consented, but at the last moment asked to be excused and came unprepared, thus throwing the burden back on the superintendent. The teacher never attended another prayer meeting. It was then observed that he usually kept his store open late on that night, although all the other stores closed at six o'clock.

The superintendent finally found out it was tobacco that was tapping this teacher's spiritual life and so he held a private meeting with the elders of the church one evening. He was told that this teacher has borne the burden of the church for fifteen years, and they said he should just continue the good work he had started and not try to reform everybody. The teacher kept on teaching and the superintendent later resigned. He said that during the twelve months he was associated with that church he never heard that teacher uphold an ideal. His mentality never led the class above the geographical, the historical, or some simple point in the lesson. Oh yes, he was a Sunday school teacher, but where was his heart? In his pocket he carried a little idol, the great god, "Nicotine." Jesus said, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other."

And no marvel; for Satan himself is transformed into an angel of light.—II Cor. 11:14.

There is certainly no end to the tobacco evil. Most everybody will admit that, but I wonder if people realize that Satan is the instigator of it. He has had 6000 years experience in his dealings with man, and he knows all the tricks of his trade. He does his work so easily and gradually that very few people suspect him. Billboard and magazine advertisements are one of

his tricks. When women first began to smoke there appeared only the quotation of a very distinguished society lady. Finally her picture was shown, and now we see her with a cigarette between her fingers. That way it was not quite so shocking; people just simply grew into it.

We are told that many of the prominent people whose names appear on advertisements do not smoke; they are paid for their testimonials. One tobacco company spent 3 million dollars in 1935 for advertising. Charles Lindbergh was offered \$25,000 for a few words to suck up the millions of boys who admired him as a hero and who dreamed of following in his footsteps to accomplish some great achievement. But Lindbergh refused and we can be thankful for such men who are not seeking wealth at the cost of life.

Satan has also taken advantage of the fact that candy is fattening and he knows that the girls are scared of overweight, so he has suggested that they reach for a Lucky instead of a sweet. For those who are suffering from catarrhal diseases he says about a certain brand that there is not a cough in a carload. He actually has some people believing that cigarettes are really beneficial but they have never considered the end. Just last week the writer saw this advertisement on a tire cover: "Smoke your troubles away." In one sense that is true. After the smoke has smothered you, then your troubles in this world are over.

But be ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1:22.

Many people say that they can stop smoking whenever they want to; but they usually stop **before** they want to. It is certainly tragical to know that so many professing Christians are slaves to Nicotine. It is impossible for any tobacco user to reach the heights of a victorious Christian life. Regarding salvation it is not for us to judge who shall or who shall not enter heaven, but please consider this, in the face of the foregoing statistics can anyone honestly and truthfully say that tobacco is not injurious to the spirit, the soul, and the body. I know they cannot, and on the other hand they know that they should not use tobacco. Therefore we must come to this: "To him that knoweth to do good, and doeth it not, to him it is sin."

Submit yourselves therefore to God. Resist the devil, and he will flee from you.—Jas. 4:7.

If the tobacco evil has you in its grip and you honestly and sincerely desire to be relieved from it, there is power in the name of Jesus to set you free. First ask God to help you, then expose the devil. Tell him you know that he is the one who is giving you this craving for tobacco, and in the name of the Lord Jesus Christ com-

mand him to leave you. "Submit yourself to God, resist the devil, and he will flee from you." That is God's holy Word, and it cannot fail.

Lancaster, Pa.

A SILENT REMINDER

By J. D. Miner

For the Gospel Herald.

If God spares the life of William McPherson, who lives at 1918 East 71st St., Terrace, Kansas City, Mo., until Feb. 5, 1937, he will be privileged to celebrate another birthday. This man is known to many readers of the Gospel Herald as having neither eyes nor hands and as reading his Bible with the tongue. He has now been eyeless and handless since the year 1906. He is one of the most hopeful and contented persons that I know. He said to the writer some time ago, "I expect to praise God throughout all eternity for having removed my eyes and hands, for He knew what it would require to cause me to break with sin and worldliness." His accident was caused, it will be remembered, by a premature explosion while at work in a quarry.

Naturally a man of his age and in his condition could not work to earn a livelihood. He is altogether dependent upon others. If the reader feels so impressed I would suggest that he send this man a token of remembrance on his birthday. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Kansas City, Kansas.

DESTRUCTIVE FLOODS

(Continued from page 979)

To this might be added the plight of the hundreds of thousands of homeless people, of sickness, danger of epidemics, deaths, hunger, cold, and the destruction of multi-millions of dollars worth of property, etc.

Our hearts bleed for these suffering people. Hundreds of lives were lost. The horrible scene of the onrushing waters will remain with some during earthly memory. The loss, in just a few days of a life-time savings, with apparently a dark future ahead—plenty of darkness, sorrow and sadness—how can we best express our sympathies? We pray: Lord, use us anywhere and any time that we may be of real service to suffering humanity. Many waters cannot quench nor drown love; therefore our love is proven by action, for if we truly love some one who is suffering or in pain, we either do all we can to spare the sufferer the pain, or share it with him. These flood-suffering refugees, will they have confidence in the above scripture because of what others have done?

We are apt to question, "Why did this destructive flood need to come?" We do not care to try to answer the

question, but without doubt there are at least several lessons in it for us:

1. Destructive floods, fires, storms, drouths, earthquakes, etc., are a part of the natural circumstances of earth's program, and are scheduled to come at any time, without consulting man.

2. God understands as we do not, and there may be abundant reason for the catastrophe.

3. There is before us a real test of Christian character: are we willing to sacrifice and suffer with the sufferers? "Many waters cannot quench love."

4. Apparently, considering the making of modern history, the flood with the previous drouth years of our nation are incentives to give more grounds for the furtherance of the socialistic program which is in the making in the U. S. at present.

5. God desires ever that man sees his own helplessness, thus looking to Him.

6. Earthly possessions are temporal. We should have our hearts centered on eternal things.

7. Trust God; all of earth will be left here when we go.

Once again, in this Ohio River Valley flood has come one of the powers of nature, and worked destruction in its path. We do not understand WHY, but God knows; and we do not question His decision. We pray that since "all things work together for good to them that love God," He will show us His will and that we will give Him our service.

Protection, Kans.

CORRESPONDENCE

(Continued from page 985)

it might be a good place for some of our ministers to preach. Our church was unknown until we came here, and the people's minds are still open to our doctrine. These churches can't keep pastors because they won't come for the salary their churches can pay.

These churches were prosperous a short time ago; but as many are stock raisers, since the depression they have dropped out and no longer care for the house of God. This discourages the young people, so the churches are rapidly failing. We are still encouraged by the fact that our tracts and literature are eagerly accepted. We would be glad for any literature any one would care to send for distribution. We want to thank those who have given us literature to distribute, and especially for the prayers for us and this work. As we go onward in the Master's work we want you to continue to pray for us, as we also pray for others.

Yours for Christ,

Jan. 24, 1937. Virginia Dawson.

P. S. We have also been able to hold private prayer services in a few homes. Many have been cheered by a revelation of the Word.

Mio, Mich.

(Fairview congregation)

Greetings to all Herald Readers:—The first of the year the following officers took their places in the Sunday school: Supts., Oren Detwiler, Floyd Esch; Prim. Supts., Glada Miller, Carl Yoder; Chors., Eula Rogers, Cleva Miller; Sec.-treas., Ruth Lehman; Libr., Ellen Esch.

Our Y. P. M. was also reorganized with Clifford Yoder and Oscar Oaks moderators, and Ora Troyer third member on program com.

Dec. 22-Jan. 1 Bro. Ray Yoder of Wakarusa, Ind., conducted revival meetings. He faithfully proclaimed the Word of God. A number confessed Christ for the first time, also some re-consecrations. Some were young in years, which is only a natural result of the privileges our children have these days. Many more should have made the same wise choice but were not willing. May we pray for those who have started, that they may be willing to pay the price and go all the way with Him.

We were very glad to have with us a Gospel team from Goshen College, who rendered an inspiring program to an appreciative audience on Christmas morning.

On Jan. 4 our annual business meeting was held and the following officers elected: Trustee, Arnold Handrich; Chor., Mabel Pletcher; Mission Bd. members, Moses Steiner, Sam Troyer, and Otis Bontrager; member on Libr. Com., Ira Kauffman; Cor., Stella Lehman; Ushers, Henry Troyer, Reuben Esch, Oscar Oaks, and Edwin Gascho; Insurance director, Moses Steiner.

We crave an interest in your prayers that we as a church here may be found busy and faithful until He comes.

Jan. 25, 1937. Stella S. Lehman.

Morrison, Ill.

Dear Herald Readers, Greetings:—With the psalmist we can truly praise the Lord for His goodness and mercy we are receiving from Him daily.

The organization for the new year for our Sunday school is as follows: Supts., Aaron Nice, W. G. Nice; Sec.-treas., D. S. Deter; Chors., Rachel Nice, Ethel Zook; Libr., Hazel Nice.

At our recent business meeting Bro. Abner Nice was re-elected trustee for 3 years. Bro. W. G. Nice and Bro. D. S. Deter were chosen choristers and Eunice Deter correspondent.

Sister Helen Nice of Filer, Idaho, is visiting in our community at present.

We ask a special interest in your prayers in behalf of the work at this place.

Jan. 26, 1937. Eunice Deter.

Casselton, N. Dak.

Dear Readers, Greeting:—We in this northern district feel we have many reasons to praise our God for His wonderful works to the children of men.

Many folks in this drouth area have learned the truth of God's eternal Word. Crops have failed, but God's promises have not failed. The psalmist said, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Jesus the great Master has said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33). Our heavenly Father has made His Word good in various ways that people have been provided for. Through relief projects, made work for many. Then others received help through the Mennonite Relief Committee. Besides this, many of our sewing circles came to the aid of many in sending clothing and bedding and cash.

It has proved to many (although there were disappointments in crop failures) that to those who believe in Him this has been a means of placing more confidence and trust in God.

The work here at Casselton is growing—in attendance and interest. Of late, on account of sickness and snow blockades, the attendance has dropped off some, but it is much higher than a year ago. At present, through our visitation work here in town, several are seeking the Lord; among them a man who has been a slave to alcohol and tobacco. He is pleading for victory. We crave an interest in your prayers in behalf of these people and the workers.

Jan. 1, we held our annual business meeting, when the work was reorganized for the year, as follows: Supts., T. E. Mast, Albert Nitzsche; Sec-treas., Eunice Mast; Chor., Isaac L. Mast Jr.; Cor., Eunice Mast; Member of Dist. Mission Bd., J. G. Roth; Sec-treas. of Cong., Ben Roth.

We beg an interest in your prayers.
Jan. 26, 1937. Cor.

Kitchener, Ont.

On Jan. 31st we completed a wonderful series of meetings. They were conducted by Bro. C. F. Derstine, our pastor. He was assisted by the Gospel quartette from Pinto, Md.

We enjoyed the spiritual singing and the sermons on the Workings of the Holy Spirit. They certainly blessed our souls; and they were not fruitless. Fifteen souls were saved and about twelve more rededicated their lives to God. The Spirit of God certainly was manifest right from the beginning.

This coming week we are looking forward to a Peace Conference, in which all nonresistant churches of this district will participate. On Friday of this same week we hope to enjoy the Ontario Mennonite Bible School "Homecoming" meeting and the O. M. B. S. midwinter program in the evening.

Our church sends greetings to all lovers of our Lord.

Feb. 1, 1937. Norma Snyder.

Elizabethtown, Pa.

(Bosslers congregation)

Greetings:—A baptismal service was held at the Bosslers Church near Elizabethtown, Pa., on Sunday evening, Jan. 31, when two precious souls were received into the Church by water baptism; the one a girl who early in life obeyed the call of the Spirit, the other a husband and father of a home near Bilmyer. May they grow in grace.

About a week before this a man past the age of 65 was baptized in the hospital. The Lord has spoken peace to his soul and our prayers are that he may be restored to physical health.

Pray for the work at this place.

Feb. 1, 1937. M. R. Kraybill.

OHIO MENNONITE S. S. CONFERENCE

Forty-second Annual Ohio Mennonite Conference, held at the Lockport Church near Stryker, Ohio, Aug. 18-20, 1936

The visitors at the conference were received by the local congregation with many expressions of Christian courtesy and hospitality, both in the homes and on the conference grounds. The local management of the conference was commendable.

The orderliness of the large crowds attending the meetings was exceptional. Brother D. S. Yoder, veteran Sunday school worker in the state, remarked in open conference on the good order around the tent and commented on the fact that the moderator did not have to call for attention. The congregational singing was strong and united as though with one heart the people raised their voices to God in song. The leadership of both the moderator and the chorister contributed in a very helpful way to the fine spirit of Christian fellowship in song, prayer, and meditation which was marked during the entire conference.

The theme of the conference was "Prayer." The audience was challenged repeatedly by the stirring messages of young and old calling for a more effective prayer life in public, family, and personal devotion. The sunset meetings on the beautiful hillside were moments of blessed fellowship in prayer and praise. Of encouragement to the Sunday school workers was the presence in these sunset meetings and in the regular conference sessions of those who have grown old in the work and whose testimony in song, Scripture, and prayer once more strengthened the faith and courage of those following on. Brother C. Z. Yoder, who is now in his ninety-first year, said in the last session of the conference: "I have attended almost all the Sunday school conferences since the beginning. I have enjoyed them all. Yet it seems as though this is the best."

Special mention should be made in appreciation of the help given by the guest speakers: Jay Hostettler of India, Elvin and Mary Snyder of Argentina, C. L. Graber and S. C. Yoder of Indiana, and Ezra Bender of the Southwestern Pennsylvania Conference District, who conducted the Bible studies on the Sunday school lessons for the first and third quarters of 1937.

Thirty-four Sunday schools were represented in the delegate body with a total of 77 delegates as follows: 7 bishops, 8 deacons, 15 ministers, 18 superintendents, and 29 elected delegates. There were also present 4 visiting bishops, 1 deacon, and 10 ministers. The total attendance was estimated at 2500.

Moderator, L. L. Swartzendruber.
Chorister, Ervin Eash.

I. W. Royer, Secretary.
Mary Royer, Ass't Sec'y.

RELIEF NOTES

Compiled by O. O. Miller and A. Warkentin

These notes are being written on Parana river steamer en route from Asuncion to Buenos Aires. The last Good-byes to our Paraguay brethren were said this morning, Jan. 17th to Siemens, Fast, Isaak, Heinrichs, and others of the Asuncion group or who had accompanied us to the capitol city. Five years three and a half months elapsed between the two visits to Paraguay.

* *

On both visits we used the special Ford truck on the Casado narrow gauge railway for the ninety mile stretch west from Puerto Casado (500 kilometers north of Asuncion) the river port to Km 145. From here, on both visits, we found an auto available for the 67½ miles to Fernheim. This time it was an army truck, and the route a new one—one of the many new roads built during Paraguay's recent war. However, any possible trip to the colony is still one of the most gruelling, uncertain, tiresome experiences imaginable. The Colony's transport problem is a major one, and must find some better solution.

* *

As we entered the colony, one of the first surprises was to note the amount of cleared and fenced land—also the better roads within the colony and connecting the various villages. Villages 14, 15, 16, 17, 18 and the central town Philadelphia were laid out and built since the former visit. On every hand were multiplied evidences of the tremendous amount of energy and hard work put into the building of their new Chaco home.

* *

January should be midsummer in Paraguay—but again the rains were late, and one felt a fear—almost a panic—as to what a repetition of last season's drouth would mean. Many a mother had for months little besides the flour bag (furnished by the Colony Co-operative against next season's cotton crop), from which to feed her family. Everything seemed to hinge on next season's cotton crop. About 3500 acres had been planted or ready for planting—this besides the larger than previous acreage of peanuts, kaffir, corn, beans, melons and maize. And then grasshoppers—from every direction they seemed to come—immense armies of them—still too young to fly—but leaving a 10 to 15 acre field of cotton plants a foot high, without a speck of green in several hours time. From Philadelphia orders were given that no one was to leave his village for any but emergency reasons. The whole village organized to fight the plague. First, second, and often third line trenches were dug about the growing fields and as these filled with grasshoppers were covered with earth and new ones dug. Men, women and children through holidays and Sundays, their meals and water carried to them, joined in this battle to save next season's crop. During our ten-day visit about 5 inches of rain fell. As we left, two-thirds of their crop was still safe from the grasshopper—everybody was busy replanting the destroyed areas—and withal there came new courage again.

But our first meeting with the colony leaders gave clear evidence that because of the past few difficult years many had given up all hope that the new home could be successfully established in the Paraguayan Chaco. This group was still tremendously concerned that the Mennonite Central Committee and the brethren in North America understand and appreciate their position—and again and again expressed their own appreciation of all the help extended them since their exile from Russia—and that in their plans to leave Fernheim for some other Paraguayan settlement, that their fellowship with those remaining at Fernheim and with us in America might continue as Christian brethren; but the decision to leave had seemingly been settled.

* *

In this spirit the further meetings of the ten days were held. The last session showed about 200 families determined to stay—about 150 who had decided to leave—and the remainder—50 to 75 families still undecided. Our trip was mainly occasioned at this time because of what seemed an opportunity to help the colony acquire the land on which they had settled. But now this problem became only one of many. As best we could we endeavored to interpret the Central Committee's mind and attitudes. With the staying group a plan for land purchase and payment was worked out, the final outcome of which depends on later developments in M. C. C. contacts at home. In the interests of those who want to leave, we interviewed the President of Paraguay as to available lands and the implications of their Privilegium. To all the Paraguay brethren on every occasion possible we expressed the M. C. C. feeling that the North American brotherhood is above all else interested in seeing Church and spiritual interests maintained, conserved, and developed, and of our feeling that in the time ahead any help from America could possibly serve these interests in Paraguay best through their church and mission organizations at Fernheim—the mother colony.

* *

The neighboring Menno (Canadian) colony has had similar problems and concerns. From the two colonies, some twenty families have already settled at Rosario, a river point about 100 miles north of Asuncion. Near Conception, still farther north, another dozen families feel they have better opportunities to get ahead. In Asuncion itself the Mennonite group now numbers 72. They half filled the Baptist chapel where we met with them in a final evening service.

Thirty more families of the Canadian group have organized to leave the Chaco in the near future.

The total Mennonite population in the Chaco—including those who plan to leave—is about 2125 Russians and 1800 Canadians—and in the other settlements together perhaps 250.

SPECIAL MEETINGS

Peabody, Kans.

Report of the 50th anniversary and homecoming program, held at the Catlin Mennonite Church, near Peabody, Kans., Nov. 22, 1936.

Organization.—Mod., I. B. Good; Secy., Helen Horst; Chor., Frank Horst.

Program and Speakers.—(Morning Session) Song service, Lillian Stutzman; Sunday school, Clifford Stutzman, Supt.; S. S. Lesson Review, Anna Schweitzer; Male quartet ("Close to Thee"); Scripture reading (Eph. 1), Noah Ebersole; Prayer, Ira Hamilton; Sermon (The Year of Jubilee), L. O. King. (Afternoon Session) Song service, Anna King; Devotional, (Psalm 18), Joe F. Brunk; Quartet, "Weeping Jesus", King brothers; The Catlin Church History, L. L. Beck; Letters of greeting read by Frank Horst; Open Forum; Quartet, "Blessed are they that do His commandments," King brothers; Contributions of the Mennonites to the World, L. O. King. (Evening Session) Song service, Frank Horst; devotions (Isa. 58 and Ps. 27:14), Laurence Horst; mixed quartet, "The Church by the Side of the Road"; Present Day Challenge of the Mennonite Church, Charles Diener; male quartet, "Empty Me of Self"; Sermon (Theme: An Exhortation to Courage—Num. 13:30-33; 14:6-9), Milo Kauffman.

Thoughts Gleaned.—In His dealings with man, God always has man's welfare in mind. He had a wise purpose in view in planning every seventh year as a Sabbath year of rest and every fiftieth year as a year of Jubilee, a time of restoration and an entire year of rejoicing when all started out anew. Thought of in the light of a year of Jubilee, our fiftieth anniversary should be a time of renewal of purpose and zeal which led our forefathers to pioneer in the West and a year of rejoicing.

Catlin is the oldest congregation in Kansas. The first members came from 1871-1873. During an early period, services were held on consecutive Sundays in the Weaver schoolhouse near Peabody, the Good school near Marion, the Stone school near Canada, and at Bunker Hill in McPherson Co. In 1886 a two-acre plot of ground was purchased and the church building completed in the fall of '86, on its present site just 1 mile south of the Weaver schoolhouse where the previously organized congregation had worshiped. The building was remodeled in 1903. The first ministers were John Evers and Daniel Wismer, and the first deacon was E. C. Weaver. The S. S. was organized March 18, 1888, with A. H. Kauffman as Supt. The first Church Conference of this district was held at Spring Valley in 1876.

Menno Simons, sensing the corruptness of the Catholic church, renounced that faith 400 years ago. He became leader of a group of people who became known as Mennonites. Heb. 11:35-38 might well describe the persecutions and sufferings our forefathers contributed to the founding of our faith with its principles and peculiar doctrines which we have contributed to the world. Recognizing the rich heritage we have received from our forefathers who came here for religious freedom, our challenge is "Holding forth the Word of Life" (Phil. 2:16); Teaching "all things" to "all nations" (Matt. 28:19, 20); and to "teach thy sons and sons' sons" (Deut. 4:5-9). Caleb and Joshua, returning from spying out Canaan, said, "We are able to go in and possess the land." Would to God we had more Caleb's and Joshua's who look beyond the obstacles and see the power able to destroy the strongholds of the enemy. It is the tendency for the many to say "Can't". But faith gears us into the Infinite. Nothing is too great for God's power which may be had by yielding to God's plan. Practice the presence of Christ. Helen Horst.

Iowa City, Iowa

Greetings to our Gospel Herald Family:—

The following is the report of the annual Thanksgiving all-day meeting of southeastern Iowa. The morning session was opened with devotional services by Bro. Jennings of

Concord, Tenn. Bro. Herman Smucker and Bro. Harvey Yoder were elected moderators. The first subject, **Origin of Thanksgiving**, was discussed by Bro. Samuel Hershberger. The first public American thanksgiving service was held in 1621.

The Grace of Gratitude was discussed by Sister Alta Keiser. Pride kills. Thanksgiving, out of a humble life, is soil for gratitude.

The Sin of Unthankfulness, by Bro. Silas Horst. His points: (1) Due to lack of teaching or no gratitude within the soul. (2) Thankfulness and unthankfulness expressed in Luke 6:35. (3) Unthankfulness is a sin.

Open discussion, and closing prayer by Bro. J. Y. Swartzendruber.

Afternoon session opened by song services led by Sister Carrie Swartzendruber and devotional reading (Rom. 12:1-10) by Bro. Chris Yoder.

Benefits Derived from the Sunday School was discussed by Bro. Fred Gingerich. Bible teaching, soul-winning agency, strengthening believers, exercising believers, gives the child a place in the work of the church, promotes Sabbath observance, supports the peculiar doctrines of the Church, many people are reached and contacted.

Children's service, by Sister Katy Yoder. (Thanksgiving.)

How to Encourage the Mission Spirit in our Sunday School was discussed by Bro. Ora Troyer. Recognize there is a need. Spirit-filled workers, sympathy for the lost, need a vision, Bible reading, teachers' meeting, S. S. libraries, summer Bible schools, Y. P. institute, more mission S. S., home teaching.

What Benefits do Children Receive in Being Taught the Word of God, discussed by Bro. O. M. Keiser. (1) Parents are first instructors, (2) S. S. teachers, (3) day school teachers, (4) children's playmates and associates.

Open discussion and closing prayer by Bro. Edward Deiner.

Evening session opened with songs led by Sister Martha Gingerich, and devotional reading and prayer by Bro. Sam Rogers.

Praise service, led by Bro. Will Gingerich.

Sermon, by Bro. Edward Deiner. Text, "Jehovah-jireh." God appreciates the offering from those who are really in need. In the dark days, look up; for Jesus is coming when it is darkest.

Closing prayer and invitation song by Bro. A. G. Yoder. Norman Hobbs.

Married

Peters—Martin.—On Jan. 7, 1937, at the home of the bride's parents, Groffsdale, Pa., Bro. J. Roberts Peters and Sister Dorthy Martin were united in marriage by Bishop John M. Sauder. May God richly bless them through life.

Umble—Kurtz.—At the Conestoga Church, near Morgantown, Pa., on Jan. 2, 1937, occurred the marriage of Bro. Omer Umble to Sister Anna Lois Kurtz, Bishop John S. Mast officiating. May the blessings of the Lord attend them through life.

Lauber—Troyer.—On Jan. 28, 1937, at the Salem Mennonite Church near Shickley, Neb., Bro. Henry Lauber and Sister Fern Troyer, both members of Salem congregation, were united in marriage by Bro. Peter Kennel. May God's blessings be their's through life.

Brubacker—Buch.—On Jan. 2, 1937, Bro. W. E. Brubacker and Sister Nora M. Buch, both of Metzler congregation, were united in marriage at the home of the officiating bishop, Bro. John M. Sauder, East Earl, Pa. May God's blessing go with them through life.

Erb—Wenger.—On Jan. 16, 1937, at the home of the officiating bishop, Bro. John M. Sauder, East Earl, Pa., Bro. Harry Z. Erb of Lititz, Pa., and Sister Barbara M. Wenger of Blue Ball, Pa., entered into bonds of matrimony. May God's blessing go with them through life.

Zimmerman—Good.—On Jan. 24, 1937, at the home of the officiating bishop, Bro. John M. Sauder, East Earl, Pa., Bro. John J. Zimmerman and Sister Lena H. Good, both of the Martindale, Pa., congregation were united in marriage. May God's blessing go with them through life.

Benner—Martin.—On Jan. 30, 1937, at the home of the officiating bishop, Bro. John M. Sauder of East Earl, Pa., Bro. Harold W. Benner of Akron, Pa., and Sister Anna M. Martin of Bareville, Pa., entered into the bond of holy matrimony. May God's blessing go with them through life.

Shisler—Landis.—On Jan. 23, 1937, Bro. Willard C. Shisler of the Salford congregation and Sister Kathryn J. Landis of the Franconia congregation were united in marriage at the home of the officiating minister, Bro. Elias Landis, Harleysville, Pa. May God's blessings be their's through life.

Landis—Martin.—On Jan. 16, 1937, at the home of the officiating bishop, Bro. John M. Sauder of East Earl, Pa., Bro. John M. Landis of Metzler congregation and Sister Emma N. Martin of Weaverland congregation were united in the holy bonds of matrimony. May God's blessing go with them through life.

Meier—Gramley.—On Dec. 24, 1936, at the home of the officiating bishop, Bro. Karl Meier and Sister Miriam Gramley, both of the Freeport congregation, were united in marriage, Bro. A. C. Good of Sterling, Ill., officiating. May the Lord bless and prosper them, and make them a blessing to the cause of Christ.

Messner—Stauffer.—On Thanksgiving Day, Nov. 26, 1936, in the chapel of Eastern Mennonite School, Bro. Robert J., son of Bro. and Sister John Messner of Strasburg, Pa., and Sister Lois Jane, daughter of Bro. and Sister J. L. Stauffer of Harrisonburg, Va., were united in the holy bond of matrimony by Bro. S. H. Rhodes. The marriage sermon was delivered by the bride's father. May heaven's blessings attend them as they journey through life.

Obituary

Shaver.—John C. Shaver was born Nov. 16, 1865; died Dec. 8, 1936. On April 10, 1905, he was married to a Miss Hartman from near Ft. Seybert, W. Va. To this union were born 4 children (Anna, Audrey, Ray, and Allan), all of whom survive. His funeral was held at the Pleasant Grove Mennonite Church near his home. Services were in charge of Bro. Bennett of Franklin, W. Va., his wife's pastor.

Witmer.—Nelson Maurice, son of Owen and Iola Witmer, was born July 16, 1936 and after only a short stay, which was full of pain and suffering, answered the call of his heavenly Father on Jan. 27, 1937. He leaves father and mother and 1 sister (Mabel Marie), also paternal and maternal grandparents, with a large number of uncles, aunts, and cousins.

"Here your life was full of suffering,
We had often wondered why,
God of love and full of mercy
Now has called for you, 'Come home'."

Wilt.—Weldon Wash., youngest child of Luther and Martha (Whitmer) Wilt, was born Nov. 16, 1936; died Jan. 26, 1937. His short life was brought to an early close by an attack of pneumonia, being sick only a few days. He leaves his parents, 4 brothers, and 3 sisters. The funeral was held at the Zion Church near

Daphna, Va., Jan. 28; services conducted by Perry E. Shank and Timothy Showalter.

McDorman.—Lois Rebecca, infant daughter of Austin and Sadie (Heatvole) McDorman, died of pneumonia at Park View, near Harrisonburg, Va., Jan. 8, 1937; aged 6 m. 13 d. She has gone to be with Jesus and her little sister (Luella Rose) who preceded her in death some years ago. Surviving are her parents, 3 brothers, 5 sisters, and 2 grandfathers. Funeral services were held from the Mt. Clinton Church, conducted by Brethren S. H. Rhodes and Leonard Jones. Text, "Suffer the little children to come unto me." Interment in the nearby cemetery.

"O mourning parents, do not weep,
Your children are at rest;
The little lambs now gently sleep—
Their souls are truly blest."

Hershey.—Clyde B., son of Clayton and Ella (Buckwalter) Hershey, was born Aug. 1, 1900; died at his home near Paradise, Pa., Dec. 31, 1936, after 8 days illness of pneumonia; aged 36 y. 5 m. He is survived by his wife, Lila (Good) Hershey, 5 children (Janet M., Edwin G., Melvin B., C. Kenneth, and Betty J.); also 5 sisters and 2 brothers (Mrs. Grace Hershey, Mrs. Ruth Denlinger, Mrs. Amy Groff, Mrs. Marian Witmer, Mrs. Rhoda Metzler, Paul and Clair Hershey). He united with the Mennonite Church in youth and remained faithful until death. Funeral services Jan. 4 at the home by Abram Martin and at the Paradise Mennonite Church by Ira L. Hershey. Interment in the adjoining cemetery.

"There is a link death cannot sever,
Love and remembrance last forever."

Rupp.—James Edgar, infant son of Walter and Amanda (Lederman) Rupp, was born near Wauseon, O., April 30, 1936; died of pneumonia at the new residence of his parents near Spencerville, Ind., Jan. 20, 1937. Besides the parents he leaves to mourn his early departure 3 brothers, namely Robert, Eugene and Walter Jr. Three grandparents (Mr. and Mrs. Daniel Lederman of near Grabill, Ind., and Daniel Rupp of Delta, O.), and a large circle of relatives. Though his stay here was but for a brief time his departure leaves a vacancy in the hearts of those near him which can never be filled otherwise. Funeral services were conducted by Jerry Sauder assisted by Jos. S. Neuhauser of the Leo Mennonite Church.

"The Gard'ner ever knoweth best;
Our times are in His hand;
We know dear James is with the blest,
At home in Beulah land."

Lehman.—Philip, son of Peter and Lizzie (Weaver) Lehman, was born March 18, 1905, in Osceola Co., Iowa; died in General Hospital, Lancaster, Pa., after much suffering for 4 days of complications; aged 31 y. 9 m. 18 d. At the age of 10 he moved with his parents from Iowa to Lebanon Co., Pa., when his mother died in April, 1916. On March 14, 1931, he was married to Edna Good of Ephrata, Pa., at which time he also joined the Mennonite Church, in which faith he died. Surviving are his wife, 3 small sons (David, Paul, and Melvin), his father and step-mother, and the following brothers and sisters: Fannie, wife of John Gingerich; Milo; Ruth, wife of Amos Brubacher; Jesse; Paul; Mary, wife of Clyde Sadler; and Martha Lehman. Funeral services were held at the home of Mahlon Good conducted by John B. Weaver at the house and further services at the Weaverland Mennonite Church by Frank Horst and Joseph Hostetter. Burial in adjoining cemetery.

Graybill.—Anna M., widow of George Graybill, died at her home in Wrightsville, Pa., on Tuesday evening at 8:15 o'clock, Nov. 17, 1936, from a complication of diseases, after being confined to her bed for about 6 months; aged 82 y. 6 m. 27 d. She was a daughter of the late David and Sarah Detwiler, and sister of Paul Detwiler of Wrightsville, who passed away Dec.

1, 1935—less than a year ago. She was born on a farm adjoining Wrightsville and spent all her life in this town. She is survived by a sister (Mrs. Ella Rebman) and a brother (David Detwiler), both of Wrightsville. She was a faithful member of the Stony Brook Mennonite Church. She was a good supporter of the Church, did much for the poor, and did much writing and reading in earlier years. She always had the church at heart and did those things she was able to do. Funeral services were held in her home, in charge of Bros. Noah Mack of New Holland, and Walter H. Gable, of York, Pa. The body was laid to rest in the Wrightsville Cemetery.

Eschliman.—Henry A., son of Samuel and Anna Eschliman, was born near North Lawrence, Ohio, Aug. 8, 1867; died in the home of his birth Jan. 25, 1937; aged 69 y. 5 m. 17 d. He was united in marriage to Anna M. Ober, Feb. 25, —. This union was blessed with 1 son and 3 daughters (George, Eunice, Gladys, and Blanche) who with their mother survive him. Two sisters (Mrs. Fannie Zimmerman of North Lawrence, Ohio, and Mrs. Ida Skelton of Canton, Ohio) and 1 brother (Samuel of Akron, Ohio) also survive. He was preceded in death by his parents, 6 sisters, and 2 brothers. He was a faithful and affectionate husband and father; a generous and amiable neighbor, a public-spirited citizen, and a member of the Pleasant View Mennonite Church. During his long period of sickness he manifested much patience. Funeral services were held in the home and the Pleasant View Church by his pastors, I. J. Buchwalter and Alva Wenger, assisted by P. R. Lantz, Aaron Eberly, and Wm. G. Myers. Interment in the cemetery near by.

Birky.—Magdalene M., daughter of Joseph and Amanda Birky, was born at Calkins, Mont., on March 17, 1919; died at the home of her parents near Creston, Mont., Jan. 2, 1937; aged 17 y. 9 m. 15 d. She, with her older sister and mother took sick about the same time (just before Christmas) with typhoid fever. This disease had already been in this home for 4 months. The father and one brother at this time were better, but very helpless. Two older brothers were just able to be up and help a little with the sick. Magdalene, with the others yet able, labored tediously and patiently, with the added responsibility of such circumstances, until she too gave way to the disease which she was able to endure a little less than two weeks. She leaves father, mother (who at this time was not capable of knowing that her daughter was gone), 8 brothers, 3 sisters, 1 grandmother and a host of relatives and friends. In the fall of 1930 she united with the Mennonite Church to which she held until death. Funeral services at the Wag-ganer and Campbell Funeral Home, conducted by Bro. L. A. Kauffman of Minot, N. Dak. Text, Eccl. 9:10.

Baecher.—Mary, daughter of Peter and Elizabeth Zehr, was born near Deer Creek, Ill., Aug. 16, 1861; died at her home near Foosland, Ill., Jan. 18, 1937; aged 75 y. 5 m. 2 d. In her youth she united with the Mennonite Church living a devoted Christian until death. Nov. 21, 1886 she united in marriage to Joseph Baecher who preceded her in death June 30, 1931. To this union were born 1 son and 1 daughter. She is survived by 1 son (Peter of Foosland) and 1 daughter (Mrs. Manuel Oyer of Foosland), 2 stepdaughters (Mrs. Emma B. Greiser of Peoria, Ill., and Mrs. George Greiser of Dewey, Ill.), 15 grandchildren, 1 sister (Mrs. Christ Zehr of Manson, Ia.), 2 brothers (Daniel Zehr of Mackinaw, Ill., and Samuel Zehr of Foosland), and a host of relatives and friends. She was preceded in death by 1 stepson, 2 sisters, and 7 brothers. Funeral services were held at the East Bend Church, in charge of J. A. Heiser assisted by Harold Zehr. Text, I Cor. 15:49. Burial in the East Bend Cemetery.

"Rest on, dear mother, your labors are o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find."

Zimmerly.—Jacob, son of John and Elizabeth (Basinger) Zimmerly, was born in Wayne Co., Ohio, Nov. 13, 1870; died Jan. 6, 1937, at his home near Orrville, Ohio; aged 66 y. 1 m. 23 d. In his youth he gave his heart to the Lord, united with the Crown Hill Mennonite Church, and remained faithful until death. On Jan. 1, 1900, he was united in marriage to Anna Geiser. To this union were born 6 children. He is survived by his companion, 3 sons (Dennis and Noah of Sterling and Aldine of Orrville), 1 daughter (Elma at home), 10 grandchildren, 2 brothers, 4 sisters and a host of relatives and friends. He was preceded in death by 2 sons (Glenn and Daniel), his parents, 1 brother and 2 sisters. His death was caused by complications of disease, lasting over a period of 2 years. He was patient in all his sufferings. He often expressed how nice it would be to go home and meet with loved ones gone before.

"Not among the dead we seek him,
For he dwells beyond the skies.
And if we hut follow Jesus,
We shall sweetly with him rise."

The funeral was held at the East Chippewa Church, Jan. 8, by the Brethren E. F. Hartzler and Noah Hilty. Text, I Tim. 4:6. Interment in the Crown Hill Cemetery.

Birky.—Amanda, daughter of Chris and Magdalene (Wittrig) Roth, was born at Thurman, Colo., Jan. 14, 1891; died at her home near Creston, Mont., Jan. 21, 1937; aged 46 y. 7 d. In her youth her parents lived in Kansas and Missouri and finally located at Shickley, Neb., where she united with the Mennonite Church. To this faith she held till death removed her. While she perhaps was never known to do anything in a public way in service to her Lord, yet, by those who knew her, it too can be said that she never manifested any other than a quiet and submissive spirit. She was married to Joseph N. Birky in December, 1908. To this union were born 8 sons and 4 daughters; all of whom remain to call for mother except 1 daughter, Magdalene, who preceded her just 19 days. She being too sick with typhoid at the time of her daughter's passing to realize what had taken

place, we wondered how severe it will be for her when she will be able to be told. But the Lord saw fit to relieve her of that pain by calling her hence ere her heart was filled with sorrow over a departed one. The anxiety, care, and concern of mother, which has always been so apparent, and especially during this siege of sickness, will be missed so much. As a companion, she was a real "help meet," to one who with 4 of the children was not able to attend the funeral because of the disease which claimed her. In 1915 they moved to Calkins, Mont., and 13 years later they came to Creston, Mont., where they have lived since. Besides the children she leaves her sorrowing husband, 3 brothers, 7 sisters; father, mother, 1 brother and 1 sister preceded her. Funeral services were held at the Wag-ganer and Campbell Funeral Home at Kalispell, by Bro. Eli G. Hochstetler of Wolford, N. Dak. Text, Rev. 1:18.

Richard.—Peter Richard was born in Blamont, France, March 26, 1858. When seven-teen years of age he came to America, making Wayne Co., Ohio, his home for some time, later he came to the community of Noble, Iowa. On Nov. 5, 1891, he was united in marriage with Elizabeth Schantz. No children were born to this union. They lived on a small farm in this community until 1910, when they moved to Salem, Oreg. Bro. Richard not being very strong physically, he benefitted some from the western climate. However, in the Spring of 1930 they came back to Iowa residing in the village of Nohle. He was converted while still in his native country and united with the Amish Men-nonite Church. When he came to America he transferred his membership to congregations of his faith in the several communities where he lived. At his marriage he transferred his mem-bership to the Eicher Mennonite Church of which he was a faithful member when he passed away. For a number of years his health seemed to be on the wane. During this time he fell several times, causing painful injuries from which he recovered slowly. For the last few years those closely associated with him saw him gradually weakening. He, too, was not un-mindful of the fact and frequently expressed himself as being ready to go. The teachings of the Bible were precious and comforting to him. On Thursday evening, Jan. 28, 1937, he fell peacefully asleep; aged 78 y. 10 m. 2 d. He was the last surviving member of a family of

four. He leaves his wife, 5 nieces, 7 nephews, and many friends and neighbors to mourn their loss. Funeral services were held Jan. 31 from his late home in Nohle by Simon Gingerich and at the Eicher Mennonite Church by Delbert Welty and Simon Gingerich. Texts, Phil. 4:8; John 14. Burial in the cemetery near the church.

TEMPERANCE FACTS

If you want to know the real facts con-cerning the liquor problem, send for one or more copies of "Since Repeal," by W. G. Calderhead, Minneapolis, Minn. It is a sixteen-page pamphlet; full of facts and fig-ures, turning the light on the propaganda being carried on to keep the eyes of the pub-lic closed to the iniquity and destructiveness of the liquor traffic. This pamphlet may be had at the following rates: Single copy, 10 cents; per dozen, 60 cents; per hundred, \$3.50. Address, Temperance Facts Bureau, 986 15th Ave. S. E., Minneapolis, Minn.

YOUNG PEOPLE'S INSTITUTE

The Southeastern Iowa Young People's In-stitute will be held at the East Union Men-nonite Church, Aug. 11-15, 1937. Any one going to General Conference could stop, as this will just be preceding General Confer-ence and I am informed that very attractive rates will be available from here.

Bro. Paul Erb, Hesston, Kans., will be di-rector; Silas Horst, South English, Ia., Secy. Sincerely, D. J. Fisher.

BIBLE SCHOOL

Will be held at the Leo Mennonite Church, Leo, Ind., Feb. 22 to March 5.

Subjects as Follows: Ezekiel, Leviticus, I Samuel, Hebrews, II Peter, Galatians, and Luke. English, Bible Geography N. T., Teachers Training Child study, Christian Principles—Feet Washing, and Non-resist-ance, Bible Survey and Vocal Music.

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 18, 1937

(Herald of Truth)
Established 1864

No. 47

EDITORIAL

"Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes." And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

Mennonite Year Book and Directory.—By the time this reaches the eye of the reader, the Mennonite Year Book and Directory for 1937 will probably be off the press, ready to be sent out as the orders for it come in. As usual, it is full of interesting reading matter and Church statistics, containing much information that people want to know. Orders will be filled promptly as long as the supply lasts. See last page for description and prices.

This is a busy week for many of our people. Over the past week-end there were a number of Christian life conferences and other activities in connection with the close of our special winter Bible schools in a number of places. On Tuesday was the time of the annual meeting of the Mennonite Board of Education, held at Goshen, Ind. These, added to revival meetings and other forms of religious activity going on, make this a busy week. It is a reminder to us that every week should be for us a busy week in the service of our Lord.

Our Unpublished Articles.—Perhaps some who sent in articles a month or more ago are wondering what has become of them. They are still here. Most of them are marked for publication. Our limited space compels us to hold them longer than we would like. We publish them in the order in which they arrive here, with this exception: Some articles will be as good in six months from now as they are now,

while others must be published immediately or they will be out of date. In that case we give preference to the latter. Also, we often have room for shorter articles when there is not sufficient room for the longer ones. In that case we use the article that fits the space. By and by spring work will open, people will get busy with other things and forget to write; when we will be very glad for this present surplus to supply the need at that time.

Chain Letters Again.—A brother sends us a chain letter that he had recently received. The letter itself, on the face of it, seems an innocent affair. It is simply a request for prayer; among other things, a prayer that "Communism, and other similar evils, might be destroyed." This is followed by another request to "make five copies of this letter and mail them to five other professing Christians." There are several weak spots in this letter. First, it was unsigned. If a worthy enterprise, why not sign it, that the recipient might know where it came from? Secondly, it partakes of the nature of the notorious chain-letter enterprise of former days. Thirdly, there is a large and needless expense involved in the way of postage. In short, it is a silly, nonsensical, needless affair, an appeal to the credulous and superstitious, a substitute for a direct communication between a praying people and the Throne. If you receive a copy of this or any other chain-letter, pay no attention to it.

Discouraged.—Once in awhile you meet up with a man of excellent life and purpose but whose usefulness in the cause of Christ is hindered because he has a darkened view of the Church and its work. Something has happened. He is disappointed in the result of his labors, disappointed in being betrayed by friends, disappointed in seeing some heroes fall, and in the general gloom that accompanies the knowl-

edge of the shortcomings or apostasy of others he decides to retire from active service and let things go—he is discouraged.

Such a course is quite natural, but it is unwise, to say the least. The enemy would rather see Elijah under the juniper tree complaining that he is the only righteous man left than to see him on Mount Carmel, withstanding a host of false prophets and winning victories in the name of the Lord; would rather see us in a similar attitude today than to see us keep on courageously working for God and the Church, standing for the whole Gospel, combatting sin, and using our influence for the advancement of the Kingdom. With "the whole world lying in wickedness," we have a gloomy picture. With myself down and out, the result will be still worse. Therefore "Watch ye, stand fast in the faith, quit ye like men, be strong."

Elsewhere in this issue will be found a few articles telling of the pros and cons of the radio. Advocates and opponents of the radio agree on two things: (1) There are some good things to be said in favor of the proper use of the radio. (2) There are some evils connected with the improper use of the radio. Both are mentioned in the articles referred to. Here are a few more things that might be said of this marvelous invention: (1) Some parents who think that they have the problem solved by allowing only commendable things to be heard over the radio in their own homes forget that not all parents have as complete a control over their children as they themselves seem to have. (2) Unless we are convinced that a radio is a good thing, we should think several times before we use the radio for broadcasting purposes, for such use of it is an inducement for others to buy. (3) The fact of several of our conferences have placed a ban on the radio in the homes of the members, coupled with admitted dangers con-

nected with their use in homes where there are children, should stand in the way of any of our people becoming radio enthusiasts. Whatever our attitude, let two things govern us in our actions;

the welfare of our children and the spirit of Rom. 14 and I Cor. 8. Those interested in further discussions will please write to the writers of the articles found in this issue.

PRO'S AND CON'S OF THE RADIO

PROPER USE OF THE RADIO

By Wm. G. Detweiler

For the Gospel Herald.

One problem which confronts the Christian worker these days, and probably always has, is how to reach the masses who do not go to church and hear the Gospel. You recall that Jesus said to His disciples that they should go into all the world and preach the Gospel TO EVERY CREATURE. Mark 16:15. But nowhere in the Bible is the unsaved man commanded to go to church to hear the Gospel. On the other hand, Jesus said, "Follow me, and I will make you fishers of men." That is what we want to be. Here we have a lesson that Christian workers do well to learn. When I want to catch fish, I do not put a tub in my back yard, and put up a sign inviting the fish to come into my tub that I may lower the line and catch them. Instead I go to the stream where the fish are. But too often in Christian evangelization I fear the workers have rested too content with merely inviting the fish (sinners) to come to church where they hope to catch them for Christ. Christ and the apostles went where the people were. They set up their pulpit where they found people.

My heart has been burdened to reach more with the Gospel. A few years ago I was wondering how we might reach more of the masses who do not go to church, and whom we had found no way of reaching. Then the thought came to me of using the radio. The devil does not hesitate to use the scientific laws of God as they are applied in the radio. Why should not the Christian use these same laws of God? So for the last two years or more we have been hoping and praying and working to have the opportunity of giving the Gospel over the air. A number of weeks ago the Lord; I believe, opened the way that we could broadcast regularly over one of our local stations. We did this for four Saturdays. But after considerable thought, prayer, and consultation it was felt best to begin broadcasting over WADC, a 5000 watt station in Akron, Ohio, with a branch studio in Canton. Since December 26 we have been broadcasting each Saturday for a thirty-minute period over this station. The program consists of sacred songs sung by the Gerber Sisters' Trio of the Kidron congregation, and a Gospel message by the writer. We feel that God has blessed this work, and is owning it as His work. Space forbids telling of experiences of reach-

ing with the Gospel in these weeks those whom we could not have reached otherwise. Not only can we reach our immediate vicinity with these programs, but we know that they have reached as far as 380 miles from Canton. We feel that it is a wonderful opportunity to give the Gospel. Eternity alone will reveal the good done. As a denomination we believe in the Bible as taught by our denomination, and believe that we are nearer to the Word than any other denomination. If this is the case, and we believe it is, why should we not seek to reach just as many as we possibly can with our beliefs in every possible legitimate avenue?

Brethren and sisters, I am well aware that some of you may not agree with us in this matter of broadcasting the Gospel. I am not trying to antagonize, but I am writing from my heart. Personally I feel that this is the work of the Lord. Knowing that we are laborers together with God, we suggest the following as some ways in which you can share the blessings and the rewards in this work:

1. Pray very definitely for this work. This all of you can do.
2. If you have a radio, listen to our programs and send us constructive criticisms in the spirit of love.
3. Tell your friends about these programs. This is important, for only as people listen will they receive a blessing.
4. As the Lord directs, send us of your means to help along this work. Each thirty-minute program costs \$25.00. To many of you this seems high, but this is half the regular commercial rate, and lower than the rates on many stations. The writer is personally assuming the financial responsibility. But we praise the Lord for the help received already from the friends of this work.

5. Remember the time and the station: Every Saturday over WADC from 5:00 to 5:30. (WADC broadcasts over a frequency of 1320 kilocycles.)

Canton, Ohio.

IS THERE DANGER IN THE RADIO

By Leroy Gingerich

For the Gospel Herald.

This question was presented for discussion in one of the group meetings in a young people's institute that I attended recently in Cass Co., Mo. As I

begin this article I am aware that thousands of our people have radios in their homes. The radio is found in the homes of many of our church leaders; including ministers, bishops, and Sunday school workers. I am also aware that many people consider the radio valuable from the standpoint of weather reports, markets, and current events. It is true that the radio does inform people of these things, but viewing the problem from the standpoint of non-conformity to the world as held forth in the Bible, the radio certainly is very much more harmful to our people than any possible good they may derive from it.

The radio brings the vain, foolish, sinful entertainment of this world into our homes which are sacred and should be dedicated to the diligent teaching of the Bible to our children. "We know that we are of God, and the whole world lieth in wickedness" (I Jno. 5:19). The radio feeds our minds on the same light, trashy stuff that the world enjoys. Our hearts are to be kept pure, clean, and holy, so that we may be temples of the Holy Ghost. The pleasures of this evil, sinful, world defile our very hearts if we permit our minds to feed on them.

The radio opens the door of our homes to all the teachings of false teachers who know not the Lord and teach many things that are not sound doctrine. The Bible very forcibly denounces these false teachers of these latter days.

The radio breaks down our standards of nonconformity to the world, which our church has stood for through the centuries. When people listen on the radio they get to thinking and believing as the people of this world think and believe. Let there be strong conviction on the doctrine of nonconformity to the world as taught in the Scriptures, and the radio problem will be solved.

The thousands of dollars our people have spent for radios and their upkeep, if placed into the Lord's treasury could have been the means of extending the borders of Christ's Kingdom. Souls that might have been saved will be and are now eternally lost. This is indeed a serious thing to consider.

The radio programs are intended to appeal to those who are of this world. If we allow these things to come into our homes, many children will be led into a life of ruin, because they have started to enjoy the pleasures of the world as heard over the radio. Are our children safe? We may intend that only good programs be allowed to enter our homes, but will our children be able to discriminate as they should? We know that the morals of our nation are rapidly on the decline. What will come over the radio twenty-five or fifty years from now, if Jesus delay His coming that long?

Often times people absent then

selves from the place of worship because they can hear a sermon over the radio. This should not be. We must "not forsake the assembling of ourselves together." Many of the so-called "good" sermons today are intended to please those who are of this world and have no faith in Jesus Christ and His finished work on the cross for us.

May God help us to see the grave dangers that are about us on every hand so that we may as a Church be faithful to Christ our Savior until He comes again to claim the Christian Church for His bride.

Versailles, Mo.

IN THE INTEREST OF SPREADING CHRISTIANITY

By Harry W. Stoltzfus

For the Gospel Herald.

I had a praying mother who has long since gone to her reward, but I well remember her teachings as a Christian mother. My aged grandfather was a bishop of the Amish Mennonite Church, and was indeed a real follower of true Christianity. I well remember when I was a boy of ten or twelve years of age how he used to marvel at the wonders of electricity. And what is the most wonderful of all is that he said to us that he believed some day man could talk through the air by the use of electricity. This was surely something revealed to him about what we now call the radio.

After the first radios came out we decided to try and hear voices from some of the places in the distant parts of the United States. That was about ten years ago. For the last four years it has really dawned upon me what great possibilities there are in our own people spreading our doctrine of the Bible out over the air, and get the Gospel into millions of homes. The radio is now in many, many homes in the United States. But our people almost all think that it has so much evil.

The radio is like the auto, it can be used either for good or bad purposes. We as true Christians have no more right to listen in to a theater program or baseball game than we have to drive our automobiles to such a place. As a firm believer of the Amish Mennonite doctrine, I believe we could have a censorship of our own. We could tell our people which are the helpful and educational programs of the air, and teach them which are the false religions. While we are indeed living in perilous times, yet that does not excuse us from bringing the Gospel into millions of homes.

When we have a real passion for lost souls and have this wonderful man-made machine but God-given ether waves through which the voices travel, how much good could be accomplished. The Scripture says, "My word shall not return unto me void." It also says at one place, "Abhor that which

is evil, cleave to that which is good." I often think that surely my grandfather must have seen how we can some day preach, pray, and sing out over the air.

Many of our people say that children will turn the radio on and hear things that will be a ruination to them. But if they are trained in the right way they will not and will be taught to obey the rule. A true Christian has no right to turn on the radio and let anything and everything come. There are many different programs in one single day. We believe that we have a right to use the radio as a marvelous way of communication, especially in a day when we seem near a crisis in our own country. Surely Christianity is at stake, and it behooves us to spread the Gospel over the nation by means of the radio as it has never before been brought.

The secret of it is, at seven o'clock in the evening turn off the radio and do not turn it on at that time, as some Mennonite preachers have said so many people do. We have ours ten years and turn it off, not on, at that hour. I visualize the day not far away when our own people will put on a Gospel song service at seven o'clock, so that we have something real to listen to. The opportunities of doing mission work over the air are great. Truly we are living in a complex civilization, but that does not excuse us from spreading the Gospel.

We must indeed praise the radio and broadcasting company for their wonderful equipment, and must realize that they are broadcasting to all classes of people. Radios as well as automobiles are sold to anyone, be he a saint, a criminal, or anything else. Yet that does not excuse us from spreading the Gospel to millions over it.

Parkesburg, Pa.

THE RADIO

For the Gospel Herald.

The radio's a great invention,
And it's reached a vast extension.
It is popular, we all agree;
Its fame has reached from sea to sea.
The world is lulled to sleep by it,
But yet they get no benefit.

To a dance the children must not go,
But yet they listen in, you know.
A prize fight they must never see;
The radio gives it, you'll agree.
The young minds it will sure allure,
Although they once were sweet and pure.

Would Jesus Christ be pleased to know
That you possess a radio?
If He would come to visit you,
He'd truly say you should eschew.
The radio is not the thing
That will to you a blessing bring.
There is an evil hidden there,
That many souls are not aware.

If only Gospel hymns were heard,
The sale would be reduced one-third.
If preaching was the only theme,
So very few would e'er be seen.
If Jesus' name would be exalted,
The salesmanship would soon be halted.

Now kindly take this tip from me,
And from the radio keep free.
Our Jesus never had to have
A radio a soul to save.
And John the Baptist ne'er tuned in
When he was out for souls to win.

If it's a question in your mind,
You'd better leave it far behind.
And as you here fulfill your mission,
Can you to the radio listen?
In Romans twelve, we plainly see,
To the world we're not conformed to be.

If it were full of Jesus' love,
Or the messages from God above;
If what it said were always true,
It might be good for them and you.
If Jesus would with you abide,
You'd better leave it clear outside.

My friends, instead of tuning in,
You'd better go right straight to Him;
For He is able to supply
Grace and mercy from on high.
Think seriously of the waste of money,
You'd better buy some bread and honey.

For those who scarce have food to eat,
You'd better buy them bread and meat.
No doubt some heart you'd make sublime,
And then a blessing would be thine.
And if to God you would be true,
You'd better worldly things eschew.

—Mrs. Laura (Shenk) Powell.

Elida, Ohio.

WILL THE MOVING PICTURES BE CLEANSED

By John C. Wenger

For the Gospel Herald.

The Mennonite Church is one of the few denominations which prohibits attendance at theaters. This restriction is sometimes considered rather severe by young people. The following news item in *THE PATHFINDER* for Jan. 23, 1937 seems to indicate that the movies are not yet the source of the good, the true, and the beautiful.

PROPOSED BAN

In the maelstrom of some 2,000 bills presented for the consideration of Congress, Hollywood last week was casting an uncertain eye on the fate of one particular measure.

Sponsored by Representative Francis D. Culkin (Rep., N. Y.), the measure would create a commission of five to govern all phases of the motion picture industry. The effect of the act, if passed, would stem from Section 14. It would operate by refusing to grant licenses to motion pictures which:

(1) Have scenes based on white slavery or commercialized vice; (2) Make prominent an illicit love affair; (3) Exhibit nakedness or persons scantily dressed; (4) Unnecessarily prolong expressions or demonstrations of passionate love; (5) Predominantly concern themselves with crime, unless to illustrate an essential conflict between good and evil; (6) Make drunkenness or gambling attractive; (7) May instruct the morally feeble in the technique of committing crimes; (8) Ridicule or deprecate public officials, officers of the law, the Army, Navy or other governmental authority; (9) Offend the religious belief of any person; and (10) Unduly emphasize bloodshed or violence.

Movie producers scanning the list were tempted to throw up their hands and cry that these requirements and a few others, if rigidly enforced, could effectively halt the production of almost any film, with the possible exception of "Little Lord Fauntleroy."

(Continued on page 1006)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Marietta, Pa.

(573 West Market St.)

Dear Christian Friends:—The interest at this place is encouraging. In spite of the fact that a number are absent because of sickness, the attendance in Sunday school has not been less than usual. One or more new scholars have been coming in every Sunday of the new year. We appreciate the faithfulness and regular attendance of those who are teaching in the Sunday school. A number of rewards were given for perfect attendance in the year 1936.

In our Tuesday evening Bible study we are studying the book of James, with Bro. Paul Garber as instructor. Prayer meeting is held every Thursday evening. We invite you to enjoy these meetings with us.

The brethren who preached for us are Harry Longenecker, Jacob Charles, Martin Kraybill, Martin Metzler, and Samuel Frey. We appreciate their presence and the messages they brought.

The Lord willing, Bro. Stoner Krady will conduct a series of meetings at this place April 18-25. There are still many people in this town who are unconcerned about the matter of their salvation. Will you pray with us for the unsaved? Pray for us.

Feb. 9, 1937. Blanche Brubaker.

Tampa, Fla.

(1407 Ida St.)

Dear Readers, Greeting in the Name of the Lord:—Sunday, Feb. 7, we observed communion at this place. Bro. Eli Frey of Fulton Co., Ohio, conducted the service, assisted by his brother, J. C. Frey. The great love of God was the theme of the message, and our souls were enriched and awakened to new appreciation and loving response. Inasmuch as a number of people are spending part of the winter here away from their own congregations, Bro. Frey planned the service for their benefit also, and invited all who were at peace with God and man and in full fellowship at their home church. In the congregation, which numbered 80, the following conferences were represented: Franconia, Lancaster, Franklin Co., Pa.-Washington Co., Md., Southwestern Pennsylvania, Ohio and Eastern A. M. Joint Conference, Indiana-Michigan, Alberta-Saskatchewan, Conservative A. M., and the Weaver-town (Lancaster Co., Pa.) Congrega-

tion; and the following states: Florida, Pennsylvania, New York, Maryland, Ohio, Indiana, Michigan, North Dakota, and Alberta.

Pray for the work here.

In His service,
Feb. 10, 1937. Dora Taylor.

WEEKLY HERALD LETTER FROM EAST AFRICA

Mugango Station,

Musoma, T. T.

Jan. 16, '37

Dear Readers, Greetings: This writing finds the work here going along nicely and us enjoying rich blessings from our heavenly Father. There had been a slight slowing up of the building work here for a few weeks due to rather heavy rains during the light rainy season and also due to other duties demanding time. Two of us spent a week in the Majita field in December, instructing Christians there and giving communion, which was followed by communion services here, two weeks later at Shirati, and the coming Sunday will be at Bukiroba. This means some travelling and always takes considerable time in this country. These other demands have now ceased, and with good weather we should be able to go on with our house-building quite rapidly again. Yesterday we finished pouring the cement for the floor and on Monday morn we hope to go to brick-laying with as much speed as weather and workmen will permit. We have been giving some time to putting up a garage and workshop combined so as to have a place to keep some things under lock and key and this building is now in use. We are blessed here with some few Christians from the Majita field who are getting further teaching preparatory to going to Bukiroba by another year. These men are a great help to us in the work. Names are being added continually to the catechism class as believers, but we are learning not to quote those figures too fast but to wait a bit and see whether there is any sincerity or simply a desire for some other advantage. The Lord is blessing the Church here in many ways, for which we praise Him. Health continues good among our group; and while this is the hot month we are thankful that each one is well and can carry their work. Thank you for your prayer help, and may you ask and be rewarded largely. Happy in His services,
Elam W. Stauffer.

"SUCH A TIME AS THIS"

By James Bucher

For the Gospel Herald.

"And who knoweth whether thou (Mennonite Church) art come to the kingdom for such a time as this?"

Thank the Lord for the articles by our brother, T. K. Hershey, on "Old

Time Revival" at just a time like this.

God Sent Articles

This is not accidental, that these come just now. The Lord is moving his heart and pen, and thank the Lord He is moving many hearts out here on the western coast (and I trust throughout the entire Mennonite Church) to pray earnestly night and day and expect an Old Time Revival that will purge the Church of sin and worldliness and indifference and make us a real fire-brand for God in "such a time as this."

Door of opportunity open now. Let us not be so

Far Sighted

that we do not see such open doors that we have now (such as the flood sufferers, etc.) at our doors.

Let Us Combine

relief and the gospel by launching a revival campaign and give them the old-time Gospel that saves from sin.

The Lord used this method in days gone by. See Esther 4:1-17. Mordecai received the burden. He in turn, in God's hand, awakened Esther and she appears before the king, which results in a great deliverance.

The Lord raised up Ezra and Nehemiah when the children of Israel were in trouble and distress, then followed the great awakening.

Many other prophets the Lord sent and used in just Such A Time Like This.

Practical Methods

Send several evangelists with their wives (could include other workers) to, say, Louisville, Kentucky, or where the Lord may direct. Rent a hall and start a revival meeting; also giving of our means in helping these unfortunates back to God and back to living.

Launch Out by Faith

Let us not only pray for a revival, but by faith step out on God's promises and go forth in Jesus' name. "All power is given. Go ye." (Matt. 28:18, 19). Probably the Lord has preserved the Mennonite Church for Such A Time As This.

Upland, Calif.

(Miscellaneous Articles)

CONSCIENTIOUS OBJECTORS TO MILITARY SERVICE IN EUROPEAN COUNTRIES

By John Horsch

For the Gospel Herald.

A few months ago the Gospel Herald had an article bearing this title. Following is a summary of the most recent information on the same theme:

In Roumania at least 105 men are imprisoned at the present time for refusing to undergo military training.

In Poland Witola Omeljanowicz is serving a sentence of three years and

one month, and two others have been sentenced to three years and two months imprisonment for the same reason.

Gerard Vidal and Charles Coin, who have served several years of imprisonment in France, for refusing to compromise the principle of nonresistance, have been released and definitely excluded from the army.

In Switzerland Emile Villard refused military training a second time and was sentenced on Oct. 26, 1936, by the Military Court, to four months imprisonment to be served jointly with the earlier sentence of two months, i. e., six months in all—and six years loss of civil rights. He is now serving this sentence at the Bezirksgefaengnis, Uster, Zurich. In the same month Walter Schwertfeger was sentenced to six months' imprisonment. Andre Boesiger, having served a sentence of one year at Geneva, was recently released. A member of the Hutterian Brethren of the principality of Liechtenstein was recently arrested in the canton Zurich, Switzerland, for refusing to pay a military tax. He is a Swiss citizen. Further particulars are not available.

In Denmark Erik Hansen was given a sentence of fifteen months for refusing both military service and the civil alternative. The two Alternative Service Camps for war resisters who accept the civil service offered in Denmark, are full. Forty-seven men are in the Camp at Gribskoo and 64 at Kompedal.

In Yugoslavia the number of imprisoned "Nazarenes" has greatly increased. There are some 345 known to be serving long sentences for refusing military service. The great majority of the sentences are from seven to eleven years. This is not the denomination known in America as the Nazarene Church; it is the so-called Froehlich Church.

In Holland thirteen men are in prison at the present time for refusing both military service and the civil alternative service. Some of these (the exact number is not known) are Mennonites. The "Algemeene Doopsgezinde Societeit" (Mennonite Union) of Holland disapproves of the position of the conscientious objectors to military training.

The information here presented is taken mostly from "The War Resister," a magazine published in England.

Scottdale, Pa.

THE OTHER SIDE

By Karl Massanari

For the Gospel Herald.

There is another side to the flood-story. Sometimes I think it would be well if our "lives were flooded." The accumulation of sin and shame becomes so great that we do not realize its presence and harm. When the flood stage in our lives becomes so high that we are willing to repent and confess,

then the flood will recede. The flood that would do a great many people good is that in which "their hearts were flooded with the blood of the Savior." That flood would wash away all our sins and leave the "flood area" pure and white as snow—and then ready for Service.

Berlin, Ohio.

CONSCIENCE

By Vesta Holdeman

For the Gospel Herald.

Herein do I exercise myself to have always a conscience void of offense toward God and toward man.—Acts 24:16.

The keynote of the whole sentence is the word conscience. Men differ in their definitions of conscience, but agree in the facts and functions of its existence. It is that without which the human creature would cease to be a man. Coleridge calls it, "the pulse of reason."

Conscience is not merely that which I know, but that which I know with someone else. That knower is God.

The word "conscience" does not occur often in the Old Testament, but the thing "conscience" is in the Bible from first to last. Why was it that our first parents, when they had eaten the forbidden fruit, hid among the trees? Conscience. Conscience has been called the moral sense. As by the sense of taste we distinguish what is sweet and what is bitter, by the sense of hearing we distinguish what is harmonious and what is discordant, and by the other bodily senses we discriminate the qualities of material things, so in the soul there is a sense which distinguishes right from wrong, and that is the conscience.

Conscience has often been compared to a court of justice, in which there are the culprit, the judge, the jury, and the witness: but, strange to say, these all are in every man's own breast. And the executioner is there too who carries out the sentence.

How Maintain Pure Conscience

Conscience, although it is a gift of God to man, must like all gifts be educated and enlightened. There are some who seem to think that when they have done a thing conscientiously the question is over. It is not over at all. The question is Ought they to have done that thing, however conscientiously? Has the conscience entrusted to them by God been sufficiently enlightened with all the light which is possible for them, in order to make it act as God would have it act? If we are to gain the first essential element of Christian joy, the answer of a good conscience, we have to use every possible means in our power to keep our conscience enlightened. For instance, when you have done something wrong, and are feeling ashamed or horrified, are you not aware

that God is near you and that it is from His hand that fitting punishment is to come.

Let me say a word about the cultivation of the conscience. Conscience is the foundation of character. Does a man listen to the voice within? Can he look himself straight in the eyes? That is the most important question you can ask about any man. There are some men and women that would almost as soon meet a tiger in the jungle as to meet themselves in solitude. But if a man is accustomed day by day to bring his conduct under the survey of his own conscience, and if he is moved with joy or sorrow according to the sentence which conscience pronounces, that man is safe. He will not need to mind much what the opinion of other people is about him. Yet consciousness is not everything. It may be only a petty and self-satisfied Pharisaism. It is astonishing how many people there are whose final judgment on themselves is this, that they have never done any one any harm, and they have not much to reproach themselves with. That betrays an unenlightened conscience. The conscience requires to be made observant and sensitive by acquaintance with the law of God, as revealed in His Word, and especially as expounded by Christ Himself, when He taught that even when the outward conduct is correct the law may be broken, in the secret thoughts and wishes. It is not enough for a man to be what is commonly called a conscientious man. Cornelius was that, and more, and so was Paul before conversion. Yet the one must send men to Joppa for one who should tell him words of salvation. And the other must see Christ showing him to his own heart, as "the chief of sinners" and then disclosing to him "a more excellent way."

Another step in keeping a good conscience is to obey. The course which conscience commands may apparently be contrary to our interests. It may be against our inclination; contrary to all we are advised to do by friends and companions; but conscience does not on that account in the least withdraw its authority. We must obey. We may yield to temptation or be carried away by force of passion, but we know that we ought to obey. It is conscience that tells us what our duty is.

There is not one of us who does not know in some degree both the pain and horror of a condemning conscience, and the pleasure of an approving conscience. A habitually approving conscience gives even to the outward man elasticity and courage, while a habitually condemning conscience gives to a man a look of confusion and misery.

Obedience to conscience (apart from Christ) is not salvation. Yet there is much connection and continuity between a life before and life after con-

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Family Circle

A WORD TO MOTHERS

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of
thine house; thy children like olive plants around
thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this
is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the
first commandment with promise.—Ephesians 6:2.

WE'VE ALWAYS BEEN PROVIDED FOR

"Good wife, what are you singing for?
You know we've lost our hay,
And what we'll do with horse and key
Is more than I can say;

"While like as not, with storm and rain,
We'll lose both corn and wheat."
She looked up with a pleasant face,
And answered low and sweet:

"There is a Heart, there is a Hand,
We feel, but can not see;
We've always been provided for,
And we shall always be."

He turned around with a sudden gloom,
She said: "Love, be at rest;
You cut the grass, worked soon and late,
You did your very best;

"That was your work; you've naught at all
To do with wind and rain;
And do not doubt but you will reap
Rich fields of golden grain;

"For there's a Heart, and there's a Hand,
We feel, but can not see;
We've always been provided for,
And we shall always be."

"That's like a woman's reasoning—
We must, because we must."
She softly said: "I reason not;
I only work and trust.

"The harvest may redeem the day—
Keep heart whate'er betide;
When one shuts, I've always seen
Another open wide.

"There is a Heart, there is a Hand,
We feel, but can not see;
We've always been provided for,
And we shall always be."

He kissed the calm and trustful face,
Gone was his restless pain;
She heard him with a cheerful step
Go whistling down the lane,

And when about her household tasks
Full of a glad content,
Singing to time her busy hands
As to and fro she went:

"There is a Heart, there is a Hand,
We feel, but can not see;
We've always been provided for,
And we shall always be."

Days come and go—'twas Christmas tide,
And the great fire burned clear;
The farmer said: "Dear wife, it's been
A good and happy year;

"The fruit was grain, the surplus corn,
Has bought our hay you know."
She lifted up her smiling face
And said, "I told you so!

"For there's a Heart, and there's a Hand,
We feel, but can not see;
We've always been provided for,
And we shall always be."

—Anonymous.

—Sol. by Moses D. Evers.

Mothers, many of you would be surprised, no doubt, if you were told what some men, when they look upon your daughters, think; and what remarks they make when your daughters pass by. I can not but remember that your daughters are to be the mothers of the men who are to handle, to a great extent, the destinies of future generations, and who are to mold the moral thoughts of those yet unborn.

One of the laws of life reads thus: "As is the mother, so are the sons and daughters." Great men attribute the beginning of their greatness, generally, to their having had a good mother. What will the men of the future be if they are like a large majority of the young girls of today—or as these girls seem to be when they pass by? Most of the mothers with whom I have had an interview relative to this question have frankly admitted that they were stronger physically and better fitted for motherhood than their daughters.

The hundreds of frail, light-hearted, light-minded girls who flit about so lightly, whose only thought seems to be the moving picture and how to dress as gaily and scantily as possible, are they physically, mentally, and morally fit to become the mothers of the men of force and strong character who are needed to take up the work where we lay it down? To come a little nearer, Are you teaching your girls how to work efficiently, and how to assume the greater responsibilities that may be theirs within one short year? Are you instructing them upon the vital truths relative to maternity, and impressing upon them the fact that they are now storing up within themselves qualities, both physical and moral, that shall contribute to, or diminish from, the civilization of tomorrow? The Bible states in positive language that the older women are to teach the younger to love their husbands and their children; but what is the present outlook? Statistics, as well as observation, seem to indicate that the younger women are being taught how to dodge the maternal obligations of married life.

The present generation seems to have gone pleasure-insane; they seek to evade anything that would hinder their exploits. Babies are considered a nuisance, since they must be protected. But to seek the pleasures of married life without assuming its responsibilities is morally wrong—a transgression against both the law of God and the law of nature. The pleasures of such will be short in life; and the punishments, long in eternity. What more right has a woman to shirk her God-given work in life than a man has to shirk his? The man who abuses himself or neglects his family is held in fearful contempt. God says to the married, "Be fruitful and multiply," and

He will some day bring those to swift judgment who wilfully disobey His laws. Position in society, rating of wealth, the years she kept her form will not be mentioned in that great day, but she will be measured from the standpoint of responsibility.

Children have a right (God-given) to be well born—to come into life with strong mental and physical faculties. Many come into this life in moral and physical bankruptcy—robbed by their parents, by the petit larceny of lust—when they should have had a rich legacy of honor and power. As the mother has the greater influence (natal and prenatal) over the child, her responsibilities are greater. You should teach your daughters and place in their reach instructive books, that they may be thoroughly qualified against the time to come. They should be taught that maternity is both honorable and desirable. A man may pass an idle hour flirting with the butterfly having the "wasp" waist and artificial make-up; but when he comes to the choosing of a companion for life, he will pass by the waxen-faced girl and marry her healthier, and possibly homelier, sister.

The robust girl who stays at home and learns the principles of economy, who by sound sleep stores up within herself physical force, is not losing, but is laying up a bank-account; and I prophesy for her a loving husband and a substantial home. Fortunately, not all girls belong to the artificial class, for there are many noble mothers who are teaching their daughters the fundamental laws of happiness and proper living. Some one has said, "The mothers of good men share their honor and bask in the light of their fame, and shall live with them through all time."

God bless the mothers, and teach them how to teach their daughters, for they are the pillars upon which rests the better morals and higher intellectual development of those who are to be born. Chastity, modesty, kindness, honesty, warm affection, good health, are what a man looks for when seeking a wife.—J. G. A. in "Gospel Trumpet."

AS GOD SEES US

A small boy, looking down from the thirtieth floor of a sky-scraper, said to his father, "The people look like insects."

From that height it would be impossible to tell the difference between a man who was four feet ten and one who was six feet five. Down on the street people might tell the difference between a dwarf and a giant, but from the height of the sky-scraper, every one leveled out.

From the spiritual perspective of Heaven, God sees that all have sinned and come short of His glory. Rom. 3:23. Men may find a big difference between a bandit and a professor of ethics.

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SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE GOSPEL OF JOHN**

OUTLINE STUDY

Lesson for Feb. 28, 1937.—**THE NEW COMMANDMENT.**

Lesson Scope.—Jno. 12:12—13:38.

Lesson Text.—Jno. 12:20-33; 13:34, 35.

Time and Place.—A. D. 30; Jerusalem.

Leading Characters.—Christ, twelve disciples, Greeks, multitudes.

Golden Text.—A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.—Jno. 13:24.

Points for Meditation.

1. Seeing Jesus.
2. Parable of the corn of wheat.
3. Saving and losing life.
4. The Father's love.
5. Our love for one another.
6. The uplifted Christ.
7. The new commandment.

Introductory Thoughts.—The center of today's lesson is LOVE. Surrounding it are a number of things that are vital to Christian life and experience. The title of the last lesson, "The Power of Jesus over Death," is typical of one phase of the present one; namely, His power over spiritual death. Whatever lessons you may gather from our lesson text and its context, don't forget to center them all in love.

LESSON COMMENTS

Request of the Greeks (20-22).—Several suggestions have been made as to why these Greeks wanted to see Jesus; but whatever their motives may have been, it was a very important request to make. Sometimes people went to church out of mere curiosity or self-interest and came away converted. What the contact of these Greeks with Jesus may have meant to them we are not told; but we trust that it may not have been in vain. As for Philip, the coming of these Greeks to him, with the request that they made, is a compliment to him. Would to God that every Christian professor might have such a standing in the eyes of the world that people seeking the way to Jesus might feel free to come to them to find out. Not only should we have that kind of a reputation, but we ought to be able to tell every inquirer after the way to Christ and salvation just how they may find Him.

Last Public Discourse of Jesus (23-33).—This of course, does not include the later discourse of Jesus to His disciples as recorded in the 13th, 14th, 15th, and 16th chapters of John. But it being the last recorded discourse of Jesus to a public audience, this fact adds special interest to the message. Let us notice a few things that He said on this occasion:

1. "The hour is come that the Son of man should be glorified." His earthly career was about completed. He had yet to give His disciples further instructions, lay down His life as the ransom price of man's salvation, and then, starting with His glorious resurrection, an eternity of glory lay just ahead.

2. "Except a corn of wheat fall into the ground and die, it abideth alone." In other words, there must be death before there can be life. There must be the crucifixion of the old man, before the new man can be born. As Christ puts it on another occasion, "Except a man be born again, he cannot see the kingdom of God."

3. "He that loveth his life shall lose it." It is one of the paradoxes of life. So long as a man clings to his worldliness, he is barred from the uplifting experience of "other-worldliness" here, and the results of a life acceptable to God hereafter.

4. "Father, glorify thy name." It was the prayer of Jesus; it should also be our continual prayer. As in that day the Father was glorified through the Son, so in this life He is glorified through the life of a consecrated, God-honoring people.

5. "And I, if I be lifted up, will draw all men unto me." This He spoke of His death. Ever since, we look to the Cross. Ever since, His people recognize that "there is none other name under heaven given among men whereby we must be saved." Today, as in the day of His crucifixion, some are drawn to Him and go away reviling His name, and

some are drawn unto Him and become His faithful disciples. Thank God for the uplifted Christ. Let us lift Him up in our lives and thereby glorify His name.

The New Commandment (13:34, 35).—As stated in the beginning of our message, all things connected with this lesson center in love. It is the "new commandment." Christ puts this very forcefully when He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." These words present the matter very plainly and very emphatically. We may call it the acid test of genuine Christian experience. No wonder that Peter admonishes us, "See that ye love one another with a pure heart fervently," and that Paul warns, "If ye bite and devour one another, take heed that ye be not consumed one of another." While we call this the "new commandment," yet for those in whom the Holy Ghost is shed abroad in their hearts, the love of the brethren is a natural consequence and needs no law or threat to compel obedience. John puts this divine attribute where it belongs when he points to this evidence of the new birth: "We know that we have passed from death unto life, because we love the brethren."—K.

BIBLE MEETING TOPIC

OUR CHARITABLE INSTITUTIONS.—Acts 6:1-7; I Tim. 6:17-19

Topic for February 28

MOTTO

"Let us do good."

OUTLINE STUDY

I. The Call for Organized Charity.

1. The neglect without organization.—Acts 6:1-4.
2. Increased opportunities.—Gal. 6:10.
3. The responsibility of riches.—I Tim. 6:17-19.
4. An incentive to diligent labor.—Eph. 4:28.

II. Our Institutions.

1. Homes for the aged.
 - a. Eureka, Ill.
 - b. Lancaster, Pa.
 - c. Maugansville, Md.
 - d. Souderton, Pa.
2. Orphans' and Children's Homes.
 - a. Kansas City, Kans.
 - b. Millersville, Pa.
 - c. West Liberty, Ohio.
3. Hospital and Sanatorium.—La Junta, Colo.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Do Good."
2. Helping.
 - a. The children.
 - b. The old people.
 - c. The sick.
3. What I Have Seen and Heard of the Charitable Institutions.

For Seniors.

1. The Christian Duty toward the Needy.
2. The Blessings of Institutional Work.
3. Forwarding the Service of Our Institutions.

PERSONAL THOUGHT

Let us each share in the responsibility of the work of the Lord and willingly do our part in the service.

SEED THOUGHTS

Be good my child, and let him who will be clever;
Do noble deeds, not dream them all day long;
And so make life, death, and that vast forever
One grand sweet song.—Chas. Kingsley.

An effort made for the happiness of others lifts us above ourselves.—L. M. Child.

AS GOD SEES US

(Continued from page 998)

ics. God is not looking at these puny differences, but sees from Heaven that all unregenerated hearts are "deceitful above all things" and incurably sick. Jer. 17:9. This is why Christ came "not to call the righteous," because from this point of view there were no righteous. He did come to call sinners to repentance. Once you recognize the difference between your sin and His holiness, salvation is at your door.—Sel. by a Sister.

GOSPEL HERALD

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THURSDAY, FEBRUARY 18, 1937

Field Notes

If previous arrangements were carried out, last week was spent in a series of revival meetings at the Mennonite mission in Peoria, Ill.

The next meeting of the Missouri-Kansas Conference will be held at the East Holbrook Church near La Junta, Colo. M.

Bro. Charles Schweitzer of Protection, Kans., preached at the Hutchinson, Kans., Mission on Sunday, Feb. 7. M.

Bro. E. E. Showalter and wife of La Junta, Colo., are spending some time at Hot Springs, N. Mex., in the interest of Sister Showalter's health. M.

August 11-15 is the time set for the next young people's institute to be held with the brotherhood of the East Union congregation near Kalona, Iowa. M.

February 16-26 is the time set for a series of meetings at the Pennsylvania Church near Newton, Kans., with Bro. Nelson E. Kauffman of Hannibal, Mo., in charge.

If former arrangements were carried out, Bro. S. J. Miller of Pigeon, Mich., began a series of meetings at the Yoder, Kans., congregation on Friday evening, Feb. 12. M.

Arrangements have been made whereby Bro. and Sister Elvin Snyder and family and Sister Selena Gamber will return to the mission field in South America some time this summer.

Furloughs have been granted to Bro. and Sister William Lauver and family

and to Bro. and Sister Parke Lantz, missionaries in South America, who are expected to return to the home land in a few months.

"Fine attendance at Ministers' Week program," writes one who attended this meeting at Goshen College last week. A number of important committee meetings were held at the same place during the week.

Bro. Harry A. Diener of Hutchinson, Kans., preached for the Crystal Springs congregation near Harper, Kans., on Sunday, Feb. 7. He returned to the same place on Tuesday to preach the funeral of Sister Elizabeth, wife of Bro. J. J. Zimmerman. M.

The brotherhood at Scottsdale, Pa., is looking forward to a series of meetings, beginning March 7, with Bro. Henry J. King of Harper, Kans., in charge. The prayers of God's people in behalf of these meetings are solicited.

Question Drawer.—We have for some time had on hand a number of questions intended for this department. Some of these, together with their answers, will appear in next week's Gospel Herald, the Lord willing.

Ministerial Meeting.—A very profitable ministers' meeting was held at the Pennsylvania Church near Newton, Kans., on Monday, Feb. 8. The meeting was sponsored by the Executive Committee of the Missouri-Kansas Conference. M.

Bro. D. D. Miller, General Treasurer of the Mennonite Board of Missions, reports a total contribution of \$125,429.22 to the Board during the calendar year of 1936. This is the largest total reported since 1931. We praise the Lord. Let the good work go on.

Mission Meeting.—We are in receipt of a program of the mission meeting announced to be held at the Cressman Mennonite Church, Breslau, Ont. This meeting will be of special interest in that a number of workers from near and far, brought together by the Bible School at Kitchener, will be present and take an active part in the meeting.

Our General Mission Board reports a total donation, for the month of January, of \$12,713. While this is a little above the five-year average, there are still a number of "overchecked accounts" to be leveled off. A hearty co-operation of "cheerful givers" during the months of February and March will put the treasury in good shape by the close of the present fiscal year, March 31.

At the recent meeting of the Executive Committee of our General Mission Board it was decided to proceed with

the work of rebuilding the Mennonite Old People's Home near Marshallville, Ohio, and a building committee was appointed to see to the erection of the building. The contributions thus far have been quite satisfactory, and the many friends and supporters of the institution can be depended upon to see that the work will not be delayed or hindered for want of funds.

The recent ministers' meeting at Pennsylvania Church near Newton, Kans., together with Christian life conference held the day previous at Hesston, brought quite a number of ministers to central Kansas. Visiting ministers served central Kansas congregations on Sunday, Feb. 7, as follows:

Wichita, D. D. Miller, Protection, Kans.
West Liberty, Joe C. Driver, Garden City, Mo.

Pennsylvania, S. J. Miller, Pigeon, Mich.
Spring Valley, J. C. Gingerich, Detroit Lakes, Minn.

Hesston (in forenoon), E. M. Yost, Greensburg, Kans. M.

Mennonite General Conference.—Those interested in attending the next session of General Conference, to be held near Salem, Oreg., the latter part of August, will find a statement by the Executive Committee, on last page of this number. Notice what is there said about those wishing to travel in groups. A number of important committees are planning to hold sessions on their way out. The chairmen of their respective committees should lose no time in getting in touch with the transportation manager, Bro. Aaron Mast of Belleville, Pa. Here is one case where co-operation is an advantage.

Correspondence

Cullom, Ill.

Bro. A. H. Leaman was with the congregation at Cullom on Feb. 9 and completed the plans for a two-day meeting which will be held on Feb. 20 and 21, with Bro. Jay Hostetler, on furlough from India, and Bro. Floyd Weaver of Rensselaer, Ind., as principal speakers. An invitation is extended to all those who find it possible to come. Ethel Thorndyke.

Hammett, Idaho

(Indian Cove congregation)

Dear Herald Readers:—On New Year's day our little group met at Paul Miller's home for an all-day meeting, at which time our church and Sunday school business was taken care of. The officers for the new year are: Church officers: Mission Board member, Menno Snyder; trustee, Dave Shenk; Publishing House Representative, Dave Shenk; Church delegate, Menno Snyder; Church Chors., Menno Snyder and Alta Hooley; Church cor., Barbara Miller; Secy-Treas., Paul Miller. Sunday school officers: Supts., Dave Shenk;

Paul Miller; Sec-Treas., Erwin Hooley, Wesley Hooley; Chors., Lina Snyder, Almeta Hilty; del. to Con., Aaron Brubaker.

We appreciate having the Brubaker family with us again. Their work in the lumber camp in the mountains has quit until open weather comes.

Sister Claude Barber, a recent convert, has been quite ill, but is improving at this writing.

May God's children remember the work at this place.

Jan. 30, 1937. Barbara Miller.

Palmyra, Mo.

(Pearidge congregation)

We have many reasons to praise Him for the many blessings already enjoyed in the new year.

On Jan. 24, we reorganized the Sunday School: Supt., David Hathaway, Virgil Duff; Chor., Oney Hathaway; Secy., Linnie Buckwalter; Cor., Della Buckwalter; Treas., Leona Hathaway. May each one feel their responsibility and put forth special effort to make the year before us a year of service.

We want to thank each one that gave toward the repairing of our House last fall. The floors have been laid in two rooms, which makes it much more comfortable this winter. We also send a hearty thanks to those that have given towards our needs in other ways. May the blessings of a kind heavenly Father be yours to enjoy. Several have experienced some hard falls during the three weeks of ice which has covered the ground and trees. Much timber was spoiled and nice shade trees broken by the weight of the ice. Ever remember us in prayer at this place.

Feb. 1, 1937. Della Buckwalter.

Leo, Ind.

Our revival meetings at Leo, in December were in charge of Bro. M. O'Connell of Lima, Ohio. Two souls accepted Christ, for which we praise the Lord.

S. S. organization for Leo as follows: David Witmer, Supt., Virgil Beck, Asst. Supt., Lavern Stuckey, Prim. Supt., Jessie Liechty, Chor.

S. S. organization for Anderson, as follows: Amos Zehr Supt., Ben Graber Asst. Supt., and Mary Bellar Chor.

The work at Anderson has been growing, for which we praise the Lord. At present we have eight classes with an attendance of 75 to 80 and a slightly larger attendance on Sunday evening. Services every first, third, and fifth Sunday evening, Sunday school every Sunday morning. Preaching every second and fourth Sunday morning.

Dear reader, can you think of any field within driving distance where the message ought to be given and is not? I think you can. While He tarries, will you do what you can?

Think of the effort that is put forth for pleasure, enjoyment. Think of the joy of bringing a ray of light to a be-

nighted soul. In closing, altogether let us say, "The Lord be magnified," in my thought, in my talk, in my walk, in my effort, in my life. Is my life pointing souls heavenward.

Feb. 1, 1937. Jos. S. Neuhouser.

Sheridan, Oreg.

Greetings in Jesus' Name:—The Lord sent us a shower of blessings Jan. 18-20 when Bro. James Bucher of Up-land, Calif., spent a few days with us on his way home from Harrisburg, Oreg. The Holy Spirit was present in the three services and many souls went deeper in their Christian experience than ever before, while all were revived and strengthened.

Sunday, Jan. 24, was set aside as a day of prayer and fasting. The burden of this meeting was that we as a church might have more power in soul-winning. Bro. D. F. Shenk had previously been appointed as superintendent of Active Mission work and gave us a view of the work before us. At present we have services at Balston, a small town about 7 miles from Sheridan, two Sundays of each month. Different groups make visits to hospitals, jails, old people's homes, or wherever there is an opportunity, Sunday afternoons.

On Dec. 31 the young folks held their monthly meeting at the home of Bro. and Sister Dewey Wolfer. This group meets to study the various mission fields and activities of our church and to train for future service.

Our church organization for this year is as follows: Trustee, Ray Mishler; Treas., Wesley Shenk; Secy., Melvin Mishler; Libr., Max Yoder; Chors., Ray Mishler, Stella Mishler; Miss. Bd. Mem., Ray Mishler; Children's meeting leader, Elsie Mishler; Tract agent, Elmer Yoder; Y. P. M. Comm., Amos Brubaker, Eldon Hamilton, Harry Nice and Wayne Yoder.

Our bishop, Bro. G. D. Shenk, has been in Missouri the last few months visiting his aged father and mother, Bro. and Sister Andrew Shenk. We are glad to have him at home again.

Feb. 1, 1937. Louise Wideman.

Harper, Kans.

(Crystal Springs congregation)

Greeting in Jesus' Name:—We are thankful to our heavenly Father for His wonderful care over us. Surely we owe Him more than we are ever able to repay Him.

On Jan. 16 Bro. S. J. Miller of Pigeon, Mich., preached for us and on Jan. 17 Bro. M. A. Yoder of Hesston, Kans., preached for us in the forenoon. In the evening we had our joint quarterly S. S. meeting and again enjoyed a talk from Bro. Yoder. His topic for both morning and evening was, "The Life of Christ in the Light of the Gospel of John."

On Jan. 31 the young people from Pleasant Valley Church favored us with a very interesting program on the

"Grace of Giving." Many truthful thoughts were presented.

On Feb. 7 we expect to have our bishop, Bro. Harry Deiner, with us in baptismal services.

Good interest is shown in our weekly prayer meeting services. In connection with our prayer services we also have chapter study. We have just studied Ephesians now we want to study Genesis.

Sister Lizzie Zimmerman is seriously sick at this writing. We sincerely request an interest in your prayers for our dear church and Sunday school at this place.

Feb. 2, 1937.

Cor.

Kokomo, Ind.

(Howard-Miami congregation)

Greetings:—On New Year's day a business meeting was held and the following were put in for the coming year: Trustee, Harley Mishler; Ins. Director, Joe Troyer; Janitor, Otis Shrock. The Y. P. M. officers are: Clayton Sommers, Marvin Harshberger, Melvin Martin; Lois Sommers, Sec. Marjorie Osborne, Jr. Chor.

The Lord has granted Bro. George Troyer and family a safe journey home and we are privileged to have them with us in our church services. On Sunday morning, Jan. 10, Bro. Troyer gave the message on the subject, Reality of God. On Jan. 13, Bro. and Sister Troyer and family gave a very interesting program telling of their experiences in India, and also giving us several songs in Hindi language.

On Sunday, Jan. 17, Bro. Newton Weber of the Fort Wayne mission gave the morning message. Sister Weber talked to the children in the evening and Bro. Troyer talked on the hospital work in India.

Bro. J. N. Kaufman was with us as one of the instructors for the Bible school and preached 2 evenings from II Kings 6:7 and Eph. 6:14. On account of sickness, Bro. Shetler could not come, so the Bible school had to be postponed.

Several of the young folks are taking a 6-weeks Bible course at Goshen, Ind.

Sunday, Jan. 31, Bro. Bender of Goshen, Ind., brought the message from Ex. 20:13.

Feb. 3, 1937.

Cor.

Goshen, Ind.

(Goshen College Notes)

The Winter Bible School closes its six weeks session on Feb. 12. The total enrollment for the regular work of the term reached 74. One person will complete the Winter Bible School year course and will graduate this year. Some others will receive the S. S. Teacher Training diploma at the close of the term. One of the instructors, Bro. I. W. Royer, was absent during a part of the time because of illness in his

(Continued on page 1004)

Miscellaneous

JESUS

I love when I am weary,
And faint, and worn, and sad,
To spend my hours with Jesus,
Whose presence makes me glad.

I love when tried and tempted,
Beset with doubts and fears,
To cast my care on Jesus,
He wipes away all tears.

And when oppressed with sorrow,
My heart within me dies,
When tempests round me gather,
And waves of trouble rise;

When all things seem against me,
In this dark vale of tears,
Oh, how one glimpse of Jesus,
Will dissipate my fears!

I love to walk with Jesus,
To lean upon His breast,
And hear Him gently whisper,
"I—I will give you rest."

Oh, what to me are trials,
With Jesus for my friend?
Tho' all things else are fleeting,
His love can never end.

Should earthly friends prove faithless,
And leave me one by one,
I know my Savior Jesus,
Will ne'er forsake His own.

He'll gently bear me onward,
Through trials yet to come,
Until He lands me safely,
In heaven my promised home.

Jesus, my only glory,
Low at Thy feet I fall,
My friend, my more than brother,
My Lord, my all in all.

—Sel. by Mary B. Gingerich.

OLD TIME REVIVAL XII

By T. K. Hershey

For the Gospel Herald.

We observed in our last article that Nehemiah could well be classified with some of our modern world-wide evangelists. Let us now, from the angle of evangelistic work, study the reign of

Josiah

All Bible students love to talk and write about the boy king, Josiah. He was eight years old when he began to reign. His good traits can be traced back to his great-grandfather Hezekiah, who was a man of prayer. So was Josiah. Hezekiah first destroyed the evil and then presented the good. So did Josiah. They both realized their dependence on God. Both Amon, Josiah's father, and Manasseh, his grandfather, were wicked kings. The boy king could not boast of receiving inspiration for good from them.

It is said that Hezekiah became proud but afterward humbled himself. II Chron. 32:25, 26. Nowhere do we read that his son, Manasseh, or his grandson, Amon, did so. This could be said of his great-grandson, Josiah. The

Bible says that Josiah did that which was right in the sight of the Lord.

Activities

When but twelve years old, Josiah began to clean house. II Chron. 34:3. He realized that before a revival could be experienced, a thorough housecleaning was necessary. He first had to do a lot of destructive work before he could do constructive building. This is the proper method today. Sin in the lives of members of the Church hinders constructive building for the Lord.

In all evangelistic campaigns first of all, there must be a rooting out of sin, and then a presenting of Gospel truth upon which those emptied of sin may build. Josiah believed in not being unequally yoked with unbelievers, an entire separation from sin. On hearing the message the good Book contained, he humbled himself. Does our reading, brother evangelist, do that for us?

Josiah wept, prayed, and rent his clothes. That means agony, passion, and burden for himself and for his people. He discovered that the Bible taught one thing and that his people were doing another. This moved him to action. Are you and I always affected until the tears flow in preaching God's Word when we see that it is not being lived out? Wept, prayed, and rent his clothes; these are outstanding characteristics and perhaps the most essential qualities in the life of evangelical preachers. The result was that the Lord heard him.

Josiah's Secret of Success

Josiah's secret as a leader was his dependence on God. "And Josiah made a covenant before the Lord." In our revival meetings, we, too, must depend on the working and leading of the Holy Spirit. We are to present God to men, and to bring the needs of men to God. We must proclaim to men that the sin-offering has been made and that it has been accepted by the Holy God. Then we can depend on the Holy Spirit to do the anointing; that is, the preparation and the empowering for service needed. Let us as workers in the vineyard of the Lord learn to depend on the Holy Spirit in our evangelistic efforts.

A second factor in Josiah's success was his determination to "keep His commandments and testimonies with all his heart and with all his soul; to perform the words of the covenant which are written in the book." God honors those who honor Him. If we are obedient and determined to obey literally the commandments of God (which to the Christian are not grievous) we too, shall see great blessings in our revival efforts. "And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight."

Josiah had a strong personality.

This is shown in several places in his life story. This is a characteristic that is needed in the life of every evangelist. However, he did not use hypnotic methods to get results. While a strong leader going about denouncing sin, his success after all lay in his faith and confidence in God. The combination of a strong personality and his simple child-like faith in God, resulted in getting his people to put into practice the plain "thus saith the Lord" in the word they had found.

So thorough was the revival in Judah at this time that II Chron. 34:34 says "And all his days, the children of Israel did not depart from following the word of God of their fathers." What a challenge to our evangelistic efforts of today! Can we report such success of our revival campaigns?

Is there such an awakening in and out of your Church to the extent that people in general desired to follow the teachings of the Word of God? However the saying, "not all that glitters, is gold," is true. The work of Josiah, which seemed to be thorough, after all proved out not to be lasting. The revival came too late.

The Other Side

If we were to look at the result in after years of Josiah's awakening, we would have to conclude that his efforts were largely a failure. The reformation was so drastic and exciting that the people evidently did not weigh the matter as they should have with the result that the masses gave vent to their feelings and emotions. Large numbers responded to the plea of their leader, but they soon forgot. How sad to find that after the death of their king, which was mourned throughout Judah, that they should again return to their former sinful ways. Even Jehoiakim, Josiah's son who succeeded his father, turned out to be a wicked king. The masses were confused. To Jeremiah and others this caused alarm. We find this prophet dictating and writing in a roll all the words of the Book, that Jehoiakim had burned. Jer. 36:32. There are always some few that are faithful. We find it so here. But what a pity that what appeared like a genuine revival proved out to be (for many) just so much excitement. Often today, when meetings are over and the evangelist leaves, the people in a large measure, return to their former ways. It must and is so often said "The revival was not lasting." Perhaps Josiah worked too much upon the emotions and feelings and people resolved to reform rather than to experience the New Birth or regeneration. This kind of evangelistic efforts is unfortunate and should be discouraged. There are individuals that seem to think that it is necessary to be worked over every time a revival is on. We personally know of such. It was our lot to be present when in an after service of a revival, several members of the Church

wept, prayed, and with uplifted hands petitioned God to forgive them of their sins. I was made to wonder why? Had they never been converted? Were they now receiving what they should have gotten long ago? What is the explanation? On inquiring I learned that this is their usual custom. When the evangelist leaves they soon go back into their former ruts to live as before.

All evangelists should be careful that excitement and a working upon feelings are not taken for the work of the Holy Spirit. We personally believe in after meetings, where sinners can pour out to the ministers their condition, and where we can pray for and deal personally with the prodigals that have returned. However we discourage, denounce and reject the method used by some evangelists, that sin committed years ago, that was confessed and forgiven, must now be made known publicly. This is a mistake. Any evangelist that plays on the emotions and rejoices in getting folks to confess sins that were formerly confessed and made right, ought not to be allowed to engage in evangelistic work.

We should strive to do a concrete work in our revival meetings. While sin cannot go unconfessed, we must not use High-Power-Pressure methods to do so. It too often results in the opposite. May God help us to do a work in our revival efforts that are lasting, and not those that have a mushroom effect. Our efforts should last for time and eternity. We can very profitably study these Old Testament revivals, under the leadership of Nehemiah and Josiah, and receive much spiritual help in this day and age of modern revivals. Let us see to it that our REVIVALS are not so much excitement, but a real pulling down of the stronghold of Satan. They will not then be temporary but lasting and genuine.

Tuleta, Texas.

(To be continued)

REQUIREMENTS TO HANDLE THE GENERAL CONFERENCE

By C. F. Derstine

For the Gospel Herald.

The attendance at the Mennonite General Conference has increased to such an extent that the question is raised in some sections as to their ability to handle and entertain those who attend such a session. This makes an article on "Requirements to Handle" timely. The next article will deal with the subject, "Congregations and Districts which can Easily Handle General Conference." We are happy to say in advance, that they are many. More than the average person supposes.

1. Love for the Church

This first requirement is an absolute requisite. Apart from this "Divine

Love," there is no Christianity. With it even difficult tasks are easy. What makes it a pleasure for a mother to care for a sick child? The answer is self-evident, maternal love. What makes it easy for a father to labor for and support a large family? It is his own family, and he loves them. When a congregation or a group of congregations can sing truly,

"I love Thy Church, O God,
Her walls before Thee stand;
Dear as the apple of Thine eye,
And graven on Thy hand,"

they have acquired the first requisite.

2. Appreciation of the Brotherhood

This next requirement is also fundamental. It lies at the bottom of every effort for the Church. Individuals of congregations that do not appreciate the brotherhood at large make poor hosts for a General Conference. All too soon, we would hear this doleful note: "It's too much work;" "It costs too much;" "It takes too much time;" "It's too busy a season," ad infinitum.

Recently a denomination, which for Christian courtesy I would not appreciate naming, conducted their convention in a large western city, and could barely get billeting places in the homes of its many members—for the ministry, much less for the membership. This to me sounds tragic. Thus far there is no such situation in the Mennonite Church, and may it never develop. May we "love the brethren—brotherhood."

Fraternal organizations base their spirit of helpfulness upon the mutual need of each other, and then compel mutual assistance by oaths and agreements. May we Christians feel the bond of brotherhood, because Christ died for us "mutually." May that tie always "bind our hearts in Christian love."

3. Desire for It

Thus far, General Conferences have been largely held at points where they requested the same. However, whether the district requests the General Conference, or the Executive Committee requests a district to consider having the Conference, the same principle holds true; there must be a desire for it. Forced hospitality and labor is never effective, and is not usually appreciated by the giver or the recipient.

As far as we know, there is no district where they would not appreciate having the General Conference, but two questions arise that call for consideration: (1) Can we handle the Conference? This question will be answered in the next article. (2) Can we afford to have the General Conference, on account of the expense involved? This used to be a problem, but it has largely been solved. The local community is backed up by the Executive of the General Conference. That is, offerings could be lifted until all expenses are paid. But in the late Conferences a

better plan is used. This plan is simple. It is arranged that the meals pay for the meals and all other expenses. At the last General Conference, 20 cents a meal, or 6 meals for a dollar, paid all expenses. There was a surplus of some \$150. The one offering lifted, of some \$675, was given to the General Conference Executive Committee for the conducting of the work of the Church. Thus, if careful plans are made, no expense is entailed by those who handle the General Conference.

4. Willingness to Arrange and Handle the Conference

This arrangement and handling has nothing to do with the work and program of the General Conference. This all is attended to by the Executives, the Committee of Arrangements, and the Conference proper. None of these responsibilities come in the range of the local hosts of the Conference.

The hosts of the Conference are expected to arrange for the feeding, the billeting of the people in their homes, the grounds and necessary shelter for the Conference sessions. The following committees are usually necessary to facilitate the easier handling of the work: **Managing Committee of 7**, these in turn to be the **Chairmen of the other Committees**, thus unifying the whole organization. The other committees are the following: (1) Food, (2) Grounds, (3) Building, (4) Lodging, (5) Electrical, (6) Tent, (7) Baggage and Information, (8) Parking and Traffic, (9) Transportation, (10) Ushers, (11) Meal Tickets, (12) Water, (13) Sanitation, (14) The Mother's and Ladies Retreat.

5. An Adequate Membership (The Next Article)

6. Invitation to Come

The average General Conference Executive Committee appreciates invitations better than self invitations. "There's a reason." Part of the objective of these articles, by the writer (who is not a member of the Executive Committee) is to encourage more of the Churches, Districts and Conferences to send personal invitations. Quite frequently it is easier to arrange the locations, and the order in which they should be accepted, if the Committee has these invitations in hand a long time before. A wait of several years would not be out of place, if it makes the work easier to plan, and facilitates a more balanced arrangement as to locating General Conference.

7. Co-operation

The work of handling the General Conference entails work, but not more than can be handled easily, if there is the spirit of co-operation. When the people have "a mind to work," much work can be done; quickly, effectively, and without undue strain.

To effectually co-operate, the local people must largely submerge their own

interests. This is largely true of Committees, at least. It must be clearly understood that this is their time of service. All too often this word is heard: "That makes a good and healthy meal, but it makes too much work." Health is certainly a paramount consideration, when thousands gather together, from far and near. To throw together a meal, loaded with "digestive dynamite" so as to save time is unwise, and may be disastrous. Warm, balanced, and healthy meals are an essential part of the General Conference. Lately, a well trained dietitian said, "I can arrange a meal that will make ministers as sullen as 'wild cats', or if properly arranged as tame as 'house cats.'" There is something to be said for this foray of wit and sense.

Then there must needs be co-operation by the local community in allowing guests to come to the dining tent for breakfast, for all too often the dinner meals are served at a loss, and supper does not yield sufficient profit to pay for necessary expenses. What helped lately has been the fact that local people come with their guests, and eat breakfast at the Conference eating tent. This saves the local people work, and makes payment easy for General Conference expenses.

With the general co-operation we enjoy among us, and the reasonable expectation of our people that attend, there are no unsurmountable problems in handling the General Conference, where the membership is adequate.

Kitchener, Ont.

CONSCIENCE

(Continued from page 997)

version. It is still conscience that guides, only conscience itself has widened its field of vision and gained a new standard of judging. A man is not a conscious man now unless Christ as well as God "is in all his thoughts."

Conscience an Essential in the Life of Our Christian Youth

"For our rejoicing is this the testimony of our conscience."

We need the favorable testimony of conscience to support us in the hour of trial and suffering. Affliction brought upon us directly by our own folly or sin is as wormwood for bitterness. Suffering is then greatly intensified by the reproaches of conscience. We feel that we are reaping only as we have sown. But when conscience acquits us we gain great moral support. The pressure of the heaviest burden is relieved; in the darkest day there is some light. We may be "cast down," but we are "not destroyed." Sometimes the approval of conscience is enough to turn our sorrow into gladness and to lead us to rejoice when otherwise we should have lamented.

The favorable testimony of con-

science can be secured only by holy living. Like the apostle we must live in simplicity: singleness of purpose, holiness; refraining from evil, walking ever before God, abstaining from all willful transgression. Our conversation in the world must be the same as in the Church. Some live double lives. It is no wonder that they have little peace of mind. Their conduct is ruled by place rather than principle. We must be the same among the enemies of God as among His friends.

We can live so as to secure the favorable testimony of conscience only by the grace of God. We may sear conscience, dull it, so that its voice may be scarcely heard; but if free, unfettered, it will assuredly condemn unless we are in alliance with the Eternal. We cannot live a life of which the healthy conscience will approve apart from Him. We may lay down excellent plans for life, but we shall have to lay them down unless we get strength from the Strong One. The apostle had to say, "By the grace of God I am what I am" (I Cor. 15:10). Of ourselves we can do nothing except sin. Our sufficiency is in Him. He causes us to triumph; we cause ourselves to fail. We can walk "in the grace of God" only "by the grace of God."

We need to be heroes. "The righteous is as bold as a lion;" a man whose conscience is with him can dare the universe. "Though an host should encamp against me, yet will I not fear." The Christian life is not easy—the apostle Paul found it severe. Brave men are only aroused by difficulty. If the Gospel demands courage it is all the more a Gospel for men.

We need to live such lives as will bring conviction to hardened sinners. "Personalized conscience" is illustrated in the case of Elijah the prophet. When God sent him to the widow and her son (I Kings 17:18), "she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?" Even though Elijah brought a great blessing to her that the meal never finished and the oil never failed, yet troubles often do not come singly. Her son, her only child, sickened and died. A very ordinary thing occurred. Her heart let out its secret. She guarded her sin with vigilance, then terror leaps to her lips: "Art Thou come unto me to call my sin to remembrance?" Elijah was a conscience to her. Remorse and terror held her in their sway. Elijah's presence was doomsday. In his presence she was conscious of sin. This woman had almost forgotten her sin. She had grown accustomed to its thoughts.

Godliness is the secret to this ethical authority. Godliness is the greatest power in human life. It is influence, authority, and sovereignty. Every

church should be a conscience. The Church is a community of godly men and women, and their united influence should reflect the God they love and serve. Every Christian should be a conscience. We should be so full of God that every where our ethical influence should be felt. This is the need of the times. Better Christians, the best Christians. Let us go to God, keep near to Him, and we will be conscience to others. The calloused and cynical will be ashamed and saved.

Greensburg, Kans.

CORRESPONDENCE

(Continued from page 1001)

home. The closing weeks of the term include several special features in addition to the regular course work.

On Jan. 28, 29 a Christian Education Institute was conducted, sponsored by the College with the co-operation of the Executive Committee of the Indiana-Michigan Sunday School Conference. The first day was devoted to the Sunday school and its work. On the second day the work of the Summer Bible School was under consideration. There were discussion groups, inspirational addresses, and question hours on the program for the two days. The speakers on the program from without the local district were Phil Frey, Wauseon, Ohio; I. W. Royer, Orrville, Ohio; C. F. Yake, Scottdale, Pa. The interest in the institute was good. The attendance of those who came especially for this program was estimated at about one hundred fifty. The meeting on Thursday evening brought out an audience that packed the auditorium. Bro. Emanuel Swartzendruber of Pigeon, Mich., spoke at this meeting on Nonresistance Under Test.

Another feature of the Winter Bible Term was the Ministers' Study Course carried on from Feb. 1-9. The subjects for study in this course with their instructors were: Ephesians, by D. A. Yoder; How to Prepare Sermons, by I. E. Burkhardt; Isaiah, by S. C. Yoder. A fourth hour every day was given to the discussion of a variety of topics of interest to pastors and these addresses were by different ministers from the district. The attendance at this study course averaged about twelve.

Following the seven-day study course there was a three-day special minister's institute, on Feb. 9-12. On these days lectures were scheduled as follows: The Attributes of God, by J. B. Smith, Elida, Ohio; The Minister's Relations With Others, by C. F. Derstine, Kitchener, Ont.; The Effective Minister, by A. J. Metzler, Scottdale, Pa.; Book Study (Romans) by J. N. Kaufman, Peoria, Ill.; Outstanding Present Day Needs in the Church and How to Meet Them as Ministers, by Aaron Mast, Belleville, Pa.; and C. F. Yake, Scottdale, Pa.; Devotions at the

sessions in charge of A. J. Metzler. Edwin Yoder, Topeka, Ind., moderator of the institute.

The climax and closing feature of the Bible Term will be the annual Christian Life Conference, Feb. 12-14. Conference theme, Christian Holiness. On the program of the five sessions the following speakers are listed: John C. Wenger, Telford, Pa.; C. F. Derstine; J. N. Kaufman; A. J. Metzler; Aaron Mast; Ira Johns, Goshen; S. F. Coffman, Vineland, Ont.; A. J. Steiner, North Lima, Ohio; J. D. Mininger, Kansas City. Song leader for the Conference, Walter E. Yoder of the College; moderator, A. J. Steiner. This Conference is a spiritual landmark every school year for the college community and also attracts many visitors from near and far.

Feb. 4, 1937. Edward Yoder.

White Cloud, Mich.

Dear Herald Readers, Greetings:—Upon thinking of what the Lord has done for us here at this place during the past year, we humbly bow our heads and utter words of gratitude to our most blessed Father in heaven.

Oct. 10-17 we enjoyed having Bro. S. J. Hostetler, missionary on furlough from India, with us in evangelistic meetings. During these meetings seven confessed Christ for the first time and two were reinstated. We also enjoyed hearing from Bro. Hostetler concerning the work in India. Over the last Sunday of the meetings Sister Hostetler and two children and Bro. Amasa Kauffman and wife and daughter from the Forks congregation in Indiana were with us. Bro. Samuel Miller and wife and daughter, and Bro. and Sister Jesse Gardner of the Clinton Brick congregation also worshiped with us. Bro. Miller bringing the message to us in the Sunday morning services.

During the month of December a group of young men from Goshen College were with us and gave a program one evening.

During the holiday week Bro. Claude Culp and family of Chief, Mich., and Bro. Tobe Shrock of Elmdale, Mich., were with us in Bible conference work. We rejoice in the privilege of enjoying these spiritual feasts.

A number of our Sunday school pupils have decided if possible to read the Bible through this year, and some are making rapid progress. Then too a number are taking a live interest in taking up the memory work prescribed by our conference district.

During this time of the year our attendance is not so large, since a number have a poor way to get to the services.

Feb. 4, 1937. Cor.

Detroit Lakes, Minn.

Dear Herald Readers:—On New Year's day we had our business meeting with the following elections: Orva

Wenger, trustee for 3 years, Emery King and Ed. Kauffman, church chors., Golda Herslberger, cor., J. B. Stehman, Mission Board member.

In our last letter from here there was an error. Fern Stall was elected Assist. S. S. Chor. instead of Primary Supt.

Joyce Wenger, who was in the hospital for a mastoid operation, is well again and able to attend services.

Bro. J. C. Gingerich is expected home the last of this week. He has been gone since the last of November, teaching Bible school, etc.

Remember us in your prayers, that we may all be found faithful when Jesus comes.

Feb. 7, 1937.

Cor.

Elida, Ohio

(Pike and Salem congregation)

Dear Herald Readers, Greetings:—We praise His name for His goodness to us. The Lord's ways are not our ways, yet we praise Him for He does all things well. On Dec. 28 we held our business meeting at the Salem Church. The following officers were elected: S. S. Supts., Samuel Brenne-man and Jesse Good; S. S. Chor., Robert Ross; S. S. Treas., Jacob Brenne-man; Church Chor., David Ramer; Church Treas., Solomon Brunk; County farm, David Ramer; Jail services, Robert Ross. May each one be useful in the Master's service. On last Sunday, Dec. 31, Bro. Daniel Augsburgers was with us and gave us a very timely message from Col. 3:16. He also gave us another message in the evening. There were several other brethren with him from Midway. We are glad for their visits and invite them back again. We are glad the Lord in such a wonderful way cares for His children. We ask an interest in your prayers.

Jan. 8, 1937.

Ida M. Horst.

Dalton, Ohio

(Kidron congregation)

Greetings to Herald Readers:—On Jan. 17, 1937, Brethren Alva Wengerd of Greenville and E. B. Stoltzfus of Hudson worshiped with us. Bro. Stoltzfus preached. Text, Jas. 4:4.

Jan. 24, we had the privilege to have with us Bro. D. B. Raber of Marshallville and Bro. I. J. Buchwalter of Dalton. The latter preached for us in the afternoon and evening. In the afternoon his text was II Tim. 3:16. His theme was the "Five alls of a perfect church—all at work; all working in unison; all working obediently; all working unceasingly; all filled with the Spirit." Jan. 31 we were again privileged to have with us the Brethren Alva Wengerd and I. J. Buchwalter. The former gave a talk to the Sunday school and the latter taught the catechism class.

Bro. H. N. Troyer of Portage County also came into our midst and delivered an inspiring sermon. His theme was

"The Undervalued Friend." In the evening Bro. O. N. Johns of Canton preached for us from Heb. 1:5. His message was impressive and upbuilding.

On Feb. 7 six young boys and two girls were received into church fellowship by water baptism, Bro. Aaron Mast of Belleville, Pa., officiating, assisted by Bros. Calvin Mast and E. J. Varns of Millersburg. May these precious young people remain faithful. Bro. and Sister Aaron Eberly of Martin's congregation also worshiped with us. We were also privileged to have with us Ruth Hege of Wellington, a missionary on furlough from Africa, who gave an interesting talk to the Sunday school.

In the evening Bro. Mast gave another message. Text, Acts 11:26. He left on Monday for Fulton County and from there will go to Goshen, Ind., where he will have part in a Christian Life Conference held at the College.

Feb. 8, 1937.

Cor.

Dalton, Ohio

(Sonnenberg congregation)

Over Sunday, Jan. 10, Bro. Daniel Augsburgers of Dayton, Ohio, was in our midst and brought three helpful and inspiring messages to us. He and his brother-in-law were visiting relatives and friends in this community.

Jan. 16 Bro. Ira Johns of Goshen, Ind., came to spend a few days with us. He conducted a number of morning and evening services, for which we were very grateful and richly blessed.

The subject of our brother's first message was "Heaven." This was a message of interest to every Christian, since it is our future home. After a description had been given to us of that wonderful place we were led to look into our lives to see if we have met the conditions upon which only we can enter that beautiful home. He also conducted a very helpful Bible study of I Timothy, and every evening after the study on Timothy we were blessed with messages on various themes. Our desire is that these messages may bring forth fruit in our lives. Attendance was very good during these meetings even though the weather was not so favorable.

There are now twelve young souls under instruction for baptism. It makes us rejoice to see that there are still people ready to own Christ as their Savior.

Feb. 8, 1937.

Cor.

Nampa, Idaho

Dear Herald Readers, Greetings:—There has been a real need for a new house of worship at this place for some years. Over two years ago property was bought at a more favorable location and given to the church. Early last fall the old building and property at 204-11 Ave., N. was sold and build-

(Continued on last page)

MOVING PICTURES

(Continued from page 995)

Informed opinion, however, made it seem that Culkin has scant chance of ever getting his bill from committee on to the floor of the House. Meanwhile, Hollywood has its fingers crossed.

It is very doubtful if the measure will ever become law. And with public sentiment demanding the type of pictures which are now being thrown on the screen it is certain that our church will not need to withdraw its present prohibition. If the whole membership of our small church takes a clearcut stand for Christ, we will give a mighty testimony for righteousness in this sinful country.

Telford, Pa.

How we do limit the Lord in our expectations from Him! When we pray for anything expectantly, are we sure it is not prompted by personal desire or selfish indulgence? If His glory is our true motive, His Kingdom our burden, there is no limit to His bestowal for a heart fully His.—M. C. K.

SPECIAL MEETINGS

Elida, Ohio

Report of the semi-annual all-day meeting held at the Central Mennonite Church, Elida, Ohio, Dec. 6, 1936.

Program and Speakers.—Moderator, Perry Smith. Regular Sunday School Session. Review of Lesson, Roy Kauffman; Scripture Reading and devotion (I Peter 2), Abram Kauffman; The Simple Life, J. A. Heatwole; Song Service and devotion (Rom. 12), E. E. Zuercher; Modern Sins that Lead to the Desecration of the Lord's Day, Abram Kauffman; A Christian Conscience among all Our Members Relative to Financial Obligations, Irvin Burkhardt; Fulfilling of Prophecy and Modern Issues, J. Y. King; Song Service and Devotion; Children's Service, Irvin Burkhardt; Sermon (Luke 2:10) J. A. Heatwole.

Thoughts Presented.—Jacob did not need a body-guard; he was attended by hosts of angels. The Mennonite Church has always been marked as a distinct people: (1) in attire, (2) in honesty, (3) in nonresistance, (4) in temperance, (5) industrious, (6) modest. We need to maintain these marks of distinction. We must have our minds renewed; it is hard to act right when we think wrong. We can not win the lost by compromising with the world. Questionable activities through the week unfit us for the Lord's day. Wrong use of radios, pleasure riding, unwholesome literature, are ways to desecrate the Lord's day. Visiting the sick is a good way to spend Sunday. Under the law the firstfruits were given to God; so our first obligation is to God. Christian man or woman who has a financial obligation to another should do all they can to meet that obligation and be careful about making investments we do not really need. Let us live within our means. The creditor should be forgiving, considerate, and lenient. If both creditor and debtor are Christian they will reach a satisfactory agreement. We hold first obligation to God, even though we hold an obligation to man. Our nation is undermined by communism and atheism. When we restrict production we flirt with famine. Perils: educational unsound universities and colleges; domestic, breaking down of home life; religious, apostasy, departing from the faith. With these present perils, let us not be defeated but hope. God is still on the throne. Let us love His appearing and receive the

crown of life. 1900 years ago angels told it to the shepherds. Today there is born unto us a Savior, a wonderful Savior, a precious Savior, to those who are saved. There is no reason for being unsaved.

Mabel Brenneman, Sec.

Altoona, Pa.

Report of Bible Meeting held on New Year's day, Jan. 1, 1937, at Mill Run Chapel.

Program and Speakers.—Devotion, Harry Cashman; How to Live a Victorious Life, Irvin Stonerook; New Year's Sermon, Hiram Wingard; Song and Praise Service, J. B. Kanagy; Loyalty to Christ and the Church, Hiram Wingard; The Cost of Discipleship, Irvin Stonerook; Children's Meeting, Mrs. Hiram Wingard; Essentials to Conversion, Hiram Wingard; Evangelistic Sermon, Irvin Stonerook.

Thoughts Presented.—Hope is the anchor of the soul; faith is the cable that holds the anchor. Look for those things within that rob us from the blessings of God. Make 1937 the best year of your Christian life. Take inventory of our Christian life to see if we have grown and make plans for a better year. The devil cannot touch God, but indirectly he must then touch God's creation. The test of our victorious life is found when we are among our associates and the world. It isn't so much in knowing how to live a victorious life as how to accomplish that which we know. Many people take "the line of least resistance," which makes their path of life crooked. The will is in effect; Christ the Testator and we must accept the will of God. People today try to lower the standard of the Word to their own standard of living. God gave us a green pasture to feed upon—the Word. What does it cost you to be a Christian? Luke 18:18-30. This man's riches had him, not that he had riches. Every time we deny things appealing to our old life, we receive a greater blessing. Conversion is a turning from sin unto holiness. Too many people have earthly visions instead of heavenly ones. Paul says, "I was not disobedient unto the heavenly vision." We sometimes fail to do that Samaritan deed. When the Word shows us a thing we ought to do it.

Beulah Lehman.

Married

Short—Frey.—On Dec. 31, 1936, at the home of the bride's parents occurred the marriage of Sister Grace Frey to Bro. Harold Short, both of the West Clinton congregation near Wauseon, Ohio, Bishop E. L. Frey officiating.

Beck—Wyse.—On Jan. 24, 1937, at the home of the officiating bishop, Bro. E. B. Frey, Wauseon, Ohio, occurred the marriage of Bro. Delmar Beck of the West Clinton congregation, to sister Berneda Wyse of the Lockport congregation.

Miller—Rupp.—On Jan. 26, 1937, at the home of the bride's parents occurred the marriage of Bro. Lester Miller of the West Clinton congregation, to Bessie Rupp of the Central congregation, Bishop E. B. Frey of Wauseon, Ohio, officiating.

Stauffer—Ressler.—On Feb. 5, 1937, Homer G. Stauffer of Lancaster, Pa., and Estella E. Ressler of the Mellinger congregation were united in marriage by Bro. Noah L. Landis at his home in Neffsville, Pa. May the blessings of God accompany them through life.

Zimmerman—Mellinger.—On Feb. 5, 1937, at the home of the officiating bishop, Bro. Noah L. Landis of Neffsville, Pa., Bro. John S. Zimmerman of the Martindale congregation and Sister Grace F. Mellinger of the Rohrerstown congregation were united in holy marriage. May God's blessings attend them through life.

Yoder—Frey.—Bro. Menno J. Yoder, minister in the Emma congregation near Topeka, Ind., and Sister Elizabeth Frey of La Grange, Ind., were united in matrimony on Feb. 4, 1937, at the home of the officiating bishop, Bro. Jacob K. Bixler, Elkhart, Ind. May His blessings be upon this union and also prove helpful to the congregation in which they labor.

Obituary

Hoult.—Mamie Hoult was born in Philadelphia, Pa., June 27, 1874; died at the home of her daughter in Philadelphia on Dec. 17, 1936; aged 62 y. 5 m. 20 d. She yielded her life to Christ and became a member of the Mission congregation in 1927 and remained faithful. For a number of years she was a teacher in the Sunday school. She is survived by three daughters one of whom lives in Australia, an a number of grandchildren. Funeral services were conducted Dec. 21 at the home of her daughter (Mrs. Duckenfield) by J. Paul Graybill.

Mullenax.—Eva Susan Mullenax was born Feb. 19, 1858; died at her home in Whitmer, W. Va., Dec. 16, 1936; aged 78 y. 9 m. 27 d. Her husband preceded her in death a good many years ago. She leaves 9 children, 47 grandchildren, 13 great-grandchildren. She was a member of the Mennonite Church for a number of years. Funeral services were held Dec. 19 at the Horton Mennonite Church, in charge of Hiram Weaver. The body was laid to rest in the Whitmer Cemetery.

Thompson.—John Adam Thompson was born June 4, 1853; died Dec. 24, 1936, at the home of his daughter and son-in-law near Whitmer, W. Va.; aged 83 y. 6 m. 20 d. He leaves his wife, 2 sisters, 10 children, 54 grandchildren, 17 great-grandchildren, and 1 great-great-grandchild. He was received into the Mennonite Church by water baptism just a little over three months before his death. Funeral services were held Dec. 26 at the Horton Mennonite Church in charge of Hiram Weaver. Interment in the Whitmer cemetery.

White.—Levi White was born in Randolph Co., W. Va., Nov. 3, 1873; died in the Davis Memorial Hospital, Elkins, W. Va., Dec. 11, 1936; aged 63 y. 1 m. 8 d. His death was due to an injury he received while operating a road machine several months previous. He was a member of the Mennonite Church. He leaves his wife, 3 sons, 1 daughter, 1 step-son, 3 brothers, and 1 sister; 1 son preceded him in death. Funeral services were held Dec. 14 at the Bethel Church, in charge of Hiram Weaver. Interment in the Bethel Cemetery.

Shank.—William, son of Bro. and Sister Jacob Shank, was born near Clark's Hollow, Ontario, Jan. 21, 1863; died at his home near Markham, Ont., Feb. 2, 1937; aged 74 y. 12 d. He is survived by his wife (Mary, daughter of the Bro. and Sister David Byer); four sons (David of Buffalo, Eli, Jacob, and Oliver of Markham); two daughters (Mabel and Nancy); 19 grandchildren. He was preceded in death by one son (Ralph) of near Buffalo; three daughters (Elizabeth, Ida, and Elsie). Bro. Shank was baptized and received in the Brethren in Christ Church July 29, 1888; later he renewed his faith, was received into the fellowship of the Mennonite Church. He was widely known and appreciated by his many friends. Funeral services and interment at the Weideman Church, Markham. The brethren A. D. Grove, M. Hallman, C. F. Derstine, J. W. Birky, and L. J. Burkholder.

Kulp.—Lydia, widow of William Kulp, died Feb. 1, 1937, at the home of her daughter (Emma Kulp Brubaker) in Lancaster, Pa.; aged 74 years. She had been in failing health for the past several years. She was the daughter of the late Henry and Catherine (Weaver) Martin and was the last of the family. She

was a member of the East Chestnut St. Church. Sister Kulp, with the late Mary Parmer, was the organizer of the first sewing circle in Lancaster Co. and a worker to further the cause of Christ. She is survived by 2 daughters (Emma Kulp Brubaker and Edna, wife of David Kemery), both of Lancaster City and 2 grandchildren (Samuel W. Brubaker and Pearl Kemery). Brief services were held Feb. 3 at the house with further service at the East Chestnut St. Church, with Bros. David Mosemann and Stoner Krady in charge. Interment in the Millersville Mennonite cemetery.

Leichty.—Daniel, son of John and Katherine Leichty, was born Aug. 24, 1875; died Jan. 8, 1937; aged 61 y. 4 m. 14 d. He lived and passed away in the house where he was born, near Grabbill, Ind. In 1904 he united with the Leo Mennonite Church, of which he was a faithful member until death. Nov. 19, 1921, he was married to Elma Yoder of Archbold, Ohio. To this union were born two sons and two daughters. He leaves his companion, two sons (Leonard and Merle), two daughters (Catherine and Evelyn), one step-daughter (Samilda), and two brothers (John and Peter Leichty) of this place. He was afflicted for a number of years, and the last twelve weeks of his life were spent in a rocking chair. But through it all he was very patient expressing himself as being ready and longing to go home and be with the Lord. Funeral services were in charge of Jos. S. Neuhauser, assisted by D. J. Johns. Text, Psal. 17:15.

"There's a home in the skies,
Where the weary will rest,
A glorious home in the 'Land of the Blest'.
There tears will be wiped
From the sorrowful eye,
And the broken in heart will forget to sigh."

Andrews.—Elias Andrews was born Nov. 5, 1851; died Jan. 9, 1937, at the home of his son (Clayton Andrews) near Willow Street, Pa.; aged 85 y. 2 m. 4 d. He was a member of Willow Street Mennonite Church. He is survived by these children: Mrs. Martha Martin, Roy and Samuel, Lancaster; David A., Willow St.; Lizzie, wife of Edmund Fry, Bumgardners; Clayton A. (with whom he resided), Annie, wife of Oscar Herman, Hollingers; also 31 grandchildren, 44 great-grandchildren, and the following brothers and sisters: Henry Andrews, Hinsdale; Frank Andrews, Lititz; Mrs. Emma Wither, Strasburg; Mrs. Mary Barr, Lancaster. His wife and 1 daughter preceded him to the great beyond. He failed rapidly the last year, took his bed New Year's eve, and the following Wednesday night took 3 hemorrhages within one-half hour. The doctor was called and he soon had the hemorrhages stopped, but after that he was very weak. The funeral was held at the home of his son Clayton Jan. 12, conducted at the home by Bro. Aaron Harnish and at New Danville Mennonite Church by Bro. Jacob Harnish. Text Phil. 3:20, 21. The body was laid to rest in the Willow St. Mennonite cemetery. "Gone, but not forgotten."—A daughter-in-law.

Yoder.—Thomas I. Yoder was born near Belleville, Pa., March 23, 1891; died Jan. 28, 1937, at his home in Pigeon, Mich.; aged 45 y. 10 m. 5 d. He has been ailing for several years of a complication of diseases, but was confined to his bed only the last six weeks. Patiently suffering till he peacefully fell asleep in his Savior, whom he accepted in his youth. He was a faithful worker in the Church and Sunday school, in which he held several responsible positions. He was especially adapted for work among the children, assisting in teaching summer Bible school several terms and superintending the one at the Flint Mission the past summer. He was married Dec. 17, 1914, to Fannie Gunden. He leaves his bereaved companion, two foster children (Willie Kauffman of Kalona, Iowa, and Daisy Miller at home), also his aged mother, three brothers and three sisters: (Jessie, Mrs. J. J. Hartzler, Mrs. Thomas Speicher and Mrs. E. J. Hartzler of Belleville, Pa.; Sam of Surrey, N. Dak., and Chris of Hubbard, Ore.)

with many other relatives and friends. The funeral was conducted Feb. 1 at the home by Bro. Earl Maust and at the Pigeon River Mennonite Church by Bros. Edwin Albrecht of Flint, Mich., and M. S. Zehr. Texts, Matt. 13:43; Phil. 1:21.

Nofziger.—Jacob R., son of Christian and Magdalene (Yoder) Nofziger, was born near Archbold, Ohio, April 2, 1873; died at the Memorial Hospital in Wauseon, Ohio, Jan. 30, 1937; aged 63 y. 9 m. 28 d. In his youth he accepted Christ as his Savior and united with the A. M. Church. He remained a faithful member until his death which came after a prolonged illness—the last four months of which were spent in bed. On Feb. 10, 1898, he was united in marriage to Caroline Burkholder who preceded him in death by 12 years. This union was blessed with 7 children—Mrs. John Beck, Clarence, Willis, Jesse, Elmer, Lloyd, and Roy—all of the home community. He was one of a family of 12 children. 4 of these, together with his wife and one grandchild preceded him in death. He leaves 7 children, 22 grandchildren, 3 sisters, 4 brothers, and a large number of other relatives and friends in whose memories he will linger long as a loving father, a Christian brother, and a faithful friend.

"Tis ours to miss thee all our years,
And tender memories of thee keep;
Thine, in the Lord, to rest, for so
He giveth His beloved sleep."

Funeral services were held at Central Church on Feb. 3, in charge of P. F. Frey and E. B. Frey.

Miller.—Lydia, daughter of Christian and Rachel (Zook) Detweiler, was born at Belleville, Pa., Nov. 12, 1851; died Jan. 31, 1937 at the home of her granddaughter, Mrs. Earl Erb; aged 85 y. 2 m. 18 d. In her girlhood she accepted Christ as her Savior and united with the Amish Mennonite Church and was a faithful member to the end. She was married to Jacob A. Miller Feb. 1, 1877, at Belleville, and in the same year moved to Iowa. To this union were born ten children (Menno, who died in infancy; Lillian, wife of Henry Swartzendruber, Julius Miller, both of Wellman, Ia.; E. J. Miller of Garvin, Ia.; Abner of Lincoln, Neb.; Jesse of Shickley, Neb.; Lewis of Chicago; Anna Mae of Elizabethtown, Pa.; Alpheus of Kalona, Ia., and Lizzie Moyer of Elkhart, Ind.) She also leaves twenty-seven grandchildren and nine great-grandchildren. She possessed a pearl of great price before God, being of a meek and quiet spirit. She lived in widowhood a little over six and one-half years.

"Dearest mother, thou hast left us,
And our loss we deeply feel;
It was God that hath bereft us,
He can all our sorrows heal."

Funeral services were held Feb. 2, 1937 at the Upper Deer Creek Church near Wellman, Ia., conducted by A. C. Swartzendruber in German and John Y. Swartzendruber in English. Text, II Cor. 5:1. Burial in Lower Deer Creek cemetery.

Yoder.—Glenn Reed, son of Andrew and Carrie (Brown) Yoder, was born in Orrville, Ohio, Jan. 9, 1917, and met death by electrocution while working at the Orrville Body Company, Jan. 23, 1937; aged 20 y. 14 d. His early and unexpected death has touched the hearts of the entire community and awakened a deep feeling of sympathy in behalf of our sorrowing friends, who have been so suddenly bereft of their loving son and devoted brother. His departure is mourned by his parents; one sister (Virginia), one grandmother (Mrs. Gertrude Yoder of West Liberty, Ohio); one grandfather (William Brown of Marshallville, Ohio), and many other relatives and friends. He graduated from Orrville High School with the class of 1934, and since that time has been employed by The Orrville Body Company, where he was held in high esteem. Glenn was a regular attendant of the Sunday school from childhood, and was known

for his excellent behavior and courtesy. At the age of fourteen he confessed Christ as his personal Savior and was received into the fellowship of the Orrville Mennonite Church by water baptism, on Feb. 7, 1932, where he faithfully attended the services and observed the sacraments of the house of the Lord. Recently he was serving on the Young People's Bible Meeting Committee for 1937. He took an active interest in all the services of the Church. He was a young man of clean habits, trustworthy, industrious, devoted, and loyal to his home—a young man of true Christian worth. Services were conducted at the home and church by I. W. Royer and Levi Hartzler. Burial in the Crown Hill Cemetery.

Sprunger.—Rosa Amstutz Sprunger was born near Kidron, O., Oct. 24, 1877; died Jan. 26, 1937, after a lingering illness with complication of ailments; aged 59 y. 3 m. 2 d. In 1891 she was received into the Salem Mennonite Church by baptism, and was interested in all its organizations. When they moved to Wadsworth, O., she became a member of the Wadsworth Mennonite Church and remained faithful until called to the home of glory. On Dec. 22, 1897, she was united in marriage with Noah L. Sprunger, with whom she shared joys and sorrows for 39 years. This union was blessed with 2 daughters and five sons. One daughter (Dessie Mae) preceded her in infancy. She is survived by her sorrowing husband; one daughter (Mrs. Cora Morrison of Wadsworth), one foster daughter (Celesta Gerber of Ft. Wayne, Ind.), five sons (Glen of North Jackson; Vernon, missionary on furlough from Africa; Milo, of Nelson; Arlo of Kent; and Preston at home). There are also 7 grandchildren and 3 sisters (Mrs. Andrew Welty of Apple Creek, Mrs. Lydia Moser of Orrville, and Mrs. Leah Studer of Kidron). The sisters preceding her were Berena and Mrs. Emma Badertscher. Funeral services were held on Jan. 29, from the Wadsworth Mennonite Church and the Salem Church near Apple Creek. Interment in the adjoining cemetery. Services were conducted by W. S. Shelly of Wadsworth, and A. R. Kaiser, pastor of the Salem Church. Text (which she had chosen), Rev. 22:17. She was a devoted mother and will be missed by the family, and her many friends and relatives who had gathered at the churches to pay their last tribute of respect to the departed sister.

Eash.—Elnora, daughter of Samuel T. and Katie Eash, was born in La Grange Co., Ind., July 23, 1917; died in Middlebury, Ind., Jan. 16, 1937; aged 19 y. 5 m. 23 d. Four years ago she became afflicted with Hodgkin's disease, which gradually weakened her body, but it was not until March, 1936, that she became practically bedfast, and only at intervals was she able to be up and about since then. Since July 15 she was in bed almost continuously. Considering the length of the time of her sickness, the Lord spared her from suffering much, though there were times when she suffered greatly, which she patiently endured. In the many times she was asked how she was, with few exceptions she would say, "Oh, quite well." While she gladly would have desired health, for the last weeks she realized that this was hopeless, and she daily expressed her desire to leave this world, often weeping and saying, "When can I go?" Saturday forenoon (the day of her death), with possibly greater calmness than we often announce an overnight's journey, she said, "Now today I am going", and she particularly stated this to each member of the family as they came to her bedside. In the afternoon she quietly and peacefully passed away. She united with the Conservative Amish Mennonite church at the age of fifteen years. She leaves her deeply bereaved parents, two sisters (Amy and Anna Leota), three brothers (Calvin, Leon, and Joseph), all of Middlebury, and many more distant relatives and friends. Funeral services were held at the Griner meeting house by Manasses Miller, John, J. S., and Silas Yoder; also in the near-by schoolhouse by Eli J. Bontrager and Noah Zehr. Texts, Psal. 23; Rev. 14:13; Jno. 5:20-30.

MENNONITE GENERAL CONFERENCE

The Executive Committee of the Mennonite General Conference has been in touch with representatives of different railroads. There are uniform rates which apply west of Chicago over all main trunk lines to the Pacific coast. In order to centralize and to get groups together who want to travel the same route, we have appointed Bro. Aaron Mast, Belleville, Pa., as transportation manager.

Those interested in attending General Conference should decide upon the route they want to take, **going** and **returning**. By getting in touch with Brother Mast, he can furnish you with desired information.

The Turner Memorial Tabernacle at Turner, Oreg., was officially designated as the meeting place of General Conference, which will convene, D. V., Aug. 25, 1937. A more detailed announcement will be made later.

J. A. Heiser, Secretary.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1937

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1937 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

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CORRESPONDENCE

(Continued from page 1005)

ing begun on the new church.

At present the new building is in the final stage of construction, but has cost more than we expected. A few of our friends have kindly donated toward this building and we are grateful for all help given.

And since many of our friends have urged us to let them know when we build, we felt to take this way of giving opportunity to all interested to contribute to this work. All communications may be addressed to personal friends here, or to our treasurer, J. H. Flisher, 523-17 Ave. North, Nampa, Idaho.

Building Committee: F. H. Hostettler, Chairman, Will Roth, Abe Good.
Feb. 8, 1937.

Falfurrias, Texas

Greetings in Jesus' Name:—On Jan. 3 we reorganized our Sunday school, as follows: Supts., Arthur Dague, Forest Whicher; Sec.-treas., Harold J. Schertz, Violet Schertz; Chors., Chester Lapp, Violet Schertz. In the evening we reorganized our young people's meeting, as follows: Supts., Forest Whicher, Chester Lapp; Sec.-treas., Violet Schertz; Chor., Pearl Whicher.

On Dec. 6, we had with us Bro. and Sister T. K. Hershey and Bro. and Sister E. S. Hallman and daughter Anna of Tuleta. Bro. Hershey delivered a very helpful message from Heb. 4:12, and other verses such as Jer. 23:29; 5:14. In the afternoon we had our communion services. Bro. Hershey delivered a message from I Cor. 11:17-34.

Bro. Arthur Schertz and Sister Eleanor Reist, who are attending Hess-

ton College, spent their Christmas vacation with their parents. Letha Slat-ter, Jerry Gingerich, and Allen Stehman came along with them for the holiday season.

Other visitors that have been with us in the last few months, besides those already mentioned, are as follows: Roy Lehman and Isaac Miller, Lancaster Co., Pa.; Floyd Esch and Harold Sharp, Mio, Mich.; Elmer Schrock and family, Amboy, Ind.; Harry Mumaw, Wooster, Ohio; George Bender and family, Wellman, Ia.; Lewis Martin and wife, Maugansville, Md.; and S. C. Yoder, Goshen, Ind. Bro. Yoder was here in the interest of the Mexican border mission work.

The farmers are at present putting out their spring truck crop. We have been blessed with a very large crop of oranges and grapefruit. The winter thus far has been very mild, the lowest temperature being 31°. Yesterday the mercury went up to 92°.

Feb. 9, 1937. Harold J. Schertz.

Greenwood, Del.

Greetings in the Precious Name of Jesus:—We had our communion meeting last Sunday, Feb. 7. Our communion services were delayed since our bishop, Bro. J. A. Ressler, passed over, and we had to wait until arrangements were made. We had a very impressive communion service in charge of our minister Bro. Wm. C. Hershberger. A few could not be there on account of sickness.

Sister Barbara Tressler had the misfortune to fall and break a bone in her shoulder, also badly bruising her hip. She is in the hospital. Pray for her recovery. This happened the day after our communion services which she was permitted to enjoy with us. Pray for the work here.

Feb. 10, 1937. Mary A. Miller.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

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No. 48

EDITORIAL

JESUS SAID:

"I am the Son of God."

"I am the bread of life."

"I and the Father are one."

"I am the light of the world."

"I go to prepare a place for you."

"I must be about my Father's business."

"I know my sheep, and am known of mine."

"I am not come to destroy, but to fulfill."

"I, if I be lifted up, will draw all men unto me."

"I came down from heaven, to do . . . the will of him that sent me."

"I am the good shepherd: the good shepherd giveth his life for the sheep."

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

"I am come that they might have life; and that they might have it more abundantly."

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

"I am he that liveth, and was dead; and, behold, I am alive for evermore! Amen; and have the keys of hell and of death."

"I am come a light into the world, that whosoever believeth on me should not abide in darkness . . . I came not to judge the world, but to save the world."

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch."

"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

TWO WAYS OF WORKING FOR YOUR CHURCH

Working to Build it Up

1. Be a consecrated Christian. At your entrance into the Church you confessed true penitence for your former sins, that you had forsaken the world with its lusts and follies, and that you meant to be true to God and loyal to the Church. Be as good as your word. Keep yourself upon the altar, and do your best in winning souls for Christ and salvation. "Do all to the glory of God."

2. Let your light shine. "Ye see your calling, brethren." Let us remember that Christ has chosen us out of the world (Jno. 15:19), that we are "ambassadors for Christ," and it is the will of God that we "shine as lights in the world." Not for display but for the glory of God, let our lives—in speech, business methods, dress, prayer life, social life, etc.—be such that people can see that we have 'been with Jesus.'

3. "See that ye love one another with a pure heart fervently." Real brotherly love is not only an evidence that we have been born again (I Jno. 3:14) but it is a means of power in winning souls for Christ. Paul's testimony, "The love of Christ constraineth us," reveals the secret of his power. Millions of souls will glorify God in eternity because of Christ's sacrificial love for lost humanity. Other things being equal, the greater the love between the people of God the greater their power with God and man. Love draws and wins; hatred repels and destroys.

4. "If any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." This advice is given to all who are right with God and are led by the Spirit. The more we can do in saving an erring brother from his faults the more we strengthen the cause of Christ and the Church. Strengthen the individual, and you strengthen the Cause. "As we have therefore opportunity, let us do good."

5. Adapt yourself to existing conditions. It adds to your usefulness when you can make all people feel, while in your presence, that they are in the presence of a friend, one who is at all times willing and able to help them. In this respect we have a worthy and perfect example in Christ. In His contacts with numerous classes of people

(Continued on next page)

Working to Tear it Down

1. Be a careless, spiritually indifferent church member. Go to church when it suits you, stay at home or do something else when it suits you better. Let your life be that of a worldling rather than that of a Christian. Don't let your conscience interfere in the least with whatever you feel like doing. In that way you will be strengthening the devil in his fight against the Church.

2. Hide your light under a bushel. Don't let people know that you make any pretensions to Christianity unless it is to your interest to do so. When people remind you about your inconsistent life, remind them that you are doing what you please, and that they should mind their own business. Make yourself believe that you are just as good, if not better than people who make pretensions to Christian piety.

3. Be clannish. Pick out a few chums and make them think that you are the best friends they have. Pay little or no attention to the rest of the members, except to rail down on them whenever you have an opportunity to do so. Remember that there are few things more destructive to the spiritual life in a church than factionalism, so you want to work this racket all you can. That "love the brethren" means the entire brotherhood is evident from the statement that follows: "He that loveth not his brother abideth in death."

4. "If any man be overtaken in a fault," scatter the news as far as your tongue can spread it. And don't be too careful about telling the exact truth. You will make matters all the worse if you magnify his weaknesses and discredit him in every way that you can. And the more people you can get in bad the more you have accomplished in the way of killing the Church. There is real sport in glorifying in other people's faults.

5. Pervert Paul's rule of making himself "all things to all men." When you are in the company of pious people, be very religious; when in company with worldlings, be foolish with the rest. Perhaps people will get the idea that you are an accomplished fellow when on certain occasions you can pray the prayer of a saint while on other occa-

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He never once lost His identity, but at all times proved Himself a friend in times of need. Your burden along this line ought to be to make your service fit rather than to cripple your work by proving yourself a misfit. Study the condition of your surroundings and adapt yourself to them.

6. **"Neglect not the assembling of yourselves together, as the manner of some is."** In other words, be a regular attendant at the house of the Lord. On the one hand, you need the help which only the public service can give you. On the other hand, it is an opportunity to be of help to others. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

7. **Pray for your ministers, and give them all the support that you can.** When Aaron and Hur held up Moses' hands, Israel prevailed. While the unsupported hands of Moses drooped, Amalek prevailed. By giving your ministers unstinted support, at the Throne and in personal life and fellowship, you not only strengthen your ministers but you thereby help to build up your congregation. Here you have a double opportunity: (1) through your own efforts; (2) through the efforts of others. Exercise both powers.

8. **Carry a ready testimony for Jesus.** Of the disciples in apostolic times it was said, "They that were scattered abroad went everywhere preaching the WORD." There are times when "silence is golden;" but when truth is perverted or the cause of Christ discredited, silence under such circumstances is anything but golden. With lips and lives, at home and abroad, among saints and sinners, let our testimony be such as becometh saints.

9. **"Observe all things whatsoever" our Lord commanded His disciples.** Remember His pleadings: "If ye love me, keep my commandments;" "Ye are my friends, if ye do whatsoever I command you." Everything commanded by our Lord was conceived in the mind of the infinite and is therefore the embodiment of infinite wisdom and love. Not merely for the sake of abstract obedience, but because we want to be in line with God and eternal truth; because we want to do that which the wisdom and goodness of the Infinite directs and the welfare of the Church demands, let us do all within our power to make the standards of the Church conform to the standards of the Gospel.

10. **"Cast thy burden upon the Lord, and he shall sustain thee."** This is a sure promise. It is He who has said, "I will never leave thee nor forsake thee." After we have done all that is possible for us to do, let us trust Him for the things that are impossible with man but not with God. Christ says, "Without me ye can do nothing." Thank God for the assurance that so long as we follow our Heavenly Guide, a life of victory here is but a foretaste

sions you can prove yourself the chief of sinners. When you associate with conscientious people, declare yourself in favor of "simplicity;" when with worldlings, "dress so as not to be noticed." To be consistent in this attitude, no matter what class of sinners you are with, do your best to be like them.

6. **Don't bother about going to church, unless you just want to go, or because you think there are others there that you would like to see.** Perhaps you will hear something that will disturb your conscience. Or perhaps your going there too often will put others in the notion and thus hear something that will get them in line for God and the Church.

7. **Don't pay any attention to your ministers, except to hinder them in their work.** To show them how dull their sermons are, go to sleep while they are preaching. Pick all the flaws you can about their messages or manner of delivery, and be sure and tell others about it. Just to show your independence, when they tell you to do one thing, do the very opposite. As for praying for them, that will do neither them nor any one else any good—especially when the praying is done by one who takes this offish attitude.

8. **Don't bother about testifying for Jesus or people might mistake you for a hypocrite.** If people can't see by your life that you are a Christian, what you say will not help any. There are enough other things in the world to talk about besides religion. The Bible speaks for itself. Let people read it for themselves and find out what it says. At any rate you are so steeped in worldliness that Christian testimony would not fit your life.

9. **Obey those commandments that are reasonable and not hard to keep.** Make it clear to the doubters and the timid ones that the Bible as well as all other books, is simply the work of man and, like the rest of the books, has many mistakes in it. Let this be a substitute for The Great Commission: "In essentials, unity; in non-essentials, liberty; in all things, charity." This sounds so much more agreeable, and you can get more people to accept it. It was this method that accounts for the devil's masterful success in the garden of Eden. What we want is members, not unpopular truth.

10. **"God helps those who help themselves."**—Here our line of comment in this column changes. This quotation has the semblance of truth in it, but its fatal weakness lies in the fact that it puts self in the middle and makes a rubber stamp of God. And this has been the fatal weakness in the logic that has run through this entire column. Its result is that of promoting a species of

"IT'S JUST AS A PERSON BELIEVES"

By D. D. Miller

For the Gospel Herald.

Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.—Deut. 12:8.

To begin with, we wish to definitely acknowledge a Gospel liberty (Gal. 5:1) in which the child of God LIVES and WALKS. That liberty is one "wherewith CHRIST HATH MADE US FREE." It is a liberty that comes from having a knowledge of, and living in strict obedience to the Word of God. Jno. 8:31, 32. There is no such thing as Christian or Gospel liberty outside of Christ, and a close observance and obedience to "All things" taught in God's Holy Word. Christian liberty therefore includes genuinely and thoroughly doing God's will. No selfish person, in his selfish condition, has Gospel liberty. Again, he who has Gospel liberty has been freed from sin. Rom. 8:18, 22.

The writer is convinced that the subject above is quoted, and harbored in many people's minds to soothe the minds, lull conviction, and deaden consciences that need revival in the direction of right. In the last few years the statement, "It's just as a person believes" has been quoted to me scores and possibly hundreds of times. In discussing the welfare of men's souls, or various Bible subjects, as well as Christianity in general, human beings are very free in saying, "Well, it's just as one believes"—just as though your opinion or my opinion settled matters favorable for glory for each of us, regardless of how far different our each opinion may be from the other person's—or the Bible's. In fact, is it not true that the subject statement is just another way of saying, "What God says isn't very important." Again, the statement reminds one of what an infidel said concerning God: "Our God is just what we make Him." Or, carrying it a little further, "If you want a God that will allow you to sin and overlook the deed, you may have that kind of a God." Nevertheless, such ideas are of Satanic origin; and the child of God's constant attitude is, "Not my will, but what thou wilt, O Lord." And with a daily submission to God we say, "Lord, help me to know what THY WORD TEACHES, so I may know WHAT TO BELIEVE."

The history of Israel is a fair reminder to us of the failure of "every man doing that which was right in his own eyes." Modern churches, on the average are also a reminder to us on the very same point, if we will be reminded. We hear, "Just follow your conscience" (Though calloused), instead of hearing, "Search the Scriptures." Again we hear, "My liberty allows me that;" or, "We have minds of our own"—when all of us should

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of everlasting bliss and glory in the life to come.

Our concluding comment on the two lines of thought herein presented in parallel columns is that they constitute a comparison between sense and nonsense. There is nothing real but that has its counterfeit. Follow the line presented in the first column, and you finally reach this end: "Come, ye blessed of my Father, inherit the Kingdom prepared for you." Follow the second line, and here is the inspired comment: "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

be able to correctly say, "We have the mind of Christ" (Phil. 2:5).

"God is a God of order;" and His will in His Church is for the entire body to be orderly (Rom. 12:4-8; I Cor. 12; I Cor. 14:40)—each in his place, doing his duty, all "subject one to another," properly working with and for one another: teaching, exhorting, reproving, rebuking, encouraging—ministering in the various ways, with due obedience and submission toward God, Christ, Spirit, His Word, the Church, Conference, and Church leaders, which, according to God's own Word are His (God's) own way of carrying on His work, and, to say the least, are a wonderful blessing and opportunity for the Christian, as well as a scriptural duty. Consequently, the spirit of "doing as we please" will be turned to "Not as I will, but as thou wilt." We readily see that the teachings of the Bible for the child of God are plainly a continual surrender, sacrifice, denying self, submission, and obedience to the One greater than we ourselves; which carries with it obedience to all scripturally constituted authority.

To close, we suggest that the statement, "It's just as one believes" carries with it the most dangerous stench of liberalism—dangerous because so many see no danger in it, and because so many approve of the idea in this modern "thinking" age. People have said, "It's just as one believes" about I Cor. 11:1-16; about Jno. 13:1-17; about the atonement and resurrection of Christ. We might continue, but let it be remembered that "It's what the BIBLE says," regardless as to what any or all believe in this modern "thinking" age.

Protection, Kans.

REPENT

By Mrs. Titus Yoder

For the Gospel Herald.

"Repent for the kingdom of heaven is at hand." More now than ever before do I realize that people ought to do something about their soul's salvation. The time of Christ's return is nigh at hand, and we ought to do all we can to get people to accept Him.

As we look around us today and see the wickedness going on in this world, we can very well see why God is sending the flood and other disasters that He is sending to the people today. Peo-

"Christianity" without the Christ of Scripture in it.

ple are forgetting God. They are trying to rule the world, forgetting that they will sometime have to meet God face to face. Will we have lived such lives that Christ can say of us, "Well done thou good and faithful servant, enter into the joy of thy Lord?" We don't know how soon our lives will be snatched away. Will we be ready to go when He calls us?

"Am I ready?" ought to be in the mind of every man and woman today. "Jesus is coming, we know not how soon." He is waiting and willing to receive you and forgive you of your sins. No matter how sinful you are, if you come to Him, He will forgive you. You have to do more than belong to some church and be baptized. You have to get down on your knees and repent of your sins. Ask God to help you. He can comfort and cheer you as no one else can. "Ye must be born again." "Except a man be born again he cannot see the kingdom of God," are the words of Jesus in John 3:3. When we acknowledge ourselves to be sinners, and take Jesus Christ as our Savior, God gives us a new nature. We are then born from above. God sent Jesus into the world to die for us. He was willing to do it; why shouldn't we be willing to accept Him?

A person who is a real Christian has peace that is hard to explain; a peace which "passeth all understanding." He has nothing to fear, not even death. We need not mourn over loved ones if we have obeyed God and have the assurance of meeting them some day where there is no more death, sorrow, or pain. "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). No matter how weary, troubled, or sorrowful we are, He will soothe and rest our weary souls.

"Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:29, 30).

Goshen, Ind.

There is much to be done in the Church and in the world; and likely much could be done that is not done, because of weakness and short-sightedness. Yet one needs to be engaged in the vineyard of the Lord with earnestness of mind and sincerity of heart so long as God grants the needed grace and strength.—N. H. M.

Question Drawer

Would taking out insurance on an auto be forfeiting our trust in God—according to Jer. 17:5; I Pet. 5:7; Heb. 13:5, 6?

The kind reader will please turn to these scriptures, meditate upon them, and then meditate upon how they apply to the question before us. There are several varieties of auto insurance, ranging all the way from something that is similar to property insurance to something that is dangerously near life insurance. The writer finds more soul satisfaction in keeping free from every form of insurance save that which comes direct from the Lord. "It is better to trust in the Lord than to put confidence in man." The Bible is very explicit in its instructions to near relatives and to the Church as to how to care for the needy ones in the Church.

Is there anything unscriptural about giving a pantomime in our Mennonite Church programs, as long as there is a religious thought given in it?

A brother.

To answer this question either Yes or No would change few people's minds. Here are a few scriptures that will help you arrive at a conclusion: "Do all to the glory of God" (I Cor. 10:31). "Do all in the name of the Lord Jesus" (Col. 3:16, 17). Eph. 5:19, 20 is another text that throws light on the question. One good rule to follow is that whenever you are in doubt on any question, stay on the safe side. Is it for entertainment, or is it an act of worship? Another thought to bear in mind is that the word "Mennonite" hardly belongs to a question of this kind. What is wrong, or at least questionable, for Mennonites is also wrong, or at least questionable, for other people.

Should Mennonites seek employment under W. P. A. projects? J. E. K.

First, we would change the word "Mennonites" to "Christians." There is a general agreement that employment under some private enterprise, or public works carried on for some purpose other than merely giving employment to people, is to be preferred to any part-charity project. Outside of this feature, so long as the W. P. A. project is in itself a worthy cause, we see no reason why a Christian man should not avail himself of an opportunity to work on such project. But whether it is a W. P. A. or some other project, we should give honest service, endeavoring to advance our employer's interests, give value received for what we get. "Boondoggling" is contemptible, whether on W. P. A. or any other enterprise.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.
(2504 4th Ave.)

Greetings:—We have many reasons to be thankful for the blessings given by our heavenly Father.

Sunday, Jan. 31, Bro. Roy Payne and wife of Allensville were present with us in our services. Bro. Payne preached at Altoona and Mill Run Chapel.

We were called to serve at a very sad funeral. Mr. Burhard the father of seven children who are attending our Sunday school, on a Saturday night while carrying an oil lamp fell in his home and was burnt to death. The body could not be viewed at the funeral. The sad part is, last fall in our visitation work with evangelist I. S. Mast of North Dakota in the home, we had a very nice visit with the husband and wife, talking with them about accepting Christ. The husband said he was willing providing his wife would be willing. After pleading with her she said she would not but would consider it. Therefore the husband said he would not either, but would wait for his wife. He put it off too long, how sad! Following the funeral, we visited the home again. Meeting the wife, one of the first things she said was, "Oh, if I only would have yielded last fall when you folks were here and my husband wanted to. Now it is too late for him. I can not bear to think about it." We praise the Lord she became willing to give her heart to the Lord. She needs your prayers.

Bro. John T. Dean, one of our aged brethren (a number of Herald readers are acquainted with him), has recently gone through an operation and is confined to his home. We have a number of sick folks at the present time.

Brethren Elmer Moyer of Souder-ton and Jacob T. Landis, Creamery, filled the pulpit on Friday evening, Feb. 12, at Mill Run Chapel. Bro. Aaron Mast of Belleville also stopped with us one evening on his way west.

Sister (Mrs.) John H. Lehman of Lancaster visited several days with her daughter, Beula, at Mill Run.

The Martinsburg Sewing Circle furnished the monthly provisions for January, and the Blough Sewing Circle for February. These monthly variety of provisions are much appreciated.

Cash Contribution Record

S. W. Pa. Conf. Dist.	\$ 4.75
S. W. Pa. S. S. Conf.	39.50
Pinto S. S.	12.00
John G. Erb	10.00
	<hr/> \$66.25

Cash Value Clothing from Sewing Circles

Belleville and Allensville	\$ 4.50
Paradise	1.50
New Providence	2.40
Salunga and Landisville	5.00
Chambersburg	5.00
Dorcas, Salford	7.50
Cross Roads and Lauvers	5.12
Mattawana	3.00
Bethel	5.75
Beech	5.00
	<hr/> \$44.97

Many thanks for your support. May the Lord's blessing be added. We beg a continued interest and your prayers.
Feb. 15, 1937. Jos. M. Nissley.

Hutchinson, Kans.

(215-17 South Pershing Ave.)

Bro. S. J. Miller of Pigeon, Mich., is holding meetings at the Yoder Church near Hutchinson, Feb. 12-21. Attendance good.

Bro. Charles Sweitzer of Protection, Kans., filled both morning and evening appointments at the Hutchinson Mission Feb. 7.

If present plans carry, the Gospel team from Hesston College will give a morning and evening program at the Hutchinson Mission Sunday, Feb. 28. All are invited to attend.

Feb. 15, 1937. Paul E. Roupp.

Lancaster, Pa.

(Rossmere Mennonite Mission)

Dear Herald Readers, Greetings:—What a glorious opportunity we as His children have in making His will known to all people. May we be about our Father's business, realizing that Satan is very busy these days, "seeking whom he may devour." We feel, like Paul, that a "great door and effectual is opened" to us at this place. May we pray that the Word as it goes forth will be quickened by the Holy Spirit that souls may be saved. Interest at this place is good. New scholars are coming in most every Sunday. The children are eager to learn and are exceptionally bright. Also a few of the parents are coming. Highest enrollment was 56. In our visitation work we met a man who does not believe in God and had no use for the Bible. He lives close to the Mission. May we not forget that we have the heathen right at our very doors. Pray for this man.

Sunday school every Sunday afternoon at 2 o'clock. Also services Sunday evening at 7:30 and prayer meeting every Tuesday evening at the Mission. We expect to have regular preaching in the near future.

A number of the folks are sick and are not able to attend. One of our ministers, Bro. Jacob Brubacher, had been sick but is on the way of recovery.

We are making special efforts in giving out different papers and getting them in all the homes. We always felt the little paper called "The Way" is perhaps the most helpful to give out. If any one is moved to provide means

whereby this paper can be given out the help will be graciously received.

Visitors are always welcome. Pray for the work and the workers, that the Lord may have His way in our lives.
Feb. 15, 1937. David B. Groff.

Lancaster, Pa.

(Dillerville Mission)

Greetings of love in our Master's name:—Behold the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear. These words give us new courage in our work here as we see sin abounding in hearts of men and women. We as Christians are responsible for taking God's Word to those who otherwise would not hear. May we avail ourselves of this opportunity to witness for our Lord.

Our visitation work is a very interesting part of the work. We find most people very willing to lay aside their duties for a few minutes and visit with us. This gives us an opportunity to read a portion of God's Word and pray with them. In this way we come in contact with those who do not come to services. We also find those who are needy that we can help in a material way as the Lord blesses His work materially.

There have been a few new homes reached and the children are coming to Sunday school. Our attendance is about as usual, there are some children who should come and do not. May we pray for these that they might be persuaded to come and hear the message with us. Also pray for those that have been with us a few years and dropped out. We have the promise that God's Word shall not return unto Him void and we believe it will accomplish something in the hearts of these children also. There were a number of rewards given for faithful attendance during 1936.

We thank the Lord for the willingness shown by the people to allow us to come into their homes and hold prayer meeting each Tuesday evening. We ask an interest in your prayers for the work and also for the workers at this place, that we may be faithful witnesses for our Lord who suffered so much for us. Come and visit us.

Yours in the Master's service,
Mrs. John S. Bechtold.

Feb. 17, 1937.

Columbia, Pa.

(Fourth and Mill Sts.)

Greeting of love to the Herald Readers:—Truly we can say, "The Lord my Shepherd is, I shall be well supplied." We praise and adore His holy name for the many blessings we are enjoying as we drink at the fountain which shall never run dry.

On Sunday morning rewards were given out for perfect attendance during the year of 1936. 23 Bibles were

given out, 23 other books. In some families where there were four or five in a family who had perfect attendance, instead of each one getting a Bible or a book they went together and got a family Bible. Six families did this.

Bro. and Sister Ray Emswiler and daughter Esther Susanne and Sister Betty Mosemann called here at the Mission, on their way back to Virginia. Sister Mack, wife of Bro. Noah H. Mack, is spending the week with us, while Bro. Mack is at Eastern Mennonite School. We are always glad for them to be with us.

During the month of January we have made 58 calls, in 50 homes. Also during the month of January, 22 men came to the door for food for their bodies, but sad indeed they do not accept Christ as their Savior. The Lord willing our next Bible meeting will be held here at the mission Saturday evening and all day Sunday, March 6 and 7. The instructors are Bro. W. W. Graybill of Richfield, Pa., and Bro. Jay Hostetler, returned missionary from India. Come praying for the meeting.

We crave an interest in your prayers for the lost in Columbia and elsewhere. Yours in His glad service,

Feb. 17, 1937. Eleanora Wenger.

OUR INDIA LETTER

Jalsa

From Dec. 29 to Jan. 4 the Indian Mennonite Church held their annual meetings—Jalsa, Sunday School Conference, and Church Conference. The jalsa continued for a period of four days. Sunday-school and church conference one day each. The jalsa is conducted something on the order of a young people's institute only it is intended for all ages. In the forenoon there were meetings in sections for different age groups and in the afternoon there was a general meeting with a long (well-used) period for open discussion.

The meetings were held this year at Mohadi. This is the first time that such a treat ever came to our congregation. The people in the larger stations consider Mohadi as being a place more or less "out in the sticks," and so it was, for some of them, a real sacrifice to attend. The attendance was some better than most people expected it to be. There were nearly 300 persons from other stations who came to Mohadi. This is certainly a small number compared to our Indian Church register, but it is after all a good representation, as all knew that at our station we have very little housing room. We had set up tents and small bamboo mat huts and straw huts, and thus all were accommodated. Each one brought along either rice and dahl or money to buy some and so they did their own cooking. All bedding is of course taken along as is Indian custom. Many folks came on the train and the trip cost

them both ways about 1 rupee which for a day laborer is about 8 days' wages and for some of our better paid people about 2 days' wages.

We held the meeting in the edge of the jungle as our church building was too small to accommodate the larger audiences. We had put up a shelter consisting of a flat roof supported by bamboos, the roof being made of brush from the jungle, and straw. This was only for shelter from the sun. There was not much likelihood of rain at this time. This served as a tabernacle.

The interest in the meetings was very good. A number of brethren and sisters took active part. In the discussions it is gratifying to see the signs of spiritual growth. One of the brethren spoke, for instance, of the bettering of home conditions, and his advice, as to the kind of clothes to purchase and the way in which children should be taught to do without the luxuries of life, such as flashlights, costly watches, etc., was entirely consistent with the spirit of the Gospel and Mennonite teaching. One sister spoke in a very effective and appealing way of methods to be used in increasing the knowledge of God in our mission Sunday schools.

In all we had a wholesome spiritual feast and an enjoyable time in Christian fellowship.

We are hoping through such meetings to see an increase in interest in Bible study and in the spiritual welfare of the church in general.

Yours in His service,

Lloy A. Kniss.

WEEKLY AFRICA LETTER TO GOSPEL HERALD

Musoma, T. T., Jan. 29, 1937.

Dear Gospel Herald Readers:—Warm greetings from the land of bright sunshine and spiritual darkness. The rainy season is just about beginning, and the missionaries, as well as the local people, are busy planting gardens. The vegetable seeds quickly germinate and start growing, but the seeds of the Word of God are of a slower growth. The attendance at the catechism class is getting lower, perhaps partly due to the fact that this is the digging season, and the people stay home to dig. However the folks that do come regularly seem to be really interested, and for them we pray that the way to perfect understanding of salvation will become clearer and clearer.

Next week, on the first of February, the teacher training school will open again, for the second term of work. We will have no new pupils this term, but six men who attended the first term will be ready to begin again. We hope that many of the problems of the first term will not face us this term. The men and their wives are more at home now in this community, and they have dug and planted gardens, and are work-

ing every day at them. The language problem for the teachers is still a problem, but we praise the Lord of languages that it is not as acute as it was at first. The church building will be the schoolroom, but the small room for the class is much better roofed than it was last term, and we do not anticipate trouble during the rains. Teaching these boys means putting forth effort, for they do not spend much time in preparation of lessons, but expect the teacher to see that in some way or other, they get the required knowledge. This is not true only of our school, but other missionaries report the very same conditions elsewhere. The school needs much prayer, both for the teachers and the pupils. May we count on you to help us?

The work in Musoma is being carried on every Sunday. The attendance at the meeting fluctuates constantly. Sometimes the little room is overcrowded, and sometimes there are just a very few people there. When possible, meetings in the street or hospital are held, and these are well attended. We would like very much to have meetings in the jail, but so far the way has been closed. The official in charge asked if we have any members in the jail, and finding we had none, he refused permission. Perhaps the time will come later when we can hold services there.

The building work is going on as fast as possible at Mugango. The walls of the dwelling house are now going up, and soon the roof will be on.

Bro. and Sister Shenk have been at Shirati this past month taking care of the work there during the absence of Bro. and Sister Mosemann, who were gone for a short local leave of two weeks.

The elementary schools for teaching reading, writing, arithmetic, and Bible will open at Shirati and Bukiroba next week. These schools are giving a wonderful avenue of testimony to the young people of the community. The African people dearly like to go to school, to learn, and when they can be given Scripture with the three R's, we feel that it is an opportunity. Here at Bukiroba, the boys of the teacher training school teach the elementary school as part of their school work. At Shirati it is taken care of by the missionaries. Pray for these schools.

The Lord has been blessing us abundantly. We lack nothing, and many things that have come to us we could do without, but they are evidences of our loving Father's care and goodness.

Sincerely,

Catharine Leatherman

As we study the things pertaining to the atonement, we find them centering in the crucifixion of Jesus Christ. Studying the things pertaining to our Christian life, we find them centering around His resurrection.—J. R. Maw.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of
thine house; thy children like olive plants around
thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this
is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the
first commandment with promise.—Ephesians 6:2.

THE OTHER ROOM

Strange how those we love must pass
Into another room;
Strange how we may not,
Share their silent tomb.
We can only stand alone
Gazing at the door
Longing for the voice we've known,
Gone for evermore.

Just a door twixt life and death;
Yet we dare not peep.
We who still partake of breath,
See the shadows creep,
Know that death will call us too,
When our day is done.
Then we'll join the loved we know
Welcomed by God's Son.

—Selected by a Sister.

TOO MUCH

By Lina Z. Ressler

For the Gospel Herald.

(This article appeared in the Gospel Herald
about 17 years ago, and is now republished
by request.—Editor).

Little Eddie was eating his breakfast, a nice, wholesome, comfortable breakfast, prepared by a loving thoughtful mother, and he was enjoying it. Wholesome cereal, and nice, rich milk. Mother thought the quantity sufficient, and laid down the spoon, but Eddie objected. He wanted more and whined and pleaded until the loving mother replenished the dish and gave him more. It tasted good. Presently, however, the little stomach rebelled because it was overloaded and Eddie had a spell of indigestion. The nice food was all worse than wasted, because the baby wanted too much. The little life was not only deprived of some present nourishment, but incapacitated for any nourishment for some time, because the digestive organs were simply over-worked.

That same mother went about her day's duties. She had planned a long, happy day, in loving care of her dear ones, and work in and about her home. Duties kept coming, and she took one and then another more to her list, until she became hurried and worried because there seemed to be so many more things waiting to be done than she could possibly do.

When evening came, she was worn out and worried, with the consciousness that she had accomplished so little when there was so much to do. She lost out because she undertook too

much. Perhaps God planned it so—I wonder.

There is a little neighborhood of happy, prosperous people. They are friendly and sociable and most of them are trying to live the Christ life. Work of various kinds is prospering at their hands, and there is development and growth in mutual helpfulness.

One of the number develops a longing for additional prosperity and more rapid means of making money. Others feel the ambition, too, and it grows into a rivalry and finally into a restless, frenzied rush for making money and displaying prosperity. A spirit of restlessness and emulation creeps in, and, with it all, a bit of jealousy, springs up. The young people acquire a regular race for money and popularity, while the older ones wonder why things are growing so restless and unsettled compared with what they used to be. Really, they don't get much farther with all the hustle and fuss, except that real rest and real neighborly helpfulness are completely lost sight of, because they undertake too much.

I have heard of a church where God's people were living and working together in quiet peace and harmony and loving, unselfish, service. God's Word was read and honored, faithful Christians would spend hours reading the Bible, and listening with earnest attention to understand His will who gave the Book. They tried to follow in His footsteps, they listened for His revelation.

As days went on, new duties and responsibilities were added, necessary duties, most of them, God-given responsibilities, too, but the attention turned from God's Word and God's work to activity and organization and "doing." There was scarcely time for family worship, no time for reading the Book, and very tired, worn out, Sunday time for attendance at God's house in worship and really no time for prayer meeting or private devotion.

Activity is all right. Work develops strength, stagnation kills. Still, when we remember the old fashioned, crowded meeting houses, the earnest, devoted worship, the reverent attention to God's Word, and the faithful reading of God's Book, we wonder if, after all, we might not be making the mistake of undertaking too much.

Scottsdale, Pa.

THE STORM

It had been a hot summer day, and the ominous sense of an approaching storm threatened the peace of the mother's mind. She went to the open door and anxiously peered down the long lane to the open highway.

The sky grew darker; great lowering clouds began to belch out thunder. Her husband hurried in from the barnyard.

"Is Jack home?" was his first inquiry. "No!" cried the wife.

Fierce, large hailstones pelted the window-panes, vivid streaks of lightning flashed into the dark rooms. The very foundations of the earth seemed to be crumbling. The woman clung to her husband. They stood at the window looking toward the little church on the highway; when suddenly they saw an electric bolt hurled from the clouds above it!

"No! no! You must not go out," she cried. But her husband was out of hearing in less than a minute.

"I must find the boy!" he had said with determination. And he found him, lying unconscious beneath the stricken church!

The lightning had struck the bronze ball in the steeple, ripping the steeple to splinters. Down it traveled, carrying in its wake beams, rafters, windows and doors; even piercing the floor down to the foundation, where finally it set fire to the root of an old pine tree!

When the storm was threatening, Jack, on his homeward way, had run to the church for shelter. Standing on the porch, he found himself in the company of a family of swallows. There were two nests side by side under the eaves, but only one was occupied. The mother-bird was flying around the porch as though fearful of impending disaster. The baby birds were crooning disconsolately in their nest, waiting for their supper.

Suddenly the lad was hurled to the floor, where he was pinned between two fallen beams, amidst a terrific roar and crash.

When he awoke, he was lying on his own bed in the old farmhouse, with his mother bending over him, bathing his head and softly praying. The storm had spent its fury, and evening's mellow light was flooding the room with a radiant glory.

Jack moved his head restlessly on the pillow. "Mother," he murmured dreamily, "I've been nearly dead, haven't I?"

"Very near, Laddie, but you're alive now—thank God!"

"I remember now. The storm! I ran for the church porch. But, I tell you what, Mother!" he cried, with a sudden light shining in his brown eyes, "if God didn't strike the swallows' nest and kill all those little fellows in it, I'll believe He was looking after me, too!"

The next day, Jack and his parents went to look at the church. They stood silently looking at the spot where Jack had been pinned between the fallen beams. The parents were offering up grateful thanks to God for so marvelously preserving the precious life of their only child.

Suddenly the boy gave an exultant cry. "Look!" he cried. "The swallow is safe on her nest—but oh! What a close call! The empty nest was blown away."

(Continued on page 1022)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE GOSPEL OF JOHN**

OUTLINE STUDY

Lesson for March 7, 1937.—**LIFE HERE AND HEREAFTER THROUGH CHRIST.**

Lesson Scope.—Jno. 14:1—15:37.

Lesson Text.—Jno. 14:1-15.

Time and Place.—A. D. 30; Jerusalem.

Leading Characters.—Christ and His eleven disciples.

Golden Text.—I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Jno. 14:6.

Points for meditation.

1. Faith in God.
2. The many mansions.
3. The Way.
4. Basis of Christian faith.
5. The "greater works."
6. Love and obedience.

Introductory Thoughts.—This lesson is a part of our Savior's discourse to His disciples the night of His betrayal. It was a night full of events of world-wide, age-long importance. The eating of the Passover, the institution of the Lord's Supper (or communion), the institution of feet washing among Christ's disciples of all generations in the Christian era, the betrayal, the march to Gethsemane, Christ's Gethsemane experience, His arrest and preliminary "trials," were all crowded into one brief night. But it was a night that helped to make possible the experience of everlasting day on the part of all the blood-bought sons and daughters of the living and the loving God.

LESSON COMMENTS

The Way Home (1-7).—The disciples were in deep distress. Christ had revealed some startling things to them, and they were not able fully to grasp them. That their loving Lord should be killed, as He had plainly told them, was a shocking blow to their fond expectations that instead of this He would set up the long looked-for glorious Messianic Kingdom, which of course would put an end to the yoke of Roman tyranny. Now that He should talk of His coming decease, was such an unwelcome, mystifying, disheartening revelation that they were greatly troubled. They needed help and sympathy. Christ was ready to give it to them, but in a way that they could fully grasp only after they had been endued with power from on high.

"Let not your heart be troubled," He began. The first thing that He preached was faith in Him as the Son of God rather than as the wonderful 'MAN' whom they had been following. They had indeed acknowledged Him as the Son of God, but did not fully recognize what that meant. He then told them what was ahead: "In my Father's house are many mansions." He told them the reason of His going, and if they would faithfully follow Him and trust Him, all would be well. The climax of His teaching was, "I am the Way, the TRUTH, and the LIFE"—emphatically declaring that this was the only way to the Father, and therefore to endless glory. The disciples did not fully understand, but they grasped it clearly

when they had been filled with the Holy Ghost.

The Unity of the Deity (8-11).—"Compound unity," R. A. Torrey used to call it. While the Holy Spirit is not mentioned, He is decidedly in evidence, as the great Trinity was on the verge of calling the Son home to glory and sending the Holy Spirit into the world to guide the people of God "into all truth." Neither the Father, nor the Son, nor the Holy Ghost can be considered independent of the other two. Whoever saw Christ in the flesh saw also the Father; and whoever adores the Father adores also the Son. And neither of them can be hallowed or glorified without the adorers having been filled and illuminated with the Spirit. All that Christ did while on earth, although He functioned as completely human, was as a part of the Holy Trinity. The works that He did, being super-human in the fullest sense of the word, were full proof that He was a part of the Trinity. "I and the Father are one," is one of the most vital and weighty truths recorded in the Bible. There is no God, save the Holy Trinity so clearly set forth in the lesson before us.

Faith Rewarded (12-15).—"Believe Me," is still ringing in our ears. Remove that, and you remove the whole structure of divine revelation. "Without faith it is impossible to please him." So far as human sight is concerned, the most convincing proof of the Deity of Jesus Christ was His WORKS (in deed and speech). No one who acknowledges His works can deny His deity. The burden of this part of the lesson is that if we have this faith we will be rewarded. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Jesus did not say, Ye shall have greater power than Myself, for His power was infinite; but because "I go unto my Father," where at the right hand of the Father He is our Intercessor and through the direction and leadership of the Holy Spirit the Gospel is preached throughout the whole world and men brought to Christ, these "greater works" are an actual fact. Also answered prayer comes in response to the power of faith. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

One more thought; one more appeal; one more thing that should never pass from our minds, is this:

"IF YE LOVE ME, KEEP MY COMMANDMENTS."—K.

BIBLE MEETING TOPIC

THE MISSIONARY MESSENGER.—

II Tim. 3:10-4:8

Topic for March 7

MOTTO

"A chosen vessel"

OUTLINE STUDY

I. What He Must Sacrifice.

1. Everything at the Master's bidding.—Matt. 19:27-29.
2. The easier way.—II Cor. 6:3-10.

II. What He Must Have through Grace.

1. Meekness.—II Tim. 2:23-26.
2. Understanding of the Word.—II Tim. 2:15.
3. Endurance.—II Tim. 1:13, 14; 2:3.
4. Wideawake.—II Tim. 4:2-5.
5. Prayerfulness.—I Tim. 2:1-8.
6. Adaptability.—I Cor. 9:19-23.
7. A passion for souls.—Col. 1:28, 29; Mark 6:34.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Chosen."
2. A True Missionary.
 - a. Loves the Lord better than all.
 - b. Is ready to do His bidding.
 - c. Is ready to suffer for His sake.
 - d. Loves the souls of men.
 - e. Learns how to seek souls for Christ.
 - f. Tells them the way to find life in Jesus.

For Seniors.

1. Qualifications of the Missionary Messenger.
2. The Service of the Messenger.

PERSONAL THOUGHT

Does my life show forth the pattern of the message of the Gospel which God's minister preaches? Am I a messenger by example as well as by word?

SEED THOUGHTS

"Only a loving heart can effectually present a loving Gospel; only one who himself loves sinners, and is willing to deny himself for their sakes, can faithfully and persuasively represent Him who loved and gave Himself for sinners."—Selected.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs an overflowing heart
To give the lips full speech.—Selected.

Laborers of Christ arise,
And gird you for the toil;
The dew of promise from the skies
Already cheers the soil.

Go where the sick recline,
Where mourning hearts deplore;
And where the sons of sorrow pine,
Dispense your hallowed lore.

By faith, which looks above,
With prayer, your constant guest;
And wrap the Saviour's changeless love
A mantle round your breast.

So shall you share the wealth
That earth may ne'er depose,
And the blest Gospel's saving health
Repay your arduous toil.

—Mrs. L. H. Sigourney.

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 25, 1937

Field Notes

Bro. Perry Heller of Los Angeles, Calif., preached for the Topeka, Ind., congregation on Sunday, Feb. 14. M.

Bro. C. S. Schertz of Goshen, Ind., has been in feeble health during the recent months. M.

Evangelistic meetings are to begin at the Mennonite mission in York, Pa., Feb. 28, with Bro. A. A. Landis in charge. L.

The Executive Committee of the Mennonite General Conference held an important meeting at Goshen, Ind., Feb. 12, 13. M.

Bro. Ezra Yordy of Eureka, Ill., preached for the brotherhood of the Forks congregation near Middlebury, Ind., on Sunday, Feb. 14. M.

Sunday morning, Feb. 14, Bro. Edw. Diener of near Wellman, Iowa, filled the preaching appointment at the Salem church near Wakarusa, Ind. M.

A group of workers from Scottsdale rendered an appreciated program at the Mennonite Church near Mason-town, Pa., last Sunday evening.

A brother writes from Mio, Mich., under date of Feb. 20: "Baptismal services at Fairview Feb. 21. Eight to be received; most of them quite young."

Bro. George Troyer, medical missionary on furlough from India, was one of the interested attendants at the annual meeting of the Mennonite Board of Education, last week. M.

Request for Prayer.—A young mother requests the prayers of God's people in behalf of her husband who is being drawn into sin; that he may turn from his evil ways and return to the fold of Christ, before it is too late.

A brother writes from the Ontario Bible School at Kitchener, Ont.: "Our enrollment has passed 165. We have a very fine average attendance; the best we have ever had. We expect to close on March 15."

A very favorable report comes from the annual meeting of the Mennonite Board of Education, held at Goshen, Ind., on Tuesday of last week. There was a good attendance and good interest.

Bro. Harry A. Diener, Hutchinson, Kans., preached for the Emma congregation near Topeka, Ind., on Sunday morning, Feb. 14, and in the evening of the same day for the brotherhood in Middlebury, Ind. M.

An inspirational song service is to be held at the Strasburg Mennonite Church, Lancaster Co., Pa., Feb. 28, at 7:15 P. M. The program in our possession indicates that a worth while meeting will be held.

Bro. J. L. Horst and wife of Scottsdale, spent the week-end over Feb. 14 in the vicinity of Harrisonburg, Va. On Sunday morning Bro. Horst preached for the congregation worshipping at Gospel Hill Church near Palos, Va.

The monthly week-end Bible meeting at the Columbia, Pa., Mennonite mission is announced for Saturday night and Sunday, March 6 and 7. Instructors, W. W. Graybill and S. J. Hostetler. The public is invited to attend.

Bro. S. E. Allgyer, field worker of the Mennonite Board of Missions and Charities, reports a sum total of \$10,813.81 as having been given either in cash or pledges for the erection of the proposed Old People's Home in Ohio. May the good work go on. M.

Another profitable Bible school was held near Midland, Mich., with Brethren S. G. Shetler and C. C. Culp in charge of the adult department, and Bro. Monroe Wyse and Sister Ida Bon-

trager as teachers for the juniors. Total enrollment, 107. B.

Sunday school and ministers' week at the Johnstown Bible School was well attended. There were those present from Canada, Oregon, Maryland, Indiana, Ohio, New York, Pennsylvania, and possibly one or two other states. The school closed on Friday night of last week.

Bro. John C. Wenger of Telford, Pa., spent the greater part of Wednesday and all day Thursday of last week at the Publishing House. He was here in the interest of the forthcoming history of the Franconia Conference, of which he is the author and which is now being put in type.

The Publishing House was favored last week with a number of groups of workers who had been at or were on their way to the Johnstown Bible School. These were from Fulton Co., Ohio, Wayne Co., Ohio, and several other places. Their presence was much appreciated.

Bro. Henry Landis, who has been with us in linotype work during the past few months, was made happy over the last week-end by having his wife and sons John and Milton, and Merle Frey of Chambersburg, Pa., with him. They left again for Chambersburg on Sunday.

Bro. L. L. Swartzendruber and daughter Marian of West Liberty, O., spent Saturday of last week at Scottsdale and, accompanied by several workers from Scottsdale, Sunday at Rockton, Pa. Bro. S. had been an instructor at the Johnstown Bible School for seven weeks previous.

Bro. Levi Sauder and wife, superintendent and matron of the Mennonite Children's Home, Millersville, Pa., returned to the home recently after a visit of several weeks in Florida. Bro. S. reports a quarantine of the Home since Feb. 15 because of scarlet fever, two patients being in the isolation ward.

Bro. F. D. Kropf and wife of Harrisburg, Oreg., favored the Publishing House and friends in Scottsdale one day last week. They left on Thursday morning for Johnstown, Pa., where they spent a day at the Bible school at the Stahl church. They are on an extended trip east, expecting to spend a month or two in Ontario, Pennsylvania, Virginia, and several of the southern states.

Brethren Nevin Bender of Greenwood, Del., and C. F. Derstine of Kitchener, Ont., spoke for three sessions at the Steinman Amish Mennonite Church, Baden, Ont., Feb. 16 and 17,

on the following themes: "Peace Principles of Christ," "Signs of the Times," and "Personal Work." The students of the Bible School and many ministers and members of nearby churches attended.

Ministers' Week, in connection with the special Bible term at the Eastern Mennonite School, was well attended. A missionary meeting was held over the week-end of Feb. 14. Among those from a distance taking an active part in the program were Brethren J. K. Bixler of Elkhart, Ind., D. S. Krady of Lancaster, Pa., and Elvin Snyder, missionary on furlough from South America. Good interest, large attendance are some of the features reported.

Correspondence

Hubbard, Oreg.

(Bethel congregation)

We are indeed grateful to our Heavenly Father for the manifold blessings.

On Dec. 29 the brotherhood met for our annual business meeting. Among other things, steps were taken for more definite mission work in the surrounding community.

The following officers were elected: Trustees, (1 yr.) C. C. Nofziger; (2 yrs.) Lester Burkholder; (3 yrs.) D. L. Gingerich; Secy Treas., Chris Snyder; Chors., D. L. Gingerich, Anna Snyder; Cor. Alvin Rogie; Periodical agent, D. H. Kauffman; Mission Committee, Chris Snyder, Aaron Nofziger, Sam Shrock; Summer Bible School Committee, F. J. Gingerich, Sam Shrock, Anna Snyder.

Feb. 8, 1937.

Alvin Rogie.

South Boston, Va.

(Ebenezer congregation)

Dear Brethren and Sisters in the Faith:—How many of us think of the blessed privilege the Christians have if we belong to the family of God?

We are so thankful for the messages Bro. J. W. Hess brought to us from God's Word. He was with us Saturday evening, Sunday morning and evening. We were especially impressed with the message on Sunday evening on the subject of Conversion. We learned from this message that a truly converted person does not have to be begged to do what God wants him to do, but is ready the moment that it is made plain to do the things that please our Maker. We extend to Bro. Hess a hearty welcome any time the Lord will send him.

Our Sunday school was reorganized some time ago. Not much change was made from 1936. Frank Harman and Henry Stalter were re-elected superintendents. We are glad to tell you that our Sunday school is still growing. I thought it might be interesting to some of you to know, especially those

that so kindly helped us to get a church house here, that we had an increase above the average in 1935 and so far we have had more in 1937 than we had in 1936, even though many cannot come because they have to walk quite a ways and we have had rain every Sunday this year. Some could come and will not. These need our prayers. Satan knows his time is getting short, and he is busy day and night seeking whom he may devour. We know he is mighty, but not almighty.

We often think of the time when we were without a minister here and how good the Lord was to us to send someone here at least once a month to preach the Word to us. Now we praise His holy name for giving us two ministering brethren, so that we now have a message from His Word each Sunday.

One of our ministers, Bro. O. B. Snead, is prayer meeting leader, and we are studying Proverbs together. We look forward to these lessons every Wednesday night.

We have started a library at our church. This too is a help to us. Sister Lydia Harman's class of girls have started to read the Bible through this year. We hope this will help them to see God's Word in a more precious way, and that they may continue to read it till the Lord comes.

We are looking forward to a series of meetings here in the near future. We ask you to pray that many who need Christ in their lives may take Him.

May we let our lights shine wherever we are, whoever we are, for our heavenly Father.

Feb. 10, 1937.

Hattie Koger.

Creston, Mont.

Dear Readers of the Gospel Herald:—Once more are we reminded of how time is so rapidly passing when we note that already six weeks of the new year are history and we are that much nearer eternity. Are we as Christians any better prepared to meet the Master than we were six weeks ago?

The congregation at this place has been forcibly reminded of the uncertainty of life. Two members of one family having answered the final summons. First, a sister 17 years of age and just nineteen days later her mother. Pray for the rest of the family that they cast all their cares on Him who can help at all times. Also a young man 26 years old who lived near the church was crushed to death by a large log which he was unloading. Truly God is no respecter of persons calling both old and young, saved and unsaved. How needful it is that we learn to know and serve our Master in our youth for we have no assurance of reaching a mature age.

On Dec. 13 the S. S. at this place was reorganized with results as follows: Supts., J. M. Bachman, Victor

Hoylman; Chors., Harold Oesch, Naomi Hoylman; Sec.-treas., Harold Hochstetler; Church Chors., Carl Kauffman, N. L. Kauffman. On Jan. 1 the annual business meeting was held. Elections were as follows: Trustee for 3 years, Victor Hoylman; Sec'y., Harold Oesch; Treas., John Boss; Auditing Com., N. L. Kauffman, J. M. Bachman, Sam Hoylman. Cor., Reuben Kauffman; Ushers, Joe Mast Jr. and Reuben Kauffman.

Attendance at S. S. and church has been good in spite of the cold weather this winter. Pray for the work at this place, that much good seed may be sown before it is forever too late.

Feb. 11, 1937.

Cor.

Molalla, Oreg.

Greetings to all Herald Readers:—We are indeed grateful for the blessings of the past year, and our prayer is that we may be a greater blessing in our field of labor.

In December Bro. E. W. Kulp of Pennsylvania came in our midst and conducted a series of meetings. A few souls accepted the call, while others were counting the cost.

We held our annual business meeting and S. S. reorganization with the following results: Supts., Jesse Emmert, Adolph Johnson; Sec. Treas., Karl Dorsing; Chors., Wm. Hostetler, Gertrude Hamilton; Libr., Leo Yoder; Trustee, L. A. Johnson; Secy., Milo Schultz; Treas., Alvin Hamilton; Church Chors., Leo Yoder, Ruby Johnson; Cor., Martha Schultz; Ushers, Karl Dorsing, Ivan Emmert; Y. P. M. Supt., Milo Schultz; Children's Meeting leader, Eva Emmert.

On Dec. 27, we rendered our Christmas program to a full house. We hope the seed sown may spring up into everlasting life.

We crave an interest in your prayers that we may prove faithful in this part of God's vineyard.

Feb. 12, 1937.

Cor.

Rensselaer, Ind.

(Burr Oak congregation)

Greetings to all Gospel Herald Readers:—Our congregation is starting in the new year by having the first and third Sunday evenings of the month for young people's meeting and the second and fourth Sunday evenings for preaching.

On Jan. 31, 1937, our program for the evening differed somewhat. We started out with song service led by Elmer Kauffman. Samuel Frey led in devotional, after which we had a quartet which sang "Where Jesus Is 'Tis Heaven There." Following that we had children's meeting conducted by Mrs. Samuel Frey. Then we had a fifteen minute song service led by Ada Frey. Following the song service we had a Bible drill on the books of the Bible.

(Continued on page 1021)

Miscellaneous

PROSPECTUS

(Written by a prison inmate)

Oh I want to go where the soft winds blow,
And the evenings are quiet and still;
Where the wild dove calls,
And the water falls over a sun-kissed hill;
Where the trees all bend, and the skies all
end,

Like a hymn at the close of day,
And the shams and strife,
Of a wicked life are silenced, and put away.

Oh! I want to stand with my hat in hand,
And worship with naught of fear;
Where the soul and mind in peace
Can find the presence of Jesus near;
Where the only light are the stars of night
And the moon with its mellow glow;
And the heart unbare its secret cares,
To the common things below.

There let me stay where the soft winds play,
And the evenings are quiet and still,
Where the wild dove calls,
And the water falls over a sun-kissed hill.
Or perhaps 'twill be near the rolling sea
At the end of the toiling streams;
Where the sea-gull's call,
And the night fog falls, over my island of
dreams.

SEVENTEEN TWO.

OLD TIME REVIVAL

XIII

By T. K. Hershey

For the Gospel Herald.

Isaiah

We have considered together Nehemiah and Josiah in the light of Old Time Revival. Now let us look at the prophet Isaiah and see what we may learn from him in the light of our subject. We shall look at him from the viewpoint of his people, his call, his message, his burden, and his result.

His People

The first chapter gives a vivid picture of the condition of the nation in the time of Isaiah. Note a few statements:

"I have nourished and brought up children but they have rebelled against me."

"My people doth not consider."

"A sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters."

"They have forsaken the Lord and provoked the Holy One of Israel to anger."

"They are gone away backward."

"The whole head is sick and the whole heart faint."

"From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores, neither bound up, neither mollified with ointment."

Yet with all this sin and corruption, they acted pious. They offered multitudes of sacrifices and burnt offerings, rams, and fat beasts. They were vain oblations. They spread forth their hands in prayer (vs. 11-15) but—Chapter 59 gives a very dark picture of the

people that Isaiah was to work with. Hands defiled with blood, and fingers with iniquity—their lips lied, their hearts muttered perverseness—conceived mischief—their feet run to evil—shed innocent blood—thoughts were thoughts of iniquity—wasting and destruction were in their path—no peace among them—made for themselves crooked paths, liars, no judgment, truth failed, it fell in the street.

We could go on with statements in the book of Isaiah to show the corruption of the people in his time. Summed up, we conclude that the condition is very little better in our own day—defilement, depravity, lying, evil speech, injustice, false trusts, malice, snares laid, evil works, evil thoughts, crookedness, dead in sin, etc.

His Call

In the midst of the corruption, rebellion, ignorance of God, backsliding, false worship, and hypocrisy, God calls forth Isaiah to bring about a revival among His people. In his call (Isa. 6) we find a number of things essential in the life of every evangelist. First, Isaiah saw God in His holiness and purity, then he saw himself as undone and a man of unclean lips (often present-day evangelists fall here). Next, Isaiah saw the people around him like himself: "and I dwell in the midst of a people of unclean lips." Three things, Isaiah saw—God, himself, and the corrupt, unholy wicked people around him.

Let me say that no evangelist will ever be successful in bringing about an Old Time Revival until he sees God in all His holiness, himself (because of some hidden and unconfessed sin) as unfit, and the masses he is to work with and their spiritual need.

After the cleansing that followed, Isaiah was ready to undertake the great task of evangelization: "Here am I, send me." O, for evangelists who have gone through with God; evangelists who have had a vision of God, of themselves, and of their people; for evangelists thoroughly purged of their besetting sins and ready to go anywhere with the Heaven-born message!

God said, "Go tell this people" (v. 9), and Isaiah asked "Lord, how long?" (v. 11)? As long as there are inhabitants, cities, and men who are slaves to sin, we are to continue to preach His divine message. "Go, and tell"—that is it, Gospel-tellers. Isaiah said, "And I heard the voice of the Lord"—then he had a message. Do you, brother evangelist, always hear the voice of the Lord before you preach that evangelistic sermon? You recall the success you had when you did hear His voice beforehand, and I am sure you will recall with shame, how you completely failed when you undertook to preach without first hearing His voice.

Isaiah was ready to undertake the difficult task assigned him.

His Message

In order to appreciate the message of this now cleansed and purified evangelist, every preacher of today should read the whole book of Isaiah. Note how often he says, "Thus saith the Lord God," or "Moreover, the Lord said." He was the mouth-piece of Jehovah. We find that Isaiah warns, exhorts, and pleads with his people. He points out the divine judgments of God. Redemption has a prominent place in his message. He predicts better days and the coming of the Messiah. He attacks the sins of his people and utters prophecies against outside nations—Assyria, Babylonia, Moab, Egypt, Philistia, Syria, Edom, and Tyre. He abhors sin and denounces it from all angles.

Salvation as it is found in Christ seems to be his ringing message. He refers to salvation as—the wells of, joy of, walls of, everlasting day of, feet of, heralds of, spread of, arm of, helmet of, garments of, and the light of salvation. Evangelists of today would do well to study Isaiah from the angle of Christ as the central figure. Do we portray Christ as we should in our Old Time Revivals? While this man of God denounces sin in no uncertain tones, he gives a beautiful portrayal of Christ from at least four angles, namely:

His history—Birth, family, anointing.

His mission—Illuminator, Judge, Reprover, Law Giver, Liberator, Burden-bearer, Sin-bearer, Intercessor, and only Savior.

His titles—Immanuel, Mighty God, Everlasting Father, Prince of Peace, Righteous King, Divine Servant, Arm of the Lord, Anointed Preacher, and Mighty Traveler.

His characteristics—Wisdom, Spiritual discernment, Justice, Righteousness, Silence, Perseverance, Radiance, Compassion, Meekness, Vicarious suffering, Sinlessness, Greatness and Saving power.

Evangelists of today, note how Isaiah exalted Christ. Go thou and do likewise. I have been in revival meetings when the evangelist seemed to magnify himself rather than Christ. Isaiah said, "Oh God, thou art my God, I will exalt thee" (25:1). Jesus said, "And I, if I be lifted up, will draw all men unto me." Paul cries out, "With all boldness as always, so now, Christ shall be magnified in my body, whether it be by life or by death." Therefore "For me to live is Christ;" that is for me to live is to magnify Christ. Is that, dear brother evangelist, your only motive for living? Let us, with Isaiah, analyze our motives for preaching and decide with him to exalt Christ.

Isaiah's marvelous experience when called, knocked out of him, once and for all that big "I." He saw God, he saw himself, he saw wicked people.

Afterwards he constantly magnified God as the remedy. It was no more Isaiah, but Christ. Brother, put your name there instead of Isaiah's, then you have, "No more **X** but Christ." Exalt Him by keeping yourself in the background, and other things being equal, an Old Time Revival will be the result.

His Burden

In Isa. 34:1, we read "Come, ye nations to hear, and hearken ye people." In Isa. 57:1 the prophet cries out of the depths of his soul: "The righteous perisheth and no man layeth it to heart." How sad such a state of affairs! In Isa. 52:1 he tries to awaken the Church as do all God-sent evangelists: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments. . . ." What a text for an Old Time Revival gathering!

In Isa. 55:1 we have an appeal that sounds like the present-day burdened-for-souls evangelists: "Ho every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Let every one who desires an Old Time Revival, read the entire chapter. In Isa. 60:1, the prophet's burden for souls comes to a climax: "Cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins."

If you, brother evangelist, do this, you may lose your fame; you may not be so well spoken of; the offering for you may be greatly reduced; but be not intimidated with these things. "Cry aloud and spare not." The lifting up your voice like a trumpet does not necessarily mean yelling from the pulpit. It means an evidence of your burden for souls that compels you to warn aloud. In Isa. 62:1, he says, "I will not hold my peace. . . I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." This was the prophet's goal. It should be that of the Church of the twentieth century.

Man of Prayer

Read all of chapter 64 and you have a beautiful prayer offered by this evangelist. Listen to him: "That the mountains might flow down at thy presence—that nations may tremble at thy presence." "For since the beginning of the world, men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." "We have sinned, but we shall be saved. We are unclean, our righteousnesses are as filthy rags: we fade as a leaf, our iniquities like the wind have taken us away." "Now, O Lord, thou art our father; we are the clay and thou our potter; and we all are the work of thy hand."

What a confession! When the lead-

ers of the Church get to the point of confessing as Isaiah did, **look out for an Old Time Revival!**

His Results

Mercy promised, a remnant saved: "I will not destroy them all" (65:8). Not only were they promised an earthly heritage, but the promise of the New Jerusalem (v. 11). The spiritual deafness, then as now, was to be punished. So in spite of the condition in and out of the Church, let us lift up our voices like a trumpet against known sin and leave the result with God. Some will be saved. There are always some who get a blessing. If we do our part, as Isaiah so faithfully did, a remnant will be saved, and the willful disobedient will be lost and punished eternally.

As evangelists, how do we measure up to the standards laid down by the prophet Isaiah? Many of the people that we have to work with are degenerated like those of his day. How about ourselves? Have we seen God? Have we seen ourselves? Have we seen sin in those around us? Have we been cleansed? Or are we trying to cleanse others while we, ourselves, are filthy? Do we denounce sin like the prophet did? Do we portray the mission of Christ to dying humanity as Isaiah did? May God help us to be better evangelists for having studied the book of Isaiah.

Tuleta, Texas.

(To be continued)

WHAT CONSTITUTES CHRISTIAN WORSHIP

By Amos A. Ressler

For the Gospel Herald.

Under the law the Jews expressed their worship largely by rites and ceremonies. From the wilderness days to the time of Solomon these rites were largely centered in the Tabernacle, where God had chosen to manifest His presence. At the completion of the Temple Solomon dedicated it to the worship of Jehovah, and the Lord accepted the house as His special dwelling place. Solomon in his dedicatory prayer specified that if men pray **toward this place**, "then hear thou in heaven," etc.

That this custom was followed by the Jews is shown by the fact that Daniel prayed with his "window open toward Jerusalem." At that time both place and ritual seem to have played an important part in their worship. But in the conversation of Jesus with the Samaritan woman we hear Him say, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth."

From this and other scriptures we conclude that Christian worship con-

sists of a condition or an attitude of mind and heart rather than any outward act. To this agree also the various definitions that we find in our dictionaries which, when taken collectively, define the word worship as an act, **word, thought, or feeling** that accords to Jehovah His rightful place as Creator and Lord—the great "I Am" in whom is vested all majesty and power.

And while the Jews had many rites and ceremonies by which they expressed their faith in God, the Christian Church has assigned to it a few, among which is first the custom and afterward the command (Heb. 10:25) to assemble together for mutual edification, and for the purpose of giving outward expression of an inward feeling of reverence for God, rendering unto Him in meditation, prayer, song, grateful thanksgiving and praise.

It should naturally follow then, that our deportment as we approach and enter the house of God should correspond with the idea of worship; and all acts that would have a tendency to distract the minds of the worshipers from that idea should naturally be avoided, **especially** during the time that the various parts of the church services are in progress.

If the whole congregation were present when the services begin, it would be a wonderful help in keeping the minds of all present fixed on the central and primary purpose of the gathering; namely, **Worship**.

Ronks, Pa.

THE VALUE OF KEEPING RESOLUTIONS

By Cora Crossgrove

For the Gospel Herald.

A resolution is a determination, decision, or a settled purpose in our minds to do better. Webster says, determination is the settling of a thing with a fixed purpose to cling to and resolution is a spirit to face danger or suffering in carrying out one's determination. Decision, determination, and resolvedness form the foundation of progress in everything. First, we wish; second, we decide; third, we determine; then we make and possess a resolution; then we press on and on until our aim has been brought to a vital fact.

Resolutions are valuable because they help to build character. We perhaps punish ourselves at times to a certain extent by living out some resolution that no one has made but we ourselves. But we as individuals foresee some beneficial value in each resolution we make, because it is the very nature of that making to yield a joyful harvest sooner or later. "Be ye strong therefore, and let not your hand be weak; for your work shall be rewarded." (II Chron. 15:7).

We sometimes make resolutions, then fall short in living them out, perhaps in only a day's time; but when we realize how necessary it is for our own benefit we will put forth every effort to live it out from year to year. Set up a standard and conceal it. Jer. 50:2. So they pitched by their standards, and so they set forward. Num. 2:34.

The year is before us. Let us go and move forward: for our resolutions are made and they are well worth the keeping, for day by day we are brought nearer to our goal. We must not think that the first and the last day of the year are the most valuable in keeping our resolutions. There are 363 days in between those days just as worthy. A clipping that might help us to live out our resolutions more nobly has the following title:

Resolution

"Awake at dawn, I vow that I will oil
This day's machinery. A drop or two
Of patience will make easier the toil
I must get through.

"The obstacles I meet will fall away.
The oil of kindness smooths the path we
share,
And I will pour upon the coming day
The balm of prayer."

Might I say that a resolution is a vow with ourselves? God says in His Word that we should not be slack to pay it, for He will require it of us.

We may wonder just what some real valuable resolutions are. Every true Christian has resolved in his heart to go to church and Sunday school as often as it is possible. Why? Because his soul is hungry and thirsty for spiritual food and water, therefore it brings gain to his soul.

Also by living a more consistent prayer life, we receive blessings, not from our fellowmen, but from above. How valuable are they?

Then by doing kind deeds, visiting the sick and those in prison, helping the poor, clothing the naked, giving a cup of cold water. Jesus said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Have we considered the keeping value of this resolution in its estimated valuation? If we haven't, let us consider for a minute. In our resolutions we cannot yea, I will say dare not, forget to daily read our Bibles, for this is the most valuable keeping of our time. It is an educating power. The lessons are instructive, precepts are pure; it gives ambition, inspiration, prepares us to answer every calling in life, solves all problems in life, fills our hearts with love, creates a desire to do good, gives hope for the future, gives light to our pathway, and leads us to Christ with whom is life eternal.

This resolution is so valuable we cannot begin to realize what the keeping of it will mean to us:

"Another year! The future path lies hidden;
And shadows seem to fall across the way.
Press on! A light before thee shineth
Yet more and more unto the perfect day."

The keeping of resolutions will create within us a purpose with an untiring effort to "Keep on keeping on." It will also give us courage, decision, determination, firmness, and steadfastness—all worth while qualities in life.

Many times, if our friends and neighbors can see that we are making progress by living out our resolutions, they will put forth more effort and resolve to make and also keep their own resolutions. In the end we as well as they can see how valuable is the keeping thereof.

Let us not forget that if we make a resolution it is well worth the keeping and when we make them let us say as we read in Isaiah, "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. 46:11).

Midland, Mich.

DISTRICTS AND CHURCHES WHICH CAN HANDLE GEN- ERAL CONFERENCE

By C. F. Derstine

For the Gospel Herald.

There are some prime considerations, and several secondary considerations, as to which churches or districts can easily handle General Conference. The two prime considerations are the following:

Prime Considerations

1. An Adequate Membership.

By an adequate membership we mean a church whose numbers in the congregation are large enough to billet, and do the work required. Such congregations are very few. There are such.

2. A Group of Churches—District.

Very few congregations are large enough to handle the crowds, billet the delegates and guests of the Conference, and take care of the work of feeding such large numbers. This has led to the grouping of congregations in given areas or districts. In this way we have many districts which are able to easily handle General Conference. This method has been found to be very acceptable. If the location is properly selected, everything ought to work out satisfactorily.

Secondary Considerations

1. Nearby Cities or Towns.

Nearby cities or large towns facilitate the work of caring for the needs of the delegates and guests to the General Conference. To have supplies at close range makes it easier to plan, without overstocking or understocking needed supplies. Then also if the constituency which arranges for General Conference did most of their buying in these cities and towns, business men

give better prices, and usually loan facilities to the Conference with better grace. This, however, is only a secondary consideration. If a good store house for dry storage is built, and a good refrigerator likewise, there needs to be no difficulty even in a rural area, without the facilities of a large city.

2. Hospitable Neighbors.

Frequently churches and districts have received the offers of the homes of members of other denominations. Wherever such courtesy has been offered and accepted it has proved satisfactory—doubly so since all meals are served on the grounds. At the Kitchener General Conference, in 1935, some hundred such homes were offered, and those which were accepted proved satisfactory. Some were even disappointed because they could not get guests. This again is a secondary consideration, and not usually necessary.

Churches and Districts Which Can Easily Handle General Conference

The writer has traveled in every section of the Mennonite Church. However, if through oversight or lack of judgment any District is passed over, it is an oversight, and we beg your pardon. Besides, we are willing to include the name in a later issue of the Gospel Herald.

The list is arranged according to the order in which the conferences and churches are arranged in the Mennonite Year Book. The writer is selecting places near railroads, with good automobile roads, nearby large cities, or in such cities. This does not mean that the tabernacles or tents have to be placed at the cities named.

Souderton, Pa.—This town is located near Philadelphia. The Church is large, and is surrounded by 20, mostly large congregations, with a total membership of some 4164 members. This Conference is not directly connected with General Conference, but supports and co-operates in the work. This invitation would have to come through the Conference, and come as an invitation from their angle. The Executives of General Conference could in such a case, allow the local conference a great deal of latitude as to the nature of the programs.

Lancaster, Pa.—This is a large city, and surrounded by some 100 congregations, and many of them very large. Membership, 12,950. In this conference many choice locations could be found. This conference also co-operates with the activities of the General Conference, but is not directly connected by sending official delegates. Consequently, any invitation would have to come through the channels of the Lancaster Conference, rather than from local churches.

Hagerstown, Md., or Chambersburg, Pa.—These are two cities. Some 16 congregations surround this territory.

This conference has the same relationship as the above. They also, like the above have shown a fine spirit of co-operation in many directions.

Harrisonburg, Va.—This city and nearby territory constitutes some 20 or more congregations. Some large, and others smaller. Membership, 2816. At this place they adequately took care of General Conference in 1919, and many happy recollections still remain with many.

Kitchener and Waterloo, Ont.—At these two cities three General Conferences have been held previously. The Mennonite Conference and the Amish Mennonite Conference have a combined membership of more than 4000 members, in some 30 congregations.

Johnstown, Pa.—This is a large city. Nearby there are some six congregations, and a little farther away quite a number more. This district has already taken care of General Conference, and that real well.

Gap and Morgantown, Pa.—These congregations are large, and both within reasonable distance of large cities. Around this same section many strong Mennonite congregations exist, that are friendly to General Conference, and known for their hospitality.

Belleville and Allensville, Pa.—The General Conference (the largest attended Conference) was held at this place. The Kishacoquillas Valley is practically settled by Mennonites of many communions, and they certainly showed their hospitality and warm-hearted Christian spirit.

Columbiana, North Lima, Salem, Ohio.—Strong churches, known for hospitality and church-wide interest.

Berlin and Walnut Creek, Ohio.—Two large churches, and many others friendly to the Mennonite General Conference.

Orrville, Ohio.—This area, close to bigger cities, is reasonably near to many co-operating Mennonite churches, is well able to handle General Conference.

Archbold, Ohio.—This section handled General Conference in a fine way in 1915 and 1931, and many fine memories remain of their hospitality.

West Liberty, Ohio.—Three strong churches at this place have more than once shown their willingness and ability to entertain Church-wide activities; among them the General Conference in 1909.

Goshen and Elkhart, Ind.—These cities, surrounded by many interested and large churches took good care of the General Conference in 1917 and 1929, and have always been ready to do their work graciously and well.

Turner, Oreg.—This small town, located in the suburbs of the capitol of the state, Salem, is located from 25 to 35 miles from 7 good-sized congregations. Immense tabernacle; fine

grounds. This will be the location for the General Conference, this year. Many are the prayers for the Lord's blessings upon this, the first far western session of the General Conference.

Eureka, Ill.—The Conference was effectively taken care of at this city, nearby the large city of Peoria in 1925. Some nine congregations are located within driving range. Hopedale, and Sterling, Ill., with community co-operation could also accommodate the Conference.

Garden City, Mo.—This hospitable section of Missouri, with thorough planning could handle General Conference; as was done in 1921.

Kalona and Wellman, Iowa.—These churches have adequately cared for General Conference and other gatherings.

Hesston, Kans.—This town, with the excellent facilities of the College buildings, etc., and the faithful co-operation of the surrounding congregations very ably took care of General Conference in 1933.

La Junta, Colo.—In the event that this state would appreciate entertaining General Conference, with proper planning, their usual untiring efforts, and the fine co-operation of the citizens, which appreciate the personnel and the institutions which the Mennonite Church placed in their city, they could handle General Conference.

Millford, Nebr.—These churches would make good hosts to General Conference.

Tofield, Alta.—With a lesser attendance, on account of the long distance this, the most northern congregation of the Mennonite Church, with its large and hospitable membership could entertain the General Conference. If sufficient sleeping quarters were not obtainable, tents and pullman sleepers could care for the rest. The city of Calgary could also be considered. Especially, considering the fine opportunity a General Conference affords for the propagation of the faith.

Several places mentioned would necessitate careful preparation, quite a number of tents, etc.; but our experience has shown us that many enjoy their tents, and this means of providing sleeping quarters has been growing. At Kitchener, Ont., we had well nigh a small town of tents. If any section has been omitted, let us know. You will notice that Ohio has more places than other States. This is proper, since this state is geographically located in the center of the Mennonite territory numerically. On account of the lack of time we were unable to figure out the center for Mennonite population from California to the East. Would suggest this for a pleasant pastime for one of our "Mathematicians."

Kitchener, Ont.

CORRESPONDENCE

(Continued from page 1017)

the different divisions and their names, and also where different things are found in the Bible. This Bible drill is very helpful to us young people.

We are also starting out this year with our Bible Class. We are having them every Wednesday evening. They are very interesting and helpful.

Mrs. Eli Chupp, a member of our congregation, had an operation for tumors and is now getting along nicely.

Otherwise health is quite fair among our members.

Feb. 15, 1937.

Mary Miller.

Westover, Md.

(Holly Grove congregation)

Greetings of Love to the Readers of the Gospel Herald:—On Jan. 31 Bro. George Hostetler filled the appointment at Oyster Point, Va. Today was the regular services at the County Jail at Princess Anne. May the Lord bless the work at that place.

The mid-week prayer meeting was held at Bro. Menno Detwiler's on last Wednesday night and will be held at Bro. Chancy Hostetler's this coming Wednesday night.

Bro. Amos King preached a very interesting sermon this morning. Text, II Tim. 3:14, 15. We were again reminded of the great importance of continuing in the study of the Word and the wonderful opportunity of hiding God's Word in our hearts.

Bro. Will Stoltzfus is improving but is still not able to be out. May the Lord lay His healing hand on him and soon restore him to his work and church.

We earnestly ask an interest in your prayers in behalf of the work at this place. May the Lord richly bless His people and keep us all faithful unto a blessed end.

Feb. 15, 1937.

In His service,
Carrie Zook.

Montgomery, Ind.

(Berea congregation)

Greetings in our Master's worthy Name:—On Sunday evening, Dec. 27, we reorganized our young people's meeting. The officers are as follows: Mods., Herman Stoll and Jacob Graber Jr.; Chor., Alma Shrock.

Also on Jan. 1 at our annual business meeting officers were elected as follows: Church Chors., Lewis Swartzentruber and Ida Knepp; Trustee, Herman Stoll; Mission Board members, Amos Weldy, E. P. Shrock, and Menno Graber; Menn. Aid Assoc. Director, Amos Weldy; Cor. to Gospel Herald, Alma Shrock.

On Dec. 27 Bro. Shrock preached a consecration sermon in behalf of those who were to serve in the coming year. Text, II Thes. 2:4. May each one in His service reconsecrate their life whole-heartedly to Him.

Bro. and Sister C. P. Shrock and son

(Continued on last page)

THE STORM

(Continued from page 1014)

"I never saw anything so like a miracle!" said the father with deep feeling. Only a divine Hand could have stayed the havoc when it reached this spot.

Jack was very quiet. Then, looking at the mother-bird fluttering over her nestlings, he spoke out of the fulness of his young heart: "I'm sure God's eye must have been on that swallow, and her little swallows in their nest—and—that's how He came to see me!"

"Fear not therefore," said the father, drawing the boy closer to him, "ye are of more value than many sparrows."

This is a true incident, adapted from Light and Life Evangel.—Selected.

SPECIAL MEETING

Johnstown, Pa.

Report of the Christian Life Conference, held in connection with the Johnstown Bible School at the Stahl Mennonite Church, Feb. 13, 14, 1937.

Organization:—Mod., E. C. Bender; Chor., L. L. Swartzentruber; Secys., Evelyn Geiser, Alma Kreider.

Program and Speakers—(Evening) Theme: "The Person of Christ." Devotion, led by Jacob Landes; "The Deity of Christ," Elmer B. Moyer; "What Christ Means to Me," Rebecca Brilhart; "That in All Things He Might Have the Pre-eminence," J. S. Neuhauser. (Morning) Song Service; Devotion, led by Ed Yoder; "Other Sheep I Have," Newton Weber; Sermon, John 10:27, John K. Bontrager. (Afternoon) Theme: "The Work of Christ." Devotion, led by I. S. Rosenberger; "The Redemptive Work of Christ," Floyd Newcomer; "The Present Intercessory Work of Christ," J. H. Ranck; "Christ the Great Emancipator," S. G. Shetler. (Evening) Theme: "The Return of Christ." Devotion, led by Newton Weber; "Signs Preceding the Return of Christ," Elmer B. Moyer; "What the Return of Christ Means to the Unsaved," Elmer Yoder; "Even So Come, Lord Jesus," J. S. Neuhauser.

Synoptic Thoughts: The doctrine of the deity of Christ is absolutely fundamental to Christianity. Jesus Christ cannot be classed with any other man. He stands separate and alone. In youth, Christ means much to me, in that He is my adviser, guide, strength, refuge, intercessor, my joy, and my all. It is the birthright of every child of God to have power. There is no earthly excuse for a powerless life. Christ's motive of humanitarian deeds, was to bring people to a truth of the Gospel. Christ is the connecting link between us and God. Christ's primary purpose was to come as a Redeemer. Sin is rebellion against God, and brings forth eternal ruin. God does not begin a work that He is unable to finish. Christ's intercession will never be exhausted if we allow it to have full sway in our lives. The greater the serfdom, the greater the joy of being emancipated. The return of Christ is one of the greatest future events. When Christ returns He will settle our account. God's mercy is broad. His judgment will be just as broad as His mercy is now. We determine our destiny by the choices we make today. We need to have an expectant attitude and to continue faithful in the service of Christ until He comes.

Secretaries:

Evelyn Geiser,
Alma Kreider.

Many a good sermon is spoiled by big words.—S. E. Eicher.

Married

Martin—Studer.—On Feb. 10, 1937, Bro. Willard C. Martin of Armington, Ill., and Sister Erma M. Studer of Roanoke, Ill., were united in holy marriage at the Peoria Mennonite Church by Bro. C. Warren Long.

Moyer—Johnson.—Bro. Granville Moyer of Blooming Glen, Pa., congregation, and Sister Ella Johnson of the Souderton, Pa., congregation, were united in holy marriage at the home of the officiating minister, Bro. Melvin Bishop, on Sept. 7, 1936. May the blessings of God be with them through life.

Weyandt—Weaver.—On Feb. 10, 1937, at the home of the officiating minister, Bro. Sanford G. Shetler, Johnstown, Pa., Bro. Frank Weyandt of the Schellsburg, Pa., congregation and Sister Mary Weaver of the Weaver congregation were united in the bonds of matrimony. May God's blessing attend through life.

Martin—Leatherman.—Bro. Wayne D. Martin of the Blooming Glen, Pa., congregation and Helen D. Leatherman of the Deep Run, Pa., congregation, were united in holy marriage at the home of the bride's parents near Bedminster Center, Pa., on Jan. 30, 1937 by Bro. Melvin Bishop. May the Lord be their strength through life.

Obituary

Hunter.—Mary A., wife of Isaiah Hunter, was born June 20, 1853; died Jan. 28, 1937; aged 83 y. 7 m. 4 d. She is survived by her husband, Edward, Pearl, Mrs. Grace Fasker, Mrs. George Ramer, and John Camel. Funeral services were held at the home in Brownsville, Pa., by Harvey E. Shank. Text, Rom. 6:23. Burial in Mont Alto Cemetery.

Whisler.—Annie Whisler died at the Chambersburg Hospital Jan. 26, 1937, after a short illness; aged 74 years. She was a member of the Mennonite Church many years and died in the faith. She is survived by 1 step-sister (Mrs. Amon Ehy). Funeral services were held at the Chambersburg Mennonite Church by H. H. Witmer and D. E. Kuhns. Burial in the adjoining cemetery.

Bumbaugh.—James Gilbert, son of Mrs. Gertrude Bumbaugh, was born July 3, 1920; died from epileptic convulsions Jan. 8, 1937; aged 16 y. 5 m. 5 d. He could not attend school for a number of years on account of these convulsions. He is survived by his mother and the following brothers and sisters: Harry, Dorman, Oscar, Ralph, Charles, Donald, Rheba, Ruth, and Mrs. Joseph Shaffer, all of Pond Bank, Pa.; and Beulah of Philadelphia; also by a grandfather, Bro. Alexander Wagaman. Funeral services were conducted at the Mennonite Church in Pond Bank, Pa., by Harvey E. Shank. Text, II Sam. 18:29. Burial in Mount Zion Cemetery near Mont Alto.

Speigle.—Wilma Thomas was born May 29, 1918; died at the Johnstown Memorial Hospital, Jan. 28, 1937; aged 18 y. 8 m. She is survived by her husband (Paul Speigle), to whom she was united in marriage on Dec. 19, 1936. She is also survived by her father and mother (Newton and Mary Thomas) and 3 brothers (Willard, Boyd, and Sanford) and 1 sister (Rheda). One brother (Millard) died in infancy. This sudden departure of one who was in the prime of life caused much sorrow, but we know that God doeth all things well. Funeral services at the home and at the church were in charge of Bro. Sanford G. Shetler, assisted by Bro. James Saylor. Interment in adjoining cemetery.

Shenk.—Annie D., daughter of David and Ann Denlinger Weaver and widow of the late Christian L. Shenk, passed away at the home of her son Clarence Jan. 9, 1937; following failing health of several years duration; aged 78 years. She was a faithful member of Mellingers Mennonite church, and was always glad to be present at services when her health would permit. She is survived by 3 children (David W. of the Millersville congregation, Mahle, wife of Clayton L. Rowe, and Clarence of Mellingers congregation); also 12 grandchildren and 6 great-grandchildren. A son and daughter preceded her in the spirit world in infancy. Brief funeral services were conducted Jan. 12 at the home of her son by David Landis, and at Mellingers Church near Lancaster, Pa., by the Brethren Elmer Martin, David Landis, and Jacob Hess. Text, Phil. 1:23. Interment in the East Petershurg Mennonite Cemetery.

"Although I never can return,
Let not this grieve your heart;
For you will shortly come to me,
Then we shall never part."

King.—Bishop Joshua King was born May 12, 1858, in Lawrence Co., Pa.; died during the night and his lifeless body was found in bed on the morning of Feb. 6, 1937, at his home near Uniontown, O. He was united in marriage to Anna Lantz Nov. 25, 1880, who preceded him in death Feb. 16, 1936. One son was born to this union. He died in infancy. Bro. King was ordained as a deacon in 1883 and as a bishop in 1909. Two foster daughters survive (Mary, wife of Rudy H. Byler with whom he had his home, and Viola, wife of Dan H. Hostetler), besides many other relatives and friends. Funeral services were conducted at the Walnut Grove Church by John B. Peachey of Belleville, Pa., and Henry Sommers in German and O. N. Johns of Canton, O., in English. His body was laid to rest beside his companion in the cemetery adjoining. F. L. S.

Long.—Bro. David D. Long died at his late home in Chambersburg, Pa., on the evening of Feb. 2, 1937; aged 81 y. 1 m. 27 d. He enjoyed good health for one of his years until about six weeks before his death, and enjoyed walking the distance of nearly a mile from his home to the Chambersburg Mennonite Church where he was a member and a regular attendant for many years. He is survived by his widow (Anna L. Horst Long) and the following children: C. Norman, Ezra C., Menno A., Ruel N., and Mrs. Rhoda C. Ebersole, all of Sterling, Ill.; Ira F. of Detroit, Mich.; Cora N., at home; Mrs. Viola Lehman and Mrs. Alma Lehman of Chambersburg. Also 34 grandchildren and 13 great-grandchildren survive. A large number of relatives and friends gathered at the Chambersburg Church for the funeral which was held on Feb. 6. Body laid to rest in adjoining cemetery. Services by D. E. Kuhns and J. Irvin Lehman.

Fisher.—Hannah, daughter of the late John and Elizabeth (Mast) Kurtz and wife of E. E. Fisher, was born Aug. 2, 1855; died at her home at Cambridge Feb. 1, 1937; aged 81 y. 6 m. She was a member of the Conestoga Amish Mennonite Church. She is survived by her husband and the following children: Aaron of Morgantown; Daniel of Gap; Fannie, widow of Amos Smoker; Christiana; John of Cambridge; Gideon of Honey Brook; Annie, wife of Aaron Petersheim of West Grove; Ezra of Honey Brook; Christian of Coatesville; Hannah, wife of Thomas King, Honey Brook; Jacob of New Holland; Enos and Elias, at home; also 44 grandchildren and 13 great-grandchildren. Funeral was held on Feb. 4 at the A. M. Church near Morgantown, Pa. Interment in the adjoining cemetery.

"Rest on, dear mother, your labors are o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find."

Byler.—Solomon H., son of David and Salome (Hertzler) Byler, (both deceased) was born near Belleville, Pa., Dec. 24, 1856; died Jan. 25, 1937; aged 80 y. 1 m. 1 d. On Dec. 31, —, he was united in marriage to Nellie Mae Zook, who together shared each others' joys and sorrows. He had been ailing with heart trouble since August, 1936, but he was able to be around and walk to town occasionally. The evening that he died he had gone to his bedroom and in the presence of his wife he fell backwards on the floor and all was over. He had not complained of not feeling well. He united with the Belleville Mennonite Church in his youth and was a faithful member till death. Funeral services were held on Jan. 28, 1937, conducted by Aaron Mast at the house and Josua Zook and Aaron Mast at the church. Texts, John 14, and Zech. 14:7. They having no children, opened their home to 2 foster children—one boy and a girl. The boy was adopted into the home and has been a good help to his foster parents and now will be such a good help to his foster mother. He leaves his deeply bereaved wife and adopted son (Elam), 3 nephews, and 4 nieces.

Martin.—Perry Cecil Martin, oldest son of Daniel and Anna (Keener) Martin, was born June 25, 1918, near Shippensburg, Pa.; died near Sheldon, Wis., Feb. 9, 1937; aged 18 y. 7 m. 15 d. He united with the Mennonite Church at the age of 15 years and was a consistent member until death. He took sick with the flu which later developed into pleurisy. He was sick only a short time. Just shortly before he died he called his parents, brothers, and sisters to his bedside and gave them goodbye and said he was going to a better home and would be with Jesus. So knowing he is well taken care of, we humbly submit to God's will and say Thy will be done. He is survived by his parents, 4 brothers and 4 sisters (Aletha, Edwin, Mildred, George, Jacob, Ella, Lewis, and Rhoda), 2 grandparents (Geo. S. Keener, Hagerstown, Md., and Mrs. Joseph H. Martin, Shippensburg, Pa.), and many other relatives and friends in the east. Funeral services were held Feb. 13 in the home and at the Christian Church in Sheldon by Bro. I. S. Mast of Casselton, N. Dak. Text, Rev. 20:11-15. Interment in the Sheldon Cemetery.

By the Family.

Shantz.—Sarah Ann, beloved wife of Herman Shantz and eldest daughter of the late Jacob B. Schmitt, was born in Waterloo Co., Ont., Jan. 12, 1870; was married to Herman Shantz Jan. 1, 1891. This union was blessed with 3 sons and 6 daughters. She was the first of her family to answer the death summons from on high. Disease gripped her body and for 18 months her health gradually failed and she fell peacefully asleep on the morning of Feb. 1, 1937; aged 67 y. 20 d. She leaves her deeply bereaved husband, 3 sons, 6 daughters, 19 grandchildren, 3 brothers, 3 sisters, and many relatives and friends. May God comfort the bereaved family. As a mother in the home, she tried to lead her family into the fold of Christ. May God reward her labors. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit. That they may rest from their labors, and their works do follow them." Funeral services were conducted Feb. 1 by Bros. Orphen Wismer and Manassah Hallman at the Shantz Church near Baden. Interment in the adjoining cemetery.

"We miss her, oh how sadly,
None but aching hearts can tell;
We have lost her, heaven has found her,
Our Father doeth all things well."

Dettwiler.—Matilda Snyder was born Nov. 27, 1839 in Waterloo Co., Ont.; died at the home of her daughter (Mrs. B. F. Switzer) near Vestaburg, Mich., Jan. 30, 1937; aged 97 y. 2 m. 3 d. She was married Dec. 8, 1858, to Henry B. Dettwiler. To this union were born 2 sons and 2 daughters (Israel of Caro, Mich.; Rudolph of Crestview, Fla.; Mrs. Elizabeth Sny-

der and Mrs. Susanna Switzer of Vestaburg, Mich.). Besides her 4 children she leaves 21 grandchildren, 54 great-grandchildren, 4 great-great-grandchildren. At the age of 17 she was baptized, became a member of the Mennonite Church, and lived her profession to the end. Her husband preceded her nearly 40 years. He was a minister of the Mennonite Church and died in Midland, Va., Dec. 8, 1897. She went through many sorrows and trials in her younger days, being deprived of her mother at the age of ten years. She was the oldest in the family of 5 children and the last one of them to leave this world. Her greatest concern was that her children, grandchildren, and all of her descendants would live such lives to meet her in the glory world. Many were the prayers she sent to the Throne of God for them. For the past thirteen years she was confined to her home and she always appreciated the services held in the home in her behalf. During her eighty years of fellowship in the Church she acquired a large circle of friends. Her mind was clear and active until about twelve hours before her death. Services were conducted at the home by Erie E. Bontrager and at the Ferris Christian Church by Royal A. Buskirk (Text, II Tim. 4:6-8), assisted by Erie E. Bontrager and Joseph Sherrick. Burial in Ferris Cemetery.

Gnagey.—Eva J., daughter of the late Jonas and Barbara (Miller) Maust, was born Dec. 26, 1857 near Meyersdale, Pa.; died Feb. 5, 1937, at her home in Pigeon, Mich.; aged 79 y. 1 m. 9 d. On Nov. 25, 1883, she was united in marriage with Daniel E. Gnagey who preceded her in death 11 years. To this union were born 7 boys and 3 girls of whom 3 preceded her in death (Nannie, Lloyd, and Melvin), 22 grandchildren (and 2 by adoption) of whom 6 preceded her in death, and 1 great-granddaughter. Those left to mourn her departure are Ada and Amelia at home, Simon of Pigeon, Elias of Bay Port, Mich., Joseph of Wellman, Jonas of Parnell and Howard of Kalona, Iowa. She was the oldest of a family of 13 children of whom 2 preceded her in death. Five brothers and 5 sisters remain (Joseph of Pigeon, Mich.; Joel, Lewis, and Mary of Meyersdale; Simon and Mrs. D. D. Otto of Salishury, Pa.; Mrs. Jacob Gnagey of Stryker, Ohio; Mrs. Daniel Yoder of Iowa City, and Mrs. Henry Yoder of Kalona, Iowa; and Jonas of Leesburgh, Ind.). She had a lingering infirmity for many years which she bore very patiently. She contracted a cold about a week before she died. This weakened her already weak condition. She never caused any trouble any place, to our recollection. She accepted her Savior in her youth and remained faithful till death. She had a desire to go to her long home. Funeral services were conducted in the Pigeon River Church by Mike S. Zehr (Text, Dan. 12:1,2) assisted by Noah Zehr of Newbaven, Ind. (Text, Heb. 9:27). Burial in church cemetery.

"Dear mother, thou art no more here,
But for thee we have no reason to fear;
If thy loving admonitions we live out,
We'll meet thee in heaven without a doubt."

Zimmerman.—Entered into rest, Feb. 7, 1937, at her home near Harper, Kans., Lizzie, wife of Jacob J. Zimmerman; aged 66 y. 2 m. 5 d. She was the oldest daughter of the late Andrew D. and Dorothy (Yoder) Troyer. She was born near Kalona, Iowa, Dec. 2, 1870. When 9 years of age she moved to McPherson Co., Kans., where she grew to womanhood. In her youth she united with the Mennonite Church and continued a faithful Christian to the time of her death. On Dec. 22, 1891, she was married to Jacob J. Zimmerman. To this union were born: Dorothy, wife of Dana C. Hartzler, Topeka, Ind.; Milo, Akron, Pa., married to Beulah Miller; Milton, Harper, married to Matilda Yoder; Bertha, wife of Roy R. Miller, LaGrange, Ind.; Myrtle, at home; Alta, wife of Chancy H. Hostetter, Harper; Fern, wife of Glenn W. Whitaker, Portland, Oreg.; Orpha, at home. With the exception of Bertha, whose duty as the mother of a newborn baby prevented her coming, all were at her bedside. Beside her sorrowing hus-

band and children, she leaves 13 grandchildren, 4 brothers (Jacob, Manasseh, Abe, and Fred) and 3 sisters (Mrs. Fanny Stutzman and Mrs. Kate Ramer, all of whom reside in Harper County, and Mrs. Mary Shettler, Kalona, Ia.); also many other relatives and friends. In 1904 she moved with her husband and family to the farm near Harper, where she lived until the time of her death. She was a devoted wife, a kind and patient mother, and a sympathetic friend to all. Funeral services were conducted at the Crystal Springs Church by Bro. Harry A. Diener of Hutchinson, Kans., assisted by H. J. King and D. Y. Hooley. Interment in cemetery near by.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find."

Brewster.—Mary, daughter of Joseph and Barbara Stutzman, was born near Milford, Neb., July 5, 1883; died Feb. 8, 1937; aged 53 y. 7 m. 3 d. On Aug. 5, 1906, she was united in marriage to Jay Brewster of Aurora, Ohio. To this union were born 1 son and 1 daughter. The daughter preceded the mother to the great beyond in her childhood. The son and the husband remain to mourn the death of a companion and mother. She was one of a family of 7 brothers and 3 sisters and the first to sever the earthly ties of this family of children; although her father and mother have both been laid to rest some years ago. In her youthful days she united with the Mennonite Church and with the family moved to Dual Co., Neb., and later to Aurora, Ohio. Here she reconsecrated her life and was a faithful attendant in Sunday school and church services as long as health permitted. Her death was caused by a complication of ailments which resulted in much bodily pain over a period of many months, yet we all remember the smile and the extended hand to those that visited her in her affliction. She bore her long siege of pain and suffering with marvelous patience and fortitude and her will was continually in subordination to the will of Him who doeth all things well. As she neared the border land she asked to be anointed with oil. When asked if she was ready to depart if this was the Lord's will, her answer was, "I am ready," and if on the other hand the Lord saw fit to again lay His healing hand upon her and restore her to her accustomed health the answer was, "His will be done." We shall miss her in the community, the Church, and in the home. May she rest in peace. Funeral services were conducted at the home and church by the home ministers. Text, Job 14:14. Interment in the Aurora Cemetery.

"The lights have gone out in the mansion of clay,
The curtains are drawn, the dweller has gone.
She slipped o'er the threshold of time in the night
To make her abode in the city of light."

Herner.—Edwin B., son of Benjamin and Sarah Herner, was born at Cullom, Ill., July 14, 1906; died at the Mennonite Sanitarium at La Junta, Colo., Feb. 6, 1937; aged 30 y. 6 m. 22 d. When a young man he accepted Christ as his Savior and united with the Mennonite Church at Cullom. Later, when he moved to Wakarusa, Ind., he transferred his membership to the Holdeman congregation. In 1929 he moved with his family to Goshen, Ind., and united with the Goshen College congregation, where he held his membership at the time of his death. Since his affliction with tuberculosis two years ago he has been confined to his bed. As soon as this disease was discovered his wife and mother took him to La Junta to the Sanitarium, where he received every care that loving hands and medical service could give him. During these trying days he bore his affliction patiently, trusting God fully. He gave bright testimony of his peace with God and of his full submission to His will. This was a great help to his family and a source of inspiration to the many friends who constantly visited him. He received his education in the public schools of Cullom. He completed the High School course at the Waka-

rusa Community School. After that he attended Goshen College and was graduated with the degree of Bachelor of Arts in June, 1928. Later he took additional work in the Department of Education and was granted the degree of Bachelor of Science in Education in June, 1932. He also took graduate work in the Department of History at the State University of Iowa at Iowa City, Iowa. On Aug. 28, 1928, he was united in marriage to Marie Miller of Kalona, Iowa. This union was blessed with two children (Edwin Jr. and Charlene Ann). This was a very happy union and the bond became exceptionally dear during the last two years while Edwin was afflicted. He leaves his deeply bereaved wife, two children, and his mother; also other near relatives and a host of friends. His father preceded him in death on Mar. 3, 1915. A brief service was held at La Junta, in charge of Bros. J. A. Heatwole and Allen H. Erb. Funeral services were held at the East Union Church near Kalona, Iowa, Feb. 9, in charge of C. L. Graber of Goshen, Ind., assisted by D. J. Fisher and Joseph C. Brenneman of Kalona. Interment in the Sharon Hill Cemetery in Kalona.

YOUNG PEOPLE'S INSTITUTE Goshen, Ind., June 30-July 4

A young people's institute will be held on the College campus on the above dates. Plans are being made to engage speakers and teachers. Details will be announced in due time.

I. E. Burkhart, Director,
1410 South 8th St., Goshen, Ind.

MENNONITE GENERAL CONFERENCE

The Executive Committee of the Mennonite General Conference has been in touch with representatives of different railroads. There are uniform rates which apply west of Chicago over all main trunk lines to the Pacific coast. In order to centralize and to get groups together who want to travel the same route, we have appointed Bro. Aaron

Mast, Belleville, Pa., as transportation manager.

Those interested in attending General Conference should decide upon the route they want to take, going and returning. By getting in touch with Brother Mast, he can furnish you with desired information.

The Turner Memorial Tabernacle at Turner, Oreg., was officially designated as the meeting place of General Conference, which will convene, D. V., Aug. 25, 1937. A more detailed announcement will be made later.

J. A. Heiser, Secretary.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1937

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1937 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
100 copies, \$5.50 postpaid.

Address,
Mennonite Publishing House,
Scottdale, Pa.

or
Weaver's Book Store,
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MENNONITE YOUNG PEOPLE'S INSTITUTE Harrisonburg, Va. (July 21-25)

A committee representing the faculty of Eastern Mennonite School is making plans for another institute to be held during the third week in July. The program is being arranged so as to provide many opportunities for devotion, inspiration and fellowship. Plan early to attend this session.

John R. Mumaw, Director.

CORRESPONDENCE

(Continued from page 1021)

Paul of Oregon and Bro. and Sister F. P. Shrock of Goshen, Ind., visited here on Feb. 7. We greatly enjoyed and appreciated this visit and help in the work while here.

On Jan. 31 one soul confessed Christ as her Savior. We plead an interest in your prayers. May the Lord richly bless every child of His, and may we as His children respond to those blessings.
Feb. 17, 1937. Cor.

Imlay City, Mich.

Dear Readers, Greetings:—On Jan. 1 we reorganized our Sunday school as follows: Supts., Isaac Kennel, Ephraim Schaaf; Sec.-treas., Leona Gascho.

Jan. 19-28 we had the pleasure of having Bro. J. M. Yoder of Leonard, Mo., with us, who conducted meetings for us every evening and on two Sundays. His messages were much appreciated and we trust that the seed sown will not return void.

On the evenings of Feb. 12 and 13, and at the regular Sunday morning service on Feb. 14, we heard a missionary from South America tell us about his work among the Indians in Bolivia and their great need for the Gospel. We also had the pleasure of having Bro. Roy Koch of St. Jacobs, Ont., with us assisting with the services on Saturday evening and Sunday morning, and preaching to us Sunday evening. His message on The Victorious Life was much appreciated.

We are very glad when workers from other communities stop and worship with us. Our congregation is small and receives much encouragement by their visits.

Feb. 18, 1937. Cor.

"If you must publish someone's faults, publish your own."

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MARCH 4, 1937

(Herald of Truth
Established 1864)

No. 49

EDITORIAL

"By this shall all men know that ye are my disciples, if ye have love one to another."

A similar thought is found in I Jno. 3:14: "We know that we have passed from death unto life, because we love the brethren."

It is just such declarations as these that gives us an idea of why Paul, in enumerating the fruit of the Spirit, should name LOVE as the first in the list.

No wonder that Peter, in telling the people of God how they ought to live, should earnestly entreat them to "see that ye love one another with a pure heart fervently."

"God is love." His people are like Him. Hence it is that one of the first things to be noticed about them is love. "He that loveth not his brother abideth in death." This is more than a theory; it is a living truth.

There are two classes of people in the world: the people of God and "the children of the wicked one." We call the first class "the Church;" the second class, "the world." God's will is manifest in these sayings: "Love the brotherhood;" "Love not the world."

The record of fallen man has been one continuous record of strife. The first child born to man, instead of proving himself "a man from God," turned out to be a murderer. "Wars and rumors of wars" have been in evidence ever since. In this the world is the exact opposite from that exemplified by the Prince of Peace.

When the Prince of Peace first made His appearance upon earth the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." The followers of the

Prince of Peace are like Him, with love as their chief characteristic. And "by this shall all men know" that they are the disciples of Christ; that they "have passed from death unto life."

Recognizing that the record of the world has been one continuous record of strife, and that love is the unfailing rule among Christ and His true followers, it is in order for us as a church to examine ourselves to see whether in this respect we are following in the way of the world or in the foot-steps of the Prince of Peace. "If ye bite and devour one another, take heed that ye be not consumed one of another."

The constraining power of love is one that exceeds all other powers. No nation can long survive a career of conquest through violence. The enemies of Christ thought that they had overcome Him when they succeeded in nailing Him to the Cross. But the millions of blood-bought sons and daughters in the realms of endless glory will stand as an everlasting monument to the power of love. "There is no fear in love: but perfect love casteth out fear." "If God be for us, who can be against us?"

The love of God is manifested in a nonresistant life. Hear the prayer of love on the Cross: "Father, forgive them." Stephen gave evidence of this same love when he prayed in behalf of his enemies: "Lord, lay not this sin to their charge." Not only are we commanded to "love one another with a pure heart fervently," but we are encouraged to go a step farther and heed our Savior's command, "Love your enemies." Paul gave voice to the Christian's attitude when he said that "the weapons of our warfare are not carnal, but mighty through God."

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy WORD."

THE WORD AND THE WORLD

There is just one letter of difference between these two words, but this letter puts them as far apart as day is from night. It reminds us of the way Modernists would change the whole tenor of Scripture. The changes which they introduce are seemingly slight to begin with and slow to increase; but they are enough to make the Word of God of none effect in the lives of those tainted with this heresy.

After the separation of Judah and Israel, Jeroboam conceived the idea of setting up a worship of his own. He did not, at first, propose any radical changes. All that he proposed to do was to choose other men besides the sons of Aaron for priests, and to make the worship a little more entertaining he made two calves of gold and set them up in the high places. He would still be a worshiper of the true God, only he changed methods a little, so as to make the worship attractive to the people and keep them from Jerusalem where true worship was still practiced.

But two things developed from these seemingly slight "improvements." In them he copied after the world; after the heathen nations around him. Also, it is said, that "he caused his people to sin." Stripped of its hypocrisy, it was idolatry. More than this, it encouraged the nation to indulge in the sins of idolatrous people. Jeroboam and his people had before them two choices: to worship the true and the living God as directed by His Word, or to pattern after the world about them, which meant also to pattern after the sins of the world. Their slight changes in the beginning made them completely sinful in the end.

In our Savior's memorable prayer in behalf of His disciples He said to the Father, "Thy WORD is truth." Depart from this to the slightest degree, and you are traveling in the direction of sin. We may profess to be followers

of our Lord Jesus Christ, but this profession is an idle claim so long as we are walking "according to the course of this world." Our Savior said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." James refers to the same truth when he says, "Be ye doers of the WORD, and not hearers only; deceiving your own selves."

Let us never depart from the truth; neither in word nor in deed. Let the Word of God be our rule of life, even as Christ is our Savior and the Holy Spirit is our Guide. Follow this rule, and instead of following after and conforming to this world, your only concern for the world is to win them to Christ. Worldly conformity is not merely an academic point of error; it is the beginning of the way that leads to defilement in the sins of the world. Obey God, and you are held to a course that makes of you "a vessel unto honour," "unspotted from the world," "sanctified, and meet for the Master's use."

ETERNITY!

By A Brother

For the Gospel Herald.

The word Eternity means duration without beginning or end. What a depth of meaning is in that word! It is fathomless to the human mind. We can compare a grain of sand with a bushel of sand; or a ton or even the whole earth, but there is no comparison whatever between any length of time and eternity. There is a little verse which says:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing His praise
Than when we first begun."

Some one has said, "If a bird would come to this earth every thousand years from some other planet and carry but one grain of sand away, in a course of time the whole earth would be removed; but eternity would only have begun." This is only a faint comparison of its length—there can be no real comparison.

It is an important word because of the fact that every man, woman, and child that ever has lived, is living at the present time, or ever shall live is going to spend it somewhere. It is a solemn fact to think that one hundred years from now, one thousand years from now, we will be existing somewhere. But we cannot stop there; we must go on and think that in the unending ages that we have just tried to get a faint glimpse of, we will be ex-

isting somewhere. May we ask ourselves the question: Where will I be? Where will my neighbor be? Where will the heathens be if I neglect to take the Gospel to them?

There are only two places where Eternity will be spent: in heaven or in hell. When one enters these regions there is no hope or possibility of ever going elsewhere, for there is a great gulf between the two. There is no hope of the lost being annihilated, for he is a living soul. Neither does the Christian need to fear that his inheritance will be taken away or come to an end for it is an "incorruptible inheritance that fadeth not away, reserved in heaven for you."

In this life we see there is growth and development in the Christian life. He passes from one state to a higher. As experience comes to him he develops and reaches new levels. His joys become richer and his peace becomes deeper and sweeter, providing he does his part and allows God to control his life. I do not believe that this growth and development will stop with death. I believe that when we leave this world we will immediately be in a state of happiness and bliss, but I do not believe it will be to the extent that it will be in the ages to come, but we will go from one level to a higher one; from joys to greater joys; from peace to sweeter peace; from rapture to more rapture until we reach a state beyond which we can not comprehend. Paul speaks of the riches of His grace in the ages to come, in Eph. 2. "And (God) hath raised us up together, and made us sit together in heavenly places with Christ Jesus, that in the ages to come he might show unto us the exceeding riches of his grace by his kindness toward us through Christ."

On the other hand we see in the natural man a going downward while in this life. As he grows older he becomes more hardened to sin and often grows colder and colder as the years go by. I believe that in the regions of the lost there will also be a going from sorrow to more sorrow; misery to greater misery; agony to more agony until they will reach a state, the extent of which it is impossible for us to comprehend.

In speaking of the sufferings of the lost, some one once said, "Won't they get used to it?" I do not think so, but rather think it will grow more intense as the unending ages roll by.

Now, what should our reactions be in the face of these facts? First, if we are not Christians we should at once cry for mercy and pardon, and if we are Christians it should help us live more watchful and prayerful. It should help us in solving problems. I have made a rule that I will solve all my problems in the light of eternity. When it comes to making a sacrifice or doing something that seems so hard to the flesh, that it doesn't look like it is

worth the effort, then I like to consider it in the light of eternity—then it is not hard to decide. Mission work may look like a waste of time and money, but in view of the facts given above it makes it worth while if only one soul would be saved through the efforts of a whole lifetime.

Let us then be up and doing. How can we spend our time for selfish aims and ambitions when so many souls are perishing. Let us yield our time, our talents, our money, our all to the Master for Him to use as He sees fit, for I feel there will be many regrets at the close of life if we have failed in doing our part and some souls have to suffer a long eternity of woe because we have failed.

In view of the shortness of this life and the length of the next, money and praise of men should lose their seeming importance, and the things of true importance should hold their rightful place in our lives.

Some one has said, "If everyone would spend ten minutes a day thinking about Eternity, this world would be a different place." How true! Sinners would be repenting. Saints would be getting to work to win souls. Let us not only be sure that we are prepared to spend Eternity with God, but let us do our utmost to win others that they too may spend eternity in the realms of light, instead of the realms of darkness.

"Work while it is day, for the night cometh when no man can work."

Waynesboro, Pa.

WAS JESUS A HERO?

By Lawrence Keister

For the Gospel Herald.

A minister occupying an official position recently said in print that "Jesus Christ was a hero." Another minister in the same denomination had made the same assertion years ago. These two ministers hold D.D. degrees and no doubt believed they were honoring our Lord and explaining His character and mission.

But is our Lord honored by calling Him a hero? Does this designation aid us in understanding Him? Has it the support of Scripture?

We speak of the hero in a work of fiction, meaning the chief male character in whom interest centers. We compare persons as well as things and feel amply able to point out greater or less and even decide as to the greatest in the group. In the case of our Lord, this process places Him so far above other men that He stands alone. "Never man spake like this man." His courage in presence of danger and His devotion to God and the service of humanity no doubt distinguish Him, but we hesitate to class Him with men by calling Him a hero.

In Greek and Roman mythology we find heroes, men who distinguished themselves by great deeds and were regarded as demigods, but the ministers referred to would not place our Lord in this group. He is human and superhuman, but does not belong in heathen mythology. He is not constituted that way, but is so far from it that there is no real comparison.

But may we not call Him a hero because of His courage and accomplishments, of His bold and successful effort to regenerate men, their inner as well as their outer life, and so reconstitute men and society and nations?

That may appear plausible, but on reflection we discover that we are using a measure that is too short. We are looking down but not up; we are failing to consider the whole course of His life. Our Lord is so much more than a hero that the word is a limitation of our thought. To be sure, some wish to limit our Lord and His teaching, to place Him and His teaching on a naturalistic basis; and so to discredit His thoughts which are higher than their thoughts, and His ways which are higher than their ways. Scripture makes this point very plain; so plain that it becomes impossible to call our Lord a hero. We have no inclination to call Him a doctor or an orator, or even a theologian. He is not a candidate for academic honors.

What our Lord was He is, and His "I am" must always be taken into the account. We must think of His entire being and the whole course of His life. We cannot separate His human nature from His divine nature and hence we cannot describe Him in terms suited to humanity but not consistent with Deity.

In order to clear thinking and right living and safe teaching we do well to follow Scripture, in which we find many names worthy of our Lord and truly descriptive of the Word who became flesh, and dwelt among us, and who before His departure gave His disciples the comforting assurance, "Lo, I am with you alway."

Scottdale, Pa.

THE ALL-SUFFICIENT CHRIST

To the artist, He is the One Altogether Lovely.
To the architect, He is the Chief Corner stone.
To the astronomer, He is the Sun of Righteousness.
To the baker, He is the Bread of Life.
To the biologist, He is the Life.
To the builder, He is the Sure Foundation.
To the Christian, He is the Author and Finisher of our Faith.
To the doctor, He is the Great Physician.
To the educator, He is the Great Teacher.

To the engineer, He is the New and Living Way.
To the farmer, He is the Sower, and Lord of the Harvest.
To the florist He is the Rose of Sharon and the Lily of the Valley.
To the geologist, He is the Rock of Ages.
To the horticulturist, He is the True Vine.
To the judge, He is the Righteous Judge, the Judge of all men.
To the juror, He is the Faithful and True Witness.
To the lawyer, He is the Lawgiver, the Advocate.
To the oculist, He is the Light of the Eye.
To the philanthropist, He is the Un-speakable Gift.
To the philosopher, He is the Wisdom of God.
To the preacher, He is the Word of God.
To the reporter, He is the Good Tidings of Great Joy.
To the ruler, He is the King of Kings.
To the sculptor, He is the Living Stone.
To the servant, He is the Good Master.
To the sinner, He is the Lamb of God that taketh away the sin of the world.
To the statesman, He is the Desire of all Nations.
To the student, He is the Incarnate Truth.
To the toiler, He is the Giver of Rest.

—Author Unknown. Sel. by
Pearl Hummel.

THE MAN WHO MADE A UNIVERSE

An incident is related of an eminent astronomer which shows how men in the name of reason, are guilty often of the most irrational conduct.

The great scientist had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in miniature, upon which he represented all the planets and stars in their places, together with their evolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work asked, "Who made that?" "Who made it?" repeated the astronomer. "Why, nobody; it came by chance."

"Nonsense!" said his friend. "Really, who made it?"

"Nobody," came the reply again. "It came by chance, I tell you."

"Don't be absurd," was now the response in irritation. "Some one must have made it. Why don't you tell me who it was?"

Then the astronomer turning to his friend, said: "This poor miniature which I have made to represent what

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

I have a few questions I wish you would answer through the Question Drawer:

1. How many kinds of feet washing have we in the Bible?

2. Is there a reference in Psalms that tells about washing feet in blood?

3. Will you please explain Acts 10:9-16?

4. What is the meaning of the different words in Psa. 119; such as Alept, Beth, Gimel, etc.? R. B. H.

1. There are two kinds of feet washing mentioned in the Bible; namely, customs feet washing (Gen. 18:4; 19:2; 24:32; 43:24; II Sam. 11:8) and ceremonial feet washing (Ex. 30:17-21; 40:30-32; Jno. 13:1-17). The first is a voluntary action, a custom instituted without divine command, with no thought of reward or penalty connected with its observance or non-observance. The second was and is a ceremony, instituted by divine authority. In the Old Testament there was a penalty attached for its non-observance; in the New there is a reward for its observance. Neither of these include clandestine washings; such as the penitent woman washing our Savior's feet with her tears, feet washed in blood, etc.

2. Psa. 58:10 reads as follows: "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked."

3. Acts 10:9-16. It is a plain, matter-of-fact narrative, to be taken literally as it reads. It was God's way of impressing Peter that the Jewish ceremonies, being nailed to the cross, were no longer in force and that the "whosoever believeth" condition of salvation is now the rule in the Gospel dispensation. Acts 10:34-43 is Peter's interpretation of Vs. 9-16.

4. They are the letters of the Hebrew alphabet.

God has created in the universe you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitous combination of atoms. How do you explain your inconsistency?"—Bishop Fiske, in "The Faith by Which We Live."

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

PREACHERS' PAGE

SERMON OUTLINE

Lessons from Mount Horeb

By J. A. Ressler

For the Gospel Herald.

Text, I Kings 19:8

I. Introduction

- A. Horeb synonymous with Sinai.
- B. Location—Between Northern arms of the Red Sea.

II. God Appeared to Moses on This Mountain—the Mount of God.

- A. How Moses came to be there (Ex. 2:1-3:1).
 - B. God's appearance to Moses and His conversation with him (Ex. 3:2-4:23).
 1. Moses' curiosity (Ex. 3:3).
 2. God's warning (Ex. 3:4).
 3. God's command to Moses (Ex. 3:5-7) (holy ground).
 4. The objections of Moses considered in order:
 - a. "Who am I" (Ex. 3:11).
 - b. Who art thou—"I am that I am" (Ex. 3:14).
 - c. They will not believe.
 - d. Rod, serpent, and leprous hand.
 - e. I am not eloquent (Ex. 4:11).
 - f. Aaron goes with him.
 5. "I AM THAT I AM" revealed.
 6. The submission of Moses.
- (Note: Horeb stands for God's contest against self in man.)

III. Moses on Horeb as Leader of Israel (Ex. 19:40).

1. Intervening events from Moses' call at Horeb to the giving of the law at Sinai.
 - a. God's Word proved true.
 - b. Israel, an untrained people, becomes an organized nation through the leadership of Moses under God.
2. Moses ascends the mountain (Ex. 19).
3. The Ten Commandments given (Ex. 20).
4. Various ceremonial commandments (Ex. 20).
5. Patterns of the Tabernacle.
6. Moral and business statutes.
7. Idolatry of Israel.
8. Moses as judge and leader after the departure from Horeb.

(Note: Horeb stands for the Law and man stands condemned.)

IV. Elijah at Horeb (I Kings 18:1-19:8).

- (Fleeing for his life, yet requesting that he might die.)
- A. How Elijah came to be at Horeb.
 - B. Elijah's explanation and excuse (I Kings 19:9, 10).

(Wind, earthquake, and fire in succession symbolic of the visible powers of nature, I Kings 19:11, 12.)
 - C. "Still small voice" symbolic of the quiet power of God's Spirit (I Kings 19:12-14).
 - D. God's commands to Elijah (I Kings 19:15-21).

(Horeb stands for the Spirit of God speaking to man.)

V. Moses and Elijah meet Jesus, the Messiah, on Mt. Hermon (Luke 9:28-36).

- A. Comparisons and contrasts between the characters and work of Moses and Elijah.
- B. Moses and Elijah meet the Lamb that was to be slain.

Scottdale, Pa.

The believer has been justified by grace through faith, and is a "son" in the family of God, and not a servant, under legal bondage.—Selected.

SERMONETTES

Collected by J. G. K.
(Similes)

For the Gospel Herald.

So perfect was God's order of creation that men have tried to prove a creation without a God.

Better be right with God and wrong with the world than be right with the world and wrong with God.

God's ways are behind the scenes; but He moves all the scenes which He is behind.

It is only when people "abhor that which is evil" that they may become willing to "cleave to that which is good."

Now the world judges the godly, but hereafter the godly shall judge the world.

The true measure of loving God is to love Him without measure.

A man has no business with religion who has no religion in his business.

It often times takes more effort to refuse to be used than it takes to let yourself be used.

No one was ever pulled down by lifting others up.

The garb does not make the Christian, but the Christian makes the garb.

Life's darkest roads have many times been the means of leading to its brightest prospects.

The Son of God became the Son of man that the sons of men might become the sons of God.

Consecration begins when self-interest ceases, and ends when self-interest begins.

It's not of so much importance as to how one dies as it is to how he lives.

It took but a few days to get Israel out of Egypt, but it took forty years to get Egypt out of Israel.

The last generation saw the youth of the world go out to die, because the world had not yet learned to live.

A loose tongue oftentimes gets into a tight place.

Give according to your means, or God may make your means according to your giving.

Treasures in heaven are laid up only as treasures on earth are laid down.

Atglen, Pa.

HIS STEPPING-STONE

By S. B. Wenger

For the Gospel Herald.

Some years ago I had a conversation with a college student preacher during his school vacation. I asked him about his future plans after he would be through with his educational work. He remarked that he did not expect to stay

in the ministry very long; that he expected to practice law; that he thought the ministry was a good stepping-stone to something that would be a better paying proposition.

I tried to give him a few thoughts on the seriousness of a man preaching the Gospel as a stepping-stone to something he considered better.

Many people do not think seriously of the great responsibility of a minister of the Gospel. I was forcibly reminded of this a short time ago when a minister was appointed by the Governor of a state to fill the vacancy of State Secretary. In his acceptable speech, he wishing to be politically popular with all classes, said; "I never regarded drinking, smoking, and dancing as moral problems. If a man wants to drink or dance or smoke, that's his own business."

What kind of churches can we expect when led by ministers who have no more sincerity in their work of the ministry? They had better get right with God or go into other business.

South English, Iowa.

A FAITHFUL MINISTRY

By Titus Martin

For the Gospel Herald.

(This is the first of a three-article series. The two remaining articles are on (1) A faithful Laity, and (2) Blessings to the Church through a Faithful Ministry and Laity.—Editor.)

As a laymember I hesitate to write on this subject for fear my motives will be misjudged—that I think we have no faithful ministry. I thank God for our faithful ministering brethren, and these lines are not written to find fault, or to throw stones, but as a help and encouragement to them in their sacred calling. We as a laity can likewise be more helpful to them if we are acquainted with the duties that go with their sacred office. I shall write on the ministry as a whole, and not on each office separately, as many of the things apply to all. Each can make his own application.

The first point we wish to make is, recognize your call as from the Lord. As the Bible teaches us that after we've repented we should not turn back and lay again the foundation of repentance from dead works, just so the ministry (if chosen in one of God's approved ways) should never question their call. This should be settled once for all the day hands have been laid upon you. If the ministry question their call, can they expect anything less than that some of the laity will do likewise? This is harmful two ways: the ministry can not do as efficient work, nor will it make the impressions on the laity. Recognize you have been called of God for some special work, acquaint yourself with the needs of this work, and use all lawful means to prepare yourselves for a faithful discharge of the same.

As the Servants of Christ

The ministry's labors should be done as a servant of Christ and not of men. Gal. 1:10. They should seek to please Him who has called them, and to whom they must some day give an account. They must likewise be humble—"an ensample to the flock," and not as lord-ing it over God's heritage. They need to have a deep passion for the souls of men, and recognize the value of the same. They need to pray for a heart of compassion of love that will move them to use every opportunity to gather in the lost for Christ. They must likewise realize that God's children need to be fed and shepherded to grow in grace. Just as the natural man needs a balanced ration, so the spiritual man does likewise. By this I mean, not become lopsided.

I know of a preacher who it seemed, could not preach a sermon without judgment. Perhaps another might go the other extreme and preach nothing but the love of God. The "all things" should be taught, but as you study the needs of your congregations you may see the need for special emphasis along some lines and I believe this is justifiable. In your teaching your thoughts should be clothed in words that all can understand. I Cor. 14:9. It has been said that a certain preacher preached a sermon once a month to the children, and that was the day he had the largest audience. Why? If the children can understand, the others can also—even the college professor, if he has the grace of God in his heart. We do not mean by this that the food should be all milk, as the Bible speaks about meat; but it should be given in simple language, easy to be understood.

Christ's method of teaching by parables, or natural illustrations, are helpful in making the hearer understand some of the deep things you wish to teach. Commentaries have their place, but should never take the place of Scripture reading, prayerful meditation, and the Holy Spirit's guidance in preparing to teach the congregation. Notes are helpful, if for no other reason than a thought that is written is better remembered. They should not be depended on altogether, nor of such length as to be mistaken for a written sermon. Sometimes the Lord may withhold till the last minute just what He wishes you to speak upon, but I believe it in order to seek His will, study the needs of your congregation; and when the Holy Spirit reveals some days ahead, seek to prepare yourself to give the message, and pray that the Holy Spirit might go on before and prepare your congregation to receive it. Be not afraid to teach against sin, but never whip. The words of a bishop at conference: "The preacher that whips is likely to get it back." The present practice of the ministry visiting, and inviting others I believe is beneficial and hope will never be discontinued.

In Touch with the Members

Another duty of the ministry is to keep in touch with their members; to see that the poor are provided for in their temporal needs, the sick need to be visited, the membership should be invited to come to them for help and guidance in their problems. Like a natural father should be to his children, so they should seek to be a spiritual father to their congregation. Like the apostle Paul you should pray for your congregation, warn the erring, deal with the transgressor (lest the whole lump become leaven), comfort and cheer the discouraged, in all things seek the welfare and growth of those whom the Lord has called you to serve.

Watchfulness

The ministry should be watchful and alert in the many things that confront the Church from time to time. For instance, "The Social Security Act." Many people did not know what should be done and were looking to the Church for advice. The ministry was not unmindful of this and were making a study of it, at least in some places. Many new things have recently come, and will no doubt continue to come if the Lord tarries. The ministry should be watchful, and as they come, seek a Scriptural solution, and present it to the congregation. This should be done before many are drawn into some of these things, which perhaps would not have been if forewarned, and thus the church is defeated from the very beginning. We shall refrain from mentioning anything for fear we shall be taken for casting reflection on some. The ministry should likewise watch over their own lives, as the force of bad example outweighs the strongest teaching.

Material Support

As much as possible the ministry should seek to provide for their own temporal needs, like the apostle Paul. Theirs should be an honorable, unquestionable vocation. To the preacher especially it is a big help if his work allows meditation. The apostle Paul received help from the brethren, and the ministry today should have the right to expect the same. If this has not come as it should have, consider your mode of living. I feel the ministry's mode of living should at least not be above that of the average laymembers. If they live above this it does at least not invite, perhaps hinders, help from the brotherhood. I believe many times it is the fault of the laity that this help has not come.

Unity

Then the ministry must be united themselves. Show me a divided ministry and I will show you a divided church. How can the ministry bring their congregation to the unity of the faith if not united themselves. You may not always think alike in small

things, but charity and forbearance will take care of these. These small differences should not be discussed publicly before the Church. There are likewise some things known to the ministry that should be kept secret. Be faithful in this, no matter how faithful or true the laymember. This secret part likewise belongs to those problems, etc., the laymember has taken you into confidence, and sought your help and advice.

In Conclusion

I would say the ministry must work with, and be submissive to Conference. How can you expect the laity to be obedient to you, their heads, if you are not submissive to Conference, your head? The rulings of Conference live, teach, and uphold before your congregation in a very definite way, and those things you may have convictions for or against, that Conference has not passed on, and there are differences of opinion, be not too strong on, and be charitable and forbearing. We trust these few broken thoughts may prove helpful to those upon whom the Lord has laid hands. May you yet read the words of Paul to Timothy: "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:13-16). May the Lord abundantly bless our faithful ministering brethren, is my wish and prayer. If He tarries, may He in the future continue to supply us with faithful ministering brethren like He has in the past.

New Holland, Pa.

JUST IN ANOTHER ROOM

No, not cold beneath the grasses.
Not close-walled within the tomb;
Rather in my Father's mansion
Living in another room.

Living like the One who loves me,
Like that child with cheeks aglow;
Out of sight at desk of school book,
Busy in another room.

Nearer than the youth whom fortune
Beckons where the strange lands loom,
Just behind the hanging curtain,
Serving in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom,
When I know my love is happy,
Waiting in another room?

—Selected by a Sister.

We ought to cultivate the habit of speaking kindly of other people. We never grow spiritually when we have "a tongue that's loose at both ends."—T. K. Hershey.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

HOPE ON!

Hope on! sad heart, hope on!
As sunshine follows rain,
So will the morning light—
Ere long break forth again;
The way is rough, the night is long,
But it will end in joyous song.

Hope on! tried saint, hope on!
The Father knows His own;
And from His throne on high,
He looks in pity down;
Acquainted with each doubt and fear,
He hears each prayer, counts ev'ry tear.

Hope on! and hope's bright star—
Will shine upon thy way;
Beneath its cheering rays,
The clouds will pass away;
And bye-and-bye, sweet rest will be—
Thy lot, through all eternity.

—Sel. by L. Bontrager,
Greenwood, Del.

THE REFINER'S FIRE

He shall sit as a refiner and purifier of
silver.—Mal. 3:3.

"He sat by a fire of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

He knew He had ore that could stand the test,
And He wanted the finest gold
To mould as a crown for the King to wear,
Set with gems with a price untold.

So He laid our gold in the burning fire,
Tho' we fain would have said Him 'Nay,'
And He watched the dross that we had not
seen,
As it melted and passed away.

And the gold grew brighter and yet more
bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.

Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah, no; but He saw through the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat,
Than was needed to make it pure."

—Selected.

"HE SHOWED THEM HIS HANDS AND HIS FEET"

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced hands,
Thy cross-torn hands—
My Savior, show me Thy hands.

Christ, if ever my footsteps should falter,
And I be prepared to retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet—
Thy bleeding feet,
Thy nail-scarred feet—
My Jesus, show me Thy feet.

O God, dare I show Thee
My hands and my feet?

—B. T. Bradley. Sel. by J. D. Mininger.

HUMAN LIMITATIONS LOST IN THE RESURRECTION

While we are in the world we live in the body. The body sometimes is called the tabernacle. The word carries the idea of short stay here in the world. While in this body we are limited largely to the sphere where the natural body can be. This body is subject to sickness, ailments, etc. While in this body we cannot find perfection, but we look for, and our hope of perfection is in the resurrection.

Our hope in the resurrection is based on the power of God in the resurrection of Jesus Christ. We have eight different accounts in the scriptures of such that were brought from the dead. These were subject to death later on, bringing these to life again was by the power from without the grave. The resurrection of our Lord Jesus Christ was brought about by the power from within as the poet says, "He burst the bands of death." The Power of the resurrection being in God, is in accord with the Infinite and therefore will lose human limitations. In I Cor. 15, the Scriptures teach us, "That which thou sowest is not quickened except it die. Thou sowest not that body that shall be. But God giveth it a body as it hath pleased him, and to every seed his own body." The Lord further speaks on different kinds of flesh and bodies, terrestrial and celestial, in v. 44 He says, "It is sown a natural body, it is raised a spiritual body."

The life of our Lord on the earth and His resurrection gives us some light. In the Transfiguration, the bright raiment and shining face of our Lord accompanied with the bright cloud and the voice of the Lord can be accepted an evidence of the heavenly. We may also get some light in the appearances of our Lord after His resurrection. He first came to the women and was known of them. Later two of the disciples went out of the city. On their way to Emmaus, as they were walking and talking along the way a stranger appeared by them; He also entered into the conversation and accompanied them

to their house. While walking and talking they did not know that it was the Lord, by His body, but He made Himself known in another way. Mark 16:12. "He appeared in another form." Later He appeared to the disciples in a group and when they did not believe it was He, "He shewed His hands and His feet." "And while they believed not for joy," to prove to them that He was not a spirit He ate broiled fish and honey. Luke 24:36.

Thomas was not present; and it seems somewhat selfish when he did not believe the report of the other ten that saw the Lord, but makes the statement that he would not believe if he did not have the chance to put his finger into the wounded hands of the Lord and thrust his hand into the wounded side. But when he met the Lord, he was put to shame, Jesus met him on his own ground and Thomas was humiliated when Jesus not only asked him to see the wounds but at once said that he was to put forth his hand and "be not faithless but believing." Thomas being conscious of his own determination and the mercy of God, follows with the confession, "My Lord and my God."

Jesus at the same time speaks a blessing on those who believe and accept by faith and do not demand the proof as Thomas did.

In John 20 we have the word that gives us the idea that, showing His hands and His side (according to v. 30) was one of the many signs that He gave them to strengthen them, and in order that they may believe. From these Scriptures we may say that the Infinite is not limited to the finite in the resurrection which will be brought about by the power of the Infinite. There is no doubt but that the bodies of them that sleep in Him will be raised in glory and will take on the nature and image of the heavenly, insomuch that the imperfections of the body that affect us in the way of sickness, ailments, sorrows, sin, and death will be lost, and the glory of the heavenly will be evident. H.

"LIFT UP YOUR EYES"

By Barbara Cripe

For the Gospel Herald.

In this world of sin and sorrow,
With its gloom, grief, and despair,
Where can Christians look for refuge,
Where unburden all their care.

O look up—look not around you
To the hills, and you shall see;
Lift up your eyes, for your redemption
Now is drawing nigh for thee.

To the hills now I am looking,
To the hills I lift mine eyes;
For beyond this vale of sorrow
I can see a paradise.

From the hills my help is coming,
My redemption draweth nigh;
Soon we'll cross the heavenly portals,
To all sorrow say "goodbye."

Delavan, Ill.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE GOSPEL OF JOHN**

OUTLINE STUDY

**Lesson for March 14, 1937.—JESUS PRAY-
ING FOR HIS DISCIPLES.**

Lesson Scope.—Jno. 16:1-17:26.

Lesson Text.—Jno. 16:5-7; 17:14-26.

Time and Place.—A. D. 30; Jerusalem.

Leading Characters.—Christ and His disciples.

Golden Text.—That they all may be one, even as we are.—Jno. 17:22.

Points for Meditation.

1. Efficacy of prayer.
2. Christ and the Holy Comforter.
3. "Not of the world."
4. Sanctification.
5. Christian unity.
6. The burden of Christ's prayer.
7. The burden of our prayers.

Introductory Thoughts.—The greater part of this lesson is taken from Christ's memorable prayer in behalf of His disciples, offered up on the memorable night of Christ's betrayal. One thing to remember is that this prayer was offered up not only in behalf of His disciples who were then in the same room with Him but also for the disciples of all ages—including ourselves. We thank the Lord for such an Intercessor. But before we begin our consideration of this prayer, let us notice our Savior's reasons for going away at the time that He did.

LESSON COMMENTS

The Change in Personal Leadership (5-7).—One of the things which filled the hearts of the disciples with sorrow was the announcement of their great Leader that He was going away. In this they made the same mistake that too many people make at the present time, center such things around the idea of self-interest or satisfaction. But Christ clearly taught them that there was something involved that was infinitely more far-reaching than that of the apparent advantage of having Him with them. God was working out His great plan of salvation. This is Christ's explanation: "It is expedient that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This came to pass on the day of Pentecost. With Christ as our Intercessor before the Throne, and with the Holy Comforter everywhere present as our Leader and Guide, we have an arrangement that is infinitely better than the disciples had fondly hoped for.

Jesus' Prayer for His Disciples (14-26).—Here we find our blessed Savior, pouring out His great heart before the Father in heaven in behalf of His disciples. Like the other things that He uttered, we can not add one jot or tittle to what He taught. But it is a great help to us to make a study of this prayer. In this, as well as the prayer recorded in Matt. 6:9-13, we have a model prayer from which we may draw very valuable lessons. Let us note a few of His utterances. After having studied that part of the prayer not recorded in this lesson, we begin with the most striking utterances found in the lesson:

1. "They are not of the world, even as I am not of the world." His prayer is in behalf of the called out ones. He had previously reminded them, "I have chosen you out of the world." As Christ's called out ones, they were commissioned to do their best to bring the appeal of the Gospel to the rest of humanity that all might be given an opportunity to have a place among the called out ones.

2. "Sanctify them through thy truth." Let the truth as it is in Jesus be so firmly riveted in their minds and hearts, that they will be wholly set apart to the service of God.

3. "As thou hast sent me into the world, even so I also sent them into the world." He had already sent them to "the lost sheep of the house of Israel;" He was soon to send them "into all the world, and preach the gospel to every creature."

4. "Neither pray I for these alone, but for them also which shall believe on me through their word." It was a prayer offered primarily in behalf of the eleven, but also in behalf of the disciples of all ages. We have a part in answering this prayer.

5. "That they all may be one; as

thou, Father, art in me, and I in thee, that they also may be one in us: that the world may know that thou hast sent me." Wonderful prayer. That prayer answered and complied with, we have the only kind of unity having divine sanction. In this we have the Triune God at the head, His blessed Word as our instruction (II Tim. 3:16, 17), and the whole Church so completely melted into one—in faith and Spirit—that the world may recognize us as the people of God.

6. "O righteous Father, the world hath not known thee." How can they know Him unless the whole Gospel is proclaimed in its purity and power of the Spirit, exemplified in the lives of God's people? Therefore, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

7. "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." This is the purpose and climax of this whole prayer. May our love to one another be similar to the love of God who sent His only begotten Son into the world to offer Himself as a ransom for our sins. And as Christ laid down His life for us, "we ought to lay down our lives for the brethren." In other words, "See that ye love one another with a pure heart fervently."—K.

BIBLE MEETING TOPIC

**NOBLE-HEARTED YOUNG PEOPLE—
SAMUEL (Jr.).—I Sam. 3**

Topic for March 14

MOTTO

"Here am I."

OUTLINE STUDY

I. A Noble Consecrated Mother.

1. Making vows to God.—I Sam. 1:11.
2. Fulfilling the vows in consecrating her son.—I Sam. 1:27.
3. Worshipping the Lord.—I Sam. 2:1-10.

II. A Noble Childhood.

1. Called of God.—I Sam. 3:1-10.
2. Responsive to God's call.—I Sam. 3:19-21.

III. A Noble Young Manhood.

1. Leading the people to the Lord.—I Sam. 7:3-12.
2. Foundations for a faithful service.—I Sam. 7:13-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Samuel."
2. Samuel, the Noble Hearted.
 - a. Consecrated by his mother.
 - b. Called to be God's prophet.
 - c. Teaching God's people.
 - d. Faithful to God all his life.

For Seniors.

1. Response to Parental Consecration.
2. Response to the Divine Call.
3. Response to the Call of Duty.

PERSONAL THOUGHT

A man who has power with God has power with men. Have I that relation to God which gives me a healthful influence among my fellows?

SEED THOUGHTS

"Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul would reach." —Sel.

Our power in prayer depends upon our life. Where our life is right we shall know how to pray so as to please God, and prayer will secure the answer. The man who is ready to risk all for God can count upon God to do all for him.—Murray.

Samuel stands a most conspicuous example of faith, patience, integrity, self-sacrifice, and intercession.—Selected.

Shall I today yield to the temptation to do wrong on the plea that "they all do it?"—Sel.

"The thing displeased Samuel . . . and Samuel prayed unto the Lord." Do I pray when I am displeased? Is it a habit with me to resort to God in prayer when in any difficulty?—Sel.

III. Suggestions for Junior Programs.—Take up the story of Samuel in its various phases and let the boys and girls tell it as much as possible and make applications. Develop the lessons for us from the record where the boys and girls fail to bring it out; either by leading questions or by apt illustrations.

It is good to impress the blessed results of an obedient life, like Samuel's in contrast with the disobedient life of Eli's sons and their sad end. The duty of parents to correct their children may help the boys and girls to understand the responsibility of parents and make them more ready to see the right of parents to correct them when in error.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MARCH 4, 1937

Field Notes

Revival meetings are announced to begin at Pinto, Md., March 19, with Bro. Milton Brackbill of Paoli, Pa., as evangelist.

Recent reports tell of the serious sickness of Bishop Denton Martin of Hagerstown, Md. We pray for his speedy recovery.

A brother writes from West Liberty, Ohio: "Baptismal services were held at the Oak Grove Church Feb. 14, at which time eight souls were baptized."

If previous arrangements were carried out, Bro. Allen H. Erb of La Junta, Colo., began evangelistic meetings at the East Holbrook Church near La Junta on Friday night of last week.

The annual meeting of the Mennonite Board of Missions and Charities is to be held this year with the brotherhood in the vicinity of West Liberty, Ohio, May 30—June 1. Detailed announcements later.

Those who were looking in this week's paper for article III on the Mennonite General Conference, by Bro. C. F. Derstine, will find it in next week's Gospel Herald, the Lord willing. It came too late for this week's number.

Revival meetings are announced to begin at the Mennonite mission in Norristown, Pa., on Saturday evening, March 6, and continue until Sunday evening, March 14, with Bro. E. W. Kulp of Bally, Pa., in charge. Pray for the meetings. M. H. C.

Revival meetings are to be held at the Sunnyside Mission, a mile south of Lancaster, Pa., beginning March 13 and continuing nine evenings. Bro. Martin Weaver of Annville, Pa., will be the evangelist. Pray for the meetings. —D. S. H.

Bro. J. Irvin Lehman, who for several years has served as Special Bible Term instructor in the Eastern Mennonite School, has been appointed as official solicitor for that institution. He is authorized to receive any contributions intended for the Eastern Mennonite School at Harrisonburg, Va.

Bro. S. F. Coffman, Vineland, Ont., delivered a much appreciated address to the Young Men's Christian Fellowship, of the First Mennonite Church at Kitchener, Ont., Feb. 23rd, to a crowded house of men and young men, "If I Were a Youth and Lad Again." This was the second time, the address was called for. D.

For some reason the letter sent from our mission in Detroit, Mich., failed to find its way into the Gospel Herald. We are very sorry. Though the letter failed to appear the missionaries feel very grateful to the many friends who remembered them individually, and also the institution, during the Christmas holidays and the time before.

At a recent meeting of the ministerial body in the Lower District, Rockingham Co., Va., it was decided to build a house of worship at Capon Run, in that field. A building committee has been

appointed. Those from other sections desiring to donate to this cause may send their contributions to Bro. Howard Showalter, Broadway, Va.

Bro. Esaias B. Witmer, whose obituary notice appears elsewhere in this issue, is one of our latest ministers to answer the heavenly summons. He was for many years a faithful minister in Groffsdale and Metzlers congregations, Lancaster Co., Pa., and many will miss the vacancy caused in home, community, and Church. May God comfort the bereaved.

Bro. Jonas Yoder, for many years a faithful minister in Oak Grove Church near Belleville, Pa., answered the heavenly summons while in church on Sunday, Feb. 21, and funeral services were announced for the 24th. May the comforting grace of God abide with the bereaved family and congregation, and the Lord raise up another to fill his place in the pulpit.

The First Mennonite Church, Kitchener, Ont., is sponsoring a "Singing School," beginning Thursday evening, 7:45 p. m., March 25. The Young People's Meeting has given their evening for the work. There will be the study of rudiments, and interpretive Hymn singing. All other congregations near by are invited. Bro. S. F. Coffman has been engaged to conduct the course.

Plans for General Conference.—The article by Bro. Aaron Mast, bearing on this subject and printed elsewhere in this issue, answers a number of questions that have been on many people's minds. Of course, there are a number of details to be worked out and information to be given out that is not yet available, but a good beginning has been made. Those interested will please write to Bro. Mast.

Mennonite Year Book and Directory.—A finished copy of this book was laid on our desk one day last week. A number of hindrances came in the way, so that the completion of the work was delayed a week or two. You will find the contents of this annual messenger very interesting, and valuable for those looking for facts and figures concerning the activities and present status of the Church. Orders will be sent out as long as the supply lasts. See announcement on last page.

Eastern Mennonite Board of Missions and Charities.—We are in possession of an interesting program of the 23rd annual meeting of the Eastern Mennonite Board of Missions and Charities, to be held at Stony Brook Church, York Co., Pa., Tuesday and Wednesday, March 16 and 17. Tuesday forenoon is to be devoted to a joint meeting of the Executive Committee and the Bishop Board of the district. The

meeting for the public begins Tuesday afternoon. Among the out-of-the-district speakers listed on the program are Bros. Jay Hostetler of India, J. L. Stauffer of Harrisonburg, Va., Ray Shank of Washington, D. C., and Richard Danner of York, Pa.

We copy the following from the "Mission News Bulletin" of Feb. 24: "The brethren, J. N. Kaufman and C. L. Graber, who have been sent by the Mission Board on an investigating tour into the flood-stricken districts, have returned and report that there is ample supply of clothing and food and labor. Our constituency will please note this and direct their gifts and charities to other needy fields. We thank you all for your hearty response. May the Lord bless you."

Was it Hillary?—A brother writes us, telling of a man representing himself as a Russian Mennonite who appeared before the Mennonite congregations in Fort Wayne and Elkhart, Ind., in behalf of the flood sufferers. The description sounds very much like the ancient Hillary who during the past 32 years has posed as some kind of a Mennonite a dozen times or more, but one would hardly think of him appearing in territory he had "worked" once before. But whether his real name is Hillary or something else, our people will do well if they keep on their guard when strangers come around soliciting money. They may be "angels unawares;" but not all angels are of the trustworthy kind.

Correspondence

Hydro, Okla.

Dear Herald Readers, Greeting:—On Dec. 13 we had the privilege of again commemorating the suffering and death of our Lord and Savior.

Bro. Milo Kauffman of Hesston, Kans., came on Dec. 23, and started a series of meetings that evening which lasted through the young people's institute, which was from Dec. 29 to Jan. 3. Bro. Joe Gingerich, of Detroit Lakes, Minn., and Bro. Protus Brubaker of Edwards, Mo., assisted Bro. Kauffman as instructors. It was indeed a spiritual feast and was much enjoyed, as it so greatly strengthened and encouraged the children of God to press on in the name of Jesus.

There were also a number of public confessions. We also had visitors from other congregations during the Institute for which we were glad and trust they were repaid for their efforts, as there surely was something for all who came hungering for the truth.

Our Sunday school has been reorganized. Officers elected were: Bros. John Detweiler and Ben Slagell Sup'ts., Sisters Grace Shantz and Goldie Miller Secretaries, Sisters Mattie Swartz-

druber and Ellen Slagell Choristers, and Ina Shantz Primary Chorister. For moderators in our Young People's Meeting, Bros. Henry Slagell and Valentine Swartzendruber were elected.

Pray for the work at this place, Feb. 18, 1937. Nora Eichelberger.

Hesston, Kans.

Dear Readers of the Gospel Herald, Greetings:—On the evening of Jan. 6 the annual business meeting of this congregation was held. At that time the following officials were elected: Trustee, C. A. Vogt; Chor., Ezra Hersberger, J. D. Hartzler; Secy., D. D. Driver.

We, as a congregation, were glad for the presence of another large Special Bible Term class. On Feb. 6 was held a summer Bible school conference. On Sunday morning, Feb. 7 Bro. E. M. Yost, of Greensburg, Kans., brought us an interesting message on the Holy Spirit in the Life of the Believer. This was followed in the afternoon and evening by a Christian Life Conference. In the afternoon the consecration service in charge of Bro. J. D. Mininger was especially impressive as many consecrated their lives anew to the service of the Master.

Jan. 22-31 Bro. S. J. Miller, of Pigeon, Mich., conducted a series of meetings. A number of young people renewed their covenant with Christ their Savior and the membership was drawn closer to Him.

At this time Bro. C. M. Hostetler is not able to attend services. He had been a regular attendant and we pray, if it is the Lord's will, that he may soon be restored to health.

We ask an interest in the prayers of God's people.

Feb. 21, 1937.

Cor.

Mummasburg, Pa.

Greetings to Herald Readers:—While thinking of what the Lord has done for us, we bow our heads and offer words of gratitude.

Since our last writing we had the pleasure of having Bro. E. J. Bontrager of Midland, Mich., with us over two of our services, Feb. 14 and 21. We were sorry he got sick. We hope by the time he reaches Michigan the Lord will have restored full health to him again.

The death angel has visited our congregation and has taken our aged deacon, Bro. Martin Boyer. He was 88 years old.

We were indeed glad to have back with us again, Feb. 21, our young minister, Bro. Roy Geigley, who has been at the Eastern Mennonite School for the six-week Bible term.

We beg an interest in your prayers in behalf of Sister Edith Collins who has been sick so much. May God speedily restore her to full health. We ask the same for Bro. Amos Ogburn. Pray for the work here.

Feb. 21, 1937. Lizzie D. Myer.

La Junta, Colo.

(East Holbrook congregation)

Greetings in Jesus' name:—On Sunday afternoon Feb. 14, we attended the funeral of one of our faithful members, Bro. Adam Plank, and we can all say with one of our ministers, "His prayers will be greatly missed."

The reorganization of the Sunday school at this place is as follows: Bro. Joe Yoder Supt. for adult dept., Sister Fanny Hershey Prim. Supt., Chor., Bro. Lloyd Kiser, Sec.-Treas., Bro. Amos Kulp, Church chor., Bro. Charles Snyder.

We were pleased to have with us in our regular Sunday services, Feb. 14, a number of students from Hesston, who were on their way home to Oregon and Idaho: George, Lela, Charles, and Chauncy Kauffman, Lewis Landis, Leroy Hooley, and Raymond Shank. Bro. George Kauffman gave us a very interesting sermon in the morning.

We are looking forward to our revival meetings, to be held in the near future. We are expecting Bro. Allen Erb of La Junta to assist in the work. We ask an interest in the prayers of God's people that God may have His way in the lives of His people as well as those who know Him not.

Feb. 23, 1937. Hazel Headrick.

Elton, Pa.

(Pleasant Grove congregation)

Dear Readers of the Gospel Herald:—On Feb. 21 we had the pleasure of having with us Bro. Isaiah Rosenberger and wife of Canada. He gave us an interesting talk in our young people's meeting and also preached on the Judgment. Although the number was not so large on account of the weather conditions, the interest was good.

On March 28 Bro. H. J. King of Harper, Kans., will begin revival meetings at this place. All those who know the worth of prayer will please pray for these meetings, that it may be an old-time revival.

Feb. 25, 1937.

E. H.

Schellsburg, Pa.

Dear Readers of the Gospel Herald, Greetings: On Sunday, Feb. 21, we had with us Bro. and Sister Roy Payne of Allensville to preach for us morning and evening. We also had with us Bro. and Sister Zook of Allensville, who allowed themselves to be used in the services, for which we were glad. Pray for this congregation, that it may grow in spirit and truth.

Feb. 26, 1937. Ruth Weyant.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

Miscellaneous

COURAGE TO LIVE

(The following poem was clipped some months ago by the late Edwin B. Herner and represents his prayer for those he leaves behind.—C. L. G.)

To those who have tried and seemingly have failed,
Reach out, dear Lord, and comfort them to-day;
For those whose hope has dimmed, whose faith has paled,
Lift up some lighted heavenly torch, I pray.
They are so frightened, Lord; reach out a hand.
They are so hurt and helpless; be their friend.
Baffled and blind, they do not understand—
They think this dark and tangled road the end.

Oh, touch to flame their hope that has burned low,
And strike with fire faith's ashes that are dead.

Let them walk proudly once again, and go
Seeking the sure and steadfast light ahead.
Help them to move among their fellow men
With courage to live, courage to try again.

OLD TIME REVIVAL

By T. K. Hershey

For the Gospel Herald.

XIV

Ezekiel

In many respects, there is much similarity in the life, character, and work of Isaiah and Ezekiel. In the beginning of their ministry, both had a vision of God. Both were very definitely called for a special work, and both were given a particular commission. Ezekiel was given a task in some respects different from that given to Isaiah. Let us see what the twentieth century evangelists may learn from the prophet Ezekiel.

His Vision and Call

Like Isaiah, Ezekiel had a vision of God before entering his field of service. It was presented in a different way but had the same effect. Before he was ready to be sent out with God's message, Ezekiel was taken through a series of experiences, or schooling. His vision is described in the first chapter, the last verse says, "And when I saw it, I fell upon my face, and I heard a voice of one that spoke" (Chapter 2). God speaks to Ezekiel and reveals his life work to him, "I will send thee to the children of Israel." He then proceeds to describe his task, and by no means offers him an easy one.

God points out that the nation will be rebellious, imprudent children, stiff-hearted; will be as briars, thorns, and scorpions to his life. But He says to Ezekiel, "I am sending you to them. Don't be afraid of their words. Don't be discouraged or dismayed at their looks, but speak my words to them." Ezekiel was then told to eat the roll, and it was as honey for sweetness in his mouth.

God insisted that Ezekiel should have a thorough and correct knowledge of His Word before going out with it. 3:10. He tells the prophet to first receive the Word into his heart; not have only a head knowledge. Just so must it be with every evangelist if he would see an Old Time Revival spring into existence. He must "eat," so to speak, the Book. People discern very quickly if it is only head knowledge or if it has entered into the heart of the preacher. "Receive it into thine heart and hear with thine ears." "And go, speak unto them and tell them, Thus saith the Lord." What a call!

Without a doubt, Ezekiel now believed he was ready, graduated, if you will, but not so. For seven days he had to live with the people with whom he was to work. "I sat where they sat, and remained astonished among them seven days," 3:15. You and I, brother, in our evangelistic work must meet the masses where they live. At the end of waiting, watching, and studying period, God tells Ezekiel what his charge is. "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth [that is, get it from me first] and give them warning from me." In other words, God showed Ezekiel that he was to be a watchman and a mouth-piece, and that through the prophet God would do the speaking and take care of the result. O, for evangelists who are consecrated watchmen and mouth-pieces for God.

Then in 3:22 Ezekiel has another wonderful experience in the series. Perhaps, he believes himself surely ready to go now, but "Arise, go forth to the plain, and I will there talk with thee" — "I arose and went forth into the plain, and behold the glory of the Lord stood there" as it did in 1:1, and again Ezekiel falls on his face. What happened? The Spirit entered into him and God spoke with him. A glorious experience for evangelists, preachers, missionaries and laity!

Surely, Ezekiel is now ready to be sent, for what further preparation can be necessary? He had not yet learned the secret of being alone with God. "Go shut thyself within thine house." That's it, alone with God. There he was told how he would be treated. The rebellious, stiff-necked people would bind him so that he could not go out. On top of that, his tongue would cleave to the roof of his mouth and he would be dumb. Surely, this was a terrific blow to the prophet. Ezekiel had to be taught that of himself, he would not be able to carry out the commission. "But when I speak with thee, I will open thy mouth and then thou shalt say unto them, Thus saith the Lord God." What a lesson for present day called-of-God preachers!

This contact with God came as a result of shutting himself in to be alone with God. There it was revealed to

him that his own ability and personal opinion of things were useless. Note how often Ezekiel fell on his face before God, and how God took him apart to reveal to him himself and the work he was to do. "Then the Spirit entered into me and set me on my feet and spoke with me." With such a divine call, schooling and training, one cannot help but expect a Revival.

Duty of Every Evangelist

Let every preacher who desires to be used by God in the evangelistic field, read and re-read Ezek. 3:17-21 and chapter 33. In no uncertain tones we find the duty of evangelists analyzed. They are to be spiritual watchmen of the flock, speak the Word and to warn the wicked, the impenitent and backsliders. Neglecting to do this, the blood of such will God require at their hands. If, however, evangelists are faithful in this command and sinners repent, they will be saved; if not, sinners will be doomed but the blood of such will not be required at the hand of the evangelist. What a solemn and responsible position! Ministers, missionaries, Sunday School workers, have we warned those living in sin as we should have? If not, what excuse will we have to render?

Message

Read the entire book of Ezekiel and note how this specially prepared man of God fulfills his duty. The words, "Thus saith Jehovah," are mentioned over and over throughout the book. In his message, he reproves the lying and false prophets and calls them to repentance. Judgments of God are pronounced on one hand and His love for His people on the other. "Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from all your transgressions whereby ye have transgressed and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord: wherefore, turn yourselves and live." What a message for a revival sermon!

Because of the terrible spiritual condition of the people in Ezekiel's day—corrupt priests, princes like ravening wolves, false prophets, oppression of the poor and needy—God searches for a man to call a halt. "And I sought for a man that should make up the hedge and stand in the gap before me and the land, that I should not destroy it, but I found none." How sad! Read 22:26-30. Note the conclusion in verse 31. Evangelists, God wants you to be a hedge for His people and stand in the gap before Him and lost souls. "And I sought for a man." Are you willing to be used in this way?

Let every pastor (shepherd) read the message given in chapter 34. It is especially for leaders of the flock. "Woe be to shepherds of Israel that feed themselves! Should not the shepherds

feed the flocks? Ye eat the fat and ye clothe you with wool; ye kill them that are fed, but ye feed not the flock." Judging from observation, we fear that some evangelists are out in the field to be fed and clothed, and line their pockets with silver. May God have pity on such and in some way take them through the school of experiences similar to that of Ezekiel—"On their faces" before God, and then "stand on their feet" before men, to feed them with the Heavenly Manna. "Feed the flock of God," is both Old and New Testament teaching.

If evangelists are trying to hold meetings with motives described in chapter 34, they become as Isaiah puts it in Isa. 56:10-12, nothing less than "blind ignorant dumb dogs that cannot bark." They growl, but have no heaven-sent message, therefore no revival. "Sleeping, lying down, loving to slumber (that is, lying in bed until noon or almost so) and are greedy dogs" that never have enough; "shepherds that cannot understand. They all look to their own way, every one for his gain from his quarter," or as Ezekiel puts it, "How to feed themselves."

What a pity that there are so many "dumb greedy dogs" that are seeking to live off the people! They work, sweat and appear to be accomplishing something. They take lots of exercise but like a hobby-horse, arrive nowhere. They are like cisterns that are empty. They pump and pump but without result. Then they prime their pumps with pride and self-sufficiency and the sayings, of great men, only to find that their message does not go across. Why? Because the cistern is empty and they have had no heart-experience is the cause of failure. I once heard a preacher say, "Whenever you hear a wagon come down the road making a lot of noise, you may be sure it is empty." How timely are the messages of Isaiah and of Ezekiel to shepherds of flocks, to all Christian workers, but especially to evangelists.

Revival

Take heed to these timely messages, brother evangelist, and a revival of Ezek. 37 will surely take place. Preach as God commands you, and there will be noise, not from the voice of the preacher but from among the people—the shaking and the coming together of the dry bones. The quickening Spirit of God will come to souls and they shall live. It will not be one or two confessions; but "an exceeding great army" of souls. 37:10. People will come forth out of their graves of sin, and God will put His Spirit within them and they shall live, and people will know that the revival is of God and not of man.

Our prayer is, has been, and shall continue to be that the revival of Ezek. 37 be the experience of ourselves, the Church, the nation, and the world.

Tuleta, Texas.

(To be continued)

GENERAL CONFERENCE ITINERARY

By Aaron Mast

For the Gospel Herald.

A number of Boards and Committees will go to General Conference in a group, and a number of individuals are represented on several of these committees. Therefore, we urge that as many as possible take advantage of this group movement so that much of the necessary routine business and arrangements for General Conference may be transacted and dispensed with enroute.

1. General Invitation

We invite all who are interested, to accompany us in this group movement, that if a sufficient number register with us for this plan we will be favored with a special train going west.

2. Line Chosen

We have chosen the Union Pacific line for the reason this line runs direct from Chicago to Portland, Oreg., and cars will stop at the grounds. This line also runs through the territory of Central United States, where most of the Mennonites are located, and can conveniently join any delegation going west.

3. Time of Leaving Chicago

Monday evening, Aug. 16, possibly 10 P. M., arriving in Portland Thursday morning, the 19th. Time of leaving your station will appear on folder, and in Gospel Herald later.

4. Return Trip

Your choice as to route. You may return via San Francisco, Los Angeles, El Paso, Texas, New Orleans, over Southern Pacific line. Or via San Francisco, through Arizona, New Mexico, La Junta, Colorado, Kansas City, St. Louis—(Santa Fe lines). Or over any Northern line through Montana, Dakota, and Canada. All are required to return to Chicago to validate tickets.

5. Time Limits

Your choice as to time of leaving: Previous to this time these tickets expired Nov. 30, but there is a possibility of being granted six months from date ticket is issued.

6. Rates

(Regular fare)

Chicago to Chicago: (Tourist)	\$68.80
Lower Berth	8.25
	<hr/> 77.05

Chicago to Chicago: (Day coach, Reclining Seats)	\$57.35
(Clergy rates)	

Chicago to Chicago: (Tourist)	\$44.00
Lower Berth	8.25
	<hr/> 52.25

Chicago to Chicago: (Day Coach)	\$34.40
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Summer excursion rates east of Chicago will appear on the aforementioned folder.

7. Meals

A dining car attached. Breakfast, 25 cents, Luncheon, 30 cents, Dinner, 35 cents.

8. Information

Any one sending your name to my address will have sent to you a folder with all necessary information, and the proper railroad representative in your district will call and assist you in arranging your trip to Pacific Coast and return. Any other information desired may be had by dropping a line to Aaron Mast, Transportation Manager, Belleville, Pa.

THE SECOND BEATITUDE

By G. W. North

For the Gospel Herald.

Blessed are they that mourn: for they shall be comforted.—Matt. 5:4.

The reference here is not to the common sorrows and griefs of life. They that mourn over their spiritual wants, and over sin as the guilty cause of them. These may and often do have a sanctifying and blessed influence.

Those that mourn are happy. That godly sorrow seems here intended; which worketh true repentance, watchfulness, a humble mind, and a continual dependence on the mercy of God in Christ Jesus, with constant seeking of the Holy Spirit, to cleanse away the remaining evil. Such mourners shall be comforted by their God. Isa. 61:3 speaks of mourning being turned into "the oil joy." It is only when our sorrowing and grieving serve to draw us nearer to God that they become glorified into the mourning which is blessed.

The mourning referred to in this beatitude is not the sorrowing occasioned by losses, disappointments, sickness, death, or any alteration of our outward circumstances. The sorrowing meant here is that which arises from contemplation of our sinfulness and unworthiness; contrition of the heart because of sin and conscious guilt. That is the mourning upon which this beatitude pronounces its benediction.

Other sorrows may or may not be comforted. But this sorrow is sure of comfort. The comfort it desires is that which comes through cleansing and forgiveness—a comfort never denied to truly penitent souls. "The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit."

They that mourn over their spiritual wants, and over sin as the guilty cause of them, who long for spiritual blessings, and come to Jesus Christ for them, according to His directions.

This beatitude includes also all the mourning to which God's children are subjected by the chastening through which God prepares them for their ev-

erlasting joy of heaven. True happiness does not consist in external condition, but in the state of mind.

Kokomo, Ind.

ECHOES FROM THE SIX-WEEK BIBLE SCHOOL AT HESSTON, KANSAS

By Ervin Kempf

For the Gospel Herald.

From Jan. 6 to Feb. 12 a number from this vicinity were privileged to attend the Special Bible Term at Hesston College and Bible School.

The following were instructors for this special term: Bro. J. C. Gingerich, Detroit Lakes, Minn.; Bro. M. M. Troyer, Conway, Kans.; Bro. S. J. Miller, Pigeon, Mich.; Bro. J. D. Mininger, Kansas City; Bro. George Kauffman, Bloomfield, Mont.; Sister Alta Erb, Hesston. Bro. Maurice Yoder of the regular faculty also taught a two weeks' course for ministers.

The six weeks spent at Hesston have meant much to me. "I was well repaid by what I received while there." "It has been the means of drawing me closer to my Master." "I will try and serve Him better than ever before." These and many other testimonies were given by those who attended this Special Bible Term.

The revival meetings, conducted by Bro. S. J. Miller, were well attended and an active interest was shown. Sinners found a source of joy unspeakable and saints were built up in the most holy faith. We are glad to say that the Spirit is still striving with men.

The time spent in a Special Bible Term is all too short to glean all the Bible truths. During the six weeks a survey of the entire Bible was given, but that is not enough, we must dig deeper into God's Word to make our Christian lives complete.

The students who attended this special term were privileged to attend services at the Yoder, Pennsylvania, and West Liberty congregations.

This year's Special Bible Term enrollment has broken all previous records. This is the fifth year in succession that Hesston College Special Term had a record-breaking enrollment. The total enrollment this year was ninety-four. Truly by these Special Term sessions, Hesston College is doing a wonderful work in helping many young folks and furthering the cause of Christ and of His Church.

In view of the fact that there is so much falling away from the true faith and so much ungodliness in the world, it is very gratifying to see many young people still yearning for the true faith, the whole Gospel of Christ, and are earnestly preparing to do more effective work in the spreading of the Gospel.

We ask an interest in your prayers that our Christian institutions may go

forth in teaching the Word of God in these Special Term Schools and that it may be a means of strengthening the Church.

Wellman, Iowa.

BEING A CHRISTIAN IN SCHOOL

By Edna Shantz

For the Gospel Herald.

When we are going to school we have an opportunity to show that we are truly a child of God. This can be shown in conduct, in speech, and in various other ways.

One way is by confessing Christ to our teachers and companions. This is a thing most of us shrink from doing, but I believe that if we let them know the stand we take we will be spared many an unpleasant experience and receive a blessing from God.

Another way is in word. We should always refrain from using profane language and instead speak kind, uplifting things to our companions at all times.

In study we can be a good influence by being industrious and preparing our lessons thoroughly. A Christian boy or girl will not cheat by copying and can set a good example by studying things out for himself instead of copying what someone else has worked hard to get.

Again, we can show where we stand by being unselfish. We should always be ready to give our classmates or anyone the best part of anything which we share with them. Then too, a Christian boy or girl will never be so selfish as to take credit for something which they didn't do but rather tell who really was responsible for it so that they may receive honor for it.

Obedying rules provides another opportunity for us to show that we are Christians. When our classmates try to deceive the teacher, or in any way break the rules of the school, let us never have any part in the deed but rather try to convince them that it is wrong to do such things.

We should pray daily, and in these prayers we should especially remember our companions for the day; viz., teachers and classmates, and pray that we may do nothing that would mar our Christian life or cause them to stumble but that we may show them by our life that living for Christ is really worth while.

We should study our Bibles continually, so that if we receive any erroneous teachings from text books or teachers that we may quickly detect the error and put away false ideas. This is also a means of confessing Christ by showing our classmates and teacher our "Guide" and point out the mistake in the teaching.

Let us always be true to our church, no matter if we do get criticized and looked down upon as having "queer ideas." And let us always remember

we are "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" and that we should "show forth the praises of him who hath called us out of darkness into his marvelous light" (I Pet. 2:9).

Let us pray that none of us will ever fail in showing forth the "Christ life" to others, no matter where we are and that we may always let out an influence for good to those with whom we come in contact.

Carstairs, Alta.

Editor's Note: This by a young disciple is not only a practical message, but in line with the scriptural standard of light-shining wherever we go. Let both parents and teachers encourage (by precept and by example) all our young people live true to this commendable standard of Christian living.

WHO IS GOD?

By Helen M. Hess

For the Gospel Herald.

God is Spirit; infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. Strong's explanation gives—God is the infinite, perfect Spirit, which is the source of all things, support of all things, and end of all things. In Jno. 4:24 we read, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

A spirit is an invisible and incorporeal being. While spirit is invisible it may be manifested in visible form. The essence and manifestation of that essence are entirely different things. In Jno. 1:18 we read, "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him."

The Bible gives no proof of God's existence. None is needed. His essence is denied only by the fool. In Psalms 14:1 we read, "The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works: there is none that doeth good."

The Scriptures everywhere speak of the personality of God. His existence is assumed. Whether this belief is based upon intuition or is acquired does not make any difference. The fact must be reckoned with. The burden of proof rests upon the objector. Every event demands an explanation. Evidence of God's existence is furnished by the existence of a world order; a world of design; and from history. "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:19, 20).

Man being a personality, bearing the likeness and image of God, he registers impression of the Divine Being. The human conscience reveals moral nature.

God is unique. There is only one God, to the exclusion of all others. Though a three-fold personality, the persons are numerically one essence or substance and constitute one indivisible God. "The Lord our God is one Lord" (Deut. 6:4). He is self-existent: "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:14).

God exists by the very necessity of His Being. He is immutable and unchangeable. The nature, attributes, and will of God are exempt from all change. He is no better or worse.

God is omniscient—has all knowledge; one example—He knows all man's deeds, experiences, thoughts, and whereabouts. In Psalms 139:2, 3 we read, "Thou knowest my downsitting and mine uprising: thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways."

God Knows

Some years ago a light-house keeper fell asleep at his post of duty. When he awoke it was to find to his horror that the machinery which controlled the revolving of the light had run down, and the light had become fixed for at least half an hour. Awakening, he leaped to the crank, and began to wind up the machinery as if for his very life. He peered into the darkness and saw no light of any steamer, but he could not be sure what had happened while he was asleep.

Should he record his act of negligence, which might have had such fearful consequences to life and property? Would anybody be the wiser if he did not record truthfully in his log what had happened? He waited. His desire to hide his guilt became stronger, and day by day passed and no reprimand came. He determined to give no record or tell no one of his neglect of duty.

Months went by, and the incident began to fade from the memory of the light-house keeper.

Four months later a captain of a P. & O. steamer, just returned from a voyage to Australia, sat next to an official of the Trinity House at a public dinner. The Trinity House is the department that is responsible for looking after the light-houses that dot the English coasts.

The captain turned to this official and said, "By the way, when did your people make S— a fixed light?"

The Trinity House official answered, "S— a fixed light? You are dreaming. It always has been, and still is, a revolving light."

"Well," replied the captain, "when I took my steamer down the channel four months ago, I passed S— light-house at two in the morning. The light was fixed. I can produce witnesses to prove it."

"Ah—," said the official, as light

dawned upon his mind, "will you be good enough to give me the date and hour on which you passed?"

Next morning an inspector travelled from Trinity House, London, to S— light-house. One can imagine the feelings of the keeper when he learned that his neglect of duty was discovered. If he had only honestly entered on the log his neglect of duty, he might have got off with a severe reprimand; but to hide it made things a hundred times worse. What could he say in excuse? He was dismissed from the service, and no wonder.

The keeper slept for some hours at his post of duty. Yes! And his sin, his negligence was later found out. And even if his wrong would not have been found out GOD KNEW! GOD KNOWS!! For "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

God is omnipotent—has all power. He is Almighty. "He maketh the storm a calm, so that the waves thereof are still" (Psalms 107:29). All men are subject to God's will and Word. Recognition of and yielding to His will results in happiness.

Let us pray,—

"Guide me, O! Thou great Jehovah,
Pilgrim thru this barren land;
I am weak but Thou art mighty,
Hold me by Thy powerful hand."

God is Omnipresent—God in the fullness of His essence fills the universe in all its parts. The presence of the human soul in every part of the body may be thought of and compared to God everywhere and in everything. This truth is most blessed and yet so great in its effect upon conduct. God always was, is, and always will be.

Say not my soul, "From whence
Can God relieve my care?"
Remember that omnipotence
Has servants everywhere.

God's help is always sure,
His methods seldom guessed,
Delay will make our pleasure pure
Surprise will give it zest.

His Wisdom is sublime.
His heart profoundly kind;
God never is before His time
And never is behind.

God is sovereign. He has the absolute power over and above all being and has absolute right to dispose of all His creatures as His own good pleasure dictates. He has the power to do that which is consistent with His Infinite perfection. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:36).

God is holy. "Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy" (Psalms 99:9). God is absolutely free from all defilement. He is absolutely perfect. The absolute need of an atonement for sin before the sinner can approach God is because of His holy nature. In Eph. 2:13 we read, "But now, in Christ Jesus, ye who sometimes were far off,

are made nigh by the blood of Christ." The atonement has its deepest meaning in the holiness of God. All approach to God is absolutely on the ground of the shed Blood of Christ.

God does not punish the sinner, merely because the sinner's good makes it necessary, but because He is holy and hates sin. His holiness is living and acting and must manifest itself in striking at sin. It is true that God is love, but His love can only be seen in the burning light of His holiness.

The Son, Jesus Christ, is the original and eternal object of His love. God loves those who are united to Jesus Christ by faith. He has the same love for them that are in Christ as He has for Christ.

God loves the world. He loves sinners. "Thanks be to God for his unspeakable gift," Jesus Christ, who died for you and me and all sinners.

God is a righteous and just God. His righteousness is manifested in His dealing with His creatures. You know many of these ways, so I will mention only two: (1) In visiting upon sinners the punishment due their sins; (2) In providing a propitiation for sin and justifying those who believe on Christ. "The Lord is faithful, who shall stablish you, and keep you from evil" (II Thes. 3:3). "The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Psalms 103:8).

What a great God and heavenly Father we have!! Many people think there is a God but have not come to know Him personally. Let us, at this moment, in our hearts renew the thanksgiving to God for having the blessed opportunity of having been gathered into His fold. May many this Year of 1937 come to know Him, too, I pray. "Glory to God in the highest." We can never praise Him enough for what He has done for us.

"But Thou, O God, hast life that is eternal;
That life is mine, a gift through Thy dear Son;
Help me to feel its flush and pulse supernal,
Assurance of the morn when life is done."

"He that cometh to God must believe that he is."

"I Pray—
God keep my candle lit today,
And burning bright. Thou Infinite
Whose love first set alive its spark,
Keep Thou my candle lit.

"Keep Thou my candle shining clear,
Though slender falls its ray. No whit
Of light have I except from Thee:
Keep Thou my candle lit,

I Pray."

Sterling, Ill.

CHRISTIAN IDEALS

By Isaac R. Herr

For the Gospel Herald.

Give us the right thought, the right motive, the right purpose, the right persuasion into the plans and purposes of life in Jesus Christ. Give us the right
(Continued on last page)

REPORT OF BIBLE CONFERENCE

(Heard during a Bible Conference at Weaver's Church near Harrisonburg, Va., during holiday week, J. L. Stauffer and Ray Shenk instructors.)

Unity is necessary as a church, but not unity with all sects.

A Christian should not think that his services are indispensable, neither that his services are so little that he amounts to nothing.

The more carnal we are, the less unity.

All true Christians constitute the Church.

The mission of the Church is to evangelize the world.

I get ashamed when I think how little the Church is accomplishing in saving souls.

A better supported ministry would be a big help in the Church.

A preacher's life should correspond with what he says.

The book of James is a book of practical Christian living.

The Christian religion bridles the tongue.

The test of the Christian is how he treats the widow and orphan.

Some Christians can't go a mile to church but thirty miles to town.

Happy is the man that can see in a millionaire and in a coal miner a candidate for salvation.

No unsaved person can merit salvation by works.

Works and faith go together in a Christian.

The tongue is a powerful instrument for right or wrong.

Words scatter like feathers in a wind.

When Jesus Christ transforms the life He transforms the tongue also.

Did you ever hear a prolonged one-sided quarrel?

We are influenced by everything about us.

Why try to clean up the world when it is stained with the blood of my Lord.

Planning work or action without God in it is wrong.

We are not told in the Scriptures that the Christian will get a square deal.

Rejoice in temptations and persecutions.

Every organized company exercises authority. Some hold the false idea that the Church has none.

If every man has his own way in any organization it means failure.

The Holy Spirit works from without with unbelievers, and from within in believers.

It is the work of the Holy Spirit to convict the world of sin.

Unless the Holy Spirit works in the believer he is not saved.

If we were always led by the Spirit of God we wouldn't do some things we do and would do other things we don't.

A certain Bible teacher said he would rather trust the spiritual illumination of an ignorant Christian colored woman he knew than to trust in the wisdom of the most highly educated and cultured unbeliever.

"These men that have turned the world upside down have come here also."

Christian courtship is different from the world's standards.

Affections are a sacred trust.

For every fallen girl there is a fallen boy.

We need to let God lead definitely in courtship.

Let them marry whom they will, only in the Lord.

Let them marry whom they will, only in the same church.

I would a thousand times rather go through life unmarried than be married unhappily.

The average Hindu prizes his cow more highly than his wife.

The average American goes to the other extreme.

"The hand that rocks the cradle rules the nation." E. R. Brunk, Secy.

Married

Weber—Goldsmith.—On Feb. 17, 1937, at the home of the officiating bishop, Bro. E. B. Frey of Wauseon, Ohio, occurred the marriage of Bro. Howard Weber to Sister Emma Goldsmith. May the Lord bless this union.

Short—Nafziger.—On Feb. 11, 1937, at the home of the bride's parents near Wauseon, O., occurred the marriage of Sister Kathryn Nafziger to Bro. Glenford Short, Bro. E. B. Frey officiating. May God bless this union.

Roth—Ribbeck.—On Feb. 14, 1937, Bro. Irvin G. Roth of Alden, N. Y., and Sister Frances Ribbeck of Akron, N. Y., were united in marriage by Bro. J. W. Birky at his home in Clarence Center, N. Y. May God's blessing attend them through life.

Stuckey—Roth.—Bro. Chester Stuckey and Sister Ilva Roth of the Lockport congregation near Stryker, Ohio, were united in holy marriage at the home of the officiating bishop, Bro. E. B. Frey of Wauseon, Ohio. May God's richest blessings attend them through life.

Keagy—Kreider.—On Feb. 20, 1937, Bro. Elwood H. Keagy and Sister Ethel L. Kreider, both of the Millersville, Pa., congregation, were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God's choicest blessings accompany them through life.

Bare—High.—On Nov. 28, 1936, Bro. John S. Bare of the Stumptown congregation and Sister Nettie H. High of the Willow Street congregation were united in holy marriage at the home of the officiating bishop, Bro. Abram L. Martin, Intercourse, Pa. May God bless them in their new relationship.

Smoker—Doutrich.—On Feb. 20, 1937, Bro. William H. Smoker of the Maple Grove congregation and Sister Alta N. Doutrich of the Paradise congregation were united in holy marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May God richly bless them through life.

High—Spence.—On Nov. 28, 1936, Bro. David S. High and Sister Charlotte M. Spence, both members of the Willow Street congregation, were united in holy marriage at the home of the officiating bishop, Bro. A. L. Martin of Intercourse, Pa. May the richest of God's blessings accompany them through life.

Moore—Groff.—On Jan. 2, 1937, at the home of the officiating bishop, Bro. A. L. Martin of Intercourse, Pa., Bro. Howard E. Moore of the Landis Valley congregation and Sister Virgilia H. Groff of the Strasburg congregation were united in the holy bonds of matrimony. May God richly bless them all through life.

Bachman—Sharick.—On Feb. 19, 1937, Bro. James M. Bachman and Esther I. Sharick, both members of the Bethel congregation near Ashley, Mich., were united in holy marriage at the home of the bride's parents, Bro. and Sister

Frank Sharick, Bro. George H. Summer officiating. May the Lord richly bless them as they go through life.

Zook—Swartzendruber.—On Sunday morning, Feb. 14, 1937, at the Lower Deer Creek Church near Kalona, Iowa, occurred the marriage of Bro. William Zook of the East Union congregation and Sister Mabel Swartzendruber of the Lower Deer Creek congregation, Bro. John Y. Swartzendruber officiating. May the Lord abundantly bless this union through life.

Obituary

Foss.—Vivian and Violet, twin daughters of Theodore and Ruth Foss, were born Jan. 22, 1937. Vivian lived 10 hours and her sister followed her to their heavenly home on Jan. 23. Their funeral was held Jan. 25 in the Salem Mennonite Cemetery, near Tofield, Alta. They leave mother, father, 2 sisters and many relatives. Services were conducted by Bro. N. E. Roth.

Smith.—Sister Cathrine M., widow of Christian Smith, was born Dec. 17, 1871; died at her home near Rohrertown, Pa., Feb. 15, 1937; aged 65 y. 1 m. 28 d. She is survived by 2 sons, 5 daughters, and a number of grandchildren. She was a member of the Mennonite Church at Rohrertown. Funeral services were held Feb. 18, at the home by D. N. Gish and at East Petersburg Mennonite Church by Landis Shertzler, and Jacob G. Hess. Texts, 1 Thes. 4:13-18; Rev. 14:13.

Borntrager.—Amanda (Gingerich) Borntrager was born in Holmes Co., O., Sept. 1, 1866; died in LaGrange Co., Ind., Feb. 7, 1937; aged 70 y. 5 m. 6 d. She was married to Joni M. Borntrager Jan. 4, 1900. To this union were born 1 son and 5 daughters. One daughter preceded her in death. She leaves a bereaved husband, 1 son, 4 daughters, 2 step-sons, 1 step-daughter, 15 grandchildren, 19 step-grandchildren, 4 brothers, 4 sisters, and a host of friends and relatives.

"Dearest sister, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

By a sister.

Johnson.—Susan (Bechtel), widow of the late Henry Y. Johnson, was born Jan. 13, 1848; died Feb. 12, 1937; aged 89 y. 29 d. She is survived by 1 son, 1 daughter, 10 grandchildren, and 4 great-grandchildren. When health permitted, Sister Johnson was present in church services, being for many years a faithful member of Bally Mennonite Church. A little over 5 years ago she suffered a stroke which left her in a partly helpless condition, causing her to spend her time as a shut-in, at the home of her daughter-in-law, where she received kind treatment and the best of care. Immediate cause of death was a stroke from which she suffered one week. Funeral services at Boyertown Mennonite Church in charge of John S. Kreibel and W. W. Kulp.

Guntz.—Barbara Ann, daughter of the late Pre. David and Magdalene (Halteman) Buckwalter, was born in Chester Co., Pa., Dec. 4, 1857; died in Montgomery Co., Pa., Feb. 15, 1937; aged 79 y. 2 m. 11 d. On Dec. 24, 1887, she was united in marriage with Henry O. Guntz, who preceded her in death. In her early married life she with her husband united with the Vincent Mennonite Church and remained a faithful member till death. She was the mother of 2 sons and 1 daughter who survive her—John, Allen and Mary (Mrs. Joseph Hunsberger). Funeral services were held at the Vincent Church Feb. 19 conducted by Bros. Warren G. Bean and Henry G. Bechtel. Text, Job 14:14. Burial in adjoining cemetery.

Zehr.—Darwin Dean, infant son of Bro. Roy and Sister Opal (Smith) Zehr, was born in Morton, Ill., Jan. 13, 1937; died Feb. 8 at the St. Francis Hospital in Peoria, Ill., following an operation. He leaves his sorrowing parents, 1 brother (Daniel Duane), 2 grandfathers, 2 grandmothers, 1 great-grandfather, 1 great-grandmother, and many other relatives and friends. After having done all that loving hands could do, God thought it best to take little Dean home unto Himself, and we humbly submit to God's will. Funeral services were conducted at the home and church in Morton, Ill., by Bros. Simon Litwiller and Harold Oyer. Burial in Mount Zion Cemetery near Deer Creek, Ill.

"Dear little hands, I miss them so,
All through the day, where'er I go;
All through the night, how lonely it seems,
For no little hands wake me out of my dreams."

Souder.—Lizzie G. (Berger), widow of the late Christian D. Souder, near Morwood, Pa., was born Jan. 22, 1856; died Jan. 29, 1937; aged 81 y. 7 d. She had been in rather delicate health for the last few years, and suffered the effects of apoplexy for about a week. She spoke of her readiness to go, and peacefully fell asleep on the morning of Jan. 29. She is survived by 6 daughters (Mrs. Sylvanus Gehman, Mrs. Abram Landis, Mrs. Elias N. Erb, Mrs. Wilson Moyer, Mrs. Jonas Y. Mininger, Mrs. Horace L. Berger) and 3 sons (Elvin, Menno, and Wilmer). Funeral services were conducted Feb. 3 at the home by Bro. A. Z. Derstine and at the Franconia Mennonite Church (of which she was a member) by Bro. A. G. Clemmer, Elmer Moyer, Jacob Moyer, and Arthur Ruth. Text, Prov. 14:32. Interment in the adjoining cemetery.

Romey.—Emil Romey was born in Canton Bern, Switzerland, Oct. 14, 1857; died of a complication of diseases and old age at his home near Kidron, Ohio, Feb. 16, 1937; aged 85 y. 4 m. 3 d. When one and a-half years old he emigrated with his parents to this country and in early youth joined the Reformed Church at Mt. Eaton, Ohio, remaining a member of the same until death. March 18, 1892, he was married to Mary Ann Moser. To this union 1 son was born. He leaves his companion, 1 son (Amos of Akron), 2 grandchildren, and 3 brothers (also octogenarians), all living in Indiana. Emil was a hard-working man, kind husband and neighbor, a faithful servant in his younger years, serving 20 years for one family. Funeral services were held Feb. 19 at the Sonnenberg Church by S. J. T. Flohr of Mt. Eaton assisted by Jacob Neuenschwander.

Martin.—Andrew G., son of the late Benj. and Susan (Good) Martin, was born Aug. 28, 1864; died Feb. 2, 1937, at his home in Martinville; aged 72 y. 5 m. 5 d. After a period of two years' illness when he was confined to his bed, for 15 weeks with convulsions, and being unconscious the last four days, he passed on. He is the last one of the family. Three sisters preceded him, also an infant son. He was a member of the Byerland Mennonite Church. He leaves his bereaved companion, 6 children (John; Fannie, wife of Howard Eshleman; Clayton; Frank; Benjamin; Norman) and 16 grandchildren. Funeral services were held Feb. 4 at the home and at Byerland Church by James Hess, Maris Hess, Jacob Harnish. Texts, I Cor. 15:35; Psa. 103; Phil. 1:21. Burial in the adjoining cemetery.

"In silence he suffered,
With a smile his pain he bore;
Until God's angel whispered,
'Come home and suffer no more.'"

Plank.—Adam, son of Solomon K. and Nancy (Hartzler) Plank, was born March 31, 1872; died Feb. 12, 1937; aged 64 y. 10 m. 12 d. He passed away at the Mennonite Hospital, La Junta, Colo. Death was due from a weak heart complicated with conditions brought on by influenza. On Jan. 7, 1900, he was united in marriage to Sophie Kunyen. To this union were born 3 sons and 1 daughter (Walter S. of Che-

raw, Mrs. Rosie M. Evers of Rocky Ford, Elmer M. of Burl, Idaho, and Paul E. who preceded him in death); also 1 sister survives (Ellen Garber of Harrisonburg, Va.), and 6 grandchildren. He was a faithful member of the Mennonite Church from his youth, 30 years of this time with the East Holbrook Church of Cheraw, Colo. He will be greatly missed in the home, church, and neighborhood, having always taken a great interest in the church and her institutions, seldom absent from services, always showing a deep concern for every one. Funeral was held in the East Holbrook Mennonite Church, conducted by Bros. Aaron Leatherman and Jesse Kauffman.

Sensenig.—Anna L. Sensenig was born near Oregon, Pa., Dec. 8, 1860; died at the home of her nieces, Anna and Nettie Bruhaker, Jan. 26, 1937, near Neffsville, Pa., where she moved to in July; aged 76 y. 1 m. 18 d. She was the daughter of the late Peter and Elizabeth (Landis) Bruhaker. Death followed a four-day illness of complications. She united in marriage to Reuben B. Sensenig Aug. 30, 1923, who preceded her in death 8 years. Surviving are these step-children: Reuben Sensenig of Stevens, Pa.; Isaac Sensenig of Rothsville, Pa.; Annie, wife of Samuel Wanner of Rothsville, Pa.; Mary, wife of Levi Stauffer of near Ephrata, Pa.; and 8 nephews and nieces. She was a member of the Landis Valley Church for many years and her seat there was seldom vacant. Funeral services were held Jan. 29 at the home of her nieces and at Landis Valley Church by Brethren Noah Landis and Ira Landis. Text, Prov. 14:32.

"Then at last we'll meet in glory,
Gather round the great white throne;
Be with Christ our blessed Savior,
With our loved ones and our own."

Cotterman.—Charlotte E., daughter of David and Elizabeth (Hoover) Garher, was born in Lagrange Co., Ind., Feb. 12, 1862; died on her birthday, Feb. 12, 1937; aged 75 years. While still young she moved with the family to Branch Co., Mich., and later to Mancelona, Mich., at which place she was united in marriage to G. L. Cotterman. To this union one son was born, now deceased. Her husband also preceded her in death nearly three years. At the time of her death she was at the Mennonite Home for the Aged at Mt. Lake, Minn., where she received tender care at the hands of those in charge. On the eve of Feb. 7, just after retiring, she had a stroke and on Feb. 12 her spirit departed to be with her Lord. In her youth she accepted Christ as Savior and united with the Mennonite Church, to which she was faithful till death. Of her immediate family only 2 brothers (L. H. and C. J. Garher) remain. A short service was held at the hospital in Mt. Lake, — Bartel officiating, after which the body was taken to Jackson. Funeral services were held there Feb. 15 at the home of Ed Garher, and at the church, Bro. Nick Stoltzfus in charge. Her body was laid to rest in the Riverside Cemetery beside her son and husband. She leaves a grandson (Urbane Glen) and many relatives and friends.

Witmer.—Esaias B. Witmer was born Aug. 26, 1856; died at his home at Brownstown, Pa., Feb. 18, 1937; aged 80 y. 5 m. 22 d. Death was due to heart trouble. He was a minister of the Groffsdale and Metzlers Mennonite church for 41 years. His seat was seldom vacant when health permitted. In his 41 years in the ministry he missed conference once. He is survived by his companion (who before marriage was Annie G. Wenger) and the following children: Lizzie (wife of Cleaver Dillman) and Elam, both of Brownstown. He was preceded in death by 2 children, 1 son having died in infancy and 1 daughter ten years ago. Sixteen grandchildren and 1 great-grandson and the following brothers and sisters also survive: Levi of Lititz, Eli of Soudersburg, Abraham of Strashurg, Mrs. David Stauffer of near Farmersville, Mrs. Samuel Hernley of Lexington, Isaac of Lititz, Mrs. Samuel Zimmerman of Farmersville, and Mrs. Christian Stauffer of Lititz. The funeral was

held Feb. 22 at his home at Brownstown, conducted by Bro. Noah H. Mack, with further services at Metzlers Mennonite Church by Bros. John Sauder and Amos Horst. Text, I Tim. 4:7. Burial in adjoining cemetery.

"His chair long used is empty,
His glasses laid aside;
His Bible left to others,
He's gone with Christ to abide."

Bender.—Catherine Ann, daughter of John L. and Barbara Stauffer, was born near Milford, Neb., Sept. 1, 1883; died at the home of her son (Elmer, with whom she stayed) near Tofield, Alta., Feb. 18, 1937; aged 53 y. 5 m. 18 d. She united with the Mennonite Church in her youth and remained a faithful member until death. On Sept. 17, 1903, she was united in marriage with Daniel S. Bender. This union was blessed with 2 sons (Mahlon and Elmer) and 1 daughter (Fannie). In 1910 she with her children and parents came to Tofield. She had diabetes for about 10 years, but it was not until the last 5½ years that it affected her health very much. During this time she suffered much, and especially the last while, when her sight was failing so fast that we feared she would become totally blind. We are thankful that she was spared this trial. During the time of her ill health she often expressed a desire to go home. The immediate cause of her death was double pneumonia. Her death came as a shock to us because the seriousness of her condition was not realized until the day of her death. Besides her children, she leaves 2 daughters-in-law, her mother, 5 grandchildren, 5 sisters, and many other relatives and friends. Her father, 2 brothers, 3 sisters, and 1 grandchild preceded her in death. She had a quiet disposition but was always very much concerned for the welfare of her children. Funeral services were held at the Salem Mennonite Church, conducted by Bros. N. E. Roth and M. D. Stutzman. Text, Phil 1:21. Burial in adjoining cemetery.

"Here your life was full of cares and troubles,
We have often wondered why;
God of love and full of mercy,
Now has called for you, 'Come home'."

Leaman.—Nathaniel B. Leaman, 76, died at his home in Lititz, Pa., Feb. 10, 1937, after an illness of more than two years, the effects of a stroke. He is survived by his wife (who was Annie Risser before marriage) and the following children: Mrs. Martin Moore, Lititz, Pa.; Mrs. C. K. Lehman, Lancaster, Pa.; Edgar, Houston, Texas; Mrs. William Rudy, Vineland, N. J.; Mrs. Harry Swarr, Lancaster; Henry, Mauch Chunk, Pa.; Mrs. Enos Huher, Landis Valley, Pa.; B. Frank, Allentown, Pa.; Paul, San Jose, Calif.; Mrs. Daniel Erb, Lancaster; Esther, New York City; Alvert, Newark, N. J. Also these sisters and brothers: Mrs. Henry Keener, Mrs. Jacob M. Leed, Benjamin M. Leaman, all of Lititz. Services were held Feb. 13 at the Lititz Mennonite Church where a large number of relatives, friends and acquaintances had gathered. By pre-arrangement the sermon was preached by Bro. C. K. Lehman, a son-in-law. Text, Zech. 14:7. Brother Lehman said he feels somewhat out of place, but that it is hard to disregard a dying father's request. The sermon was spiritual, sympathetic, and constructive, and we believe well pleasing to the Lord. He was buried in the Hess Cemetery. He was a member of the Mennonite Church for forty-eight years and actively associated with the work of the Church and its various interests. From its inception and for many years he was one of the trustees of the Oreville Mennonite Home for old people near Lancaster. He was also one of the prime movers in the development of the Lititz Mennonite congregation in 1906, giving the choicest plot of ground from his farm for the church edifice and serving as one of the Building Committee, and subsequently for many years as a trustee. Whatever work was undertaken in the vineyard of the Lord, the workers were sure to find a ready helper and a willing worker in Bro. Leaman.

Bowman.—Barbara, daughter of John and Mary (Wenger) Meyer, was born in Waterloo Co., Ont., May 12, 1849. She was the eleventh in a family of 13 children. She grew to womanhood on her father's farm near Kitchener (then Berlin), Ont., and on Sept. 26, 1867, was united in marriage to Benj. Brubaker and established a home on his nearby farm. Death entered Jan. 21, 1871, to deprive her and their two little sons of a husband and father. About four years later, March 28, 1875, she was married to Wendel C. Bowman of Kent Co., Mich. Eight children were born to this union, one dying in infancy. On June 17, 1902, death again entered, removing a husband and father. Following this, she and those of her children who were still unmarried moved to a farm which she had purchased in Barry County. Here, after nearly seven years, the family circle was again broken by the death of a son, Elias. Disposing of this farm in 1913, she has since lived with her daughter (Mrs. Elizabeth Hunsberger) at whose home she passed peacefully away on Feb. 5, 1937; aged 87 y. 8 m. 24 d. She was converted early and led a devoted, unselfish Christian life. By a kind Providence, her declining years were quite free of pain. Though continually thankful for this and patiently content to await her appointed time, she frequently expressed her willingness and, in the closing months, a strong desire to pass on to her heavenly home to meet with loved ones gone before. She leaves 1 sister (Mrs. Marian Freeland, Grand Rapids, Mich.), 1 brother (John W. Meyer, Peterhorro, Ont.), 3 daughters (Mrs. Ada Long, Caledonia, Mrs. Nellie Cook, Kalamazoo, and Mrs. Elizabeth Hunsberger, Merritt), 2 step-daughters (Mrs. Mary Pender, Caledonia, Mrs. Luella Gale, Hercules, Calif.), 5 sons (Albert M. Brubaker and Josephus M. Brubaker of Orange, Calif., Ben B. Bowman of Hastings, Chester A. Bowman of Chicago, Ill., and Wendel O. Bowman of Merritt). She was preceded in death by her husbands, 10 of her brothers and sisters, 1 infant son, 1 son (Elias), and step-son (Elo. G. Bowman). Funeral services were conducted at the Gaines U. B. Church by — McCurry. Text, Heb. 4:9. Burial in adjoining cemetery.

Boyer.—Martin Boyer was born Nov. 2, 1848, near Biglerville, Pa.; died Feb. 5, 1937, at the same place; aged 88 y. 3 m. 3 d. He was ill four days with a severe cold which developed into pulmonary pneumonia. Before death he realized that his end was near, and he gave eager expression to his longings for heaven. Those of his family and friends who heard some of his last words and saw the heavenly smile on his face as he left will long remember his peaceful passing. "I am nearing the port;" "There are no rough places;" "All is glory;" are some of the whispers caught from his lips during his last hours. Sacred memories indeed are these, bringing joy to us even as we weep. A mechanic by trade during his life time, he did clean, honest business for which he was highly respected. From the age of 14 he operated a saw mill, and later added to his business the manufacture of chairs, wooden rakes, water pumps, apple barrels, and finally fruit crates. He became a member of the Mummashurg Mennonite Church at middle age and was ordained deacon there on Christmas day, 1903. He served in this work the remainder of his life. In religious work he nevertheless showed a quiet, sincere concern for the welfare of the Church and its young people. He occupied his usual seat in church the last Sunday of his life, the day before he became ill. He was twice married, first in 1870 to Mary A. Raffensperger. From this union the following children survive: John, Gettysburg; Clayton, Harrisburg; Anna (Mrs. J. W. Matthews), Elverson; Katy (Mrs. Joseph Albert), Gettysburg. In 1897 he was married to Mary Ann Gingrich, who with the following children survive: Retta (Mrs. Coffman Shenk), Washington, D. C.; Elton, Millersville; Nancy (Mrs. D. D. Shenk), Washington, D. C.; Joseph and Warren, Biglerville; Ida (Mrs. Ernest Bontrager), Midland, Mich.; Cora (Mrs. J. Warren Martin), Fairfield; Charles and Lena (foster) at home. He is also survived by 35 grandchildren, 14 great-

grandchildren, and 1 great-great-grandchild. Services were held Feb. 8 from the late home with Bro. A. W. Geigley in charge and at the Mummashurg Mennonite Church by Brother Noah H. Mack assisted by Brethren A. W. Myer and Roy Geigley. Texts, Rev. 14:13; Job 5:26. Interment in Mummashurg Mennonite Cemetery. The family.

CHRISTIAN IDEALS

(Continued from page 1037)

thinking, the right doing, the right being, the right living, the right motions and sentiments, the right radiation of life in Jesus Christ. Give us the right the truth, the right heart beats, the right heart throbs of life everlasting. May we have a restful, refreshing, a thoughtful and everlasting spirit of life and of truth. Give us that prayerful and thoughtful, that faithful and trustful, that fulsome and wholesome, that untiring spirit of devotion to the truth and to a life that is eternal in God through Jesus Christ our Saviour. Give us that continuity of thought, that steadfastness in the truth, that unrelenting strength and purpose of life everlasting, that salvation that strikes to the core of the matter, that radiates to the very circumference and edge of our life and being, if there is such a place, for we are told that Abel is dead and yet liveth, Christ died on the cross and liveth more than ever in the hearts and lives of God's people, give us that integrity of a life that is well born, well bred and well disciplined in Christ Jesus day by day, give us a justified, sanctified and purified life and we shall live in the high water mark of Christian purity and Christian integrity, give us that persevering diligence of laboring and toiling to gain our ascendancy and supremacy in Christ Jesus until the clock in Heaven strikes the joyful hour of our exit from earth to Glory.

And while we are going to and fro, here and there and yonder, up and down this vale of tears and through this wilderness of woe, let us sing our sweetest melody of heart. Sing, sing, sing in the high tenor of those convicting, convincing, and engaging tones of a restful and joyful peace and gladness in the kingdom of grace and of truth, and while we are singing the song of life, let us be sure to sing it in the major key of our efficiency and sufficiency in the God of our salvation. Let us not be heart-stricken and heart-broken, for when we have stepped over the threshold and into the kingdom of grace and of truth, we then have entered aggressively and progressively and knowingly and feelingly are living in that enchantment and that supernatural magnetism of power that draws us into and to our manifest destiny in Christ Jesus.

No time for anyone to be bemuddled and befuddled with the vanishing, material, mercenary things of time that perish with the using of them. It is high time that the Lord will indite our hearts with holy matter and inspire our

lives with the illumination from heaven and our souls with the intuitions from the living God. If the Lord can make "the spirit of just men perfect," He can make the Godless alive in Him and remember us all in Paradise.

Lancaster, Pa.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1937

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1937 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

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MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

March 4, 1937

EDITORIAL

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This was spoken by our Lord to the disciples of the first century. It is just as applicable to the disciples of the twentieth century.

He is our Lord as well as theirs, it is a part of our Gospel as well as theirs, we belong to the same Church that they did, and our task is the same as theirs: To make Christ known to the whole world of lost sinners.

The disciples literally obeyed this great commandment of our Lord. "They that were scattered abroad went everywhere preaching the WORD." Read the book of Acts and of the epistolary writings to be impressed with what this Church of Spirit-filled disciples accomplished in the first century. With our increased membership, what is to hinder us in the twentieth century from accomplishing still more?

Let us briefly study the great Gospel field to which our Savior directed the attention of His disciples. Since our God is "a God of order," we see this same systematic arrangement in the great commandment of God the Son to the Church. Let us begin at home and take a look at this ever-widening field until we reach "the uttermost part of the earth;" remembering that it is the Christian obligation resting upon the Christian Church in each generation of the Christian era.

"In Jerusalem."—What we are about to say is not a new theme. We have heard it in many a sermon, read it in many an article, and to a certain extent, have seen it exemplified in many a life. "Jerusalem" typifies the field next to

us—our home, our home congregation, our home community. Prove yourself a real missionary there, and you prove yourself worthy of a place in more extended missionary service. As some one has said, "That light shines farthest which shines brightest at home." Therefore, "Go home to thy friends, and tell them what great things the Lord hath done for thee."

"In all Judea"—represents the neighboring territory next to our door. The Christian home, if true to the name, is a citadel of godliness, headquarters for Christian activity and influence, a Christian training school where the rising generation is brought up "in the nurture and admonition of the Lord," trained for valiant service in the cause of Christ and the Church. In a similar and a wider sense, the local congregation become the center from which the Gospel light shines out and Gospel work is advanced in the neglected corners within reach. Mission Sundays, preaching appointments, the distribution of Christian literature, personal visitation work among both saved and unsaved, are among the different forms of activity that mark the record of a live congregation.

"In Samaria"—represents the outstations where work is carried on in bordering counties or states or provinces. Notice: neither Judea nor Samaria were to be neglected in the effort to bring the light of the Gospel into "the uttermost part of the earth." It took the vigorous Church in Jerusalem to furnish material for vigorous work in Judea and Samaria. This movement kept spreading until it reached Antioch, which in turn became headquarters for mission work among the heathen. The foreign field ought not to be too far away from the home base. Let the home Church be active in establishing home bases nearer the outposts to be reached, that they in turn may be made

home bases for the further spreading of the Gospel in the realms of densest heathendom.

"Uttermost Part of the Earth."—Looking at it from the viewpoint of the home Church, this means Asia, Africa, South America, and the isles of the sea. And let it not be forgotten that in strengthening the work in those regions we may be establishing headquarters for mission work that may rebound this way and help us maintain the banner of the Cross and the standards of the Gospel right among us. The first century saw the Christian Church established along the borders of the Mediterranean Sea. What little form of Christianity is to be found there today is maintained largely by the missionary activities of the Church in far away districts where the seeds of the Gospel were sown centuries after the Church was established there. The so-called Christian nations in Europe and America are far from ideal. Perhaps the day is not far distant when we will need missionaries from far-away lands to bring us the true Gospel. "Cast thy bread upon the waters, and it will return after many days."

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." These words were spoken by our Lord just after He had reminded His disciples that "the harvest truly is great, but the labourers are few." The great harvest field is still before us, yea in our very midst. To say nothing of nominal Christians, the number of Christian professors who are Christians in fact as well as in name has been variously estimated at from two to five per cent of the world's population. What of the other 98 or 95 per cent? In our so-called Christian nations, instead of them following in the footsteps of the great Prince of Peace, they are frantically making huge preparations for another world war of unprecedented proportions and sav-

agery. Taking our eyes off the harvest field, let us take note of our Savior's program to meet the issue; namely, "PRAY." Let this be done in faith and "according to His will," and both the workers and the results of their labors will be forthcoming. The reason why this great harvest field has not been worked the way it should have been is that there have not been enough people who have given themselves wholeheartedly and unreservedly to the end that God's program might be worked.

"The Labourers are Few."—Can this be said today, as it was in Christ's time? What of the thousands who are out on the field, at home and abroad? What about the workers in our many congregations in our many denominations? Is it still correct to call them "FEW?"

We must do with these laborers as the Lord did with Gideon's army. He had many thousands to start with, but after they had gone through several sifting processes there were but a few hundred left. So with the Christ-professing army of laborers today. After those who prefer safety to service, material reward to consecration, the popular current to the way of the Cross, self-interest to the welfare of the Cause, dollars to souls, ease in Zion to suffering for Christ's sake, are all taken out there will be but a comparative FEW laborers left. If every Christian professor living today would be "white hot for God," completely upon the altar of the Lord, daily about their Father's business, burdened for the salvation of the lost and ready to answer the call of the Lord with "Here am I, send me," the present "unemployment problem" would be solved. But let us not complain that there are so FEW that are willing to measure up to this standard. Let each one be willing to join the FEW, and thus make one more.

Proposed New Old People's Home.—

Ever since the Old People's Home near Marshallville, Ohio, was burned down a number of years ago, there were many friends of that institution who were eager to see it rebuilt. The Executive Committee of our General Mission Board was favorable to that all along; but lack of available finances kept them from undertaking it until a few months ago when Bro. S. E. Allgyer, Field

Worker of the Board, was appointed to canvass the constituency to see what could be done in the way of securing the needed funds to put up the building.

A word of commendation is due in two places: (1) to Bro. Allgyer, for his faithfulness in carrying out the work he was asked to do; (2) the generous contributors who made it possible for Bro. Allgyer to make the kind of report found on another page of this issue. Both did well. The needed sum was either paid or subscribed for, and a building committee has been appointed to proceed with the work. We praise the Lord.

As is known to many of our readers, by far the greater part of the money subscribed came from the pockets of the Ohio brotherhood. That was to be expected, as they are the nearest neighbors to the institution; but there are many friends of the institution who live outside the state, and we feel sure that they as well as those within the state who have not contributed their shares, will also want to have a part in the erection of the building and in caring for those in the Home after the building is put up. As Bro. Allgyer says, a building usually costs more than at first estimated. After it is built it will require financial support to maintain the institution. Those making further contributions will please bear these facts in mind. This is the time to go "over the top" with a bound.

THE CALL FOR REAPERS

By J. S. Shoemaker

For the Gospel Herald.

(The voice of Bro. Shoemaker, revered by many readers, has been stilled in death for more than a year, but his influence is still in our midst. Thinking that our readers would be interested in reading this message, which appeared in the columns of the Gospel Herald a number of years ago, we again pass it on as coming from one who "though dead, yet speaketh."—Editor.)

The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest; that he will send forth labourers into his harvest.—Matt. 9:37, 38.

The multitudes thronged about our Lord. He saw them scattered about as sheep having no shepherd, being physically exhausted and harrassed with divers fears and anxieties. He saw them as men and women who were morally depraved, and spiritually famished for soul-food.

The circumstances and conditions which existed among the masses in our Lord's time continue to exist in this our age. Almost everywhere, in home

and foreign lands; in villages, cities, and rural districts; are to be seen multitudes of shepherdless sheep, for the salvation of whose souls no one seems to care, and it is to be feared that many who pose as under-shepherds lead the people into the arid deserts of infidelity rather than into the green pastures of God's Word.

Our Lord was moved with compassion as He looked upon the multitudes which were in a famishing, suffering, and helpless condition. He saw their physical, moral, and spiritual needs as no one else could. He saw the multitudes as fields of ripened wheat, waiting for the thrusting of the Gospel sickle. He calls the disciples' attention to the abundant harvest, to the golden grain ready to be gathered into God's garner. He follows with a loving appeal, that they should pray for harvest-hands, that the ripened grain perish not for want of laborers.

Our Lord had at least three things in mind in making His touching appeal to His disciples: (1) that their sympathies would be awakened as they looked upon the multitudes—the ripened harvest that was perishing, decaying, and going to ruin because of a lack of laborers; (2) that through earnest prayer and supplication they should be prepared too for loving service in gathering in the ripened grain; (3) that they should be made conscious of the fact that their Master as the Lord of the harvest had purposed to gather in the ripened wheat into His garner through human instrumentality, and He would impress them with the momentous fact that the harvest being ripe and the laborers few was a positive evidence that they were called to thrust in the sickle.

If the hundreds of millions of unsaved souls which inhabit the two hemispheres were presented to our vision in a great panorama, and we like our loving Master could see clearly the sad condition of lost humanity, with all their physical, intellectual, moral, and spiritual needs looming up before us, our hearts would certainly be stirred with compassion, and the silent call coming from the perishing millions would be ringing in our ears, and the ears of all Christians, constraining the Christian forces everywhere to become "labourers together with him" in gathering in this vast harvest.

At this season of the year the husbandman is diligently laboring to gather in the natural harvest; he rises early and retires late in the evening; his hours of toil are mingled with perspiration and weariness, all because he is anxious to gather in all the ripened grain ere it perish.

If all the Christians were as eager and diligent to gather in the spiritual harvest, glorious would be the results, and great would be the rejoicing in the great day of rewards.

"Come over into Macedonia and help

us," is the call that is coming to the Christian Church from various parts of this great globe; from Africa, India, China, Japan, and many other countries in both home and foreign lands. Cities, and rural communities in the home land are calling, calling, **CALLING**, "Send us Workers." The various mission and charitable institutions are sending in appeal after appeal, saying, "We are very much in need of more workers. Can you not send us some one to help us extend the Lord's work?"

The Mission Board of the Church would gladly place workers wherever needed if the same were available. A number of those who are on our list as volunteers for special work feel that they need more preparation before entering the field. Some have taken up other lines of work, others have handed in their resignation as workers, and one who had been recently appointed as a missionary to India has been called to his eternal reward. Because of these and other reasons there are comparatively few who are available to support the present needs of our various mission and charitable institutions.

The question is sometimes asked, "How may I know that I am called to labor in the Lord's harvest?" Our reply is, all His saved ones are called to be laborers with Him in winning souls for His Kingdom. The Lord saves men and women to serve, and He has a work for each one to do in extending His kingdom. Reader, if you are desirous to know your field of labor, and whether God has really called you to do some special work, follow our Savior's admonition and "Pray ye." Pray daily that workers be sent into His vineyard. Pray until you become intensely concerned and burdened for the salvation of the lost, then both the call and the nature of your work will be made clear to you. If all Christians (not only ministers) would pray earnestly each day that laborers be sent into the Lord's harvest, there would be an adequate supply to evangelize the world. "Pray ye therefore." Since there are multitudes of souls that are living in the darkness of sin, we should be constrained to "pray without ceasing" for harvest hands.

Note the Master's expression, "That he would send forth." God Himself must send, direct, and constrain by divine compulsion to go forth into "His" great "harvest." It is the Lord's harvest. It is a great harvest, both because of its exceeding vastness and inestimable value. It is ripe and ready to be gathered in. It is the Lord's will that all should be saved. He has kindly asked you, dear reader, to pray for laborers. Yea, more than this, He has called you to assist Him in gathering in "His harvest." Note, you are called to labor, not to be an idler. To be an idler means to be a hindrance rather than a help in gathering in the ripened grain. All saved ones are called to

serve. Therefore "Do with thy might what thy hands find to do;" whether in the domestic circle, or in the surrounding community, or in the lowly walks of life, or in the society in which you move, or among the sick, suffering, and destitute, or in the church services, Sunday school, and young people's meetings, or along mission and charitable lines—anywhere and everywhere as the Lord opens the door for service, enter it with joy and a determination to do His will lovingly, cheerfully, and faithfully.

Freeport, Ill.

A WORD OF THANKS AND APPRECIATION

By S. E. Allgyer

For the Gospel Herald.

In my solicitation work for the rebuilding of the Old People's Home near Marshallville, Ohio, I endeavored to very kindly thank every brother and sister who were willing to contribute to this worthy cause, when I met with them; but I want to again, through the columns of the Gospel Herald, express my appreciation for the kindness manifested, for the fellowship I enjoyed in meeting with you, and for the contributions and pledges you have given, that made it possible for me to more than reach the goal of the \$10,000, which was the amount in the mind of the Board that was necessary before starting the building.

When this task was assigned to me, the question came up (in some minds, at least), Can it be done? Through the direction of the Lord, and the co-operation of the brotherhood, and a few who were not members of the Mennonite Church, it was made possible.

I am glad to say that more than 50 brethren and sisters gave or promised \$100 and up.

I still have a few cards that have not been returned with promises, I am looking for them.

May the Lord richly bless every donor, and may you have the privilege of seeing a building in the near future, for aged and needy people, in Ohio.

With best wishes to all I am,

Sincerely yours,

S. E. Allgyer.

West Liberty, Ohio.

P. S. To any one who did not have the opportunity to help, the way is still open. Since building usually costs more than is expected. More will be appreciated.

S. E. A.

If we are wise we will live for God and eternity. We will get outside of ourselves, and will care nothing for the honor and glory of this world.—D. L. Moody.

When we have a passion for church extension, we will find plenty of open doors on every hand.—T. K. Hershey.

LITERARY EVANGELISM

By O. D. Yoder

For the Gospel Herald.

And the Lord said unto Moses, Write thou these words.—Ex. 34:27.

Sit down now and read it in our ears.—Jer. 36:15.

And He said unto me, Write; for these words are true and faithful.—Rev. 21:5.

I. God's Estimate of the written (or printed) Word:

By the term "Literary Evangelism" we mean the manner of making known to souls, the Will and Word of God by means of the written or printed page rather than by oral proclamation.

It is of utmost interest to notice that "God, who at sundry times and in divers manners spake unto the fathers by the prophets," also commanded them over and over again to write the message He wished His people and a lost world to hear. Even though His Son came into the world to give His final message to a sin-cursed world and left no written composition of His own, yet the words of "Him who spake as never man spake" are sufficient for our eternal salvation today because God through the Holy Spirit chose men to write of His words that we, almost two thousand years later, might read and have everlasting life.

Concerning these words of Life God commanded His people, "Write them upon the posts of thine house and on thy gates" (Deut. 6:9). "Write ye this song for you, and teach it the children of Israel" (Deut. 31:19).

To Jeremiah, our God said, "Write thee all the words I have spoken unto thee in a book" (Jer. 30:2). "Take thee a roll of a book, and write therein all the words that I have spoken unto thee" (36:2).

To Habakkuk He said, "Write the vision, and make it plain upon tables, that he may run that readeth it" (2:2).

Concerning our present series of study of the Word of God in our S. S. Lessons the dear servant of God is not speaking to us in oral proclamation; but concerning his revelation of our Lord and Savior Jesus Christ he says, "These are written that ye might believe . . . and that believing ye might have life through his name." We hear not this servant of God in oral voice, but he wishes us to know that his written words are sufficient, if read, to incite faith unto eternal life.

The wonderful vision of revelation was given to this same servant when he was banished far from reach of any who might profit by his oral proclamation of what he had seen, but God told him to write the vision He had seen in a book and send it to those who would read it. At least twelve different times he was told to write the message given to him, that thus it might be preserved and that it might be a blessing to those who would read it. Furthermore, our God has given to us through him, His

divine benediction, which can be not only for the revelation given to Him, but for all His divine Word written for us; "Blessed is he that readeth" (1:3).

We might yet notice the labors of the apostle Paul. Sufficient evidence is left us that hundreds and likely thousands were moved to believe on Jesus Christ and accept His salvation and service as they listened to the message of God proclaimed by Paul. But, like all humans, his oral testimony was short-lived, however, his written messages have been blessed with equal power and furthermore have existed to bless millions, if not billions with their healthful revelation of a loving and holy God.

What is our conclusion in all this discussion? It is to help us see anew the honor and value that our God has placed on His written Word to the end that we might likewise, as His ambassadors, place sufficient value upon the great message of truth and bring it, ere the night shall come when work can no longer be done, to a lost and dying world whose only hope for time and eternity rests upon the reading and hearing of its message.

God saw long ago that He could never preserve His truth and evangelize a lost world with its message by oral proclamation. We today must learn and recognize the same truth. Though the oral testimony of truth ever had and ever must have its God-given place, we must like God Himself, supplement this with the more extensive and economical means of the written message. We are to preach the Gospel "to every creature;" and where we are like Jeremiah (36:5) "shut up" to oral proclamation, we must, like him, like Paul in prison, like John on Patmos, prepare to bring the written message of our God and Savior Jesus Christ to lost souls who are dying for want of its truth, and for those who need to be encouraged and built up "in the most holy faith" by its power.

Lancaster, Pa.

THE PLACE OUR SUNDAY SCHOOL HOLDS IN MISSIONARY WORK

By Grace M. Boshart

For the Gospel Herald.

What place does our Sunday school really hold in doing missionary work? First, how may we stimulate a missionary interest in our Sunday school? The first business of the Church, or those in charge of the Sunday school, is to enlighten the members about conditions and needs. This would lead to intercession for the work of missions. The two go hand in hand. We will not pray for anything we know nothing about, and we cannot pray intelligently for anything unless we know facts. We must know our field workers, their individual needs, and the immediate needs of their fields before it is possible

to work up enough interest to pray intelligently. It is the business of the Sunday school workers to supply the needed information and strongly urge that the members support the work both by their prayers and by their finances.

Another essential is a proper appreciation of what we have been saved from and what we are saved for. If we fully appreciate that we are "sinners saved by grace," and that it is our business to serve others, our interest in missions will grow. As a church and Sunday school we need what might be termed a sense of our mission to the surrounding world. That is, that we may not merely spend our efforts in preserving ourselves, but we need realize that we are definitely responsible for others.

The Master's command to go into every nation and preach the Gospel to every creature still keeps ringing clearly after nearly 2000 years and is as binding as ever.

This command is not only cradled, but brought to maturity, in the Sunday school. The responsibility of the task rests with those to whom it is given. Not only are the teachers responsible, but pastor and parents as well.

The missionary spirit is fostered in the Christian home. If the missionary spirit pervades the Christian home, it will be brought in to the Sunday school. It means much when the aim and desire of parents is that their children are consecrated to the Lord and used in His service.

When our country was in its infancy, a mother rode 450 miles on horseback to speak to her children concerning their spiritual welfare. She saw them all saved.

A sister felt the call for service in the foreign field. She fearfully asked her mother's consent. Her mother said, "That is just what I have been praying for." We need more Hannahs who are willing to give their children to the Lord's work.

When Mr. Duff came back to Scotland from his missionary work in India, he made an appeal for sons and daughters but none volunteered. He fainted and they carried him out. As soon as he had recovered he told them to carry him back and said if they had not sons and daughters to send he himself would go, though old and worn out.

The influence of a spirit-filled pastor and superintendent is worthy of our attention. The messages they bring from time to time eventually spring up and bring forth fruit into life eternal. As leaders they either encourage or discourage missionary work.

The teacher too holds a large place in promoting missionary activity. Impressions made in youth are lasting. Just as the twig is bent so will the tree incline. She not only is responsible in leading them to Christ but in inspiring

them to lead others to Him. If she herself is interested in this work her pupils will become interested—provided they had stimulated an interest before coming to Sunday school. But here let me pause long enough to say that too many of our people never study their Sunday school lesson before coming to Sunday school. Perhaps part of this negligence can be laid to the parents. If a child has always had the lesson story told to him, or drilled in some way before going to Sunday school, it will never leave him. "Train up a child in the way he should go, and when he is old, he will not depart from it." Then when he reaches the age when he can prepare his lesson for himself, he will never feel free to go to Sunday school without having studied his lesson. However there are exceptions to this; the parents having done their part in training the child during his youth do well. But seemingly when most youths grow up, thinking they have passed this stage in their life, carry their lesson quarterly to Sunday school, perhaps read the printed verses and expect the teacher to do the rest. Whereas if they had put some preparation on the lesson, the teacher could then encourage them through her teaching by bringing the need before them rather than first explaining the lesson and then creating the interest. Her teaching will then need not be so much on the historical setting of the lessons or the order of incidents, but on the Master's concern for the lost. She can do much through prayer. The Master's command to go was not sufficient to move the Church to carry out His will, so He said, "Pray ye the Lord of the harvest that He send forth laborers into His harvest."

D. L. Moody's Sunday school teacher was instrumental in leading him to work for Christ. During a series of meetings a mere lad was the only convert. It must have seemed that their efforts were not fruitful, but this lad was Robert Moffat who was instrumental in leading thousands to Christ.

A life consecrated to the Master is not only a life of sacrifice but also a life of joy. There is no joy comparable to that of leading a soul to Christ—not only joy in the presence of the angels but also joy in the heart of the human instrument.

A young man during a fire was instrumental in saving 17 lives but lost his own. A woman rescued from this same fire with hands burned, and clothes torn was crying and wringing her hands. "Sit down, woman," the people said, "You are in safety now." "Ah," she said, "I know, but I did not save any one." Is this not true in our spiritual life? We may be saved ourselves, but how about others? What a sad home-coming with no sheaves! Are we on the watch for souls, snatching them as brands from the burning; or are we content to escape alone,

(Continued on page 1047)

INDIA MISSION PAGE

SHANTIPUR

INDIA MISSION NEWS

SANKRA

This finds us back in Sankra in our old home. A few years bring many changes. Some of our friends who were here are now gone. Others have come in to take their places. The children have grown up and many are married. Some live here and many in other places. The children who are here now, are new and we must learn to know who they are. But with it all we thank our heavenly Father that it is again possible to contact the people of this district.

We have made two trips to the Sikosa clinic. We find a few familiar faces there and many new ones. One of our leper friends, who said before we left the station that he was done with Hinduism, admitted last week that he again has idols in his house. Pray with us for this man who knows the truth, that he may soon be willing to leave all and follow the lowly Jesus who is sufficient for all.

Some of our Christian workers are making plans to go out into the villages and live there for several months, in order that they may make a close contact with those who are interested in the Gospel. The work at this place needs the prayers of God's people.

Florence Friesen.

BALODGAHAN

During Christmas week a number of good programs were given here. The girls of Garjan Memorial School gave a program one evening in their school compound.

The young men of the congregation worked hard and as a result we all enjoyed their program out of doors a few evenings before Christmas. A young man, who as a boy left the Church with his parents, recently accepted Christ again and came back to the Church. He took an active part in the program. He is happy in Jesus. His mother died without Jesus and his father is still unsaved.

On Christmas day we had a service in the church. Bro. Sukhlal preached a very good sermon. He preached in the Chhatisgarhi dialect for the benefit of the non-Christians present. There were special songs and some testimonies that morning also.

Many non-Christians were present at all three of these programs and again heard the story of Jesus. Will you pray that during this year some will give Him room in their hearts?

To leave caste and become a Christian means persecution and hardship. Sitaram is experiencing this just now. In the village where Sisters Lapp and Wenger, with two Bible women, and Bro. Beare with two Christian workers are camping, lives Sitaram and family—his mother and many relatives. Since this man has accepted Jesus his mother

says he is dead. His wife will not cook his food, he must live in a small room and listen to abusive language which his relatives give him freely. His relatives are angry with him and say all the nasty things they can think of. For several days he was not allowed to touch his little girl. If this man's relatives come to Jesus it will be because some one has interceded for them. Are you willing to spend some time in prayer for Sitaram's wife, for his mother, for the workers, and that grace may be given to Sitaram?

Ida Beare.

This was quite an unusual Christmas for me, but a very enjoyable one. I saw no streets with dazzling lights of red and green, no tempting window displays, no dressed fir trees; but I saw the Christmas spirit portrayed through oriental interpretation. I had the privilege of attending programs at several stations and gleaned from them a new insight into the circumstances surrounding that humble home at Bethlehem.

I spent the holidays at Ghatula with Sister Kanagy. Sisters Shantz, Wenger, and Hartzler were there also. In addition to a delightful visit with the girls and a diversion from language study, I enjoyed climbing mountains, riding camels, visiting village homes, going out to Indian khannas (meals), witnessing the community program and distribution of gifts, and even being awakened on Christmas Eve by unique serenading.

The "wee" hours of the 29th found Sister Kanagy and I enroute to the Jalsa at Mahodi. (The others had left previously), we rode in an ox cart about half the distance to the railway and hiked the other three and one half miles. It was a crisp moonlight night, so we wrapped blankets snugly around ourselves and quickly trod on in an effort to keep warm. The fact that it took all day to thaw out is still a vivid memory.

Train experiences are also interesting. The trains are exceptionally narrow; so when one witnesses all the Indian luggage being thrown in first, there is a question as to where the passengers will be placed. Needless to say, when the whistle blows, everyone piles in and finds some spot, even if it is on a bedding roll or trunk. If one is fortunate enough to get a seat, he can then understand why the rest preferred bedding rolls. The compartments are also open; so one can get the benefit of the great outdoors with an occasional spice of coal smoke.

We also enjoyed the spiritual blessings of the Jalsa. Auntie Lapp and I came back on the train to Dhamtari and from there I cycled home. I returned home feeling that I had acquired new strength for the task of language study. Remember us in your prayers.

Gladys Weaver.

Christmas at Shantipur was a joyous time. Over one hundred relatives and friends of the lepers came from far and near to visit them during the holidays. At different times programs were given by the clean community, by the school children, the leper community and by all the people together. On Christmas night seven campfires were built in a circle and around these sat the leper men and women, the people of the clean community from Shantipur and other stations, and guests and village people. Appropriate Christmas songs and other items were given during the evening. The people gave expression to a real spirit of praise. A few evenings previous the people of the clean community, met around two campfires in the little grove near our bungalow and gave a program of praise and prayer in celebration of Christmas and distributed gifts which they had brought for those whose names they had drawn. The day after Christmas scarfs and other presents were distributed to the lepers who were made happy by remembrances from many countries.

The coming of Dr. Singh and his family has also been an occasion of joy. He has joined the medical staff of the institution and, being an earnest Christian, has also heartily entered into all the Christian activities of the station.

Money has again been sent for the construction of new buildings. We are looking forward to having four more new wards for inmates and a new separate home for leper boys. It is also planned that in the future there be a separate home for leper girls.

Among the visitors of the month were Bro. Albright whose stay of a week with us was much appreciated, the visit of the Commissioner of this division of the Central Provinces, who greatly encouraged us in the work; and also the visit of Sir Chas. Chittins, Inspector General of Police of the Central Provinces, whose council and suggestions were very much appreciated. Pray for Shantipur.

Geo. J. Lapp.

DRUG

A week ago today I was up in Dhamda, at camp, touring. Just when I was returning from a village, our chaprassi (messenger boy) met me and told me to return to Drug as soon as I could as our baby was very sick and the Mem sahib was calling me. I started out. The whole distance is twenty-two miles. I had gone only seven miles on my cycle when a friend came in his car and took me in to Drug. For this I was very grateful. Upon arrival at home the little girl was some better but continued sick for several days. So we called Dr. Friesen and finally took Carolyn to Dhamtari. This experience has made me think much of the poor, neglected village people for whom there is no doctor, no hospital, no American nurse,

and no medicine when they become sick. But there is a sickness of theirs which is deeper than physical; the sickness of the spiritual body because of sin. For this disease there is only one remedy—Christ.

Edwin Weaver.

DHAMTARI

One of the most encouraging features of the local congregation is the interest of so many of the members in voluntary evangelism. It is never difficult to find a group of men and boys who are ready to go along to some village for an evening meeting of singing and preaching. Bro. John Haider has done much to encourage this.

Kanhai, who is a cook by profession, has been one of the most active in this volunteer work. He has had a special burden for his Mother and other relatives in his home village of Kasawahi, in Kanker State. Early in January the Balodgahan missionaries and Christian workers went on tour to his village and Kanhai and his sister, Dhirja, went along. Their one brother, Sitaram, has now decided to become a Christian and has publicly testified before his own people and has also definitely broken caste by eating with his Christian brethren. Sitaram is not, however, a raw village convert. He spent a number of years in the orphanage and only returned back to his village and caste when he was about 14 years of age. From the viewpoint of his caste fellows he is, however, a regular convert to the new Faith. His wife promptly left him. His mother became very angry and proceeded to abuse every one within hearing distance. Kanhai has stayed in the village and already he reports that his relatives are much more tractable and he has good hopes that a number of others will come. He has so much faith that he has purchased some fields in the village and he will have his relatives farm these and look after his interests there. He envisions a small church established right there in his village. This is a great vision, and we all feel that it is in accord with God's will and according to what is accepted as the best evangelistic methods.

There are others in the village, of other castes, who are very near the Kingdom. Pray for Kanhai, that God may use him powerfully for the establishing of a Church in Kasawahi among his Gond people. Pray also for those there who are near the Kingdom. Sister Sarah Lapp expressed the situation vividly when she wrote, "It is hard for anyone to become a Christian in this country."

J. D. Graber.

The women's weekly prayer meeting was reorganized for the first 6 months of this year. Rachel Bai is our new president. The sewing circle work is also carried on by this group of women arranged for by a special sewing circle

committee. Not nearly all the Christian women of the Church attend this meeting regularly. A great number of women are engaged in day labor, and of those who are not, there are always those who, as in America, are more faithful in attendance than others. January 19 the women appreciated Sister Geo. Lapp's helpful talk on The Christian Home and today Mrs. Isabux, the Pastor's wife, will lead us in thinking on the problem of "Bible Teaching in the Home."

Minnie Graber.

This year the senior Sunday school decided they wanted to do something for the poor members of the Church. Each class of the Sunday school was assigned a number of poor families to whom they were to give. Early on Christmas morning, before eating a little breakfast, we were all busy visiting these homes and giving them a portion of rice, meat, potatoes and a few pice for oil. We were touched to see the poverty and real need of so many but we were happy too that we were



A Leper of India Submits to Leprosy Treatment

able to give them a good meal for the special day. The gifts were gratefully received and many happy Christmas greetings were exchanged as we went from home to home. Some of us returned to our homes with a heart of gratitude to our Master for this opportunity for service and a keen desire to be of greater service in the New Year to the less fortunate, not only in the material or physical way but in a spiritual way as well.

MAHODI

Greetings in Jesus' Name:—Nearly a month has passed of the new year. This is a busy time for every one. The first week of January was full of committee meetings, but several got out on tour yet that week. Now I think

Bros. Brunk, Smucker, Beare, Sisters S. Lapp and Wenger, and the Vogt family are on tour. Bro. Kniss and family and Bro. Weaver also expect to go on tour. We have not heard as to the response of the people, except in this area, where two groups of evangelists are at work. Bro. Haider and Daryal are at Dhaba, where there is a group of Satanamies who have been interested for about two years. We are praying that some of them will be ready to take baptism soon. Remember these people in your prayers, that they may accept Jesus with their whole hearts. Also pray that God may prepare the hearts of the hearers wherever His Word is preached, and that He will direct those who speak.

Bro. Kniss has not been able to stay out on tour, but has gone out frequently to help the evangelists. Sister Kniss and children, Esther and David, spent ten days in Dhamtari because of the children having fever and sore eyes. We are glad they are well and home again.

During the past week Carolyn Weaver had malaria, and due to the high fever she had convulsions. So she and her mother are now at Dhamtari where she can be near the Doctor. We are hoping she is better by now.

Coughs, colds and malaria continue among our Indian people. Malaria is present the year around, and any other illness or sudden change of temperature brings on an attack.

During the past month we have had a number of small children brought to the hospital who needed care very much. They made satisfactory progress, but stopped coming before we thought they should. So many chronic cases come, and we wish again, and again, they would come for help sooner. But they first try all their own medicines, and when they have become worse and their money is all, as a last chance they come to the Mission.

We have a large Sunday school picture roll which we hang on the hospital verandah and, as we have opportunity, we tell a Gospel story. One picture I have used much is the Angels' Announcement to the Shepherds. This was very appropriate before Christmas, in telling why we observe Christmas, and what it means to us.

According to present plans, I expect to leave on furlough in a few weeks, sailing from Bombay on the S. S. "Britannia" on March 11 and changing for the S. S. "Scythia" in Liverpool, leaving April 10, and arriving in N. Y. about April 18. Will you remember me in your prayers that I may have a safe voyage.

Yours for the saving of the lost in India,
Dora Shantz.

"If you think the world is all wrong, remember it contains people like you."

AFRICA MISSION PAGE

A CHRISTMAS IN AFRICA

Shirati Station Musoma T. T. B. E. A.

January 13, 1937

In the afternoon of Dec. 24 Bro. Elam Stauffer's, Bro. Shenk, and I left for Mugango. In the back of the motor car was an Impala and a Dikdik for the Christmas treat the following day. We stopped in Musoma to see about mail and to do some shopping. While in the largest Indian Dukah the conversation with the clerks led to spiritual things. They are mostly Mohammedans and see nothing whatsoever in Christianity. One man said that he had no sin. After talking a short time and giving encouragement to seek for the truth, we left for Mugango. Everything went well until we reached a stream four miles from the station. Here we found natives wading through water up to their chests. We knew at once that it was impossible to take the motorcar through. After some consideration it was decided that we would all stay there until morning. Sticks were stuck in the mud at the water edge so that we would know approximately how much the water would abate in an hour. We drove the machine back a little distance, where we had seen some dead branches, which the men secured for firewood for the next day. When we returned to the stream we made a small fireplace out of three stones and soon had a fire briskly burning. Then we boiled water from the stream for cooking. After a light but sufficient meal of a few articles of food which we happened to have with us, we prepared to spend the night in the open. Fortunately two cots and mosquito netting for the same were in the car. These together with the front seat of the motor car were sleeping quarters for the night. A little fellow who was with us slept in the back. It was a beautiful night and I know that our minds were all drawn to that blessed night nearly 2000 years ago when the shepherds were keeping watch under the starry heavens. As He had come as our Redeemer so many years ago might this not be the night that He would return as our Lord and King to claim His own?

Early the next morning we were hustled from our beds by big raindrops upon the netting. The rain ceased soon after everything was safely packed in the car.

Just as on the evening before, a number of natives appeared. Some of them had come to fish. Some had nets and some had baskets. It was a cool morning and they were shivering in their scanty clothing. All this time the water had been slowly receding and we felt that it was time to cross. At about 6:30, after taking every precaution possible against getting water into the engine and breathing prayers to God for assistance, we started through. There was a dash of water over the

hood, the car slowed up, then plunged ahead, and we were on the other side. Some distance ahead we came to a newly built bridge which looked very unsubstantial, but after examining it we started across. Half way across we stopped suddenly as one of the rear wheels crashed through the thin cement into the stone filler beneath. After part of the load was removed and the wheel jacked up, with the assistance of natives, we soon had the car on safe ground again.

We now went on to the Mission with no more interruptions except for a short stop to see a sick boy, who was found to be much improved.

When we arrived at the Mission the native Christians who came to greet us were soon busy preparing the meat for cooking. It was cooked over an open fire in a clean oil drum. Around 11 o'clock the drum was sounded for services. About forty people gathered to hear the Christmas message. The services were held in the corrugate garage and the audience sat on planks most of



Typical Heathen Woman in Africa

which were not more than one half foot from the ground. As the Christians entered one by one they bowed their heads in silent prayer. We sang a number of Kajita songs, Bro. Stauffer leading a few and also calling on one of the Christian natives to lead some. These Kajita folks surely sing heartily and seem to enjoy that part of the worship very much. Bro. Stauffer read the Christmas story from Isaiah, after which we knelt in prayer. A Christian teacher present brought a Christmas message in Kajita which was followed by another one in Swahili by Bro. Stauffer. After the services had started, some women approached who had never been there before. One of the Christian

women went out to greet them and bring them in. It was a thoughtful act of hospitality. After the services the native Christians were given cornmeal to prepare for the meal. Around three o'clock we were told that all was ready, so we walked back to the homes where the food had been prepared. A number of large native pans and dishes had been collected. The corn meal and meat were divided out into about five portions, and soon the natives were divided into groups, each group circling around a pan of cornmeal and a pan of meat and broth. The women, girls, and babies were in one group. We sat with the natives. After a native Christian offered thanks we enjoyed a meal of very good meat. The cornmeal to us was not quite so tasty, but that also was good to them. After sometime we left, but the natives continued to eat until the meat had all disappeared.

Later in the evening we had an English Christmas service during the daily devotional period. The text chosen by the speaker was "Watch Ye." In Christ's time those who were watching for their Saviour found Him, and the same thing is true today. We sang a number of the dear old Christmas songs which will never lose their beauty. To those who have taken Christ as their Saviour, Christmas is a blessed time all over the earth.

"Glory to God in the highest, and on earth peace, good will toward men."

Alta B. Shenk.

THE SUNDAY SCHOOL

(Continued from page 1044)

saved, as by fire, having no trophies of sacrificial service?

It is often said the Sunday school is "the nursery of the Church." Her work is to train boys and girls, men and women, for future usefulness in the Church, while her real object is the extension of Christ's kingdom.

The Sunday school is one of the places where Bible knowledge is obtained which is absolutely necessary for a mission worker. It is the duty of the leaders to see that workers are placed where they are allowed the best use and development of their talent.

Why not occasionally send a worker to visit some mission station? People need to be taught the importance of the work, for it is only as they learn to know the nature of the work and to realize, at least to a small extent, the value of a soul that they will see the need of giving.

Surely we will all try to do our duty toward giving to a missionary cause. You know Christ said, "Where your treasure is, there will your heart be also." If you can get people to give of their treasure, they will be interested. When people invest money, they want to know about the project in which they are investing. The same is true if you

(Continued on page 1048)

SOUTH AMERICA MISSION PAGE

SOUTH AMERICAN NEWS
LETTER

By A. Swartzentruber

Another few days of inspiration have passed. Our annual Spanish Conference was held in Carlos Casares from Jan. 7-10. At this time all the missionaries and Native Workers and one or two delegates from each congregation meet for several days of Inspirational meetings. To the missionaries it is an inspiration to see and hear the Native brethren, and especially the younger ones, take their part in the open discussions and in the topics that had been assigned them.

Already on Thursday forenoon those that came from the west and south landed with their bundles. Each one is required to bring his own sheets, pillows, and any other bedding that he may need. The Mission tries to furnish folding cots for everybody, but the last few years the crowd has been so big that most of the young men need to sleep on the floor on some cheap mattresses. On Thursday afternoon all the ministers met in conference prior to the regular conference session which began on Friday forenoon. It might be of interest to you to know just what our program was like, and so we shall translate it here:

Thursday Night

Leader, A. Swartzentruber.
Devotional, F. Gorjon.
Roll call, S. Battaglia.
Address of welcome, Mrs. Lauver.
Response, Felisa Cavadore.
Sermon, Carlos Barbosa.

Friday Forenoon

7—Prayer meeting, Mrs. Lantz.
8—Breakfast.
9—Leader, A. Luayza.
Devotional, A. Corigliano.
Conf. Sermon, J. L. Rutt.
Testimonies.
Business and reports in charge of A. Swartzentruber.
12 o'clock—Dinner.

Friday Afternoon

(The P. M. meetings began at 4.00 and closed at 6.30; the evening at 9.00 and closed at 10.45 on account of the heat in the daytime.)

Leader, P. Cavadore.
Devotional, A. Feula.
Conf. business, A. Swartzentruber.
Necessary for a Victorious Life, W. G. Lauver.
How Maintain the Victorious Life, Mrs. Swartzentruber.

Friday Evening

Leader, J. W. Shank.
Devotional, J. Battaglia.
God's Part and Man's Part in the Victorious Life, F. Gorjon.
Sermon, S. Battaglia.

Saturday Forenoon

Prayer meeting, C. Barbosa.
Leader, A. Swartzentruber.
Devotional, Alfredo Godin.
The Duty of the Congregation Financially and Morally, J. W. Shank.
Election of officers for the new year.

Saturday Afternoon

Leader, D. P. Lantz.
Devotional, J. L. Rutt.

Young People and Their Friendships, Cavadore.
Choosing a Life's Companion, A. Luayza.
Young People with a True Aim in Life, Elsa Shank.

The Art of Living with the Rest, L. S. Weber.
True Living, N. Litwiller.
Sat. Evening—Leader, S. Battaglia.
Devotional, D. P. Lantz.
Can a Young Man be a True Christian? Angel Petrocelli.
Sermon, N. Litwiller.

Sunday Forenoon

Prayer meeting, Mrs. Litwiller.
Sunday school, in charge of W. G. Lauver.
Review, Felisa Cavadore.
The Preparation of the Lesson, E. Armenino.
The Art of Presenting the Lesson, C. Palomeque.
Sermon, A. Luayza.

Sunday Afternoon

Leader, C. Barbosa.
Devotional, Pedro Lanik.
Moral Purity of the Young People, D. P. Lantz.
Mental Development of Young People, C. Battaglia.
Spiritual Culture, L. S. Weber.



The First Convert at Carlos Casares
Where the Annual Spanish Conference Was Held

Sectional Meetings directed by—

Men, A. Luayza.
Women, Mrs. Rutt.
Y. Men, A. Swartzentruber.
Y. Women, Mrs. Weber.
Children, Q. Gutierrez.

Sunday Evening

Leader, W. G. Lauver.
Report of Recommendations Com.
Testimony meeting.
Sermon, Pablo Cavadore.

President, A. Swartzentruber.
Vice Pres., Pablo Cavadore.
Secretary, S. Battaglia.
Assistant, C. Palomeque.
Chorister, L. S. Weber.

Everyone was prepared to do his part well and the talks given were indeed helpful. Thus the Conference proved to be a great spiritual feast and we hope that all present may have car-

ried some of that spirit to their home congregations and that all may do more and better work for Him this year.

Pehuajo, F. C. O., Argentina.

THE SUNDAY SCHOOL

(Continued from page 1047)

can get people to give even a small amount to some cause or mission. They will be interested in hearing what is being done; what their investment is producing. Naturally after they get more information, their interests will grow, and they will want to make more investments. We must start in a small way and as the interest grows the investments will grow also.

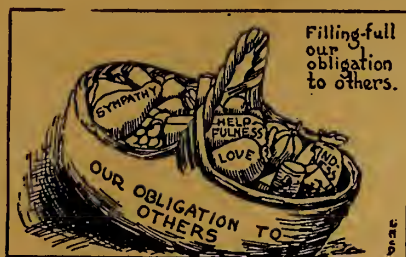
Interest has been created in some Sunday school classes and individuals by way of getting them to support an orphan in India, or giving for some special phase of home work, or even supporting a missionary at home or abroad. There are Sunday schools which are doing well in special support.

While we are thinking of our adults giving toward the support of missionary work, let us not forget the Primary and Junior department of our Sunday school. Since a child can not understand the need like an older person can, we must approach them from a different angle and create in them a desire to help other children. We must tell our children how many millions of little ones are in heathen darkness. Tell them of the poverty, idolatry, total ignorance of heaven, the awful slavery, how they build temples, offer sacrifices, offer human lives, worship lifeless images, and the other heathen practices, all in total blindness with no hope of peace in Jesus. They may then want to help give to these little children, so they can become as they are. The offerings they give may seem but a meager amount toward financing any missionary work, but the interest and the desire to give that they have created, will always go with them and will mean much to the Sunday school in later years.

While we are giving, training, and teaching, let us not forget to lay hold on the power of God, through prayer. Someone has said, "The prayer that moves the hand of God performs the greatest work of all." "In unity there is strength." "If ye ask anything in my name, I will do it" (Jno. 14:14). "Pray without ceasing" (I Thess. 5:17). This is one thing each individual of the Sunday school may do. You may not be able to go or to give, but you can pray. Pray for the workers that they may have strength and wisdom to rightly present the Word and that sinners may receive it and saints press onward. Pray for the Sunday school, that it may be awake to its duty and privileges.

Wayland, Iowa.

SEWING CIRCLE CORNER



"And be ye kind one to another, tenderhearted" (Eph. 4:32).

We learn life's lessons as the years slip by. We begin to learn lessons of kindness very early in life. We need to keep on learning. There are so many things that seem of little importance and yet they count for a great deal in our character. Thinking kind, helpful thoughts is always a help in character building.

* * *

An incident in the recent flood told of a broken bridge, desperate efforts to rescue victims, and an experience with Tommy, one of the victims. Tommy asked for his mother. There was an evasive reply. Again he asked for her, saying he must find her for daddy had told him to take care of her. Again the rescuers urged Tommy to come where he could get warm and find dry clothes. In an undertone they said one to another, "The mother's body was found down stream." So Tommy was alone.

* * *

During the recent flood experiences there may have been many similar cases. We learn tenderheartedness in just such experiences. The floods of the past months have brought out this kindly spirit in many a heart. Many of our sisters have been helping through the regularly organized work on the field. We are very glad that they have responded to these calls.

* * *

Just now efforts are being made to plan a more permanent work among our people. We hope you will be interested and ready to help when the time comes.

* * *

During these sewing days it may be well to get on hand a supply of substantial clothing that will be suitable for such work, then when the call comes we will be ready.

* * *

A letter from Sister Brunk just came saying the goods sent by the Sewing Circles arrived just before Christmas all safe and satisfactory. We hope to publish the letter later.—L.

* * *

It might help us to remember that each month there are three hundred or more Sewing Circle groups meeting in the Mennonite Church. These meetings are held, some in churches, some in lovely large homes, some in tiny

rooms—all engaged in the same self-sacrificing task of helping others.—All gathering before the Father's throne in song, praise and prayer. East and West, North and South, across the oceans to India and South America, sewing circle groups meet happy and busy about the Father's work. What a privilege to belong to one of them.

"He who joy would win must share it—Happiness was born a twin." For the Juniors let there be simple, easy work that they can do. Sewing for their dolls has taught them many elementary lessons; let them use the information they have, ennobling their efforts by doing something for somebody.

Bits of brightness for those in less favored circumstances reflects brightness in our own lives.

A MESSAGE FROM TOWAMENCIN

"The Lord hath done great things for us, whereof we are glad" (Psa. 126:3).

The Towamencin Sewing Circle was started six months ago. God has wonderfully blessed us in our new work. The sisters are helping faithfully.

As the days go by we see need on every side, home fields as well as foreign. It sure is a great joy to live for the good of others. As we see needs we want to say, "Let us press on toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

We have an average attendance of twenty-five sisters, for which we praise the Lord. We give God all the honor and glory and hope to keep on in prayer and faith believing.

—The Workers.

A REMINDER

Dear Sisters:—Have you thought of the joy and pleasure that it would give you if you would help with the support of the nurses who are so cheerfully giving their time and strength in caring for the sick at our Hospital in La Junta, Colo.?

We cannot all go and help care for the sick, but we can all help by giving of our means. Some souls respond more readily to the Gospel when they are sick.

May we present a few facts to show our need at present? For the year ending March 31, 1936, the Circles furnished \$239.43 toward the support of these nurses. For the 9 months from April 1, 1936, to Dec. 31, 1936, we received \$122.01. The amount needed to support these Sisters is about \$60.00

per month. If 5000 sisters in our church would contribute .15c each year, we would have all that is needed to supply this support.

\$600.00 should be received between now and March 31, for the support of the La Junta nurses. By each sister helping a little this can easily be done. Whatever the Lord directs you to give will be very much appreciated.

Zaidee A. Reiff, Treasurer.
Elkhart, Ind., Jan. 9, 1937.

THE INSPIRATIONAL PHASE OF SEWING CIRCLE WORK

By Mabel Groh

For the Gospel Herald.

God created the human race in His own image, making mankind capable of fellowship with his Creator. Sin marred the image but did not entirely destroy it. The life of mankind is still so closely linked to God that peace and satisfaction are found only by those who yield to Him, in full surrender of their lives, to His control and direction. Jesus is not only a Savior to deliver from the penalty of our sins, but He is our friend and helper. He is even more than that. He is our life, and is anxious that we have abundant life, not merely existence. Our life will be weak or strong in proportion to our fellowship with Him. If we abide faithfully and fully, His life flows through us and makes us fruitful, and still more fruitful. If we neglect to cling closely to Him, we are in danger of being cast forth as a withered and fruitless branch. "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples" (Jno. 15:5,8).

We believe our sewing circle organization is one of the many fruits of the Christian life. Years ago some of our sisters saw the opportunity of ministering to Christ by ministering to some of His needy ones, with thimble and needle. And more than that, the constraining love of Christ has inspired many a sacrifice in order to spare the dollar or dollars, that are needed to help support missionaries at home and abroad. We are surprised and gratified each year, as we hear of the work done, and realize that the sewing circles are a real missionary factor, co-operating in the work of our Church-wide missionary activity. We have done much; but have we done all that is possible?

As we meet from month to month to sew, do we always remember as we should the One who has inspired this service? Or do we think of the work in hand as the all-important matter? Do we really enjoy the time that is spent in devotion, realizing that we are sitting at Jesus' feet, listening to His counsel, or resting in His strong arms,

receiving help and comfort for the trials of life?

When Jesus was upon earth many women were among His most faithful friends. They "ministered to Him of their substance;" and when His hour of trial came they stood by the Cross, and were the first to meet Him after His resurrection. Women are capable of great devotion, as well as intense sacrificial service. It was the women who were first told to bear the glad message of the resurrection, and women have always had a large part in the program of witnessing for Christ. If we really meet Christ in our devotional period we will want to hear what He has to say to us concerning our work. He not only wants the naked to be clothed and the hungry fed, but He wants every lost sheep in all the world to know of the Shepherd's love.

All of us are somewhat interested in Missionary work, while some are intensely interested, willing to forsake home, and loved ones, and Go to the ends of the earth to tell of the love of God in Christ. God does not want us all in India, or South America, or even in Toronto or Chicago. But He does expect every member of His body to be keenly interested in that which concerns any part of His body. Christ is the Head. The missionaries on the field, and you and I at home are the body. Christ's purpose is that all shall hear the message but if we think that work belongs to the missionary, and not to us, the body's efficiency is greatly impaired. Blind eyes, deaf ears, paralyzed hands or feet, are a tremendous handicap to the whole body. However lowly our place in the body, we are hinderers unless we are sensitive to every command and impulse of the Head. And again let us be reminded that Christ came from heaven's glory, to save the lost of every tribe and nation and He is counting on our help. He expects us to acquaint ourselves with the needs. He said, "Look on the fields." Our opportunities today are greater than ever before, because of the many missionaries who come to us from mission lands, and because of the immense amount of literature on the subject. We are all greatly interested in meeting our missionaries, and hearing them tell of their work. Many a young man and woman has heard God's call to them, as they have listened to the story of the wasting harvest in other lands. Our missionaries spend considerable time in writing about their work and we can read their messages in our church papers, and the Annual Mission Board report. These messages are intensely interesting and illuminating, and should be read by all of us.

And then we remember that our few dozen missionaries are but a handful compared to the many thousands who are serving in fields that we cannot touch; and they also have a message to

bring us concerning the need. There are hundreds of missionary books worthy of our reading. True, we cannot begin to read them all; but are we reading what we can? We can only pray intelligently and effectually for needs that we are aware of.

As Secretary of Literature we have endeavored to interest our circles in missionary reading. The general impression among our circles in Ontario, as well as in the States, is that reading missionary books in the regular meeting for sewing is not satisfactory. If that is the general experience, then we must accept the situation as it exists and not try to insist on something that is not practical. If it is our duty to read missionary literature, as we surely believe it is, how are we going to handle the problem and find a satisfactory solution? Perhaps some of the books offered have not been quite suitable, and some have become discouraged because of this. We wonder if our real difficulty does not lie in lack of deep interest, or perhaps lack of leadership in sponsoring this activity. Some of our circles in the states have found it possible to have a separate meeting for mission study, and find it exceedingly helpful and interesting. Where this can not be done it surely is possible to have books passed to the members to be read at home. We know of one circle (not Mennonite) that carries on such a program with great success; but there must be an active, interested leader, busy always seeing that the books are read and exchanged in proper order and time.

Our Prayer Booklet is packed full of useful missionary information, as well as suggestions for daily prayer. It also has a list of books for missionary reading.

Let us remember when we meet to sew, that God wants our heart, and mind, as well as our hands. He will speak to us if we give Him a chance.

Preston, Ont.

HOW TO ENJOY YOUR BIBLE

(Address delivered by J. D. Mininger before the student body in Eastern Mennonite School, Harrisonburg, Va.)

If I were to use a text for this message it would be the words of Jeremiah as found in Jeremiah 15:16: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts."

To the Christian, the Bible is an unfailing source of life, light, hope, strength, and inspiration. Below we give some suggestions for obtaining the greatest amount of joy and satisfaction from the use of your Bible.

1. **Own a good Bible.**—Do not buy the cheapest Bible you can purchase. Get a good one with a substantial binding, clear type, and a concordance. There is a distinct advantage and a real

delight in reading the Bible first without any guide in its study, except the Holy Spirit. By this I mean there is an advantage in getting the truth direct from the original source, the fountain head, without the coloring or interference of notes that might be given by any human being.

Having bought a good Bible, learn to use it aright. Do not be afraid to mark it neatly. A good red indelible lead pencil is a real aid in this. Learn to take good care of your Bible. Some time ago one of our evangelists showed me his Bible which he had used for many years and yet it was in excellent shape. He gave me the secret for this. He told me he does not place tracts, lesson helps, lead pencils, etc., in it. No wonder one sees some Bibles in bad shape when he sees how they are abused.

Another way of prolonging the life of your Bible is by the use of a Bible carrying case. These may be obtained at the Mennonite Publishing House, Scottdale, Pennsylvania.

2. **Be born again.**—The Bible is a sealed book to the person not born again. The "natural man receiveth not the things of the Spirit of God." A blind man cannot enjoy a glorious sunset. The deaf-mute cannot appreciate melodious music. In order to be able to enjoy the Bible one needs to have the new life which is in Christ Jesus. He must first become partaker of the divine nature. It is the man who has experienced in his life what it means for old things to have passed away and all things to have become new who has a hunger for and an appreciation of the Book of God. He is born of the Word of God and hungers for nourishment from his spiritual mother.

3. **Meditate on God's Word.**—Josh. 1:8. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Did you ever notice how often the word "meditate" and similar words are used in the Bible in connection with Bible study? A well known writer has likened the art of meditation to ruminating. You remember that is what the cow does when she chews the cud. I am reliably informed that if the cow does not chew the cud she is not healthy. The same is true with the Christian who meditates little on the Law of the Lord. What a useful animal the healthful cow is any way. From her we are furnished with milk, cream, butter, cheese, buttermilk, beef-steak, beef roasts, etc., etc. In like manner it is God's plan that the Christian should be useful in the highest degree. The highest type of usefulness is that of ministering to the spiritual needs of others. The person who would be useful in this way needs to first assimilate the rich

truths of God's Word himself and then he will gladly share them with others. He will thus be blessed and be a blessing.

4. **Obey it implicitly.**—"Nevertheless at thy word."

"Nevertheless at thy word I will let down the net," said Peter. Peter had fished all night and had made a complete failure of it. He caught nothing. After this dismal failure Christ comes along the next morning and tells him to let down his net for a draft. Peter replied, "Master, we have toiled all the night and have taken nothing: nevertheless at thy word I will let down the net." Peter here might have argued with Christ. He might have talked back to Him, he might have said, "Lord, I know a little something about fishing, I am a fisherman all my life. I fished here all night and there is no use wasting any more time here." But Peter didn't say this; he ignored his own wisdom and followed the counsel of the all-knowing Christ. Note the results when he had done this: "They enclosed a great multitude of fishes and their net break."

Perhaps we do not understand everything about some of the commandments of the Bible, but we do well if we follow the example of Peter here. The way to get most joy and satisfaction out of Bible study is by obeying it. To the upright, light arises in the darkness. It is he who seeth truth that cometh to the light. It is the **keeping** of these commandments that there is great reward.

5. **Believe the promises of God.**—"Abraham believed God." Paul said, (Acts 27:25), "I believe God that it shall be even as it was told me." After we are born again and when we have meditated upon God's Word and are obeying it, it is then that we have a right to the many immutable and exceeding great and precious promises of God. That is one of the great secrets for enriching one's life. We sometimes sing, "So I pave the way before me with the promises of God." One of the aids in facing temptations or trials and one of the ways of having our needs supplied is by believing these promises, by claiming them and by taking them to the Bank of Heaven in the name of Jesus, the same as one takes a check to the window of the cashier in the bank and, when properly indorsed, is handed out the cash.

6. **Exalt the Christ which the Bible reveals.**—To think of a Bible without Christ in it, would be like having a photograph album without photographs in it. It would be like having a man's clothes without the man. The greatest figure in the Bible is the Lord Jesus. The way to get real joy out of Bible study is to recognize Him in its sacred pages and exalt Him by lip and by life. That is what the early apostles did. The central theme of their teaching and preaching was Jesus Christ. We do well to follow their example.

7. **Bear in mind what the Bible will do for us.**—It is amazing what all the Word of God will do for the person who studies it aright.

1. It brings conviction.—Acts 2:37.
2. It regenerates.—Jas. 1:18.
3. It brings assurance.—I Jno. 5:13.
4. It brings great peace.—Psa. 119:165.
5. It brings joy.—Jer. 15:16.
6. It brings light.—Psa. 119:105.
7. It satisfies.—Psa. 119:20.
8. It produces faith.—Jno. 20:31.
9. It keeps you from sin.—Psa. 119:11.
10. It gives victory over the evil one.—I Jno. 2:14.
11. It insures prosperity.—Psa. 1:3.
12. It gives power in prayer.—Jno. 15:17.
13. It reveals Jesus.—Jno. 5:39.
14. It cannot be broken.—Jno. 10:35.
15. It is the store house of God's promises.—II Pet. 1:4.
16. It furnishes complete unto every good work.—II Tim. 3:17.

This is only a partial statement of what the Word of God will do for the one who studies it faithfully. In the light of this who can afford to neglect the study of it?

8. **Know its Author.**—It was Marion Lawrence, who used to tell of a young lady who had an older lady to come and visit her and make her a present of a book. She tried to interest herself in the book but it had no appeal to her. The next day this young lady was in the company of this older lady, but she felt somewhat uncomfortable in her presence for fear she might ask her how she liked the book. After she returned home she glanced at the book once again and noticed the name of the author. She saw that the man who wrote the book had the same name as a young gentleman friend of hers who was interested in her. The next time when this young man called on her, she told him about the gift that was given her and remarked that the man who wrote the book had the same name as he did, initials and all. To this he replied, "I am the author of that book, I wrote that book." Later this book proved intensely fascinating to her, and why? Was it not because she was acquainted with the author and the author was acquainted with her? She loved the author and the author loved her. Are you acquainted with the Author of the Bible? Have you any conception of His love for you?

The person who follows the foregoing suggestions may well say, "O how love I thy law! it is my meditation all the day," and "Thy words were found, and I did eat them; and thy word was unto me the joy and the rejoicing of mine heart."

"Rivers and men get crooked by following the path of least resistance."

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Mennonite Colored Mission,
460 Rockland St.)

Dear Christian Friends:—Greetings of love from this little mission to you in the name of Jesus our Savior.

As we arose this morning we could hear the patter of rain drops outside the window, and so felt a little sorry for those boys and girls who perhaps would be hindered in coming to Sunday school. However, we were glad to see again, as we noted before, the rain had little to do in keeping the people of this community home from services if they honestly wanted to come regardless of the lack of umbrellas and other rainy weather necessities. The total attendance this morning amounted to 86, including 74 which were directly from the community. Our prayer is that each one of these who have come to the years of accountability and still have rejected Christ may come to know Him as their Resurrection and Life while the door of mercy is still open.

We continue to find the visitation work a vital necessity in stimulating the interest of these people in the services and in the ways of truth and righteousness. The appearance of one of our sisters in a home which is ungodly and sinful is a silent testimony against the wickedness being engaged in by those darkened souls living there. Visitation work is not only a help to the services but is a means by which the Gospel is brought to those who would never go near a Gospel service, either through neglect or because of feeling they are too sinful. The Word was also brought in this way to a number who were sick in the last few weeks. What a seasonable opportunity this has proved in many a life for another to point them to Jesus. We trust that these hours of affliction may have been an opportunity for those afflicted to hear the call of the Spirit which will result in their salvation.

An encouraging interest is taken by the children in memorizing Bible verses at the service on Friday evening. After children's meeting, about fifteen or twenty minutes are spent in special prayer for this work and other needs that are presented.

Following this is a helpful message associated with the plan of salvation, given by one of the workers here or by a visiting brother. The next fifteen minutes prove an inspiration to all, as those who have been redeemed give testimonies of praise and thanksgiving to their Redeemer.

We especially invite those of you to come to this service Friday evening at 7:30, who cannot visit us Sunday morning on account of duties in your home congregation.

We were much encouraged when Bro. John Gochnaur's S. S. class of

East Petersburg paid us a short visit one Sunday afternoon, giving a gift of ten dollars to the work. They also brought the same amount from Sister D. H. Good's class of the same congregation. We sincerely thank them for their interest and gifts, as well as all others who have shown their interest in the Lord's work here by the giving of material gifts.

Most of all, we ask you not to cease to pray for us. We need this above all, and thank you for your faithfulness in prayer in the past.

Anna Margie Lehman.

Feb. 21, 1937.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—The Eshleman home was gladdened a few weeks ago with the coming of Miriam Louise Eshleman. Mother and daughter are doing well. Sister Mary Landis of Elizabethtown assisted them as nurse. The Mission was also glad for her help in teaching in the Sunday school and Bible schools while here. Over the last week-end the maternal grandparents (Bro. and Sister E. J. Zook) and daughter were here to visit the Eshleman's.

Bro. and Sister Noah Mack who live in the Colored Mission building have been staying with her parents, Bro. and Sister Edgar Taylor, at Malvern the past two weeks on account of Sister Mack's infected finger.

At present the ministers of the Weaverville congregation are serving in the evening services at Howard St. To this writing George Good, Aaron Weaver, John W. Weaver have been here. We appreciate their helpfulness very much.

Following the service at the Colored Mission last Sunday evening, two young boys came to the writer voluntarily and said they wanted to live Christian lives. Their intentions seemed honest, but when we consider their home and street environment (particularly the one) and their sinful tendencies that we often see expressed, one somehow is not so ready to believe that they will continue. I know we should not doubt too much along this line, but yet it seems that past experiences do not give us much encouragement. We thought of how easy it would be for them to continue if they were in a Christian home with previous Christian training. But such is the task of the city missionary to pray and labor in their behalf.

And when we think of the vast numbers of people who are not only rejecting the claims of God but the many who, largely on account of the neglect of those who have gone before them seldom give serious thought to religious things. Can we not from our readers secure a number who will share the burden of prayer with us that the Mennonite Mission in Philadelphia may be indeed a soul-saving place. Here and there our country friends tell

us that they are praying for us. This we appreciate so much. We are again looking forward to an Easter Sunrise service.
J. Paul Graybill.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Christian Friends:—The Lord has been gracious unto us in sending into our midst Bro. E. M. Yost of Greensburg, Kans. He will begin revival services Friday evening, Feb. 26, and continue through Sunday evening, March 7. The services will begin on Thursday evening as previously announced but Bro. Yost will not be with us until Friday evening. We earnestly solicit the continued prayers of our friends for these services. Pray for a number of young fathers and mothers whose children come to Sunday school but who themselves need a work of grace wrought in their hearts. Pray for two souls who accepted Christ a year ago, but have not yet seen their way clear to unite with the Church. Pray for a number of young people who have been enticed by the allurements of the world and need to meet the Lord. Pray for several fathers who refuse to come to Christ themselves, and are also standing in the way of other members of their families. Pray for a Holy Ghost anointing upon our Brother Yost that the seed may be sown with power. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Last Sunday morning, Feb. 21, we were instructed from the Word of God by a sermon from Bro. S. M. Kanagy of Blair, Ont. We welcomed this visit from our former pastor and friend. May the Lord bless him in his ministry in Ontario.

We gratefully acknowledge the receipt of food during the month of January from John Roeschley, Omar Yordy, and Mrs. Joe Schrock, all of Flanagan, Ill. Clothing was received from the sewing circle, Cullom, Ill., the West Union sewing circle, Wellman, Ia., and the Willow Springs sewing circle, Tiskilwa, Ill. During the past month we have received clothing from the Roanoke, Ill., sewing circle, and the East Union sewing circle, Kalona, Ia. These gifts to the Lord's work here have been greatly appreciated. May the God of love reward each giver with a special blessing from His own hand.

During these weeks which precede Easter, the period known as Lent, we have opportunities to reach folks that cannot be reached at any other time. Pray that the Lord may lead us to those souls who are receptive to the truth. We believe in sowing the seed when the soil is in shape to receive it. Pray for us.

"And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." I Jn. 2:17.

Feb. 24, 1937.

L. C. Hartzler.

REPORT OF ANNUAL CONFERENCE

Indian Mennonite Conference in Session Mahodi, Jan. 4, 1937

Chairman, G. J. Lapp; Secretary, S. Bonwar.

Devotional conducted by Chairman (reading Psa. 47:1-7).

Conference Sermon, R. R. Smucker.

Jer. 13:20—"Where is Thy Beautiful Flock, the Flock that was given thee?" Any charge God gives is a holy one, to be heeded reverently, prayerfully, with whole mind, and to be discharged in fear of God. Is the condition of my charge spiritual, healthy, growing; is my charge a light to the world, worthy of the Master's blessing? Am I as a bishop, minister, pastor, or deacon a true leader, teaching and observing all doctrine, instructing my flock in ways of righteousness and holy living? Am I an example to those of my flock? Am I, a member of the flock, willing to learn and heed, willing to work with and uphold the spiritual arms of those in authority over me, striving to be an example to my family, neighbors and those who observe?

Sermon was responded to by personal testimony from a half-dozen volunteer speakers, after which all delegates responded giving their testimony by rising on invitation to do so by the chairman.

Report of various and sundry committees and representatives.

In pastors' reports it was noted that all stations with the exception of perhaps one or two had one or more special meetings or Bible Study meetings throughout the year. A growing hunger for Bible Study seems to be manifest throughout our church, judging from the reports of those who conducted such meetings at various places. It was interesting to note that Shantipur led the other churches with 51 baptisms during the year. There were 112 baptisms reported during the year, closing the year with a total membership of 1411 communicant members, and a Christian community of 2303 members.

Nominating Committee for new officers, etc., was composed of Brethren Suklal, Haidar, Mukut (ministers) and Kalib, Parsadi (deacons).

Resolutions Committee was composed of Brethren Graber, Daniel Agnu, Sukrit.

Following resolutions were passed. (Not all resolutions are reported here, due to report becoming too lengthy, those of purely local interest being omitted.)

Moved to accept the congregation organized at Drug as a member of Conference. Bro. Weaver reported that it was organized with 34 charter members after a week's series of meetings conducted by Bro. Lapp, bishop in charge.

Moved to welcome Bro. H. V. Albrecht as a member of this session of conference, with full powers of discussion, advice, and vote.

What plan or plans can be instituted so that our Christian people can learn and use the Bible more effectively?

Moved that since we recognize that through acquiring of Biblical knowledge and putting it to practical everyday use spiritual growth is manifested, we urge and think proper the following:

That each congregation, according to its own needs and purposes and as the Lord directs organize more Bible classes, regular organized prayer meetings be held, and in any manner possible encourage the acquiring of and use of Biblical knowledge.

That a Bible Conference be held during the year, in connection with or separate from the Annual Jalsa: left in hands of Jalsa committee.

How shall our pastors be chosen for various congregations?

Moved, that we favor the choosing and arranging for pastors be by Conference; that the ministerial meetings take up the matter

(Continued on last page)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

January, 1937

GENERAL

Moses S Stoltzfus	\$14 00
G B Alta	70 00
A & W Ind	5 00
Amos R Kurtz	5 00
In Memory and Honor of Parents by Fern Ann Umble	75 00
Gulphaven SS Miss	12 41
Forks Cong Ind	46 15
Pigeon SS Birthday Offgs Mich	9 35
E Elizabeth Andrew	6 00
Sharon Cong O	10 14
H Z Yoder & Family	75 00
An Ohio Family	20 00
Oak Gr & Pl Hill Congs O	47 69
John Slagell	2 50
A Bro & Family Pa	12 50
J D Byler	25 00
Boyertown Cong Pa	31 12
A Bro & Sister Ill	48 00
A Bro & Sister Kan	10 00
Jos Metzler	1 00
Kitchener SS Ont	
H Snider Cl	3 60
E Brubacher Cl	2 05
Leetonia SS O	30 75
Orrville Cong O	145 65
Oak Grove SS O	75 86
Medway SS O	13 37
Plain View SS O	34 69
Bethel SS O	23 92
Martins SS O	36 46
S Union Cong O	91 61
Central Cong O	41 44
Indian Cove Cong Ida	25
Molalla Cong Ore	25
Thomas Cong Pa	4 10
Daytonville Cong Ia	13 57
E Union Cong Ia	20 91
Manson Cong Ia	35 03
Sugar Crk Cong Ia	39 63
L Deer Crk Cong Ia	20 00
Roanoke SS Ill	100 00

1259 00

INDIA

General

Detroit Miss Cong Mich	4 14
Lydia Oyer	3 00
Mr & Mrs Ernest H Miller	10 00
Canton Cong & SS O	7 78
Oak Gr & Pl Hill Congs O	54 48
E Bend Cong Ill	9 98
Freeport Cong Ill	21 00
Toronto Miss SS Ont	1 25
Wanner Cong Ont	20 00
Biehn SS Ont	20 00
Cressman Cong Ont	6 65
Floradale Cong Ont	12 50
Poole AM YPM Ont	5 81
Hagey Cong Ont	7 00
Mt View Cong Mont	4 25
L Salford SS Pa	60 82
Providence Cong Pa	16 20
Kan City Miss Cong Kan	1 04
E Holbrook SS Colo	8 75
Palmyra Cong Mo	4 84
LaJunta Cong Colo	8 78
Fairview Cong Ore	22 57
Reiff Cong Md	195 15
Hopewell Cong Ind	21 45
Yel Crk Cong Ind	53 10
Amanda Kendig Leg	20 00
Barbara McAllister Leg	10 00
Hettie Ann Bachman Leg	8 00
Susan Brackbill Leg	18 00
Cora A Kauffman	10 00
Bro & Sis Rohrerstown Cong Pa	25 00
Groffdale SS Pa	15 00
Allensville SS Pa	23 20

E Fairview Cong Neb 15 08

724 82

Missionary

Holdeman Cong Ind	219 37
Maple Gr Cong Pa	22 50
Magdalene Swartzendruber	5 00
Phil 4:19 Ind	150 00
Belleville Cong Pa	75 00
Willow Spgs Cong Ill	123 06
Salem Cong Alta	37 50
Spg Val Cong Kan	25 00
Penna Cong Kan	8 03
Beech Cong O	27 32
Martins Crk SS O	25 00
Lockport SS O	28 07
Zion Cong Ore	52 87
Goshen Cong Ind	21 55
SW Pa SS Conf Dist	
Miss Fund	13 50
E Fairview Cong Neb	42 48
Manson Cong Ia	144 67
	1020 92
S C Contributions:	
Mahoning & Columbiana	
Co SC O	20 00
S Union SC O	5 00
Martins & Pl View SC O	8 00
Martins Crk SC O	5 00
Central SC O	7 00
Levi Sauder SS Cl Pa	4 50
Lydia Sauder SS Cl Pa	4 50
Hazel Miller SS Cl Pa	4 50
Mrs D W Shank SS Cl Pa	4 50
Mrs John Harnish SS Cl Pa	4 50
Susanna L Musser	4 50
Pl Grove SC Ill	10 00
Berlin SC O	15 00
Ind-Mich SCs	125 25
Olive SC Ind	27 00
	249 25
Total India Missionary	1,270 17

Missionary Children

Oak Gr SS O Jr E & S	50 27
E Union SS Ia Jr E & S	173 13
LaJunta SS Colo	50 00
Iowa City Miss SS Ia	
Jr E & S	11 54
Chil Pennies Miss SS Alta	2 25
Yoder SS Kans Jr S	7 58
Cullom SS Susie Koerner Cl	
Ill	7 00
Winton SS Calif Ad S	6 55
Waldo SS Ill	150 30
Albany SS Ore Jr E & S	31 51
E Zorra AM SS Ont	10 00
Wilnot AM SS Ont	11 64
Sug-Crk SS Ia Jr E & S	27 81
Mr & Mrs M A Yoder	25 00
Salem SS Alta Jr E 1935	5 00
Mt View SS Alta Jr E & S	8 73
Souderton SS Pa	270 00
Indian Cove SS Ida	6 28
Masontown SS Pa	6 58
Masontown SBS Pa	10 36
	871 53
S C Contribution:	
Waldo SC Ill	1 00
Total India Miss Children	872 53

Evangelist

A Friend of India	39 00
Mr & Mrs Ernest H Miller	20 00
Markham YPM Ont	22 00
Hagey-Wanner YPM Ont	30 00
A Sister Ont	25 00
Biehn & Geiger YPM Ont	88 00
Latschar YPM Ont	75 00
A Bro Pa	15 00
Matt 6:3 Pa	5 00
Ephrata YPM Pa	88 00

Millersville SS Lydia	22 00
Sauder Cl Pa	429 00

Bible Women

Oak Gr SS Willing Workers (Wayne Co) Cl O	12 00
Oak Gr SS Mrs Howard Yoder Cl Ohio	22 50
Bowmansville YPM Pa	50 00
Oak Gr SS Willing Workers Cl O	12 50
Peter Garber	12 50
Blooming Glen SS L D	
Hunsicker Cl Pa	10 75
Ephrata YPM Pa	44 00
	164 25
S C Contributions:	
Martinsburg SC Pa	11 00
Vineland SC Ont	8 00
	19 00
Total India Bible Women	183 25

Educational

Mr & Mrs Ernest H Miller	5 00
Kitchener SS Ont	
M C Cressman Cl	4 65
G A Weber Cl	11 25
Blooming Glen SS	
Wm Moyer Cl Pa	25 00
Shore SS Ind	20 00
Mellinger SS Fund Pa	45 00
A Bro & Sis Lanc Pa	5 00
	115 90

Orphan

W Liberty SS Pr Dept Kan	20 00
Chappell SS Neb	36 00
Conestoga SS Raymond Mast Cl Pa	9 00
Sand Hill SS Girls Cl NY	11 00
Weaver SS Busy Bee Cl Va	30 00
Mr & Mrs Edwin H Handrich	18 00
Mr & Mrs E C Bowman	22 00
Mr & Mrs Eldon C Rocke	44 00
A Bro & Sis Ind	9 00
A Bro Ind	36 00
No Pomona SS Calif	11 00
Conestoga SS Cl of girls Pa	22 00
A Sister	18 00
Forks SS Ind	18 00
Waldo SS Ill	116 00
Metamora SS Martha Schertz Cl Ill	8 00
Peter Garber	11 00
Willow Spgs SS Pr Dep Ill	16 00
S C Hartzler Family	6 00
Mt View SS Alta	11 00
Blooming Glen SS Wm Moyer Cl Pa	11 00
Cherry Box Cong Mo	15 75
Pondbank SS Pa Pri Dep	36 00
E Petersburg SS Christian Workers Cl Pa	44 00
Gehman SS Children	12 87
Strasburg SS Pri & Begin Cl Pa	9 00
Bossler SS YMB Cl Pa	9 00
Allensville SS Pa	11 00
	620 62

Widows

Mrs C B Schenck	25 00
Phil 4:19 Ind	22 00
Emma Rohrer	11 00
A Brother Ind	22 00
Schertz Brothers	44 00
Kitchener SS C Cressman Cl Ont	2 20
Mr & Mrs Marcus Lind	5 50
E Petersburg SS Christian Workers Cl Pa	22 00
	153 70

Medical

Mr & Mrs Ernest H Miller	5 00
Emma Rohrer	20 00
Mary J Holsopple	3 00
Elmira YPM Ont	17 00
Catlin SS Kan	10 00
Barbara Harnish Leg	40 00
Barbara Harnish End	12 00
A Strasburg SS Teacher Pa	10 00
	117 00
S C Contribution:	
Sonnenberg SC O	10 00
S Union SC O	10 00
Midland SC Mich	15 00
Elmira Sr SC Ont	5 00
Shantz Sr SC Ont	10 00
St Jacobs Sr SC Ont	10 00
	60 00
Total India Medical	177 00

Ministers Support

Blooming Gl SS Robt Nase Cl Pa	4 00
Mr & Mrs E C Bowman	28 00
A Bro & Sister Ind	13 00
A Bro & Sister Ill	52 00
G G Marner	5 00
	102 00

Building

Mr & Mrs Ernest H Miller	5 00
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Personal

Orrville Cong O	6 00
A C Brunk C of D interest	136 41
R R Smucker C of D int tithe	21 69
A Friend of India	60 00
	224 10

New Miss. & Equipment

Mr & Mrs Howard Y Musselman	50 00
Filer SS Cl of 12 boys Ida	12 00
Mr & Mrs Eldon C Rocke	6 00
	68 00

Edwin Weaver Auto

Friends of Sonnenberg Cong O	75 00
S C Contribution:	
Sonnenberg SC O	10 00
Total Edw Weaver Auto	85 00
Leper	
Rohrerstown SS Pri Cl Pa	5 75
Total for India	5036 84

SOUTH AMERICA

General

Milford AM Cong Neb	20 00
Lydia Oyer	1 00
Mr & Mrs Ernest H Miller	10 00
A SS Cl Ind	3 00
Canton Cong & SS O	7 77
Roanoke Cong Ill	25 25
Pl Grove Cong Ill	12 19
Wanner Cong Ont	6 85
Floradale Cong Ont	7 75
M View AM Cong Ont	31 27
Salem Cong Alta	30 53
Mt View Cong Mont	4 25
Providence Cong Pa	9 00
Kan City Miss Cong Kan	11 22
E Holbrook SS Colo	8 75
Palmyra Cong Mo	2 41
LaJunta Cong Colo	8 78
Orrville Cong O	14 74
Yel Crk Cong Ind	48 81
Barbara McAllister Leg	10 00
Cora A Kauffman	10 00
A Bro & Sis Rohrerstown Cong Pa	25 00
Groffdale SS Pa	12 00
Liberty Cong Ia	6 81
	327 38

Missionary

Belleville Cong Pa	75 00
Bank SS Va	11 00

Pike SS Va	19 00	Morrisons Cove Congs Pa	4 87	S C Contribution:		Mr & Mrs J B Shenk	10 00
Hay AM Cong Ont	9 00	Schellsburg Cong Pa	2 00	Sonnenberg SC O	10 00	L Angeles SS Jr Girls	
Poole AM Cong Ont	49 86	Allensville Cong Pa	17 51	Total Kans City Miss Kan	56 90	Cl Calif	5 00
Souderton SS Pa	37 50			Lima, Ohio		L Angeles SS Begin Cl 1	
Syc Grove Cong Mo	10 87		43 59	Sonnenberg Cong O	25 00	Calif	3 00
Pl Valley SS Kan	20 00	Altoona—Burial Fund		Ohio Mission Bd	3 67	W Clinton SS O Jr E & S	66 15
LaJunta Cong Colo	11 50	Pinto Cong Md	7 00	Orrville Cong O	10 00	Bethel SS O Jr E & S	42 04
A Bro Millers Cong Md	3 50	Canton, Ohio		Bethel Cong Medina Co O	32 00	Childrens Pennies Mission	
Good Cong Pa	54 00	Bethel Cong Medina Co O	4 50	N Lima Cong O	31 49	SS Alta	2 25
Bossler SS Pa	18 76	Mr & Mrs Howard Yoder	21 00	A Bro & Sis N Holland Pa	2 96	Holdeman SS Cl Ind	1 25
	319 99	Oak Gr & Pl Hill Congs O	10 00		105 12	L Deer Crk SS Ia Jr E	14 00
S C Contributions:		Ross Gerber	2 00	Mexican Miss., Chicago, Ill.		Pinto SS Md Jr E & S	54 75
Elmira Sr SC Ont	15 00	Two Sis Bethel Cong O	2 00	Goodfield Cong Ill	9 25	A Brother Ind	21 00
Manheim Sr SC Ont	25 00	A Sister Bethel Cong O	1 00	Peoria, Ill.		Freepport Cong Ill	21 00
Kitchener Dorcas Jr SC		Ralph Kilmer	2 00	Peter Garber	5 00	Holdeman SS Cl 6 Ind	1 36
Ont	10 00	Canton Cong O	5 69	Wil Spgs Cong Ill	12 57	Toronto Miss SS Ont	2 80
Markham Sr SC Ont	6 00	Canton SS O	4 29	Waldo Cong Ill	30 25	Midway & N Lima SS O	35 56
Shantz Charity Sr SC Ont	15 00	Bl Glen SS Pa	50 00	Illinois SS Normal	4 00	Orrville Cong O	17 70
Kitchener Sr SC Ont	29 30	Ohio Miss Bd	3 67	Elno Schrader	2 00	Beech Cong Birthday	
Blenheim Sr SC Ont	10 00	Orrville Cong O	10 00	Susie Koerner	2 00	Offgs O	14 95
Hagey Sr SC Ont	15 00	Martins & Pl View YPBM	7 77	J D Sommer	5 00	Central Cong O	4 06
	125 30	O	123 92	Mollie Schrock	1 00	Daytonville SS Ia Jr E & S	33 42
Total S Am Missionary	445 29	Chicago, Ill.		A Sister	2 00	Springs Cong Pa	9 83
Missionary Children		Glen Hershberger	5 00	A Brother in Ill	5 00	Casselman Cong Md	1 56
Oak Gr SS O Mr E & S	50 30	Miriam Schertz	5 00		68 82	Kaufman Cong Pa	3 85
Childrens Pennies Mission		Elam Eberly	20 00	Portland, Oreg.			855 23
SS Alta	2 25	Mrs F D King	5 00	Amos R Kurtz	2 50	Home for Aged, Ill.	
Morrison View Cong Va	5 00	Rhoda Beery	1 00	Filer Cong Ida	28 38	Anna Zimmerman	37 00
Central SS O Jr E & S	32 20	Mr & Mrs Kropf	1 00	Bethel Cong Ore	12 00	Maple Gr Cong Pa	13 00
Cressman SS Berean Girls		Chic Home Miss Cong Ill	14 63	Indian Cove Cong Ida	3 02	Margaret Sullivan	161 25
Cl Ont	7 50	Peter Garber	5 00	No Pomona SS Calif	7 11	Metamora SS Ill	11 35
E Zorra AM SS Ont	10 00	Sci Ridge SS Ill	24 16	L Angeles Cong Calif	7 58	Peter Garber	5 00
Wilmot AM SS Ont	23 28	Morrison Cong Ill	5 87		60 59	Special Support	441 35
Maple View AM SS Ont	29 85	Hopedale Cong Ill	31 00	Toronto, Ont.		Contribution Box	12 00
Poole AM SS Ont	27 84		117 66	Elmira SS Ont	25 00	Maintenance	1 25
St Jacobs SS Ont	225 00	Detroit, Mich.		Kitchener Cong Ont	31 75		682 20
Weber SS Ont	20 68	Holdeman Cong Ind	16 58	Blenheim Cong Ont	11 01	Old People's Home, Ohio, Bldg.	
Bl Glen SS Childrens		Fort Wayne, Ind.		Hagey Cong Ont	10 00	A Sister O	25 00
Miss Box Pa	116 26	A Christian Friend Ida	1 00	Weber SS Ont	5 47	Funds solicited by	
Leetonia SS O	5 56	An Indiana Sister	2 00		83 23	S E Allgyer	1250 00
Fairview SS Mich Jr E & S	86 29	Ohio Mission Board	3 63	Total City Missions	929 19		1275 00
Sharon SS Alta Jr E	11 00	Holdeman Cong Ind	16 58	CHARITABLE INSTI- TUTIONS		La Junta Hospital & San., Colo.	
	653 01	A Bro & Sister Olive Cong	12 50	Children's Home, Kansas City		Mr & Mrs Ernest H Miller	10 00
Evangelist		Ind	35 71	Special Support	220 00	Peter Garber	5 00
Mr & Mrs Ernest H Miller	20 00	Hannibal, Mo.		Greensburg Cong Kan	6 10	Willow Spgs Cong Ill	7 54
Mr & Mrs Emery Z		A Sister Ind	5 00	Maple Gr SS Pa	7 00	Springs Cong Pa	4 91
Hartzler	5 00	Liberty Cong Ia	12 02	H E Widmer	1 00	Casselman Cong Md	78
Detweiler Cong Ont	5 15	Cherry Box Cong Mo	4 25	Midland Cong Mich	27 30	Kaufman Cong Pa	3 85
Shore SS Ind	7 68	Greensburg Cong Kan	6 00	Garden City Friends Mo	50		32 08
SW Pa SS Conf Dist		LaJunta Cong Colo	23 42	Sarah Holderman	2 00	La Junta Hospital—Bibles	
Miss Fund	9 00	Crys Spgs Cong Kan	16 25	Protection SS Kan Jr E	3 50	S C Contributions:	
E Union Cong Iowa	50 00		66 94	A Christian Friend Ida	1 00	Ind-Mich SCs	3 50
	96 83	Hutchinson, Kans.		W Liberty SS Kan Jr	51 76	Millersville Orphanage, Pa.	
Bible Readers		Limon Cong Colo	2 35	E & S		Providence Cong Pa	22 50
E Scottdale SS Teach's Pa	17 00	Crys Spgs Cong Kan	10 25	Childrens Pennies Mission		Vincent Cong Pa	68 00
S C Contributions:			12 60	SS Alta	2 25	Swamp Cong Pa	13 35
Bethel & Oak Gr SC O	12 00	Iowa City, Iowa		A Brother Ind	21 00	Hereford Cong Pa	47 77
Total S Am Bible Readers	29 00	A Christian Friend Ida	1 00	Metamora SS Ill	11 35		151 62
Orphan		Magdalene Swartzendruber	2 50	Peter Garber	5 00	La Junta Hospital—Nurse	
Morrison View Cong Va	7 00	West Union Cong Ia	73 91	Mt View Cong Alta		S C Contributions:	
Albany Cong Ore	26 56	W Fairview Cong Neb	17 87	Jr E & S	8 73	Pacific Coast SCs	24 25
E Chestnut St SS Lanc Pa		L Deer Crk Cong Ia	20 00	Kan City Miss Cong Kan	10 47	Beech SC O	2 45
Anna Newcomer Cl Pa	12 00		115 28	Syc Grove Cong Mo	6 40	Elmira Sr SC Ont	2 00
	45 56	S C Contribution:		W Liberty Cong Kan	34 04	Shantz Sr SC Ont	3 00
Church Building		Daytonville SC Ia	6 00	Hesston Col Cong Kan	9 00	S Union SC O	5 00
Mr & Mrs Ernest H Miller	5 00	Total Iowa City Ia	121 28		428 40	Sci Ridge SC Ill	5 00
Bible School—Library		Kansas City, Kans.		Children's Home Refrigerator			41 70
Vernice Schmidt	6 00	Magdalene Swartzendruber	2 50	Bertha Troyer	5 00	La Junta Hospital—Blankets	
Bible School		Peter Garber	5 00	W W Walsten	1 00	S C Contributions:	
Schertz Brothers	56 00	Milan Valley Cong Okla	2 40	M E Kinsinger	2 00	Pacific Coast SCs	18 65
Sewing Circle Work		Groffdale & Metzler		E Kinsinger	1 00	Olive SC Ind	2 00
Asso SCs of Franconia		Workers Mtg Pa	10 00	A Bro K C Kan	1 00	Yel Crk SC Ind	4 00
Dist Pa	85 00	Francis Leake	2 00		10 00	Maple Gr SC Ind	3 95
Publication		Anna B Showalter & SS Cl	3 00	Orphans' Home, Ohio		St Jacobs Sr SC Ont	4 00
A Bro & Sis Lanc Pa	5 00	Conestoga AM SS Pa	8 50	Farm Income	98 70	Manheim Sr SC Ont	2 00
Total S America	1754 07	Ella Ebersole SS Cl &		Special Support	341 00	Elmira Sr SC Ont	4 00
CITY MISSIONS		Mrs Amos Martin	2 50	A Sister Ohio	12 00	Breslau Sr SC Ont	50
Altoona, Pa.		Twila Swartzendruber &		A Bro & Sister O	3 00	Beihn Sr SC Ont	5 36
Pinto Cong Md	10 86	SS Cl	1 00	Hopedale SS Pri Dept Ill	23 00	Markham Sr SC Ont	7 00
Stahl Cong Pa	2 60	Henry Birkey	10 00	A Bro & Sister O	5 00	Manheim Jr SC Ont	4 00
Casselman Cong Md	2 85		46 90	Maple Gr SS Pa	7 00	Hagey Sr SC Ont	50
Kaufman Cong Pa	2 90					Blenheim Jr SC Ont	80
						Beihn & Geiger Jr SC Ont	2 00

Vineland Jr SC Ont	5 00
Kitchener Sr SC Ont	4 00
Waterloo Jr SC Ont	3 95

71 71

Total Char Institutions 3551 44

AFRICA

Amos R Kurtz	2 50
Skippack Cong Pa	35 00
Warwick Riv SS SBS	
Kindergarten Cl Va	2 00
Deep Run Cong Pa	35 40
Lydia Oyer	1 00
L Lexington Cong Pa	82 00
Mr & Mrs Ernest H Miller	5 00
Doylestown Cong Pa	35 15
Ira & Johanna	
Birmingham	11 22
Abram H Moyer	21 00
E Zorra AM SS Ont	4 45
Wilmot AM SS Ont	11 64
Palmyra Cong Mo	2 00
E Holbrook Cong Colo	13 14
Berea SS Ind	10 00
Roanoke SS Ill	25 00

296 50

ANNUITY

A Sister Ont	251 05
A Brother Calif	100 00

351 05

OTHER FUNDS

Bible Fund

Mr & Mrs Ernest H Miller 10 00

Board of Education

Mr & Mrs Ernest H Miller	10 00
Pl Grove Cong Pa	80
Mervin Eby	5 00
A Bro & Sis Olive Cong	
Ind	10 00

25 80

Church Bldg.—Western N. Y.

Hesston Col Cong Kan	8 75
Shantz Cong Ont	6 00
Latschar Cong Ont	36 38
St Jacobs Cong Ont	25 00
Rainham Cong Ont	5 00
Toronto Miss Cong Ont	6 00

87 13

General S. S. Committee

Mt View Cong Alta	1 50
Sharon Cong Alta	3 11
Duchess Cong Alta	3 64
W Zion Cong Alta	1 93
Allensville SS Pa	4 48
E Scottdale SS Pa	3 71
Springs SS Pa	4 41
Kauffman SS Pa	3 85

26 63

Jewish Evangelization

Mr & Mrs Emery Z	
Hartzler	5 00

Personal

Bl Glen SS Pa	100 00
Spg Val Cong Kan	12 50
Crys Spgs Cong Kan	10 00

122 50

Stalter Farm

Rental income 294 92

Mission News Bulletin

J S Roth	1 00
Henry V Hostetler	50
Orrie D Yoder	1 00

2 50

Mission Study Committee

East Menn Sch YPCA Va 79 05

District General

Spg Mount Miss Cong Pa	8 80
Finland Miss Cong Pa	10 25
Workers Donation Pa	10 00
Souderton Cong Pa	27 50
John Lapp Cl Pa	4 93
Plain Cong Pa	116 40
Swamp Cong Pa	19 19
Rocky Ridge Cong Pa	23 58
Emma Cong Ind	13 50
Middlebury Cong Ind	17 25
Maple Gr Cong Ind	48 31
How-Miami Cong Ind	21 51
Clinton Br Cong Ind	11 05
Clinton Fr Cong Ind	40 90
Burr Oak Cong Ind	5 91
Shore Cong Ind	18 65
Greensburg Cong Kan	11 69
Spg Val Cong Kan	23 47
Protection Cong Kan	4 36
Pl Val Cong Kan	17 50
Penna Cong Kan	17 85
Pl View SS Okla	25 39
Detweiler Cong Ont	3 39
Bethel SS Ore	2 85
Filer Cong Ida	21 90
Miss Mtg	22 58
Albany Cong Ore	13 84
Hopewell Cong Ore	6 80
Molalla Cong Ore	6 50
Glade Cong Md	2 25
Stahl Cong Pa	7 78
Kaufman Cong Pa	5 80
Pike SS Va	21 00
Upper Dist Va	35 06
Mt Pleas Church & SS Va	11 24
Weaver SS Va	32 29
Weaver SS Jr Girls Va	4 00
Pike SS Va	74 00

769 27

Mexican Border Work

Bl Glen SS Wm Moyer Cl	
Pa	16 00
Elmer Alderfer	1 00
Fairview SS Cl Mich	23 00
M R Hertzler	5 00
M L Hertzler	5 00
Penna Cong Sisters Kan	15 00
Viola Wenger	15 00
Clara Reist	5 00
Mr & Mrs Ernest H Miller	5 00

Rocky Ridge Miss Pa	5 52
Freeport Cong Ill	36 00
Detweiler SS Ont	10 00
Plainview SS O	50 00
Indian Cove Cong Ida	5 00
A Sister Olive Cong Ind	10 00
A Bro & Sister Pa	15 00

221 52

Rural Missions

Berea Cong Ind	9 25
Salem SS Ind	12 38
Spg Val Cong Kan	10 00
Geiger SS Ont	15 00
Blough Cong Pa	20 20
O Grove Cong Md	4 90

71 73

Medical Miss. Preparation

A Sister Ont 200 00

Northern Ontario Miss.

Detwiler SS Ont	10 00
Elmira SS Ont	25 00
Toronto Miss SS Ont	2 70
Zurich SS Ont	3 29

40 99

S. W. Pa. Conference Fund

Casselman Cong Md	3 20
Kaufman Cong Pa	7 28

10 48

Eastern Menn. School

Pl Grove Cong Pa 80

Johnstown Bible School

Thomas Cong Pa 4 10

General Conference Fund

Casselman Cong Md 2 00

Circle Letter

S C Contributions:	
Mrs A J Hostetler	20
Midland SC Mich	1 20
Waterloo SC Ont	3 50
Mrs Enos Nunemaker	1 00
Kitchener Sr SC Ont	1 00

6 90

Prayer Booklet

S C Contributions:	
Lina Ressler	21

S. C. General Expense Fund

S C Contributions:	
Elmira Sr SC Ont	1 00
Shantz Sr SC Ont	1 00

2 00

Literature Fund

Ind-Mich SCs	73 23
Total Other Funds	2056 76

RELIEF FUNDS

General

A Bro Ia	10 00
W Fairview Cong Neb	17 88
Thurman Cong Colo	17 50

45 38

Russians

Ada F Rhodes	5 00
Mr & Mrs Ernest H Miller	10 00

15 00

Flood Sufferers

Forks Cong Ind	47 62
J Y & Gertie Hooley	5 00
Maple Gr Cong Ind	12 00
B Oak Cong Ind	30 05
Waldo Cong Ill	56 22
Bethany Cong Mich	15 00
Alvin Saltzman	5 00
Milo C Zehr	15 00
Franconia Conf Dist Pa	500 00
Central Cong O	18 00
Claude Atherton	10 00
Ella Enders	1 00
A Bro & Sis Olive Cong	
Ind	12 50
How-Miami Cong Ind	96 01
Bethel Cong Mich	20 34
Daytonville Cong Ia	47 30
Waldo Cong Ill	6 05

897 09

Paraguay Menn.

Willow Spgs Cong Ill 7 54

Drought Sufferers

Claude Atherton	10 00
Total Relief Funds	975 01

SUMMARY

Alta-Sask Dist Conf Bd	126 17
Franc Dist Conf Bd Pa	1894 60
Ill Dist Conf Bd	1209 35
Ind-Mich Dist Conf Bd	611 81
Ia-Neb Dist Conf Bd	526 75
Lanc Dist Conf Bd Pa	649 34
Mo-Kan Dist Conf Bd	437 20
Ohio Dist Conf Bd	836 94
Ont Dist Bd	1283 26
Pac Coast Dist Bd	251 84
SW Pa SS Conf Dist Bd	107 09
SW Pa Conf Dist Bd	138 58
Va Dist Conf Bd	207 59
Wash Co Md-Frank Co Pa	
Conf Dist Bd	234 65
S C Contributions	776 80
Menn Bd of M & C	6917 89

16209 86

India Funds	5036 84
S American Funds	1754 07
Africa	296 50
City Missions	929 19
Char Institutions	3551 44
Annuities	351 05
Gen & Other Fds	3315 76
Relief Funds	975 01

16209 86

Respectfully submitted and
Gratefully acknowledged,
D. D. Miller, Gen. Treas.,
1711 S. Prairie St.,
Elkhart, Ind.

GLEANINGS

The Miracle in Sierra Leone

Bishop Wright, of the C. M. S., sees many hopeful signs in Africa—not the least a growing desire among African Christians for a deeper spiritual life. He says:

It is a remarkable thing that from a mass of freed slaves and their descendants, neglected as they had been by the Church for nearly 2,000 years, left the victims of their system with its medicine men, its human sacrifices, its fears, its unlimited liability to debt and consequent pledging of men, women, and

children, its truly awful and widespread diseases—that from amid so great disability there has arisen the self-supporting, self-extending, self-governing Church.

Christianity in Sierra Leone is quietly and gradually influencing the Moslems and heathen, and is changing their estimate of values, as the non-Christian sees the happy family life and the prosperous economic life of the Christian. During my time in Sierra Leone, a deputation of several scores of Moslem men, having come to me to help them settle a quarrel, began the interview by saying: "We come to you as our spiritual head." It may

have been merely a compliment, but that it should have been said at all is a triumph for the power of the Christian character of the Africans who form our Church there.—C. M. S. Outlook.

Mormonism an Urgent Issue

Both for the needs of its own people and as to the world at large, the issue presented by the dangerous errors of Mormonism in doctrine and practice is extremely important. For such errors can only breed results according to themselves. Christ himself said that "out of the heart proceed" all sorts of evil

conduct and character (Matt. 15:7-20) and he was speaking of false doctrines, directly; the thought always precedes the act. People cannot pray to a sinner God and fail to decline morally and spiritually, and along with these in every other way also. And Mormonism is keeping nearly 2,000 emissaries out teaching these same terrible doctrines of God and Christ, and others only less wrong, if even less; and their tithing finances enable them to build advertising places and other buildings and their printing offices to pour out millions of pages of tracts, etc., to be used as they wish, and to send out about 1,000 emissaries yearly, going almost all over the civilized world, with movie, radio and other aids to help spread the system and its terrible errors. We believe that much of the current religious depression is due to such emissaries propagating their vast errors, which will increase their damage unless wisely opposed by Christian people everywhere.—Light on Mormonism.

The Bishops' Crusade

This is a two-year enterprise of a spiritual nature, initiated and led by the bishops of the Methodist Church, and having two phases or sections.

The first is called the Missionary Forward Movement. Its purpose is to make the Church vitally missionary and evangelistic in spirit and attitude. The second is called the Aldersgate Commemoration. Its purpose is wholly spiritual: it will reemphasize the primary Methodist principle of personal religious experience; it will not be an evangelistic movement, as commonly understood, but working within the Church, it will seek to revive personal religious experience in the lives of Methodist people.

The objectives of the Crusade correspond to what all candid Christians recognize as the deepest need of the day—personal religious experience and its expression in missionary and evangelistic service.—World Outlook.

The Bible as Literature

Indian scholars often acknowledged indebtedness to the Bible, both for language and ideas. Mr. M. R. Jayakar, in a recent address on "The Place of English in Indian Education" advocated the study of English literature, and said that there were two characteristics of English literature well worth study, its simplicity and sweetness. Then he said, "For acquiring that excellence, one book I would recommend to you, namely, the Bible. Do not abhor the New Testament because it is the religious book of your rulers. Your president just quoted a little sentence from the Bible, and you noticed how it stood out of the rest of the speech like a little jewel. To this day, the Bible holds the field, as being the simplest composition in the English language, and I cannot do better than recommend its study."—United Church Review.

Discerning Love

Paul prayed for the Philippians that their love might abound more and more in all judgment and knowledge. His prayers for the Christians are very suggestive. They are

never perfunctory, but always pertinent to the situation. This prayer has the very breath of Heaven. Paul prayed for the overflow of the love of these saints for one another. There is no danger of an excess. There is still room, "yet more and more." Paul pleads with his fondness for piling up adjectives. Some coldly critical people dislike exuberance in Christian affection, but Paul sets no limit to the development and expression of it except "in knowledge and all discernment," a very important qualification. It is a flood of love that Paul prays for and yet a flood within the bounds of good sense and discretion.—Robertson.

Sunday Schools Established During Aleppo Uprisings

Levon N. Zenian, WSSA, representative for the Near East, has been in Aleppo during recent uprisings of the Mohammedan Arabs there. Many notable Christians were forced to leave the city for safety. Zenian, an Armenian and naturalized American citizen, remained. In spite of this intense feeling, Zenian's efforts resulted in the reorganizing of religious educational classes, parents' and teachers' training courses and the forming of a new religious educational council. His visits to neighboring villages proved most fruitful, sufficient to bring forth press comment. The spreading of Christian fellowship in the old Levant may well be the means of quenching fires of religious animosity.—World-wide Sunday School News.

Interest in the Villages

The Christian evangelist who is touring India's villages is keenly aware of a swing of interest toward rural areas. There are those on the move who have political, economic, social or religious ends to serve. He meets many coming and going, and has discovered two things in regards to his own work. There is more interest, and more opposition than has been the rule. He is having men of all types, educated and from among the lowliest, who come to him asking for information about the Christian religion. Probably Christian ministers have had more requests for immediate baptism from educated persons within the last two years than during five or ten years previously.—Missionary Review of the World.

England's Christian Rich Man

He is Mr. Joseph Lank, 81 years old, owner of the biggest flour mills in Great Britain. He owns over \$100,000,000 and might be much richer if he did not give money away by the million. He is a devout Christian, and has built mission churches in many industrial towns and in the East End of London. His gifts to one church totals something like \$5,000,000. The guiding principle of his life, he once told his closest intimate, is prayer. "If I take anything to prayer, I always succeed," he said.—The Gospel Minister.

The Waldensians in Italy Prosper

Due to the Concordat and the close union between the Fascist Government and the Roman Church, there is a new respect for religion in Italy. Churches are well attended. There is hardly any swearing on the streets;

this used to be one of the plagues in Italy. Waldensian congregations are larger than ever. The work of the American Methodists and Baptists and the English Wesleyans have been curtailed. The activities of the Pentecostal groups and the Plymouth Brethren have been suppressed because they did not have ordained ministers. Since it is the native Italian Evangelical Church, the greatest responsibilities and the greatest opportunities of modern times have now come to the Waldensians.

A recent communication from the Universal Christian Council for Life and Work in Geneva, Switzerland, says: "The situation of the Waldensians is very critical. The law of 1929 granted them religious liberty, but everything depends on the liberal interpretation which Mussolini has hitherto given to the articles of that law. Mussolini seems to have a real sympathy for the Waldensians. When Mussolini will one day no more grant his protection it must be feared lest the pressure from the Vatican will become so strong as to shut up the small congregations within their own cells so that individual or group confessions of faith will be possible, but not evangelization, missions and propaganda."

During the past year several conventions have been held in different districts from the Valleys to Sicily. Their motto is, "For Christ and the Church." In their conventions the young people give testimony and study together life problems in the light of the Gospel. More than five hundred attended the two summer camps in the Alps. The final meeting, a rally, was held at Pinerolo. They paid all of their own expenses and a large part of the expenses of the Movement. The churches they visited were encouraged and the young people returned to their own parishes with new ideals and a new will to serve Christ. This year young people from the Wesleyan and Baptist churches joined with them.—The Christian Conservator.

REPORT

(Continued from page 1052)

thoroughly in all its detailed phases, including the economic problem, and bring forth a resolution regarding same by July 1, 1937, circulating it to all congregations, and on receiving the reactions of the various groups, to bring the resolution in its final form to next annual session of Conference; that after knowing the minds of the churches, to prepare and circulate according to the rules as given in Conference Constitution any proposed changes in Constitution regarding the above.

Ordaining of minister and placing of pastor for Maredeo congregation.

Moved that Maredeo's request be granted. Shall the Samaj as organized at present be continued? (This was the end of the second period of three years, after which both Mission and Church Conference could vote on continuing or otherwise of the Samaj.)

Moved to disband the Samaj and that the balance in this organization be handed over to the Mission, except such monies as were handed in from congregations from last Thanksgiving offering, be returned to the respective congregations.

Moved that all congregations carry out the evangelistic work in their respective areas.

After full work was completed the final prayer and benediction was given by our chairman and another Conference session was history. R. R. Smucker.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 50

EDITORIAL

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

After having read this over several times and meditated upon it, let us separate these admonitions and consider them one at a time. It will help us grasp them more clearly.

1. "Let the word of Christ dwell in you richly in all wisdom.
2. "Teaching and admonishing one another in psalms and hymns and spiritual songs.
3. "Singing with grace in your hearts to the Lord.
4. "And whatsoever ye do in word and deed, do all in the name of the Lord Jesus.
5. "Giving thanks to God and the Father by him."

We are two-thirds done. We have quoted, analyzed, meditated. Let us now make the application. This is nothing to give away. We need it all ourselves. Paul, the writer whom God inspired to give us the instructions, is speaking to us direct. After we have absorbed the message, and find that our daily lives are in conformity to its teaching, it will then be in order for us to pass this message on to others. If our life measures up to the standard it means a rich experience which enables us to help enrich the lives of others. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

We praise the Lord.—The following is taken from one of our exchanges:

"Dr. George S. McKune, President of the Union Christian College of Korea, has been forced to resign his office by the Governor

General. The Governor demanded that he bow down before the shrine of Shinto as an act of loyalty to the Japanese Government. But he refused to do such homage."

The courage manifested by that man is commendable. It reminds us of Shadrach, Meshach, and Abednego, who went to the fiery furnace rather than to bow down and worship the image of gold as commanded by the mighty and bombastic Nebuchadnezzar. It should be our attitude whenever and wherever we are asked or commanded to do that which is contrary to the Word and will of the Lord. We praise the Lord for this man's courage and fidelity to God. The true soldier of the Cross is also true to this standard: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Church Authority.—When it comes to the supreme authority in the Church, we find it in Christ the Head of the Church. Just as the natural head has the authority over all the members of the body, so Christ is the authoritative Head of the Church from whom all orders come. Christ governs the Church through three agencies: (1) His Word, (2) the Holy Spirit, (3) the overseers and leaders of the Church. And when these leaders can say with Paul, "Be ye followers of me, even as I also am of Christ," then there is perfect agreement, harmony, unity in the three directive agencies.

The question is sometimes asked as to who has the highest authority, the congregation or the conference. That question ought not to be hard to answer. Just as chaos, anarchy, would exist in every congregation where the members refused to abide by the decisions and directions of the congregation, so no church can be worthy of the name where each congregation would assume authority to say whether it shall or shall not abide by the decisions of conference.

We have a striking example of this in the case of the congregation at Antioch

THE LOVE OF MONEY

Paul, writing to Timothy, says, "The love of money is the root of all evil." The German rendering (translated) reads, "a root of all evil;" while the Revised Version has it, "a root of all kinds of evil." While the wording is different, the meaning is substantially the same.

There is no sin known to man that is not intensified when the love of money enters into it. And many things right in themselves become destructively sinful when they are commercialized. It is this fact that accounts for some of the scriptural terms applied to money; such as "unrighteous mammon," "filthy lucre," etc. And because money is the god of covetous people, we read, "... and covetousness, which is idolatry." Let us notice a few of the evils which have the love of money at the root of them:

1. **Intemperance.**—That is bad in itself; but the evil is greatly intensified because the liquor traffic is commercialized. The brewer, the distiller, the moonshiner, the bootlegger, the saloon-keeper, the bar-tender, the advertiser of strong drink, the politician, the lawyer who pleads the cause of the law-breaking dealer in strong drink, all ply their trade for the money there is in it. Take away their hope of gain through the traffic of strong drink, and their business would drop with a dull thud.

2. **Worldly Amusements.**—Here is another business that is made worse

carrying its problems to the conference at Jerusalem. After that body had passed its resolutions bearing on these problems, these resolutions were carried back to the congregations as "decrees for to keep." Here is the scriptural order: (1) members submissive to their respective congregations, (2) congregations submissive to conference, (3) the whole Church submissive to Christ the Head.

because there is money in it for some people. Does any one think that the theatre, the moving picture show, the public bathing resort, the circus, the ball room, the pool room, the bowling alley, the fair, and other places of worldly amusements would not be half as bad as they are if nobody had any hope of making money out of them? There are, of course other motives connected with most of these things that are contrary to the spirit of the Gospel and the best interests of man, but it is the love of money that intensifies the evil.

3. Industrial Wars.—This evil is especially fresh on the minds of the people at the present time, because of the numerous labor strikes that have held the front page of the daily newspapers during the past few months. Again the insidious influences of "filthy lucre" is in evidence. It is the love of money that drives the capitalist to enrich himself still more at the expense of other people. It is the love of money that accounts for the monopolistic spirit and law-defying policies of the powerful labor unions of the present time. Establish the Golden Rule as the governing policy of both capital and labor and these industrial wars will quickly come to an end.

4. War among Nations.—Practically all people are against war. But because practically all people are seeking for self-interest, financial and otherwise, "Wars and rumors of wars" are the rule among nations. Take away all hope of gain because of wars and wars would cease. The munitions manufacturer, the professional soldier, the seeker after political preferment, the international banker, and various other classes, hope to gain through the fortunes of war. Take away this hope and the most fruitful cause of war is at an end.

5. The Commercialization of God-given Powers.—Theoretically all our powers—brains, social powers, executive ability, powers of speech, literary gifts, wealth, character, etc.—are upon the altar of the Lord, possessed as though we possessed them not. But unfortunately, with many Christian professors this is a beautiful theory rather than a living reality. Men drawing princely salaries justify themselves on the ground that they are worth it, "and more besides." Thus the statesman, the scholar, the orator, the accomplished writer, the able executor, the social leader, the shrewd business man, the athlete, all are selling their God-given powers for gold or fame. With too many people it is the question, Where can I get or make the most money? rather than, Where can I accomplish most for the Lord? that determines the place and the kind of their employment. The Church is expected to compete with the world as to inducement offered for employment, and in case the world outbids the Church

the world gets their service. Ever since the command was given, "Go ye into all the world, and preach the gospel to every creature," the greatest barrier to the successful carrying out of this Great Commission has been a commercialized Church, seeking help and power and popularity rather than the will and the work and way of the Lord.

How shall we overcome this destructive evil? Let us remember the purchase-price of our redemption, together with the divine promise, "I will never leave thee nor forsake thee." With your affections set "on things above, not on things on the earth;" with your brains, big or little; your pocket-books, full or empty; your tongues, eloquent or otherwise; your talents, great or small; your social powers, strong or weak; your pens, mighty or feeble; your influence, extended or limited; and all your time upon the altar of the Lord, devoted to the service of Christ and the Church and not of the dollar, God can use you in an effective way to "overcome evil with good."

PLEASING MEN OR GOD

The apostle Paul said, "Do I seek to please men? For if I yet please men I should not be the servant of Christ." This is a very critical point in each individual life. In II Tim. 2:4 we find: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

The Christian is in a warfare. The foes apparently are not the same as the country's soldiers have to deal with. But yet they are the same in a very different form. The greatest enemy is self. No man can please God and man. The vital point is, Do I seek to please men? Is that the uppermost desire or aim, to have the approval of man? No! The only One the Christian has to deal with is God. When the desire is to please God, then those who know not God or the things of God will not understand, but will question at every turn the actions of those who are serving God.

After the divine Son of God had the rite of baptism administered the Father said, "This is my beloved Son, in whom I am well pleased." The approval of heaven was more to Him than all the praise of earth. No doubt it strengthened Him for His future. His desire was, "Not my will, but thine be done." The Father's will for His Son was not an easy life; but sorrow and pain, a life to be laid down that He might bring many sons to glory. The Father's plan would have been frustrated if Jesus Christ would have sought to please the people of the day. He could have pleased them, but God was the One to be pleased at any cost. He came for that purpose, and that purpose He fulfilled. "Man looketh on the outward appearance, but God looketh

on the heart." God sees the desire, while man judges the actions. Saul chose to please man, and his appearance was pleasing. Yet he rejected God, and God rejected him. But David was "a man after God's own heart." His stature was not so pleasing and his actions were not always perfect. Yet his desire was to serve God with all his heart. He desired to please God rather than men.

Disapproval of man has cost the lives of many saints in times past, and we fear the time is near at hand when it may yet mean the sacrifice of lives. At the present time "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"If I yet pleased men I should not be the servant of Christ." How exquisite these words! It is inferred here that it is impossible to please men and be a servant of Christ. Jesus says, "Woe unto you when all men shall speak well of you" (Luke 6:26). The Christian's life is a life separated from the world, and each individual should become alarmed when men pronounce their approval upon them. It must be a sure sign that they are not the servants of Christ.

It still remains a fact that "the stone which the builders disallowed, the same is made the head of the corner." Last in man's estimation, but first in God's. The apostle Paul says, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." The servants of Christ are strangers and pilgrims on earth, but well known of God. They seek to please God at the cost of any or all human friendship.—Selected by Peter Zehr.

KEEP THE LORD'S DAY HOLY

By L. Bontrager

For the Gospel Herald.

Sunday or "Funday"

"We used to call it Sunday,
The day of all the days;
When old and young were gathered
For fervent prayer and praise.
Within the holy temple,
Where hearts and souls were stirred,
Where Jesus and His Gospel
Was preached and gladly heard.

"But now they call it 'Funday,'
When little Johnny brings
The paper with the 'funnies'
And other worldly things.
Then comes the next diversion,
A pleasure trip or show,
And evening finds them tripping
The light fantastic toe.

"When all the heart is crowded,
With movies, jazz, and dance;
The Church is all forgotten
The Gospel gets no chance.
We used to call it Sunday
'Tis Sunday for the few,
But to the most 'tis 'Funday,'
Now what is it to you?"

—N. M. Czamske.

Dear Readers: From the viewpoint of the above poem, we come to think that this important question of today is vital, and this class of Sabbath breakers have not died out yet. The Lord's command still remains: "Remember the Sabbath day to keep it holy." This "Holy" day is intended only for religious activities, a sacred day set apart to the service or worship of God.

The apostle John says: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." What a wonderful blessing John received for being in the "Spirit on the Lord's day." Marvelous were the voices and words which he heard from his Lord and Master.

We tremble to think, not only in the world, but among our so-called chosen generation, the lack and neglect of the "Spirit" on the Lord's day; such as John had as well as the other apostles.

We question whether we should be called "a peculiar people" (Tit. 2:14; I Pet. 2:9) when we think of the abuses this Lord's day gets from us. The visiting on Sunday afternoons, the worldly conversations, the material matters discussed, the reading of the daily papers, even multitudes interested in the "funnies" and other poisonous literature, as well as seeking pleasure in card games, checker games, ball games, and all other kind of games, which fail to find us in the "Spirit" on the Lord's day, and thus miss the blessing of the "great voice of the trumpet."

And let us sound a warning to our many "Marthas" which are so troubled about many things, and neglect the "one thing needful." Our dear sisters are often much concerned about the big dinners and feasting on the Lord's day, especially when entertaining company. Then we lament the customs of the wedding feasts on the Lord's day (especially in some of our sister churches) and think of the many future heartaches and tears that are caused by missing the blessing of the "great voice of the trumpet," because we lack the "Spirit" on the Lord's day (Rev. 1:10).

Then again, the "great voice of the trumpet" sounds a warning against the laboring for financial gains such as working in shops or gas stations, making bargains, buying and selling, the selling and hauling of milk to the milk station on Sunday. This brings our thoughts back to the time of Nehemiah, and the severe dealing Nehemiah had with these Sabbath-breakers, reminding them that it was because of failure to keep the Sabbath day that the judgment had fallen upon them. "In those days in Judah [God's people, the Church] he saw them treading wine presses on the sabbath and bringing in sheaves, wines, grapes, figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day and he testified against them, in the day [sabbath] wherein they sold victuals

[food]." Selling milk is surely selling food. Let us notice that Nehemiah testified against them for this deed. They also brought fish and all manner of ware, and sold and bought on the Sabbath, and listen, he contended with the nobles of Judah (those of high esteem or eminence) and said to them, "What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath." Read for yourself Neh. 13:15-22. Nehemiah testified that he is going to lay hands on if this is not going to make a change! Is it any wonder that God is letting such calamities as coal mine disasters, high water floods, tornadoes, and the like drop upon our nations and around us? Is not this God's way of speaking to us and warning us of our breaking of commandments, and "except ye repent, ye shall all likewise perish" (Luke 13:3)? Is not the Almighty weary of looking upon our assemblies, since we turn our Sundays into "Fundays?" He says: "I hate, I despise your feast days and I will not smell in your solemn assemblies" (Amos 5:21).

The apostle very emphatically admonishes us: "Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Again the Lord says: "And I will turn your feasts into mourning and all your songs into lamentations and I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as the mourning of an only son and the end thereof as a bitter day" (Amos 8:10). "And your appointed feasts my soul hateth" (Isa. 1:14).

May we be in the Spirit on the Lord's day and turn our feasting into fastings and listen to the "Great Voice of the trumpet" and repent, before we come before the judgment, where the voice will sound the words: "I know you not" (Matt. 25:12).

My dear fellow pilgrim, compare our Sunday worship, our Sunday feasts, our Sunday conversations, our Sunday work, and our Sunday "fun" with the following poem:

"Some spend the Sunday in a walk,
Some spend the Sundays in laugh and talk.
Some go to Church their time to spend
Some go visiting to meet their friend.
Some go to Church to learn the par's name
Some folks like to wound his fame.
Some spend Sundays on speculation
Some spend the day in observation
Some spend their time in doze and nod
And some spend the day in worshipping God."

Greenwood, Del.

Don't be too sure, when one needs discipline and suffers reverses, that it is not a challenge to yourself to show him the merciful Christian spirit.—M. C. K.

HOLIDAY HORRORS

The liquor stores in a number of states reported "the biggest day in their history" on Dec. 24, the day before Christmas. It is impossible to avoid the probable connection between this fact and the tragic report of fatalities over that holiday week-end, the largest in our history. The "Philadelphia Ledger" of Dec. 28 is justified in saying: "It is almost absurd for Americans to shake their heads over war stories from Spain or the casualty list of earthquakes, pestilences or other calamities in any part of the world. Concern for human life should begin at home. It might begin with a sense of shock and shame over the statistics which show how thousands of Americans ruined the last few days of general holiday for themselves or others. On Christmas Day alone more than 300 persons died in typical holiday accidents. Most of them died suddenly, violently, and dreadfully; a much larger number was hurt. When the full reckoning of the long week-end is made, this may be recorded as the most awful holiday season we have seen. For many thousands this was no 'Merry Christmas.' Many more will not live to see a Happy New Year. There seems to be something suicidal about the American manner of having a good time. Though it was a gay and festive Christmas time, richer in the good things of life than many that have gone before, it was suddenly and dreadfully blighted by death. It is too late now to help it, but not to be ashamed of it."

But are Americans ashamed of it? The next day's paper told of the biggest preparations for all-night merry-making, with champagne supplies for New Year's Eve increased 100% over any previous season, and sell-outs reported at the numerous "whoopie spots," as multitudes prepared to go the limit in "welcoming" a New Year—a year that is born under such difficult and dangerous circumstances that it ought to be welcomed in the spirit of prayer, rather than of dissipation and debauchery.

The same paper tells of a sumptuous society ball given by wealthy Philadelphia parents in honor of their debutante daughter, aged 17. Such lavishness had not been seen for many a moon. It put even a Hollywood set to shame. The music alone, it is said, cost \$10,000. The supply of champagne was "limitless." The guests (1500 of them) were served with a sumptuous dinner at 2 A. M. and an elaborate breakfast later. Thus our paganized society reveals its inner vulgarity. And yet some folks wonder why there is discontent and radicalism among the underprivileged.—The Messenger.

Can a person be "chaste" and be conformed to the standards of the world? —Elmer Yoder.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A LAST MINUTE CALL

By J. N. Kaufman

President of Mennonite Board of
Missions and Charities

For the Gospel Herald.

The readers of the Herald have been kept informed, through the Bulletin, of the condition of funds as carried by the Mennonite Board of Missions and Charities. Among the items published appeared one designated, "Overchecked Accounts." I should like to call your attention to this item.

The Mission Board does not go into debt. Neither does the Board borrow money.

At the same time the Board is authorized by the Church to carry on extensive mission and charitable work in far-flung fields. This work requires, in addition to the earnest prayers of the brotherhood, the financial support of the entire Church. Both these forms of support have been forthcoming in a wonderful way, for which we praise God. We believe such support will continue to come.

We believe, also, that our people are largely guided as to the objects of their giving by the information sent out through the medium of the bulletin. At the same time we have our preferences so we send in our offerings with the instructions to use them for a particular cause. If a number of donors express preference for the same particular cause it means that that cause is well supported while other causes are not sufficiently taken care of. That is why we have certain "overchecked" accounts.

One redeeming feature is that many individuals and congregations like to give "where most needed" and their offerings are placed by our Treasurer into the general fund. This fund enables the Treasurer to balance the overchecked accounts provided, of course, there is enough money in the general fund.

At the moment there is not enough money in the general fund to effect these balances, and we send out this last minute appeal to individuals and congregations throughout the entire brotherhood to come to the rescue with their liberal offerings. The Treasurer's accounts will be closed as of March 31. There is therefore need for immediate action. Your offering, if taken during this month, can be applied to these overchecked accounts even if they are

received at Elkhart a week or so after the close of the month.

Will you make this a matter of earnest prayer and do as the Lord directs you?

Peoria, Ill.

FROM OUR MISSION STATIONS

Meadville, Pa.

(Meadville Mennonite Mission)

Dear Herald Readers, Greetings of love:—We can again say that the Lord has been good to us in blessing us both temporally and spiritually.

Bro. E. F. Hartzler of Marshallville, Ohio, was in our midst Feb. 27, 28 and gave us two stirring messages.

Our attendance in Sunday school is growing in spite of wintry weather and a very inadequate house of worship. We have a few new children in our Sunday school from the city, and several families that have moved in from other Mennonite communities. We appreciate the fellowship of these brethren and sisters who have moved in.

We wish to thank those individuals and Sewing Circles who have so kindly and generously given to supply the needs in a material way. But even above the material help we need your continued support before the Throne.

Some of the immediate problems which we would like to have you remember in prayer are:

There are many homes where they do not have a saving knowledge of Christ, which we should contact. As workers we need much wisdom and a real passion for souls, that these, for whom Christ died, may also receive the Gospel.

Then there is the problem of the place to hold services. The little school-house in which we are holding our services is appreciated, but with the increase in adult attendance caused by others moving in the seating problem has become real. The seating may be fine for children, but extremely uncomfortable for grown-ups. So we are again depending on you, who have a burden for the work at Meadville, to pray that the Lord may direct very definitely in procuring a more inviting and suitable place of worship.

May the Lord bless you for your interest and support in the past.

Mar. 1, 1937. The Workers.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Herald Readers:—We have reasons to thank the Lord for His care over us this winter. So far we have had no contagious diseases, and there are lots of cases of scarlet fever around over the city.

At present there are forty children in the Home. It makes the work very interesting when there are so many different little persons to be looked after and their needs provided for.

Hardly a week goes by that we do not make at least one trip to the doctor and dentist, not mentioning the shoe repair man.

It was a pleasure to send out information for Young People's Meetings from our church institutions. Recently about twelve reports were asked for, and even though it did take some time we counted it a privilege as it showed an interest in our work.

We just must mention again the pleasure we are enjoying of having a full force of workers who are wholeheartedly co-operating in the work. Just at this time one of our workers, Sister Sara Slabaugh, is taking a few days' rest in Oklahoma and Sister Elsie King is kindly filling her place while she is away.

There are always needs, of course, but we would like to let you know what one of our present needs are so that those who would like to share in the work may have a part.

Some time ago as friends were visiting the Home they saw our need of a refrigerator and gave a donation to start the fund. Since then the fund has been growing, but we are anxious that it may be installed this spring so that we will have a better system of cooling the milk this summer and also have room to store the fresh meat which our country friends surprise us with so often. Our plans are for a large built-in refrigerator, and about \$175.00 more will be needed. If you will remember this need within the next few weeks we feel sure the Lord will bless you for your part in it.

The winter has been very steady and the first few days of warmer weather make us anxious to have Spring come. It is always interesting to our group to plant the garden and see how God provides for us after we have done our part.

We are always anxious to have an interest in your prayers. Sincerely,
March 3, 1937. Chris. E. Miller.

Iowa City, Ia.

(Mennonite Gospel Mission)

February 28, 1937, was a day of rejoicing at the Mission when nine were received into fellowship by the ordinance of water baptism and one upon confession of faith. Yet there was a cloud upon the horizon when eight souls were not quite ready to go all the way and did not present themselves. Please pray for these. Thank you.

If any are coming this way please stop and give us a visit.

Sincerely, Norman Hobbs, Supt.
March 3, 1937.

Coatesville, Pa.

(625 Walnut St.)

Dear Fellow Laborers, Greetings in Jesus' name:—Since our last writing another month has passed into history,

a month of many and varied experiences.

The first one we want to tell you about is one of those which gives us encouragement in mission work. A young girl from the city was received into church fellowship, by baptism. Please add her to your prayer list.

Second, during the week of evangelistic meetings conducted by Bro. Elias Kulp, two who had at one time been members with us, expressed a desire to come back into church fellowship. Here are two more to add to that much appreciated prayer list.

Another one of those experiences which we must expect to meet at times, is when the death messenger comes into our midst. Sister Henry, for a little over three years was never absent from services when health permitted her to attend. During those few years with us, she was a kind, faithful, consistent member of the church here, a friend to many as well as an inspiration to all, to live loyal to God and the Church. After a nine-day illness of pneumonia, she closed her eyes to this world, and left us, to live with her Redeemer. Although we are saddened when our loved ones bid us farewell, there is intermixed with that sorrow a joy that one more soul is safe in glory for all eternity.

A much appreciated visit was paid us last Thursday, by the Welsh Mt. Mission workers: Sisters Anna Mary Martin, Elizabeth Bard, Lucy and Eva Musser, and one of the inmates of the Home, Sister Maude Hathaway. They accompanied us to the Veterans Hospital, a state institution for gassed and shell-shocked soldiers. At the present time 1300 are being cared for at this place. It is a pitiful sight to see so many able-bodied men, with minds like children, and many violently insane at times. I wish that all who sanction war would pay a visit to one of these hospitals and see the expressions on the faces of those whose manhood and life have been wrecked, as they at intervals live over again the war, as real to them when their mind is affected as it was when they were on the battlefield.

From the hospital the sisters accompanied us to several homes to sing and it is needless to say it was much appreciated; for singing can convey a message to some hearts that seem not to be touched by the best of sermons.

Sunday-school attendance is on the increase. Our average attendance was 111. We are especially glad that the attendance from the city is on the increase. Last Sunday there were 71 here from the city. We were glad for the presence of one lady who had been a regular attendant when the Mission first started, but for several years she had not been here until last Sunday.

Your help by prayers, and donations and presence has been much appreciated in the past; and we invite you again

to come to Coatesville and pray with us, and for us, for we are all,

Laborers together with God.

March 4, 1937. The Workers.

West Liberty, Ohio (Mennonite Orphans' Home)

Dear Herald Readers, Greeting:—Praise the Lord for all His benefits. He has blessed the family here this winter in many, many ways. Health has been very good all winter, with only a few slight colds and minor ailments. No one was sick in bed for any length of time.

I was away from home most of the time during January and February, at Bible School, but the workers at home got along very well with the small group of children. This year in February, the number enrolled here were under thirty; perhaps the lowest February enrollment for many years.

The opening of the spring season is near at hand. This is always a desirable time of the year for all of us. This spring we will be looking forward to Mission Board meeting near here, Summer Bible School, and school vacation and summer work.

We want to express a hearty "Thanks" and a "God bless you" in behalf of the liberal contributions which came through for the support of the work here. There were many contributions sent in from the quarter investment returns, as well as other very acceptable contributions. We do not only thank you for your contributions, but we urge you to continue your many contacts with the Home throughout the year, and that you pray for our group of young people and children.

Last Sunday, Feb. 28, one of our older girls was united in marriage at the Bethel Church, where the Home family attends. She (Virginia Sites) was married to Emery Yoder of this community. She came to the Home with her sister a little over ten years ago, and was here with us the greater part of the time. She spent three years at the Eastern Mennonite School, graduating from the academy there in 1933. Since then she has been working in various homes, spending most of the last year with P. A. Troyer's of West Liberty, Ohio. Virginia and her husband have our very best wishes for happy years of Christian service.

The following donations of provisions were received during the month of February:

A Bro., W. Liberty, O.,	Lard and meat	\$16.00
" " " " "	Potatoes	1.50
" " " " "	Potatoes	1.50

May every contributor to the Home, have many rich blessings throughout this coming year. GOD BLESS YOU for your labors of love...

Very gratefully yours,

L. L. Swartzentruber, Supt.

March 5, 1937.

SOUTH AMERICA WEEKLY NEWS LETTER

The Argentine Church Conference

The Annual Conference of the Argentine Mennonite Church is becoming larger and more important each year as the membership increases. The last one, which was held at Carlos Casares, from January 7 to 10, was admitted by all to have been one of the best, both in attendance and spiritual quality of its messages. There was manifest also a fine spirit of harmony, brotherliness and co-operation. One of our native pastors expressed himself about this spirit in the following terms: "Thanks be to God that in our Conference there was not a single discordant note, but a fervent desire to please and praise the Lord. The number of pastors, workers, delegates, and visitors was greater than ever. Since there is in our churches a numerous group of young people of both sexes, and with an excellent preparation they can repeat and sing the words of a famous hymn, 'Give of your best to the Master, Give of the strength of your youth,' for this reason some of the discourses merited unanimous approval, and especially because their authors have given themselves first to Christ and wish to be instruments in His hands to co-operate in the redemption of lost souls."

Some Features of the Program

The first two days were spent largely with reports and other conference routine, as well as with themes relating to the Church in general. Bro. J. L. Rutt preached a very forceful Conference sermon, based on Col. 1:9-12, and emphasizing especially the clause, "That ye might walk worthy of the Lord unto all pleasing." Each evening there was an evangelistic sermon by different pastors. There was a very helpful series of talks on the victorious life under three heads as follows: Requisites for a Victorious Life; How Maintain the Victorious Life; and God's Part and Man's in the Victorious Life. A great deal of time and attention was given to the subject, The Duty of the Congregation Concerning the Material and Moral Support of the Church. Special stress was given to the need of careful teaching and example in the home.

Since so many young people attend our conferences, it was planned to have two whole afternoon sessions especially for the discussion of young people's problems. The topics discussed included this interesting list: Youth and Its Friendships; Youth and Courtship; Youth Forming a Life Purpose; The Art of Living with Others; True Living; The Moral Purity of Youth; The Mental Development of Youth; and The Spiritual Culture of Youth. Considerable time was dedicated to open discussion, and one hour was devoted

(Continued on page 1068)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of
thine house; thy children like olive plants around
thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this
is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the
first commandment with promise.—Ephesians 6:2.

Remember now thy Creator in the days of thy
youth.—Ecclesiastes 12:1.

THE MODERN CORBAN

There is in the current literature of today considerable discussion of a certain problem that has a great deal to do with the peace, security, and stability of that divinely appointed institution, the home. This problem seems to be dealt with by modern irreligious youth in a way that brings acute distress to parents already bewildered and intimidated. Like the slow, subtle movements of an ocean squid, the discussion reaches out through new books and magazines, pushing farther and farther its insidious influence, until even in the Christian home the safeguards of time-honored custom, tradition, and affection are threatened, and might eventually succumb were it not for one thing—the Word of God. This stands forever a rock of defense, and the home that stands with it and on it will escape not only this but every other modernistic fallacy.

The problem is that regarding the relation of adult children to their parents, particularly the care and support of the parents in their old age. It is not a new thing,—doubtless the young society matron who makes such loud claims to honesty would be surprised to know that the neglect of parents was one of the sins condemned in the Pharisees. The selfishness and utter hardness of this group were well understood by our Lord Jesus, who bared their mean, small souls with the stern arraignment: "Moses said, Honour thy father and thy mother . . . but ye say, If a man shall say to his father or his mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered" (Mark 7:10-13).

In other words, if a Jew was poor and felt unable to bring this customary offering to the Temple, he could take the money, or its equivalent, which was to have fed and clothed his parents and dedicate it to God, and none would consider him dishonorable, for was not the work of God more important than they?

The manner in which the present-day youth argues and counterargues this question, seems on the surface to be somewhat different from that of the

Pharisees. And yet selfishness, self-love, and self-indulgence are the same in every age. "The duty of one's generation," declares the young modern, "is not to the past but to the future. And parents who have failed to provide for the exigencies of old age have no right to shackle their children with the necessity of doing it for them."

"But," we as members of the old order interrupt, "have not these parents sacrificed time and strength for their children, and poured out without stint their very heart and life itself?"

"Oh, that," we are told, "is only sentimental slush. Human beings, like animals, do what gives them most pleasure, and parents, especially mothers, are compelled to care for their offspring in order to satisfy that instinct within them, which is altogether selfish."

"Then what about the natural affection of children for parents?" we inquire, our hearts beating hard with feeling.

"Natural affection? There isn't any. Small children love their mothers, no doubt, but such relationships last only when they are never examined. Birds leave the parental tree forever soon after beginning to fly, and humans should learn to be as wise."

"Oh, but our parents should be honored and loved because they are our parents," we insist, "because they brought us into the world."

"More sentimental bunk!" is the unbeautiful come-back. "Who wants to be brought into the world? Did we ask for the privilege? This divine right business is a moth-eaten theory that has nothing of truth in it."

With horror written on our faces, we inquire whether this sort of thing is by any chance called kindness and decency, and we are informed that the soft emotionalism of the past age has changed now into what seems sometimes to be cruelty and brutality, but is really frankness and unglorified honesty. Further elaboration shows that in days gone by, when families were rural, each home was capable of expansion, and aged parents could not only find abundant room with their children, but employment of the sort best suited to them. Now, however, city people often live in pent houses and flats with not even a guest chamber to offer, and nothing for the old to do, indoors or out.

All this, like every other question involved, is answerable in the Book of God. And parents everywhere should know the answers, not to avoid the discomfort of being worsted in argument, but that they may know the truth of this matter, and by that knowledge, be set free from the fears of uncertainty and doubt.

Let us begin with the first commandment that has attached to it, like the coupons to a bond, the promise of a long, rich, and full life: "Honour thy father and thy mother: that thy days

may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). That great scholar-commentator, Adam Clarke, says, "The word 'honour' was taken in great latitude of meaning among the Jews; it not only meant respect and submission, but also to take care of a person, to nourish and support him."

In Deuteronomy 5:16, the command is repeated in slightly different form, while later, in the same book, we find the solemn adjuration, "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen" (27:16). Yea, verily, better a thousand times to move from the crowded flat or apartment, even into less desirable quarters, if necessary, than to bring upon one's heart and home such a curse!

In Leviticus 19:3, a reason is given for these oft-repeated commandments: "Ye shall fear every man [notice that it speaks of the adult and not of the child] his mother, and his father." Why? Because, as the text goes on to state, "I am the Lord, your God." In other words, the loving respect that we accord our parents enables us, as children, to establish the same habit of mind toward God, and such a habit continued through the natural life makes easy and more certain the same in the spiritual.

Solomon also was inspired to write regarding this truth: "My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck" (Prov. 1:8, 9). "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness" (20:20). "Hearken unto thy father that begat thee and despise not thy mother when she is old" (23:22).

Jeremiah records the story of the Rechabites who, because they obeyed the commands of their father, were given that wonderful covenant-promise, "Jonadab the son of Rechab shall not want a man to stand before me forever" (35:19). While Malachi's warning includes the awesome query, "A son honoureth his father . . . if then I be a father, where is mine honour?" (1:6). Then in the New Testament, as we remember, Christ reiterated the fifth commandment to the rich young ruler, stating that its keeping was one of the conditions of "entering into life" (Luke 18:20).

Thus it is that God speaks and His Word is always final. When we have heard it, there is no longer quibbling doubt or anxiety, but the immeasurable comfort of His eternal truth, coupled with the assurance that

"... the heart of the Eternal
Is most wonderfully kind."

Perhaps some one may ask, "What is it that the youth of today wish to do with their parents?"

(Continued on page 1068)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE GOSPEL OF JOHN**

OUTLINE STUDY

Lesson for March 21, 1937.—JOHN'S PICTURE OF THE TRIAL AND CRUCIFIXION.

Lesson Scope.—Jno. 18:1—19:42.

Lesson Text.—Jno. 19:4-9, 14-18, 25-30.

Time and Place.—A. D. 30; Jerusalem.

Leading Character.—Jesus Christ.

Golden Text.—Hereby perceive we the love of God, because he laid down his life for us.—I Jno. 3:16.

Points for Meditation.

1. The innocent Lord.
2. The suffering Lord.
3. The loving Lord.
4. The compassionate Lord.
5. The faithful Lord.
6. The thoughtful Lord.
7. The Lord of glory.

Introductory Thoughts.—"He bowed his head and gave up the Ghost." Thus is depicted the finishing stroke of the darkest hour in history. And yet this darkest of all hours is also the brightest in that through the vicarious death of Christ it was made possible for all men to accept the ransom price for their deliverance from sin and death and hell. In this lesson we want to look upon the uplifted Christ. The scene is sad beyond the power of human tongue to describe; thrilling and glorious in that "He hath perfected forever them that are sanctified."

LESSON COMMENTS

Our Innocent Lord (4-9).—The Jews had already condemned Him. For a long time they had conspired against Him, that they might have some pretext upon which to put Him to death. They had taken Him through a farce of a trial before Annas and Caiaphas, to give their dastardly deed the semblance of lawfulness. But the Roman government had taken away their power to pass the death sentence upon Him. So they must, in order to put the finishing touch upon their dastardly deed, bring Him before the Roman governor for condemnation and passing the death sentence. But unprincipled as was Pilate, he readily saw the animus behind this murderous farce. Three times he pronounced Him innocent. He sent Him to Herod, who also pronounced Him innocent. He had been convicted through murderous prejudice upon perjured testimony, and no one who was not saturated with this prejudice wanted to assume the responsibility of putting the legal stamp of approval on this vile deed. But the Jews kept clamoring, and finally the weak Roman governor, Pilate, yielded.

The Crucified Lord (14-18).—Pilate was "between two fires." There was no question in his mind as to what justice demanded. It was Christ's accusers, not Christ Himself, who were the criminals. But he did not want to mortally offend his subjects if he could help it. On the other hand, he was responsible to Rome. If now, some enemy of his might carry to Rome the news of what kind of an affair he was party to, it might endanger his head before the Roman government. The situa-

tion became all the more serious to him when his wife sent him word, "Have thou nothing to do with this just man, for . . ." But during all this time of indecision the mob kept clamoring, "Crucify him! crucify him! . . . if thou let this man go thou art not Caesar's friend" until finally he washed his hands in pretended innocence and gave permission to have Him crucified. They hastened Him to Golgotha, drove the cruel nails through His hands and feet, mocked Him, hung Him between two thieves, and for six hours He suffered indescribable agony upon the cruel cross. In the language of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world."

Light Shining in the Midst of Gross Darkness (25-30).—Never, in all the wondrous career of Christ in the flesh, did His light shine with more resplendent glory than during the time when He was nailed to the cross. His first recorded utterance upon the cross was a prayer in behalf of His persecutors. "Father, forgive them," He cried, "for they know not what they do." Seeing His sympathetic mother standing by, He committed her to the care of the disciple whom He loved. To the penitent thief by His side (who earlier in the day had been one of His revilers), He spoke the words of pardon, saying, "Today

shalt thou be with me in Paradise." During all this He still retained His humanity, which cried out, "My God, my God, Why hast thou forsaken me?" While His humanity was dying, His Deity was untouched and we gather from His closing words, "Father, into thy hands I commend my Spirit." It was the last test upon the earth that He had that proved Him absolutely beyond the possibility of the enemy of souls to touch Him. He had stood the test on the Mount of Temptation, in the midst of the admiring crowds who hailed Him as a Mighty Prince and wanted to make Him King, in the face of artful Jews who tried in every way to entrap Him in His words, in the garden of Gethsemane where the sins of the world bore heavily upon Him, in the face of the so-called trials during the night and early hours of the day of crucifixion, and now finally upon the cruel cross—and during all these tests He proved Himself unconquerable and unmovable, the light of His Deity shining out to convince all who had eyes and ears open to the truth. The six hours upon the cross proved to be the climax in His Light-shining on earth. In all His sufferings, upon the cross and elsewhere, He proved Himself infallible, the immaculate Son of God—not a martyr to the hatred of His enemies, but "the Lamb of God, which taketh away the sin of the world." The darkness which surrounded the cross of Christ was made all the denser because the Light from heaven shone from the cross of Calvary.—K.

BIBLE MEETING TOPIC

THE NATURE OF GOD—TRUTH, HOLINESS, FAITHFULNESS.

Psa. 89:1-15; Isa. 6:1-8

Topic for March 21

MOTTO

"Give thanks at the remembrance of his holiness."

OUTLINE STUDY

I. God Is Truthful.

1. Lying is contrary to His nature.—Tit. 1:2.
2. All His works are done in truth.—Psa. 33:4.
3. His word is truth.—Jno. 17:17.
4. His truth endureth.—Psa. 100:5.
5. His truth reaches unto the clouds.—Psa. 57:10.

II. God Is Holy.

1. He has no pleasure in wickedness.—Psa. 5:4.
2. He is a pattern for us.—I Pet. 1:15, 16.
3. He requires holiness in His presence.—Josh. 24:19, 20; I Sam. 6:20.
4. Holy beings ascribe holiness to Him.—Rev. 4:8.

III. God Is Faithful.

1. Faithful in His calling of men.—I Cor. 1:9; I Thess. 5:24.
2. Faithful in caring for His saints.—I Cor. 10:13.
3. Faithful to His promises.—Heb. 10:23; 11:11.
4. Faithful in chastening.—Psa. 119:75.
5. His counsels are faithful.—Isa. 25:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Truth," "Holiness," "Faithfulness" (any one).
2. God is Perfect in Character.
 - a. He is true.
 - b. He is pure.
 - c. He never fails.
3. How We May Be Fit to Have Fellowship with God.

For Seniors.

1. Assign some phase of the Outline Study.

PERSONAL THOUGHT

How precious is the thought that God is dependable and is always true and pure! God helping us, let us be worthy of His fellowship.

SEED THOUGHTS

God's truth and faithfulness are a great deep. They resemble the ocean itself; always there—vast fathomless, sublime, the same in its majesty, its inexhaustible fullness, yesterday, today, and forever; the same in calm and storm, by day and by night; changeless while generations come and pass; everlasting while the ages are rolling away.—Richard Fuller.

Holy, holy, holy, tho' the darkness hide Thee,
Tho' the eye of sinful man Thy glory
may not see;

Only Thou art holy! there is none beside
Thee,

Perfect in power, in love and purity.
—Heber.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MARCH 11, 1937

Field Notes

Bro. S. J. Miller stopped at Kansas
City, Feb. 26, and at Hannibal, Mo.,
Feb. 28, on his way home. K.

Bro. A. J. Metzler of Scottsdale, Pa.,
spent last Sunday with the brother-
hood at Pinto, Md., in a counsel meet-
ing service.

Bro. I. B. Good of East Earl, Pa., is
slowly recovering from a serious spell
of sickness. We are hoping and pray-
ing for his complete recovery.

Bro. M. M. Troyer, Conway, Kans.,
filled the appointments at the Wichita,
Kans., Mission last Sunday if previous
arrangements were carried out.

If previous plans were carried out
baptismal services were held at the
Mill Run station of the Altoona, Pa.,
Mission, Sunday, March 7.

Bro. J. B. Martin, Waterloo, Ont., is
scheduled for a series of meetings at
the Lima, Ohio, Mission March 25 to
April 4. Pray for the meetings.

Among those present at the minis-
terial meeting at Weaverland Church,
Lancaster Co., Pa., last week were 14
bishops, 77 ministers, and 31 deacons.

Bro. H. A. Diener will be (D. V.)
with the Crystal Springs congregation
Mar. 7, to assist in their counsel serv-
ices and to begin other important work.
K.

Bro. Elvin Snyder, missionary on fur-
lough from South America, preached
for the Pinto, Md., congregation Feb.
16, 17. His messages were very much
appreciated.

Bro. Daniel Kauffman of this office
spent the latter part of last week and
the beginning of this week in Lancas-
ter Co., Pa., in the interests of the
Lord's work.

Bro. Paul Roth of Allensville, Pa.,
filled the appointments at Masontown,
Pa., last Sunday. Bro. Roth is expect-
ed to be at Altoona, Pa., Mission on
Sunday, March 21.

Evangelistic meetings are scheduled
to begin at the Millersville, Pa., Men-
nonite Church on March 21, continuing
until March 30. Bro. Parke Book, Sou-
dersburg, Pa., is to be the evangelist.

Among the obituaries appearing in
this week's paper are a bishop and a
minister from Mifflin Co., Pa. May the
comforting grace of God be with the
stricken families and congregations.

Following the close of the Bible
School at Kitchener, Ont., Bro. C. F.
Derstine, will be with the Church at
Pigeon, Mich., for one week, March
22-28. Remember the meetings at the
throne.

Bro. Irvin Holsopple, Holsopple, Pa.,
preached at Waterloo congregation,
Waterloo, Ont., Feb. 28, 1937. Bro.
Abram Yoder of Pennsylvania is ex-
pected to preach at same place March
7, 1937.

Bro. Andrew Shenk, our aged min-
istering brother from Oronogo, Mo.,
who has been in ill health for some
time, is reported to be improving nice-
ly, with prospects of being restored to
normal health.

Deacon John Byler of Mattawana,
Pa., is at present suffering from the
effects of a recent stroke. Latest re-
ports say that his condition is some-
what improved. May the Lord grant
a complete recovery.

An interesting program is being
planned for an Inspirational Song Ser-
vice to be held at the Elizabethtown, Pa.,
Mennonite Church on Sunday after-
noon, March 28, 1937, at 2:00 o'clock.
A hearty welcome is extended to all. B.

Bro. C. F. Derstine, Kitchener, Ont.,
requests us to make the following
statement: "Anyone interested in Sum-
mer Bible School work, who would ap-
preciate assisting in the work of teach-
ing, let us know. Our school term, 10
days."

A stirring meeting is reported from
Lancaster, Pa., where the month-end
meeting was held on Saturday evening
and Sunday, Feb. 27 and 28, at the East
Chestnut St. Mennonite Church with
Bro. Melvin Bishop of Blooming Glen,
Pa., as principal instructor.

Mission Sunday in Hutchinson Mis-
sion.—We are in possession of a pro-
gram of an all-day meeting at the Men-
nonite mission in Hutchinson, Kans.,
on Sunday, March 21. This is their
concluding invitation: "Come and
bring others; spend the day in wor-
ship."

The brotherhood at Pinto, Md., is
planning to have evangelistic meetings
March 19 to 28, including Passion
Week services. There is to be all day
meeting on Good Friday and commun-
ion on Easter morning. Bro. Milton
Brackbill of Paoli, Pa., is to be in
charge.

Bro. C. B. Shoemaker, secretary-
treasurer of the Mennonite Publishing
House, spent a few days over last week
end with Bro. S. F. Coffman at Vine-
land, Ont., in the interests of the pro-
posed new edition of Life Songs. Bro.
S. F. Coffman is the music editor of the
new book.

The new chapel at Rockwell, about
three miles northwest of Belleville, Pa.,
where the Allensville congregation is
conducting a mission station, has re-
cently been completed, and regular
services are now being held there.
Dedication services will be held some-
time in the future.

Bro. C. L. Graber of Goshen, Ind., who has been traveling among the brotherhood in various places in the interests of Paraguayan relief work, stopped at Scottdale for the night last Saturday. On Sunday morning he preached at the Thomas Church in the Johnstown, Pa., district.

Evangelistic meetings were begun at the Scottdale Mennonite Church last Sunday, with Bro. Henry J. King, Harper, Kans., in charge. Good interest has marked the beginning of the meetings. We ask an interest in the prayers of our readers in behalf of these efforts for the salvation of souls and the strengthening of the Church.

In the same letter that brought the news of the passing away of Bishop John E. Kauffman of Mattawana, Pa., there was this additional note: "Bro. John D. Byler, deacon at this place, was suddenly stricken with a stroke when he was ready to start to services on Sunday morning and is lying unconscious." Bro. Byler has many friends who are praying for his recovery.

Ontario Mennonite Bible School—The closing program of Ontario Mennonite Bible School will be held March 18. Bro. Elvin Snyder, South America, will deliver the commencement address. Twenty-four are graduating. Closing fellowship meeting Friday forenoon. Total enrollment for year, 170. The attendance during last six weeks was about 100.

The Executive Committee of the Southwestern Pennsylvania Sunday School Conference met at Scottdale, Pa., on Friday evening and Saturday morning and afternoon, March 5 and 6. Those from a distance present were Bros. Paul Roth, Allensville, Pa.; Sanford Shetler, Johnstown, Pa.; Chester Helmick, Pinto, Md. Bro. Shetler was accompanied by his family and Bro. Roth by his sister, Gladys Paine.

Correspondence

Dagmar, Mont.

(Coalridge, Mont.)

Dear Readers of the Gospel Herald, Greeting:—Sometime ago we reorganized our Sunday school with officers as follows: Supts., Emmet Harshbarger, John Harshbarger; Secy and Treas., Hattie Hueth; Chors., Virgie Guenther, Menno Harshbarger; Cor., Virgie Guenther; Mission Board member, Emmet Harshbarger.

We truly have many blessings for which to thank our dear Saviour. We have had no serious illness all winter. Our Sister Marie Harshbarger has not been so well, and we ask your prayers in her behalf.

On Oct. 27, Bro. Eli G. Hochstetler from Wolford, N. Dak., was with us at which time we had our communion services. Since that time we have had no minister with us.

We as a little flock certainly feel we need a permanent shepherd at this place, and we ask God's people to pray to that end. "Not our will but Thine be done," and we hope it may be His will.

Let us pray for lost souls to return to the Lord before it is forever and eternally too late.

Pray for the work at this place.
Feb. 26, 1937. Virgie Guenther.

Bloomfield, Mont.

Dear Herald Readers:—It has been some time since you last heard from this place. In the interval the Lord has been blessing us. We especially enjoy the warmer weather we have been having lately. Last Sunday we had evening service for the first time in February. That was only the second time we had young people's meeting in 1937 due to bad weather. However we missed only once having morning service.

Our new staff of S. S. and church officers have been acting for two months. They are: S. S. Supts., Roman Chupp, Roy Kauffman; Sec.-treas., Lena Mullet; Chor., Esther Borntrager; Church Chor., Monroe Chupp; Usher, Rufus Nissley; Mission Board member, Jake Mullet; Trustee, Dave Mullet; Y. P. M. Supt., David Nissley; Correspondent, Fannie Hostetler.

In January quite a group of young people took advantage of a three weeks' Bible school that was held here. Interest was very good. We certainly appreciated the services of Bro. Eli Hostetler of Wolford, N. Dak., and Bro. Noah Landis of Jackson, Minn., as instructors. I believe the three weeks of studying together gave us all a deeper appreciation of the Word of God as His revealed will to man.

We as a sewing circle wish to express our thanks to those who sent us clothing and materials. Most of the things were distributed here in the immediate community. Some that could not be used here we are sending to the Red Cross in Glendive for distribution. We pray the Lord will bless those who made this help possible.

Yours in His service,
Feb. 27, 1937. Fannie Hostetler.

Plain City, Ohio

(Sharon congregation)

Greetings:—The work of the Lord is still being carried on at this place, although some of our members are leaving or have left. Those leaving are Bro. Eli Kramers, to Meadville, Pa.; Bro. Will Millers, to Union City, Pa.; Bro. Roman Yoders, to Union City, Pa.; and Bro. Sam Yoders to Cable, O.

Reorganization of Sunday school took place on Jan. 10. The following

officers were elected: Bro. Erwin Kauffman, Supt.; Bro. Roman Miller, Asst.; Bro. Joe Christner, Secy.-treas.; Sister Freda Miller, Chor., and Sister Edna Miller, Asst. Chor.

Preparation is being made to build a new church building at this place beginning April 1. This leaves a large responsibility on the small congregation left here, but we trust that the Lord will bless those who have left us in their new fields of labor as well as those who take their place here.

Feb. 28, 1937.

Cor.

Hutchinson, Kans.

(Yoder congregation)

Dear Herald Readers, Greetings in our Savior's name. On Feb. 12, Bro. S. J. Miller of Pigeon, Mich., began a series of meetings at the Yoder Mennonite Church. These continued each evening until Feb. 25. Beginning Feb. 16 and continuing four days Bible instruction was also given in forenoon sessions. In these Bro. Miller was assisted by Bro. J. G. Hartzler of Windom, Kans. No services were held on the evening of the 20th. This day was marked by a heavy snowfall and drifted roads. All the messages brought by Bro. Miller and also those by Bro. Hartzler were timely and Scriptural. The type of the sermons was such that should cause any person to seriously consider things spiritual. The warnings and dangers pointed out in the talks on the "River of Death" were given in a manner that not only impressed the hearing but also the eye of everyone present. Eleven confessed Christ for the first time during the meetings.

Mar. 1, 1937.

Cor.

Elkhart, Indiana

(Olive congregation)

Greetings:—The Lord hath done great things for us, whereof we are glad.

On Sunday, Jan. 31, Bro. Emanuel Swartzendruber of Bay City, Mich., delivered a very interesting message, "Nonresistance under Test." It behooves us to live a nonresistant life each day.

On Feb. 15, Bro. A. J. Metzler of Scottdale, Pa., brought us a very inspiring message on "So Great Salvation." We were very glad to have Bro. Metzler with us again having been our evangelist and teacher in Bible conference during the holidays.

Last Sunday nine souls sealed their vow with water baptism. The services were in charge of Bro. D. A. Yoder. This presents a challenge to each one of us to help these "babes in Christ" by prayer and example.

Bro. M. C. Weaver has been chosen as our Y. P. M. superintendent for the coming year.

(Continued on page 1069)

Miscellaneous

HEAVEN

By Margaret Kreider

For the Gospel Herald.

I love to think of heaven,
The dwelling place of God;
The opportunity given,
To enter that home above.

We read and sing of heaven,
How beautiful that will be;
How plain Thy Word is given,
Our loved ones we shall see.

Of Moses and the Lamb,
Our voices will be singing;
Oh what a happy band
Thy praises to be bringing.

God shall wipe away all tears;
Our sorrows will be o'er;
Our former pains and fears,
Will be gone for evermore.

And oh how sweet to know
That glory lasts forever;
No more our tears will flow,
Our Jesus can deliver.

Lancaster, Pa.

OLD TIME REVIVAL

XV

By T. K. Hershey

For the Gospel Herald.

We have seen how God, in such a marvellous way, called Nehemiah, Josiah, Isaiah and Ezekiel and how He trained them in the school of tests, trials, and experiences. They were prophets and mouth-pieces for God. We noted, too, that reforms and revivals were the results of the active life of these men of God. Let us now consider some of the New Testament evangelists in the light of the subject of **Old Time Revival**.

Philip

First, we notice Philip to be a man of honest report, full of the Holy Ghost and wisdom. His being selected as one of the seven appointed in Acts 6, we take him to be a business man. Besides being one of the seven deacons, he became one of the early evangelists.

Like Philip, every evangelist should strive to be honest and have a report that both those in and outside of the Church would call **good**. If our characters are otherwise, our preaching will have little effect. Honesty, right living, setting an example in the things we teach have a great influence toward ushering in an Old Time Revival.

"Full of the Holy Ghost." Oh for Holy Ghost evangelists and preachers, who are **full**, not a fourth nor a half, but **FULL**. How do we measure up with Philip the evangelist? Does the Holy Spirit have His way with us? Wisdom, too, is so necessary in the evangelistic field. Without wisdom, we make so many mistakes. We should pray daily for wisdom—"above all get wisdom."

Godly Home

Philip, the evangelist, had a godly home. It was a place where Christians loved to stay when passing through Caesarea. Hospitality was so generously bestowed upon them that folks wanted to visit Philip's home. Acts 21: 8. Philip not only preached the new life and conversion to others, but he saw to it that his own were in the Church; and he "had four daughters, virgins, which did prophesy." Evangelists whose children are faithful members of the Church as Sunday school workers or missionaries (or, if you please, just faithful lay members) have ever so much more influence than when the reverse is true. It sometimes happens that evangelists have greater success away from home than at home. Why? Because his home and family are not known a thousand miles away. An evangelist's son was not converted. Another minister approached the son on the subject, appealing to him from the angle of his good evangelistic father. Like a gun-shot the young man replied, "You know my father only in the pulpit. You do not know him in the home." Philip and his daughters represented a different home than the one that this young man had. How important that an evangelist should have a "good report", not only away from home or in the pulpit, but in his immediate home.

A Preacher of the Word

Some time ago, I heard a preacher appeal to preachers to preach the Word and let the other "stuff" alone. That is what Philip did. "And they that were scattered abroad went everywhere preaching the word." Philip went to Samaria and preached Christ to them. Result: people with one accord gave heed to the things that Philip taught. Unclean spirits cried out and went out of possessed people. Manifestations of divine healing took place, and there was great joy in the city. Acts 8:4-8. That sounds like a real revival. It was the result of Philip's preaching **Christ and His Word**. He left the other "stuff" alone. Folks believed and were baptized.

It is true that some whose hearts were not right got into the Church, especially Simon. Because some in a revival make a profession and do not experience conversion is no reason why special efforts should not be put forth to have an Old Time Revival.

News of the awakening reached the mother Church that a revival broke out in Samaria. Two brethren, Peter and John, were sent to help in the campaign. On arriving, they prayed that the new converts might receive the Holy Ghost. After testifying and preaching the Word, Peter and John returned to Jerusalem and Philip went South to launch another revival; this time to the desert.

One-Man Revival

The conversion of the Ethiopian was as important as a revival on a large scale. There are those who cannot muster up enthusiasm to preach unless there is a large attendance. This is a mistake. God said to Philip, "Go toward the South. He arose and went." He was not promised to have a multitude to preach to. In fact, a desert faced him. But he went. He met a man. The Spirit spoke, and in obedience, Philip "ran" to the man, and the conversation began that led to the conversion of the Ethiopian eunuch.

In his zeal to win souls, Philip began to preach from the Scripture that the eunuch was reading and held up Christ before this inquirer for truth. The man believed, was baptized, and went on his way rejoicing. Philip was caught away by the Spirit, but he kept on preaching. He went from one individual in the desert to **many** in the cities—in and surrounding Caesarea. What an evangelist! Was it worth while to follow the leading of the Spirit? Yes. One soul was saved. The revival fire that started in Samaria continued out in the desert and swept on and on until many in other places were saved. This is the kind of revival that we all are praying for—one that spreads.

May God awaken us as ministers to the exact situation of our calling. First, are we living a pure straight-forward life? Do we have a good report in and out of the Church? Are we called Holy Ghost preachers? Are we exemplary business men? How are our homes—are our children saved and in the Church? Philip's were. They were Church workers; are yours and mine? Is your home, fellow evangelist, such a one that people who know you a thousand miles away would not be disappointed if they were to visit you in it?

Again, what sort of evangelists does our Church possess? Do they preach the Word, or do they tinker with other "stuff"? Philip preached the Word, and could preach Christ in the Old as well as in the New Testament. **PREACH THE WORD**—that is the command. Are you as able an evangelist when you have an audience of one as when you have one hundred or one thousand?

May the lessons observed from the life of Philip the evangelist help us to be better evangelists. May the revival fire that the Holy Ghost starts through you and your Church spread to the desert (isolated places) and on and on until it reaches the unevangelized of this and other lands.

Tuleta, Texas.

(To be continued)

For standards of righteousness and purity, there is no place to which we can go for correct teaching and ideals that equals the Bible.—N. A. Lind.

WHY GENERAL CONFERENCE ON THE PACIFIC COAST?

By C. F. Derstine

For the Gospel Herald.

The question has been asked, "Why General Conference on the Pacific Coast?" on account of the distance involved, to attend. This is what this article attempts to answer in part.

The Pacific Coast Conference

The Pacific Coast Conference of the Mennonite Church comprises the following States: Oregon, California, Idaho. This Conference, with others of like faith, comprises some 15 congregations, some 1500 members, an equal number of adherents, 9 bishops, 25 ministers, 12 deacons. Most of these are located in Oregon.

The State of Oregon

Since the Oregon churches will be the host to General Conference, we want to discuss the State. It is a great state of farms, forests, and fisheries. Water forms the greater part of the state's boundary lines. On the west the Pacific Ocean beats against Oregon's wooded shores, flowing majestically along most of its northern boundaries; and separating it from the state of Washington is the Columbia River, prominent in the history of the Northwest. Over half of the eastern boundary between Oregon and Idaho follows the rapid waters of the Snake River. South of Oregon are California and Nevada.

The early settlers of Oregon constituted a hardy people, largely immigrants from the eastern and middle western states, attracted by the delightful climate and rich lands of the coast. Although it is among the largest states of the Union in size (being ninth in size), it is 34th in population. The number of inhabitants reported in 1930 were 952,691. Approximately, one-third of the state's entire population lives in the city of Portland, the great commercial center of the state. Oregon's population is not nearly large enough to develop the varied resources of the state, but the number of inhabitants is steadily increasing. The climate is rare, winter seldom being cold, many citizens do not use an overcoat.

It was on account of these opportunities, and the high price of farms in the East, that many of the Mennonite people moved to Oregon and adjacent states. One valley alone contains some 5,000,000 acres of the finest soil, and is given to diversified farming. The state is dotted with some of the finest orchards in the world, and much of the fine fruit that is labeled "from California" was merely purchased in Oregon, and shipped from California.

The forests of Oregon contain one-fifth of the standing timber of the United States. These evergreen forests, which cover the Cascade Mountains, up to the snow line, add to the

beauty of the state. Virgin timber—spruce, hemlock, Douglas and white fir, cedar, and larch. They constitute a great national forest. There are also some redwoods. On account of much rain, during the winter, these trees are covered with moss, from an inch thick to some nearly six feet in length. This is indeed a sight to behold.

The Columbia River, cutting deep gorges through the heart of the snow-crowned Cascade Mountains, presents a panorama of magnificent beauty. Cliff scenery. Showery spray. Immense craggy peaks. Palisades of surpassing beauty. One canyon is nearly six miles long, and a mile deep. Mount Hood, its summit, towers over a large part of the State on a clear day. This peak with many others make a sight, like unto what King David must have seen in the Lebanon Mountains of Palestine, when he wrote, "I will look unto the hills, from whence cometh my strength. My strength cometh from the Lord, who made heaven and the earth."

The Reasons Why

1. **An Integral Part of the Mennonite Church.** This young Conference may not be as large as some of the more populous sections of the Church, nevertheless, it is a part of the Church. As such the Conference has a legitimate claim upon some of the blessings connected with a General Conference. The Church-wide contacts which a General Conference affords are boon blessings, which only they who have entertained General Conference have realized. This integral part of the General Conference has the right to this realization.

2. **A Substantial Part of the General Conference.** My first visit and work in the Pacific Coast Conference was some 17 years ago. Already, at that time, I was surprised at the well attended meetings, the numerous Churches, the many well established homes. This same surprise came to me again this last year, when it was my pleasure to fellowship with and labor amongst the brotherhood. Several sections near Turner, the place of the Conference, constitute some of the nicest farming sections of the State. There will be no question as to their ability to adequately take care of our needs.

3. **A Loyal Division of the General Conference.** The Pacific Coast Conference may be located a long distance away from the more largely settled areas, from the headquarters of our publication and mission interests, but they are not far removed from the "faith, principles, and ideals" of the Mennonite Church. They too are seeking to maintain the "faith of our fathers." They too have a warm and loyal interest in "keeping the Word of God." They too are deeply interested in not denying "the Name of the Lord Jesus Christ." They too discuss the vital questions which we call "the distinc-

tive doctrines of the Church," and seek to make them practical in their lives. The "Nonconformity Conference," which five of us brethren from the East attended, gave us ample proof of the same: Aaron Mast of Belleville, Pa.; E. W. Kulp, Bally, Pa.; Milton G. Brackbill, Frazer, Pa.; J. S. Neuhouser, Leo, Ind., and C. F. Derstine, of Kitchener, Ont.

4. **An Interested Section of the General Conference.** Though living on the outer edge, they are conversant with the matters that concern the Church. I observed a deep interest, and this interest has been abiding through their years. Besides, the interest is growing. While in the West, we attended the Ministers' Meeting. Some of the ministry motored some 500 miles to the meeting. On account of hindering providences, some were hindered, who would have traveled 1000 miles to attend the meeting. This would challenge some of us easterners for faithfulness and interest. Their offerings to missions are constant. I did not find the ignorance about Church matters, that one sometimes finds in more numerous settled sections. At some homes we discussed Church interests till far into the night—that with whole families listening in—with rapt attention. This was also true during the day, in the house to house calls.

5. **Because they Requested the General Conference.** The General Conference was not forced upon them. They wanted it. They requested the privilege of acting as host. They have a right to some of the inspiration enjoyed by many of us for years. Since they requested it, they will find the work of preparation easier, and the work of handling the Conference when in session a lighter task. "Vas mann gern thut, das ist leicht." (What a man likes to do, is easily done.)

6. **Suitable Accommodations.** The question may be raised as to the ability of the churches to adequately house the delegates and the attendants at the Conference. In one of the forthcoming articles we are going to discuss the Conference Grounds, and the large provision there for sleeping quarters, the large space for the erection of tents, the possibility of staying in the sleeping cars on the track near by. This would be one of the advantages of traveling in large parties, on the same train. In a forthcoming article the writer will discuss one such party, with the intention of numerous stop-overs at churches en route coming and going. Those interested might let us know. It is the intention of having meetings at churches en route, and in the cars during the day, with a number of speakers accompanying the party. Within reasonable distance of the Turner grounds, with good roads, and beautiful scenery en route, none will regret the drive to the hundreds of homes in which to sleep. This will be fully worked out

by the local committees, a number of whom have quite a wide experience, for such occasions.

7. **For Our Own Sakes.** We have emphasized going west to General Conference, for their sakes. Now let us turn the picture around, and say, "for our own sake." Personally, the writer feels it is somewhat of a mistake to even hold state and district conferences at one place constantly. There is danger of traveling in too beaten a track. The Ontario Conference, after due observation and consideration, took steps to add to its cycle of three places for the Ontario and New York Conference. It was tried, and worked beyond our expectations. It freshens the speakers, the delegates, and attendants to face new faces and changed audiences. It inspires the East, to contact the West. "Variety is the spice of life." If the Church before "the Coming of the Lord" is characterized "lukewarm," anything that will keep us fresh, warm, and virile, is timely. May we pray, may we work together, that the Conference in August, 1937, at Turner, Oreg., may be God-directed, Holy Spirit-inspired. May we pray the prayer of a great servant of the Lord, who prayed lately, before speaking to thousands, "Oh, Lord, uphold Thy servant, that he may uphold the uplifted Christ."

Kitchener, Ont.

THE MODERN CORBAN

(Continued from page 1062)

The answer is so utterly heartless that one can scarce consent to give it: "Since our old people refuse to conform to the present-day regime, but demand rather that the regime be changed to fit them, then let us make use of those institutions in our country wherein they can be placed and learn to live as happily as may be with others of their kind. If they object, we must remind them that they are indigent and dependent, therefore as we make decisions for our children, so we must do for them."

How clearly we see in such attitudes the presence of the Antichrist, the horrifying reality of that spirit which, as Timothy prophesies, is "disobedient to parents, unthankful, unholy, without natural affection" (II Tim. 3:2, 3). But this, as well as every other such manifestation, brings no disheartenment to us as Christians, for we see in it only another proof of the imminent appearing of our Lord.

Recently a book that contained such grievous avowals as are above described, came into the hands of a college girl, who, being but a babe in Christ, was somewhat taken with the force of its arguments. She was surprised from her position and shown its fallacy by having quoted to her Proverbs 30:17: "The eye that mocketh at his father, and despiseth to obey his mother, the

ravens of the valley shall pick it out, and the young eagles shall eat it."

Let us, likewise, instead of resorting to faithless anxiety or whining accusations, make use of the mighty Sword that God has provided for us in His Book. It is able to wound, even unto death—that death which presages a resurrection life.—The Sunday School Times.

MISSIONS

(Continued from page 1061)

to sectional meetings for the various age groups led by competent persons.

In addition to the Sunday school, which was composed of five classes on Sunday morning, there were two papers by two of our young sisters who have spent some time in secular and religious teaching. They spoke on The Preparation of the Lesson; and The Art of Presenting the Lesson. These addresses were of such a high quality that the Conference voted at once to have them published in our Church monthly.

The part which gave an intense devotional and deep spiritual tone to the sessions of Conference were the early morning prayer meetings. These were held each morning before breakfast, from 7 to 8 o'clock. The spontaneous testimonies of many of the members from both sides of the house was a marked contribution to the spiritual success of the conference.

It was interesting to note that the committee elected for preparing the next conference is composed largely of native brethren. The place of the next session is also where a native pastor is in charge, at Santa Rosa. It is gratifying to see them shoulder the responsibilities which formerly rested entirely upon the missionaries. May the Lord bless the work of this last conference, and may He guide in all future ones.

Alberti, F. C. O. Argentina.

L. S. W.

ARE WE DOING ANYTHING FOR THE FLOOD SUFFERERS

By J. N. Kaufman

For the Gospel Herald.

In what way is the church contributing to the relief of those who have suffered in the flood-stricken areas along the Ohio valley? What is our responsibility? These questions demanded consideration in a recent meeting of the Relief Committee of the Mission Board. The meeting was held at Goshen on February 14 and it was decided to send two representatives to the Ohio Valley and find out. Bro. C. L. Graber of Goshen and the writer were chosen.

Many of our congregations had already sent their relief donations to the Red Cross for immediate use in the great emergency. It would be interesting to know the total of such contributions. A number of congregations preferred to send their offerings to our

Board with the request, stated or implied, that our own agencies be responsible for the disbursement in connection with flood relief.

We knew before we started that the people in the flooded districts were amply supplied with all the necessities—food, clothing, shelter and medicines. We had no doubt that the Red Cross administration took care of these necessities. Might there be need later on of more clothing? We put this question to several relief agencies, and their reply was that they have ample supplies for the next six months! It became clear that our help was not needed along that line.

Before we left Goshen we discussed the possibility of providing help along lines not in the ordinary program of the Red Cross. The suggestion grew out of previous experience of flood emergency along the lower Mississippi Valley. This has reference to replacing schoolbooks which were destroyed in the flood—books which are provided by the children themselves. We asked relief agencies in the Ohio Valley regarding this matter. The Red Cross informed us they have no arrangement for providing schoolbooks, but that they have a number of requests for help along that line. We then contacted a number of county superintendents of schools and secured information to the effect that schools which were submerged in the flood suffered loss of books on the floors covered with the flood. Subsequent interviews from the state Superintendent of Public Instruction disclosed that losses in ten counties in Indiana along the Ohio river totalled over \$2800.00. The school authorities had no funds to replace the children's books which are the properties of the children themselves. They might appeal for federal aid but that would take a long time, and in the meantime . . .

We saw many of those damaged books. We pulled some of them out of the silt and slime on the school floors. Ordinary-sized textbooks, such as readers and arithmetics, were swollen to the thickness of a small dictionary. They were water- and mud-soaked. They might be salvaged, but we could not imagine what parents would want their children to use such books, carrying possible typhoid germs. The children themselves might use them if compelled, but most of them could not buy new ones because the properties of their parents had been badly damaged by the flood, most of their furniture had been destroyed, their feed washed away, and their stock gone. This gave us our lead. We would make money available for supplying schoolbooks for those children.

In two districts we made money immediately available for the purchase of schoolbooks. The complete report will be carefully gone over by the Executive Committee of the Board, and if

funds permit substantial amounts will be made available, provided there is sufficient money in our relief fund to make it possible. After making these personal investigations Bro. Graber and I felt convinced that this is, indeed, a worthy cause—to enable the many school children to resume their school duties having in their hands books which are fit and safe to use.

Peoria, Ill.

CORRESPONDENCE

(Continued from page 1065)

We are looking forward to our Summer Bible School in May. Will we pray earnestly for this work that much good may be accomplished for His honor and glory. May many keenly feel the need of this work in our church program and put forth every effort to begin a school this summer.

In His service,
Mar. 1, 1937. Cor.

Fisher, Ill.

(East Bend congregation)

Dear Readers of the Gospel Herald:—Baptismal services were held here Feb. 21. Five souls were received into church fellowship. There are some visible results of a series of meetings held at Arthur, Ill., about 50 miles from Fisher, by Bro. J. A. Heiser. Bro. Heiser conducts services at Arthur every other Sunday afternoon. May the Lord bless the work at that place.

One young man was received into church fellowship by renewal of his covenant with God; also one brother by letter.

Mar. 1, 1937. Lela Zehr.

Versailles, Mo.

Greeting to Herald Readers:—We take this way to thank the sisters of the Sewing Circles for the liberal supply of clothing and bedding sent us to be distributed to the needy ones in the hill regions. The things sent brought comfort to many. The cash gifts from the circles and individuals made it possible to supply other needs beside clothing. Our field is growing wider, and although we now have the help of Bro. and Sister LeRoy Gingerich, we still need more Sunday-school workers. With Bro. Shank in Arkansas two Sundays in every month we have more work than we can do effectively. We try to have Sunday school at four places but can meet only every two weeks. The boys and girls seem thus far to be glad for the Sunday-school privileges.

Pray for us that we may do the work in God's way and that more laborers be found to help us.

Mar. 2, 1937. Clara M. Shank.

Flanagan, Ill.

(Waldo congregation)

Dear Herald Readers:—Three new members were taken into church by letter in January.

Dr. George Troyer, on furlough from India, gave an interesting discussion of his work the evening of Feb. 25.

Our church and community tried in a small way to aid the distressed in the recent Ohio valley flood. May we continue to remember our less fortunate neighbors who still face many hardships due to their recent experiences.

Plans are being made for a Peace Conference to be held here April 17 and 18. Two of the speakers will be S. C. Yoder and M. C. Lehman of Goshen College.

The A Cappella chorus of Goshen College will present a program here April 20.

Mar. 2, 1937. Velda Reedy.

Kitchener, Ont.

On Feb. 28 we had an inspiring message on the subject "The Chaldeans of the East at the Cradle, the Greeks of the West at the Cross." The text was taken from John 12:21, "We would see Jesus." He gave the touching thought of Jesus' hour was not come until the Greeks came in search of Jesus.

In the evening the children's meeting was held. She gave an object lesson on pencils. The sermon following by our pastor was on "Becoming a Christian, Continuing a Growing Christian."

You may rejoice with us to know that with our usual services Christ is glorified to such an extent that sinners are continually finding Christ and the resultant peace.

Yours in His service,
Mar. 2, 1937. Norma Snyder.

Newton, Kans.

(Pennsylvania congregation)

To the Gospel Herald Readers, Greetings:—"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Psa. 40:5).

Bro. Nelson Kauffman, Hannibal, Mo., began a series of meetings with us on the evening of Feb. 16 and continued every evening except one until the 26th. We feel that we have been richly fed from the Word of God. Two souls became willing to confess Christ as their Savior, while eight or more reconsecrated their lives to His will. Pray with us for these that the Lord may rule and reign in their lives and that others may also be drawn to a closer walk with Him.

The roads and weather were not so favorable for the meetings. Snowdrifts and sickness hindered a full attendance, but we believe each one received a blessing. We are trusting that the work begun in hearts will continue to grow to the praise and glory of God.

In His name,
March 3, 1937. Cor.

EASTERN MENNONITE SCHOOL NOTES

The many rich blessings of the 1937 Special Bible Term will not soon be forgotten, for there were many manifestations of enlarged hearts and enlarged visions among us. And though the one hundred and eleven students have left us, we cherish the memories of hallowed fellowships with them during those six special weeks.

Should we have selected a general theme for that period, it could have been none other than "The Marvelous Word of God." Seemingly more than ever, the Word of God was magnified. This was true from the opening address, when Bro. J. D. Mininger, Kansas City, Kans., spoke on "How to Enjoy our Bible," until the last session of Ministers' Week when Bro. J. L. Stauffer showed us "How We Got Our Bible." Day after day, Spirit-led instructors directed interested students into a deeper appreciation and understanding of the Word of God.

The instructors for the Special Bible Term were: J. Irvin Lehman, Chambersburg, Pa., Director; Henry Lutz, Mt. Joy, Pa.; J. D. Mininger; George R. Brunk, Jr., Denbigh, Va.; Mrs. M. T. Brackbill, Harrisonburg, Va., and members of the regular faculty.

Bro. J. D. Mininger was in charge of our midyear revival meetings. During these services the Spirit worked quietly, yet very definitely, among us. The "peak" of the series was reached in a consecration meeting on the evening of January 22.

Further blessings came to us in showers during the Christian Life Conference, the Sunday School Workers' Meeting, the Mission Meeting and the Ministers' Week. Without exception, those who served on these programs stirred us with persuasive messages and challenges from the Word of God.

In the Christian Life Conference, the brethren A. J. Metzler, Scottdale, Pa., and Truman Brunk, Denbigh, Va., brought messages to us from the book of Ephesians.

Our Sunday School Workers' Meeting preceded the Mission Day services. Naturally, these meetings were very similar in nature. The interest and inspiration of the one prepared us for the other. The speakers of these meetings included: Frank Leaman, York, Pa., J. K. Bixler, Elkhart, Ind., Stoner Krady, Lancaster, Pa., J. Irvin Lehman, and Elvin Snyder, returned missionary to South America.

The Ministers' Week concluded the work of the Special Bible Term. An interested group of ministers and workers were richly blessed during the four days of this session. The brethren Bixler, J. I. Lehman, Lutz, J. L. Stauffer, Etter Heatwole, Waynesboro, Va., N. H. Mack, New Holland, Pa., and H. B. Keener, Harrisonburg, Va., comprised the personnel of the teaching force. Each evening Bro. Bixler lectured on The Scriptures. Due to illness Bro. Bixler was unable to be present in the last session and Bro. Stauffer was a capable substitute.

Two literary societies were organized among the Special Bible Term students. The initiative and support shown showed that the purpose was realized, even though many found the work new.

Married

Redcay—Shirk.—Feb. 26, 1937, David W. Redcay and Frances S. Shirk were united in holy marriage at the home of Bishop John M. Sauder of East Earl, Pa. May God's blessing go with them through life.

Zehr—Stalter.—On Feb. 18, 1937, at the home of the officiating bishop, Bro. J. D. Hartzler, Bro. Lloyd Zehr of Planagan, Ill., and Sister Gladys Stalter of Planagan, Ill., both of the Waldo congregation, were united in marriage.

Spegal—Heiser.—On Feb. 22, 1937, Bro. Lee Spegal and Sister Stella Heiser, both of the East Bend congregation, Fisher, Ill., were united in holy marriage at the home of the officiating bishop, Bro. J. A. Heiser. May God's blessing attend them through life.

Horst—Weber.—On Feb. 6, 1937, Bro. William P. Horst and Sister Emma Z. Weber, both members of the Groffdale congregation, entered in wedlock at the home of the officiating bishop, Bro. John M. Sauder of East Earl, Pa. May God's blessing go with them in life.

Quick—Henderson.—Bro. Charles Quick and Sister Marie Henderson, both of Lyndhurst, Va., members of the Mountain View congregation, were united in holy matrimony at the home of the officiating minister, Bro. David Glover, Aug. 6, 1936. May the Lord be their strength through life.

Hoober—Brendle.—On Feb. 3, 1937, Bro. Charles B. Hoober of Groffdale congregation and Sister Irma Brendle of Goodville congregation were united in marriage at the home of the officiating bishop, Bro. John M. Sauder of East Earl, Pa. May God's blessing be with them through life.

Kauffman—Weldy.—On Sunday, Feb. 14, 1937, at the home of the officiating minister, Bro. Silas Yoder, Middlebury, Ind., Sister Edna Weldy of the Holdeman congregation and Bro. Harley Kauffman of the Middlebury congregation were united in marriage. May the Lord bless them as they journey through life.

Grabill—Eby.—Bro. Irvin Grabill of the Elkhart congregation, and Sister Helen Eby of the Olive congregation near Elkhart, Ind., were united in holy bonds of matrimony on Sunday evening, Feb. 14, 1937, at the home of the officiating minister, Bro. C. A. Shank. May the Lord abundantly bless them in life's journey.

Yoder—Sites.—On Sunday, Feb. 28, 1937, Bro. Emery A. Yoder of the Oak Grove congregation and Virginia R. Sites of the Bethel congregation were united in holy matrimony at the Bethel Church, West Liberty, O., at the close of the morning service with N. E. Troyer officiating. May the abounding blessings of God sustain and guide them through life.

Obituary

Reesor.—Katie N., daughter of the late Pre. Martin and Barbara Nissley Reesor, was born in Lebanon Co., Pa., April 18, 1881; died at the home of Raymond Good, in Elizabethtown, Pa., Jan. 15, 1937; aged 55 y. 8 m. 27 d. She was the last of her family. Her father passed away in 1926, her mother in 1915, and her only sister in 1900. She was a faithful member of Gingrich's Mennonite Church, and leaves many friends in both Lebanon and Lancaster counties. She was sick only five days, with a heart attack, and passed away very peacefully. Her only survivors are an uncle, an aunt, and a number of cousins. Funeral services were conducted Jan. 18, 1937, at Miller's Funeral Parlors, in Elizabethtown, Pa., by Bro. Noah Risser, and at Gingrich's church, by the brethren, Jacob Ebersole, Daniel Wert, and Martin Weaver. Texts,

Prov. 14:32 and I Thess. 4:13-15. Burial in the adjoining cemetery.

Henry.—Nellie Henry was born April 28, 1871; died at her home in Westwood, Feb. 17, 1937, after a nine-day illness of pneumonia; aged 65 y. 7 m. 9 d. Three years ago she was received by baptism as a member of the Mennonite Mission in Coatesville, Pa., and was a faithful member to the end. She was of a quiet, unassuming nature, yet always had a smile and pleasant word for those she came in contact with. Her devoted, loyal life to her Savior and Church during the short time she has spent with us has been a help and inspiration to many. Her husband preceded her in death about five years ago. The following children survive: Mrs. Mae Fillmon, Mrs. Martha Millard, Mrs. Margaret Reeder, and 1 son Ellsworth. Short services were conducted at her late home by Bro. Isaac Kennel and at the church by Bros. John A. Kennel and Elias Kulp. Interment in Hephzibah Cemetery.

Mishler.—Anna Grace, daughter of Irva and Ollie (Gardner) Mishler, was born near Middlebury, Ind., June 9, 1921; died at the home of her parents Friday evening, Feb. 19, 1937, after a long illness of tuberculosis; aged 15 y. 8 m. 10 d. She had accepted Jesus as her Savior and united with the Mennonite Church, holding her membership with the Clinton Brick congregation. She is survived by her parents, 2 brothers (Paul of Youngstown, O., and Franklin of Middlebury), a sister (Mrs. Glenn Eash of Topeka, Ind.), 1 grandmother (Mrs. Mary Gardner), 1 grandfather (Jerry Mishler), 2 nieces, 2 nephews, and other relatives and friends. Funeral services were held at the Middlebury Mennonite Church, in charge of Silas Yoder, Amos Nusbaum, and Oscar Hostetler.

Kaufman.—Andrew E. Kaufman died at his home in Middlebury, Ind., Feb. 19, 1937. He was born in Elkhart Co., May 22, 1871; aged 65 y. 8 m. 27 d. He had been in poor health for the last number of years, and after being confined to his bed for five weeks he passed to his eternal reward. Death was caused by asthma and complications. At the age of 24 he accepted the Mennonite faith and remained faithful until death. On Dec. 2, 1898, he was united in marriage to Polly Hershberger of LaGrange Co. To this union were born 4 children. One died in infancy. His wife, 3 sons (Alvin and Cloyd of Middlebury, Floyd of Princeton, Ind.), 3 grandchildren, and 1 brother (Henry of Elkhart, Ind.), are left to mourn his departure. Funeral services were held at the Mennonite Church in Middlebury, conducted by Earl Miller, Silas Yoder, and D. D. Miller. Burial in the Miller Cemetery.

"Father, our hearts are saddened because thou art leaving us here below,
Father, our hearts are gladdened because thou didst the Savior know.
And father, we weep because thee we shall miss,
But our hearts rejoice to know that thou wilt be resting in that sweet bliss
Where pain and sorrow and sin shall never be."

High.—Raymond Earl, beloved little son of Samuel S. and Magdalena B. Eberly High, passed away Dec. 7, 1936, in the Temple University Hospital, Philadelphia, Pa. He was born near Leacock, Pa., Aug. 26, 1935; aged 1 y. 3 m. 11 d. He died of an unsuccessful bronchoscope operation. When his breathing became obstructed Dec. 6 he was taken to the Lancaster General Hospital. The X-ray showed a pale object in his right lung. He immediately was taken to the Children's Hospital in Philadelphia. There a kernel of a seed bean was found with the bronchoscope. Then suddenly the tide of recovery turned and his spirit winged its flight to the blast in glory. He is survived by his parents, 3 brothers and 2 sisters (Elvin L., Harvey L., Alice J., Esther E., and Samuel, Jr., all at home), grandparents (Mrs. Fannie High and Mr. and Mrs. David Eberly), and also 2 aged great-grandmothers (Mrs. Elizabeth Eberly and Mrs. Hettie Buckwalter). Funeral services were held Dec. 10 at the home by Bro.

Noah Landis, and at the Groffdale Mennonite Church by Bro. Ira D. Landis. Text, Zech. 4:10. The body was laid to rest in the adjoining cemetery.

How we loved to care for Raymond
And have him in our care;
But Jesus said, "Tis now long enough;
He is safer in my care."

Kindig.—Susanna, daughter of David and Magdalena Culp, was born near Wakarusa, Ind., Oct. 6, 1857. A little over a year ago she began to fail and shortly after took her bed of complications and peacefully passed away at the home of her son, Harrison, Osceola, Ind., Feb. 8, 1937; aged 79 y. 4 m. 2 d. She was united in marriage to Emery Kindig Mar. 29, 1877, who preceded her in death on Feb. 28, 1932. To this union were born 9 children, 7 of whom survive. They are: Harrison of Osceola, Charles of Harper Springs, Mich., Edward, Harvey, Mrs. Della Bender, and Mrs. Harriett Bartholomew of Elkhart, and Mrs. Goldie Squint of South Bend, Ind. She is also survived by 28 grandchildren, 10 great-grandchildren, 3 brothers (Ezra, Jacob, and Noah Culp) and 4 sisters (Mrs. Francis Huffman, Magdalena Culp, Lucinda Wilson, and Kathrine Stouder). About thirty years ago she accepted her Christ and united with the Olive Mennonite Church, remaining faithful until death. Funeral services were held Feb. 10 at the Olive Mennonite Church near Elkhart, in charge of C. A. Shank of her home congregation, assisted by Ervin Weaver of the Brethren Church. Text, Jno. 14:1-3. Interment in adjoining cemetery.

"Sweet as the song which the robins sing,
Pure as the flow of a crystal spring,
True as your faith in the God above,
So deep are the depths of a mother's love."

Newcomer.—Alevia N., daughter of Samuel and Barbara Detweiler, was born June 2, 1852, near Columbiana, O.; died at her home near Wadsworth, O., Feb. 13, 1937; aged 84 y. 8 m. 11 d. On Dec. 27, 1877, she was united in marriage to Henry R. Newcomer. To this union were born 4 children (Katie, Ira, Mabel, and Homer). In 1877 she accepted Christ as her Savior, was baptized, and received into the Mennonite Church in which she continued faithfully to the end. She also faithfully stood by her companion who served the Bethel Mennonite Church near Wadsworth as deacon for nearly 44 years. Bro. and Sister Newcomer celebrated their 59th wedding anniversary on Dec. 27, 1936. It may also be noted that during all these years there was no death in the family. Her death was due to the hardening of the arteries about the heart. She took sick quite suddenly on Saturday, Feb. 6, and passed away the next Saturday. She is survived by her husband, 2 daughters (Katie D. Neff of Millersville, Pa.; Mabel M. Lytle of Smithville, O.), 2 sons (Ira of Rittman, O., and Homer of Grand Rapids, Mich.), 11 grandchildren, 1 brother (John Detweiler of Salem, O.), 2 sisters (Mrs. Katie Geisinger of Plains, Kans., and Mrs. Laura Knopp of Salem, O.), with other relatives and many friends. Funeral services were held at the Bethel Mennonite Church, in charge of the brethren, S. D. Rohrer and O. N. Johns. Interment in the nearby cemetery.

Burkey.—Charles Lewis, son of Jerome and Sarah Bachtel Burkey, was born in Harrison Twp., Elkhart Co., Ind., on Aug. 7, 1894. While attending a sale at the Henry Hochstetler home northwest of Nappanee on Wednesday, Feb. 24, he was seized with a heart attack and in a few moments he was gone. He had purchased a few articles at the sale and was in the act of making settlement when death came. His age was 42 y. 6 m. 17 d. He was married to Martha Brubaker on Jan. 14, 1928. The first few years they lived in the village of Locke and then moved to their present home having bought a farm northeast of Nappanee. Surviving him are his companion, his children (John, Grace Marie, and Loretta Fae), his father, stepmother, 1 sister (Mary at home) and 1 brother (George living northeast of Nappanee), and many other relatives and friends. He accepted Christ as his

Savior in youth and united with the North Main Street Mennonite Church. He faithfully endeavored to serve his Lord and to be a true Christian example in the church, community, and neighborhood. He was a kind and loving companion, ever considerate of his children and often spending time with them in their play. He will be greatly missed in the home, community, and the church. Services were held at the home and also at the North Main St., Mennonite Church, conducted by Bros. Homer F. North, Ray F. Yoder, and Newton Weber. Burial in the South Union Cemetery.

Kauffman.—Frank, son of Christian D. and Catherine (Marner) Kauffman, was born May 14, 1896, in Johnson Co., Iowa; died Feb. 26, 1937, at the Iowa University Hospital; aged 40 y. 9 m. 12 d. Since Christmas eve, when he had an attack of influenza, Frank had not been well, but no one realized, even in his first suffering, that his life was so near the end. In 1903, when Frank was a boy of eight he moved with his parents to Michigan, and from there the family moved to West Liberty, Ohio, where Frank grew to manhood. Several years later he again came to Iowa, and on Feb. 12, 1922, he was united in marriage to Erma Fisher. To this union were born 3 children: Carl Ellis (who died in infancy), Mildred, and Donald. Frank accepted Christ as his Savior in his youth, and united with the Mennonite Church, in which faith he died. During his illness he was always cheerful and never complained even in his severest pain. Besides his wife and children, his father, 3 brothers (Otis, Milton, and Irvin of West Liberty, O.), and 3 sisters (Mrs. Dora Hartzler of Denhigh, Va., Mrs. Mary Wickersham of Springfield, O., and Stella of Goshen, Ind.), survive him. His mother preceded him in death eleven years ago. The funeral services were conducted by W. S. Guengerich and A. G. Yoder, March 1, at the West Union Church. Text, Psalms 39:4, 5. Burial at the nearby cemetery.

"Straight to my home above
I travel calmly on,
And sing in life or death,
'My Lord, Thy will be done.'"

Weaver.—Christian Peter, son of Isaac and Elizabeth (Musser) Weaver, was born in Elkhart Co., Ind., May 6, 1873. He was failing in health for about a year, which lately developed complications which he bore patiently (expressing a desire to regain health and remain with his family, yet to be fully resigned to the will of the Father as He sees best) and on the morning of Feb. 9, 1937, he peacefully fell asleep in Jesus at his home near Goshen, Ind.; aged 63 y. 9 m. 3 d. On May 13, 1894, he was united in marriage to Sarah Jane Martin. To this union were born 4 sons and 1 daughter. Surviving are his companion, 4 sons (Oscar M., Joseph Alhert, and Paul F. of Wakarusa, Ind., and Norman P. of Nappanee), 1 daughter (Nora E.—Mrs. Arthur O. Lehman of Goshen, Ind.), and 16 grandchildren. He was preceded in death by an infant grandson, and a granddaughter. In his youth he was converted and became a member of the Yellow Creek Mennonite Church west of Goshen, of which he was a member until death. Bro. Weaver has always been an active member of his home church. For many years he cared for the adjoining cemetery and was also janitor of the church. He will be greatly missed, for his place at church was seldom vacant as long as health permitted. Funeral services were held Feb. 11 at the Yellow Creek Mennonite Church. Services in charge of Brethren Jonas Loucks, Virgil Weaver, and C. A. Shank. Text, Rev. 14:13. Burial in adjoining cemetery.

"Into heaven's mansions he's entered,
Never to sigh or to weep,
After long years with life's struggles
Father has fallen asleep."

Hochstetler.—John D., son of Daniel and Sarah (Hershberger) Hochstetler, was born June 15, 1884, near Trail, O.; died at his home near the same place, Jan. 29, 1937; aged 52 y. 7 m.

4 d. He became a member of the Walnut Creek Mennonite Church in his youth and remained faithful until death. On Jan. 8, 1905, he was united in marriage to Mattie Mast. This union was blessed with 2 sons and 2 daughters. They also adopted 1 daughter. His health was failing for about a year and he was bedfast for the last six months. During this long illness he suffered much pain, but he never complained and always greeted the family and his many friends with a smile. He leaves his companion, 2 sons (Wayne of Walnut Creek, O., and Moses of Trail, O.), 2 daughters (Mrs. Paul Gerher of the home and Mrs. Roger Horrisberger of Walnut Creek, O.), the adopted daughter (Mrs. Lizzie Hawk of Canton, O.), 4 grandchildren, 1 foster grandchild, 3 brothers (Alexander of Walnut Creek, Noah and Ammon of Trail, O.), 4 sisters (Mrs. Andy Hamsher of Walnut Creek, Mrs. Noah Mast and Mrs. H. W. Hershberger of Shanesville, O., and Mrs. William Kandel of Trail, O.), and many other relatives and friends. One brother (William) and 1 sister (Mrs. M. J. Troyer) preceded him in death. Funeral services were held at the Walnut Creek Mennonite Church, in charge of Bro. O. N. Johns assisted by Brethren D. M. Friedt and Alvin Miller. Interment in the church cemetery.

"Tis hard to part with father, dear,
No more to see, no more to hear,
But yet we're glad if God thought best,
To end his troubles and give him rest."

Sutter.—Anna Sutter (nee Reck), daughter of David and Marie Reck, was born near Wineburg, Germany, Dec. 11, 1863; died at her home near Milford, Nebr., Feb. 19, 1937; aged 73 y. 2 m. 8 d. Though she suffered more or less with diabetes for 13 years, death came after a short illness of intense suffering from erysipelas. In November, 1880, she with her parents came to America and settled near Bloomington, Ill. In the fall of 1886 they came to Milford, Nebr. On Apr. 15, 1888, she was married to Joseph W. Sutter. He preceded her in death Jan. 9, 1931. Not having been blessed with children, they welcomed into their home 3 homeless children. She leaves to mourn her departure these 3 children: Helen (Mrs. Dan Saltzman) of Shickley, Nebr.; Dollie at home, and a nephew, Howard Miller of Milford, Nebr.; 9 grandchildren, whom she dearly loved; 3 sisters (Mrs. John Dierherger, of Burwell, Nebr.; Mrs. Lena Springer and Mrs. Lizzie Miller of Milford, Nebr.); 2 brothers (Will Reck of Big Springs, Nebr.; and David Reck of Douglas, Wyoming); and also many other relatives and friends. Her parents, 2 sisters and 2 brothers preceded her in death. At the age of 14 she accepted Christ, was baptized and united with the Mennonite Church near Wineburg, Germany. In this faith she lived and died. Her seat in church was never vacant when health permitted her to be there. During her long illness one never heard her complain. The last several weeks she seemed to realize that her life here on earth would soon be over, and she was fully given up to the Master's will. Funeral services by Joseph E. Zimmerman assisted by Jno. R. Troyer. Text, John 16:22. Burial at East Fairview Cemetery.

Mother's chair is vacant now,
Her footsteps we will hear no more;
She crossed the threshold of this life
And landed safe on Canaan's shore.

Kauffman.—Bishop John E. Kauffman, son of Jared and Elizabeth (Esh) Kauffman, passed away at his home near Mattawana, Pa., Feb. 19, 1937. He was born Mar. 26, 1860, and united with the Mennonite Church in early life. At the age of 35 he was ordained minister and on Oct. 26, 1902, he was ordained bishop by Michael Yoder and John R. Zook of Lawrence Co., Pa. On Jan. 1, 1884 he was married to Anna M., daughter of Michael and Julia (Staybrook) Yoder. To this union were born 10 children, 5 of whom preceded him to the spirit world, also Sister Kauffman. On Jan. 27, 1907, he was again married to Mary N. Yoder. To this union were born 3 children. He is survived by his wife and the following children: Ezra S., Har-

ry E., Mrs. Wm. (Ruth) French, Mrs. Chas. (Anna) Hesser, Mrs. Wm. (Gertrude) Miller, Leah C., John M., Samuel J.: 35 grandchildren and 1 great-grandchild. He is also survived by 3 brothers and 1 sister (Harry G. and Alhert R., of Mattawana; Mrs. Clinton (Margaret) Pesch, Denver, Colo., and Charles of Canon City, Colo.); also 2 uncles (David and Noah Esh). He was a kind and loving father and will be sadly missed in the Church and community as well as in the home. Funeral services were conducted at his late home on Sunday, Feb. 21 by Bro. Chas. Herster, and at the church by Bro. John S. Mast of Elverson assisted by J. B. Zook and Aaron Mast of Belleville. Interment in Pleasant View Cemetery.

"Dearest father, thou hast left us,
Here our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrow heal.
But again we hope to meet thee
When the day of life has fled,
When in heaven with joy to greet thee
Where no farewell tear is shed."

A Daughter.

Bender.—Elmer Edward Bender was born April 21, 1906, near Milford, Neb.; died Feb. 25, 1937, in the hospital at Edmonton, Alberta; aged 30 y. 10 m. 4 d. His mother preceded him only 7 days, at which time he was recovering from a slight attack of the flu. Two days after her burial he suffered a relapse which developed into infection of the throat, resulting in strangulation. His early and unexpected death has touched the hearts of the entire community and awakened a deep feeling of sympathy in behalf of our sorrowing sister, who has been so suddenly bereft of her loving companion. When 4 years of age he came with his mother, brother and sister to Tofield, Alberta, settling on a farm near Round Hill, Alberta, at which place he resided until his death. On Dec. 24, 1931, he was married to Erma Etta Stutzman. To this union were born 1 son (Omar Gene), who died in infancy, and 1 daughter (Donna Elaine), age 2 yrs. His departure is mourned by his companion, daughter, 1 brother (Mahlon), 1 sister (Fannie Mae), 2 uncles, 7 aunts, 1 grandmother, and many other relatives and friends. His father mysteriously disappeared when he was three years old and his whereabouts are still unknown. He gave his heart to the Lord when he was fifteen years old and united with the Mennonite Church, of which he was a faithful member at the time of his death. Many were the prayers that the Lord might spare his life, but we also prayed that God might do that which would bring the most glory to His name and prove the greatest blessing to His children. We accept this as an expression of His perfect will and how in submission to it. Services were conducted at the home and church by Bros. N. E. Roth and J. B. Stauffer. Text, Rev. 7:14. Burial in the Salem Cemetery.

Not among the dead we seek him,
For he dwells beyond the skies;
And if we but follow Jesus,
We shall sweetly with Him rise.

Hartman.—Stephen S., son of Henry S. and Elizabeth (Little) Hartman, was born in Lancaster Co., Pa., Jan. 13, 1883; died at Monterey, Pa., Dec. 20, 1936; aged 53 y. 24 d. He became a member of Stumptown Mennonite Church in his early life. His parents came to this country from Germany. He married Elizabeth E. Herman, Jan. 22, 1905. He lived all his life in the vicinity of Stumptown. He labored on farms, and later was engaged in the creamery business. A few years later he purchased a farm at Stumptown. He farmed until the spring of 1926, after which he bought the general store at Monterey. He conducted this business for nearly eleven years. He made friends with his customers, and was well known throughout the community. He leaves his wife and 3 children. Mahel—wife of Clayton W. Wolf, Henry S., Grace J., 1 grandchild, and a sister survive. His death was a shock to the family and community. On Dec. 16 he conducted his business

in the usual manner. About nine o'clock in the evening he had gone to the barber shop. While there talking, all at once his memory became confused. He told the barber he was going downstairs and would return later. He told the family he didn't feel well. We noticed his memory seemed confused, so we called the doctor. Upon the arrival of the doctor he could not be aroused. He went into what seemed to be a sleep, and remained so until death. On the next morning the doctor consulted the family, and advised us to remove him to the hospital. On the afternoon of Dec. 20 he passed into eternity. He is the first of the family to pass away. The funeral was held Dec. 23 with brief services at the home, and further services at Stumptown Mennonite Church. Interment in the adjoining cemetery. Services were conducted by Bros. David Landis and Elmer Martin. Text, Rev. 2:7.

"We can not say how sad we are,
Since our dear one has gone afar;
We think of him 'neath God's great care,
Until we meet in eternity there."

A Daughter.

Yoder.—Peter K. Yoder was born Dec. 14, 1861, on a farm near Belleville, Pa.; died Feb. 24, 1937; aged 75 y. 2 m. 10 d. He was preceded in death by a son (Jesse Ray), by 3 brothers (Preacher Jonas D. Yoder; David Z. Yoder and Rufus Yoder), also 2 sisters (Lydia Peachey and Rebecca Smoker). On Feb. 19, 1885, he was united in marriage to Annie Kauffman. He leaves his wife, 5 children (John K., Samuel M., Elmer E., Mrs. Linda Zook, and Mrs. Mary King), 1 brother (Samuel R. Yoder), and 14 grandchildren. He had been suffering for some time with heart disease, but was up and about at his customary early hour on the morning of his departure. With the family he had gone to be present at the funeral of his brother, Preacher Jonas D. Yoder. He walked into the house, viewed his brother, was seated and in a few minutes he was taken suddenly ill and died. Those in attendance were shocked at the sudden death following so closely that of his brother. "God moves in a mysterious way His wonders to perform." He was a devout Bible reader and had chosen the text for his funeral sermon, II Tim. 4:6-8. He was a faithful member of the Locust Grove Church, deeply interested in its maintenance and growth. His friendly disposition, charitable attitude toward others, kind and generous hospitality won for him a great host of sincere friends. He bore his affliction with great patience and deeply appreciated the loving care of his family as well as the interest and kindness of his many friends. He was a loving husband, a kind and affectionate father who greatly appreciated his children, and an honored and respected citizen. Funeral services were held in the Locust Grove Church Feb. 27, conducted by Emanuel Peachey, John B. Zook, and Aaron Mast.

"Farewell, dear father, your labors are over,
Your willing hands will toil no more;
Peaceful be thy slumber, thy rest be sweet,
Our circle is now broken, our home incomplete."

Yoder.—Preacher Jonas D., son of Jonas and Katie Yoder, was born Jan. 12, 1864, on a farm near Belleville, Pa.; died Feb. 21, 1937; aged 73 y. 1 m. 9 d. He was preceded in death by two brothers (Rufus and David Z. Yoder), also two sisters (Lydia Peachey and Rebecca Smoker). On Jan. 21, 1886, he was united in marriage to Leah Yoder who died March 21, 1936. Three children and one foster daughter survive the passing of a loving father, namely: Mrs. Katie Hostetler, Mrs. Fronica Smoker, Harvey Yoder, and Mrs. Harvey Hostetler; also 1 brother (Samuel R. Yoder), all of near Belleville. He had been in ill health for about three months, due to a heart condition, and hence was unable to attend worship in the Locust Grove Church where he served as minister for over 32 years. He was ordained to the ministry

in 1904 by Bishop Solomon Swartzendruber of Pigeon, Mich. With returning physical strength he had been visiting the sick and felt that he could again serve his Lord by proclaiming divine truth. So on Sabbath morning he was taken to church and assumed his place in the pulpit and announced a hymn, "Building For Eternity." After the singing he read the 62nd Psalm, and announced his text for the morning sermon (Mark 11:22) "Have Faith in God." After speaking a few seconds he collapsed in the pulpit, was carried outside the church and placed in his car, where in a few minutes death claimed this zealous minister of the Gospel. Since his ordination he has been a faithful servant of the Christ in whom he believed and whose life he preached from the pulpit and by example among his fellowmen. He always took a deep interest in Church activities of this and neighboring communities. He was widely known among the people of his denomination, for he traveled much visiting and preaching among the Mennonite churches of many states and Canada.

He had the satisfaction of seeing his labors blessed, for together with his fellow ministers a large congregation steadily growing in numbers has been built up. "Work done for God, it dieth not." He was a friend of youth, he encouraged all activities that tended to build up young people. One of his frequent admonitions was, "Be a Man." He was deeply interested in the welfare of his fellow man and in spreading the Gospel. He preached to the unfortunates in jail, almshouses, and rural missions. He was much concerned about "the sheep that have wandered." The Church and community have lost a gift, a zealous worker even to the very end, and a consecrated Christian example.

Funeral services were held Wednesday, Feb. 24, at the Locust Grove Mennonite Church. Many ministers of various denominations participated. A spirit of prayer and the fact of his being stricken while preaching made the occasion startlingly impressive.

"Now the laborer's task is over,
Now the battle day is past;
Now upon the farther shore,
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

SCHOOL NOTES

(Continued from page 1069)

In the lecture, "Gathering the Fragments," by J. B. Smith, Elida, O., we became acquainted with possibilities in Bible Study and its rewards that the average student of the Bible does not recognize. In another lecture, Bro. Henry Lutz showed to us the "Relation of the Mennonite Church to Other Religious Groups."

Other events of interest to the S. B. T. students included the Get-Acquainted Social, the Massanutten Peak Climb, and an excursion to two of our well-known caverns. Many also visited the Natural Bridge and toured the Skyline Drive.

It is an encouragement to notice a marked increase in the number of visitors to the school here. It gives evidence of the increased interest in our constituency in the work here. The visit and sermon of Bishop Geo. R. Brunk was especially appreciated. Bro. Brunk has usually been an annual visitor here, but due to illness was unable to be here for two years. His zealous messages for the truth always challenge the spirits of Christian youth.

Since the close of the midyear Bible Term, a number of Mission Study classes have been organized to meet every Wednesday evening during the regular prayer circle period. Classes and instructors are as follows: Mo-

hammedanism—H. A. Brunk; City Missions—J. L. Stauffer; South America—D. W. Lehman; Africa—Melvin L. Ruth; Missionary Methods—J. R. Mumaw. A few others, led by Sister Sadie Hartzler, have formed an Intercessory Prayer Group.

As a result of students submitting and requesting a number of subjects for lectures, the ministers of the faculty have arranged a lecture for each Tuesday evening. A number have already been given and we are looking forward to the others with interest.

We are pleased to have Sister Hartzler with us again. Much of her time since the holidays was spent at home because of the illness and death of her father.

March 5, 1937.

Melvin Ruth.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1937

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1937 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c; 100 copies, \$5.50 postpaid.

Address,

Mennonite Publishing House,
Scottsdale, Pa.

or

Weaver's Book Store,
New Holland, Pa.

Since Jesus commands us to "preach the gospel to every creature," I believe that we should quit talking about whether the heathens will be saved without the Gospel but rather do our best to bring them the Gospel. The Bible tells us that "the wicked shall be turned into hell, and all the nations that forget God."

If each of us would win one soul for God each year we would double our membership each year.—Harold Zehr.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAR. 18, 1937

(Herald of Truth
Established 1864)

No. 51

EDITORIAL

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever."

Amen to this patriotic message from the pen of the apostle Paul. It sounds like the heavenly message heard on the night of our Savior's birth: "Glory to God in the highest;" in harmony with what Christ calls "the first and great commandment."

What are your plans for the Easter holidays? They suggest a number of far-reaching events: the triumphal entry, the crucifixion, the resurrection, etc. Everything that suggests frivolous levity or vain display is out of order on such occasions. Even the period of self-denial urged by those who believe in the observance of the lenten season should not be marred by the lavish foolishness that often follows such occasions. If you believe in lent (stripped of its superstition and formality), extend it to last the year round.

To avoid mistakes, when requests for change of address are sent in, those desiring their address changed should state clearly both the old and the new address. Here is a sample which we received recently, which we reprint word for word, excepting names:

"Kindly change my address from
John Adams,
Denver, Colo., R.-1
to read as follows:
John Adams,
Lincoln, Nebr., R.-1
Covering the following:
Gospel Herald
Youth's Christian Companion
The Way."

It is not necessary to follow this exact form, but it is important that the statement should specify three things: old address, new address, papers desired to be changed. When that is done, if mistakes still occur, the blame rests here, not with the sender.

In this connection we desire again

CHRISTIAN ATTITUDE TOWARD WAVERING OR DISLOYAL MEMBERS

The words, "wavering" and "disloyal" are used advisedly. There is a difference between the two. A member may waver in his attitude toward the Church and its standards and still be loyal at heart. It is one thing to be confused through the "many kinds of voices" that come to our ears, and another thing to be a traitor at heart; between a disturbance in the head and a spirit of rebellion in the heart. The first often leads to the second, yet it is often true that one is cured of the first before the second is reached.

As an illustration of these two attitudes let us take a look at Peter and Judas. Both were disturbed at the unexpected developments in the life of Jesus. The idea that the One to whom they had looked as the Messiah who should set up a glorious Kingdom should now be crucified and die an inglorious death, leaving His followers at the mercy of the oppressive Roman yoke, was unthinkable to both of them. Peter, in loyal defense of his Lord, drew his sword, defied the power of Rome, and smote off Malchus' ear. Being rebuked by the Master, and seeing his Master taken as a common prisoner, he ceased his defence, "followed afar off," and waited to see what would happen. In his "afar off" policy he was sorely tempted. Being bewildered, he took what he thought was the best way out. For his own (imagined) safety, he lied, swore, and disowned his Lord. Can you

to express our appreciation for the promptness with which so many have sent in their renewals. Those sending in renewals will remember that while the regular subscription price of the Gospel Herald is two dollars, the paper will be sent for three years for five dollars. Thanks for your patronage and hearty co-operation.

think of any more reprehensible action on the part of a disciple, even a preacher? See that loving look from his Lord that melted him to penitence. "And Peter went out and wept bitterly." What he needed was tender sympathy, not withering rebuke. He was woefully wrong, but the error was in his head rather than his heart.

With Judas it was different. He saw a chance to make easy money, and he fell for it. He sold his Lord for thirty pieces of silver. Hypocritically he betrayed Him with a kiss. And when his monumental folly finally dawned upon him, instead of coming back to his Lord he went out and hung himself! His was a sin of the heart, a base treachery that cost him his soul as well as his life.

When members go wrong it is a challenge to us to do our best to get them right. As Christians, we want to take the Christian way to accomplish this end. To find what is the Christian way, let us go to the Gospel of Christ and see what He has to say; either direct from His own lips, or through His disciples, the apostles to the early Church. Let us notice a few of these instructions:

1. "See that ye love one another with a pure heart fervently." This is an antidote as well as a cure. It is "the bond of perfectness," the "tie that binds," the quality within that "thinketh no evil," the domestic tie that makes one of husband and wife and holds the children to "the first commandment with promise," the spiritual bond that makes of the members of the Church a happy family in the Lord, the drawing chord that helps to keep members from following after the voice of "strangers." "Behold how good and how pleasant it is for brethren to dwell together in unity."

2. "I have prayed for thee, that thy faith fail not." This is the information that Christ conveyed to Peter when He informed him that "Satan hath desired thee." Christ foreknew that Peter would have a desperate struggle; hence He

fortified him with prayer and afterwards brought him to repentance through the power of a loving look. After a desperate struggle Peter was rescued and Christ had the victory over Satan. Many of our members are being sorely tried. The lure of the world, the work of proselyters, their own inherent weakness, the shortcomings of other members (including preachers), prospects for fame or wealth, confusion through "many kinds of voices," the influence of meddling gossipers, the power of the tempter who has transformed himself into "an angel of light" and makes the "way that seemeth right" very attractive, and many other things put them under a severe strain. They need our help—our prayers, our sympathy, our consistent example (provided we are what we ought to be), our love, our fellowship.

3. **"Love your enemies; pray for them which despitefully use you and persecute you."** We will make a transgressor as bad as words can paint him. Not only has he fallen into the vilest of sins, but he has become the church's most bitter enemy—misrepresenting the Church, casting reproaches upon its ministry, denouncing all loyalists as arrant hypocrites, doing them mischief whenever and in whatsoever way that he can. Of course, disloyal members seldom descend to such depths, but we have purposely tried to paint the worst cases. Now, what shall we do? Christ tells us, as quoted at the beginning of this paragraph. By following this course we are sometimes thrilled with the fact that "thou hast gained thy brother."

4. **"If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness."** This text is commented upon so often that we shall confine ourselves to two statements: (1) Let us do as well as we know. (2) Let us not forget the admonition, "In the spirit of meekness." Brother, Gal. 6:1, 2 is for you, for me. Thank God for the admonition.

5. **"If he neglect to hear the Church, let him be unto thee as an heathen man and a publican."** What we have thus far said has not been intended as an encouragement to a disloyal life. It has been said that "order is Heaven's first law." Among the essentials to a loyal Christian life are obedience to God and the Church and a complete separation from the world. The Church has a right to expect this of all her members. When members obstinately refuse to conform to the standards of the Gospel and of the Church, there comes a time when the Church must say, "Choose you this day whom ye will serve." It is dangerous to the welfare of the Church and an injury to habitual transgressors to carry them along as members—dangerous, in that "a little leaven leaveneth the whole lump;" injurious, in that it holds out a false hope of final salvation. While we should be uniformly kind to

erring members (or ex-members), we do both them and the Church an injury when we take their part as against the Church.

6. **"Contend earnestly for the faith once delivered unto the saints."** This quotation from Jude is in harmony with Christ's "all things whatsoever" of the Great Commission, with Paul's "take heed . . . unto the doctrine," in his letter to Timothy, and with many other scriptures upholding a faithful scriptural indoctrination. Recognizing that "All scripture is given by inspiration of God and is profitable for doctrine . . ." let us be diligent in teaching and in living this "All scripture," beginning with our evangelistic messages from the pulpit and continuing it in our instructions to applicants for admission into the Church, in our homes, in our Sunday schools, and wherever we have opportunity. When the entire membership is thoroughly indoctrinated, we are not so liable to be "carried about with every wind of doctrine" which proselyters are so ready to bring to our door. The two antidotes to a disloyal life are genuine evangelical conversion and genuine evangelical indoctrination.

7. **"Walk as children of light."** The purpose of light-shining is "that men may see your good works, and glorify your Father which is in heaven." Our testimony means most when it is backed up by a consistent Christian life. Christ's "He that is without sin, let him first cast a stone," is a rebuke to many a fault-finder who uses the letter without the spirit of the Law. Other things being equal, it is they who walk in the light of God that are most successful in winning souls for Him; and after having won them, to hold them for a consistent life of Christian service.

THE HAND THAT SAVES

By J. C. Kolb

For the Gospel Herald.

Jesus was full of the Holy Spirit, and yet He was tempted. Temptation often comes upon a man with its strongest power when he is nearest to God. As someone has said, "The devil aims high. He got one apostle to say he did not know Christ."

Very few men have such experiences to pass through as Menno Simon had. Why? Because Menno was going to shake the very kingdom of Satan. Very little did he realize at the time of his renunciation of Catholicism that the principles for which he was then contending would in future generations be embodied in the doctrines of a great body of believers known as Mennonites. Oh, what conflicts many others had! Heb. 11:36-38. If a man has much of the Spirit of God, he will have a great conflict with the tempter. God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the paintings

on the porcelain—it makes it permanent. You never know that you have a grip on Christ or that He has a grip on you as well as when the devil is using all his force to attract you from Him; then you feel the pull of Christ's right hand. Some one has said, "Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. God hath many sharp-cutting instruments, and rough files for the polishing of His jewels: and those He especially loves, and means to make the most resplendent, He hath oftenest His tools upon." **"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."**

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand."

"How oft at the touch of that nail-scarred palm,
My storm-troubled soul has at once grown calm;
The tempest that surges I will not fear,
For how can I sink if that hand is near."

Lancaster, Pa.

AN IMPORTANT MOTTO

By S. B. Wenger

For the Gospel Herald.

A motto which should be on the walls of every home and indelibly stamped in the hearts and minds of all human beings is, "Speak Gently."

So much depends on the tone of speech. The same words spoken may have two entirely different effects, depending on whether spoken harshly or gently. One may produce anger or hatred, the other love and kindness.

Notice the effect even when spoken to some of the brute creation. Speak harshly to a dog, and he will run from you. Speak kindly or gently, and he will come to you. It has the same effect when speaking to children and, to a large degree, it has the same effect when spoken to grown-up people.

Mottos and pictures on our walls have more to do with directing the lives of the rising generation than we may often be aware of. It has been proven that sailors and soldiers got their impression from pictures of that nature. This illustrates the fact that we should be very careful that rightful influences should exert over the minds of the young that their lives may be directed in right channels.

Speak Gently has the effect of a soft answer turning away wrath.

South English, Iowa.

When we are following after or conforming to the world we are not letting our light shine but are hiding it under a bushel.—S. E. Allgyer.

DESPAIR

By Moses G. Gehman

For the Gospel Herald.

We were pressed out of measure, above strength, inasmuch that we despaired even of life.—II Cor. 1:8.

The word "despair" appears twice in the Authorized Version of the New Testament. In addition to the reference given above it occurs in II Cor. 4:8. It is used also in I Sam. 27:1 and in Eccl. 2:20.

The word conveys a sad meaning—"Hopelessness; a lack of hope or expectation." Paul had come to a point in his labors for the Lord in which it looked as though he could not continue any further. And he was "weary even of life" because of a forbidding future. It reveals the fact that even so great an intellect as that of the apostle was not immune to despondency. No mortal will escape this drab mood of life. Even Elijah was struck by this sinister dart of Satan (I Kings 19:4). Our Lord Himself was "sorrowful even unto death."

Despair in itself is not sin. But it is a VERY, VERY dangerous condition to be in. To be melancholy is contagious, like any other mood in life. If we nurse our troubles we invite despair. If we accept despair as an unavoidable thing, a thing to be petted, we are headed for deeper darkness.

When the prophet gave way to despair to the point that he wished he was dead, God came to his rescue by giving him something to do. I Kings 19. When you get the "blues," dear brother or sister, do something for God. Fall on your knees and thank the Father for your soul's salvation through Jesus Christ. Then as you realize more and more the constraining love of Christ there will be no place in the heart for demon despair. A momentary despair in the life of one who is on God's side will not mar his heavenly relation. It makes all the difference in the world which master we are following when the cloud of despair shuts out the last ray of hope and expectation. You remember what our Lord said of one in His circle: "Woe unto that man . . . it had been good for that man if he had not been born." This man was on the wrong side. Materialists and cowards have tried to carry Judas Iscariot to glory.

For our encouragement let us also remember that the once despondent prophet (Elijah) "went up by a whirlwind into heaven." This man was on the right side.

Our heart goes out in sympathy for every despairing soul. Some of us are so built that we more readily look on the dark side of life. The make-up of others is to more easily see the bright side of life. Here, as in all walks of life, the strong are under obligation to bear the infirmities of the weak. Truly there is great opportunity today, as in

the days of Isaiah, "To speak a word in season to him that is weary" (Isa. 50:4). I presume human nature has not changed much since the book of Proverbs was written, and therefore, "A good word maketh it (the heart) glad" even today. In view of the truth that "A merry heart doeth good like a medicine: but a broken spirit drieth the bones," the Christian should ever avail himself of the blessed privilege of carrying HOPE and CHEER to the fainting souls.

To close with the words of another "Where Christ brings His cross, He brings His presence; and where He is, none are desolate, and there is no room for despair."

Denver, Pa.

THE LAST WORDS OF AN ATHEIST

It is reported of Sir Francis Newporth that in reply to an infidel companion he said:

"There is a God, I know, because I continually feel the effects of His wrath. That there is a hell I am equally certain, having received a foretaste of my inheritance there already in my breast. That there is a natural conscience I now feel with horror and amazement, being continually upbraided by it with my impieties, and all my iniquities, and all my sins brought to my remembrance. Why God has marked me out for an example of His vengeance, rather than you, or any one of my acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the spirit of grace. Oh, that I was to lie upon the fire that never is quenched for a thousand years, to purchase the favor of God, and be reunited to Him again! But this is a fruitless wish. Millions and millions of years will bring me no nearer the end of my torments than one poor hour. Oh, eternity, eternity! Who can discover the abyss of eternity? Who can paraphrase upon these words—for ever and ever!"

Lest his friends should think him insane, he said:

"You imagine me melancholy or distracted. I wish I were either, but it is part of my judgment that I am not. No, my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health, and it is my curse, because I am hereby more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then—I have despised my Maker and denied my Redeemer. I have joined myself to the atheist and the profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my false security was greatest, and when the checks of my conscience were the least."

Then with failing voice, he cried, "Oh, the insufferable pangs of hell!" and expired.—Selected.

A MESSAGE TO SUNDAY SCHOOL TEACHERS

(This message, prepared by a minister and superintendents in one of our mid-western congregations, should be helpful to the Sunday school teachers in ALL congregations, so we gladly pass it on to our readers.—Editor.)

Dear Sunday School Teacher:

Some of you have been teaching Sunday school classes for many years; for others, this may be your first year. Some of you may have made much better preparations than either of the undersigned, but none of us are so perfect that we can not learn something—even from our inferiors. We want to help you all that we can.

You Are to Teach the Word of God, not some conversation which you had, not that "O, so good thing" which you heard over the air, not that powerful sermon which you heard from one of ours or any other pulpit. No, nor some pet doctrine which this particular lesson does not teach. Many teachers dwell on these things until the class gets disgusted with the teacher. Then the teacher had better resign his class. Nothing can substitute for the Word of God. True, you will want some illustrations, but let them be short. Five minute illustrations are too long for children above fourth grade. Your 30 or 40 minute period is too short for side dishes. **TEACH THE WORD.**

Teach the lesson. Some teachers spend entirely too much time on review of last lesson. Yes, review, but not more than seven minutes. If you take 7 minutes for review, 2 minutes each to two illustrations, 6 minutes for assignments for next lesson, and 17 minutes of your 30 or 40 minute period is already gone. What a meager period to teach what God says! What precious time is wasted by discussing things that should never be brought up in a Sunday school class.

Teach all of the lesson. A good teacher will so gauge his time as to cover the whole lesson without waste of time. Sometimes the pupils will bring in too many things so that this cannot be done. That may be allowed, sometimes, but a good teacher will see that even this is not frequent. Long reviews and needless introductions also help to prevent this.

Live the lesson. The lesson well taught and only half lived is more than half lost. A teacher pleads for his class to accept Christ, but shows that he loves the world whether by his appearance or otherwise, cannot expect his admonitions to avail much, though he weeps because they will not heed. This poem copied from the Gospel Herald of Dec. 31, applies as well to the Sunday

(Continued on page 1084)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

FROM THE KANSAS CITY MISSION

March 2, 1937

By J. D. Miner

For the Gospel Herald.

Bro. Joe Hettick, ex-Catholic and ex-drunkard, died recently at the home of his son, Edward, in Marceline, Mo. The transformation which took place in this man's life was truly marvelous. We hope to furnish a short write-up of his life and death for the Herald in the near future.

"And daily . . . in every house they ceased not to teach and preach Jesus Christ" (Acts 5:42). This verse throws not a little light upon the activities of the early apostles. Busy though they were, they found time to teach and preach Christ from house to house DAILY. This is the nature of the work carried on by the Home Department of the Kansas City Mission. In a city of this size there are many shut-ins who do not get to the house of God. What a joy to bring to these the glorious Gospel which gives "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

I wish the kind reader could hear the reports of some of our Home Department workers telling of blessings attending the work.

Recent visitors here were Bro. and Sister Herman Yoder and their two children, Kalona, Iowa; Lewis and Cora Martin, Maugansville, Md.; and S. J. Miller and two daughters from Pigeon, Mich. Bro. Miller brought two much appreciated sermon messages on Sunday, Feb. 28, and also assisted in the work of the Morris Sunday School on Sunday morning.

Arrangements are being made by the Mission congregation to begin evangelistic meetings in Morris, Kans., about March 30, with Bro. Nelson Kauffman serving as evangelist.

The writer accompanied by Sister Miner, recently visited in the Kansas State Prison, Lansing, also at the home of Bro. and Sister M. M. Buch near Olathe, Kans.

Last week the writer accompanied Brethren L. A. Weaver of Kansas City, Isaac G. Hartzler, Joe C. Driver, and S. S. Hershberger of near Garden City, Mo., to the home of Bro. Andrew Shenk near Oronogo, Mo. Although not so strong physically as he once was, our 86-year-old brother is an inspiration to those who visit him because of his interest in and concern for the cause of Christ and the Church.

We are looking forward with interest to a special meeting to be held here Thursday evening, March 18, in the interest of the work at Culp, Ark. Bro.

J. R. Shank, who is the worker in that field, will be the speaker of the evening.

2409 Farrow Ave.,
Kansas City, Kans.

OUR MISSION IN HANNIBAL

By J. M. Kreider

For the Gospel Herald.

Our church house in Hannibal is almost finished. The guttering on the east side is to put on yet; otherwise it is finished. It may be that there will be some painting done later, but we can use the church for all purposes now.

At present we have one applicant under instruction for baptism, who will be baptized soon, the Lord willing. Our church cost us much more than we had planned. The cost of it is about \$6000.00 and about \$1200.00 of that to pay yet. Individual notes have been given to parties that we still owe for building material. The notes mature in four months, or June 1. We have been wondering if there might be some one or ones that would be interested in the annuity plan. We pay people up to 65 years of age 4%, and over 65 5%, which is payable every first of the year and the first of July. The Missouri-Kansas Mission Board pays interest. Half of the interest is paid at these dates. The material dealers have been quite accommodating, and we would like to return the compliment if at all possible.

Surely the Lord has blessed the work in Hannibal to the salvation of souls. It is true that not all the members are as faithful as we would like to see them, but all said we think they are doing very well. And it is true that most of them are doing well. Some seem like they have grown up in the Church, make no trouble whatever, and miss very few times at regular services.

I suppose it is generally known that we had two cases of scarlet fever at the Mission among the workers. Sisters King and Summerfield both had the fever. Sister Summerfield is herself again and in the work, but Sister King is not getting along so well. The doctor advises her to take a rest of two months with her parents in Iowa; which she expects to do, beginning next week. There were about 40 cases of the fever reported in Hannibal, but by now as far as we know it is about all gone. The upper part of the Mission house was under quarantine for three weeks. That means that the sick were kept upstairs while the lower part of the house was used by Brother and Sister Kauffman and who were not kept in.

At present Bro. Kauffman is in Kansas, at the Pennsylvania Church, engaged in a series of meetings. The Lord willing, he will be home again by next Sunday. Much pastoral work is

needed in a place like Hannibal, and when the missionary is gone it is wonderful just how much he is missed, and how the brotherhood long for his return. Many are the prayers that are offered in his behalf all the time, and especially when he is gone for a time.

Hannibal has many poor people in it. Lately one family was visited that was out of fuel and with scarcely anything to eat. This made some extra work for the missionaries, to see that they got fuel and provisions to eat. Work, however, is getting more plentiful in the city than it had been sometime past. Pray for the work in Hannibal. Should any one who reads these lines be interested in the annuity plan, please take it up with the undersigned by mail, and you can expect an early reply.

We might say here that not near all the money that had been reported in Gospel Herald for Hannibal was meant for the upkeep of the Mission, but much that was reported in the Herald was intended for the new building. I noticed reported in the Herald nearly \$300.00 for Hannibal that was given by one of the congregations in Iowa, but the Mission never even got to see it, as the Mission Board treasurer sent it direct to the treasurer of the Building Committee or to the chairman of the Local Board of Hannibal Mission. That is also true of a number of other congregations that might be mentioned. This money should have been reported for the new church in Hannibal, but we understand that it was reported as it was given; no doubt simply for the Hannibal Mission. So I just take this way to explain things, so that all may understand just how things are. The missionaries in Hannibal are very economical in their living, and often do without things that one would naturally think they need.

A hearty invitation is extended to all to visit the mission in Hannibal. All are always welcome. Hannibal is on No. 36 U. S. highway and 61 goes along the west side of the city. 36 goes right past the building where the Workers live. 1417 North Broadway is the house and 1700 is the Phone number, Hannibal, Mo.

Palmyra, Mo.

TWO MEXICAN SERVICES

By David C. Alwine

For the Gospel Herald.

On Sunday afternoon, Feb. 14, two services were held for the Mexicans; one in Normanna, a small town three miles south of Tuleta, and the other in Pettus, three miles north of Tuleta.

The work at Normanna was started Sunday, Dec. 12, 1936. The services are held in the Mexican schoolhouse every Sunday afternoon at three o'clock. Bro. T. K. Hershey has charge of the services at present. The attendance on this Sunday was not as large

as usual, a number being sick. There were twenty present. The highest attendance so far was about thirty. A very good interest is being shown by those who attend.

There are quite a number of Mexican families living in and around Norman. We wonder how they live in their small huts of one or two rooms. Since only English is taught in the schools, the Mexican children have no opportunity to learn to read Spanish unless taught at home. This makes the work more difficult.

One family that is of special interest is the Del Bosque family. Mr. Del Bosque united with the Mennonite Church a number of years ago, before he was married. He does not attend the Mennonite Church any more (having moved away from Tuleta and being the only Mexican) but he has succeeded to teach his family the Bible. His wife and daughters know Bible texts by memory and usually answer correctly when a question on the lesson is asked. Mr. Del Bosque is known as Simon, his Christian name. Our friend, Simon, has contributed much to the opening of this work, both in making arrangements for the use of the school building, and in getting folks out to the meetings.

The second service, held in Pettus at four-thirty, was in the home of Eulalia Valdez. Her Christian name is not so easy to say in English, so she is known as Beulah, the laundress. Beulah is Catholic, but her house is always open for evangelical services. Her brother and wife are members of the Baptist Church in San Antonio.

Beulah's is a typical Mexican home. The house in which she lives has two rooms. The kitchen, through which we entered, has a ground floor and a few small openings for windows. The only furniture is a wood stove, a small table, a few boxes on the wall for cupboards and a few chairs. The family pets have access to the kitchen. Soon after the service began, we heard music in the kitchen. A pet hen evidently had come in to enjoy the crumbs that had fallen from the family table. After the service, Beulah remarked, "Otro huevo"—another egg.

To go from the kitchen to the other room, we had to go up several steps. A few chairs, a trunk and two beds served as benches. After we were comfortably seated and the people had all gathered in, seven in number, besides the Mission group—Bro. and Sister Hershey, Bro. Leatherman and myself—we began the service. The Mexicans present sang for us several songs out of their song book. It was an inspiration to hear them sing. When they began to sing, two neighbor women raised their windows to hear the music.

After the songs, Bro. Hershey led in a short prayer. He then read a part of the tenth chapter of John and commented on it. For the closing, we sang

several songs we all knew. After a little conversation, part in English, part in Spanish, we exchanged greetings, wishing them well. They expressed their appreciation for the service rendered.

Mexicans enjoy hearing the Gospel in their native language. Three of the young men present had Bible names—John, Joseph and Jesus. Jesus is a common name among the Mexicans and other Spanish speaking people.

Tuleta, Texas.

WEEKLY AFRICA LETTER TO GOSPEL HERALD

For the Gospel Herald.

Musoma, T. T., E. Africa
Feb. 12, 1937

Dear Herald Readers, Greetings in His name:—After a month of vacation the school activities have again been taken up. The six young men who are in Teacher Training school have again taken up their studies. Two of them had returned to their homes for the month of January. The wife of the one man who had remained at her home the first three months came with her husband and is now living here at Bukiroba. Two of these men are teachers in the school for the children which is in session four days each week from 1 to 4 P. M. This is the digging and planting season and the people are busy these days trying to get the seeds in the ground. We, too, have been quite busy getting seeds planted. One small garden was planted in December and everything seems to be thriving. We have had plenty of lettuce to use since Christmas. The Lord has blessed us with an abundance of rain recently, which is very helpful during the planting season. We thank Him. But traveling on the African roads during the rains is not without experiencing many of which are not so pleasant.

We again crave a special interest in your prayers in behalf of these people to whom the Lord has sent us, that many might find Christ as their Savior. A number, who have been coming to the catechism class and also to the Sunday services, seem to be rather careless and indifferent concerning the things of God. We pray that the Word of God may be preached with all holy boldness and that it may pierce the hearts of the unsaved and convict them of their sin to the extent that they may yield their lives to Him who died to save them. Several weeks ago we heard that one of the A. I. M. missionaries would be on the south-bound boat arriving at Musoma, Jan. 31. Since the boat is usually in port about four hours we had time to go and have a short visit with her. As we left the pier we heard a noise. Upon coming closer we saw the natives were having some kind of dance. There were quite a few onlookers and the terribleness of the beating of drums and jingling of

bells gave one the feeling that you could almost sense the presence of the evil one. Do these need a Savior? We thank Him for continued good health.

In His service,
Maybell M. Ferster.

CHILDREN'S BIBLE SCHOOL AT MOHADI

By Lloy A. Kniss

For the Gospel Herald.

In our district we have district council schools for the native village children. Our Mohadi children therefore attend here and do not receive the Scripture teaching that the children in some of our other stations receive. On the contrary, they receive teaching on the Hindu religion such as songs and customs of the Hindus, etc. Some of the teaching they received is undesirable, and the most disturbing fact was that they had only the Sunday school or one day out of seven in which they were taught the Bible.

The Mission has, some time ago, helped us to remedy this by providing wages and we are employing a devoted young sister, Sophiya by name, to teach Scripture to these children. She takes our fifteen children of school age in Mohadi, and teaches them for two hours each day after public school hours. I wish I could bring you in sometime and show you what these children and the teachers are doing. It reminds us of a real lively summer Bible school at home in America; only our's lasts the whole year. The teacher and pupils are really attached to each other and the children have come to enjoy the Bible.

Sophiya is one of our own Mohadi Christian girls. She has had a special deepening of her spiritual life some time ago through a fortunate experience she had. She goes voluntarily each day to the Hindu villages and works as Bible Woman among them. The children show much growth in Bible knowledge and interest. When we call for voluntary Scripture quotations in church services they usually lead out the stronger.

We are hoping that through this small effort and God's blessing these children may some day constitute a strong body of believers in building up the church and in carrying the message to others about them. Will you remember this work in your praying?

Dhamtari, C. P., India.

STRENGTHENING THE WEAK PLACES

By Alpha A. Kauffman

For the Gospel Herald.

As far as the writer is aware of, we few families of Mennonites located here at Exeland and Sheldon, Wis., are the only ones of "like precious faith" in
(Continued on page 1085)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thy house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

HOME ATMOSPHERE

Text: Eph. 6:1-10

These are words of the Apostle Paul which, if practiced, will create right home atmospheres.

"Atmosphere is that which pervades and surrounds." There are as many varied atmospheres as there are seasons in the year—yes, more. Just as there are varied atmospheres in which we live in the physical world, varied atmospheres in the weather, there are also varied atmospheres in the homes. In the physical world some days are such which invigorate; other days are dreary making one feel gloomy. Just so, the atmosphere in the home influences one's feelings. It is not the house, it is not the furniture, it takes more than that to make the atmosphere of the home.

What are the CAUSES of atmosphere? To make the atmosphere that surrounds us throughout the year we have the sun, the clouds, the rain, hail, snow, etc., doing their part from day to day. And thus in the home life: the atmosphere produced in the home is not caused by one specific mood. It is a collection of moods and actions. It includes the words and actions and the ways in which things are done. Just one word spoken may have brought a weight to a heart which before was bright and cheerful. Words in some homes are like tornadoes which always leave havoc in their paths. Sometimes words leave matters in such a state that they can never be the same again. It is not always the words, but actions and conduct, too, play a large part in the creating of home atmosphere.

The atmosphere of a home is greatly effected by the discipline in it. There are homes which are disrupted because discipline is not what it ought to be, oftentimes due to unfairness and ill-wisdom.

The atmosphere of every home is sometimes made congenial or miserable by its religious influence. If real salvation, which is the true type of religion, pervades in the actions, the conversation, etc., it will be bound to make the home atmosphere such as is congenial for all members and their surroundings.

WHO are responsible for building home atmosphere? First, Servants; second, Children; third, Parents.

SERVANTS. The atmosphere can be made congenial or unpleasant according to the attitude of the servant.

Servants can go a long way in making the home congenial and Christ-like, rather than making it hard for the children and parents.

CHILDREN. Children play a large part in producing the atmosphere in the home. If they show disrespect to the parents, acting like three-year-olds, rather than eighteen-year-olds, even though grown, they are making home miserable for themselves and for their parents. Contrariwise, children can be and are influences for congeniality if their lives are such as we read of in Ephesians 6.

PARENTS. They play a bigger part than either the servants or the children. We grant you that we have servants and children who make it hard for parents but it likely is because parents have first failed to produce the right kind of home atmosphere. You are holding in your control the things that are going to make a home congenial and happy. If the home atmosphere is not right I am inclined to think we can lay not less than 50 per cent (or should we say 75 per cent) of the blame on the parents. One of the things that make the home anything but Christ-like is that spirit of partiality. It produces rivalry and jealousy. I could never quite forgive Jacob for making that coat of many colors for Joseph.

What are the EFFECTS or RESULTS of the home atmosphere? They are far-reaching. They cannot be measured.

It is a sad step for young people to take in life when they are compelled to leave home and start out in life with their disposition far from congenial because of the atmosphere that prevailed in the home, yet such is true in some cases. However, there are other boys and girls who went out and blessed the world because they produced the same kind of a congenial atmosphere as surrounded them during their rearing.

We know little of the Bible character, Philip of Caesarea. Yet we get a pleasing study of his home atmosphere from the statement that he had four daughters which did prophesy. Every home invariably is known by the product that goes out from it. The HOME ATMOSPHERE is reflected through the product of that home. Let us produce an atmosphere in our homes that makes home worth while and heavenly.—Report of sermon given at Markham Bible Conference, Nov., '36.—H. N. Hostetter in Evangelical Visitor.

GOOD MANNERS FOR THE BOYS AND GIRLS

The following rules for good manners have been prepared by a godly man who knows how to put such things in the light of the Gospel instead of according to man-made rules of etiquette. We commend them to the older folks as well as the boys and girls.

1. Never look over another person when he is writing a letter, or reading that which does not concern you.

2. Never enter another's room abruptly. Have you special business? knock gently at the door, and ask permission to enter.

3. Never select the best articles of food at the table. Be modest, polite, temperate.

4. Never ask trifling or foolish questions, or inquire about things with which you are already familiar. "A fool's voice is known by a multitude of words."

5. Never speak unless you have something to say—think twice before you speak once. "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (Prov. 10:19).

6. Never dissemble, feign yourself sick or asleep or unwell, to avoid correction or some unpleasant thing. This is a species of lying, for which the Lord will not hold you guiltless. "Keep thy tongue from evil, and thy lips from speaking guile." "Put away from thee a froward mouth, and perverse lips put far from thee." "Lying lips are an abomination to the Lord."

7. Never be glad or rejoice at another's calamity or misfortune, even though he be your enemy. "He that is glad at calamities shall not be unpunished." "Does thine enemy hunger, feed him. Does he thirst, give him drink; by so doing thou shalt heap coals of fire on his head." "Overcome evil with good."

8. Never mock or ridicule the poor, the infirm, or the aged. "He that mocketh the poor, reproacheth his Maker." "Better is the poor that walketh in his integrity, than he that is perverse in his lips and is a fool" (Prov. 19:1). Read the fearful doom of those wicked children who mocked Elisha, the holy prophet of God. (See II Kings 2:23, 24).

9. Never set up your own will in opposition to your parents or teachers; submit calmly, sweetly, cheerfully. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

10. When addressed by your parents or superiors, give immediate attention.

11. Be kind and gentle to your brothers and sisters, invariably.

12. When a favor is conferred, always express your gratitude politely to the person who bestows it.

13. Little folks, whenever you enter a room always be careful to notice, respectfully, your superiors or those older than yourself.

14. Never interrupt persons engaged in conversation, reading, or writing, but wait till a suitable opportunity is given to speak.

15. Never whisper in company, or make remarks on the dress of those

(Continued on page 1084)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF JOHN

OUTLINE STUDY

Lesson for March 28, 1937.—JOHN'S RECOLLECTIONS OF THE RISEN LORD

Lesson Scope.—Jno. 20:1—21:25.

Lesson Text.—Jno. 20:19-29; 21:20-24.

Time and Place.—A. D. 30; Jerusalem, Galilee.

Leading Characters.—Christ, Thomas, Peter, John.

Golden Text.—I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1:17, 18.

Points for Meditation.

1. "Many infallible proofs."
2. The first Sunday evening service.
3. "Receive ye the Holy Ghost."
4. Authority of the Church.
5. Why people doubt.
6. "Follow thou me."

Introductory Thoughts.—The first event of importance after the crucifixion and burial of Christ was His resurrection. The fact of His resurrection having been impressed upon His disciples, He proceeded to show forth "many infallible proofs" which stand out today in convincing people whose minds are open to the reception of the truth, just as these events convinced the disciples. A few of these incidents are recorded in this lesson. Let us notice them, briefly.

LESSON COMMENTS

Jesus Appears to the Ten (19-23).—He had appeared several times during the day, so that this was not an entire surprise. The disciples had assembled themselves together this first Sunday evening after the resurrection—behind closed doors, "for fear of the Jews." These were stirring times. The news of Christ's resurrection had stirred up the old hatred on the part of His enemies, so that the disciples sought a secluded place. Christ sanctified this first Sunday evening's service by His presence—as He always does when the worshipers meet in His name. For some cause Thomas was not with them.

Christ's first salutation was, "Peace be unto you." How did He get in there when the doors were shut? We must remember that all His movements during the forty days of His resurrected life on earth were miraculous, which fact must have strengthened the faith of the disciples in Him. "Receive ye the Holy Ghost," was His next message; a reminder of what He had promised them before His crucifixion. The next was a declaration of the power and authority of the Church: "Whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Thomas Convinced (24-29).—As noted before, Thomas was not with the eleven when Christ met with the other ten disciples that first Sunday evening. He missed something—just as everybody else does who stays out of a public meeting with the saints when they might have been present. When the other disciples met with him afterwards they told him about the Lord

having met with them, saying, "We have seen the Lord." That was too much for the doubting Thomas. "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." That was emphatic; but how vain is such reasoning as compared with the "infallible proofs" that are always on the side of the Lord. The next Sunday evening they met again, and this time Thomas was with them. The testimony of the other disciples had a little effect, even if they did not fully convince him. Christ met with them again, as He had the week before. He put the test fairly to Thomas, saying, "Reach hither thy finger," etc. But Thomas was convinced without it. Overwhelmed with emotion he exclaimed, "My Lord and my God!" Some people make a hero out of Thomas for doubting, but Christ had another view of it: "Thomas, because thou hast seen, thou hast believed: blessed are they who have not seen, and have yet believed."

Christ and Peter (21:20-24).—The scene is changed. We are now in Galilee. Many things might be related as to what happened there, but we must

confine ourselves to the lesson text. After impressively commanding Peter to feed His "lambs," to feed His "sheep," Christ further commanded him, "Follow thou me." Peter, seeing John, replied, "Lord, and what shall this man do?" Christ quickly retorted, "What is that to thee? follow thou me."

In other words, Peter, it is none of your affairs what John may or may not do; my command to you is, "Follow THOU me." First, be sure that you are obedient to my commandments; and then if you can do something for somebody else, improve your opportunity. Too many people, instead of prayerfully considering what Christ commands them to do, look around to see how other people take these things. If all Christian professors would look more on what Christ would have them do, instead of justifying themselves because other people do not obey these commandments, we would have a far different Christ-professing world from what we have.

In closing, let us take note of John's conclusion to his Gospel. It is the first intimation we have that this wonderful Gospel was written by the son of Zebedee, by "the disciple whom Jesus loved." John's Gospel is a wonderful message. The more we read it, the more fully we will shine in the life that qualifies us to be numbered among the disciples whom Jesus loves.—K.

BIBLE MEETING TOPIC

RISEN WITH CHRIST.—Col. 2:9-15; 3:1-17

Topic for March 28

MOTTO

"Seek those things which are above."

OUTLINE STUDY

I. The Completeness of the Believer in Christ.

1. Spiritually circumcised. — Col. 2:11; Rom. 2:28, 29; Phil. 3:3.
2. The death of the old man.—Rom. 6:6; I Pet. 2:24; Col. 2:20.
3. Spiritually buried with Him.—Col. 2:12a; Rom. 6:4a.
 - a. Abolishing the commandments that condemn.—Eph. 2:15; Col. 2:14; Gal. 2:20.
 - b. Taking us from under the condemnation of law.—Rom. 6:14; Gal. 3:13.
4. Spiritually alive from the dead.—Rom. 6:4b; Col. 2:12b; 3:1-3.

II. Living the Risen Life in Christ.

1. Setting affections on things above.—Col. 3:1, 2-4.
2. Mortifying the earthly members.—Col. 3:5-9; Eph. 4:22; Rom. 6:11, 12.
3. Living in the Spirit.—Eph. 2:18; 3:16-19; 4:1-3.
4. Making practical the Spirit-graces in our life.—Eph. 4:23-32; Col. 3:12-17; Rom. 6:13-22; Gal. 5:16-26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Resurrection."
2. The Story of Christ.
 - a. Born in the flesh in the likeness of men.

- b. Lived in the flesh among men.
 - c. Died for the sins of men.
 - d. Rose from the dead.
3. Our New Life in Christ.
 - a. Dealing with our sins.
 - b. Being made new in Christ.
 - c. Living the new life.

For Seniors.

1. What Christ Did For Us.
2. What We Put Away with "the Old Man."
3. What We Put on with the "New Man."

PERSONAL THOUGHT

What high and glorious things are before those who are risen with Christ! Lord, keep us from falling from our glorious hope and fill our hearts and minds with understanding and power.

SEED THOUGHTS

So let our lips and lives express
The holy Gospel we profess;
So let our walk and virtues shine
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honor of our Savior God;
When the salvation reigns within,
And grace subdues the power of sin.

Our flesh and sense must be denied;
Passion and envy, lust and pride;
While justice, temperance, truth, and love
Our inward piety approve.

That sacred stream, Thy holy Word,
That all our raging fear controls,
Sweet peace Thy promises afford,
And give new strength to fainting souls.

—Selected.

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THURSDAY, MARCH 18, 1937

Field Notes

The brotherhood at Elizabethtown, Pa., is looking forward to a Bible meeting there, to be held June 19 and 20.

Change of Address.—Bro. D. M. Friedt, from Dundee, Ohio, to Baltic, Ohio, R. F. D. 1.

Baptismal services were held at the Hopedale, Ill., Mennonite Church on Feb. 21, at which time eleven souls were baptized. L.

Communion services are to be held at Dohner's Church, Lebanon Co., Pa., on March 21, and at Gingerich's Church on March 28. U.

Baptismal services were held at the Metamora, Ill., Church Feb. 21, at which time seven young people sealed their vow with Christ. Cor.

March 21 is the time set for the beginning of a series of meetings at Strickler's Church near Middletown, Pa., with Bro. D. S. Krady as evangelist.

March 25-April 4 is the time set apart for a series of meetings at the Lima, Ohio, Mennonite Mission, with Bro. Jesse B. Martin of Waterloo, Ont., in charge.

Request for Prayer.—A young brother living in one of the mid-western states, being a sufferer from ill health, requests the prayers of God's people in his behalf.

A number of field notes found in this number should have appeared a week ago, but for some cause they failed to reach this office until after last week's paper was in print.

A quarterly instruction meeting is to be held at the York, Pa., Mennonite Mission March 20 and 21. Instructors: Aaron Mast, Christian Lehman, Noah Mack, William Martin. Come.

Bro. J. L. Horst and wife of Scottdale were called to Chambersburg, Pa., last week to attend the funeral of Bro. Peter Lehman, uncle of Bro. Horst. May God comfort the bereaved.

The two congregations, Pleasant Valley and Crystal Springs, near Harper, Kans., are expecting to have a victorious life conference over Easter, beginning on Thursday evening, March 25.

At the time of this writing a class of applicants is under instruction at Gortner, Md., expecting to be received in the church at that place in the near future. May others be added to the fold.

The workers in the Mennonite Mission in Ft. Wayne, Ind., have made arrangements for a short series of meetings, beginning March 18, with Bro. S. E. Allgyer of West Liberty, Ohio, in charge.

A missionary program is to be rendered at the Hagey Mennonite Church near Preston, Ont., on Easter day, March 28. Interesting subjects are listed, and we hope to hear of an interesting meeting.

On Thursday of last week the sisters' sewing circle at Masontown, Pa., met jointly with the sisters' sewing circle at Scottdale and spent the day in Christian fellowship and providing help for the needy.

A series of meetings began at Martindale, Pa., on Sunday, March 7, and is expected to continue two weeks, with Bro. Mahlon Witmer of New Holland, Pa., as evangelist. Pray definitely for the great work at hand. W.

Bro. David Alwine sends his first contribution to the mission page since the beginning of his work among the Mexicans in Texas. May the Lord abundantly bless our dear brother and sister in their new field of labor.

Bro. I. W. Royer of Orrville, Ohio, spent the greater part of two days last week at the Publishing House consulting with members of the General Sunday school Committee concerning various phases of Sunday school work.

Bro. Chester K. Lehman of Harrisonburg, Va., will (D. V.) conduct the singing of Passion and Easter songs at the inspirational song service at Elizabethtown, Pa., Mennonite Church on Sunday afternoon, March 28, at 2 P. M. B.

A very impressive service was held in the Mennonite Church in Doylestown, Pa., on Sunday afternoon, March 7, when Bishop E. J. Swalm of the Brethren in Christ Church delivered a two-hour address on "Nonresistance under Test." W.

The meetings going on at the Scottdale Mennonite Church with Bro. Henry King of Harper, Kans., in charge are being well attended, with rising interest. Those knowing the worth of prayer are asked to continue remembering these meetings before the Throne.

Bro. D. D. Miller, treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for the month of February, 1937: Missions, \$9118.99; Relief, \$3691.38. This is about \$5000 above the five-year average for the month since 1933.

The quarterly meeting at the Mennonite mission in Reading, Pa., is announced for Saturday evening and Sunday, March 27 and 28. Instructors: R. J. Shenk, Martin Hershey, J. W. Hess, and others. A series of meetings is to follow immediately, in charge of Bro. Martin Hershey.

The Bible instruction meeting held at Mt. Joy, Pa., on Saturday and Sunday, March 6 and 7, was well attended and a live interest was manifest throughout the meeting. Among those present were Bro. and Sister Chester K. Lehman of Harrisonburg, Va., Bro. L. serving as one of the instructors.

March 18 was the time set for commencement exercises at the Ontario Mennonite Bible School at Kitchener. There are twenty-four on the class roll, of whom one-third were from the United States and two-thirds from Canada. The school has thus far made a commendable record.

Bro. J. M. Kreider's article on the Mennonite mission in Hannibal, Mo., which we print elsewhere in this issue, will be of interest to at least some of our readers. Those interested to a sufficient extent to want to know more about his proposed plan for aiding the Mission will please write him.

Bro. S. J. Hostetler, missionary on furlough from India, spent several weeks in the Lancaster Conference district previous to the annual meeting of the Eastern Mennonite Board of Missions and Charities at Stony Brook Church near York, Pa., filling appointments in a number of churches.

Sister Isabel Ripple of Conomaugh, Pa., desires to take this opportunity of expressing her appreciation to her many friends, sewing circle members and others, for the many kindnesses shown

her since she has been afflicted with tuberculosis. She is now a member of Weaver's Church near Johnstown, Pa.

Brethren D. D. Troyer, and S. C. Yoder, of Goshen, Ind. are the speakers at a Christian Life Conference to be held with the congregation at Detroit, Mich., the week-end of March 28. A full day is planned on Easter Sunday—a meeting at 5 A. M. and communion in the P. M. among other interesting features.

From Belleville, Pa., we received the following item of news: "Bishop John P. Zook was overtaken by a paralytic stroke in the morning of March 11, and is in a critical condition." Bro. Zook has rendered faithful service in the Zook congregation near Belleville, and has many friends who are praying for his recovery. We join in this prayer.

It was the editor's privilege recently, to be one among a group of worshipers at the Mennonite mission in Reading, Pa. They are doing a good work there, both in the ordinary mission work and through the Mennonite Girls' Home which serves as headquarters for the young sisters at present employed in the city. Long live the work in Reading.

The workers in the Mennonite Orphans' Home, West Liberty, are happy over the 40-acre addition to their Orphans' Home farm, for two reasons: (1) It furnishes opportunity for additional work for the boys who are able to do farming. (2) It is hoped that through this additional land the cost of the institution to the Church will be lessened.

The ministerial meeting held recently under the auspices of the Lancaster Conference at Weaverland Church near New Holland, Pa., was attended by a large body of bishops, ministers, deacons, and other interested workers, both from the home and from neighboring conference districts. There was a live interest from beginning to end. Six conference districts were represented in the meeting.

The brotherhood of the Casselman Valley district has arranged for a mission meeting in the recently erected Fairview Church in the Maryland mountains, to be held on Good Friday evening. Bro. E. E. Bittinger of Springs, Pa., one of the leaders of the mission work in this district, writes: "This, D. V., is to be the first of the quarterly meetings to be held in the district; one during the year to be an all-day meeting held at one of our churches, the other three to be in the mission field." May the Lord bless and prosper the work.

Baptismal services in the Franconia, Pa., district have been arranged as follows:

Rockhill,	March 28.
Towamencin,	April 11.
Plain,	April 18.
Communion services:	
Salford,	April 25.
Plain,	May 2.
Rockhill,	May 9.
Franconia,	May 16.
Towamencin,	May 23.
Souderton,	May 30.
Line Lexington,	June 6.
Rocky Ridge,	June 6. Evening
Finland,	June 13.
Swamp,	June 20. A.M.
Eastern Mennonite Home,	June 20. P. M.

Correspondence

Brutus, Mich.

(Maple River congregation)

Greetings:—Since our previous writing Bro. John Brubacher of Midland, Mich., visited his daughters and sister and also worshiped with us on Sunday.

Bro. Clyde X. Kauffman spent ministers' week at Goshen College a few weeks ago. Bro. Jeremiah Eby, our deacon, conducted services the Sunday Bro. Kauffman was gone.

Bro. George Reed and family, who have been gone most of the winter spending some time in Indiana and Pennsylvania, have returned.

Several families have moved away from our community. We are glad for the reports that another family will be moving in before so very long.

The weather has been very mild thus far this winter. Most of the sideroads have been passable all winter.

Quite a number of people have been sick with colds and flu.

Mar. 3, 1937.

Cor.

Allemands, La.

Greetings of Love to All:—We have again had with us our bishop, Bro. E. S. Hallman, who preached for us 3 evenings. On account of sickness and rainy weather, our attendance was not large. We truly have a glorious opportunity to make His will known here, as so many here are ignorant of the Word and so many cannot read.

No doubt many have been thinking of us and the Mississippi River. Well, the crest is here at present, but no more rise is expected. It has been at a standstill for the last two days; has fallen .2 of a foot from the highest mark. The spillway up the river from the city and 5½ miles in to Lake Pentchatrain has kept the river level down 3 feet at New Orleans. It was wonderful. 65 of the 16 ft. bays were not open. There are 350 altogether. We have had three heavy frosts this week, but we hope they are all. It is getting planting time.

Our S. S. interest has been good. New ones are coming. Bro. John Leatherman of Lansdale, Pa., stopped with us on his way to Tuleta, Texas. We were glad for his visit of love. We invite any of the brotherhood to stop with us. The church we have been worshipping in has been sold, but we still have the privilege of using it for the present. Pray for the work here.

Yours in Love,

March 4, 1937. Chester Wenger.

Versailles, Mo.

(Lake of the Ozarks Region)

Dear Gospel Herald Readers:—Bro. J. R. Shank left this morning for Culp, Ark., where he goes regularly for the first two Sundays of each month and the intervening week. Culp is in the White River section of North Central Arkansas, and is about 375 miles from here by rail. May God bless our brother as he preaches the Gospel in this very needy and neglected section of the Ozarks.

On Feb. 14, at the home of Bro. Henry Maginnes, near Florence, Mo., a Sunday school was organized, with Bro. Charles Holcroft, superintendent, Bro. Ray Maginnes, secretary, and Sister Rose Maginnes, chorister. Preaching services are held at this place at 2:30 in the afternoon of each second and fourth Sunday of the month. Sunday school will meet every Sunday, the Lord willing.

On the first and third Sundays of each month preaching services are held at Wilson Bend in the forenoon and at Jenkins in the afternoon. We conduct a Sunday school at each place, previous to the sermon. We still go to Rocky Ridge Community in Benton County, but some of the people there are moving away. We have met strong opposition of the devil at this place, but we know God is all powerful, and with Him as our guide we cannot fail.

We are expecting to have Bro. Menno Troyer of Conway, Kans., with us this spring to assist in the Summer Bible School work we plan to carry on at several points in the Lake of Ozarks section.

We gratefully acknowledge the receipt of considerable clothing that has been sent for the needy ones. May God bless each one who has helped in any way.

When Jesus saw the needy multitudes He was moved with compassion and said to His disciples, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

March 6, 1937. Leroy Gingerich.

Oyster Point, Va.

Greetings to all Herald Readers:—Providence Sunday school was reorganized on Jan. 3 with the following results: Supts., E. E. Glick and Martin (Continued on page 1085)

Miscellaneous

THE CHILD OF A KING

By Barbara Cripe

For the Gospel Herald.

O child of a King, your heart may well sing,
Contented and happy may be;
For you are the heir of mansions so fair,
The gift of the King for thee.

I am an heir; oh what can compare
To being the child of a king?
The wealth of the land He holds in His hand,
Forever to Him I will cling.

When life shall be o'er, on that beautiful
shore,
I shall meet my dear Father of love,
Who pardoned my debt and my sins did for-
get,
And makes me an heir for above.
Delavan, Ill.

OLD TIME REVIVAL XVI

By T. K. Hershey

For the Gospel Herald.

Paul

Besides the article on "Philip the Evangelist," a series could be written on the Apostle Paul as such. He is usually thought of as a missionary, and rightly so; but when one follows Paul in his missionary journeys he cannot help but observe the evangelistic spirit and the desire to see a genuine revival spring into existence.

Solicitude

From Paul's concern for the Church, every evangelist may learn valuable lessons. He shed many a tear for the Church's welfare. "Remember that by the space of three years, I ceased not to warn every one night and day with tears."

Observe here his love for folks. I wonder how many present-day evangelists could say with Paul "Remember" how I wept with you when present with you. Can the congregation where you last held meetings, dear brother minister, remember how you wept over souls night and day during the time you were in their midst? The enemies of the Cross moved this missionary evangelist to tears. "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ."

Writing to the Corinthians he says: "Out of much affliction and anguish of heart, I write unto you with many tears." **Affliction, anguish, tears**—that is the order. I am persuaded, dear reader, that if the Old Time Revival that we all so desire comes, it will be ushered in through affliction, anguish, and tears. All this spells burden. If it means tears for the space of three years, we must be willing to pay the price. That word "anguish" is a strong word. It means more than anxiety, concern, or solicitude. It means **intense mental or physical suffering; acute**

pain; torture; torment; agony. If you are a God-called evangelist, dear brother, then you must certainly have experienced what it means to suffer mentally and physically for souls.

The depth and force of that word "anguish" is seen in Jeremiah suffering for his people: "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore and run down with tears because the Lord's flock is carried away captive." What anguish! Wept until his eyes were reddened. Dear brother evangelist, how much have you wept over lost souls? Are you as much concerned in seeing ungodly folks saved and the "Lord's flock" built up in the most holy faith, as you are about your reputation as an evangelist? Anguish of heart for souls will take care of your reputation.

Motives in Preaching

The first outstanding motive in Paul's preaching was to warn sinners from the wrath to come. The second was no less important—the reviving of the believer and the establishing them in the faith. Rom. 1:11 says, "to the end that ye may be established."

After all, if Christians are not established, there will not be an Old Time Revival. Our evangelistic sermons should be arranged so as to awaken interest, then establish. I have been present in special evangelistic meetings where more time was given to the preaching of doctrine than to the warning of sinners. Our energies in revival meetings should be spent to awaken sinners and the reviving of the brotherhood. Paul said, "For the space of three years, I ceased not to warn." If Paul could warn for three years, surely we can do so for one, two or three weeks in a series of meetings.

Persecution

Paul's bold preaching brought persecution on his head. "And he spake boldly in the name of the Lord Jesus"—and they were about to slay him. Paul's evangelistic sermons condemned sin which stirred up wrath and resulted in persecution. But he could say, "none of these things move me." Because of his straight-from-the-heart preaching, they drove him out of their midst; stoned him on another occasion and drew him out of the city as dead.

At another time, the authorities demanded him to be beaten, then threw Paul and Silas into jail. The masses at another time cried "Away with him! Away with such a fellow from the earth; for it is not fit that he should live." Once because of the anger of the people, the authorities were afraid Paul would be pulled to pieces and sent soldiers to protect him.

However, in writing of his persecutions, he said, "Being reviled, we bless; being persecuted, we suffer it." He describes his suffering as lamentable. "Despised, we have suffered hunger,

thirst, nakedness. We are buffeted and have no certain dwelling place—Persecuted but not forsaken; cast down but not destroyed." Read of Paul's sufferings in II Cor. 11:23-26.

Yes, Paul's preaching stirred folks and brought opposition. I fear, brother evangelist, there is something wrong in your sermons if there is no opposition. If everybody present, both sinners and saints, can say Amen to your preaching, it is a sign that you are giving sugar-coated pills, suitable for both classes. Paul preached Christ and Him crucified. He was determined to know nothing else. His only desire was to magnify Christ. His seething denunciations of sin and worldly pleasures brought the wrath of the enemy upon him.

Threats, however, did not move Paul. They must not move us. Many a revival has been thwarted because the devil succeeded in intimidating the evangelist. This is a scheme of the enemy of souls. If your spirit was stirred within you on seeing the result of sin everywhere, and you were led to cry aloud against existing evils, terrible will be threatenings and actual persecutions your lot. When such persecutions come, turn to your Bible and read Acts 17 and 18:9, 10. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak and hold not thy peace; for I am with thee and no man shall set on thee to hurt thee, for I have much people in this city."

Man of Prayer

In studying the life of Paul from the angle of an evangelist, one is convinced that the secret of his success was due to his living the life of prayer. It was Paul who wrote, "Pray without ceasing," and "Praying always with all prayer and supplication in the spirit; and watching thereunto with all perseverance and supplication for all the saints."

"And they brought us on our way with their wives and children till we were out of the city, and we kneeled down on the shore and prayed." "For this cause, I bow my knees unto the Father of our Lord Jesus Christ." That is it, dear preacher brother, kneeling down, bowing of the knees is what counts in evangelistic work. If more of that kind of intercession were made, an Old Time Revival would soon sweep our land.

Tuleta, Texas.

(To be continued)

WHO SHOULD GO TO THE PACIFIC COAST GENERAL CONFERENCE?

By C. F. Derstine

For the Gospel Herald.

Already, many are asking the question as to who should go to General Conference on the Pacific Coast. Many are asking themselves the same question. We trust this article will help

many to make up their minds. The large tabernacle and spacious grounds are leased for the occasion, and most of us feel that a large representative body should attend. The Christian Church of the state of Oregon so graciously and generously offered the grounds, and even changed the main date of their own gathering, so as to accommodate the Mennonite General Conference. This is an act of courtesy that ought to be appreciated by us as well as the local conference composed of the churches in California, Oregon, and Idaho.

I. The Entire Local Conference Membership

With the exception of the infirm, aged, the sick, and those who cannot make satisfactory arrangement of their duties, the whole membership of the conference which is host to the General Conference ought to attend. Why? First, for many it will be the only General Conference they may ever attend. Second, they have the least expense involved to attend. Third, they want to be there to receive the inspiration, instruction, and understanding of the general work of the Church. It will enlarge their vision and increase their appreciation of the Church in general. The writer's first contacts with the Church at large changed his whole mental horizon. Fourth, many will meet and hear ministers whose names are constantly in the Church papers, but whom they will never know personally, except through a General Conference gathering. The Bible counsels, "Know them that labor among you and are over you in the Lord, and admonish you. Esteem them very highly for their works' sake." Fifth, the General Conference affords the opportunity of enlarging the vision of the young people. So often one hears this expression: "It certainly was an inspiration to me; I enjoyed that Conference, and to meet so many young people, from near and far." Youth is the age of companionship, friendship, and fellowship. The General Conference is certainly a golden opportunity to impress our youth. Sixth, the local membership will want to be there to greet their guests, and enjoy the fellowship together.

"Blest be the tie that binds,
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

Seventh, local Conferences ought to attend largely so as to contact the Church at large, thus to create a deeper unity, and weld us together more closely in the bonds of Christian love. So often separation breeds disunity and suspicion of each others' motives. The commingling of the brotherhood from the North, from the South, from the East, from the Middle states and the West ought to be a mighty unifying force for good. Each sector of the

Church has its elements of strength and weakness. May we imitate and follow the good things and throw a mantle of charity over the rest. May we pray, and labor together in love, to build up the gaps of weakness in every Conference. There is no Conference, among the sixteen, but can make a fine contribution to the other part of the Church. The various District Conferences are like the individual families which compose it, which all appreciate some shade in the "family tree."

II. Nearby Conferences Should Attend Largely

The neighboring conferences to the Pacific Coast Conference ought to contribute a large number of delegates and guests. These conferences are the following: Alberta-Saskatchewan, Dakota-Montana, Iowa-Nebraska, and Missouri-Kansas. We have this confidence, that they will do their duty.

III. A Good Sprinkling from All Conferences

There is every indication that there will be a sprinkling attendance from all conferences at large. There are those among our membership who appreciate travel and travel contacts, who appreciate meeting the brotherhood at large, such usually take advantage of the privilege of attending General Conference. So many take a trip once a year, or bi-annually, and it is encouraging that so many of these feel it worth while to select General Conference for such a trip and vacation. Vacation time may be constructively utilized, on the other hand, it may be a period of dissipation.

IV. Executive Committee, Committee of Arrangements, Delegates at Large, and Speakers

First, the presence of the Executive Committee is essential. The general oversight of the sessions of the Conference are under their supervision.

Second, the Committee of Arrangement numbers 16, their presence is well nigh essential. This Committee is the Steering Committee. It ratifies or rejects what shall come before open conference, or the delegates' session, etc. This committee is composed of one member of each conference, and is largely in control of the Conference. These men are picked by district conferences, from their list of delegates. This member ought to be carefully picked, because he speaks for the district conference, and should know that conference and the mind of its constituency. He should represent, not his own views, but those of his Conference.

Third, the delegates at large ought to be present. Without this voting body, no official General Conference is possible. At least the decisions would hardly be acceptable to the Church at large, without the presence and representation of their delegates. The question of additional finance in this case

ought not hinder their coming. With proper arrangement, this can be satisfactorily taken care of. General Conferences seldom go west. Then, also the West has been sending its delegates for many years, for which all of us are glad. Let us practise reciprocity.

Fourth, the speakers at a General Conference are a vital factor in the success or failure of the same. Absent speakers, with unprepared substitutes are fatal. With the expenditure of money incurred, no speaker ought to dare to come to General Conference with superficial preparation. No unprepared substitutes ought to be sent, the last minute, unless in the case of emergencies. Speakers ought to be able to say with the apostle Paul, Romans 15:29, "I am sure that, when I shall come unto you, I shall come in the fulness of the blessings of the Gospel of Jesus Christ." Speakers should be there, should be prepared, should come in the fullness of the blessings of the Gospel, should come in the "power of His might." Spiritually unctionized by the Holy Spirit for this service. May God grant it. One of the best prepared speakers, the writer has ever listened to at any conference spent all night in study and meditation before speaking, then went out into a secluded field, until his time to speak. With heart warm, the mind keyed, the spirit stirred, the face aglow with the presence of God, he spoke with tremendous power.

V. Necessary Committees

The sessions of the General Conference afford an excellent time for Church-wide committees to meet, plan their work, or complete final drafts of work prepared during the year. This coming together at this time allows them time to counsel together, when their services can also be used on the Conference floor, as well as to serve as delegates. This brings together useful men, and also saves useful money. The Mennonite Church believes in Christian stewardship and economy. Some of these committees are discussing the idea of traveling on the same train and car, so as to work going and coming. This plan looks feasible.

VI. Relations

The General Conference on the Pacific Coast offers a grand opportunity for relations in the other districts to visit their relations on the coast. Thus, two birds can be hit with one stone. Already (I overheard constantly, while on the coast), "I wonder whether my brother — is coming to Conference;" and, "I wonder whether my son and his family are coming at that time;" and, "I wonder whether some of the folks at the — Church are coming west;" and, "Do you think the ministry from that place will be here?" Then, en route traveling here and there we overheard, "I think that will be a good time to see so-and-so," ad infinitum.

VII. Those Who can Afford It

Many will find themselves unable to attend on account of the lack of finance. These will attend "in the spirit," and with their prayers. They will also attend through the eyes and ears of others, who shall tell, and write up the Conference in the Church papers. Then fortunately stenographers are engaged, which affords the whole Church the privilege of reading the messages delivered. Although not clothed in "flesh and blood," they will nevertheless prove inspiring. Many of those who can afford it, take trips here and there—why not General Conference, thus making a contribution by your presence, support, interest, and prayers? May the Lord direct, guide the counsels, and **unctionize** the 1937 Mennonite General Conference on the Pacific Coast.

Kitchener, Ont.

HOW THE WORLD LIETH IN WICKEDNESS

It is often a question in my mind whether the people in the days of Noah were more wicked than they are now; for the wickedness, the insolence, wantonness and sensuality which are now carried on are almost indescribable. Gluttony, intemperance, dancing, and playing are daily manifest; the holy name of God is desecrated by cursing and swearing that it is shocking to hear; and oh the robbery, murder, lying, fighting, deception, murder, fornication, adultery, covetousness, usury; the want of love, the discord, hatred, envy, anger, strife, and unmercifulness that are manifest among the people. The pride and vanity that exists in the highest degree. Little, perhaps, do many of these poor, deluded people think of dying, and that they must soon become food for worms. "Oh that they were wise that they understood this, that they would consider their latter end" (Deut. 32:29). Yea, little does the blind world think, that "God resisteth the proud."

"Behold, what vanity we see:
Behold how vain men do appear;
Each would fain the greatest be;
Daily pride is spreading higher,
And men to honor more aspire
Shall we thus the Father see."

Who can describe the terrible pride which daily manifests itself, the inordinate adornment and decoration of the sinful body. Oh that the poor, blind people might only take advice and warning. Could they only feel what God has threatened the proud daughters of Zion (Psa. 3:16-26), and what Peter commands (I Pet. 3:3-5), and Paul (I Tim. 2:7-10). But it would not be a matter of so great astonishment if these things were only found in the blind, impenitent world, which lieth in wickedness, but there is but little difference to be seen any more between the wicked world and a great majority

of the professors of Christianity; and oh how lamentable and sad it is that this gay and disgraceful adornment of the body is also forcing its way into the Mennonite Church. What would our older ministers, twenty-five years ago, have said, had they seen what we are now compelled to look upon? It is indeed astonishing to behold, how great and grand and immodest some of those who call themselves brethren and sisters, have their little innocent children adorned and decorated, even according to the most extreme fashions of the world that can be thought of, and even some parents themselves are no longer to be distinguished from the wicked world in their apparel. Alas! alas! what will be the end of this pride! Are the people stricken with blindness, or are our watchmen dumb, that they cannot reprove? But I fear some of our ministers themselves are so enchained with pride and allow in their own homes such things, so that their consciences will not allow them to reprove others. Oh dear friends, I pray you in the name of God, take warning in the day of grace. Oh how painfully will you once have to answer for it at the great day, where the precious souls of your children will be required at your hands. Oh consider it and tremble, and be astonished.

But what is to be expected from such brethren and sisters who themselves dress in the most fashionable styles of the day? How can they bring up their children in the nurture and admonition of the Lord? Will you then not take to heart the words of the Savior, where He says "That which is highly esteemed among men is abomination in the sight of God?" or the admonition of Paul, "Be not conformed to this world?" and, "Mind not high things, but condescend to men of low estate?"

The world which lieth in wickedness has a terrible end to await; and those who go with the world choose to have their part with the world now, and are of the world, seek the friendship of the world, and are conformed to the world, will undoubtedly, with the world have the same reward to await. May you yet take warning in time and humble yourselves that you may not be condemned with the world.

And you, my beloved fellow ministers, have we fully done our duty? Have we earnestly sounded the trumpet, when we have seen the sword coming? For all things that have a tendency to lead the souls of men astray, or to cause them to fall, may here be included under the word sword.

Tell me, then, where is there an evil through which more souls are drawn to perdition than through pride? And do we not with open eyes see thousands of precious souls led through this fearful sin into everlasting ruin and perdition? And how will we answer for ourselves when once we are to give an account of our stewardship if we are

now silent and speechless? Truly it is high time that the watchman call aloud and spare not. Oh ye fellow laborers, do sincerely with me consider this matter, for "the whole world lieth in wickedness," and we dare not hold our peace.—J. M. Brenneman. Sel. by Joseph Metzler.

A MESSAGE

(Continued from page 1075)

school teacher as to the ministry or any one else.

"I'd rather see a sermon than hear one any day.

I'd rather one would walk with me than merely show the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example always clear,

And best of all the preachers are men who live their creeds;

For to see good put in action is what everybody needs.

"I can soon learn to do if you'll let me see it done,

I can watch your hands in action, but your tongue too fast may run;

And lectures you deliver may be very wise and true,

But I'd rather get my lesson by observing what you do;

For I may misunderstand you and the high advice you give,

But there's no misunderstanding how you act and how you live."

You are an ambassador for Christ—not ought to be or you are the enemy of God. An ambassador goes from his own country (Your citizenship is in heaven) to a foreign country to do business for—and in the name of—the king who sent him and gave him directions. He may think that it should be done otherwise, but if he works on his own plan, and not on those of his king, he will be recalled, reprimanded, or possibly tried in court, and even condemned to death. Fulfill your ambassadorship and get the commendation of your Lord. This means faithfulness: first, to God; second to the church which you represent; third to your school and class; and only last of all, to yourself. Your calling is very, very great; fulfill it in the name and fear of the Lord. Some one may say, "That is too much for me; I cannot teach if teaching means all this." But will you not be faithful? Read II Cor. 8:12. "It is accepted according to that a man hath, and not according to that he hath not." Pray much; study hard and leave the rest with the Lord. He can use you if you will trust Him.

GOOD MANNERS

(Continued from page 1078)

about you, or about things that are in the room where you are.

16. Never flatly contradict any person, and especially your superiors. Rather say, "Are you not mistaken, sir? I had supposed differently." Meekness

and modesty are more precious than rubies.

17. Be polite or courteous to everybody; true politeness is giving attention to little things, little acts of self-denial, kindness and love, striving to make everybody happy. It is benevolence flowing from a noble, generous, pious heart. It is, in a word, doing to others as we would that others should do to us.—Zion's Watchword.

CORRESPONDENCE

(Continued from page 1081)

Weaver; Chors., L. H. Yoder and Esther Weaver; Sec-Treas., Clark Yoder. L. H. Yoder is our Church chorister.

Our last mid-week prayer meeting was held at Bro. and Sister Weaver's.

On Feb. 28 Bro. Orrie Yoder of Lancaster, Pa., filled the regular appointment. Bro. Yoder preached two very encouraging sermons, calling our attention especially to more consecration and greater service. We were very glad to have him with us and hope he can come again.

We are also glad to see an increase in attendance and also an interest in spiritual things and are encouraged thereby. We ask that you pray for the work here, as we have no resident minister. Pray that this need may be supplied in the near future.

March 8, 1937.

Cor.

Hubbard, Oreg.

(Zion congregation)

Greeting to Herald Readers:—Weather fine; indications of coming spring visible everywhere in nature.

Feb. 7 Bro. J. P. Bontrager of Atwater, Calif., came into our midst and conducted a ten-day series of meetings, including services during the forenoon for a period of five days, at which time he spoke on subjects which were of vital importance to all. As a result of his efforts and of our home ministry there is under instruction a class of twelve applicants for baptism and by the time this appears in print we expect them to have been received into the Church.

We are looking forward to the coming Easter time, at which time we expect to hold our communion services.

We are also planning and arranging for the coming General Conference which is to be held here in Oregon the latter part of August. May we not hear from some of our eastern friends that you are contemplating a trip out here at that time? Sincerely,

March 8, 1937.

Loney Yoder.

Pigeon, Mich.

One year ago today (March 5) we started from Michigan to California, and now we are on our way home. Today we are in the largest cavern in the world, located in New Mexico. I am

writing in what they call "lunch room," $2\frac{1}{2}$ miles from the surface. We have another $2\frac{1}{2}$ mile walk, which makes 5 miles in all. Here we can see God's wonders. No human hand could ever form anything so beautiful to look upon. As our guides lead us in a group of 185 slowly and quietly along the narrow paths, we look with awe and wonder. All is kept very quiet and orderly. No one is allowed to touch anything, or even pick up a little gravel or stone.

At 3 o'clock we came up in the elevator to the surface again. Our guides rested the group several times. What impressed me most was, as our guide stopped the group at a large rock or stone named Rock of Ages, and the lights were all put out, and a voice sang two verses of "Rock of Ages Cleft for Me." The voice sounded a long way off. God seemed so near. At that time we were 750 feet below the surface.

March 8, we are at Milford, Nebr., visiting my brother, Ezra Gingerich. Our youngest son came to California Dec. 19, and is taking us home. We hope to soon meet our loved ones again. Praise God for His protecting care.

March 8, 1937. Mrs. Jacob Shetler.

De Soto City, Florida

Greetings to all Herald Readers:—This has been an interesting winter for us, meeting so many new and old friends.

Yesterday at 3 P. M. 32 of us met in the vacated church building here. Bro. Harvey Freed, our deacon at Souderton, Pa., conducted the devotional period, Bro. L. L. Lininger, of the Church of the Brethren at Sebring, gave an inspiring message from John 14:6.

Besides Bro. and Sister Freed, Bro. and Sister Harvey Derstine and Sister Lizzie Detweiler of Souderton, Pa., and Sister Elizabeth Detweiler of Dublin, Pa., were of our own number.

When Bro. D. E. Miller, pastor of the Church of the Brethren learned of Bro. and Sister Henry Garber of Mt. Joy, Pa., and his parents, Bro. and Sister Simon Garber, were coming to Sebring, he invited them to conduct a service with them. It was arranged for the evening of Feb. 15, with a good

(Continued on last page)

THE WEAK PLACES

(Continued from page 1077)

this state; and since we are located here and believe this to be a place where the faith we profess and practice will be a means in the Lord's hand of bringing the Gospel to others who need it and for whom Jesus died; since we are too few to properly carry on church or Sunday-school work, and since in places in other states there are large congregations and church houses becoming crowded as well as it is be-

coming harder to own or rent farms or homes, why not some of you "come over into (Wisconsin) and help us?"

Sometimes we who are here wonder if we should stay here and deny ourselves and our children the church privileges which we and they could have if we would move to where you are; but when we think of the opportunities of living and witnessing for our Lord and Master here, compared to the opportunities we would have in a larger congregation or where there are two or more congregations near each other, we ask, Can we, dare we do it? Will the Lord be pleased with us in doing it? or might these people here who need the Gospel and for whom Jesus died, "rise up in the judgment" against us for shirking, for not giving the Gospel to them? Luke 11:31, 32.

For us it certainly would be better to be in an organized congregation where we could enjoy Sunday school and preaching every Sunday, as well as young people's Bible meetings and the other special meetings which many or most of the Gospel Herald Readers have, but it seems to be the lot of some of us that our lot has fallen in these isolated or semi-isolated localities, for various reasons.

The first one of our families here came for the restoration of the health of members of his family (being so advised by his physician). Others followed, until at present there are seven families of us here at these two points about forty miles apart, and we are and have been praying and hoping that sometime the Lord would send us help in some form as pleaseth Him. Man is inclined to huddle together and stay close home, but it seems to be the Lord's will to scatter him and to settle and inhabit the earth. Examples: the dispersion at Babel (Gen. 11:1-9; Acts 8:1; and 11:19, 20). There are many people here who do not hear the Word, many children growing up who are not being taught the "Holy Scriptures," and I believe at least a few of these could be caught in the Gospel net—but where are the fishers? Who will cast the net? Are we going to follow up the settling up of new countries with the Gospel? or are we going to stay at home and live in ease and comfort, and neglect the gift that is in us when the Lord has need of every talent and wants us to use the gifts He has given us? The Great Commission (Matt. 28:18-20) tells us to go into all the world and preach the Gospel to every creature and to teach them to observe "all things whatsoever" He (Jesus) commanded us. One way of doing this is by word, actual and oral preaching and teaching. Another way is to live it; and this is why I am writing this article to ask you who read and to whom the Lord may speak to come and help us here by living the new life in Christ and also by preaching or teaching as the Lord may choose. If several fami-

lies of "like precious faith" would locate with us, and with us bear the "burden and heat of the day" and suffer the privations and hardships which it would cost as well as share the rewards of a life of living and witnessing for our Savior here, it would be a great encouragement to us who are here and much more would be accomplished. See Lev. 26:8.

While writing on this subject, I just feel to give expression to a conviction I have had for some time: Would it not be a fine thing, and altogether scriptural too, that in places where congregations are outgrowing the church houses, to send out a number of families and a minister with them into some of these communities where the people are not hearing the Word and so bring the Gospel to them both by preaching and teaching and by living the Christ-life among them? Many people really are hungering and thirsting for the Bread and Water of Life. Shall we not do all in our power to give it to them? How else can we be "free from the blood of all men?" I would not want to break up or weaken other congregations; but are we doing our duty by living where we are not so much needed, instead of going according to Matt. 28:18-20?

Sheldon, Wis.

Married

Smoker—Smoker.—Viola Smoker and Abner Smoker, both of Millwood congregation near Gap, Pa., were married on Saturday evening Nov. 21, 1936, at the home of the officiating minister, Bro. John W. Weaver of New Holland, Pa.

Falb—Smucker.—At the home of the bride's parents on July 28, 1936, Bro. Mylon Falb and Sister Saloma M. Smucker, both of near Orrville, Ohio, were united in holy marriage by Bro. J. S. Gerig. May the rich blessings of God attend them through life.

Shelly—Smith.—On March 6, 1937, at the home of the officiating bishop, Bro. N. L. Landis of Neffsville, Pa., Bro. Clarence N. Shelly and Sister Blanch Hess Smith of the Rohrertown, Pa., congregation were united in holy marriage. May God richly bless them through life.

Yoder—Reynolds.—On Feb. 23, 1937, Bro. Paul E. Yoder and Sister Myrtle Reynolds, both of the East Union congregation, were united in marriage at the home of the officiating bishop, Bro. D. J. Fisher, Iowa City, Iowa. May Heaven's blessings attend them through life together.

Birky—Lampel.—On Feb. 20, 1937, at the home of the officiating minister, Bro. Dean Birky, Bro. Ralph Birky and Sister Kathryn Lampel, both members of the Hopewell congregation near Kouts, Ind., were united in the bonds of matrimony. May God's blessings attend them through life.

Yoder—Miller.—On Feb. 14, 1937, at the home of the bride's parents, occurred the marriage of Bro. Lyle E. Yoder of the Lower Deer Creek congregation near Kalona, Iowa and Sister Velma Miller of the East Union congregation, with D. J. Fisher officiating. May God's blessing accompany them through life.

Landis—Shank.—On March 4, 1937, at the home of the bride's parents near Twin Falls,

Idaho, Bro. Louis Landis and Sister Ruth Shank, both members of the Filer, Idaho, congregation, were united in the holy bonds of matrimony, Brethren L. S. Garher and George M. Kauffman officiating. We pray for God's rich blessings upon this new home.

Sommers—Springer.—On Feb. 17, 1937, Bro. Chester Sommers of the East Bend congregation near Fisher, Ill., and Sister Ethel Springer of the Hopedale congregation near Hopedale, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister Alvin Springer, Bro. Simon Litwiller officiating. May the Lord abundantly bless this union through life.

Obituary

White.—The funeral services of Mary Rose White, infant daughter of Bro. and Sister Ralph White of Dalton, Ohio, were held in their home Mar. 4 by I. J. Buchwalter. Interment in Pleasant View Cemetery near North Lawrence, Ohio.

Zimmerman.—Fannie, daughter of Samuel and Anna Eschliman, was born near North Lawrence, Stark Co., Ohio, May 7, 1858; died Feb. 21, 1937, aged 78 y. 9 m. 14 d. On Jan. 6, 1881 she was united in marriage to Edward Hershey. To them were born two children: Clarence, who died at the age of 6 years and Earl at the age of 36 years. Her husband also preceded her in death. On Mar. 16, 1916, she was united in marriage to Frank Zimmerman who departed this life in December, 1934. She was a faithful member of the United Brethren Church. Funeral services were conducted at the Pleasant View Mennonite Church near her home on Feb. 24 by Sager Tryon, assisted by I. J. Buchwalter. Interment in cemetery near by.

Shantz.—Menno S., son of the late Moses and Susannah Shantz, was born near Waterloo, Ont., Oct. 11, 1852; died at the Kitchener & Waterloo Hospital Jan. 4, 1937; aged 84 y. 2 m. 24 d. On April 12, 1876, he was united in holy marriage to Lydia Bricker who remains to mourn her loss. This union was blessed with 3 sons and 1 daughter (Abner of Waterloo, Melvin of Detroit, Mrs. C. F. Gibbs of Toronto, and Pearlous who predeceased his father in death 26 years ago). 4 grandchildren also survive, along with 3 brothers and 3 sisters. He was baptized and received into Mennonite Church fellowship a few weeks before his death. We praise the Lord for his testimony of faith before he passed on. Funeral services were held at Ratz and Bechtel Funeral Home. Services conducted by J. B. Martin. Text, John 6:68.

Bowman.—Lydia Ann, daughter of Moses and Rebecca (Clemmer) Weber, was born June 2, 1878; died at her home Jan. 23, 1937; aged 58 y. 7 m. 21 d. In her youth she accepted Christ, and joined the Mennonite Church of which she remained a faithful member till death. On Dec. 12, 1906, she was married to Henry Bowman at Guernsey, Sask. where they resided for 9 years, then moved to Waterloo Co., Ont., where she resided until the time of her death. To this union were born 6 children: Norman, Edna, Clare, Walter, Paul (who died in infancy) and Mervin. Besides her companion and children there remain her 2 brothers (Ahram of Kitchener, Ont., and Alvin of Kiedelburg, Ont.) and 2 sisters (Mrs. Emmanuel Bowman, Floradale, Ont., and Mrs. Norman Shantz, Preston, Ont.). Funeral services were in charge of Bro. Noah Hunsherger, and Bro. J. B. Martin. Text, John 3:16.

Snively.—Sarah Falh Snively was born Dec. 13, 1886 in Wayne Co., Ohio; died Feb. 25, 1937; aged 50 y. 2 m. 12 d. At the age of about 16 she was received into the Sonnenberg Mennonite Church upon confession of faith, and was faithful to the Lord unto the end. Oct. 29, 1931, she was united in marriage to Walter Snively, with whom she shared the joys and sor-

rows for only a few years. She leaves the bereaved husband, 3 step-children (Irvin, Howard, and Mrs. Pearl Bixler), 3 brothers (John, David, and Elias Falb), and 2 sisters (Mrs. Lydia Nussbaum and Mrs. Martha Baumgartner). Her parents, 1 brother (Samuel) and 1 sister (Mrs. Anna Kusier) preceded her in death. She always lived a quiet, unassuming life and was regular in church attendance whenever health permitted. Funeral services were held Feb. 28, at the Sonnenberg Church by Bro. A. J. Steiner, assisted by G. J. Gerher. Text, II Tim. 4:6-8. Burial in the adjoining cemetery.

Koch.—Solomon, son of Mr. and Mrs. David Koch, was born at Conestoga, Ont., Sept. 16, 1864; died Jan. 16, 1937; aged 72 y. 5 m. He was preceded in death by his wife and a daughter (Mrs. Noah Geil, Kitchener). Surviving are 5 sons and 1 daughter (Lincoln Koch, Conestoga; Earl, Lorner, Floyd, Walter, and Mrs. Lloyd Martin). Three brothers (Menno of Wintbourne, Charles of Conestoga, Norman of Kitchener), and 4 sisters (Mrs. Ben Musselman of Kitchener, Mrs. S. Stauffer of Glenallen, Mrs. Titus Hallman of Rochester, N. Y., and Mrs. George Reist of Rosedale) also survive. He was widely known in his community, and much used by his fellow citizens. It is to be appreciated, that at the end of a long life, he realized his need of a Savior, definitely received Jesus Christ, and was received into the fellowship of the Mennonite Church. The services and burial took place at Bloomingdale Church, Ont., in charge of Bro. C. F. Derstine. Message, "The Span of Life."

Zook.—Vernon LeRoy, oldest son of Ira T. and Ethel (Detweiler) Zook of Gunn City, Mo., died of influenza, Mar. 4, 1937; aged 3 y. 2 m. 27 d. Through all his illness he was appreciative for all that was done for him, but with all the loving care and medical aid, suffering grew more severe until death relieved him. Only a few days before his illness he said, "Some day we are all going to heaven, and that will be our home." He leaves his sorrowing parents, 1 brother (Junior), his maternal grandparents (Mr. and Mrs. M. B. Detweiler, Kingston, Md.), his paternal grandmother (Mrs. Nettie Zook, Latour), a great-grandmother (Mrs. Salina Hartzler, Fairview, Mich.), and many other relatives that are saddened at his going. Funeral services were held at the home and at the Clearfork Cemetery by Bro. I. G. Hartzler. Texts, Luke 18:16; Job 1:21.

"Because you're gone, our little darling,
Our hearts are filled with grief and pain;
But we know that our great sorrow
Is to you eternal gain."

Lichty.—Benjamin W., son of the late Benjamin and Esther (Wenger) Lichty, was born Feb. 2, 1852; died Feb. 9, 1937; aged 55 y. 7 d. On April 16, 1911, at Guernsey, Sask., he was united in holy marriage to Sarah Ann Reist, and resided for the next 3 years at Drake, Sask. Coming East to Ontario again, they lived for 8 years near Floradale, for the past 14 years residing at German Mills where he was well known as the manufacturer of "Lichty's Famous Products." He leaves his sorrowing widow and 1 daughter (Eva); also 2 brothers (George of Elmira and Irvin of Breslau), and 1 sister (Mrs. Ephraim Snyder of Bellingham, Wash.). He was predeceased by 1 infant daughter (Mary Esther), 2 brothers (Henry of Elmira and Daniel, who passed away at the age of 12), also 2 sisters (Mrs. Josiah Weher of Elmira and Mrs. John Steiner of Drake, Sask.). He was baptized and received into the fellowship of the Mennonite Church as a young man. He was a lover of the Lord and of the deeper Christian life. Services in charge of the pastor, Bro. C. F. Derstine, assisted by Bros. O. Burkholder and Simon Martin. Theme, "That they might be with me, to behold my glory."

Riehl.—Mattie Riehl was born April 8, 1854, at Greenland, Pa.; died Feb. 9, 1937, at the home of her niece and nephew, Mr. and Mrs. Amos F. Zook, near Zooks Corner, Pa., of com-

plications. She had been failing in health for some time, but was ill about a week before her death, suffering a lot of pain at times. Her eyesight had been failing the last seven or eight years, and she was almost totally blind the last few years of her life. She united with the Old Order Amish Church in her youth and remained a faithful member until death. She was unmarried, and a daughter of David and Barbara (Diener) Riehl who preceded her in death. She was also preceded in death by 1 sister and 3 brothers. She is survived by 1 older sister, Mrs. Lydia Smoker, Bird-in-Hand, Pa., who has been afflicted almost four years with rheumatism and complications and cannot walk, and spends her days on a wheel chair. There are also a number of nephews and nieces and more distant relatives. Funeral services were held Feb. 12 at the home of a nephew and niece, Mr. and Mrs. David G. Stoltzfus near Bard's Crossing, Pa., conducted by Amos W. Glick and John Speicher. Burial in Beiler Cemetery, near Ronks. Age: 82 y. 10 m. 1 d.

Wiens.—Afram F. Wiens was born in Russia Sept. 25, 1868; died Jan. 10, 1937; aged 68 y. 4 m. 16 d. He was converted at the age of 14. On May 29, 1898, he was married to Katherina Krockner in Texas. He with his family came to Chicago to engage in Mission Work about 30 years ago. He was ordained to the ministry in October, 1906, and for a time assisted in the work of Mennonite Gospel Mission on 26th St. Later he founded two missions: one at 3301 S. Hoyne Ave., which today is The Brighton Mission Chapel. In 1917 the present Mennonite Bible Mission at 4221 S. Rockwell St. was opened, where he labored until he was suddenly called home. His death was due to heart failure. He leaves his faithful companion and 7 daughters, 4 of whom are active, with their mother, in the work which he laid down, and 3 are missionaries in foreign fields. They are as follows: Mrs. John Neufeld, whose husband has become pastor of the Mission; Mrs. John Thiessen, Birra, India; Mrs. August Evert, Hopei, China; and Helene, Sara and Esther at home; also 13 grandchildren. One brother (also a minister, John A. Wiens, Dinuha, Calif.), and 1 sister (Mrs. Aganetha Fast of Ontario) also survive. Funeral services were held Jan. 14 in charge of A. H. Leaman, and he was laid to rest in Fairmont Cemetery.

Felker.—Afram, son of the late Philip and Fannie Kauffman Felker was born in Peoria, Ill.; died at his home in Florin, Pa., Feb. 12, 1937; aged 66 y. 11 m. 15 d. Father had not been in the best of health for a number of years and always seemed to be very patient, and was glad for the warm summer months as he always felt better. In his last short illness he so unexpectedly fell asleep to be with his grandson who only one month before also passed away to be with his Savior. But we know that God doeth all things well. He is survived by his widow (Katie Gible Felker) and the following children: Lloyd at home; Mrs. David M. Hostetter, Kinzers; Mrs. Ahram Sload, Maytown. One son (Wesley) preceded him in death and also 5 grandchildren. The following brothers and sisters: Mrs. Amanda Lehman, Albert, Harry, and Mrs. Katie Stumpf all of Harrisburg; Philip, Chicago, Ill.; and Mrs. Christian Rohrer, Manheim. Private services at the home by Bro. Amos Hess, and public services at Mt. Joy Mennonite Church in charge of Bro. Henry Lutz and John Gochenaur. Text, II Tim. 4: 6, 7. Burial in Kraybill's Cemetery.

"In silence he suffered,
With a smile his pain he bore:
Until God's angel whispered,
'Come home and suffer no more.'"

Hartzler.—Peter J., youngest son of Levi and Rebecca Miller Hartzler, was born near Smithville, Ohio, Nov. 18, 1861; died at his home in Smithville, Feb. 23, 1937; aged 75 y. 3 m. 5 d. On Oct. 31, 1894, he was united in marriage to Mary Anne Kurtz. Surviving him are his companion and 3 children (Sadie of Harrisonburg, Va., Grace of Wooster, and Melvin P. of

Smithville). Two brothers (David and Joseph) preceded him in death. When a young man he accepted Christ as his Savior and became a member of the Oak Grove Mennonite Church. As long as health permitted, his place was never vacant. He was interested in the work of the church and was a worker in the Sunday school. Although since young manhood he had not enjoyed the robust health that many do, his disposition was always a kind, cheerful one. For the past year his strength had been failing, and for the last two months was confined to his home. The family circle is broken here but a new one has been begun over there. Services were conducted by Bro. J. S. Gerig (Text, Heb. 11:10), assisted by Brethren Noah Hilty and Rudy Stauffer. Interment in Oak Grove Cemetery.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Eigsti.—Mary, daughter of Peter and Anna Kennel, was born in Woodford Co., Ill., Dec. 4, 1859; died at the home of her daughter (Mrs. Phoebe Hostetler near Shelbyville, Ill.); aged 77 y. 2 m. 29 d. On Mar. 16, 1879, she was united in marriage to Christian Eigsti who passed away Apr. 1, 1928. This union was blessed with 14 children, 9 of whom survive (Lizzy Grob, Kalispel, Mont.; Peter, Mrs. Lena Ulrich, Joseph, Mrs. Barbara Yencer, Mrs. Emma Christner, Christ, and Mrs. Phoebe Hostetler of Shelbyville, Ill.; Mrs. Tillie Egli, Minonk, Ill.) Five of the children (Susie A. Reber, Mary, Katie, Johnnie, and Lydia) preceded her in death. She also leaves 57 grandchildren and 24 great-grandchildren and 3 brothers (John W. and Joseph J. Kennel of Roanoke, Ill., and Peter W. Kennel of Eureka, Ill.). Her parents and 2 sisters have gone on before. She accepted Jesus as her Savior and united with the Amish Mennonite Church in her early youth and was faithful until death. She had been in failing health for some time but bore her suffering very patiently, and was looking forward for the time when she would be called home above. On Feb. 25 she suffered a paralytic stroke which lasted until Mar. 3 when she fell asleep in Jesus. Funeral services were conducted Mar. 6 at Mt. Herman Church by Joseph Reber in German and Valentine Strubbar of Meadows, Ill., in English. Burial in Mt. Herman Cemetery.

Beck.—Christian, son of Gottlieb and Anna (Nofziger) Beck, was born near Archbold, Ohio, Jan. 14, 1853; died at his home in Pettisville, Ohio, Feb. 15, 1937; aged 84 y. 1 m. 1 d. On June 3, 1875, he was united in marriage to Mary Short, who died Dec. 9, 1915. This union was blessed with 4 sons and 6 daughters; 2 sons and 1 daughter died in infancy. They also provided a home for an infant niece (Mrs. Harry Wyse) for 2 years. In his younger years he accepted Christ, united with the Amish Mennonite Church, and remained a faithful member until death. His place at church was seldom vacant until a little more than one year ago, when his health was such that he was unable to attend. For the last 10 months he was an invalid and required the help of his children who very cheerfully ministered to his needs. There remain 2 sons and 5 daughters (Mrs. Christ Miller, Mrs. Harmon Short, Ida, Peter, Mrs. Amos Burkholder, Mrs. William Lantz, all of the home community; and Samuel of Cederville, Ind.), 23 grandchildren, 27 great-grandchildren, 3 brothers and 1 sister, and a large number of near relatives and friends. Three brothers, 3 sisters, 4 grandchildren, and 4 great-grandchildren preceded him in death. He was a father that was very much interested in the spiritual welfare of the family, and a kind neighbor always ready to help in time of need. Funeral services were held Feb. 18 at Central Church near Archbold, O., in charge of Bro. P. L. Frey and Bro. E. B. Frey.

"Farewell, dear father, sweet thy rest;
Weary with years, and worn with pain;
Farewell, till in some happy place,
We shall behold thy face again."

Detwiler.—Magdalena, daughter of Bishop Benjamin and Magdalena Hershey, was born June 18, 1847, in Burda Co., Ont. She with her parents and other members of the family moved to the vicinity of New Paris, Elkhart Co., Ind., where they lived for a number of years. Later they moved to near Sterling, Ill. Here she was married to John G. Detwiler Aug. 16, 1867, where they resided until 1872, when they moved to Shelby Co., Mo. To this union 7 children were born: Mrs. Anna Johnston, Leonard, Mo.; Benjamin Detwiler, deceased; Laura Detwiler, deceased; Enos Detwiler, Eldorado, Kans.; William H. Detwiler, Wellman, Iowa; Salome Fortner, Dakota, Ill.; Noab Detwiler, Cherry Box, Mo. Aunt Martba, as she was familiarly known, united with the Science Ridge congregation of the Mennonite Church near Sterling, Ill., during her early married life. After moving to Shelby Co., Mo., she united with the Mt. Pisgah congregation near Cherry Box. When health permitted she was a faithful attendant at the services of her church. She was a zealous Christian, a cheerful companion, and a loving mother. Since the decease of her husband (Oct. 13, 1930) she was tenderly cared for in the home of her daughter, Sister Johnston, until a short time preceding her death when she was moved to the home of her son, Noab, where she peacefully departed this life on the morning of Mar. 5, 1937, aged 89 y. 8 m. 17 d. Of the 7 children of her father's family, she was the last to depart. She leaves 5 children, 28 grandchildren, 42 great-grandchildren, and many other relatives and friends. The service at the house was conducted by Bro. Ira Buckwalter, and at the Mt. Pisgah Mennonite Church near Cherry Box, by Bro. Nelson E. Kaufman (text, Psa. 130:5, 26) assisted by Bro. J. M. Kreider, Mar. 7, 1937. The service at the grave was conducted by Bros. J. M. Kreider and Harry Buckwalter. The burial was in the Mennonite and Brethren Cemetery south of Cherry Box.

Shetler.—Peter D., son of Daniel and Halena (Swartzendruber) Shetler (both deceased), was born near Wellman, Iowa, May 12, 1858; died Feb. 28, 1937; aged 78 y. 9 m. 16 d. On Dec. 28, 1884, he was united in marriage to Anna Hersheberger. To this union were born 3 sons (Alva of Goshen, Ind.; Lloyd of Los Angeles, Calif.; Milton of Hesston, Kans.), 1 daughter (Ada, wife of Isaiah P. Yoder of Kalona, Ia.), 1 foster daughter (Blanche, wife of W. J. Brown of Wellman), and 20 grandchildren. His wife preceded him in death Feb. 3, 1925; also 1 grandchild. He was again married to Nancy Brenneman, widow of B. P. Brenneman, March 21, 1926. He united with the Amish Mennonite Church when a young man and later transferred his membership to the East Union congregation, to which faith he remained faithful to the end. He was nearly always in attendance at church when health permitted. He was in usual health until a month or so ago, when his heart began to fail him and gradually grew a little more severe until last Sunday noon on his way home from church he was again stricken with a heart attack. They stopped at a farm home (formerly known as the Dan P. Yoder home) where he died. He was a carpenter by trade when a young man. After marriage he took up farming and lived on the farm until 1910 when they moved to Kalona which has been his home until death. He was of a quiet, cheerful, unassuming disposition, kind husband and father in the home, an accommodating neighbor in the community where he lived, and a faithful brother in the Church, always ready to lend a helping hand and willing to sacrifice earthly things for the principles for which he stood. Funeral services were conducted at the home by D. J. Fisher and at the church by Joe C. Brenneman (Text, II Cor. 5:1), assisted by D. D. Miller.

"Our dear father and grandfather,
So suddenly passed to yonder shore;
Here on earth we shall greet him no more,
Though our hearts do ache till they nearly break,
For one whom Jesus saw fit to take;
But we humbly to God's promises cling,
Which to our lonely hearts do comfort bring."

ITEMS AND COMMENTS

An agreement is announced by the General Motors Company and the powerful labor union headed by John L. Lewis. Whether this is to be the beginning or the end of the prolonged controversy between labor and capital remains to be seen.

During the greater part of the winter the real winter weather in America was confined largely to the regions west of the Mississippi River. The past few weeks have witnessed a change in this, however, so that some of the eastern states are feeling the effects of a belated winter.

House Trailers in the United States now serve as homes for 1,000,000 persons for all or part of the year. At present there are 250,000 such mobile houses registered. Last year 60,000 new ones were built, ranging in price from \$400 to \$3,500. It is estimated that there will be an output of 200,000 new trailers in 1937. Some house-trailers are even made small enough for motorcycles to pull. Several statisticians have estimated that in 20 or 30 years 50 per cent of the nation's homes will be homes on wheels. This situation is raising new problems as to taxation, schooling, assessments and addresses.—Exchange.

"Wars and rumors of wars," is a term that just now applies to the labor world. In the first place, the two giant labor unions headed by William Green and John L. Lewis are far from having their difficulties adjusted. Then there are the numerous "sit-down strikes" to disturb the labor situation and through which a cloud of uncertainty hangs over the future of the labor world. The most serious phase of the situation is that politics has been allowed to enter this problem and because of this many officials who have been sworn to enforce the laws are abetting the side of lawlessness. All of these things make it increasingly clear that nonresistant Christians should hold themselves entirely aloof from organized unions of either labor or capital.

"Spanish Reds Rout Italians near Madrid," reads a headline in one of our leading dailies. The significant thing about this news item is the inference that the present war in Spain is being fought by foreigners as well as by factions among the Spanish people. In the background are the two peace-disturbing forces of the world; namely, the Fascists and the Communists. An exchange has this to say: "This is not a Spanish war. It is not a civil war. It is an international war. Some observers of world affairs are of the opinion that Europe has seen its last 'declared' war. What we have now in Spain is an undeclared war between certain nations, with a possibility that it will overspread Europe. Several nations are participating in this war."

The battle royal now before the public is the movement headed by the President to bring the Supreme Court of the United States in submission to the President. It is a part of the general scheme to "liberalize" the machinery of government. America is fast traveling in the direction that European nations have gone. The World War was supposed to have been a supreme struggle to "make the world safe for democracy." The next world war gives promise of making dictatorship the rule in all the leading nations. While the nations are preparing for war, let Christian people continue their supplications before the Throne and give themselves over to the Heaven-directed work of winning souls for Christ and salvation. Truly, we are in the midst of "perilous times."

CORRESPONDENCE

(Continued from page 1085)

attendance. We appreciated having Bro. J. Paul Sauder of Tampa Mission with us also. Other recent visitors have been Bro. and Sister J. S. Nice of Souderton, Pa., Bro. Wm. and Sister Sallie Leatherman of Line Lexington, Pa., and Bro. and Sister S. S. Histan, Doylestown, Pa.

Continue to remember us in prayer.
March 8, 1937. Anna and Jennie - Ebersole.

Elida, Ohio

(Central congregation)

Several months ago we were greatly benefited by a series of meetings conducted by Bro. J. A. Heatwole of La Junta, Colo. One young man was converted and will soon be received into Church fellowship. The meetings were closed with an all-day missionary meeting on Sunday.

On Jan. 17 the first quarterly missionary meeting of Bethany, Blanchard, the Lima Mission, and our congregation was held. We heard many good messages, which were concluded with a sermon by Bro. N. E. Troyer of West Liberty.

Bro. and Sister C. D. Brenneman have returned to this community, after having spent two months in Orrville, Ohio, with their son and daughters.

Five young people from our congregation attended the Winter Bible Term at Goshen College. One girl attended Bible school at Kitchener, Ont.

March 10, 1937. Cor.

Markham, Ont.

(Wideman congregation)

Dear Herald Readers, Greetings:—

Sunday, Dec. 27, Bro. Noah Hunsberger of Waterloo, Ont., was present with us, bringing a message morning and evening.

Dec. 29 the Goshen College Gospel team came to us giving talks on "Peace" and rendering several quartets.

Bro. and Sister John E. Gingrich of Elkhart, Ind., worshipped with us Jan. 17. Bro. Gingrich spoke to us, using Matt. 16:16 as his text.

Feb. 28 Bro. Jesse Steckley of Gormby, Ont., was with us, speaking from Phil. 1:21—"For me to live is Christ." The evening of that day, students from the Ontario Mennonite Bible school gave a program. The main topic was "My Father worketh hitherto and I work," with other sub-topics. Several young people from this place have been able to attend Bible school this winter.

Bro. and Sister Snyder return missionaries from Argentina, S. A., have been staying at Sister Snyder's home. Bro. Snyder has been helping quite frequently in our services.

We expect to have an all-day missionary meeting on Good Friday, Mar. 26, if plans carry. Some outside speakers as well as local will be present.

We are always glad for visitors and extend an invitation to all.

March 11, 1937. Cor.

ANNOUNCEMENT

The fifty-first semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at East Chestnut Street Mennonite Church, Lancaster, Pa., on Sunday, March 27, 1937. A very interesting program is before us. All those who are interested are invited to attend.

Nettie A. Leaman, Secy.

NOTICE

A young man by the name of Stephen Stoltzfus is among the Kansas and Missouri congregations soliciting for money to go home from a western vacation for his health. He has succeeded in getting large sums with the promise of, that his father would refund at his arrival to Lancaster, Pa.

Correspondence has stated, "he has been in jail, has a wife and three children living on charity, and his father is poor working hard for a bare living."

Jonathan M. Mast, Harrisonville, Mo.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1937

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1937 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXIX (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAR. 25, 1937

(Herald of Truth
Established 1864)

No. 52

EDITORIAL

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

"If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth."

"We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

If any one questions which baptism is here referred to, let him turn to I Cor. 12:13 which reads: "For by one Spirit are we all baptized into one body." And as by the Spirit we are baptized into the body of Christ, so by the administration of water are we baptized or initiated into the visible body, the Church, of which Jesus Christ is the Head.

Elsewhere in this number will be found a number of timely thoughts on the subject of Easter. At this time of the year, when the public mind is drawn to the events surrounding the death and resurrection of our Lord, it is fitting that such thoughts are presented for our meditation. We commend the thoughts presented, submitted in both prose and poetry, to the thoughtful consideration of our readers.

Speaking of Easter, there are two ways in which different people regard it. The merchant recognizes it as an appropriate time to dispose of his goods, while the seeker after pleasure looks upon the time as an opportunity to gratify the lusts of the flesh in revelry and worldly amusements. But the child of God sees another, a better, opportunity. He remembers the crucifixion and resurrection of Christ as the greatest events in history, in that they

mean the redemption of fallen man and the complete and ultimate triumph of all who accept Christ as Savior and Lord, put their trust in God. This is the time when these two great events loom up before us and when the deepest impressions may be made upon the human mind and heart. Let us not think of doing anything during the Easter season that is out of harmony with the spirit of reverential joy and worship because of these two events.

What are our opportunities on this occasion? In the first place, it is an opportunity for worship. And when we say WORSHIP we do not mean mere "religious exercises." The idea of "exercises" savors too much of the idea of going through the motion of something, with the emphasis laid upon how well we do it. What we want is real worship—in the home, in the church, in the social circle—giving praises to God for the unmerited blessings bestowed upon us. Then again, it is an opportunity for testimony. God through Moses instructed the parents as to what they should say when the children asked them what was meant by the observance of the Passover. Naturally the thought of Easter raises the question, in the minds of at least some people, as to the origin and purpose of the Easter occasion. This gives us an opportunity to speak of the crucifixion and resurrection of Christ, of the heathen origin of the feasting and revelry that too often marks the occasion, and of the frame of heart and mind we should be in when Easter comes around. Then it also gives us an opportunity to remind one another that the passing of the Easter season does not mean the end of the spirit of worship and devotion to God which should characterize our lives the year round. The observance of the lenten season is often but a mockery because of the excesses practiced by many of those observing it as soon as the season is past. Let us pray, and work, to the end that the Easter season now

GOSPEL HERALD, VOLUME XXIX

When you look at the table of contents at the close of this number you are reminded that we have again completed another year's work on the Gospel Herald. And while you are looking at this table of contents you might take time enough to give it a good looking over, as it gives you an idea of the ground covered during the past year. As usual, the entire range of Christian doctrine is fairly well covered. The same is true of the mission field, of the home, of the Sunday school, and of other departments found in the paper. Besides these, there are a number of features—field notes, correspondences, marriages, death notices, reports of special meetings, etc.—that do not appear in the table of contents. After you have noticed what is included in this table of contents, then give the rest of the paper a careful reading, multiply by 69, and you have some idea as to what you are getting in the course of a year.

As usual, the year has brought about many changes. One change that is especially noticeable here is the absence of Bro. J. A. Ressler, since Oct. 3, 1936, who among his other duties also served as editor of our Mission Supplement. Looking into the field at large, we are conscious of the passing of an unusual number of bishops, ministers, and deacons, and the ordination of as many more to fill the vacancies and supply the field with needed workers. These vacancies are not only noticeable in the activities of the Church but also in the many homes which during the year have been bereft of father or mother, or brother, or sister, or son, or daughter.

at hand may be made the occasion for a deep spiritual impress upon the minds and hearts of many people. "As we have therefore opportunity, let us do good."

It is ever thus. Let us look up, be sure that we ourselves are ready for the Great Change, and press onward and upward.

What Volume XXX will have in store for us, is known to God alone. We expect, of course, that He will be as faithful and loving to us in the future as He was during the past. During the past year He has moved upon the hearts of many of our contributors to help make this weekly visitor a helpful factor in the building up of home and Church, so that we have been WELL supplied in the way of material to fill

up these pages. In behalf of our readers, we feel to thank God and these contributors for what they have done. As to the work ahead, we have the confidence that the same God, as well as these and other contributors, will likewise stand by us in our labors. But as the recital of plans for another year belongs to the first number of Volume XXX, we shall leave all mention of these plans for next week's paper. We ask an interest in your prayers, to the end that God may be glorified, and His cause among men may be strengthened, through the instrumentality of the paper a copy of which you now hold in your hand.

scribed in Matt. 26:67, 68 is somewhat incredible, surpassing belief, hard to believe, unimaginable, inconceivable, especially for the unconverted, though they are good church members. But to those in the body of Christ, through a realization of persecution they can see the holiness which God promised this Holy One for the "redemption" of the world. And His Word is "true," is "yea," and "amen." God gave the "gift," and the Son of God left the glories of heaven, and the "joy" and "peace" and the "satisfaction" and the "beauty of holiness" for He was the "Word." For in the beginning was the Word (the Son of God), and the Word was with God, and the Word was God. The same was God. John 1:1, 2; Heb. 1:5-13. These words portray the Deity of the Son of God. "In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not." These words portray the incarnation of the Son of God. They are illustrated in Isa. 9:6, "Unto us a child is born." The incarnation, unto us a Son is given: the divine Son of God, human, divine Son of man.

Christ is Risen

The crucified and the risen Christ, is the central truth of the grace of God and foundation for the saints of Christ by the grace of God to build upon; in fellowship with the body of Christ, the Church, and Jesus Christ the Head of the Church, which connects the saint with the throne of grace in "worship in spirit and in truth," associated and led by the Holy Spirit in the holiness and directed to the throne of grace in the presence of the Father. Then the Father can answer the prayers of the saints by His Spirit. It makes the saints refreshed because whoso keepeth His Word, in him is the love of God perfected. Hereby know we that we are in Him. Again he that loveth his brother abideth in the light and there is no occasion of stumbling in witnessing for the Risen Christ.

Witnessing for the Risen Christ

The apostles have so profoundly witnessed for the risen Christ, that He was "delivered by the determinate counsel and foreknowledge of God." "Ye (Jews) have taken and crucified and slain, whom God hath raised up, having loosed the pains of death: because it was not possible that He (Christ) should be holden of it again." The resurrection proves that He is Lord and Christ; "for this Jesus hath God raised up. Whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, He (the Father) hath shed forth this which ye (the Jews) now see, and hear." Then they that gladly (voluntarily) received the Word of God were baptized and the same day three thousand souls were added to them. Paul magnified his office to an extent to bring

EASTER MEDITATIONS

THE APPEAL OF THE CRUCIFIED

From the throne of His cross, the King of grief

Cries out to a world of unbelief;
"Oh, men and women afar and nigh,
Is it nothing to you, all ye that pass by?"

"I laid my eternal power aside
I came from the home of the glorified;
A babe, in the lowly cave to lie
Is it nothing to you, all ye that pass by?"

"I wept for the sorrows and pains of men
I healed them, helped them, loved them; but then
They shouted against me, 'Crucify!'
Is it nothing to you, all ye that pass by?"

"Behold me and see, pierced through and through
With countless sorrows—and all is for you;
For you I suffer, for you I die
Is it nothing to you, all ye that pass by?"

"Oh, men and women, your deeds of shame,
Your sins without reason and number and name;
I bear them all on this cross on high
Is it nothing to you, all ye that pass by?"

"Is it nothing to you that I bow my head?
Is it nothing to you that my blood is shed?
Oh, perishing souls, to you I cry
Is it nothing to you, all ye that pass by?"

"Oh, come unto me! By the woes I have borne
By the dreadful scourge, and the crown of thorn;
By these I implore you to hear my cry
Is it nothing to you, all ye that pass by?"

"Oh, come unto me! This awful price
Redemption's tremendous sacrifice
Is all for you, Oh, why will ye die?
Is it nothing to you, all ye that pass by?"

—From "The Crucifixion," by John Stainer.
Sel. by a Sister.

EASTER LILIES

An Easter lily always holds
Within its clean and fragrant breath
Some memory of a young Boy's days
In Nazareth;

Some memory of the Holy One
Who walked the shores of Galilee.
The lily symbols Him a flower
As white as He.

Whether their blossoms light a field,
Or sway at some dim chancel's rim,
Clearly as if a word were called,
They speak of Him.

And whether they line a garden bed,
Their whiteness set in golden flame,
To any listening heart they speak
A precious name.

O lovely white, gold-throated bells,
Almost I think I hear you ring,
And my heart answers as you call,
Remembering . . .

—Grace Noll Crowell. Sel. by Clarence Kreider.

A CRUCIFIED AND A RISEN CHRIST, SAVIOR AND REDEEMER

By D. L. Christophel

For the Gospel Herald.

How much is there contained in the above headline? If we gather up a few of the scattered references, types and symbols, and the promises through the divine Word of God, notice "God has spoken." Read Gen. 3:15. The deepest mystery of the atonement is intimated here. Christ "made sin for us," in bearing our judgment, is typified by the brazen serpent. Num. 21:59; Jno. 3:14, 15; II Cor. 5:21. The first promise of a Redeemer (V. 15) here is where the great highway of the seed commences; Abel, Seth, Noah (Gen. 6:8-10), Shem (Gen. 9:26, 27), Abraham (Gen. 12:2-4), Isaac (Gen. 17:19-23), Jacob (Gen. 28:12-14), Judah (Gen. 49:10), David (II Sam. 7:5-17), Immanuel Christ (Isa. 7:9-14, Matt. 1:1, 20-23, Jno. 3:8, 12:31). In Isa. 7:9-14, this prophecy is not addressed to the faithless, but to the house of the whole Davidic Kingdom. The objection that such a far-off event as the birth of Christ could be no "sign" to Ahaz is therefore puerile. It was a continuing prophecy, addressed to the Davidic family and accounts at once for the instant assent of Mary (Luke 1:33), indicating the plainness and simplicity of the life, in which the young Emanuel should be brought up.

In Isa. 53:1-12, the literal rendering is terrible, "so marred from the form of man was his aspect that his appearance was not that of a Son of Man" not human. The effect of the brutalities de-

glory, honor, and to be a true and perfect witness for Jesus Christ, and to exalt the risen Christ supreme. And he (Paul) gave Him (the Risen Christ) pre-eminence over all the divine and holy convocations. Paul ordained leaders of bishops and preachers and setting the new churches on the basis of true and unadulterated grace of God, which was in operation by the crucifixion and resurrection of Jesus Christ, who brought grace and truth. By grace, through faith, are ye saved. But "by the grace of God I am what I am." And His grace which was bestowed upon me (Paul) was not in vain: but I labored more abundantly than they all; yet not I but the grace of God which was with me (Paul), I Cor. 15:13. Grace is pre-eminently having "superior influence", "superior controlling." May God richly bless you all, is my prayer. Amen.

Tiskilwa, Ill.

OUR HEARTS' BURNING

By L. Bontrager

For the Gospel Herald.

Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?—Luke 24:32.

What did Easter mean to these two disciples walking towards Emmaus after all these happenings, trusting in Jesus to be the King soon to take the throne to redeem Israel?—Sadness and disappointments! the same as all the other disciples and apostles.

What were they to do now? Peter decided to go back to his old job again,—"fishing" (John 21:3). The saying is: "Our disappointments are God's appointments," and how true this was. The Lord's opportunity, to bring new thoughts of a new life among His chosen ones.

Why could they not understand the Scriptures? "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And when their eyes were opened, and they knew him; and they said one to another: Did not our hearts burn within us, while he talked with us by the way and while he opened to us the scriptures? And rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed."

Yes, their hearts burned for joy and gladness for His resurrected life. It all seemed like a new life within them.

Their hearts burned because they could understand the Scriptures now after Jesus revealed it unto them. Their hearts burned, because of the power in His resurrection and victory over the grave.

And what does Easter mean to us?

I am sure that with some of us it means nothing more than any other ordinary day. With some it is a mere "enjoyment" day, and again some celebrate the day by Easter feastings, (egg-eating contests) visitings, worldly amusements, etc. Some are looking forward to Easter time for that new "Easter dress."

The manufacturers and merchants and marketers are looking to Easter time as a "money-making" season. Ah! with all such that are commemorating Easter on these occasions, will fail to grasp the meaning of Easter, they lose sight entirely of the message of Easter. Our hearts burn (with sorrow and sadness) to think that in our civilized America and in our Christian churches, this annual Easter is so much commercialized. Especially do we wish to remind anew our Christian friends, such as the coloring, displaying and eating of eggs, Easter candy, and Easter rabbits, such movements connected with Easter are entirely and clearly paganism.

But some may ask, "Is it wrong to eat eggs on Easter day?"—No; not more than on any other day. But if we have to make a special egg feast on this day to celebrate it, it is an indication that the scriptures also are hidden from our eyes, and our Easter celebration would mean nothing more than what the "world" calls "celebration."—"But if our Gospel be hid, it is hid to them that are lost" (II Cor. 4:3).

To ALL true disciples of Christ, Easter means so much more that they would not think of celebrating this event with old-custom paganism.

Our hearts burn within us to know that "Christ was delivered for our offences and raised again for our justification" (Rom. 4:25). We rejoice that "Christ is now risen from the dead and become the first fruits of them that slept" (I Cor. 15:20).

It means joy to us because "In Him was life, and the life was the light of men" (Jno. 1:4; 11:25). We also rejoice that He arose on the first day of the week for which we now can keep a "Lord's day" once a week "by exhorting one another, and so much the more as ye see the day approaching" (Heb. 10:25); by admonishing and being admonished: "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5). "If ye then be risen with Christ, seek those things, which are above, . . ." (Col. 3:1).

His resurrection gives us a living faith. "He is the author and finisher of our faith" (Heb. 12:2). Yes, our hearts burn because of the joy that Christ was victorious over death, hell, and the grave. "Blessed be the God

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504-Fourth Ave.)

We have many reasons to thank the Lord for the blessings given us. Sunday evening, Feb. 21, Bro. Eli Zook of Allensville filled the regular appointment at the Mill Run Chapel.

On Monday, the 22nd, we received a phone message of the passing away of Brother Minister Jonas D. Yoder of Belleville. The same evening we received a long distance call from Lancaster informing us of the death of Grandma Lehman, a grandmother of Sister Beulah Lehman, one of our Mill Run workers. On Tuesday Sister Lehman, Sister Mina Glick, wife and myself left to attend Bro. Yoder's funeral; Sister Lehman returning to Lancaster, while we remained in Mifflin Co. over night. The next morning we received a telegram informing us of the death of Harry Brenneman of Millersville, a brother-in-law of Sister Nissley. Sister Glick returning to Altoona, we left for Lancaster Co. to attend the funeral. Remaining over Sunday, I preached for the Masonville congregation in the morning services and in the evening at the Vine Street Mission in Lancaster. In our absence Bros. Elmer Yoder and J. B. Kanagy of Allensville helped out in the services.

The death Angel has again called one of our number, a young mother, leaving a husband and three children, the oldest one 11 years old. She was afflicted for three years with Tuberculosis. We praise the Lord for her bright testimony of her Christian experience.

Robert Diamond, grandson of Bro. Charles H. Weyant, deacon of our congregation, died of diphtheria. A private funeral was held.

Sunday afternoon, March 7, baptismal services were held at the Mill Run

and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

When Easter is over, let it be said of us that we were more and more deeply impressed by the joy of a risen Savior than of an over-indulgent and over-eaten stomach—or other like follies or superstitions. Let us never lose sight of the message that Easter has for us.

"But thanks be to God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Greenwood, Del.

Chapel. Two were baptized and one reclaimed. Services in charge of Bishop James Saylor. Bro. Saylor preached in the morning and evening at Altoona. He was accompanied by Bro. Owen T. Lehman.

Bro. Jacob E. Martin of the Marion Congregation worshiped with us in the morning services, March 14.

The Blough Sewing Circle furnished the provisions for February.

Cash Received During Month

February	
Southwestern Conf. Dist.	\$58.58
Allensville Cong.	17.51
Mt. Joy S. S.	28.77
Blough S. C.	2.00
Beech S. C.	3.00
R. Metzler	1.00
Jno. J. Erb	5.00

Cash Value, Clothing

Bethel, Ohio	\$9.00
Beech, Ohio	5.00
Crown Hill, Ohio	3.95
Reid	9.53
Conestoga	5.70
Cross Road and Lauver	10.35
Allensville and Belleville	1.35

Many thanks for your support. We beg a continued interest in your prayers.

Mar. 15, 1937. Joseph M. Nissley.

Knoxville, Tenn.

(709 N. University Ave.)

To all Herald Readers, Greetings: Though a few months have passed since you have heard from us through the Herald, we are still on the "firing line." And sure enough, God is on the THRONE. Just reread Gen. 8:22.

This last week we felt sure that spring had come—the beautiful sunny days, shrubbery putting forth leaves, plum and pear and maybe a few other fruit trees putting forth bloom. Yes, God's promises are sure—but the old adage comes to our mind this morning, "Weather will not be settled right until after Easter." Look at the snow, and you cannot help but feel the chilly air.

Sister Gertrude Williams, who because of sickness was not with us in worship since Christmas night, was with us again on Sunday. Where the congregation is so small, individuals are more readily missed when not in their place. Praise the Lord for those of whom it can be said: "Their seat is not vacant at services when health permits."

Since our last report the following have called with us: Elam and Jessie Glick of Belleville, Pa., who had come to take Aaron Kauffman's car home, which was left here by his sudden illness and death, earlier. About the same date Jan. 28 Pre. Martin Hershey and wife Susan, Deacon Aaron Groff and wife Lizzie of The Lancaster Conference district, stopped with us over night, on their return from Florida. Bro. Hershey gave an interesting message while Bro. Groff allowed himself to be used in opening the meeting.

On Feb. 8 Pre. Simon and Fannie Garber, Pre. Henry and Ada Garber of Mt. Joy Pa., stopped with us over

night on their way on a tour south, via Mississippi and Florida and places of interest along the way, visiting en route among friends and relatives. We are always glad when friends en route stop off with us.

A new road, short cut between Knoxville and Atlanta, Ga., will shorten the route for those who make their trips to Florida and would like to give the Mission a call at Knoxville.

Those who cannot come, will you remember the work at Knoxville when you talk to Him who knows.

March 15, 1937. L. S. Glick.

Hannibal, Mo.

(Mennonite Gospel Mission)

Dear Readers of the Gospel Herald:—One more lamb was added to our number on the evening of March 2, when a ten-year-old girl was received into the Church by water baptism. Pray for her.

During the first two weeks of March, our Bishop, Bro. J. M. Kreider, was with us in several special evening meetings which were held for the strengthening and encouragement of the members. His sermons were all on the subject of the Church. We received many blessings from these spirit-filled sermons, and we were made to appreciate the Church more than ever before.

On Sunday, March 14, we observed communion. Bishop J. M. Kreider and Deacon J. K. Kreider of Palmyra were with us for this service.

The attendance in our Sunday school has been growing. We pray that it might continue to grow, and that we will have real food for the souls of those who come.

We want to take this opportunity to thank all the congregations and individuals of the Church for the support which has been given us, by way of donations, or provisions. May God richly bless each one.

Recent visitors in the home were: Sister Esther Detwiler, Birch Tree, Mo.; Sister Martha Detwiler, Cherry Box, Mo.; Bro. and Sister Clayton Horst and family, Wellman, Iowa; and Bro. and Sister Leroy Zook and Marlin, Parnell, Iowa.

Due to the ill effects of scarlet fever, Sister Nora King was forced to return to her home in Parnell, Iowa. Sister Martha Detwiler will take her place in the work until she is able to be with us again.

March 16, 1937. Aline Sommerfeld.

SOUTH AMERICA WEEKLY NEWS LETTER

For the Gospel Herald.

From the Orphans' Home

In the first week of December the furniture of the superintendent and his family arrived. From that date there has been so much to do that we have scarcely made any impression on the

work. Hardly anything has been done in the yard around the house because during the heat of summer it is not suitable to make garden. The house is so nice and spacious that we can scarcely appreciate all the conveniences.

And the truck farm and vegetable garden! What shall we say about it? We have eaten peaches, cherries, plums, and strawberries from the orchard. Every day we find all classes of vegetables on the table such as butter beans, beets, turnips, cabbage, carrots, squash, cucumbers, roasting ears, tomatoes, onions, asparagus, etc., etc.

And what is to be said about the family? The three boys—Carlitos, Rolando and Ernesto—are the ones who help with the farm work. The girls that have arrived until now are: Yolanda, Zulma, Elsa, Maria Esther, and Margarita. (Since this was written, two little motherless girls, and a fatherless boy have been received into the orphanage family.) Quintina is the young lady who with a strong arm helps the matron; and Arturo and Roberto are the young men who are the principal farmers. There are also three in the director's family.

Our house has five outside doors through which one may enter, so there is a standing invitation to visit the Home.

Brother O. O. Miller's Visit

It was a great privilege for the Argentine missionaries to visit with Brother Miller on the 21st and 22nd of January. As is generally known from other sources that he made the trip to South America to visit and help the Russian colonists in Paraguay, so that his coming to our field was really a side trip, but to all concerned very profitable. The meeting with him took place in Bragado, with all the missionaries and missionaries' children in attendance. This town was chosen because it is easily accessible, and because several new buildings had gone up here since Brother Miller's visit in 1931. There was no definite program arranged, but we rather gathered around in a circle to enjoy an informal conversation touching the work of our mission field, mission work in other lands, and the activities of the home churches. Brother Miller was impressed with the pressing need for more workers in our newer extension work in Cordoba and surrounding district. He also noted that since he was here five years ago, all the workers have become five years older, and no young missionaries have been sent in these years except Elsie Shank. We believe that Brother Miller will make efforts to arouse the home churches to give more of her sons, her service and her substance. Incidentally we make a plea through these columns, as we have done before God on our knees, that more laborers be sent to the harvest which is truly great.

Cor.

LETTER FROM EAST AFRICA

Musoma T. T., E. Africa,
Mugango Station,
Feb. 16, 1937.

Dear Herald Readers, Greetings:—
"They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." We praise our Lord that we have found the fatness of our Father's house in our youth and have been satisfied. We praise Him that those in a strange land are tasting of the fatness of His house. Here at Mugango quite a number have confessed Christ and are coming each week for instruction. Some are indifferent too. Several weeks ago we started Sunday school. Our attendance this past Sunday was fifty-one. We have our services in the garage, and the building is about full each Sunday.

So many sick folks are coming in with ulcers, some as large as the palm of a hand. It is so hard to get these sick folks to come to services. They have so many excuses. One boy is coming regularly to services that several months ago had to be carried here because he had such a bad ulcer. With their lips they seem to be thankful but they do not see how anxious God is to give them healing for their souls, if they would be willing to accept, but the darkness of this world has blinded their minds. Pray for them.

The building work is coming along fine. Some rains have hindered, but now the dwelling house is under roof and the walls are mud-plastered inside and the ceiling boards are hung. This week we are moving into the rooms, as they are finished.

Bro. Ferster expects to spend one week here yet, then he will return to Bukiroba until the time of starting the work in Uzanaki.

Next week school will be opened regularly for the Majita boys who are here for their third standard. Thus far they had only occasional teachings. After the building work is nearer completed school will open for the children too. Remember this school work in your prayers.

Today we spent at Bukiroba. Dr. Shenk is here from Shirati for ten days already. This morning Bro. and Sister Leatherman became the happy parents of a baby girl. Her name is Lois. They are both doing well.

Our gardens are coming nicely, but this week has been real dry. We are expecting the heavy rains during this month. We are enjoying some very good peaches this month, sent from Kenya, as well as the pawpaws and bananas which we can get here almost all the year around. The pineapples and mangoes are in season now too.

We praise our heavenly Father who is blessing us abundantly in every way.

Until He comes,
Elizabeth K. Stauffer.

WEEKLY LETTER FROM INDIA

Greetings in the Name of Christ:—
We have much for which to praise the Lord. Do we not too often fail to be truly grateful to Him for daily blessings because we live in expectation only of special blessings which He might send us? May our lives daily show forth His praise.

Just now the touring season is on and some from each station are out in special evangelistic work. Observing this work is very interesting to those of us who are new here. The workers live in tents. When the work is completed in one village they move on to the next. They have several appointments each day. It is necessary to take all supplies and equipment along on these trips. Ox carts carry the tents and provisions. The workers often use their cycles where they can be used. On last Sunday it was our privilege to be at a large bazaar fifteen miles from here, where there were hundreds of people. The Story was told in song and by preaching. Many scripture portions were handed out. In a number of cases the parents said they could not read, but that they had children who could. It was very encouraging to see this interest manifested among these folk of the jungle. There are so few who can read that it is always an encouragement when one finds some who want these Gospel portions and are able to read them. We pray that among those who heard and received the Gospel that day, some may really desire and find the Light. Will you also pray that God's Spirit may enlighten these lives blinded so long by sin.

Recently Dr. McLiesch of the World Dominion Movement was with us. He was consulted in the selection of a location for the mission in Africa. Those of the missionaries who live in and near Dhamtari were privileged to hear him speak one evening at the home of Bro. Miller. Dr. McLiesch has traveled extensively among missions and gave us some valuable suggestions on evangelism in which phase of mission work he is especially interested. He emphasized the importance of much direct teaching of the Bible and encouraged us to expect great things of the Lord. His brief stay was appreciated.

Our different congregations have been organized for 1937 and the new officers are now assuming their several duties. Will you pray that each member may be a true witness of Christ this year and that the churches might be light-houses of truth in the darkness and sin about them. The environment of many of the Christians is full of temptation; so will you pray that God

may give them His grace and power to overcome and live victoriously.

In Christian love,
Feb. 16, 1937. Nellie M. King.

TURNER, OREGON, THE LOCATION OF THE AUGUST GENERAL CONFERENCE

By C. F. Derstine

For the Gospel Herald.

Like an immense evergreen park, approximately 300 miles long and 100 miles wide, Western Oregon extends from the Columbia River to the Siskiyou mountains and from the Cascade mountains to the Pacific Ocean. It is a land of tree-clad mountain ranges topped here and there by high peaks, many of them eternally crested with snow—a land of beautiful valleys, broad rivers, crystal lakes, and ocean coastlines—a land of cool, sunlit summer days and mild, equable winters—so mild, that many Oregonians do not possess an overcoat. While speaking in Oregon during December we had the thrill of feeling that we were in the days of early spring in the Virginia's. However, in winter a rain coat is a constant necessity. This accounts for the mass of moss which has fastened itself on the trees and forests, from an inch in length to six feet. Personally, we saw it five feet long, hanging from the trees; but friends of known integrity, informed us that six feet long moss has been measured by themselves.

It is in the above described district that Turner, Oreg., is located; in the suburbs of Salem, the capitol city of the State. Salem is also the second largest city of the state. It is a beautiful city. Its capitol building, however, has been burned to the ground, and a stately new capitol building is in process of erection. The city is not large, as eastern cities go, but is more beautiful in general. From the heart of the city, the roads wind some seven miles, through interesting city scenes and beautiful countryside to Turner.

The following cities are within motoring distance of Turner: Portland, Oregon City, Woodburn, Salem, Monmouth, Newberg, Silverton, Albany, Dallas, Willamina, Lebanon, Corvallis, Eugene, Black Rock, and others.

Turner is located on good road, about five miles from the main Highways, which run through Oregon, north and south. Turner is also located on the Southern Pacific Railroad. This affords the possibility of groups traveling together, as well as to have their sleepers placed on the side track for the four nights of the Conference.

The following congregations are located within driving distance of Turner (and the drive itself is worth the extra mileage for those who will be billeted a little farther away): Sheri-

(Continued on page 1098)

SUNDAY SCHOOL LESSON

Theme for the Quarter: MESSAGES FROM GENESIS

OUTLINE STUDY

Lesson for April 4, 1937.—GOD THE CREATOR.

Lesson Scope.—Gen. 1:1-2:25.

Lesson Text.—Gen. 1:1-5, 26-31.

Time and Place.—In the beginning; Garden of Eden.

Leading Characters.—God and man.

Golden Text.—In the beginning God created the heaven and the earth.—Gen. 1:1.

Points for Meditation.

1. "In the beginning."
2. God the Creator.
3. Man the creature.
4. Relation of man to the rest of the creation.
5. Evolution Vs. Genesis 1 and 2.
6. Original state of man.

Introductory Thoughts.—We are beginning a very interesting and very important series of lessons, as you will notice by taking a glance over the lesson subjects listed in the beginning of your quarterly. The lesson before us should be accepted as a plain, matter-of-fact narrative of events that actually occurred just as herein set forth. Go wrong on the first two chapters of Genesis, and the Bible is to you a meaningless book.

LESSON COMMENTS

The Creation (1-5).—In these few verses are found but the beginning of the creation story; the events that occurred the first day. For the complete story include the omitted verses in our lesson text. In this narrative we notice: (1) The infinite power of God—He had but to speak the word, and the universe sprang into existence. It reminds us of the words of John: "All things were made by him; and without him was not anything made that was made." (2) The Trinity of God. Besides the Father we have the evidence of the presence of the Son (in the verse just quoted from John), and also of the Spirit, in these words: "And the Spirit of God moved upon the face of the waters." (3) The order in God's handiwork. As the inspired writer says, "Our God is a God of order." There is system and order in all His works. The simplicity of the inspired record. We find here no grandiose expressions. Notice a few expressions: (1) "And God said, Let there be light: and there was light." (2) "And God saw the light, that it was good: and God divided the light from the darkness." So simple is the language that the simplest child can understand it; and yet so profound, that the most scholarly theologian can never fathom it to its depths.

"And the evening and the morning were the first day," is the concluding sentence in the narrative of the first day's work. A similar remark is found at the close of each day's record. It is when we get into the midst of the work on the sixth day that we find the crowning work of God's creation.

Creation of the Human Race (26-31).—We spoke of the Trinity of God; also of the simplicity of the language used

in this narrative. Both are in evidence in this part of the lesson. "Let us make man" implies the Trinity—Father, Son, and Holy Ghost—for all had a part in the creation. When "God spoke" it was the Father, the Son, and the Holy Ghost (the three in one) who uttered the words. As for simplicity, notice the words, "Let us make man in our image."

Another thought is noticeable as we look at these words. God created the lower animals, but never once spoke of them bearing His own image. There were two things not yet brought into existence: man, and the Sabbath or day of rest. As for man, while he is an imperfect being, he bears the image of his Maker; in that he is endowed with a soul that puts him into a class by himself so far as the animal creation is concerned. Man lost that image in the fall, but regained it again in Christ. Saved man is a finite image of an Infinite God.

Another thing that comes to light in this narrative is the provision which God made for the perpetuity of the race. Hear the command: "Be fruitful, and multiply, and replenish the earth, and subdue it;" four things, all in the will of God, all pertaining to the glory of God and the welfare of man. How wonderfully glorious all would have been

had all men remained true to the purpose for which God created them.

Not only did God make provision for man but also for the brute creation. Both man and beast were to subsist on the vegetable kingdom; live on a vegetable diet. This also was spoiled in the fall of man; but of this we shall speak in a subsequent lesson. For man, God instituted a home, to be made blissful and fruitful through marriage, and also set apart one day out of seven as a day of rest and worship, both of which provisions are set forth in the second chapter. The power, love, wisdom, and goodness of God are impressively portrayed in the first chapter of Genesis.

We have yet to notice the divine judgment upon His creation: "And God saw everything that he had made, and, behold, it was very good." He being perfect God, His creation could not have been otherwise. He had made a good beginning and, notwithstanding the fact that through the waywardness of man this old world has been miserably spoiled by sin, God will so overrule that the end of earth will be more glorious than the beginning—in that all the blood-bought sons and daughters of God in every clime and age will be received up into glory and share His presence and glory throughout eternity. While they who die in their sins will reap the result of their own folly, the redeemed through Christ will share in the final triumph.—K.

BIBLE MEETING TOPIC

THE CHRISTIAN CONSCIENCE.—
II Cor. 1:12-24; Heb. 10:14-22

Topic for April 4

MOTTO

"Holding the mystery of the faith in a pure conscience."

OUTLINE STUDY

- I. What a Conscience Is.
 1. An inward witness.—Rom. 2:15; II Sam. 24:10; Acts 2:37.
 2. A good conscience approves.—Acts 24:16.
- II. The Christian Conscience.
 1. Has been purified by the blood.—Heb. 9:22.
 2. Cleared by repentance and faith.—Acts 2:38; Heb. 10:22.
 3. Kept in faithfulness.—Heb. 3:12-15.
- III. The Working of the Christian Conscience
 1. Man suffers to be true to it.—I Pet. 2:19.
 2. Submits to its duty to rulers.—Rom. 13:5.
 3. Considers the conscience of others.—Rom. 14:15-23.
 4. Seeks to commend our conduct in the conscience of others.—II Cor. 5:11.
 5. Adjusts changes according to enlightenment.—Acts 26:9, 19.
 6. Responds to the prompting of the Holy Spirit.—I Thess. 5:19-23; Eph. 4:30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Conscience."

2. Gaining a Good Conscience.
 - a. Confessing our wrong-doing.
 - b. Righting our wrongs.
 - c. Seeking forgiveness of God and man.
 - d. Cleansed by Jesus' blood.
3. Keeping a Good Conscience.
 - a. Obeying God in all things.
 - b. Living right as far as we know with others.
 - c. Heeding the voice of God in our conscience.

For Seniors.

1. What Is the Conscience?
2. A Clean Conscience.
3. Keeping the Conscience Clean.

PERSONAL THOUGHT

The life which is true to a conscience enlightened and purified by Christ is truly happy. Do we enjoy such happiness?

SEED THOUGHTS

Conscience is merely our own judgment of the right or wrong of our actions, and so can never be a safe guide unless enlightened by the Word of God.—T. Edwards.

Conscience is the voice of the soul as the passions are the voice of the body. No wonder they often contradict each other.—Rousseau.

The torture of a bad conscience is the hell of a living soul.—Calvin.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One single sin indulged in makes a hole you could put your head through.—C. Buxton.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MARCH 25, 1937

Field Notes

Bro. Milton Brackbill of Paoli, Pa., is
expected to begin a series of meetings
at the Bethany Church near Elida,
Ohio, on April 1. S.

Bro. Milo Kauffman of Hesston,
Kans., is booked for a series of meetings
at the Midway Mennonite Church near
Columbiana, Ohio, June 4-13. S.

Sister Hannah Hamilton of Harper,
Kans., has recently been added to the
force of mission workers at the Men-
nonite mission in Hutchinson, Kans.

The Ohio Mennonite and Eastern A.
M. Joint Conference will be held at the
West Clinton Church, Fulton Co., Ohio,
the last week in May, nothing prevent-
ing. J.

March 18 ended a two-week Bible
school at Fairview, Mich. 114 enrolled.
Bros. S. G. Shetler and C. C. Culp in-
structors. Good attendance and in-
terest. S. L.

Steps have been taken, and the Wal-
nut Creek congregation in Holmes Co.,
Ohio, is looking forward to the ordina-
tion of a minister on April 11, if present
plans carry. J.

Baptismal services were held at the
Maple Grove Church on Sunday, March
14, at which time nine were baptized.
One of the applicants could not be pres-
ent on account of sickness. Z.

An inspirational song service, includ-
ing an address and also a children's
meeting, at Landisville, Pa., Mennon-
ite Church, is to be held on Easter Sun-
day afternoon, at 2 o'clock. You are
invited. B.

The congregation worshipping at East
Chestnut St. Mennonite Church, Lan-
caster, Pa., is looking forward to a
week-end meeting, beginning Saturday
evening and continuing all day on
Easter Sunday.

Bro. Perry A. Heller of Los Angeles,
Calif., preached for the congregation
worshipping in Central Church near
Archbold, Ohio, on Sunday morning,
March 14, and performed a similar serv-
ice in the Clinton Church in the same
community in the evening. F.

A brother writes from Apple Creek,
Ohio: "Bro. B. B. King was with the
Sonnenberg congregation in a refresh-
ing series of meetings. Souls found the
Lord, and the Church was greatly
strengthened in the conservative
cause."

A good word comes from the Stony
Brook Church, York Co., Pa., where
the annual meeting of the Eastern Men-
nonite Board of Missions and Charities
was held last week. A letter bearing
on this subject will appear in these
columns next week.

Request for Prayer.—A burdened
mother requests the prayers of God's
people in behalf of her wayward hus-
band and children, and also in behalf
of the younger children, that they may be
won for the Lord as fast as they come
to years of accountability.

A movement is on foot to purchase
a house of worship for the little flock at
Culp, Ark. This can be done at a very
small outlay of money. Those interest-
ed should correspond with Bro. J. R.
Shank, Versailles, Mo. If any dona-
tions are sent to him, they will be put
to the right place.

Sunday School Literature.—Several
of our quarterlies are a little late this
quarter. But, unless there are providen-
tial hindrances, we hope to have all
but one of them in the hands of the
majority of our schools by the last Sun-
day in this month, and this one ready
for use in all our schools by the first
Sunday in next month.

Brethren Allen H. Erb of La Junta,
Colo., and E. M. Yost of Greensburg,
Kansas, have been secured as instruc-
tors in the victorious life conference to
be held jointly by the Pleasant Valley
and Crystal Springs congregations near
Harper, Kans., beginning Thursday
evening, March 25, and ending Sunday
evening, March 28.

Following is part of schedule of ap-
pointments for the Mennonite mission
in Wichita, Kans.:

Easter Sunday, J. J. Zimmerman,
Harper, Kans.

April 4, R. M. Weaver, Harper,
Kans.

April 11, Milo Kauffman, Hesston,
Kans.

A brother writes from North Lima,
Ohio: "Bro. Elmer Yoder of Allens-
ville, Pa., preached a stirring sermon at
the North Lima Church on Sunday
morning, March 14, and in the after-
noon he accompanied the writer to the
Kidron Mennonite Church where he
again favored many brethren and sis-
ters assembled there with an afternoon
and evening message."

A Correction.—Several weeks ago we
announced that the annual meeting of
the Mennonite Board of Missions and
Charities is to be held at West Liberty,
Ohio, May 30 to June 1. That was the
decision at the time. But since that
time, for several reasons, the time has
been changed to June 13-15. An in-
teresting program has been prepared,
and we look forward to an interesting
meeting. Let our looking forward be
accompanied by our prayers.

Life of Peter S. Hartman.—This is
the title of a new book just off the press.
It is a 73-page book, giving the life
story of the interesting brother who
was "Uncle Pete" to thousands of peo-
ple, young and old. The book was writ-
ten by Bro. H. A. Brunk of Harrison-
burg, Va., to whom all orders should be
addressed. Retail price, paper 45¢,
cloth, 65¢. Bro. Hartman was well and
favorably known, and many of his
friends have been waiting for the book
as a memorial of his life.

The monthly Bible meeting at the Columbia, Pa., Mission will be held, the Lord willing, on Saturday evening, April 3, and all day Sunday, April 4. An interesting program has been arranged. Bros. Noah Mack, New Holland, Pa., and Roy Otto, Springs, Pa., are to be the instructors.

Bro. J. Irvin Lehman, Chambersburg, Pa., spent last week-end in the Johnstown, Pa., District in the interests of the Eastern Mennonite School, of which institution he has been appointed Field Worker. He filled appointments at the Pleasant Grove Church in the forenoon and Blough Church in the evening. Bro. Lehman was engaged in similar work in the Martinsburg-Altoona District in the beginning of last week.

Bro. A. J. Metzler of Scottdale spent some time over last week end in the Johnstown, Pa., District in the interests of the Lord's work. He was with the Stahl Church on Sunday morning and with the Blough Church in the afternoon, returning to Masontown, Pa., for services in the evening. Bro. Daniel Kauffman of this office, filled the appointment at Masontown in the morning.

H.

Correspondence

Upland, Calif.

Greetings to All in Jesus' Name:—On March 4 we had our annual business meeting. The meeting was marked by unity, and interest was shown by all in the work of the Church. Election of officers as follows: Mission Bd. Mem., Jacob Roth; Chor., Katie Hostetler, Claud Hostetler; Trustee, L. K. Horst; Cor. Guy Hostetler; Y. P. Com.: Ed. Harder, Abraham Miller, Paul Bucher; Sec.-treas., L. K. Horst, was elected by the trustees; Children's meeting Supts., May Harder, Olive Bucher. The officers previously elected by the Sunday school are as follows: Supts., Guy Hostetler, Ed. Harder; Secy., Miriam Harder; Treas., Claude Hostetler; Chors., Katie Hostetler, Fannie Bucher.

The sisters' sewing circle at their December meeting, elected officers as follows: Pres., Sister Harder; Vice Pres., Sister Bucher; Sec.-treas., Nora Hostetler, Sister Greiner. During the past the Lord has been blessing this prayer need circle. Let your prayer needs be known to the prayer circle. We solicit the prayers of God's people for a greater burden in this part of the service. With the new year came new opportunities and responsibilities, and we have the promise that He will be with us. May the Lord richly bless the work at this place. Because we are here to help souls find Christ as their personal Savior, "in such a time as this" we ask an interest in your prayers.

March 8, 1937.

Cor.

Midland, Mich.

Christian greetings to the Herald Readers:—The Midland congregation is looking forward to some special services in the near future: April 5-9, preaching services each evening, in charge of Bro. C. C. Culp; April 11, members' meeting; April 18, communion.

On March 14 a few decisions were made by the congregation. First, to purchase new song books (New Hymnals); second, to have a summer Bible school.

Recently an aged man, Mannassa Kauffman was received into church fellowship by water baptism. He had been in poor health for some time. On March 11 he departed from this life. Short services were held at the Nehil funeral home, after which the body was taken to Indiana for burial.

We solicit your prayers, in behalf of the work at Midland.

March 15, 1937.

Cor.

Nappanee, Ind.

(N. Main St. congregation)

On Feb. 28 baptismal services were conducted by Bros. David A. Yoder and Homer North, in which eighteen young people were received into church fellowship by water baptism; also a young mother was received by letter.

Sunday, Mar. 14, Bro. Geo. Troyer and family, recently returned from India, were in our morning worship. Sister Troyer spoke to the children upon the need and the vastness of the work in India. After scripture reading by Bro. North, Bro. Troyer brought us the morning message, based upon John 15:5. Indeed, our lives need pruning, that we may bear more acceptable fruit.

Recently members of the church met in a business session and took steps toward creating a fund to be used in enlarging the present church building at some future date.

Leander L. Hershberger.

March 17, 1937.

Scottdale, Pa.

Greetings in the Precious Name of Jesus:—During the past two weeks, March 7 to 21, the Lord has blessed us with a feast of spiritual things, when evangelistic meetings were conducted by Bro. H. J. King, Harper, Kans. His inspiring messages each evening were filled with pointed truths from the Scriptures. The Holy Spirit manifested His presence by revealing to the hearts of sinners the need of confession and to the hearts of believers the need of reconsecration. He brought timely messages on the Sunday afternoons of March 14 and 21. This series of inspiring meetings closed Sunday evening, March 21, with the message, "What Will You Do With Jesus?" We trust you will remember in prayer the efforts put forth here in behalf of the lost.

The many who had been sick with colds and influenza during the past few weeks are about all recovered and back to their posts of duty. It was expressed by one that a person does not appreciate good health until it is gone.

On Thursday morning, March 18, we were pleasantly surprised by the presence of Bro. O. N. Johns, Secretary of the Mennonite Publication Board, Canton, Ohio. He came here in the interest of business in the work of the Board and of the Publishing House. He led the morning devotion in the assembly room of the Publishing House.

On Thursday, March 1, the sewing circle of the Masontown Mennonite Church and the sewing circle of the Scottdale Church met at Scottdale for a day of sewing and Christian fellowship. In the afternoon Bro. King brought an appreciative message to the members of the two circles.

March 20, 1937. Ellrose D. Zook.

Tuleta, Tex.

Greetings in Jesus' Name:—We appreciate having with us Sister Agnes Aschliman, who came from the La Junta Sanitarium several months ago. She is greatly interested in helping with the Mexican missionary work.

Ed Hershberger and son Donald arrived two weeks ago from Wichita, Kans., in the interest of their health. They intend locating here if conditions are agreeable.

We were glad for the following visitors: Brother and Sister Fred Brenne-man, with their children, Norma and Paul, of Tofield, Alta., who spent several weeks in Texas. Bro. T. K. Hershey accompanied them as far as Excelsior Springs, Mo., where he will spend some time in an effort to regain his health fully. Bro. and Sister Rufus Gingerich of Kalona, Iowa, also spent part of the winter with us.

Mrs. Mollie Christophel, of Norcross, Minn., Mrs. Gertrude Koerner of Cul-lom, Ill., and Mrs. Christina Koerner of Cabery, Ill., are spending the winter with their sister and nephew, Sara and Amos Unzicker.

Sister H. J. Yoder, with two of her children, Jessie and Robert, returned from Oronogo, Mo., after spending several months with her parents, Bro. and Sister Andrew Shank.

On February 26, a profitable evening was spent at the home of Bro. E. S. Hallman and family when members of the congregation met to present him with a Plymouth car in place of his old one which had done faithful duty for a long time. Bro. and Sister Hallman and daughter, Anna, expressed their appreciation for this gift made possible by friends far and near. The evening was spent in singing. The car will also be used for the Lord in Mexican missionary work.

Mar. 18, 1937.

Amos Unzicker.

Miscellaneous

"AS A LITTLE CHILD"

By Lawrence Keister

For the Gospel Herald.

The Christ of God came near and stood
Right at my door, so kind and good;
I asked Him then to come inside,
And there He is and will abide.

His kingdom comes when I obey
His holy will day after day;
His Spirit truly lives with me,
For I desire His company,

My prayer can not have far to go,
For God is near, as Christians know;
My praise ascends like incense sweet,
And seems to go where angels meet.

For God can bless when I believe,
And He can give if I receive;
Nor need I sin, as many do,
Repent again and start anew.

My Christ is always just the same,
His honor bright,—His holy name
Protects me well from worldly ways
And keeps me faithful all my days.

Scottdale, Pa.

OLD TIME REVIVAL XVII

By T. K. Hershey

For the Gospel Herald.

From the angle of the theme of this series, we have studied several Old Testament and two New Testament characters. It would not be complete, however, unless we included the Master Himself as an example in evangelism.

Jesus as an Evangelist

1. Seeking the Lost.

In Luke 19:10 we read, "For the Son of man is come to seek and to save that which was lost." To me, one of the most beautiful studies in the life of Christ is that of His desire to save souls. It is interesting to note that the text cited comes right after He found Zaccheus.

We find several times in the life of Christ where He sought folks. In Matt. 18:12 He is concerned about the lost sheep. The ninety and nine in the fold, He realized were safe, but His attention was directed to that poor lost one out on the mountain side. It must be found and saved.

In John 1:43, "Jesus found Philip and said unto Him, Follow me." In John 5:14 Jesus found the man that He had healed in the temple. In John 9:35 He heard that they had cast the man born blind out of the temple. He set about to find him and He found him.

In these texts, we observe Jesus as a seeking Savior. He was always concerned about the lost. All who are called to preach the Gospel should have no less a motive in their evangelistic efforts. The lost whom He came to redeem was His chief concern. We will

hardly realize an Old Time Revival until we too are similarly concerned. When hell becomes real to us, then we will seek until we find the lost. Our mission is nothing less than His was. Every preacher that holds a series of meetings should from the beginning make the ungodly feel that he is interested in their soul's welfare. He can truly say, "I am come to seek and to save that which was lost, and I do it by pointing you to the Lamb of God that taketh away the sin of the world."

2. A Compassionate Leader

One of the outstanding characteristics that must be found in successful evangelism is that of compassion for souls. In Matt. 9:36 we find the multitude moved Jesus with compassion, because they fainted and were scattered abroad as sheep having no shepherd. There is nothing that should move us more than a multitude of lost souls. I am writing these lines in a cabin in Laredo, Texas. About two hours ago, I returned from Monterrey, Mexico, where I saw thousands of individuals as sheep without a shepherd. That sad expression, so evident, reveals that life for them is very hard. Poor folks—no knowledge of the Gospel, and because of the attitude of the government, many have no way of knowing the plan of salvation. How sad! How it moves one to see their sad condition! Jesus was moved, and so will you, brother evangelist, if the love of God is shed abroad in your hearts by the Holy Ghost. Matt. 14:14 and 15:32 are texts that further show how multitudes moved Jesus. Read them.

The unfortunate moved Jesus. When the two blind men cried out, "Lord, have mercy on us," and were rebuked by the multitude, Jesus was moved with compassion and asked them what He could do for them. He touched their eyes and they received their sight. Poor blind men! The masses rebuking while the great heart of Jesus bubbled over with sympathy for them. How do the spiritually blind move us as evangelists? To what extent are we moved? They may not be of our "caste," "color" or nationality, but we will be moved equally for them.

Years ago, I heard an evangelist say, "If I were going down the road and I would find two men half dead, the one a white man and the other a Negro, I would offer to help the Negro first." That statement brought much severe accusation. An explanation had to be made. He explained thus: "There would be ten ready to help the white man, and perhaps only one to help the Negro." It is easy to help spiritually those of our own denomination or kind; but the outcast, diseased, and down and out folks, do they move us?

Then too, cities moved Jesus. "O Jerusalem, Jerusalem, how oft would I have gathered you—but ye would not." O the sin in our cities, both at home and

abroad! Sins committed in a public way and behind closed doors! Do these things move us? Do we have such a burden for souls that would move us to have compassion on the thousands of godless in our cities? May God bless the city missionaries in their efforts that by all means some may be saved.

The sick and diseased moved Jesus to action. It should do no less to every evangelist. In Mark 1:41 we read, "And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him (the leper) 'I will, be thou clean.'" If there is anything to make us loath to aid a person, it would be the sight of a leper. Yet that great heart of Jesus was moved on seeing this poor afflicted soul. How many spiritual lepers there are all around us! Do they move us with compassion?

The bereaved moved Jesus. "And when the Lord saw her, He had compassion on her and said unto her, Weep not." This took place on seeing the bier of an only son being carried out to the burial ground. The tears of that bereaved mother moved to compassion the great heart of the Master. Does a scene like that move us? How many bereaved and afflicted folks we find around us and we are not moved at all. Our hearts are not stirred as they should be. There are many spiritually dead, sons and daughters of our members. These parents' hearts are torn and bleeding on realizing that they are being carried out as dead. Do we evangelists concern ourselves for them as Jesus did and still does? If we failed to be moved on seeing so many spiritually dead around us, let us no longer ask, Why is there no Old Time Revival?

3. Man of Prayer

When one studies the life of the Master Teacher, he is impressed with His life of prayer . . . "And in the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed." Jesus, it seems, did not neglect His morning devotions. Could we know every detail of His life, doubtless, we would find that this was a daily practice. Surely, every evangelist should do no less. If it was necessary for Jesus to have His morning devotions; how much more necessary it is for us, His followers. "AND when He had sent them away, He departed into a mountain to pray." This was in the evening. So Jesus prayed alone in the mountain or in some solitary place both morning and evening. From this, every evangelist may learn the secret of success.

"Great multitudes came together to hear and to be healed by him of their infirmities; and he withdrew himself into the wilderness and prayed." Thus we see that when great and difficult things were to be accomplished, Jesus withdrew to pray. Brother, many come to hear you in special meetings. They desire to be healed physically and

spiritually, and you must not forget that this kind goeth not out but by prayer and fasting. Is it your custom to withdraw to be alone in prayer? Have you learned the power there is in such secret places? Try it, and great will be the result.

I wonder how many evangelists living today there are in our own beloved Church who have ever spent the whole night in prayer. Luke tells us that Jesus did this. "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer." What wonderful experiences come to one during such a night! A whole night with God in prayer! What power, brother, you are denying yourself, if you neglect these secret hours of prayer! A general study of the life of Moses, Samuel, Elijah, Daniel, Peter, Paul, Cornelius and Christ Himself, reveals the fact that these spent much time on their faces before God. If an Old Time Revival is to come to our Church, we must do likewise.

4. Fearless Teaching

Jesus is an example when it comes to methods of preaching and teaching. A very striking illustration of this is found in His denunciation of the sins of the scribes and Pharisees as recorded in Matthew 23. Jesus here rebukes ambition, place-seekers, title-seekers and hypocrisy. He condemns false doctrines, outward righteousness, inward corruption, and sanctimonious profession. False teachers, false profession, inconsistency, selfishness, self-exaltation, hell, spiritual blindness, formalism, sins of omission, filthiness, and corruption are here condemned by the Master Teacher. Every evangelist who really desires an Old Time Revival must not cease to condemn these outstanding evils.

5. Untiring

Jesus is an example to us in His untiring efforts. He was always busily engaged in saving souls. His passion for souls kept Him seeking souls, preaching and condemning sin wherever He went. Let us study the busy life of the Master and decide that we, too, are willing to spend and be spent for others.

6. Conclusion

Brother evangelist, to what extent do you seek souls? Are you, as a leader, moved with compassion for the lost, as was Jesus? Do the multitudes, the unfortunate, the cities, the sick, and the bereaved move you as they did our Master?

To what extent, do you pray? Have you spent nights alone with God? Study again the value Jesus placed on being alone with God. Try it, brother. Are you a fearless preacher? Do you denounce sin in all its forms? If not, you will fail in your efforts to usher in an Old Time Revival. We plead with

you to study the life of Jesus in the light of evangelism and note what made Him so successful, and go thou and do likewise and an Old Time Revival will be the result.

Tuleta, Texas.

(To be continued)

TURNER, OREGON

(Continued from page 1093)

dan, Hopewell, Zion, Bethel, Albany, Fairview, Molalla. The grounds afford sleeping quarters for a hundred or so—in the rooms inside the Tabernacle, cottages, and other buildings.

The Tabernacle is located a nice walking distance from the depot, as well as from the stores, homes, etc., of the little village. The buildings on the grounds are the following: tabernacle, 16 other buildings, and the care-taker's home. The grove also affords a large space for the erection of tents, which have been such an excellent way of taking care of those who would rather remain on the grounds. Many guests of General Conference bring their own tent and sleeping quarters. However, those interested in renting tents, beds, etc., as so many were at Kitchener, in 1935, might inquire of the chairman of the Oregon Committee, Bro. Fred J. Gingerich, Canby, Oreg., route 3.

The grounds compose some 12 acres of land, with adequate space for parking cars. There are some 150 trees of many kinds; oak, pine, fir, covered with perpetual moss. On the rear of the grounds "Mill Creek" flows by, quietly murmuring its own song. The grove affords ample shade for tenting, and place for those moments of fellowship—wide fellowships, which a General Conference makes possible. These contacts mean more to a person than words can express. The contacts which the writer has had over the lapse of 25 years are one of precious memories, and a blessing of lasting sequence. The grounds also have sanitary equipment of the first order, including a first class laundry. This laundry can be used by those staying on the grounds. The water supply is adequate, sanitary, as well as tasty.

The question may arise, "Why so large a tabernacle, located in the suburbs of a small village?" The reason for this can easily be given. Turner is named after a Christian gentleman, by that name. His sons and family were anxious to erect some memorial to remember their Christian father, something in line with his deeply religious character. This ground, grove, tabernacle, buildings, etc., are not allowed to be used by any worldly organizations or gatherings. This means a great deal in creating a good physical background for a spiritual Conference. It is not a playground, not an amusement park. It affords the Christian close contact with nature, quiet, relaxation, mental refreshment, and spiritual inspiration.

When the committee met the officers in control of the grounds and tabernacle, they were courteously received, to the extent of even changing the date of their main gathering, the Christian Endeavor Convention of the State of Oregon, of the Disciples Church. Their low price of \$35, does not even cover expenses involved. They had been wishing that other Christian bodies would request the use of the facilities.

The tabernacle is 100 X 150 feet in size, some 75 feet high. Seating capacity of some 3000. The acoustics are excellent, ventilation good, the seats comfortable. The building also affords at least six commodious rooms for Committee work. It was built in 1891, the year of the writer's birth, thus making it easy for him to remember the date of its erection. In large letters on the outside you can read the following: "Turner Memorial Tabernacle;" also, "Go ye therefore into all the world, and preach the Gospel."

On a clear day Mt. Hood looms up in the sky, as well as the Cascade range of mountains. It will be easier to understand the meaning of the text, "I will look unto the hills, from whence cometh my strength, My help cometh from the Lord, which made heaven and earth." This would make an appropriate pre-conference text to exercise our faith.

One more note of counsel, and we have finished. In the event of your going to the grounds to stay, do not miss the opportunity of fellowship in the immediate area of the churches before General Conference, by attending the "Fundamentalist Conferences" in the churches throughout the state, and perhaps the adjacent States. These matters are all in the hands of the Executive Committee and the Oregon Conference leaders. If this is impossible, stay and visit some of the churches afterward. There is a feeling among some that the tabernacle site might hinder this close contact with the churches at large. May we seek to avoid missing this blessing, as well as being the channel of bringing blessings to others. May our prayers ascend to the throne, that the 1937 Conference the Lord willing, may prove a great benefit to the cause, and to the glory of our God.

Kitchener, Ont.

IT CAN BE DONE

By Ellrose D. Zook

For the Gospel Herald.

The following incident is an example of what can be done through prayer, IF men will pray and not faint. Think over the practicability of such a plan and if there are lost souls in the community test your faith and willingness to engage in intercessory prayer. Such a plan is not tempting God. Man not God usually puts the limits to the power of prayer.

Dr. R. A. Torrey told of an obscure village in the State of Maine where apparently nothing was being accomplished by the churches. A few earnest Christian men got together and organized a prayer band. They selected apparently the most hopeless case in all the village and centered their prayers upon him. The man was a drunkard and a wreck. In a short time he was thoroughly converted. And so the work went on until about two hundred were converted in a single year.—Sel.

Many times we think of souls in our community for whom we have given up all hope. Could not small prayer groups be gathered in many congregations and each group pray for one definite person whom the Lord places on the hearts of the intercessors, until that one has been saved? The Holy Spirit is as powerful today as at Pentecost. It's all in our faith, our living, and our praying.

Scottdale, Pa.

ANNOUNCEMENT

The fifty-first semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at East Chestnut Street Mennonite Church, Lancaster, Pa., on Sunday, March 27, 1937. A very interesting program is before us. All those who are interested are invited to attend.

Nettie A. Leaman, Secy.

RELIEF NOTES

Compiled by O. O. Miller and A. Warkentin

In April, 1932, a shipment of new and used clothing was sent from Lancaster, Pa., to the immigrant Mennonite Colony in Paraguay. On our recent visit many still referred appreciatively to that help. These six beginning pioneer years in Paraguay have been so difficult and the past two particularly so on account of drouth—that many families have not yet been able to provide for clothing replenishment. Bro. Friesen of village 2, charged with helping provide for needy children and orphans, appealed to us to consider whether another shipment could be sent them. The appeal was confirmed by the Colony leadership as probably one of the most effective ways just now in which the U. S. A. brotherhood could help the Paraguay brethren.

The Mennonite Central Committee approved making known this need to the churches. The Eastern Mennonite Board of Missions and Charities will pack and forward what is contributed on Wednesday, April 21. Any contributions intended for this shipment must be delivered to Mellinger's meeting house on highway #30 one mile east of Lancaster, Pa. R. R. No. 4. Such shipments should be made in ample time to reach Lancaster before April 29.

Heavy or lightweight clothing for bedding new or used (if still serviceable) and especially clothing for children and women is needed. Headgear, men's overcoats, and women's heavy coats should not be sent.

* * *

Aubagan, St. Catharine, Brazil
January 22, 1937.

Dear Brother Miller:

I acknowledge herewith receipt of your letter of Dec. 15, 1936, with the inclosed

N. Y. draft for \$100.00 designated for our neediest families. In the name of the Colony I want to say a hearty "Thank You" for this help. Through it, heavy, difficult problems of many of our settlers have been solved and their hearts are thankful. May the Lord bless those who have given and make them a blessing. Thank you also for the greeting and good wishes to us.

In the name of the Colony,
Frans Fast.

December Relief Notes mentioned this need and appeal and the M. C. C. response.

SPECIAL MEETINGS

Mount Joy, Pa.

Report of the Bible Instruction Meeting held at the Mount Joy Mennonite Church, March 6, 7, 1937:

Organization.—Mod., Martin Metzler; Chors., Elias Eby, Henry Frank; Sec., Emily L. Kraybill.

Program and Speakers.—Devotional Periods. Hiram Kauffman (I Jno. 1), Ira Landis, Samuel Lehman (Psa. 19), Christian K. Lehman (Matt. 9:36-10:16), "The Bible," "The Church," "Many Voices," "Christian Relations," "The Great Commission," Daniel Kauffman; Song Service, Sunday School, Study of "Hebrews," "Young People's Problems," Chester K. Lehman.

Truths Presented.—The Bible is a book without errors, has stood the test of all ages, is profitable for, doctrine, reproof, correction, and instruction in righteousness. Let us reverence it, read it, absorb it, and put its precepts to practice. The book of Hebrews is an endeavor to renew the faith of the Jewish Christians; real purpose of the book, to inspire faith in Christ; "Better," being the keyword of the book. Christ better than the prophets, the angels, Moses, and Aaronic priesthood. These were glorious in their time, but Christ outshines them all. Christ became a man, suffered, triumphed over death, that He might be a merciful and faithful High Priest. Through His sacrificial death the sin question was settled once for all. Therefore the New Covenant made by Christ was superior to the Old Covenant. As the Tabernacle shows the way of approach into God's presence, so Christ tabernacling in the flesh is our way of approach. Thus the redeemed can stand before God acquitted, forgiven—glorious indeed! We praise God for His matchless, unspeakable love. Unbelief puts one on the track toward the unpardonable sin. Faith is the basis of our testimony; it takes hold of the promises and rests there. The Church is a body of "called out ones," organized to maintain order, to fellowship, also for the perfecting of the saints. Beware of "many voices;" they do not all agree. The Christian is responsible for giving the Gospel to the rising generation, must maintain a submissive attitude in the home, church, and state; to be a light to the world, that men may see, and God be glorified. Compromise with the world makes a dead church. Be a witness for Christ as far as you have opportunity. Young people's problems may be more easily and rightly solved by following these principles:

1. Follow the light you already have.
2. Be open to truth and conviction.
3. Heed the conviction of your conscience.
4. Pray for the illumination and guidance of the Holy Spirit.
5. Study the "Word of God" for the problem you have.
6. Take counsel of God-fearing men and women.

Secretary.

Hesston, Kans.

Report of Missouri-Kansas Summer Bible School Conference held at Hesston College & Bible School, February 6, 1937.

Organization.—Mod., M. M. Troyer, Paul

Roupp; Secy., Orval Zink; Chor., Jesse Hartzler.

Program.—(Forenoon) Opening, E. M. Yost; History of the Summer Bible School Movement; M. M. Troyer; The Need of more Bible Study, J. R. Shank; Our Mennonite All-Bible Course; Alta Mae Erb; (Afternoon) Opening, S. S. Hershberger; Problems Attending our S. B. S. Work, J. C. Gingerich; My Experience in Helping Organize S. B. S. (five minute talks); Meeting the Problems of the S. B. S., Milo Kauffman; (Evening) Opening, Protus Brubaker; The Place of the S. B. S. Work in Our Christian Educational Program, Paul Erb; My Evaluation of S. B. S. Work in the Light of My Experience, (open meeting); Promoting S. B. S. in Our District, Jesse Kauffman.

Thoughts Given. Statistics show that S. B. S. work has grown rapidly in various denominations, in the Mennonite Church, and in the Missouri-Kansas Conference District. I believe the reason so much good and great success has resulted through the S. B. S. Movement is because it's a "Bible" study program with God in it. More Bible study is needed because we need to know the will of God, be able to recognize false teachings, and keep on the talking line with God. We have the only All-Bible Course on record today. One drawback in this work is the financial cost; but is the cost too great for Biblical knowledge? Much material can be used from year to year; therefore the first year expense may be the greatest. The biggest open door before the Mennonite Church in our land today is the S. B. S. The S. B. S. reaches many that the S. S. does not. The growth of the S. B. S. the last fifteen years shows that it has its fixed place in our religious education. The most sensible place to start missionary work is right at home. When we teach children we teach parents. Spiritual gain, both by teachers and pupils, far offsets the financial cost. Let our goal be—A Bible School in every church. Let us resolve to carry S. B. S. into neglected areas. If you cannot teach you can help financially. Expect great things, trust in the Lord, and we shall receive them.

M. M. T.

Married

Glick—Kennel.—On Jan. 9, 1937, Bro. Mahlon R. Glick and Sister Ruth A. Kennel both of the Millwood congregation, were united in the holy bonds of matrimony on Saturday evening at the Millwood Church by Bishop John A. Kennel. May the grace of God abide with them throughout life's journey.

Kauffman—Kennel.—Jan. 27, 1937, Bro. Melvin L. Kauffman and Sister E. Erma Kennel both of the Millwood congregation, were united in the holy bonds of matrimony, at the home of the bride's parents near Gap, Pa., by Bishop John A. Kennel. May the abounding blessings of God sustain and guide them through life.

Mull—Ressler.—On March 6, 1937, Bro. Elam Mull of Mechanics Grove, Pa., and Sister Amelia Martha Ressler of New Providence congregation, were united in holy matrimony in the New Providence church by the home minister, Bro. Abraham D. Metzler. May the abounding blessings of God sustain and guide them through life.

Chapp—Hooley.—Bro. Orestus Chapp of the Burr Oak congregation near Rensselaer, Ind., and Sister Reva Hooley of the Forks congregation near Middlebury, Ind., were united in holy marriage at the home of the bride's parents near Shipshewana, Ind., on March 14, 1937, by Earley C. Bontrager. May God's blessings attend them through life.

Jones—Hartzler.—On Friday evening, March 5, 1937, at the Zion Church near Hubbard, Oreg., Howard, son of Bro. and Sister A. E.

Jones, was married to Mary, daughter of Bro. and Sister Oliver Hartzler. The ceremony was performed by Bro. C. I. Kropf. We wish them the choice blessings of God through life.

Knically—Heatwole.—On Feb. 13, 1937, at the home of the bride's parents, Bro. and Sister Melvin Heatwole, near Dayton, Va., Bro. Herman Wilson Knically and Sister Esther Virginia Heatwole were united in holy matrimony, Bro. S. H. Rhodes officiating. May heaven's blessings attend them through life.

Obituary

Diamond.—Robert Henry, son of Mrs. Laura Diamond, Altoona, Pa., born June 1, 1934; died March 8, 1937. He was sick with diphtheria three days. On account of the disease only a private funeral could be held at the house. Funeral in charge of Joseph M. Nissley. The child was a grandson of our deacon, Bro. Charles H. Weyandt.

Helmuth.—Robert Edward, second son of David and Ruth (Lapp) Helmuth, died Oct. 14, 1936; aged 13 d. His stay was very short on earth. He leaves his sorrowing parents, grandparents, 1 great-grandfather, a step grandmother, and many aunts, uncles, cousins, friends, and relatives. One brother preceded him in death. Funeral services held at the home by E. J. Zook. Buried at the Maple Grove Cemetery near New Wilmington, Pa. By his Mother.

Nissley.—Simon K. Nissley died in the Lancaster, Pa., General Hospital Feb. 22, 1937, from infirmities of age in his 83rd year. He had been a reader of the Church paper since the first publication. His mother subscribed for the Herald of Truth, in his name, when he was eight years of age. He is survived by his wife (who was Susan E. Hershey before marriage), also 1 son and 4 daughters. The funeral services were conducted by Bro. Stoner Krady of Lancaster. Text, Heb. 11:10. Interment in the Landisville Cemetery.

Stacey.—Sister Hannah, wife of Donald D. Stacey, died at the home of her sister, Mrs. John Chipperfield, Altoona, Pa. She was born Nov. 29, 1903; died Feb. 17, 1937. Surviving are her husband and 3 children (Lois, Donald, and Ralph), her father, 6 sisters, and 6 brothers. She was received into church fellowship by water baptism Dec. 16, 1934. Funeral was held at the church Feb. 20, in charge of Joseph M. Nissley. Text, Jno. 11:11.

Newgard.—Elizabeth, daughter of the late Samuel and Maria Newgard, was born March 10, 1874; died Jan. 12, 1937; aged 62 y. 10 m. 2 d. She had just returned to the home of her sister, with whom she was staying, from attending church services and very suddenly passed away. She is survived by 3 sisters, 1 brother, and 6 nieces and nephews. Funeral services were held Jan. 16, from Miller funeral parlor, Elizabethtown, Pa., and from Risser's Church, of which she was a member. Funeral services were conducted by Noah Risser and Walter Oberholtzer. Text, Rev. 22:12. Interment in adjoining cemetery.

Guntryman.—Sarah Elizabeth, wife of Harry B. Guntryman, was born March 24, 1868; died Jan. 28, 1937; aged 68 y. 10 m. 4 d. She was ailing with heart trouble and an attack of pneumonia. She is survived by her sorrowing husband, 4 brothers, 1 sister, also a number of nieces and nephews. She was a member of Risser's Church near Elizabethtown, Pa. Her expressions of faith and the hope in Christ give assurance and comfort to the many relatives and friends who are left. Funeral services were conducted Feb. 1 from the home and at Risser's Church by the home ministers Noah Risser and Walter Oberholtzer. Text, II Tim. 4:6-8. Burial in church cemetery.

Plank.—Gaylord, son of George and Bernice (O'Neil) Plank, of near Newaygo, Mich., died Mar. 2, 1937; aged 2 y. 7 m. He is survived by father, mother, a little brother (Leonard), all four grandparents, and a large number of aunts, uncles, and cousins who greatly mourn his loss. The funeral (private because the family had been quarantined) was conducted by T. U. Nelson who spoke to a large gathering of relatives, from the porch of the residence. Burial in Newaygo Cemetery.

"Darling Gaylord, you have left us,
Those sunny curls we will see no more;
But we know that we can meet you,
Over on that shining shore."

Gantz.—George E. Gantz was born June 16, 1858; died Feb. 27, 1937 (dropped dead while talking to a friend on the street, due to a heart attack); aged 78 y. 8 m. 11 d. He is survived by his wife (who was Mary Risser before marriage) and the following children: Blain Gantz of Milton Grove, Pa.; Mrs. Allen Hoffer, Mannheim, Pa.; also 1 sister (Mrs. John Snively, Mannheim, Pa.). A brother (Daniel) died just two weeks before. He was a member of Risser's Church for many years. Funeral services were held March 3 from his late home and at Risser's Church by Brethren Noah Risser and Walter Oberholtzer. Texts, Rev. 7:14; Rev. 21:4. Burial in Milton Grove Cemetery.

Oswald.—Albert W., son of Daniel and Susan (Hershberger) Oswald, was born Nov. 8, 1866, near Millersburg, O.; died at his home at the same place March 10, 1937; aged 70 y. 4 m. 2 d. He was a member of the Walnut Creek Mennonite Church and remained faithful until death. On June 2, 1898, he was united in marriage to Sevilla Troyer. This union was blessed with 3 sons and 2 daughters. He was sick only 3 weeks and during his illness he bore it all patiently. He will be greatly missed. He leaves his wife, 2 daughters (Mrs. Clifford Gilson of Millersburg, Mrs. Russell Sheneman of Winfield), 3 sons (Oscar of Farmerstown, Archie and Woodrow of the home), and 9 grandchildren. His parents, 1 brother, and 1 sister preceded him in death. Funeral services were held at the Walnut Creek Mennonite Church in charge of A. J. Levengood and A. W. Miller. Interment in the church cemetery.

Livingstone.—Christina (Kauffman) Livingstone was born April 23, 1853, in Somerset Co., Pa.; died March 3, 1937; aged 83 y. 10 m. 8 d. She came with her parents to Michigan and settled in Kent Co. In 1870 she was united in marriage to Hiram Livingstone. To this union 8 children were born, 3 dying in infancy. There remain to mourn their loss 1 daughter (Alice Swanstra of Gladwin, Mich.) and 3 sons (Walter and Austin of Clarksville and Charley of Nashville, Tenn.). One daughter (Louisa Buell) died in 1919. She also leaves 24 grandchildren, 16 great-grandchildren, 1 half sister (Polly Custer), 1 half brother (Jerry Kauffman), and a host of relatives and friends. She united with the Mennonite Church in 1873 and was a very faithful member until death. Funeral services were held March 5, at the home and at the Bowne Mennonite Church conducted by Bro. T. E. Schrock. Text, Jno. 3:7. Burial in adjoining cemetery.

Swartz.—Dora Frances, daughter of the late Gabriel and Rebecca Rhodes, was born Aug. 13, 1877; died at the Rockingham Memorial Hospital in Harrisonburg, Va., Feb. 25, 1937; aged 59 y. 6 m. 12 d. She was sick only a few days, of pleurisy and pneumonia, which followed an operation for inward goiter. She united with the Mennonite Church early in life, continuing in this faith to the end. On Jan. 12, 1899, she was united in marriage to G. Ben Swartz. To this union three daughters were born. She was a kind affectionate mother and neighbor and was loved by all who knew her. Little did we think that mother would be taken from us so suddenly, although we realized that she was very sick. The Lord's ways are not our ways, so we

say, "Thy will be done." We had a real mother. The thirty-first chapter of Proverbs describes her life. Surviving are her husband and the following daughters: Vada (Mrs. Wade Shank), Waynesboro, Va.; Mary, (Mrs. Robert Coffman), Dayton; and Frances, (Mrs. Earl Layman), Pottstown, Pa. She is also survived by 2 grandchildren, 1 brother (John A. Rhodes), and nieces and nephews. Two grandsons preceded her in death. Funeral services were held from the Bank Mennonite Church, conducted by Brethren J. L. Stauffer and S. H. Rhodes. Texts, Psa. 23:1; Rom. 8:18. Interment in the adjoining cemetery.

Willhelm.—Lincoln Willhelm was born Sept. 19, 1860, at Dayton, O.; died at Streetsboro, O., March 4, 1937; aged 76 y. 6 m. 15 d. When young in years he gave his heart to the Lord and united with the Sycamore Church near East Lynne, Mo. On Jan. 15, 1891, he was united in marriage to Emma Yoder of Garden City, Mo. To this union were born 1 son (Ernie of Streetsboro) and 2 daughters (Elsie Scheffel also of Streetsboro and Lela Miller of Auburn, O.). In 1913 they moved to Portage Co., O. Two brothers and 4 sisters comprised the home circle. Both brothers and one sister preceded him in death; also 9 grandchildren, 2 great-grandchildren, with the above remain. He had the happy faculty of making friends wherever he was known. It can truly be said of him that enemies he had none. For a long term of years he was the overseer of two cemeteries. He was his own timekeeper and about the last work he did was to dig a grave for a neighbor. When health permitted his accustomed place in church was occupied. In the home he leaves an aching void. The children left the parental roof and erected homes of their own, leaving his bereaved companion alone—yet not alone, for He who doeth all things well says, "I'll never leave you." Just before he finally became unconscious his granddaughter Ruth came to him asking, "How are you now?" His reply (and it proved his last expression), "not very well." Soon after he lapsed into a state of coma and calmly fell asleep. Funeral services conducted by the home ministers at the Plainview Church near Aurora, O. Text, II Kings 20:1. Interment in Evergreen Cemetery.

Barnhart.—Sophia A., daughter of the late hishop Martin, and Rebecca (Shank) Burkholder, was born near Harrisonburg, Va., June 18, 1860. After a lingering illness of seven months, she died of complications at her home in Dayton, Feb. 24, 1937; aged 76 y. 8 m. 6 d. She was the last surviving member of a family of nine children. Her suffering was intense at times, but she bore her afflictions with Christian fortitude. She was a faithful member of the Mennonite Church since girlhood. She attended church services regularly when health permitted, and did not neglect her spiritual devotions after she became ill. Almost her entire life was spent in serving others. She was of a kind, unselfish disposition, and had a great concern for the welfare of many, often helping to minister to the needs of afflicted ones in her community. Her life was one of simplicity and humility. On Sept. 8, 1896, she was united in marriage to John H. Barnhart. To this union 1 son (Samuel Howard) was born, who preceded her in death a little more than 37 years. For a little more than forty years they shared the joys and sorrows of life together, having their share of the latter. Surviving is her sorrowing companion and the following step-children: Catherine (Mrs. Truman Hertzler), Elverson, Pa.; Effie (Mrs. Calvin Heatwole), Dayton; A. P. Barnhart of Winchester, and Charles G. of Dayton. She is also survived by 11 step-grandchildren, and 12 nieces and nephews. Funeral services were held from Weavers Church, conducted by Bro. S. H. Rhodes, assisted by Bro. L. H. Jones. Her body was laid to rest in the cemetery near by.

"When loved ones fade and pass away,
And left alone, on earth we stay,
To cheer our hearts this hope is given,
We'll meet in yon sweet home in heaven."

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